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# HERITAGE EXPLORER

LET KNOWLEDGE COME FROM ALL THE SIDES

*A Monthly News Bulletin*

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1894-1963

Noted English novelist, critic and philosopher whose works inspired great scholars like Michel Houellebecq, George Orwell, Huston Smith.

### Aldous Huxley

The Bhagavad-Gita is the most systematic statement of spiritual evolution of endowing value to mankind.

**The Gita is one of the clearest and most comprehensive summaries of the spiritual thoughts ever to have been made.**

source: Sacred Jewels of Yoga - by Dave DeLina

\*

**The Perennial Philosophy is expressed most succinctly in the Sanskrit formula,**

**'tat tvam asi' (That art you);**

**the Atman, or immanent eternal Self, is one with Brahman, the Absolute Principle of all existence; and the last end of every human being, is to discover the fact for himself, to find out who he really is.**

Source: The Complete Idiot's Guide to Hinduism - by Linda Johnson



1850-1919

Prolific American mystic poetess and journalist. She was instrumental in the establishment of the Rosicrucian movement in twentieth century America, and is best known for her 'Poems and Passion'.

### Ella Wheeler Wilcox

**India — the land of Vedas, the remarkable works contain not only religious ideas for a perfect life, but also facts which science has proved true.**

**Electricity, radium, electronics, airship, all are known to the seers who founded the Vedas.**

Source: Indian systems of psychotherapy - by Prakash Veereshwar

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## Humanity – Nationality Combined

Our Country is special in so many ways. Myth logically and historically our country is known for embracing people from off the boundaries seeking a safe roof above their head, and good thought from all corners of the world. Examples are many, Sri Daloi Lama and the displaced Buddhists along with him. The first century of Christian era saw Christian thought reaching Kerala coast. A king Paramul of Kerala went to Mecca to accept the Islamism and hence the first Masjid in India i.e. Bharat was built on the soil of Kerala.

Kerala is the most literate state in the country. This honour is very goes to Mizoram State also; Mizoram mind is trained, taught and emotionally governed by the Church. So Mizoram can conduct a booth of general election with peace and pleasure even with a single home guard a record unique in its own right.

Mizoram Government, with such a background, has agreed to, and start repatriation of Bru people, who were once, driven out of the state. These people were twice subjected to inhuman sufferings, not at all because of any fault except perhaps being tribal and Hindus. The Hindus, (called Pandits in Kashmir Valley), had faced such a situation comparatively with a higher degree of sufferings (losing lives, properties and human values at the hands of barbaric neighbours.) The Central Government promised the Pandits their homes but it is still a far cry. The present Government in Jammu and Kashmir is 50-50 basis (one 50 is BJP). But the Communalist forces as strong till date that keeps the home coming of Pandits a distant dream.

In contras to JK, the Mizoram Government has shown their humanitarian outlook and nationalist wisdom. We heartily appreciate the move of the Government and specially congratulate the youth power of the state and guidance of the Church-Vision of universal brotherhood.

We do hope the Mizoram-heritage of humanities will be a lesson to learn for J&K – people and politicians alike.

Partition of the country was not an invitation by the people but an imposition of a hand power-hungry politicians. So let us feel and gauge the sufferings thereby caused to the Bru people and the like.

Let peace, prosperity and humanity in Mizoram be an example of present heritage for all time to come.

*Editor*



## Great to be an Indian!

- Tarun Chandra Bordoloi

How would we like to take pride as an Indian today? Is it our conceived sense of patriotism, religious faith, value system, our standing amongst the world community or is it our rich past? Or would it be at best a garbled paraphrase? We can measure our-selves against several benchmarks of human achievements. But, are we fast losing our pre-eminent position, a great opportunity to capitalise on rich attributes of our much celebrated social philosophy – *Vasudhaiva Kutumbakam* - the whole world is one family. If at all we would rather view it as a momentary loss of sheen, though! Because inherent virtues are hard to destroy. We have the potential to emerge as a leader of human society in the true sense of the term, by virtue of not just economic might or heady accolades of being a superpower. We need not necessarily ape the rest of the world when they seem to be in a frenzy to manage the chaotic times with seemingly crazy ideas. Instead, we would do well to build on our rich value system which has been evolving and maturing over thousands of years and held us in good stead. We as a nation can provide social leadership to bring some order to this chaotic world. For that we need to put our own house in order first.

We perhaps are the most diverse nation in the world where people of so many different faith, ethnicity, speaking different languages, from different economic strata are coexisting, despite odd instances of natural

simmering discontent. This itself is the evidence of our true hallmark - tolerance. There has been a growing concern though, that, of late in the rat race for political supremacy and wrestle for power we are tending to succumb to the forces of disintegration. Different spiritual leaders addressed different contemporary social issues and emerged as reformers in their times. All for nurturing and meritoring the human society towards a sustainable future. They could not possibly have visualised a disintegrating human society and painfully abused planet.

The greatest concern today is that, many a times, garishly distorted versions of those pearls of wisdom of spiritual teachings in the religious scriptures are preached to the devout. This could be due to the lack of in-depth understanding of the philosophical connotations of very high order or deliberate misrepresentation with an ulterior motive - an act of exploitation of their naivety. It is sad that often these are used as tools for political manipulation. Vulnerable community easily fall prey to such manipulative tactics and little do they realise that they are being used, which would cause greater misery in the long run.

When we talk of being leader of human society, our social leaders must lead by example. To do this it will do well to enrich themselves intellectually on virtues of rational

demeanour. There are umpteen instances to suggest that our society is losing its way.

Several instances of wayward behaviour of our youth has been a matter of serious concern. Our focus has to be this section which is largest in the world in terms of our population. We have to own responsibility for the way they are today. Perhaps we have failed to lead them the way they deserve to be. They are our treasure of enormous possibilities. While it is a potent source of energy, it is very volatile too. Their issues are being deliberated upon and policies too are being formulated from time to time. Undoubtedly, those are of immediate priority. But those alone will remain woefully inadequate and ad hoc unless sustainable changes can be brought about in refurbishing the systemic architecture which would eventually impact their behavioural pattern. One can easily sketch a portrait of the emerging scenario having observed the way certain situations are being reacted to. Life today is casting a deranged impression of success and failure. For example, horrific stories about taking own life for not securing a competitive score or finding difficult to cope with pressures of academic demand of very high order are quite common features these days. These perhaps could be aptly construed as consequences of gross abuse of mental faculties in the formative stages. While they are being subjected to intense pressure, purportedly to 'manufacture' top 'achievers', where is that inbuilt structural fail-safe mechanism to cause release of such explosive pressures. May be it will be

(Contd. to Page 22)

## Indus-Saraswati Civilisation : The Resilient Civilisation

Generally, ruins do not tell anything but the recent excavations going on in more than 500 sites in Haryana, Punjab, Rajasthan, Gujarat and Tamil Nadu, etc are set to address many of the riddles associated with the civilisational history of Bharat. The civilisation that was spread over from Indus Basin of present day Pakistan to the north-eastern Bharat upto the Arabian Sea had posed many questions for researchers of human history. Firstly, it is going to change the calculation of timeline of civilisational history, which until now was believed to be 5,000 years old, now will be considered more than 8,000 years old. The climate reconstruction at Bhirrana demonstrates that some of the Harappan settlements in the Ghaggar-Hakra Valley are the oldest in Bharat and probably developed at least by the ninth millennium before present, over a large landmass. Hitherto, rejected and referred as 'mythical' by established historians, the theory of 'Saraswati' river will also get scientific basis through these findings. More than 500 sites of Harappan settlements have been discovered in this belt during the last hundred years. Of these several sites both in India viz. Kalibangan, Kunal, Bhirrana, Farmana, Girawad and Pakistan viz. Jalilpur, Mehrgarh in Baluchistan, Rehman Dheri in Gomal Plains have revealed early Hakra levels of occupation preceding the main Harappan period. This is nothing but the ratification of Saraswati Civilisation that shaped the larger consciousness of Bharat as a

nation.

The similar set of excavations going on in Shivaganga region of Tamil Nadu has also connected the cultural threads of our diverse but integral culture. If the findings related to the carbon dating and civilisational specificities to be believed, then it is going to change the whole narrative about our ancient history and so the modern political discourse associated with it. More importantly, the civilisation about the continued survival of Harappans at Bhirrana suggests adaptation to at least one detrimental factor that is monsoon change. The adaptability and flexibility of this civilisation has been the cardinal feature which continued over the period of time. As Prof K N Dixit, Chairman of Indian Archeological Association says, "The carbon-14 dates from Bhirrana pushed back the primary urbanisation in Saraswati Valley somewhere to the middle of 8th millennium BCE in the time range of C.7500-8200 BCE."

These two factors will not only compel us to relook at our own historical timeline but also will burst many myths created by the British historians and nurtured by their left-liberal prodigies.

Arati Deshpande Mukherjee explains the scientific basis of these excavations.

### Archaeology defines History

The rise of the post-Neolithic Bronze Age Harappan Civilisation 5,700 – 3,300 years before present, spread along the Indus Valley of Pakistan through the plains of North-West India,

including the State of Gujarat and up to the Arabian Sea. So far, its subsequent decline has remained an enigma in archaeology. In the Indian subcontinent, the major centres of this civilisation include Harappa and Mohenjo-Daro in Pakistan and Lothal, Dholavira and Kalibangan in India. In recent years, excavation at Rakhigarhi and few other places indicate that the civilisation probably was more expansive than thought before.

While the earlier phases of the civilisation were represented by pastoral and early village farming communities, the mature Harappan settlements were highly urbanised with several organised cities, developed material and craft culture having trans-Asiatic trading to regions as distant as Arabia and Mesopotamia. The late Harappan phase witnessed large scale deurbanisation, population decrease, abandonment of many established settlements, lack of basic amenities, and disappearance of Harappan script. Many archaeologists believe that weakening of the summer monsoon after 5,000 years and a major drought around 4,200 years throughout the Asia probably were the reason behind the Harappan collapse.

The recent study by a team of researchers from IIT Kharagpur, Deccan College PGRI, Pune, Physical Research Laboratory Ahmadabad, Birbal Sahani Palaeobotanical Institute, Lucknow and Archaeological Survey of India (ASI) shows that the civilisation itself was much older than thought before going back to 8,000 years before

present and probably climate was not the only cause of its collapse. These findings have been published in the prestigious journal Nature Scientific Reports on May 25, 2016. The unprecedented approach adopted by the Indian team in this regard was appreciated by one of the journal's reviewers. It is considered as a big achievement for Indian archaeology as well as the scientific community at large.

The findings come from the Harappan site of Bhirrana in Haryana excavated by late Dr LS Rao from the ASI which was part of a high concentration of settlements along the now dried up mythical Vedic river valley 'Saraswati', an extension of Ghaggar River in the Thar Desert. Bhirrana has preserved all cultural levels of this ancient civilisation from Pre-Harappan Hakra phase through Early Mature Harappan to Mature Harappan period.

The archaeological materials specifically analysed for this research were the large quantities of animal remains like bones, teeth, horn cores of cow, goat, deer, antelope etc. recovered from Bhirrana excavations. Their analysis was carried out by Dr Arati Deshpande Mukherjee (the writer), at the Archaeozoology laboratory, Deccan College PGRI Pune which has helped explore the diverse ways in which animals were used by the Bhirrana inhabitants.

In order to check the validity of the C14 dates previously obtained from Bhirrana additional dating of pottery from the Early Mature Harappan period by a technique called Optically Stimulated

luminescence (OSL) by Dr Navin Juyal at Physical Research Laboratory Ahmadabad was found to be nearly 6,000 years old, the oldest known pottery from the Early Mature Harappan period so far. The levels of Pre-Harappan Hakra phase have been dated to be as old as 8,000 years before present.

In this area, the monsoon was much stronger from 9,000 years to 7,000 years before present and probably fed these rivers making them mightier with vast floodplains. The study revealed that the monsoon became progressively weaker from 7,000 years onwards but surprisingly the civilisation did not disappear, rather it continued to evolve even in the face of declining monsoon condition.

It is suggested that the climate was probably not the only cause of Harappan decline supported by increasing evidence of Harappans changing their subsistence strategy by using shifting crop patterns from the large-grained cereals like wheat and barley during the early part of intensified monsoon to drought-resistant species of small millets and rice in the later part of declining monsoon. As these later crops generally have much lower yield, the organised large storage system of mature Harappan period was abandoned giving rise to smaller more individual household based crop processing and storage system which acted as a catalyst for the de-urbanisation of the Harappan Civilisation rather than an abrupt collapse.

### **In Search of History**

Since the discovery of

Harappan Civilisation in 1920s, archaeologists have been trying to know the origin of this civilisation. In 1947, Wheeler encountered a stage prior to this civilisation in the defence area at Harappa. But the real early levels were noticed in 1958 at Kot Diji in Pakistan where a full fledged early Harappan phase was encountered. In 1960, in the excavations at Kalibangan, a similar level was also noticed and thereafter, this phase was noticed at many sites in Indo-Pak sub-continent.

However, in Haryana, a site known as Kunal was found which was termed even earlier than Kalibangan and KotDiji. This cultural sequence known as pre-early Harappan or Hakra culture was also reported from Bhirrana in 2002-2003. Later on Girawad, Farmana and Rakhigarhi also yielded this cultural phase which is known in archaeological parlance as Hakra Ware, an extension of Saraswati Valley known as Hakra River in Bahawalpurstate of Pakistan, an adjoining area of District Ganganagar, Rajasthan. The carbon-14 dates from Bhirrana pushed back the primary urbanisation in Saraswati Valley somewhere to the middle of 8th millennium BCE in the time range of C.7500-8200 BCE.

RL Raikes and RK Karanth from the drilling of flood plains of Kalibangan noticed a coarse greyish mineral which is also found in the present day river bed of Yamuna River clearly supporting that once this river which was a tributary of Saraswati River but later on because of tectonic movement in Himalayas, this river started flowing in the



Gangetic system of rivers. In 2013, Archaeological Survey of India (ASI) in collaboration with Deccan College of Pune initiated the next round of excavations which are giving the startling revelations

The C-14 dates from Rakhigarhi, Girawad etc. confirmed the period of early Harappans somewhere to the range of C.4200 BCE onwards. Marshall has put up the beginning of Harappans to C.3000 BCE and as such one can assigned the early Harappans between C.4500-3000 BCE and earlier culture anywhere between C.6000-4500 BCE, a transition between Neolithic and Chalcolithic requires more work by excavating site in Haryana and Rajasthan. Now it is surmised that the origin of Indian Civilisation goes back to the middle of the 8th millennium BCE.

### **Significance of Saraswati Civilisation**

The indication of pre-Harappan Civilisation points towards the most ancient civilisation of the world, perhaps older than the Egyptian Pharaohs. The science has certainly come handy in this search for River Saraswati. The latest satellite data, including hydrogeological and drilling data and also results of isotopic studies carried out by BARC Mumbai help us to decipher the course of river Saraswati. The findings of ISRO and NASA also confirm the same. The study also indicated that the rise in Himalayas and consequent displacements in the Siwaliks and its foothills in the form of Yamuna and Sutlej tear faults was the main cause for ultimate drainage desiccation

in the north-western India. It drained through the present day Ghaggar and was flowing parallel to the river Indus as an independent river system but did not flow through the present course of Nara.

Interestingly, these findings are not limited to the archaeological excavations in Bharat but spilling over to similar efforts in Pakistan. In Pakistan a particular pottery known as 'mud appliqué' ware was found having a wide distribution in the greater Indus region, Baluchistan and also in Cholistan area of lost river Hakra/ Saraswati in India which has been termed by Mughal as 'Hakra Ware'.

Similar pottery has also been reported earlier from Jalilpur and at a few other places in Gomal plain in regular excavations. This suggests that the cultural life in that way was different as the food gatherers were found using a multiple variety of lithic equipment which were also used profitably before the knowledge of agriculture became very common. These nomadic people also appeared to have a longer duration of life because of climatic factors.

The findings suggest that an organised civil society, with centres of pilgrimage, was prevailing in this period. Archaeologists believe that Rakhigarhi was situated on one of the banks of three different paths Saraswati River adapted. One may wonder why this existence of Saraswati River and civilisation is so significant in historical discourse. The simple reason is that Vedas mention about Saraswati River. If one accepts the existence of such

river then the timeline of ancient scriptures and associated social dynamics will also change. Even the Aryan invasion theory lies flat as per the new finding Vedas pre-date the alleged invasion. The timeline given by the British historians to justify their rule in Bharat is also negated by this research.

The Communist historians keep on negating the very existence of Saraswati River and continue to do so even after the revelation supported by scientific evidence. It is perhaps because of the fear that their ideological edifice of Bharat as a conglomeration of nations would shatter.

The eminent archaeologist from Deccan College of Pune who have been associated with these excavations with his team of 20 researchers for more than three and half years, says that in this excavations have come up with many evidences which suggest that Rakhigarhi was the epicentre of Harappan civilisation. Prof Shinde says, "My team did excavations at two places which were turned out to be houses and cremation grounds. They revealed the culture, constructions and industrious nature of that society. The ruins are being investigated at the international level."

The artefacts found at the sites clearly show the industrial advancement in those days. The business linkages were extended in other parts such as Madhya Pradesh, Gujarat and Maharashtra of present day Bharat. Initially the hutments were in round shape, in the later period they acquire square shape. Lately, there is a usage of bricks



in construction.

### Changing the Narrative

The attempts for solving the civilisational riddles are not limited to Haryana but they are ranging from Himachal to Gujarat. The excavations were carried out in the Masol Village of Mohali which is situated in the foothills of Shivalik can turn the basic history of human existence upside down.

Shivalik mountains have been suggested to be 16 to 5 million years old. Much of present day Himachal Pradesh is situated in these hills. Punjab, Haryana plains sit just below these hills. This area has many perennial rivers flowing through these states. Due to this, the area must have been rich in vegetation and plenty of water made which had made it an ideal place for many animals to inhabit.

In fact, a research conducted jointly by India-based Society for Archaeological & Anthropological Research (SAAR) and France's National Scientific Research Center (CNRS) and department of prehistory of the National Museum of Natural History has found rich cache of diverse fossils of fauna which is being dated back to 2.6 millions years claiming them to be the oldest fossils shadowing the ones found in the Rift Valley of Ethiopia which are said to be 2.58 million years old. If this is true then the roots of pre-Harppan civilisation can go beyond 10 thousand years old. That can perhaps burst the commonly accepted understanding that the first human species emerged in Africa.

The parallel excavations are going on in Shivaganga of Tamil

Nadu. A set of four dozen square trenches have been dug out, to reveal what archaeologists call as one of the biggest human habitations of Sangam Age known so far. Following the exploration works on the Vaigai River bed in 2013-14, the ASI identified Keeladi village for excavation. The first phase of the study done in 2015 unearthed various antiquities, iron implements and earthenware, both foreign and locally made. The broken pottery parts are dating back to 3rd century BC proves foreign trade existed in the region during the period. The similarity of urban settlements and signs of business interactions

also burst the myth of Aryan-Dravidian divide.

This changed timeline and narrative tells a lot about our civilisational ethos. The question is whether 'eminent historians' who take pride in negating our civilisational heritage with Western prism would accept this.

As Prof Ramesh Bhardwaj of Delhi University says, "This archaeological data supported by radiometric dates suggested an unbroken history of Bharatiya culture of minimum last ten thousand years." If this is true then, the science and archaeological evidence should be put forth before ideological preferences.

## Mizoram govt agrees Bru repatriation from November

Aizawl, Jun 8, 2016: The Mizoram government has announced that it will start the process of repatriating 3,445 Bru families from six relief camps in North Tripura district from November this year, in accordance with the Road Map-V prepared by the home department.

However, Bru leaders in the relief camps have made certain demands before returning to Mizoram.

A senior home department official told TOI on Tuesday that the Union ministry of home affairs had given a verbal nod to the Road Map-V, which was submitted to it on May 17, but the state government was yet to be intimated about it.

Joint secretary (northeast), ministry of home affairs Satyendra Garg visited

Naisingpara relief camp in Kanchanpur subdivision of North Tripura district on last Friday and appealed to the Brus to return to Mizoram en masse during the repatriation process to be undertaken by the state government.

The home department officials said the proposed expenditure for the repatriation process was estimated at over Rs68 crore while the state government still had left aside Rs8 crore unspent because of its failed attempt to repatriate the Brus last year.

Mizoram Bru Displaced People's Forum (MBDPF) president A Sawibunga has said he is not sure if the Brus will be at all willing to return to Mizoram this time, unless the authorities met a series of demands made

(Contd. to Page 19)

## Unearthing the Missing Links

- TS Venkatesan

Archaeologists' attempts to learn more and more about our civilisation and past habitats and customs of the people always bore fruits. Rare findings from various places showed our glorious past ancient civilisation. Recently, scientists from IIT-Kharagpur and Archaeological Survey of India (ASI) have uncovered evidence that the Indus-Saraswati Valley Civilisation is older than what we thought.

In Tamil Nadu, another excavation brings to focus the ancient Tamil way of life. From a non-descript village, Keezhadi, in Sivaganga District has gained an indispensable place in the history map of Bharat. This is the place where an important part of Tamil history is being unearthed by the ASI. A set of four dozen square trenches have been dug out, to reveal what archaeologists call as one of the biggest human habitations of Sangam Age known so far. Following the exploration works on the Vaigai River bed in 2013-14, the ASI identified Keeladi village for excavation. The first phase of the study done in 2015 unearthed various antiquities, iron implements and earthenware, both foreign and locally made. The broken pottery parts are dating back to 3rd century BC proves foreign trade existed in the region during the period.

The Phase- I study found that

this was an ancient urban habitation site. ASI went for the next phase of excavation at Keeladi. The present excavation field, a mound specified as PallichandaiThidal with a perimeter of 3.5 km and ranges 80 acres in a coconut grove. The mound at PallichandaiThidal at Keezhadi could be the significant trading township on the trade route linking Madurai to the port of Alagankulam. The trove of Pandya-era artifact unearthed from the 32 quadrants dug up so far, include glass, pearl, terracotta beads and figurines, grooved roof tiles, legged quern and early historic pottery like rouletted etc. The artifact "may provide crucial evidence to understand the missing links of Iron Age to early historic period and subsequent cultural developments," said K Amarnath Ramakrishna, superintending archaeologist, excavation branch VI of ASI, Bengaluru.

During the massive second phase of work, with structure after structure surfacing from under the soil, the massive scale of an ancient urban centre that lies buried at PallisanthaiThidal is emerging. It suggests that the settlement at Keeladi village could be as large as the ones in Harappa and Mohenjo-Daro. The excavations show a well-built urban centre with many amenities and could possibly furnish physical evidence of life described in Sangam literature era. The

excavation is lending much credence to the narrative in Sangam literature that throws light on the ancient Tamil way of life. The literature speaks volumes about the public and personal lives of rulers and the people of Tamil Nadu some 2,000 or more years ago. However, there had been no tangible proof in archeology to support the Sangam way of life.

Keeladi is coming into prominence as it is a habitation site. Archeologists said that the bricks unearthed are of various sizes 36 X 22 X 5 cm, 38 X 22 X 6 cm and 34 X 21 X 5 cm, typical of the Sangam era. "Through comparative dating, we place this site to be belonging to the 3rd Century BC, which is over 2,500 years ago. However, the exact age can be arrived at only after carbon dating," says Amarnath, who has worked on excavations in research of Indus Valley Civilisation in parts of Gujarat.

Archaeological excavations were carried out in Tamil Nadu earlier in places like Kaveripoompattinam in Nagapattinam District, Uraiyur in Trichy District, Adichanallur in Tirunelveli District and Arikamedu in Puducherry. While Kaveripoompattinam was famous mercantile seaport during Chola era that did roaring business, at Adichanallur, rudimentary Tamil-Brahmi script was unearthed. Interestingly, most of these were burial sites.



## Sikkim: A Serenity that is Unconventional

*Diary of a student*

- Anee Bhattacharyya

Someone told me once “beauty is best in its crudest form just like the fresh colors of dawn which collects the debris of night and presents it to the day...” Raw nature has always been successful to rob a person from all the worries of life. The same was the case when I first visited this place. A place where the insignia of mountains melts with the water of Tista, where the blanket of clouds and mist wraps the town and paints it with the colors of serenity and the people wears the clothes of humility and high-esteem. People name it Gangtok, I call it my second home.

For a person like me who had never been alone in a new place, the feeling of leaving my safe haven and going amongst strangers where everything was new right from the language to the cuisine was altogether a different experience. The journey from Tinsukia to NJP was absorbed by my own reverie, glimpses of my family, my humble abode and everything about my home town came flashing throughout. The journey from NJP to Gangtok began, so was my journey to discover my second home. The moment I reached Rangpo, the strangest thing that attracted me was a sign-board which said that Sikkim was a smoke free zone and smoking there was liable for fine. For me it was strange; if only I knew it was the beginning of many other strange things to come.

Life began to take its own pace in this place in no time. Hostel life and university experience both were new and so

was the place. In a short period, I could call some my friends; friends from different parts of the country and also a foreign land. Interacting became a fruitful experience. With my limited experience of travel, the long chats in the cafeteria made me take a tour around the country to lands I have never visited and people I have never seen. Every person in my batch taught me something new about their place, be it Meghalaya, Bhutan, Delhi or Punjab. But the highlight was to know about the place I was living in. From the day to day discussions with my friends that belonged there, I got to know more about Sikkim.

Cocooned with the vibrancy of beauty, I discovered Sikkim to be a rare blend of culture, values and natural beauty. It is one of the Indian states situated in the Eastern Himalayan Range. As Prof. A.C. Sinha describes it “is a small state with 2,818 sq. km ... This 113 kilometer long and 64 kilometer wide undulating topography is located above 300 to 700 meters above sea level. Its known earliest settlers, the Lepchas, termed it as Neliang, the country of caverns that gave them shelter. Bhotias, the Tibetan immigrants called it Lho'mon, the land of the southern (Himalayan) slope. The colors of their rich culture is vividly portrayed in the dignity of their attire known as “bhaku”, which is worn not under any compulsory law but because of the pride and conviction of the inhabitants towards it. The traditional values attached to monasteries holds solid ground for peace and

harmony amidst rush of the so called modern life. One of such is the Rumtek Monastery located in the outskirts of Gangtok. The monument which speaks of religion, history and beauty curved in its wall can soothe any disturbed heart at once and boast of its rich heritage and belief in humanity. Being a place with religious roots, the monastery still holds to the body of 16th Karmapa making it a pilgrimage for people around the world. Monasteries' not only represent a religious symbol there, but also has an intricate culture and heritage affixed with it. One of the best time to visit the monastery is during the festive season which begins in February and is known as “Losung”. It is celebrated in the first day of the Tibetan calendar to pray the deities for a better year. The famous snow lion dance (locally known as “Singhichaam”) is performed in the in the midst of loud cheers and contagious energy. It feels as if the mountains have suddenly become alive and danced to the rhythm of divinity.

Namchi, a small town, speaks of its own tale lays pleasant and sublime in the southern district of Sikkim. The green blanket covers the place with such magnificently inspirational manner that it could tug the heart- cords of any traveler. Besides, the major tourist attractions like the Char-Dham, Sangduptse and temi- tea garden; Namchi has an aura of unrefined and untouched exquisiteness in itself. Every traveler here is welcomed by the rejuvenation of

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## From my Village Diary: A Visit to Khamar and Barakasarnj Villages in Assam

- Dr. R M Pant

Assam's villages have always attracted me for their green and clean ambiance and an invitation to visit a village is always welcome. I had just returned from Mawlynnong a day before when I received an invitation from my young friend Saurabh Bhuyan, a genuine social worker who is involved with villagers in their developmental activities. Though little tired after a hectic trip of Mawlynnong and Dawki, I could not resist the temptation of visiting villages which ironically are a part of Kamrup Metro district. As planned, Saurabh was dot on time to pick me up from NIRD and we set out for our today's destinations about whom I had no clues. Mr. Manoj Adhikari GM, ASEB was also accompanying us.

We started at sharp 9 a.m. and after travelling for 25 minutes we reached Khetri, a much talked about place in Assam's Rural Development circuit. We left highway and took a right turn to enter a Bodo village. As we penetrated little deeper, we were welcomed by sprawling paddy fields laden with grains. This picturesque valley reminded me of Someshwar Valley near Kausani, Uttarakhand. Soon we were in Khamar village. Khamar village falls in Dhubguri Gram Panchayat of Demoria Development Block. Bumpy rural roads could give me a feel what this village will look like during

rainy season which dominates the year. Mr. Kulan Ranghng an active social worker of the village took us to his house. Though his house was a Kuccha house but cleanliness and use of locally available resources amazed me. 'This village has 157 households and mostly people depend on Paddy and broomstick cultivation. Piggery, Duckery and Poultry also supplement their income levels', Kulan tells me enthusiastically. Village has two community owned fish ponds and about 10 privately owned ponds which provide subsistence to the people of this village. Fish produced in Community ponds are shared by villagers through community activities like angling/ fishing day or distribution of fish to each household. Village has good perennial sources of water but clean drinking water is a problem. This problem is further aggravated during rainy season. Village has fairly good electricity supply. Open defecation is nonexistent but 'pucca' toilets are a rarity here. This village earlier produced good quality oranges but for last few years due to some disease, orange production has declined drastically and villagers are replacing orange production with rubber plantation. Prof. Bhagwati, former VC of Arunachal University (now RGU) once shared that Narangi area of Guwahati once had large

Orange orchards which vanished partly due to no access to scientific horticulture and urbanization of Guwahati. I fear a repeat of the same in these villages too.

Ladies in the village work on handlooms but are not able to produce products for market as they do not have idea about the latest trends and designs. Their production is mainly for self-consumption. 'Streams going through the village hold high promise for Micro-Hydro electricity generation plants (.5 to 1 MW capacity)', shares Mr Adhikari. These streams also irrigate paddy fields and agricultural products here are completely organic. One of the best thing that this village reflects is willingness of local people to accept new and better ways of doing things. Smokeless Chulhas are one fine example which most of the villagers are using with their innovative modification. 'I exposed them to these smokeless chulhas. They made little modification and now they are experts and can give this simple technology to other villages also', says Saurabh with a deep sense of satisfaction.

Village youth are also trying some innovative ideas to convert this village an eco-tourism destination with 'Tree-tops' and also 'Picnic' spots are offered for picnickers during winters when people look for



some serene places to enjoy picnics with their near and dear ones.

With a positive attitude towards development, this village can witness a complete transformation with a few developmental interventions.

Our next destination for the day was Barakasarn, a village in under Nartap Gram Panchayat. En route we stopped at Nowkuchi to change our vehicle. This village in its pristine setting, has a bowl shaped valley enveloped by hills from all the sides. Blue hills and green fields carpeting this valley is a sight that lures nature lovers to this place. Before we started our ascent to Barakasarn, we stopped for a while to take a glimpse of Tigeria water fall and also to witness a 'dancing sequence' that was being shot there for an Assami movie.

We parked our small car in this village and boarded a commercial vehicle that commutes passengers daily to Barakasarn village. Road which was constructed using PMGSY a few years back existed only in fossil form and bumpy ride to Barakasarn made us realize how much difficulty villagers must be facing especially elderly, sick and pregnant women. After traversing winding bumpy roads we reached Barakasarn where villagers had gathered in Barakasarn Baptist Church. Paster Navin Randay coordinated the meeting along with village head and a retired teacher and highlighted their problems. Road as we also experienced is a major constraint in the way of

development. There are three Schools, one government run LP school where only one teacher makes it a complete one man show. Middle school and another English medium schools have fairly balanced presence of 5 and 7 teachers respectively. Village has not been benefitted by the government schemes like MGNREGS, IYA and SBM. Although open defecation is not a practice people subscribe to but pucca toilets are still a luxury here. To supply drinking water PHE department created the infrastructure and water points are still there but water never ran through these pipes and villagers have to contend themselves with natural sources. This village with 104 households has a population of about 600 people. Out of 104 households, 41 are electrified. Graduates number is 4% of the total population a small minority of 2 is pursuing post-graduation and literacy rate is around 50%. Youth are aspiring for jobs. DDUGKVVY is a ray of hope for them. A few girls showed interest in Nursing profession and some wanted training in designs so that their Handicraft and handloom products become sellable. Agriculture is the mainstay for the people of Barakasarn. Horticulture is also a potential area with sporadic orange orchards one witnesses in the community forests. Scientific horticulture can strengthen orange and Pineapple production in the area. Turmeric and Papaya yield is also fairly good here that fetches a good price when sold in local markets of Khetri.

Piggery and fishery are also potential areas for income generation of people of Barakasarn. Bamboos grown here are supplied to HPCL Jagiroad. Broom stick, Rubber plantation is giving a good cash crops to the villagers. Unlike Khamar, people of Barakasarn have no compunctions for 'jhumming'. They are happy that they are getting a good crop of Lesras, pumpkins, laos, kachhu and papaya in jhum fields.

These villages fall in the Kamrup Metro district, just a few minutes' drive from the state capital Guwahati (Dispur). 'So near yet so far', this is how their plight can be summed up. Despite close proximity to state capital, lack of infrastructure is a major bottleneck in the way of development of these villages. Government schemes have not been able to make much difference in their lives due to prevailing low awareness level. Tall claims about the government's successes in eliminating poverty from Assam's villages appear to be mere 'rhetoric' after visiting these villages. What offers a 'silver lining in the cloud' is the willingness of some organizations both government and NGOs to work for the development of these villages. Still more important is the openness of village population to new government schemes and technology which promise 'Acchhe din' for 'Khamar' and 'Barakasarn'.

*(Dr. R M Pant, Director, National Institute of Rural Development & Panchayati Raj, Guwahati)*

## Manipur : A day of Remembrance

**Khongjom Day** is celebrated in Manipur on April 23 every year to remember and pay homage to Major Paona Brajabashi and the other valiant freedom fighters who made the supreme sacrifice for the freedom of our motherland. It was on the Khongjom Ground of Manipur that the last battle of the Anglo Manipuri War of 1891 was fought. It celebrates the historic day when the brave Manipuri people fought for their Independence against the British imperial forces and finally they were defeated. This battle is of significance because even though our fighters were outnumbered and outclassed, they stood their ground and fought to the end. It showed to the world the patriotic fervour, selfless sacrifice and indomitable courage of the Manipuri freedom fighters. It was the last battle of annexation by the British imperial forces which began long ago in 1757 after winning the Battle of Plassey and defeating the Nawab of Bengal. After this, a mercantile company known as the "East India Company" became the ruler of the vast state of India.

History of Khongjom is also the history of another British victory. After the First War of Independence in 1857, the then British Queen, Victoria made a solemn proclamation known as the 'Proclamation of the Queen' that henceforth, the power of administering India would be transferred from a mercantile company i.e. from the Boards of East India Company to the British Parliament and the British Sovereign would be responsible for ruling India. She further

assured in that declaration that in 1858 and thereafter there would be no further annexation. All kingdoms of India which still existed then were assured that they will be protected, if they accept the paramount power of the British. Maharaja Surachandra accepted the paramountcy of the British power but was caught in a palace intrigue where he was dethroned and Kulachanddra took over the reign. The brave hero Jubaraj Tikendrajit was leading the fight against the British government.

The trouble started on the night of September 21, 1890, when Angousana and Jilangamba, two younger half-brothers forced the King, Shri Surachandra Maharaj to leave the Palace. Senapati Bir Tikendrajit Singh who was another half-brother of the Maharaja was the spirit behind this Palace revolt. After the departure of Maharaja Surachandra from Manipur, Kulachandrathaja, the Jubaraj, succeeded him. Maharaja Surachandra reached Calcutta and pleaded the British Government of India to help him to restore his throne as he had not willingly abdicated the throne. In order to bring a reconciliation between the two factions, the then Chief Commissioner of Assam, Mr. Quinton gave clear instructions to the Political Agent to bring the reconciliation and, if necessary, to use force. Thereafter, around 200 soldiers from Kohima were placed at the disposal of the Political Agent, Mr. Grimwood.

During the course of

reconciliation between the two factions, severe fighting took place between the Manipuri troops and the British troops as Jubaraj Bir Tikendrajit bluntly refused the reconciliation. Thereafter, five British Officers including Mr. Quinton and Mr. Grimwood were executed by the Manipuris inside the premises of Kangla Fort.

Consequent upon the execution of five British Officers, the British Government waged war against Manipur. Three columns of Army were sent to Imphal from three directions - (1) Tamu (Moreh) in South-East, (2) Kohima (Nagaland) in the North and (3) Cachar (Assam) in the West. In this Anglo-Manipuri War, the forces from the West and North advanced to Imphal after strong fighting. But in the South at Khongjom (40 kms away from Imphal), Major Paona Brajabashi and his Army resisted intensely in spite of the larger and superior British Army. Major Paona Brajabashi along with Major Khumbong, Chinglensana, Jamadar Loitongba, Jamadar Keisa and a number of Manipuri soldiers lost their lives during the war and the British conquered Manipur on April 27, 1891. Thus, Manipur lost its Independence and Jubaraj Tikendrajit and Thangal General were hanged to death on August 13, 1891.

After the Anglo-Manipuri War of 1891, the administration of Manipur was completely taken over by the British Government under the Governor-General of British India as a 'Subordinate

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## **Rich China's a human rights violator ... China runs on power, propaganda, paranoia ... India should teach China democracy: Dolkun Isa**

June 8, 2016: *As Ramadan begins, China has applied certain restrictions on fasting upon select members of its dissident Uyghur community. Uyghur activist Dolkun Isa spoke with Aarti Tikoo Singh about Islam and exclusion amongst Uyghurs, how democracies are overlooking violations of Uyghur rights – and why he was recently prevented from visiting India:*

### **Why are Uyghurs fighting violently in China?**

Uyghurs are fighting non-violently – the Chinese government has violently cracked down on the peaceful activities of Uyghurs. For instance, in 2009, a peaceful demonstration was attacked – and more than 1,000 Uyghurs killed by Chinese police and army.

A small number of Uyghurs have chosen violence against the Chinese government. We do not in any way condone such use of violence. We find it counterintuitive for the Uyghur community's progress. We do not speak for these people.

But decades of discrimination and repression have led to helplessness among the Uyghurs.

The Chinese government has ignored this – and continues its repressive policies.

### **Isn't Uyghur movement centred around Islamic identity? How does it differ from global Islamist movements?**

The Uyghur movement is not an Islamic movement – it is a freedom movement.

East Turkestan was occupied and has been under military control of Communist China since 1949.

Uyghurs want democracy and rights – but the Chinese government has implemented policies to assimilate Uyghurs. Uyghurs' basic human rights have been violated by China.

Today, Uyghur identity is endangered – Islam is only one of the main elements of Uyghur identity.

### **China has prosperity – are Uyghurs not interested?**

Uyghurs are certainly not disinterested. But China touts that East Turkestan's seeing the most impressive growth in its history – these lofty pronouncements ignore the fact that with the mass migration of Chinese settlers to the region since the 1950s, disproportionate benefits flow away from the Uyghur population into migrant communities.

Knowledge of Mandarin and access to higher education remain significant barriers for Uyghurs in the job market. Industries in the region exclude Uyghurs in favour of the Chinese. The Xinjiang Production and Construction Corps, a dominant state-controlled construction organisation, employs over 2.7 million people – Uyghurs are only 7% of its workforce, despite being nearly half the region's population.

Government, administrative and managerial jobs are overwhelmingly filled by non-Uyghurs. An analysis of 2005 census data shows Uyghur

workers on average earn 66% of Chinese counterparts – Uyghurs have really been left out of this 'growth story' and are discriminated against economically.

### **Can't their socio-economic rights be sought peacefully?**

Yes, of course. The problem arises when the government labels those who support human rights as violent extremists or terrorists – as they've done to the World Uyghur Congress (WUC).

The purpose is to shift the debate from human rights to whether WUC promotes violence.

### **Why should the West support Uyghurs against China?**

Clear human rights violations are committed by the Chinese government – but very little is done because of China's economic power. Morally, the international community – the US, UK and EU in particular – hasn't lived up to its professed ethical standards.

Protection of human rights is one of the main values of western democracy. The democratic world has a responsibility to support Uyghurs and Tibetans.

China is an economic power – but at the same time, China is a champion of human rights violations.

### **Recently India issued you a visa – but then cancelled it. Why did you want to visit?**

Clear human rights violations are committed by the Chinese government – but very little is done

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## ABVKA's Vision Document released by Hon'ble Speaker 02<sup>nd</sup> July, 2016

- Tedi Techu

The 'Vision Document for The Janjatis of Bharat' and 'Vision Document for North Eastern Region of Bharat' prepared by the Akhil Bharatiya Vanvasi Kalyan Ashram (ABVKA) the parent body of Arunachal Vikas Parishad released in a befitting program by Shri Wangki Lowang, Hon'ble Speaker Legislative Assembly of Arunachal Pradesh on 2<sup>nd</sup> July in a function at Banquet hall, Itanagar.

The function started with Lighting of lamp by Chief Guest Sh Wangki Lowang followed by local prayer sung by the youth team of AVP. Sh Techu Gubin, Vice President AVP while welcoming the Guest and dignitaries also threw light on the origin and development of the Arunachal Vikas Parishad as well as its social activities.

The ABVKA is founded to bring all the janjati communities of our country at an equal & graceful level in all aspects such as educationally, economically, governance, service sector and so on in context to the other sections of the society, to make them aware of their duties and rights and to nurture the feeling of patriotism in a proper channel. It aims at creating a sense of ONENESS among all the Bharatiyas – tribal, non-tribal, villagers, metropolitans, rich-poor etc. As the ABVKA is working for the all-round development of all the tribal communities of our country, it has conducted a series of seminars at different levels all over the country to develop a VISION DOCUMENT for ST's of

India. Eminent scholars from various sectors such as leading universities, legal experts, social service sectors, Bureaucrats, Techno-crates & NGO's have participated in those seminars; from Arunachal 08 scholars had attended the national level workshop at Mumbai. It covers the sectors of Education, Health, Water management, Forests, Mining, Administration, and Reservation policies.

The All India Joint General Secretary of Akhil Bharatiya Vanvasi Kalyan Ashram Shri Vishnukant Ji in his key note address highlighted the various issues related to the Janjati (tribal) people of the state and asserted that his organization has been working for the last 65 years to improve the fate and welfare of the tribal people. He further stated that the principle of "Nation First, India First" is the guiding principle of the Vanvasi Kalyan Ashram and all its service projects. Highlighting the various issues related to the Vision Document, he asserted that the document is not an administrative guideline, but a reference for prioritization. He opined that only certain service projects by govt or other organizations shall not solve the perennial issues of the tribal communities, but there must be a clear vision, dissemination of the required information, prioritization of the measures and a strong will power among the stakeholders to bring out the required permanent solution. He also referred to the royalty issues regarding the resources in the tribal inhabited areas and

informed the house that the efforts of his organization led to policy intervention which has facilitated mobilization of a huge fund of more than six thousand crores through such royalties for the welfare of tribal communities, which is even more than the total budget of the Union Ministry of Tribal affairs. While referring to the Hydro power projects in Arunachal Pradesh, Shri Vishnukant ji said that although his organization hasn't any objections on the various other dams being planned on the Lohit river, it is much concerned about the Parashuram Kund project as this holy place and its festivals serve the connecting links for the rest of the country for Arunachal Pradesh and he appealed the state govt to develop Parasuram Kund in lines of religious tourism. He opined that the dams must be constructed taking into account the fragile ecological situation of the region.

Addressing the elite audience on the occasion as Guest of Honour, Chief Secretary Smti Shakunatala D Gamlin stated that Arunachal has come far away from its NEFA days. She added that The Vision document by VKA is in the larger interest of the state.

Our society need to have a debate why the constitutional provisions for tribal are not materialized. Sustainable development must be ensured by exploring and exploiting the resources in our areas. We must not miss this opportunity to turn our society into a well sustained

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# History of Naga National Movement

- Kharingyo Shimrah

## Who are Nagas?

The Naga people (pronounced as Na-Ga) are a conglomeration of several tribes inhabiting the North Eastern part of India and north-western Burma. The tribes have similar cultures and traditions, and form the majority ethnic group in Indian state of Nagaland, with significant presence in Manipur, Arunachal Pradesh and some small population in Assam. The Naga speak various distinct Tibeto-Burman languages, including Poumai (Poula), Sumi, Lotha, Sangtam, Angami, Pochuri, Ao, Mao (Emela), Inpui, Rongmei (Ruangmei), Tangkhul, Thangal, Maram, and Zeme. In addition, they have developed Nagamese Creole, which they use between tribes and villages, which each have their own dialect of language. However, all the official function has been conducted in English language so far as I know.

Indo-Naga conflict has been started since British left India: The Nagas are the first settler in Naga ancestral homeland and we/Naga have been living as free nation until British colonization taking place in south East Asia. Nagas have been fighting to British and to the India and Burma for their illegal occupation of Nagalim. The Naga nationalism begin in 1918 when 2000 Nagas (included from most the Major Naga tribe under the leadership of Mr. R.S. Ruichumhao) as labor corps sent by British Government to France returned. They together with the British officials, formed the Naga Club in 1918 providing the

sociopolitical foundation for the Naga nationalist movement. The social legitimacy has been a part of the Naga struggle for unique history, political representation and dignity. Starting way back in 1918 by the Naga Club, the Naga ethnic movement was further entrenched in 1929 when the Club submitted a memorandum to the Simon Commission in which it stated that those from mainland India and the Nagas have nothing in common. The Naga Club was followed up by the Naga National Council (NNC) formed in 1946 by the charismatic leader AZ Phizo. We need to study what happened to Naga's Freedom Declaration on 14 August 1947 which was an undeniable fact? Why wouldn't the UN recognize the Nagas independent Declaration even when it was said to have communicated via telegram?

NNC conducted plebiscite in 1951 where 99.9% voted for free Nagaland. The period of the 1950s, 1960s and the 1970s were turbulent periods in Naga inhabited area with insurgency and counterinsurgency resulting in civilian deaths. In 1964, a Nagaland Peace Mission was formed which signed a ceasefire with Phizo, only to last till 1968. In 1975, the Shillong Accord was signed in which the NNC agreed to give up arms and accept the Indian Constitution. Muivah and Swu, who were then NNC members revolted, and went on to form the National Socialist Council of Nagaland (NSCN) in 1980 with SS Khaplang. In 1988, the NSCN split due to leadership differences into

the NSCN (IM) and the NSCN (K). Then came NSCN (U) out of NSCN (IM), and likewise NSCN (K) split into NSCN (KK) & NSCN (R) in the recent past. At the end of the day, whether it is NSCN (K), NSCN (IM), NSCN (R), NSCN (KK) etc they are Nagas, they are our people. Thus, the discourse of Naga's political movement suggests that the Naga national movement had earned with blood, sweat and tears. And it was technically and forcefully fragmented and put them into the hands of many internal and external actors creating multiple stakeholders so that until all these slices are brought together, it cannot be put to shape. Thereby, I strongly advocate for reconciliation and shun factional clashes for money (taxes collection) and power (leadership). Listen to people's voice and work together by leaving all differences aside in order to attain our goal. There are many professional experts in their own field of which collective leaderships is an example. They know exactly what is to be done. We ought to respect one another and support toward reconciliation for NPGs. Without peaceful solution and without unity of Nagas it will be fighting a losing war; and we must select the deserve candidate to lead our society.

## What is the history of the Naga movement?

The British, who annexed Assam in 1826, constituted the Naga Hills district in 1866 and followed a policy of non-interference towards the hill tribes. As British paramountcy in India

ended, AZ Phizo, president of the Naga National Council (NNC) declared independence on August 14, 1947. Since then the Naga Hills have been in turmoil, and despite creation of a separate Nagaland state in 1963, the movement has continued. After the signing of Shillong Accord in 1975 by NNC the NSCN were formed by Isak Chisi Swu, Th Muivah and Khaplang. NSCN (IM) and India have Prime-Ministerial talk; in 1992, the then Governor, MM Thomas, a clergyman from Kerala, made the first successful move to get in touch with the NSCN. On June 15, 1995, then Prime Minister PV Narasimha Rao first met Muivah and Swu in Paris. A ceasefire was agreed upon with the Government of India with effect from August 1997. Subsequently, former Prime Ministers HD Deve Gowda (February 1997), AB Vajpayee (September 1998) and Prime Minister Manmohan Singh (December 2004) also met them. At least 50 rounds of talks have been held between the two sides at various levels. Still the talk is under process but there was no result at all.

### **When did the peace talks take place?**

The relentless endeavor of the Peace Mission, actively supported by the church leaders headed by Rev Longri Ao and the liberal help and patronage of the State Government, finally resulted in an agreement for Cessation of Fire signed by the then Governor Mr Vishnu Sahay, on behalf of the Government of India and the Peace Mission while Mr Zashei Huire, Mr Biseto Medom and Mr L Benito had signed on behalf of the NNC underground government. Even though the agreement was

officially declared on 6 September 1964 by organizing public meetings and special prayer meetings all over Nagaland, the actual agreement was signed on 23 May 1964 at Sakraba Village in Phek district. The ceasefire was widely welcomed in Nagaland. Eventually, the level of talks was raised and the venue shifted to Delhi culminating in six rounds of talks in 1966 to 1967 between the then Prime Minister Mrs Indira Gandhi and the underground leaders.

The first round was held on 18–19 February in New Delhi and the underground delegation was led by Mr Kughato Sukhai, their “Prime Minister”. The other members were Mr Imkongmeren, “Vice President”, Mr Issac Swu, “Foreign Secretary”, Mr S Angami and Mr Dallinamo. The final round of talks with the Prime Minister Mrs Indira Gandhi was held in New Delhi on 3 October 1967.

In all peace talks in New Delhi, the underground delegation was led by Mr. Kughato Sukhai. However, no positive agreement could be reached as a result of these talks. The people became disenchanted with the violence and yearned for peace. After talks with the NSCN (IM), the Government of India heeded the wishes of the people and on 25 July 1997, the Prime Minister, Mr IK Gujral, in a statement in the Lok Sabha and the Rajya Sabha, announced a ceasefire with effect from 1 August 1997 for a period of three months. The ceasefire declaration was followed by setting up of a Cease-fire Monitoring Cell to enforce the Ground Rules as laid down by Government of India. The ceasefire was later extended further. However, according to the

UNPO, in 2009 the NSCN considered the biggest impediment to peace to be the refusal of the government of India to officially extend the ceasefire to all Naga-inhabited areas outside of Nagaland. Clashes continued between the Indian army and the NSCN cadre.

### **Who are the NSCN?**

The National Socialist Council of Nagaland (NSCN) is the council of Naga people represent from all most all Nagas tribes which was formed on January 31, 1980 by Isak Chisi Swu, Thuingaleng Muivah and SS Khaplang, who were all opposed to the NNC signing the Shillong Accord in 1975. But as differences cropped up, Khaplang moved out to form the NSCN(K) on April 30, 1988, with the original group coming to be known as NSCN (IM). The NSCN (IM) has a strong international network. In 1993, it was admitted to the Unrepresented Peoples & Nations Organisation (UNPO). In Amsterdam, it has the Naga International Support Centre, intended at making known to the world the Nagas and their struggle. The UK-based Naga Vigil is yet another organisation providing vital support. NSCN President Isak Chisi Swu give speech in the UN regard the right of Indigenous people. They were supported by Naga civil society including very powerful person in the society, Naga intellectuals, Naga scholars, and various civil student bodies. The NSCN(IM) movement, often called the “mother of all insurgencies”, is also held responsible for rise of insurgent groups in other states of the Northeast. Its ‘Greater Nagalim’ demand has created problems, with Assam and Manipur refusing



to give even an inch of land.

### **What is the objective of the NSCN?**

The NSCN are demanding Naga nation; primary aim is a Greater Nagalim comprising all Naga-inhabited areas, irrespective of whether they are in India or Myanmar. The NSCN-IM's manifesto is based on the principle of socialist-democracy for economic development and a spiritual outlook - 'Nagalim for Christ.' Incidentally, the Nagaland Assembly passed a resolution back in 1964 supporting inclusion of all Naga-inhabited areas under one umbrella. Since then it has adopted the same resolution four more times, provoking a counter-resolution in Assam and Manipur each time.

### **Who are the NSCN leaders?**

The NSCN (IM) leadership was headed by Sumi Tribe Mr. Isak Chisi who is God fearing leader and it has a dominance of Tangkhul Naga tribe inhabiting Senapati, Ukhrul, Chandel, Dimapur, Burma and Tamenglong districts of adjoining Manipur. Mr. Thuingaleng Muivah, a Masters from Gauhati University, is general secretary and 'prime minister' of the Government of People's Republic of Nagalim (GPRN). Th. Muivah is not like by many Naga intellectuals for his communist ideology but most of the educated youngster respected to Visionary leader Mr. RH Raising who belief in Naga socialist-democracy and who is the right hand of Isak Chisi Swu the president and Th. Muivah the prime minister and the NSCN. Isak Swu is chairman. It has the number of leaders called collective leadership who belong to various Naga tribes, a full-fledged nine-

member ministry, the four major ministries being home, defense, finance and foreign affairs.

### **Where does the NSCN get funds from?**

NSCN (IM) funds were contributed by Naga civil societies who were financially sound in the very beginning, like similar insurgent outfits in the area, collects "taxes" from the people in Nagaland and other "Naga-inhabited areas" on a regular basis. The GPRN has an annual budget of Rs 250-Rs 300 million. Intelligence reports also say that it collects portions of extorted funds of other outfits of the region in lieu of training, arms supply and shelter. Intelligence reports also say it earns money through narcotics trade. With an army of about 4,500 men, top NSCN(IM) leaders live outside India, mostly in Southeast Asian countries like Thailand. It also had camps in Bangladesh and Myanmar, but most cadres have shifted to designated camps in Nagaland

after it signed a ceasefire agreement with the Government of India on August 1, 1997. Leaders and supporters are said to have business interests in Myanmar, Thailand, Bangladesh and other countries. Its headquarters have also shifted to Camp Hebron in Nagaland. What is the current status of the Indo-Naga Conflict: The Government of India and National Socialist Council of Nagalim (NSCN) has signed an agreement on August 3 2015. Both the party is willing to bring peace in the region by solving the conflict and the Modiji led BJP party are committed to solve the decade old Indo-Naga conflict in the earliest. The present talk is under process and they are negotiating on "shared-Soverie- gnty" which is negotiating outside the constitution of India in Prime Minister level talk. Hopefully, there will be some solution might come out for final settlement by the end of this year.

*(<http://www.thesangaiexpress.com>)*

(Contd. from Page 9)

### **Mizoram govt agrees Bru repatriation...**

by them.

Sawibunga said their demands included resettlement of at least 500 families in one place, increase of rehabilitation package from Rs85,000 to Rs1.5 lakh, allocation of plots for the repatriated families, conferment of Kashmiri pundit status and security cover in the Bru areas by deployment of central military forces.

Thousands of Brus migrated to neighbouring Tripura after Bru National Liberation Front (BNLF)

militants gunned down Lalzawmliana, a game watcher working under the Mizoram Environment and Forests department, inside the Dampa Tiger Reserve along the Mizoram-Tripura-Bangladesh border on October 21, 1997.

Another wave of exodus was triggered by the murder of Zazokima, a young boy near Bungthuum village on November 13, 2009, three days before the commencement of the first proposed repatriation.

*(The Times of India, 08.06.2016)*

## Chief Guest Culture in a Christian state

- Vekupa Rhakho George

One of the problems that haunt the political leaders, bureaucrats, the government officers and the other influential people of our state is the issue of chief guest culture. Every organization, institutions try its best to get the richest person possible for their functions so that they might get what they need. Most often it is not the person's speech or exhortation that they want but their wealth! Many organizations and institutions compete to invite the richest people for their functions. Those people must remember that they are not less than a thief. A person who keeps on talking about a state of corruption-free but does not have a sense of guilty conscience in inviting politicians, bureaucrat, and influential people in order to reap their wealth is a hypocrite. Suppose an MLA or Minister has to attend five functions in a year. In each function, they might donate about one lakh. The total sixty members of the house would spend  $60 \times 5,00,000 = 3,00,00,000$ . This is just an approximate calculation. It is far more than this. Now the question here is where did all this money come from? If we talk about corruption today, can we not say that this is also one of the main offshoots? If we suffer from lack of facilities, can we not say that we also contribute to our own sufferings? If salaries are not paid at the right time, are we not contributing to the misery of the suffering people? We Nagas have become so much of parasites that money seems to be the end

of all. It is wrong!

Look at the state transport buses plying to far destinations like Mon, Tuensang, Kiphire, Longleng etc. Look at their conditions! How miserable they are? Sometimes seats are not properly fixed. Passengers have to keep adjusting as the bus moves. Sometimes racks are missing, roofs are leaking etc. Why can't people be respected of their human dignity by giving good buses? All these problems once gain go to the root of the improper utilization of funds for the specific purpose. The ignorance of the ordinary people must not be for the advantage of the self-acclaim elite. Dear fellow humans, how long shall we keep on journeying in misery? The world has enough and more problems, let us not keep adding.

In a state haunted by nightmares of deficit, late payment of salaries, unfinished projects, monuments in the jungles, we must rise up and challenge all these infiltrating unwanted elements. Many people would say that church leaders should not involve in politics. I would disagree! Church leaders must involve in politics for good governance. They must challenge the right people to do their jobs well. We have prophets in the bible who spoke without fear. But the problem arises if the church leaders involve for their selfish ends in party politics and fail to see the suffering humanity. If the church leaders side with the politicians and the rich to get their projects through at the cost of the

general public, this is a terrible injustice in the sight of God. This had happened and is still happening. The best sermons in the church would be a humbug! It will not touch people, and if it does not touch people, the purpose is defeated, and if the purpose is defeated, we will be like the white-washed tombs as Jesus rightly remarked.

When we Nagas in general keep inviting our elected representatives in order that we might gain monetary benefits, we are directly involved in the act of stealing and corruption. How many of the representatives donate money earned from their sweat? No one! They generously contribute because it is not theirs. They are just generous with others share. They are stolen money though it doesn't sound good to the ears. So if people in general criticize their leaders, they should first of all criticize themselves. All these though seem to be simple yet the reciprocation is hazardous. Stealing is at its heights almost everywhere. Those habitual offenders must remind themselves of the curse they will reap very soon.

We have problems after problem piling our vicinity. Who then is responsible? Can we not sincerely say that we all have a share in some way?

I have seen people in different parts of the country with regard to inviting chief guest but Nagaland is too unique in a very wrong way. People who are



invited as chief guest are expected to pay huge amount. As a result, today it is very difficult to find people. It will be even more difficult as time pass by. Those invited as chief guests also must not go around making empty promises because they are incapable of fulfilling on their own. There are thousands of promises to be fulfilled across the state. It is not necessary to keep on adding.

Across the length and breadth of the state, there are people crying out for justice. Where then should justice germinate? The best place is here and now. Jesus talked about the kingdom of God within us. Similarly, justice is something that can be exercised by every individual. If we wish to see something new happening, then this is the right time to act. It is useless blaming people after taming them. Our roads will turn from bad to worse, our offices will continue to face the problem of being unmaintained, government schools will continue to have broken walls, windows, doors, our roads will continue to be dusty, shaky and slushy, hurriedly built projects will skyrocket etc. All these problems can be gradually solved if we stop demanding from our chief guests. To make things very clear, I am not proposing the idea of dropping the chief guest culture. I am only saying that the way things go today is not becoming of a civilized society. If any of the readers of this write-up change, then my purpose is fulfilled. Kindly share the good in this write-up.

(Nagaland Post, 11.05.2016)

## Documentary Shows Konyaks of Nagaland Rediscovering Roots

Tracing their origins to the region around the Tigris and Euphrates river basin in western Asia, the head-hunting Konyak tribe of Nagaland, which embraced Christianity, is now trying to rediscover itself and its fading culture, the Rajat Kamal National Award-winning documentary "Aoleang", highlights.

Produced by Maulana Abul Kalam Azad Institute of Asian Studies (MAKAIAS) and directed by Ranajit Ray, the documentary won the prestigious Rajat Kamal (Silver Lotus) National Award for the Best Anthropological Ethnographic film this year.

"Aoleang" is based on aoleang, the most important traditional harvest festival of the Konyak Nagas located in Nagaland's Mon district. It is celebrated in April.

The 30-minute film narrates the history of the Konyak tribe, their conversion to Christianity, their loss of traditional culture and the resurgence of cultural activities, said Ray.

By documenting the most important festival of the tribe, he has also put the spotlight on a tribe that has no written records of its cultural practices.

"They are trying to rediscover themselves and they feel Christianity has robbed them of their culture. While the older generation say the youngsters do not know their own culture, the new generation are trying to go back to their roots and revive the

festivities," Ray told the media here at a screening of the documentary.

Shot in 12 days across villages, in the interiors of Nagaland, almost inaccessible by modern modes of transport, the film provides a day-by-day insight into the six-day festival which has now been shortened to one or two days, thanks to paucity of time and globalisation.

The whole village comes out dressed in its traditional finery with elaborate headgear and heavy jewellery, and celebrates by dancing and singing, ending in a mega feast.

One of the tribesmen shown in the film is a reverend who translated the Bible into Konyak and claims their forefathers originated from Tigris and Euphrates region.

"He translated the Bible into Konyak. Nobody contradicted (his version of origin) or had new insights. They have no written records," informed Ray.

According to MAKAIAS Director Sreeradha Dutta, the film is a much-needed documentation effort to preserve the culture for future generations. MAKAIAS is an autonomous body under the ministry of culture.

"Their indigenous lifestyles are slowly fading away due to globalisation and other factors. We thought of documenting the festival in its original form," Dutta said.

(The Morung Express, 11.05.2016)

(Contd. from Page 5)

## Great to be an Indian!

claimed by various quarters, that, it is very much there. If so, is there any evidence that it is indeed working? That is when the question arises whether the system that exists today is really helping in shaping strong, confident, resilient, upright characters? Do these meteoric flashes of scores reflect the true faculties - their true IQ and EQ? Perhaps these alone are not good enough to make us world leaders as a nation.

While talking of leading by example, few instances of political class come to mind. The process of electioneering is necessarily a mode to reach out to the people from whom mandate is solicited. It is observed that, of late, this has been transforming into a blitz of a marketing exercise, but, many a time with very poor taste. The

language, content and explosive expressions of acrimony are not only simply impolite, but, even turns outrageous at times. Often these are obviously theatrics and rhetorical in nature and are certainly not meant to be emulated by our youth - the potential leaders of tomorrow! We do not expect them to emulate Donald Trump! But, in the same breath we cannot, but compliment a rare few, whose restrained, yet, choice of bold expressions have not gone unnoticed. So, are the exemplary mannerism of some of our elected representatives in the photo session after the recent oath-taking ceremony. However, we all hope that such are just not mere flashes of symbolism, but, are glimpses of a refreshing

lasting cultural change that is getting unfolded. We hope such behaviour and conduct persists even while the House is in session and does not become a mirror image of the Parliament, where national interest is often thrown out of the window and obstructionist politics prevail over. Democracy is just not about high decibel raucous and storming the Well of the House! Impressionable young minds nurturing their dreams charged up with a whole host of aspirations seek a charismatic leader with whom they can relate to. Those who carry the charisma of a go-getter, clean image, compassion, strong character and passion for nation-building, perhaps fit the bill best!

*(The Assam Tribune.08/06/16)*

(Contd. from Page 11)

## Sikkim: A Serenity that is Unconventional

fresh pine trees waiting in each curve of the road. The tall trees casting shadows and the evening sky making a silhouette of pedestrians, blends, to present any individual with a permanent imprint on their mind.

Travelling to the north one finds the famous "Tsongu Lake" which gives us a small glimpse of the snow capped mountains. Going further North, however, one discovers "Zuluk" which is another town famous for its raw beauty. One of the reasons this place is famous for is because of the home stay facilities provided by the families living here. One of the nature's unadulterated forms is still preserved here. The blessing sight of sunlight falling over snow and

reflecting back by preaching the wonders of the universe becomes bliss for the eyes and a moment for the heart to cherish forever.

A tour of any culture is never complete without exploring the food. Food represents not only the life styles but also portray essence of the place. Hence, the much talked about local cuisines are "momo" and "thukpa". Both these dishes are easily available in any corner of the road. But to a true explorer, some other dishes which are more ethnically linked to the place are "Churpi" (Yak milk cheese), "Cheew" (a kind of mushroom) and "Gundruk" (which is made by drying the leaves of spinach). These dishes too portray the unfussiness and

simplicity of the place.

Hence, four years passed by according friendship with this new place and trying to know something more every time. A unique melting pot of history, spirituality and nature, this place holds its own ground in the ever changing mechanized world. And while I was returning back this summer leaving Sikkim behind, I could feel a part of me was left behind. The train was same and so was the journey back to my home town, but it was not the same me. A whirlpool of emotions tugged my heart. Deep within I was missing the land, the people and the nature of the place which then I termed my second home.

(Contd. from Page 14)

## Manipur : A day of Remembrance

Native State'. World War-II broke out in Manipur from April, 1942 - January, 1945. A part of Manipur was liberated by INA and Netaji Subhas Chandra Bose's tricolor was unfurled at a place near Moirang on April 14, 1944. Therefore, Manipur is a place which is known not only for its natural beauty; its blue hills and pristine circumstances; its rich and healthy culture but also for the endurance and solid

determination of the brave people of Manipur. Every Indian considers Manipur as the jewel of India and truly so.

India got Independence on August 15, 1947 from British. Thereafter, on August 28, 1947, the British handed over Manipur to Maharaja Budhachandra Singh and Manipur became a princely independent State and hoisted the National Flag of Manipur bearing the Dragon God

Pakhangba. The newly formed independent India and its Government in New Delhi appealed the King of Manipur to sign a merger agreement with India. The Maharaja signed the documents on September 21, 1949 at Shillong. On October 15, 1949, Major General Rawat Amar announced the annexation of Manipur at the Assam Rifle's ground. *(Organiser, 22.05.2016)*

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## ABVKA's Vision Document released

society. She stated that in her tenure as the CS, she shall strive to see that development reach the grass root level even by shedding the last drop of her blood in the areas of infrastructure development such as rail, road and airports, development of transport corridors and to make Arunachal Pradesh as an Organic state so that the agricultural and horticultural products reach the international markets benefitting the farmers and skilling Arunachal intellectually at par with the national standards. Stating that dam technology has gone farther ahead she said that we need not be apprehensive of the dam bursts but should tap its benefits. The Chief Secretary thanked the Arunachal Vikas Parishad and its parental body ABVKA for the noble venture of developing the Vision Documents for the Schedules Tribes and hoped that it would definitely serve as a reference guide in formulating the gov't's policies and programs.

Speaking on the occasion, Shri Wangki Lowang stated that he has been associated with AVP since its founding days and he saluted its founding fathers like Talom Rukbo, Jatan Pulu, P B Acharya, etc for the visionary initiative. Referring to the proverb that a Journey of a thousand steps starts with a single step, he said that the present initiative of developing the vision document shall definitely bring out the expected results in the coming years. Referring and supporting the prime suggestions of the Vision Document, he said that the gov't should have done it very long ago. He appealed the central government through the ABVKA to develop Arunachal as a model state in the North East region and to take measures to strengthen invaluable tribal values, culture and traditions for the posterity. He also suggested for a uniform education system all over the country to create better understanding and inculcate a sense of nationalism among all the people nationwide. He stated

that the document focus on the various issues faced by our tribal communities, especially of the Arunachalis and the other communities of the North East and hoped that its suggestions shall be definitely looked into with topmost priority.

Er. Tayum Tok, Executive member of AVP state unit presented a power point presentation on the key points of the Vision Document with some important recommendations as per local needs of the state.

Among others, RGU VC Prof Tamo Mibang, MLAs Tesam Pongte and Tamar Murtem, former IFSCAP Presidents Shri Taba Hare and Shri Nabam Atum and leaders of the various socio cultural organizations attended the function.

The programme anchored in a lucid manner by Dr Smt Joram Aniya Tana, Sh Tedi Tech, General Secretary of AVP gave vote thanks and the programme ended with national anthem by the house.



## International Yoga day : The Secret of Soft Power

- Dr Varun Veer

When a group of yoga experts was preparing to leave abroad through ICCR for the International Day of Yoga to be celebrated worldwide on June 21, I got the opportunity to interact them on the orientation day. I put forth a question to all of them. I asked them to name any one quality or possession, which we the Indians are proud of and it is purely Indian in origin. I got a variety of answers. Some said diversity, some named democracy, some thought for ancient culture and the cultural values.

A handful of Yoga teachers answered named the spirituality (Yoga), which is the appropriate answer. It is completely Indian in nature. Moreover, it is also very beneficial to the mankind. Of course, there are many other areas of pride, but the Yoga and Ayurveda stand out because they teach us to take pride in them. The benefits and utility of the Yoga have spread far and wide. Interestingly, the world of Yoga is not just confined within the yogic exercises. In many countries, Yoga has become a medium to reach the level of spirituality. In the past three months, I got the opportunity to come close to many ICCR Centres across the world. I found that in the name of Indian culture, we have been only offering just Tabla (percussion), classical dance, fusion music and Bollywood dance. Yoga was seen merely at few places.

In Bali (Indonesia), I found that apart from the cultural activities, people have strong inclination towards the Sanskrit. They desired for the scholars from India who can teach them the accurate pronunciation of the Sanskrit

mantras. Indian culture is still seen in abundance in the East Asia in their language, culture and the hospitality. There is a city in Indonesia by name of 'Yog Jakarta'. It is a Sanskrit word, which means 'Yogya Karta'. In English, it means 'Man with perfect action' or 'Action with efficiency'.

Indonesia is the only country in the world where at the airport one can see the chariot of Lord Krishna and Arjuna at the intersection. It gives a beautiful, creative and affirmative message. It made me feel as though the real India existed there. I could see immense devotion and love for Indian culture among the people there. They want us to take big steps for the growth and development of Hindi and Sanskrit. They even wished to come closer to India. There was a university in Indonesia by the name of "Atma Jaya University". The name of the university pleased my soul. The name means something that conquers our soul. There is a strong demand for Yoga, Hindi, Sanskrit, Indian music and the Indian dance there. The people exhibited immense love for Indians. It is reflected in their behaviour.

The visit to Thailand also gave me the feel of real India. There was an impressive sculpture depicting the 'Samudra Manthan'. On one side, I could see the God and on the other side a Demon. In between them was Lord Brahma holding the 'kalash'. There were many small glass bottles of Holy water placed at His feet. The travelers may take them home. The Sanskrit Study Centre, Silpakorn University, is a magnificent place and the library has a huge collection of books. The Professors of Sanskrit there are the locales of Thailand. Sometimes,

outside scholars also visit. On meeting and interacting with the Vice Chancellor and Higher officials of the Thammasat University, Chula University and Bangkok Art and Cultural Centre, I realised that they are extremely interested in promoting Yoga, Ayurveda and Sanskrit. Being a Buddhist country, they are interested in promoting Sanskrit a lot, in particular.

As a part of the same tour, when I visited the Colombo Centre of the ICCR, I found that our forefathers had put in their earnest and best efforts to promote Indian culture and, that too, in the times when there were not many sources or platforms of promotion. The countries, where there is Buddhism, there is deep respect for Indian culture and people. If India has to become a superpower, she has to spread her spiritual knowledge all over the world. Indian culture is the only culture that has the power to bring peace and happiness at all levels in the world. In the present scenario, the entire world is again anticipating the efforts and initiatives from India. In the modern times, India must outshine others using its technological advancements. Not only East Asia, Central Asia, China, Japan, etc are also related to the Indian culture.

Prime Minister Shri Narendra Modi has done a commendable job by spreading physical, mental and spiritual bliss all over the world by means of Yoga. India was placed at the apex position not just in spirituality, but also economically, socially and scientifically. But after a while she lost that title of being the leading power. Call it the law of change or the gift of destiny, India is again gradually resuming the

same position, prestige and title with the efforts of Shri Narendra Modi. This activity must gather pace so that India influences other nations at the earliest.

China attributes its success to the presence of a large number of Buddhists. One can see the impact of Buddhism on its cultural policies. But it is disheartening to know that China perceives this Buddhist impact in a different manner and does not consider Indian angle. Vietnam stands as an evidence to it. For these reasons, Vietnam sets higher expectations from India when it comes to spread Buddhist philosophy there. We need to invest in our own culture to reap benefits in future, because it will spread the impact of India. Using trade as the medium of progress, we are progressing well in the world and it is extremely important. Sadly, it is not everlasting.

We must aim for prosperity and happiness too. If India has to win the hearts of other nations, it must spread Indian culture. For the first time, there was a seminar on 'Indo Persian Literature' in Tehran (Iran). It was a welcome change in Iran. For the first time in history, there was a conference on

'Indology' at the Rashtrapati Bhawan, Delhi. The scholars of Sanskrit were invited all over the world. Indian culture is the same as it was in the ancient India, but still it is flowering in the modern times. It is the most appropriate time and the suitable direction.

The Indian bureaucracy and the officials of Foreign Ministry need to adapt to the Indian culture. Otherwise, the momentum that the present Government has gained may slow down. There are reports from some places that the Indian Centres are provided to anti-India elements to organise functions against the Government of India itself. There is a need to reign in the people supervising such Centres.

The whole world has accepted Yoga. And, no doubt, the credit for it goes to the knowledge of our ancient sages. But in the present times, the credit must go to Prime Minister Shri Narendra Modi.

(The writer is internationally renowned Yoga instructor and a member of the Governing Body of ICCR)

### **Preparations to make the event a big hit**

The Ministry of External Affairs

has received action plans from 183 missions/posts to make the 2nd Yoga Day a big hit. The ICCR is playing an active role in supporting Missions and Posts with more than 50 QCI certified Yoga experts being deputed to 34 countries.

The Indian Missions and Posts in China, Kyrgyzstan, Germany, USA, Nepal, Bahrain, Zimbabwe, New Zealand and UAE have conducted promotional events in collaboration with the local community. Russia, UAE, Ukraine, Canada, China, Sri Lanka, Bangladesh, Kenya, UK and Poland have indicated large scale participation this year of over 10,000 participants each.

The prominent global celebrities who have confirmed to participate in various events across the globe include Ultra Marathon Runner Pat Farmer (Australia), Premier of Ontario Kathleen Wynne (Canada), Jazz singer Nagtalia Przybysz (Poland), Actress & Director Mai Thu Huyen (Vietnam), Ex. Miss Universe Norelys Rodriguez (Venezuela), Secretary of State, Texas, Carlos Cascos (USA), Olympic Gold Medalist Athlete, Tennis pro Martina Hingis (Switzerland).

(Contd. from Page 15)

## **Rich China's a human rights violator ...**

because of China's economic power. Morally, the international community – the US, UK and EU in particular – hasn't lived up to its professed ethical standards.

Protection of human rights is one of the main values of western democracy. Democratic worlds have a responsibility to support Uyghurs and Tibetans.

China is an economic power – but at the same time, China is a champion of human rights

violations.

### **But most Chinese don't seem bothered by the one party dictatorship – why?**

How can one measure support for the dictatorship? There's widespread dissatisfaction in China from Chinese people themselves. We've witnessed Tiananmen – but brutal crackdowns halt civil society with real consequences for speaking out.

Another factor is the stranglehold on information by the Chinese government – states that expend such tremendous efforts to control information clearly suffer from paranoia that people may gain better understanding of what's actually happening around them.

Information is passed through the Chinese propaganda machinery –it looks nothing like reality when it comes out.

(The Times of India, 08.06.2016)

## The Rat that ate Iron

Jveernadhana was a merchant's son who was not successful. He faced a loss in his business and lost all his money.

He thought of travelling to a different part of the country to seek success.

He had inherited a very costly iron balance from his ancestors. When leaving, he mortgaged the iron balance to a nearby merchant in exchange of money for his travels.

He travelled all over the country, and had a successful travel. The merchant's son then decided to return to his home town.

After his return, he went to the nearby merchant's place and asked for his iron balance, "O Friend! Please return the iron balance that I had kept with you."

The other merchant did not want to return it, he said, "I do not have it anymore. We have a problem with rats. The rats are eating up everything. They have eaten up your iron balance, too!"

At once, the merchant's son knew the truth. He replied, "If the rats have eaten it up, there is nothing that you can do. Anyway, nothing can last forever!"

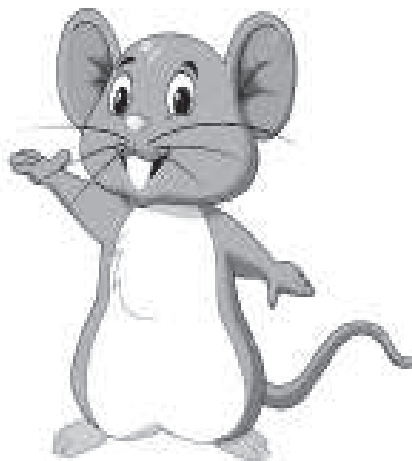
He continued, I am eager to go for a bath in the river, please ask your boy to help me carry my belongings, and to look after them while I take my bath"

The other merchant agreed, and called his son, "Son, this is your uncle. Please accompany him to the river and keep watch

so that none of his belongings get stolen."

So, the merchant's son and the boy went to river. After he had taken a bath, the merchant's son took the boy to a nearby cave. He kept the boy inside the cave and blocked the entrance of the cave with a big rock. He then returned to the other merchant's place.

When the other merchant saw his friend returning alone, he asked, "Where is my boy? Why have you returned alone?"



The merchant's son replied, "I feel sorry for you. When I was taking my bath, your boy was standing on the bank. Just then, a flamingo flying above swept down and carried your boy off in its claws. I could do nothing!"

On hearing this, the other merchant got angry. He said, "You are a liar! A flamingo can never carry a boy as big as him, in its claws. I shall complain about you to the village elders."

At once, the other merchant dragged the merchant's son to a nearby village elder and started complaining.

The other merchant said, "He is a disgraceful man, who has kidnapped by son."

The village elder instructed, "How can you do this? Return his son to him immediately!"

But the merchant's son was unmoved. He said, "There is nothing that I can do. A flamingo swept down and carried him off in its claws from the riverbank!"

Hearing this, the village elder got angry. He shouted, "How can a flamingo carry a child? You are lying!"

The merchant's son replied, "Sir! In a city where rats eat iron, why cannot a flamingo carry a child?"

The village elder was amazed to hear this, "Where does a rat eat iron? What is the meaning of what you say? Please explain yourself clearly!"

The merchant's son narrated the entire sequence of events to them and explained how he had hidden the merchant's boy in a cave to get his iron balance back.

When the village elder, and everybody else who had crowded there heard the story, they started laughing. The other merchant was embarrassed.

The village elder instructed the other merchant to return the iron balance to the merchant's son immediately, and recover his son from the cave.

### **The wise indeed say:**

'Tit for tat' is the best policy in life.



