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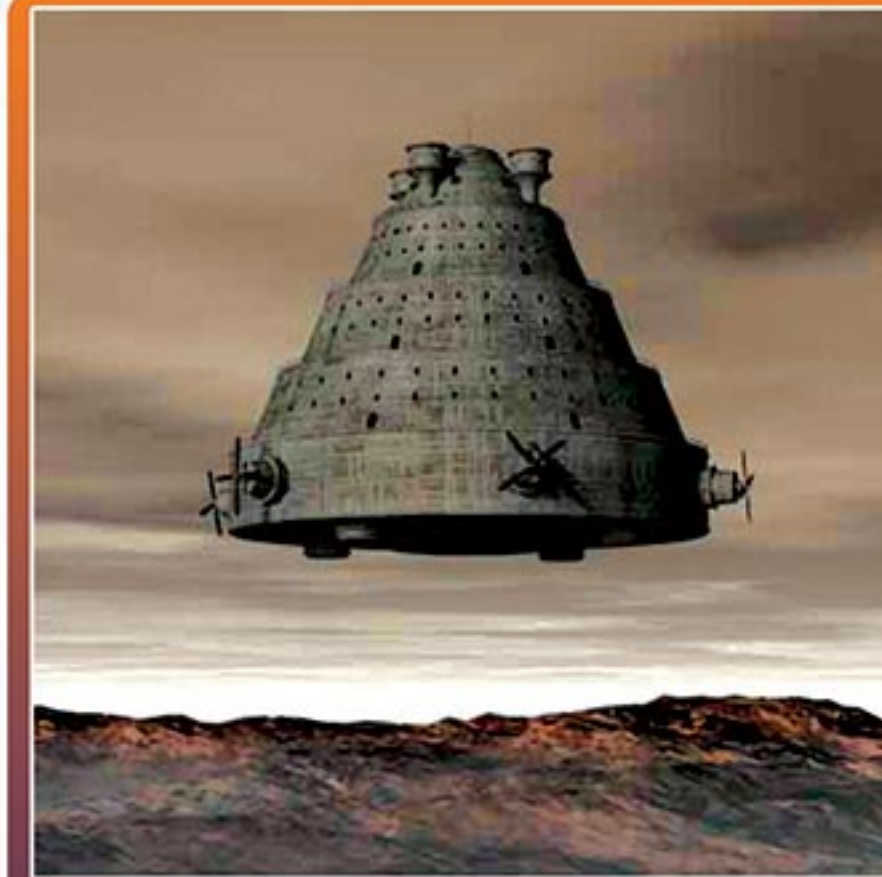
# HERITAGE Explorer

LET KNOWLEDGE COME FROM ALL THE SIDES

*A Monthly News Bulletin*



Aka Janajati from Arunachal Pradesh



A 5000 year old Vimana, an aerial vehicle from ancient India was recently discovered in a cave in Afghanistan, stuck in a "Time Well" that has caused the disappearance of at least 8 American Soldiers trying to extract it from the cave.



# Heritage Explorer

*A Monthly News Bulletin*  
Vol. XII. No.9, SEPTEMBER 2013

## Contents

◦ Living in Leh	P-2	◦ Ex-BJP MP Alleges Fresh Chinese Incursion into Arunachal	P-12
◦ Tackling the Problems of Vanvasis and Violence-prone Communists	P-3	◦ Maoist Spread Must be Halted by All Means	P-13
◦ Solution in Sight?	P-4	◦ Aka Tribe of Arunachal Pradesh	P-14
◦ Concept of Bodoland is Baseless: Biswajit Ray	P-4	◦ Arunachal: AAPSU Urges Govt. to Conduct Refugee Census	P-15
◦ Seeds of Separatism	P-5	◦ HC Cancels Allocation of Grazing Land to Ajmal's NGO	P-15
◦ Panjabari Meet Sheds Light on 80-day Kohima War of 1944	P-6	◦ UNESCO's Endangered Language Identification Process	P-16
◦ Education in Tribal Areas in the Doldrums	P-7	◦ Harmful to NE Languages: Dr Devy	P-16
◦ Why NRC Updating Seems A Far Cry?	P-8	◦ Hindu Children Attacked by Muslim Mob for Singing Vande Mataram	P-16
◦ Missing Bangladeshi Nationals, a Matter of Serious Concern	P-9	◦ Well Done, Kavya	P-17
◦ Will Hindus in Bangladesh Get Back Their Land and Property?	P-9	◦ New Indian Cultural Centre Sought in Indonesia	P-17
◦ Temples Destroyed in Goa by Portuguese were not Hindu	P-10	◦ पूर्वांचल में बाला साहेब	P-19
◦ Soldier's Wife Refuses Compensation, Demands "Tough" Action Against Pak	P-10	◦ दिल्ली में एक मस्जिद ऐसी, जहां गुंजता है गायत्री मंत्र	P-19
◦ Hindus, Shias, Other Minorities Worse off in Pakistan: US Report	P-11	◦ अरूणाचल प्रदेश का शिक्षा माध्यम	P-20
◦ Mishmi Girls Could Become Excellent Solar Technologists	P-11	◦ अफगानिस्तान में मिला महाभारतकालीन विमान... !	P-22
		◦ पश्चिमी सभ्यता बनाम भारतीय संस्कृति	P-23
		◦ भारत की पहली 'बेटी' जिसने गूगल में रचा इतिहास	P-24

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**Heritage Foundation,**

# 30, F.C.Road, Uzan Bazar

Guwahati-781001, Ph: 0361- 2636365

e-mail: [ourheritage123@yahoo.com](mailto:ourheritage123@yahoo.com), Website: [www.heritagefoundation.org.in](http://www.heritagefoundation.org.in)

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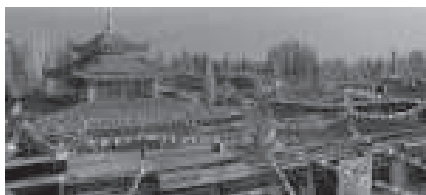
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## Living in Leh



In this blistering Delhi heat, when the mind flounders to find an oasis in the white fury, I indulge in some nostalgia – of a stay in Leh where the temperature plummeted to twenty degrees below zero. Over the years I've felt that a tourist's perspective is transient, a sweet memory till the next trip. However, living in different places changes the way one looks at life – humbling, enlightening and teaching tolerance in many ways.

As the winter stealthily swept in freezing everything in its path, I realized what it was like to live in barren and cold lands – stoic and dignified in their acceptance of the elements and yet unrelenting in submission. The green patches of summers with traipsing streams and gurgling waters of the Indus and Zaskar turned silent, quietly biding their time. Even this silence threw up some beauties like the quaint tinkling music of the Indus as the many ice pieces clinked against each other. The fading prayer flags over the narrow bridge brought in some colour relief. This was a great place to sit down with a book or simply with your thoughts.

The many Ladakhi homes that edged the road were layered with hay on the roof to insulate against the cold. Smoke twirled over as the women got busy cooking hot meals with sun-dried vegetables stocked for the winters. I learnt the thriftiness of "thukpa" when vegetables became scarce. A simple wholesome meal in a dish with some vegetables, pieces of meat and strands of noodles served with a fiery chilly garlic chutney that kept the stomach full and the body warm. For someone like me used to the abundance of assorted greens and vegetables of winters like lai xaak, spinach, carrots, green peas, babori from Beltola bazaar, it was quite a

revelation and a new found reverence for the produce of the earth. I now considered myself blessed if I could find a frozen cabbage from the corner shop. I learnt to respect the dehydrated onions and bitter gourds that we got as a part of our ration and coax some flavor out of them.

In the darkness before day-break, I often heard the porters talking and stamping their feet as they broke the ice in the Syntex outside our tin sheds, to melt into water for our needs. Doing the laundry was in stages. Sitting near the bukhari, a kerosene contraption, with buckets of water fetched in by the Tashi, as the porters were called, clothes were scrubbed and rinsed from one bucket to the other. I'd seen many Ladakhi women washing their household clothes, utensils, vehicles down to their carpets by the river. Water from the taps was a luxury for most of us whether civilian or in uniform. Although the sun was out, the drippings from the washed clothes froze into icicles at the hem. These then were snapped off and the clothes brought in and dried around the bukhari. I realized the importance of the stove and how the lives of a family revolved around it. It brought to mind the many Russian tales I read as a child and how the stove was a permanent fixture in them. Even curd was set near it by my North Indian friends with the utensil snugly wrapped in a muffler!

But what took the cake was managing the loo at night. We may wrinkle up our nose at such unmentionable bodily functions but it was a routine that ensured a smooth function for morning ablutions. However tired we were, late night parties or whatever, one chore none of us ever forgot was to pour some kerosene into the pot at night to prevent the water in it from freezing. Amnesia in this case would result in grim faces of the shed occupants in the morning. The only remedy was firing up the respective crude sewer pits behind our sheds to melt away

the ice inside. So that's one chore none of us forgot. ever.

As I learnt to adapt myself to this exotic land the more I fell in love with its nuances and its people. They were warm and friendly, wrinkling up the corners of their eyes when they smiled with a cheery "Juley". The sky over Leh was the bluest I'd ever seen. The mountains changed colours as the sun travelled across the day. Climbing up the hill to nearby Spituk Gumpa, on one of my long walks mandatory for acclimatization, I found some interesting offerings to Lord Buddha. A "half" bottle of Old Monk, a packet of Maggi, some glucose biscuits and assorted dry fruits. In a land that does not yield much especially in the winters, even the Gods are not demanding. It reminded me of the myth of Shiva devotee Kannapan who offered meat and water from his mouth in his innocence.

Serene Gompas abound in the Ladakh region, each with its own aura and veil of mysticism. But the one that intrigued me was the Hemis Gumpa which according to local belief, was never plundered by looters from across the mountains. While all the other Gompas lost their riches, Hemis was spared the ignominy since it was well hidden within a mountain. I actually never realized it till we literally reached its doorstep. One of the oldest in the region, it is famed for its architectural uniqueness of the monastic complex. The colourful murals and the courtyard where the mask dance during the Hemis festival takes place, only added to the charm of this shrine.

Walking down the road I heard at a distance the lilting notes of some melody. On the far side of a field was a group of men and women, singing the notes of their land as they went about their work in the numbing cold. Strangely it reminded me of the poignancy of Wordsworth's "Solitary Reaper"...

*(The Sentinel/Melange 16.06.2013)*

## Tackling the Problems of Vanvasis and Violence-prone Communists

- MV Kamath

**There are two issues demanding study in regard to handling tribals living in jungles literally over mines rich in precious ore. In the matter of ores, is it right for the government to drive the tribals out of their ancestral and ancient homes so that forest land can be taken over not just for accessing ores but for making profits as well? What is more important: the lives of tribals or meeting the needs of industry? Issue Two: What is morally right: Letting tribals live their lives as they have for centuries or destroy their culture, drive them into urban areas to make a living so that the country at large can benefit?**

The same problem once occurred in the United States when the white man was attempting to drive the Red Indians out of their homelands to the great suffering of the natives, way back in the 18th century and after. This is being replicated today in India in a different context.

The Communists (Marxist-Leninist) long pushed out of urban centres with strikes getting out-of-date and labour unions a thing of the past, found in the trials and tribulations of the tribals a golden opportunity to make their presence felt. The way the tribals were being unceremoniously eased out of their homes gave the communists a moral cause to uphold and an equal chance to resurrect a dying ideology.

Out of this was born Naxalism, more accurately described as Maoism rooted in ruthless violence at all costs. Mao, like Stalin before him has been guilty of killing millions of his own countrymen in promoting an evil ideology. If tribals had a problem, one way to resolve it could have been the Gandhian technique of satyagraha that had proved itself fairly successful in the thirties in Bihar, as well as in Gujarat. But tell that to the communist criminals and our pseudo intellectuals. To them Gandhi is a huge joke and Gandhism, an outmoded means to achieve a noble end. Violence has its attraction, with wholesale murder giving the communists a sense of glory. Non-violent pleas for justice have no place in their muddled thinking.

Naxalism had a beginning way back in 1967 and since then spread like wild fire in areas where tribals form a substantial percentage of the total population. In 2009 Naxalites

were active approximately in 180 districts in ten states. In August 2010, after the first full year of implementation of the National Tribal Policy (NTP), the number of Naxal-affected areas lessened to 83 districts across nine states. Naxalites are strongest in the Chhattisgarh, where, in 2006, some 114 of them were killed. Andhra Pradesh came second, with 108 killed.

Ramachandra Guha, a well-known Human Rights activist, blames the Chhattisgarh government for the influence wielded by the Maoists. According to him, on the one side it granted a slew of leases to industry is over-riding the protests of gram panchayats and handing over 'large tracts' of tribal land to mining companies. On the other side it promoted, says Guha, a 'vigilant army' – Salwa Judum - which distributed guns to young men owing allegiance to Mahendra Karma. Guha calls them "goons" who roamed the countryside in search of Naxalites, real or fictitious, burning homes, sometimes entire villages, raping women and looting granaries, driving an estimated 1,50,000 adivasis out of their native villages, and in the process giving an ideological excuse to Naxalites to resort to more violence in revenge. Karma had set up the Salwa Judum, which, in 2006, reportedly killed 114 alleged Maoists in Chhattisgarh and 108 in Andhra Pradesh.

The Maoists are supposedly well-equipped with arms. In 2004, according to a Home Ministry report, there were in India 9,300 hard-core Maoists holding around 6,500 regular weapons, beside a large number of unlicensed country-made arms. How

and where they got them from is another story that involves the ISI. In 2006, two years later, the strength of the movement rose to 15,000 with the guerillas controlling an estimated one fifths of Indian forests and being active in 160 of the nation's 604 administrative districts. That this number has since come down by 2011 is another matter.

Maoists are opposed to development schemes as that would directly undo their cause. What they reportedly have in mind - stupid as it may sound! - is to 'conquer' all of India! To fight them in 2006, the Central Government deployed about 37,000 security forces in Chhattisgarh alone and 30 companies in Jharkhand, two of the states where the Maoists are well-established. The Ministry of Home Affairs has allegedly allocated an annual budget of Rs 23,000 crore to address the Naxal conflict.

There is no doubt that a strong effort should be made to find its leaders and get them publicly hanged, as the British did in their fight with thugs. Maoists are no better than thugs. But the UPA government obviously is still unclear on how to handle Naxalites. True, in July 2006, the Planning Commission had set up a 16-member expert group headed by D. Bandopadhyay, Chairman of the Council for Social Development to study the causes of Naxalism and suggest remedial measures. The draft policy had suggested that "the solution lies in giving rights to the Scheduled Tribes (ST) communities over natural and financial resources and addressing the issue of economic deprivation in a prompt and time-bound manner.

*(Contd. to Page 18)*



## Solution in Sight?

After five decades of militancy in Nagaland against the Indian democratic system and in support of a “sovereign Nagalim”, steered violently and vigorously with the birth of the National Socialist Council of Nagalim (NSCN) on January 31, 1988, peace seems to be knocking at the terror-hit doors of the State. What is significant is that the demand by the NSCN(IM) for the political integration of Nagaland with the Naga-inhabited areas of Assam, Manipur and Arunachal Pradesh is not part of the deal under negotiation. This demand has been a major impediment in the Centre-NSCN(IM) peace process. The NSCN(IM) had entered into a ceasefire pact with the Centre in 1997. The pact was a result of secret negotiations between intelligence officials and top NSCN(IM) leaders in foreign countries. The memorandum of settlement being worked out includes a proposal to convert the Nagaland Legislative Assembly into a bicameral Assembly by establishing a second House, to create autonomous development councils and a separate flag for the State, to grant more autonomy to the State, to give a special status to the State, to formally recognize the unique history of the Nagas, and to work on a slew of development projects for the State. The Naga militant outfit had demanded that the size of the 60-member Nagaland Assembly be increased by

20 seats. The Centre feels that after the creation of a bicameral legislature, that demand will be accommodated. But there is a condition: the new Assembly will not be allowed to be called Parliament, as was the demand of the Naga group.

The question now is whether the Centre will succeed in taking all the militant factions of Nagaland on board for a common solution to be hammered out with the NSCN(IM). The NSCN(K) has already made it clear that it will not accept the supremacy of the NSCN(IM). What, therefore, is incumbent on the Centre is a serious and sincere endeavour to present before all the factions of the NSCN and NNC a formula for the development of Nagaland that is pragmatic, that is dedicated to the uplift of the Naga society and its political, social, economic and psychological integration with the rest of the country, that grants such autonomy to the State that enables it to fulfil its aspirations, and that ensures respect for the history of the Nagas. At the same time, the Naga militant factions ought to realize that the militancy they had started has lost much of its sheen and that it is time they got wedded to the practicalities of the day. The educated Naga youth is no longer given to the romanticism of militancy that the Naga outfits have been espousing zealously and trying to make it yield grandiose results - if

possible, outside the ambit of the Indian Constitution. These outfits cannot afford to gloss over the fact that many Naga youth are either studying in the rest of the country, such as in places like Delhi, Bangalore and Pune, or are working there merrily without them anything to do with the Naga militants' rejection of Indian democracy and its sovereignty over Nagaland. The other point is that the people of Nagaland have been taking part in elections — both to the Lok Sabha and the Nagaland Assembly — enthusiastically and sending their representatives to the two legislative bodies. This negates the ideology of the Naga militant groups that the people of Nagaland have nothing to do with Indian democracy. Had it been so, the turn-out in elections would have been terribly paltry.

It is time for the Naga militant groups to be practical and shed their old ideas that do not jell with modern times or with the aspirations of the educated Naga youth. It is the educated Naga youth who will shape the destiny of Nagaland. They must be heeded. And it is also time for the Centre to jettison its proclivity to arrive at short-term solutions. The peace process with the NSCN(IM) has the potential to succeed. A solution is in sight. But the other militant factions too deserve a patient hearing. Let there be reconciliation thus.

*(The Sentinel 23.06.2013)*

### Concept of Bodoland is Baseless: Biswajit Ray

**Bongaigaon, August 5:** “Concept of Bodoland is totally baseless,” said Biswajit Ray, President of All Koch-Rajbongshi Students Union. He said that demand for the formation of separate Bodoland state would not have a base if they had demanded for a land which would be their own. “But they want to form Bodoland over the land of Kamatapur. This is a ridiculous demand and we appeal them to withdraw their demand. It would be better for them and for others also that Bodo's should join in the agitation for formation of separate Kamatapur state instead of separate Bodoland. They should remember that Bodoland peoples Front group, headed by Hagrama Mohilary, had supported the demand of Kamatapur in the legislative assembly election of 2011. So, we appeal them to give up their demands for separate Bodoland state and join with us for separate Kamatapur,” he said. It should be mentioned that the 100 hours hunger strike of the organization for the demand of separate Kamatapur state had passed the 2nd day today. Biswajit Ray said agitation of Koch-Rajbongshi community will go on until formation of separate Kamatapur state.

*(The Sentinel 06.08.2013)*

## Seeds of Separatism

- D. N. Bezboruah

The demands for separate States in India are getting shriller by the day. Things have got much worse during the last few weeks just after the UPA government conceded the demand for a separate Telengana State to be carved out of Andhra Pradesh. The Telengana demand has been there for decades. In fact, the Telengana Rashtra Samithi (TRS) came into being with the creation of Telengana as its sole objective. The Congress party, initially unwilling to concede the Telengana demand, has finally relented.

In any case, the very announcement of the UPA government's consent to the creation of the Telengana State has opened a Pandora's Box of similar demands. Within hours, the Centre and the government of Assam were harried by demands for separate States. Apart from the demand for a separate Bodoland that had always been there, we now have demands for separate States for the Karbis, the Dimasas and the Koch-Rajbongshis. The last one is a demand that affects both Assam and Bengal. In addition there is a separate demand for a Garoland that would mean the splitting up of Meghalaya too. And the number of demands keeps increasing almost by the day along with demands for smaller States within Nagaland. There has been a prediction that India may soon have 50 different States (three more divisions of Uttar Pradesh have also been proposed). Even at the risk of sounding facetious, one might say that Assam may get further fragmented until there are as many States as the districts we have now.

Demands for separate States have picked up momentum in recent decades. If we go back to the 1950s and 1960s we find that there were fewer such separatist demands. And this is what compels us to look at the very seeds of separatism in a plural society. It goes without saying that a plural society needs to be far more

concerned about inclusiveness than a homogeneous, monolithic society. It is for this reason that having a mere government is not enough. A plural society is particularly in need of sound governance and adequate emphasis on inclusiveness to ensure that the word minority does not refer merely to religious groups or members of a vote bank comprising foreign nationals from a neighbouring country. But inclusiveness apart, the kind of sound governance that I have in mind is one that calls for statesmen and not mere politicians whose administrative decisions are determined by events, agitations and demands. It is because our political executive is unable to formulate sound policies for governance that could anticipate and tackle events that are likely to arise that they run around like frightened creatures and resort to knee-jerk, populist and ad hoc decisions that are expected to replace sound policies that call for vision and courage.

What we have by way of governance in our plural society (especially in the Northeast with a very large number of small ethnic groups) are broken promises, glaring instances of discrimination and double standards, procrastination, motivated communalization of issues and rule by propaganda. What was the first knee-jerk reaction both at the Centre and in Assam when the swiftly mounted demands for separate States turned violent in Assam? We had both the Prime Minister and the Chief Minister of Assam promising to decide the issues after talks with the leaders of the separatist groups. This must have seemed like a cruel joke at least for the Bodos who were granted a territory within Assam after endless talks that should have led to cramps of jaws for a lot of participants in the talks and the negotiators. What is the point in wanting to have more talks on the issue? Must the talks with every separatist group last as long as the Centre's talks with the NSCN (I-

M)? Those demanding separate States must have a response-positive or negative-that comes within a reasonable span of time. Even the negotiators of a government that has populism as its only visible stock in trade must refrain from making promises that it knows it cannot keep. When this happens, a government descends to the level of an irresponsible braggart.

Why is it that the number of separatist groups agitating for separate States has increased by leaps and bounds during the last few decades? What is the kind of disaffection that sows the seeds of separatism most effectively? Perhaps the surest way of ensuring that separatist demands will increase is to have an exclusive government that keeps out most of the smaller ethnic groups in a plural society but gives the foreigners constituting the clandestine vote-banks the status of first class citizens. A government that makes elections an end rather than the means of acquiring the human resource component for development in a democratic system is asking for trouble. A government that lacks the courage to tell an organization agitating for a separate State that nine or ten per cent of the population cannot justifiably demand half of the State is also asking for trouble. The younger generation in a State with no industrial development for about 34 years and very little generation of electricity even for lights and fans is in no position to invite entrepreneurs from outside the State to set up industries in Assam. Nor do we have the required number of skilled workers for such industrial development. In other words, there is no performance as far as the administration is concerned. But the greed for political power without performance remains strong in those who have tasted political power and the advantages it can bring to individuals. And yet, because this attitude of making

electoral victory an end in itself and not a means of bringing about social and economic change causes strong resentment among the people, it is a major catalyst in the process of separatist urges. There is the feeling of being deprived and excluded from whatever development may have taken place because one does not belong to the politically approved caste, creed or community. This gives rise to the conviction that those ignored would be better off if they had their own State and their own leaders at the helm. Hence the demand for separate States gains ground and is replicated by other ethnic groups. Much of this could have been avoided if there had been proper inclusive governance instead of just a government that cannot govern. Such a situation intensifies the very natural human urge to be on the winning side. If the government of the day looks like the winning side people would rather be with it than against it. Its failure to perform and to be the winning side is the greatest catalyst for separatist urges and demands.

However, Europe has shown us two models of development. The

countries of western Europe have come together to form the European Community (EC) and to accept a common currency (with some exceptions). The EC countries have prospered despite the recent hiccups resulting from overspending. By contrast, the countries of eastern Europe have drifted apart and got into chronic economic problems. The question is: which model do we wish to follow? This is a part of India that has had no industrial development in about three decades. The skills that we had have atrophied or disappeared with the passing away of people who had them. The economy is somehow held together with doles from the Centre (90 per cent grant and 10 per cent loan). There is no generation of surplus within Assam and in most of the States of the region. Siphoning out government funds is now a major industry in Assam with no sign of the State government being opposed to it. On the contrary ministers take pride in how well they have been able to beg in New Delhi and to secure alms for our day-to-day existence. This culture of making someone outside

pay the salaries of our government employees and of being able to scoop out easy money for many others has ruined our work ethics. The Northeast has no viable State. Tripura alone has demonstrated the potential to be a viable State in the future. So we can count on the media being induced to carry on adverse propaganda against Tripura in the coming days because it is performing just as it has been induced to do in the case of Gujarat. So the moral is quite clear. By breaking up, we have the strong likelihood of creating several non-viable States and of having to run to New Delhi with the begging bowl for our survival without a shred of dignity left. Of course, New Delhi would like nothing better. It would like the resource-rich Northeast to remain an undeveloped hinterland from which natural resources and raw material can be evacuated to the mainland without any hindrance. Is this the future we want for the Northeast? Is this the future we have in mind for our future generations?

(<http://www.sentinelassam.com>,  
20.08.2013)

## Panjabari Meet Sheds Light on 80-day Kohima War of 1944

Guwahati, July 21- An interesting discussion on Second World War was held on Sunday at the 196th sitting of the Brihattar Panjabari Sahitya Sabha with focus on the great Kohima War fought for 80 days from March 17 to June 26 in 1944.

Describing the Kohima War as one of the most fierce battle of the Second World War, Narayan Chandra Bora, retired additional secretary of Nagaland Assembly said that while 4000 British soldiers lost their lives in the battle, including 330 Indians, as many as 53,000 Japanese soldiers were killed in the battle.

Bora said that the cemetery at Kohima built in memory of the soldiers contained the graves of 1421 soldiers of allied forces, including 330

Indian soldiers. The government and people of Japan had been trying to identify the names of the soldiers who lost their lives in Kohima.

A good number of soldiers of the Azad Hind Force of Netaji Subash Chandra Bose had also lost their lives in the battle for which common people of Nagaland still worship Netaji Bose as a great national hero.

Narendra Mohan Deka, the convenor of the sitting welcomed the members with a short speech. Ranajit Sutradhar made a scholarly review of the poems, short stories and articles read out in the last sitting. Poems were recited by Chandrashri Choudhury, Dharme-swar Sarma, Deva Prasad Talukdar, Madhuri Bhuyan, Pratul Kumar Sarma and

Runu Devi Sarma. Short stories with social themes were read out by Bhanu Deka, Lila Kanta Bora and Atul Tamuly.

Dr Bhabendra Nath Dev Sarma read out an article on the life and peculiarities of the elephants, while Mahendra Nath Bora read out an article on the concept of abortion and marriage in different religions. DN Chakravartty who presided over the meeting dwelt on the deteriorating standard of the political leaders of India, compared to those who fought for freedom and led the country in the initial years of independence.

Urmila Chakraborty and Achutyananda Goswami also took part in the discussion.

(<http://htsyndication.com>)



## Education in Tribal Areas in the Doldrums

**The Sentinel feels that education ought to be one of the top priorities in Assam's tribal areas, where militancy has ravaged many a life. Unless the youth in these areas have the opportunity to avail of quality education, and as long as the number of dropouts keeps multiplying, the scourge of militancy and the attendant senseless violence will keep haunting such areas**

**Guwahati, May 23:** The very low pass percentage in both the matric and higher secondary exam results in the tribal areas of Assam is a cause for grave concern. Areas such as Chirang, Baska and Dima Hasao, where the pass percentage has been quite low, are a pointer to the extremely low quality of education in these areas and the lack of required infrastructure there. These are also areas known for militancy. If the trend of such low pass percentage continues, it will only add to the fertility of the ground of militancy.

Such low pass percentage has been continuing for the past few years, reflecting on the inability of the State government, especially its Education Department, to take stock of the situation and do something concrete and meaningful to bring about the desired change in the education scenario in such areas.

"In the areas inhabited by tribals where the pass percentage in both matric and higher secondary exams is very low, social unrest is perhaps a key determinant. Secondly, there is perhaps lack of awareness on the part of the authorities concerned as to what should be done to solve the problem. And thirdly, in tribal areas, people are generally very poor and backward, and so their children go to government schools. The quality of education in government schools in these areas is very low. Maybe this is also contributing to the whole mess," said noted intellectual Dr Hiren Gohain.

"The Congress government has proved to be incapable of developing all the areas of the State uniformly. Over the last few years, we have noticed that it is not just education, it is also a whole range of schemes in which the government has failed so far as laying thrust on a uniform basis is concerned. In the areas inhabited by tribals, the State government has always been an utter failure when it

comes to development. It is due to the negligence shown by the State government that the education scenario in tribal areas is so pathetic. Every welfare scheme must be specially implemented in the tribal areas of the State so that the education scenario undergoes a rapid change for the betterment of the people in these areas," said Asom Jatiyatabadi Yuba Chattra Parishad (AJYCP) president Manoj Baruah.

"The poor show in the matric and higher secondary exams in the State's tribal areas is basically a consequence of ethnic clashes and other kinds of violence in these areas. Parents too are not aware of what proper education can do for their children. The State government should now take steps to create awareness among these parents at the earliest," said All Assam Tribal Sangha (AATS) president Aditya Khakhlari.

"As far as education in tribal areas is concerned, the government has never paid any due attention. Schools in these areas are never properly monitored by school inspectors. Other districts keep getting facilities, but the tribal-dominated districts never get the facilities they deserve. The government has also failed to implement its scheme of imparting education in local languages in tribal areas, due to which students face many problems," said All Adivasi Students' Association, Assam (AASAA) adviser Wilfred Topno.

Speaking to The Sentinel, Bodo Sahitya Sabha (BSS) general secretary Kamala Kanta Mashahary has said that the poor pass percentage in tribal areas is due to the apathetic attitude of the State government. "There are no minimum facilities for the students of the BTC area, and over 50 per cent of the schools here are venture schools without the required facilities. The government has also not provincialized the Bodo-medium

schools of the BTC region despite repeated demands. Classes are not regular in provincialized schools because of the weak stand of the Education Department officials who never visit such schools and take action against irregular teachers."

All Bodo Students' Union (ABSU) president Promod Boro said, "The administrative failure on many fronts has caused unsatisfactory results in tribal-dominated districts. The officers of the Education Department do not shoulder their responsibilities. Schools in these districts are not supervised. There is a lack of science and mathematics teachers in most of the schools in tribal-dominated districts. Teachers are also not well trained. The quality of the teachers must be maintained, and there should not be any compromise on it."

BTC Education Executive Member Derhasat Basumatary said, "The matric and higher secondary results in certain tribal districts like Chirang in the BTC area are very poor. This is because of lack of environment. True, teachers are being filled up in schools and the required facilities are also being provided, but social responsibilities are coming down. There should be joint efforts with equal responsibilities for good education among teachers, students and guardians. Relation among them, unfortunately, is becoming poor these days."

The fact of the matter is that unless the education scenario in the tribal areas of the State is changed drastically, all the tall and pompous talks of the State government in relation to the welfare of tribal areas will remain as hollow as a long and dark tunnel where none treads. Is Education Minister Himanta Biswa Sarma, in particular, concerned? Does he have any tangible road map to make the necessary amends?

*(The Sentinel 24.05.2013)*



## Why NRC Updating Seems A Far Cry?

- Shibdas Bhattacharjee

Once again the foreigner issue of Assam has come to the limelight. State politics has geared up again on the issue of the NRC updating after the Centre and Government of Assam have been directed to furnish an estimated time-frame for updating the National Register of Indian Citizens (NRIC) in one single Legislative Assembly Constituency (LAC), by the Supreme Court of India. The division bench of the Supreme Court comprising Justice H. L. Gokhale and Justice Ranjan Gogoi heard a writ petition filed by the Assam Public Works (APWs) on the updating of the NRIC. The apex court heard the counsel for the Central Government and the Assam Government for hours focusing mainly on the issue of 'D' voters. The apex court has set July 31 as the next date of hearing in this case.

The issue of detection and deportation of foreigners rocked the Assam Assembly on the first day of the Monsoon session. The BJP MLA Ranjit Das alleged that in the name of identification and deportation of foreigners, a number of genuine Indian citizens are subjected to harassment by the border police. Pointing out that many Hindu Bengali families, known to him, have been served notices to prove credential of being an Indian, Mr. Das regretted that a number of genuine Indian citizens were kept in detention camps. In the name of the D (doubtful) voters in the State, the AIUDF too raised a huge hue and cry in the Assembly, saying that genuine Indians were being harassed in the name of "foreigners". The AIUDF tried to move a resolution on the citizenship rules. But opposition from the ruling party restricted them.

Earlier, a delegation of the All Assam Students' Union (AASU) discussed with Chief Minister Tarun Gogoi issues of the NRC update in the State. The AASU asked the State Government to complete the work

before 2014 general election. The State Government has accepted in principle that the process of NRC update be taken up throughout the State if approved from the Government of India. The present state government expressed some readiness to address the vexed issue of the NRC updating but the legitimacy of the AASU's role in this matter has been questioned by some quarters. For example Char Chapori Sahitya Parishad (CCSP) stated that the "AASU does not represent all the communities in Assam and off late it has been working like an organ of the Sangha-Parivar, torturing the Muslim labourers in the name of Bangladeshi. We were expecting that before submission of the affidavit the Assam government will discuss the modalities with the representative organizations of all the communities so that no organization can raise any complaint later. The modalities prepared in consultation with the AASU have raised many questions in the minds of the minorities." The All Assam Minorities Students' Union (AAMSU) along with 24 other minority organizations stated that the AAMSU under no circumstance will accept updating of the NRC in Assam and will continue to struggle for a new NRC in the state taking 25 March 1971 as the cutoff date.

Expectedly, organizations like the Bharatiya Janata Yuva Morcha (BJYM) and the All Assam Tribal Youth League (AATYL) also sharpened their tunes on the issue. Media reports quoted the State BJYM president Mriganka Barman as saying, "We issue a warning to the AIUDF that it must not indulge in illegal Bangladeshi-centric politics. The AAMSU is the spokesperson of illegal Bangladeshis in the State. Most of the movements launched by this students' body are about protecting illegal Bangladeshis. The best example of this was the Barpeta

violence in 2008 when this organization thwarted the NRC pilot project in the district. The AAMSU does not want NRC update in any way." On the other hand, the All Assam Tribal Youth League (AATYL) and the All Assam Tribal Sangha (AATS) have made their stand clear that the tribal bodies of Assam will not compromise on the resettlement of Bangladeshis in their soil and predicted that the forceful rehabilitation of suspected nationals will not bring a permanent solution in future and so the government must act carefully, otherwise it would be solely responsible for recurrence of undesired event.

Some other organizations continue to oppose the NRC update. The Assam Sanmilita Mahasangha, the Indigenous Tribal Peoples' Forum and the NDFB (Progressive) demanded that the government must first detect foreigners staying illegally in Assam, taking the National Register of Citizens of 1951 and voter list of 1952 as the cut-off period, to prevent the entry of illegal migrants in the updated NRC.

It is the tragedy of Assam that even after tearing the demographic fabric of Assam and making the Assamese people minorities in their homeland, the foreigner issue has failed to evolve with both political and social consensus. The plight of Assam is that even after more than three decades of signing the historic Assam Accord, there has been virtually no effort in the power corridor of Dispur to implement the most important clause of the Accord; evolving an effective policy for the identification and deportation of the illegal inhabitants living across the state whose number is just multiplying with passing years. Really, the identity of being Assamese today is challenged on several fronts in Assam; not only by the immigrants but in the

(Contd. to Page 18)



## Missing Bangladeshi Nationals, a Matter of Serious Concern

GUWAHATI, July 13: Former Meghalaya governor Ranjit Shekhar Mooshahary said that the government has failed to check the increasing trend of missing Bangladeshi nationals who did not return after coming to India for treatment and other business purposes.

Mooshahary, who has also served as the Director General of the Border Security Force (BSF), felt that increasing number of missing Bangladeshi nationals is a serious issue, considering the fact that the concerned authorities have failed to address the problems so far.

"Many Bangladeshi nationals have never returned to Bangladesh after coming to India by acquiring valid documents like passport and visa," Mooshahary told reporters in an interactive session with media persons at the Guwahati Press Club on Saturday.

He said that he himself has done a study on this issue when he was the DG of the BSF and found that

around 30 lakh tourists came from Bangladesh to West Bengal in between 1973–2003 and out of 30 lakh Bangladeshi tourists, 12 lakh went missing and never returned back to their country of origin.

"I am sure that the trend of missing Bangladeshi visitors is still there and they have migrated to neighbouring States like Assam from West Bengal," Mooshahary said, adding that the Indian government has never done enough to trace these missing Bangladeshi nationals and push them back to their own country.

Mooshahary also advocated in support of legalizing cross border cattle trade between Bangladesh and India to stop smuggling of cattle from Dhubri district of Assam to Bangladesh.

Mooshahary also opined that the bandh culture in Assam has hampered the overall development of the State. "Bandh is affecting the economy of not only Assam, but of the entire northeastern region. Bandh is a part of terrorism. One cannot

deprive others to earn their livelihood by imposing restriction," Mooshahary said.

The former governor also came down heavily on the Armed Forces (Special Powers) Act (AFSPA) as the implementation of the Act in the northeastern region is a gross violation of human rights. "Every power should be checked by accountability and this accountability is missing in this Act (AFSPA)," he added.

On the matter of vexed Assam–Meghalaya border dispute, former Meghalaya governor Mooshahary said that Assam's border dispute with other northeastern States is a complicated matter and will need time to solve it. "Patience, tolerance, and give and take policy can only solve this problem."

He also expressed his concern over the growing expenditure incurred by the candidates while campaigning in the Assembly elections in the northeastern region.

*(The Sentinel 14.07.2013)*

## Will Hindus in Bangladesh Get Back Their Land and Property?

SILCHAR, June 25: It is a positive development that after a long time Awami League Government led by Sheikh Hasina has decided to restore the land and property of Hindus. In this respect, the time frame for submission of applications to the Ministry of Land and Revenue has been extended till June 30 and the district wise committees formed for the purpose have been advised accordingly. The decision was taken at a coordination meeting of the senior officials of the land and revenue secretariat, Dhaka, presided over by the Minister concerned, Mohammed Rezaul Karim Hira.

Prior to that, a gazette notification and lists of vested properties have been walled up and the affected Hindus have been advised to appeal before the district committee or the

tribunal. Many Hindus with rightful claims could not collect relevant and necessary documents due to compelling circumstances and the earlier deadline expired on May 31. Considering their inability, the Ministry of Land and Revenue, Government of Bangladesh extended the last date by another month. But, the relevant question that crops up, will it do justice to the Hindus deprived of their lands and properties since the creation of East Pakistan, now Bangladesh? It needs no repetition that whenever there has been violence, in which Hindus have no role, various forces cutting across political allegiance joined the fray to create fear–psychosis among the Hindus, force them to desert their hearths and homes and then grab them. This is no myth but a reality.

A research study carried out by Prof. Abdul Barkat of Dhaka University has shown that the land and property grabbers belong to all major political parties- Awami League, Bangladesh Nationalist Party, Jamaat-e-Islam and Jatiya Party. In the process, around 2 lakh Hindu families have been disposed of 40,000 acres of land and about 40,000 houses between 1998 and 2004 alone. Hindus, the well documented paper reveals, have been worst affected in the well–orchestrated violence and repression perpetrated on them during the 5 year rule of Bangladesh Nationalist Party (2001–2006).

The study of Prof. Barkat reveals that 45% of land grabbers belong to Bangladesh Nationalist Party (BNP), 31% to Awami League, 8% to

*(Contd. to Page 18)*



## Temples Destroyed in Goa by Portuguese were not Hindu

**Panaji, July 15:** Scores of temples destroyed by the proselytizing 15th century Portuguese colonials were not Hindu places of worship but belonged to different “independent cults and religions which were often at war with each other”, a leading theologian with the Goa Church has said.

Father Victor Ferrao, a dean at the Roman Catholic seminary which trains young priests, also said in his paper presented at a recent seminar “The Challenge to be a Goan Christian” held here, that by painting pre-colonial Goa as Hindu territory, “there is a direct attempt to turn the historical facts about conversion against the Church and the Christians of today”.

“This political motive of appropriating Goan history is highly reductionist and distortionist in its approach. I have described these attempts as Hindu-ology. In fact even the word Hindu does not exist in the entire sixteenth century Indo-Portuguese historiography,” says his paper, titled “The Other Orientalism and the Challenge and Opportunities for the Church in Goa”.

The issue of Goa’s religious past before the advent of spices and Christian-seeking Portuguese has

been a matter of debate in recent times.

A large section of authors and historians have insisted that Goa has been described in ancient texts as a land reclaimed by Sage Parshurama, an avatar of Lord Vishnu, from the sea and that the state, now known for beaches, tourism, nightlife and drugs, was once called Konkani Kashi or the Benaras of the Konkani.

This view was endorsed by the Vishwa Hindu Parishad, which during a conclave held here in 2000, released a six-page brochure on the subject.

“Goa, even four decades after liberation, is misguidedly projected as the Rome of the East, particularly in tourism - by government and non-government agencies. But Goa is the Kashi of the west coast India... The Portuguese are not the makers but destroyers of Golden Goa,” the brochure read.

Ferrao, in his paper, insists that such obfuscation, stemming from political motives, was one of the key reasons why Christians in Goa now have to “lay claim to their own history” in the pre-Portuguese era.

“It is important to assert that we have not come from Hinduism of today, but the then fragmented cults that

have been steadily assimilated into Hinduism of today,” Ferrao said.

Ferrao said that the claims of forced conversions and demolition of temples during the early Portuguese era were essentially to be found only in “narratives of the post-colonial historiography mainly authored by the Hindu historians in our days”.

“Though the temples that were demolished were not Hindu but one(s) that belonged to different cults that have united into the Hinduism of today, the Hindu community is certainly carrying the pain of this false impression,” the paper says.

Christians on the other hand, says Ferrao, had forgotten their origins (that they were part of independent cults and religions) and “are wounded and continue to be victims of the aggression of their Hindu counterparts”.

Ferrao has also called for a therapeutic dialogue between the two communities living in Goa. “There is an inevitable need of dialogue that can heal wounded memories in our society,” he said. Christians account for nearly 30 per cent of Goa’s 1.5 million plus population.

*(The Sentinel 16.07.2013)*

## Soldier’s Wife Refuses Compensation, Demands “Tough” Action Against Pak

**Patna:** The wife of one of the five soldiers killed in Kashmir on Wednesday refused a compensation of Rs.10 lakh announced by the Bihar government and demanded “tough” action against the Pakistan.

Pushpa Devi, wife of Vijay Kumar Rai, said, “I will not accept the Rs.10 lakh till the Indian government takes tough action against Pakistan.”

She threatened to immolate herself along with her children and members of her family if no action was taken against Pakistan for the killing of the five soldiers in Jammu and Kashmir early on Tuesday.

“Pakistan should be punished for its cowardly act and India should prove

its might and must warn Pakistan,” Pushpa told the media in Anandpur Thehka village.

According to India, “heavily armed terrorists” sneaked into Jammu and Kashmir and ambushed an Indian Army patrol near the Line of Control (LoC), killing five soldiers and seriously wounding a sixth.

All the dead soldiers were from Bihar Regiment.

Ramji Singh, uncle of Vijay Rai, added, “Action against Pakistan is the need of the hour.”

The soldier’s father, Vansidhar Rai, echoed the demand.

“India must teach a hard lesson to Pakistan by taking some rare

action against it. It is high time the government must act,” the resident of Ara in Bhojpur district said.

Meera Devi, mother of Raghunandan Prasad, another soldier who was killed, spoke similarly.

“We should not be silent. India should respond against Pakistan,” she said.

Raghunandan, a resident of Nautan in Saran district in Bihar, was about to get married soon.

Hundreds of angry people in Nautan forcibly halted two long-distance express trains on Wednesday afternoon demanding that India act against Pakistan.

*(The Sentinel 08.08.2013)*



## Hindus, Shias, Other Minorities Worse off in Pakistan: US Report

Washington, July 18: The already poor religious freedom environment for Christians, Ahmadis and Hindus has continued to deteriorate in Pakistan over the last eighteen months, according to a US body monitors violations of religious freedom abroad.

Releasing the findings of its Pakistan Religious Violence Project Wednesday, the US Commission on International Religious Freedom (USCIRF) said it had tracked 203 publicly-reported incidents of sectarian violence resulting in more than 1,800 casualties, including over 700 deaths.

The Shia Muslim community has borne the brunt of attacks (77) from militants and terrorist organizations, with some of the deadliest attacks occurring during holy months and pilgrimages, the report said.

"While Shias are more at risk of becoming victims of suicide bombings and targeted shootings, the already poor religious freedom environment for Christians, Ahmadis, and Hindus has continued to deteriorate, with a number violent incidents occurring against members of these communities," it said.

The report noted that between January 2012 and June 2013 there were 16 attacks against Hindus and 3 attacks against Sikhs resulting in the death of two Hindus and one Sikh. Four Hindus were also injured. There were three incidents of targeted shootings and seven rapes against Hindus, the report said.

Noting that the project's findings "paint a grim and challenging picture for the new government of Prime Minister Nawaz Sharif," the report said

"concrete, resolute action is needed to ensure that perpetrators of violence are arrested, prosecuted and jailed."

"To stem the rising tide of violent religious extremism, groups and individuals responsible for attacks on religious communities must be punished," it said.

"While banned militant groups and private citizens are responsible for the majority of attacks on religious communities, government actors are not blameless," the report said suggesting that "police officers have turned a blind eye to mob attacks or have refused to file police reports when victims are religious minorities."

"The climate of impunity threatening all Pakistanis, regardless of their faith, also is exacerbated by the much-abused blasphemy and anti-Ahmadi laws," the report said.

(<http://news.oneindia.in>)

## Mishmi Girls Could Become Excellent Solar Technologists

ITANAGAR, Jun 29: "You have been excellent learners of solar technology, as good as University students" complemented Dr. Christian Casillas, a renewable energy expert and educator from University of Berkeley, USA, at the end of a three days workshop on "Solar Empowerment of Youth" organized by Lohit Youth Libraries and ASSET, Wakro.

"You have learnt well the basics and can now help the community to make better use of solar lights," said Dr. Casillas, who was in Wakro as a part of the environmental awareness campaign by the Lohit Youth Libraries. He was accompanied by Dipti Vaghela, a rural technologist specializing in mini-micro hydel programmes in Orissa.

Addressing the valedictory function of the workshop, Dipti pointed out the vital importance of renewable energy systems in a large and rural country like India.

"Unlike the centralized energy systems, the decentralized systems

like solar and mini-micro-hydel, could be directly in your control and you, the community, will have the power to manage it," she said.

Complimenting the ASSET and the Lohit Youth Libraries for their keen interest in environmental education of the youth, she heartily appreciated the participation of a large number of Mishmi girls in the workshop.

"Youth could promote a better understanding of our renewable resources among common people and help Arunachal remain an ever-green state," she said.

Dipti also presented to ASSET schools, a set of indoor solar lighting systems and 6 mini-solar lamps for students, donated by Thrive Energy Technologies, Hyderabad, under their programme "One child, One Light".

During their stay, Dipti also had active interactions with the members of the Wakro community and presented PowerPoint presentation and video-clips on her work on 5 mini-micro-hydel systems in Orissa and how the local people were managing

their operations.

Speaking on their experiences of the workshop, participant Sharon Mathews (Govt Sec School) thanked Dr. Casillas for bringing clarity and interest in the theoretical concepts of light and power.

Priya Ngi, Kishalu Kri and Bithemlu Thalai (KGBV), and Elai Rangmang (AVB, Wakro) elaborated how they could learn practical aspects of taking care of and testing solar lights.

"We can now advise a user on how to care of their lights."

Earlier, the Coordinator, Lohit Youth Libraries welcomed the experts, who came as volunteers of the Lohit Youth libraries and heartily complimented Dr Casillas for stimulating his students to discover, analyze and get practical experience, overcoming their fear of making mistakes with instruments.

17 students of Class VIII-X and 2 teachers from 3 schools of Wakro participated in the workshop.

(The Sentinel 01.07.2013)

## Ex-BJP MP Alleges Fresh Chinese Incursion into Arunachal

NEW DELHI, Aug. 20- Close on the heels of reports of incursion into the Depsang Valley in Ladakh, comes the report of a fresh face-off between Chinese troops and Indo-Tibetan Border Police (ITBP) at Chaglagham in Anjou district of Arunachal Pradesh.

General secretary of BJP and former MP, Tapir Gao today claimed that troops belonging to the People's Liberation Army (PLA) have intruded at least 60-70 km into Indian territory after over-running at least six of the nine camps, early this month. A face-off like situation exists at the international border inside the McMahon Line, alleged Tapir Gao.

Talking to this newspaper, he said on receipt of the information about the incursion, which reportedly took place on August 12, a group of BJP workers were dispatched to the Chaglagham area. "They came back yesterday and reported that a standoff-like situation exists," he said.

The group has reported that at least 200 PLA personnel are occupying the camps, which earlier served as temporary bases for Indian forces inside the McMahon Line. The area is near Walong While Chaglagham is the last administrative

circle of the Arunachal Pradesh Government, about 108 km from the McMahon Line. Tapir Gao claimed that 1,500-1,600 local people of the area are living in fear ever since the incursion took place. The local administration has informed Itanagar about the incident, he said.

So far, no Indian troops have been deployed and some 70 to 80 ITBP personnel are locked in the standoff, he alleged.

Anjou district is strategically important because it borders China and Myanmar, said the former BJP Lok Sabha MP.

Demanding immediate deployment of Army troops, Tapir Gao called for immediate intervention of Defence Minister AK Antony. The Defence Minister should immediately order Army deployment and personally visit Chaglagham to take stock of the situation, he demanded.

Interestingly, reports of the fresh incursion have come within days of Beijing submitting a Border Defence Cooperation Agreement. The Defence Minister, in a Lok Sabha reply, said that a draft of a Border Defence Cooperation Agreement has been received from the Chinese side.

Meanwhile, the 5th India-China Strategic Dialogue was held at New Delhi today. The Indian side was led by Foreign Secretary Sujatha Singh and the Chinese side was led by Vice Foreign Minister Liu Zhenmin. The discussions covered bilateral, regional and global issues of mutual interest, official sources said. The two sides discussed several issues including enhancing understanding on the utilization of trans-border river waters, and expanding bilateral trade and investment while addressing problems of the large and growing deficit faced by India.

The meeting, significantly, also deliberated on the ways to maintain peace and tranquility along the Line of Actual Control (LAC) in the India-China border areas. The two sides also discussed the possibility of a visit to China, later this year, by Prime Minister Dr Manmohan Singh. The potential and prospects for the BCIM economic cooperation was also touched upon.

Vice Foreign Minister Liu later also called on the External Affairs Minister. The Sixth India-China Strategic Dialogue will be held at Beijing, said sources. (*The Assam Tribune 21.08.2013*)

### 12 Months, 12 Resolutions - 1 Transformed Citizen

1. I will volunteer my services at a social service project and inspire friends to take up some cause too.
2. I will not give or take bribes under any circumstances, and will also stop others from doing so.
3. I will get to know my country better by exploring my town/state/country and visiting national monuments.
4. I will obey traffic rules at all times.
5. I will organise a neighbourhood cleaning drive in my locality.
6. I will create awareness amongst my peers about the Indian Armed Forces - the Army, Navy, Air Force, BRO etc.
7. I will study and then share simple electricity-saving tactics with as many people as possible.
8. I will walk/cycle when possible and restrict my usage of motorised vehicles.
9. I will organise a van mahotsav, or green drive, in my neighbourhood to plant and protect trees.
10. I will tutor underprivileged children to help them with their studies,
11. I will learn Hindi and one other Indian language that I don't know.
12. I will not litter, and will encourage others not to litter.

#### Try this!

*Share this activity with friends and family Make your own wheel with 12 different spokes on card paper.*

*Rotate a pencil in the middle to pick a resolution each month.*

*You can make up your own resolutions as well!*



## Maoist Spread Must be Halted by All Means

- J P Rajkhowa

Left-wing extremism or Naxalite violence or Maoist terrorism have resurfaced in greater violence and ruthlessness, with the attack on Congressmen at Baster district of Chattisgarh, on 25 May, when about 300 heavily armed guerillas, attacked a convoy of about 60 vehicles carrying the Chattisgarh PCC chief and other leaders, while they were returning after attending a rally. 25 congressmen, including the PCC chief Mahendra Karma were killed instantly, and a former Union minister V. C. Shukla was severely injured and later died in a hospital. The attack was so gruesome, that, according to reports, about 70 rounds of ammunition was fired on Karma alone, and after he collapsed, the marauders danced over his dead body in boisterous celebration, as the leader of the 'sharua judum' –the private army against Maoists, Jena was annihilated by the Naxalites. While the investigation in to the bizarre incident was entrusted to the NIA, no break-through, by way of arresting or neutralizing the terrorist attackers, was yet to be reported. But, this single attack sent down shivers down the spines of those at the helm of affairs in New Delhi, and apart from everyone condemning that attack, review of the security scenario was made, at the level of the Prime Minister and the Chief Ministers. It was decided to further gear up the security measures and go ahead with the developmental programmes in the interior areas. The earlier claim that, left-wing extremism was coming down since 2011, no longer stood ground now.

As per a media report, quoting sources in the Ministry of home affairs (MHA), since 2011 till 15 May, 2013 just in two years, Naxal- attacks had cost lives of 865 ordinary citizens and 299 members of the security agencies and the casualty of the terrorists in the encounters came to 216, with about 959 surrenders and about 4000 arrests.

From the figures compiled by MHA, it is also known that during the period 2008 to 2013 (15 May), the position of statistics of casualties stood at –2666 ordinary citizens, 1132 security personnel, and 807 Naxalite- terrorists and total arrested was 11,158 and surrendered came to 1766. During the same period, the State- wise position of casualties stood as follows:–Andhra Pradesh–115, bihar–370, Chattisgarh–1221, Jharkhand–984, Maharashtra–260, Odisha– 352 and West Bengal–487. The year-wise position would indicate that, in fact, the casualty figures came down in 2011 and 2012, but then, there was nothing to rejoice, except for West Bengal, which was casualty- free in 2012 and durin 2013 till May 15. Year-wise position was:–2008– 717, 2009– 906, 2010– 1003, 2011– 610, 2012– 415 and 2013– 138. [Asomiya Pratidin, June 1, Saturday, 2013]

Intriguingly enough, the Maoists have not accepted the developmental initiatives of the Governments, for giving any respite to their attacks, as according to a former DGP of Chattisgarh, Mr. Biswaranjan, Asomiya Pratidin, quotes, the developmental activities pushed up, would not bear any fruit until the Naxalites are totally annihilated, for the reason that, the Naxal terrorists have been destroying roads and other infrastructure built, thereby making the development activities meaningless. During the past five years, the terrorists have destroyed railway lines, telephone exchanges, school buildings, electricity transmission lines and posts, and other important public assets. Such destructive attacks figured 182 in 2008, which increased to 214 in 2012, causing heavy financial losses to the States of Chattisgarh, Jharkhand and Bihar. [Asomiya Pratidin, ibid] Thus, the theory, that, with more of developmental activities, there would be less of left-wing extremism, has been negated so far,

in these Maoist- affected States. Perhaps, in order to have their sway with the local population, who are their main support- base, the Maoists do not welcome state- sponsored development initiatives.

It seems, there has been gradual expansion of Maoist activities, in some areas of Assam, if one goes by media reports, which is why the State government has moved the Centre to declare nine districts of the State as Left Wing Extremism affected. As per the proposal, Assam government said that the districts of Tinsukia, Dibrugarh, Dhemaji, Lakhimpur, Golaghat, Sivasagar, Goalpara, Cachar and Karimganj should be declared as Left Wing Extremism affected districts. 35 police station areas out of total 103 in nine districts are mentioned, which include 8 in Tinsukia, 5 in Dibrugarh, 4 in Golaghat, 4 in Dhemaji, 1 in Sivasagar, 1 in Lakhimpur, 3 in Goalpara, 5 in Cachar and 4 in Karimganj districts. It is expected that, once declared as Maoist -affected, these nine districts would receive a special central grant for infrastructure development @Rs.10 crore each.

What are the Strategies of the Assam government to tackle Maoist extremism and violence are not yet publicly spelt out, except that policing is being strengthened and some developmental thrust is being given to those 35 police station areas. In this context, one would like to know the findings and recommendations made by the Assam Police Task force headed by an Addl. DGP, who reportedly submitted his report to the State government. The Assam Tribune (17 June, 2013), in a front page report gives some vital information on the report of the Task force, which is said to have expressed concern over the growing links of the Maoists with Chinese agents and also with their closer equations with the ULFA (Anti-talk), which are hell- bent on creating serious problems in India over the next

10 years. The report continues, "The Task force observed that, the Chinese agencies, by themselves or through their agents like Norinko, TLC, Blackhouse and Wa United National Army would pursue an agenda of simultaneous secessionist struggle along with the Maoist upsurge". This is real dangerous stuff for the northeast, Assam in particular, in view of the recent Maoist build-up in some areas, with their link with the ULFA (P) and the PLA of Manipur, which are having tactical and strategic relationship. The Task Force has reportedly suggested a comprehensive action plan for urgent implementation, to effectively deal with the red-terrorism. It has also observed that, the Central leaders of the Maoists have been trying to mobilize Maoist upsurge in the region, on the lines of mainland India. "The second trend of Maoist growth is represented by strong advocacy against issues of governance, forest and land rights, construction of mega dams etc., on the basis of which the Maoists are trying to organize people as per their scheme of things. Though the KMSS has distanced itself from the Maoist ideology, Chah Janajati Sangharsh Samiti appears to share ideological thought process with the mainland Maoist leaders."

The Maoists are most dangerous for democracy in that, they want to overthrow established government by armed rebellion, and to run their own agenda, in dictatorial lines, following the Chinese Communist Party

(Maoist) mode. Everyone knows, what they have been doing in the mainland India, in the States forming the red corridor, which is also clear from the statistics already discussed earlier. While there could be genuine grounds for the initial surge of Maoist build-up in some states, due to total poor governance and deprivation of the land of the tribals and their rights over forests, due to large-scale mining activities by the State and non-State actors, their subsequent brutalities demonstrated through kidnappings, abductions, extortions, killings of innocents including villagers who opposed their pressure-tactics, attacks on buses, trains, railway tracks, school buildings, hospitals, electricity establishments etc., which are meant for public good only, deserve to be condemned in strongest terms and the rebels, their support bases, dumps of arms, ammunition and explosives deserve to be destroyed, with all the security forces pulling their strengths together, and the intelligence machinery fully geared up, under a kind of unified command system. The otherwise draconian Armed Forces Special Powers Act also needs to be introduced in the affected states of mainland India and the military should also be inducted, without continuing with the 'vote bank' politics of the UPA. Otherwise, the menace of 'red terror' would continue to haunt the nation.

In Assam, the total strength of Maoist cadres and supporters is reportedly not above 200, including those, sent out for training in the

'mainland States' While 35 police station areas have been identified already and nine districts are partially affected to that extent, the situation is not yet alarming, and this is the time for giving a real thrust to face the problem, with a firm hand, but with a human touch, by way of reaching out to the people for pushing up a well-planned developmental agenda, area-specific, for which the local public representatives and local administration of those districts, have to be given clear-cut roles to perform, by placing sufficient fund with them, without going through the usual 'red tapism' of financial sanctions. Poverty alleviation, employment generation and providing of all basic supplies and services to the people of the identified areas, must get top priority now, so that the people do not go astray and remain in the main stream. Whether this could be done through a Special Development Authority or through district level agency under the Deputy Commissioner, needs to be debated and decided upon urgently. As for strengthening the security coordination, intelligence collection, filtration and communication, building up anti-Maoist strike force, guarding of vital installations etc., perhaps the expert Task Force had considered adequately and made recommendations to the Government. It is for the Government to act, and act fast, keeping the general public aware of what is going to be done to meet the challenge.

(The Sentinel 23.06.2013)

## Aka Tribe of Arunachal Pradesh

In India, Aka tribe is habited mainly in Arunachal Pradesh. They follow a variant of the Nyezi-No religion, which means Sky and Earth.

This tribe is also known as Hrusso. They have their own language as of many other tribes of A.P.

They practice Jhum cultivation and build a special kind of house that is on a raised platform, almost 6 feet above the ground with two rooms separated with a partition wall. They

generally cultivate pulses and rice and their staple foods are maize and mullets. Occasional contact with the Assamese and neighbouring Buddhist tribes and the Tibetans, has a Buddhist influence on them and the tribe has imbibed their beliefs and culture. This has greatly shaped their religion.

Their costumes have an indigenous style and a difference is found among the dresses of men and

wome. There is a custom of wearing Tibetan knobbed hat and Assamese silk among the aristocrats of this tribe. Apart from this, men also wear silky Assamese toga. A long garment of dark-red colour is preferred by the women of this community. A cane cap enclosed with two bird-feathers is one of the most important parts of the Aka costume. Silver ornaments play an important role in the female Aka

(Contd. to Next Page)



## Arunachal: AAPSU Urges Govt. to Conduct Refugee Census

**Itanagar, August 6:** Concerned over increasing illegal migrants in the state, the All Arunachal Pradesh Students' Union has urged the State government to conduct census of the Chakma and Hajong refugees and to initiate measures to deport the 'illegal' migrants.

The apex students' body of the State also urged for creating an independent department, headed by an IAS officer, to deal with the refugee issue.

The union in a statement today said that the Chakma and Hajong refugees should be confined at a single place and census should be conducted of the Chakma refugees who were brought into the state from 1964 to 1969.

"The confinement was necessary as the refugees are scattered in the

three districts of Lohit, Changlang and Papum Pare and the illegal settlers who came to the state after 1969 should be identified and deported. If the State government fails to do so, AAPSU would conduct massive eviction drive against the illegal settlers and the government should take responsibility if any problem arises," the statement said.

The crime and atrocities meted out to the indigenous people, particularly at Diyun, Bordumsa and Mpen areas in Changlang district, besides Namsai in Lohit district by the Chakma refugees would not be tolerated anymore, the statement added.

Meanwhile, AAPSU president Kamta Lapung, while addressing a press conference here yesterday, urged all to refrain from making wild

allegations against the issues of PRC and refugee taken up by the union without knowing the facts and ground realities.

"AAPSU has been pursuing these issues with the government and is not a PRC-recommending body," he added.

He claimed that the Students' Union Movement of Arunachal (SUMA) has been labelling baseless charges in a social networking site without knowing the facts and further added that SUMA with no popular mandate has been formed only for vested interests.

"AAPSU is purely a federal based organization and it would go to court if any social networking site was misused for labelling allegations and spreading baseless propaganda against AAPSU," he added. (<http://www.newsbbharati.com>)

## HC Cancels Allocation of Grazing Land to Ajmal's NGO

Guwahati, August 7: The Gauhati High Court has cancelled the allocation of 151 bighas of grazing reserve land in the Hojai subdivision of Nagaon district allotted illegally to Markazul Ma'Arif, a NGO whose chief patron is All India United Democratic Front (AIUDF) supremo Badruddin Ajmal.

A divisional bench of the High Court comprising Chief Justice AK Goel and Justice N Choudhury, based on a petition (69/2005) filed by one Idrish Ali, passed the order wherein the court also directed the State government to demolish all permanent constructions that taken place on the plot of land measuring

151 bighas allotted to Markazul Ma'Arif in the year 2000.

The high court has also directed the State government to initiate action against the then Additional Deputy Commissioner (ADC) of Nagaon district administration, Sub Divisional Agriculture Officer of Hojai and Circle Officer of Jamunamukh who were instrumental in unauthorised handing over of the village grazing reserve land to the NGO, Advocate Ram Prasad Sharma, legal counsel of the petitioner, said.

Sharma said the court had passed the order based on the inquiry report of the DC, Nagaon submitted in the court on December

12, 2012.

"The 151 bighas of land had initially been handed over to the Krishi Vigyan Kendra (KVK) of the Indian Council for Agricultural Research (ICAR) in the year 1995, but in 1998, the KVK had handed over the plot back to government as it could not start the project work in the area. Following the hand over, the plot was again converted into grazing reserve and taking advantage of it, the plot of land was illegally acquired by the NGO Markazul Ma'Arif and finally it was illegally allotted in the year 2000 to the NGO," Sharma said.

(The Sentinel 08.08.2013)

(Contd. from Previous Page)

### Aka Tribe of...

costume. Vase-shaped earrings and a fillet of silver chain is worn around the head. The rich Aka women wear a pretty fillet of silver chain-work round the head. Jade beads are also made into necklaces...

Indigenous festivals under the guidance of a village shaman such as those of the four-day Nechido festival, held in January, involve the affiliation with the natural world and community.

The Aka's share strong cultural affinities with the Miji's, and intermarriage with the Miji's is prevalent. Centuries of Vaishnava and

intermittent Tibetan influence from the Sherdukpen has shaped the Aka culture into its modern form. Handicrafts, basket weaving and wood carving are the principal arts among the Aka tribe.

(Northeast Today, July 2013)

## UNESCO's Endangered Language Identification Process Harmful to NE Languages: Dr Devy

The PLSI's survey of the five Northeastern States will be the first linguistic survey since George Grierson's survey conducted a century ago in the region

GUWAHATI, July 17: United Nations Educational, Scientific and Cultural Organization's (UNESCO) criteria of levelling endangered tag on a language of a community which have less than 10,000 speakers is very harmful to the lesser known language of the Northeast India.

This statement was made here on Wednesday by Chairperson of the People's Linguistic Survey of India (PLSI) Dr GN Devy while announcing the completion of PLSI's linguistic survey of five Northeastern States of Assam, Meghalaya, Tripura, Nagaland and Manipur.

"The UNESCO's criteria of tagging a language which have less than 10,000 speakers as a potentially endangered language is doing no good for the growth of lesser known languages of this region. Due the criteria of UNESCO, the popular languages like Bodo of Assam and Maitai of Manipur has also been tagged as endangered language by the UNESCO," Dr. Devy said.

Dr Devy taking into consideration of the findings of the survey of all the five States finds Maitai, Mizo, Khasi and Garo languages of the region are growing fast.

The PLSI's survey of the five Northeastern States will be the first linguistic survey since George Grierson's survey conducted a century ago in the region, Dr. Devy said.

"The survey which is first of its kind accounts 130 living languages as well as near extinct language of Assam, Meghalaya, Tripura, Nagaland and Manipur. In our survey we have emphasized on developing such and every language irrespective of how much speakers are available. Our objective is to encourage the speakers of a particular language to work for the development of that language," he said.

He also said "The sub-national language or the 'regional language' have learnt to expect the migration of yet smaller language communities within their fold as a natural result of 'development', while they themselves feel themselves feel uneasy in the face of the increasing sphere of influence of the mega-languages' and the 'national languages'."

The PLSI's volunteers who have surveyed 55 languages of Assam feel there 10-12 more languages in the State which will be covered by them very soon.

"The linguistic survey that we have completed in Assam has taken into accounted 55 languages which have speakers in the State. Out of the 55 languages, with only five speakers Konyak language is the lowest speaking language of the State. All the five speakers we have found in the Assam side of the Assam-Nagaland border in Sivasagar district," said Prof. Bibha Bharali, who led the Assam team of PLSI's volunteers.

Bharali, a professor of the department of Assamese, Gauhati University said after the survey they have found Assamese is the largest speaking language in the State followed by Bangla. The survey from Assam is coming out in Assamese as well as in English and for Meghalaya, Tripura and Nagaland in English. The PLSI Assam volume is published by Banlata in Assamese and by Orient Black Swan in English. There are 155 contributors from diverse filed such as academics to medicine and law who contributed their entries for these volumes. All the volumes of the survey will be released on September 5 at New Delhi.

(The Sentinel 18.07.2013)

## Hindu Children Attacked by Muslim Mob for Singing Vande Mataram

August 17, 2013 : Muslims are not allowed to sing 'Vande Mataram' which literally means "I bow to thee, Mother" India. Many Islamic scholars and clerics have issued fatwa against singing of 'Vande Mataram'. According to a resolution, Muslims should not sing 'Vande Mataram' as its reciting is against the Islam. But I never thought and expected that Muslims will start attacking Hindu Children for singing Indian National Song. Recently on India's Independence Day, Muslim mob attacked children singing Vande

Mataram, and many were seriously injured.

The singing of Vande Mataram by school children has made hate mongers in Uttar Pradesh very unhappy. So unhappy in fact that they have now taken to attacking unarmed and helpless children with sharp weapons.

According to a report in Dainik Jagran, children in Sarsawa's Qutubpur village, singing Vande Mataram on their Prabhat Pheri on August 15, were attacked with sticks

and sharp weapons. As a result, several of them were injured and were forced to flee the place screaming.

Angry protesters took out a procession on Friday demanding that the attackers be brought to justice.

As per another report from Hindi Newspaper 'Dainik Jagaran', the mob claimed that very soon they will turn India into a Islamic country and Islam is against secularism and democracy. I thank Muslims for showing how Patriot Muslims are in India.

(<http://mostintolerantreligion.com>)



## Well Done, Kavya

Thanks to a Class XI student from Guwahati, Kavya Bradhanya Hazarika, the National Council of Educational Research and Training (NCERT) has decided to scrap a sentence in its Class X geography book that says that tourism in the Northeast is not being encouraged due to “strategic reasons”. The NCERT has agreed to modify a sentence in the textbook titled Contemporary India Part II after Kavya demanded an explanation from the Central Tourism Department about a controversial sentence that said that tourism was not encouraged in the Northeast because of “strategic reasons”. The next reprint of the textbook will do away with the sentence - “there is vast potential of tourism in the northeastern States and the interior parts of Himalayas, but due to strategic reasons these have not been encouraged so far” - on Page 92, Chapter 7 of the book. As reported in a reputed newspaper, NCERT spokesperson Hemant Kumar said, “We are considering modification to make students inquisitive about the vast potential of the tourism industry in India with emphasis on the Northeast. Students will be given opportunities to analyse the issues critically, considering all geographical, social, political and economic issues of the country.

Accordingly, we will modify the existing content in the next reprint edition of the book.” Kavya, in June this year, wrote to the Central Tourism Department as to what the “strategic reasons” were behind the discouragement of tourism in the Northeast. Central Tourism Secretary Parvez Dewan replied that he would ask the NCERT to remove the “careless sentence”. Kavya had also written to the Prime Minister and the President, as reported, asking for an explanation on why tourism was discouraged in the Northeast, but he did not get any replies. As reported, Kavya enjoys photography and has taken photographs of several scenic parts of Assam and Meghalaya. He has been quoted thus: “The northeastern States have a number of bio-diversity spots; it has a rich cultural heritage that makes it eligible to be a world-class tourist destination. The tourism tag line for the region is ‘Paradise Unexplored’. I think people should start exploring this paradise and the government should be serious about infrastructure development here.” Kudos to the intelligent Kavya.

The task that the young and sensible Kavya did should have been undertaken by the tourism departments of the northeastern States. But these departments are

known to be laggards by and large. Of late, Arunachal Pradesh, for instance, has been showing extra zeal and zest to promote tourism in that State. Why were the officials of the Tourism Department of Arunachal Pradesh caught napping? After all, across Arunachal Pradesh, NCERT textbooks are followed. Why did the “strategic reasons” coinage not strike the Arunachal Tourism Minister and Tourism Secretary? Why should it take a young student from Guwahati, given to tourism imperatives in the Northeast, to take the fight to the Central Tourism Department and force it admit the anomaly? Pity on our politicians and bureaucrats!

The NCERT anomaly is yet again a grim reminder of the callousness of ‘mainland’ educationists in dealing with the Northeast, as also of the Centre whose writ runs in the NCERT. Had it not been for Kavya, the textbook in question would have continued throughout the country, giving a very wrong impression of the Northeast. But the larger questions are thus: What precisely are the “strategic reasons” for which tourism has been discouraged in this region? Are the writers of that textbooks all fools, or has it been a deliberate ploy to deprive the picturesque Northeast from its tourism benefits? Answers are in order. *(The Sentinel 16.07.2013)*

## New Indian Cultural Centre Sought in Indonesia

Jakarta, July 10: The governor of the special region of Yogyakarta in the Indonesian province of Java has asked India to open an Indian Cultural Centre (ICC) in the region's capital city Yogyakarta.

Governor Sri Sultan Hamengkubuwono made this suggestion during the course of a meeting with India's Ambassador to Indonesia Gurjit Singh.

Stating that he looked forward to closer cultural ties between India and Yogyakarta, he said that Yogyakarta had a rich cultural history which was

why India should open a new ICC there, according to a statement issued by the Indian embassy in Jakarta. Two ICCs already exist in Jakarta and Bali.

Ambassador Singh, on his part, while referring to the long history of India-Yogyakarta relations, pointed out the iconic Borobudur Buddhist temple and the Prambanan Hindu temple in the region as examples.

He talked about the initiatives taken by the Indian embassy in expanding India's cultural footprint in Indonesia. These included the Ramayana Festival in September in Yogyakarta, sharing of

developmental experiences, focusing on women, by putting up exhibits on women of India, a film week commemorating the 100 years of Indian cinema, establishment of an India Corner by gifting books on India to different university libraries, scholarships for students in Yogyakarta and regular cultural shows titled ‘Slice of India’ produced by the Jawaharlal Nehru Culture Centre in Jakarta.

The envoy also called for expanding economic engagement between Yogyakarta and India.

*(The Sentinel 11.07.2013)*

(Contd. from Page 3)

## Tackling the Problems of Vanvasis and Violence...

If there is one national organisation that can be of immense help, it is the RSS whose help the government must seek, setting aside irrelevant prejudices. But what can one expect of a UPA government, which, after nine years in power, has not been able to meet the authorised strength of 6,217 IAS officers, running a shortfall of 1,500? Naxalism is not for handling only by the government. It is an enemy of the country and the entire country must be recruited to fight the menace. And that calls for not just wisdom but high statemanship.

(Organiser 30.06.2013)

(Contd. from Page 8)

## Why NRC Updating Seems A Far...

so-called main-stream Assamese society divided and fragmented over ethnicity and other narrow identities. In this polluted socio-political order where interests keep colliding just for personal loss and gain, Assam can hardly expect anything positive. Be they politicians, student leaders, intellectuals or social activist; all are engaged in shameless blame-game. Except an occasional hue and cry in the state Assembly, street-cry and uttering hyperboles brushing aside the real enigma, nothing really is happening.

Issue like the NRC updating needs political consensus. Political parties should realize that they are accountable to the larger interests of Assam more than anything else. The approach and attitude of the present generation who are the fortune-makers bear great significance. But unfortunately this is what is not happening in today's Assam. The people of Assam have certainly not forgotten the incidents like Barpeta mayhem or the BTAD violence followed by wide-spread communal riot throughout Assam. The ground reality of Assam exposes that because of the narrow fragmentation of the society of Assam on the basis of community, ethnicity, and language and of course political identities, the term like solidarity exists nowhere. Will these allow Assam to take effective initiatives to detect and deport illegal habitations from Assam through updating the National Register of Citizens (NRC) which is a long pending demand of the people of Assam? Unfortunately, the recent trend shows things as not very encouraging, does it?

(The writer is a freelancer based in Halakura, Dhubri)

(The Sentinel 25.07.2013)

(Contd. from Page 9)

## Will Hindus in Bangladesh Get Back Their Land and...

Jamaat-e-Islam and 6% to Jatiya Party and others. The land and property grabbers were led by politically influential persons. The research papers titled "Deprivation of Affected Families: Living with Vested Property in Bangladesh" brings to the fore more alarming facts. It states that during the 5-year rule of Khaleda Zia, the Hindus lost 2.2 million acres of land valued at \$ 4.2 billion which is more than half of the country's GDP (Gross Domestic Product). About 1.2 million or 4% of the 2.70 lakh Hindu households in the country were affected by the Enemy Property Act of 1965, now called Vested Property Act of 1974.

The Vested Property Act was enacted by Sheikh Hasina Government in order to restore the land of Hindus. But, the study says that no record was prepared to enact the law. The media of the country has criticized the move as a "political gimmick" to woo the Hindus and keep them in good humour. The study paper has found many loopholes in the law which will fail to work on the ground, it apprehends, as no list of people evicted from their land been prepared.

In fact, enough leeway exists for the land grabbers. Bangladesh National Institute of Population Research and Training, an organization working for the protection of rights of the minorities, has attributed socio-economic and political discrimination, repression, extortion, land and property grabbing as well as insecurity of women folk to the systematic and gradual exodus of Hindus to India.

In the last February volatile upheaval caused by the mass upsurge, demanding death sentence to the war criminals of 1971, Hindus have been made the scapegoat and their houses, places of worships and business interests indiscriminately torched, vandalized and even looted. The design and pattern was to create fear-psychosis and force them to flee. Notwithstanding all these unpleasant and discordant notes, one expects Hindus will get justice under Sheikh Hasina Government.

(The Sentinel 26.06.2013)



## पूर्वाचल में बाला साहेब

कु. हिमानी हाजोंग  
मेघालय, कक्षा-9वीं

कल्याण आश्रम की स्थापना 1952 में जसपुर नगर में हुई। राष्ट्रीय स्वयं सेवक संघ के दुसरे सर संघ चालक परम पुज्य गुरुजी के प्रेरणा से बाला साहेब जी ने अ.भा. वनवासी कल्याण आश्रम की स्थापना अपनी वकालत छोड़ के की।

जसपुर के बाद धीरे-धीरे कल्याण आश्रम का काम सभी प्रांतों में शुरू होने लगा। कल्याण आश्रम को जब 25 वर्ष पूर्ण हुई तभी पूर्वाचल में 1977-78 में कल्याण आश्रम का प्रारम्भ हुआ। बालासाहेब सर्वप्रथम उस समय नागालैण्ड-डिमापुर में गए, सभी को घर-घर जाकर व्यक्तिगत रूप से मिले, कल्याण आश्रम के कार्य की आवश्यकता बताई बाद में अरुणाचल प्रदेश असम त्रिपुरा, मिजोरम, सिक्कीम, मेघालय सभी प्रांतों में बाला साहेब जाकर आये। बाला साहेब जी का

शिलांग प्रवास संस्मरणीय रहा। शिलांग से नार्तियांग नाम का एक गाँव नजदीक है वहा जयन्तिया लोग रहते हैं। कल्याण आश्रम द्वारा एक छोटा अस्पताल चलाया जाता है। वहा गाँव में जैन्तेश्वरी देवी का एक मंदिर भी है वहा इसाई लोग बहुत हैं। तब भी कल्याण आश्रम का गाँव में प्रभाव है। वहां श्री बाला साहेब के निवास एवं भोजन की व्यवस्था एक जयन्तिया परिवार के यहाँ की गई थी भोजन के बाद बाला साहेब ने भोजन की प्रशंसा की और उस भोजन वाले घर के लोगों को धन्यवाद दिया। तब एक कार्यकर्ता ने कहा भोजन शिलांग से आई हुई एक महिला ने बनाया है। बालासाहेब आश्चर्य चकित होकर बोले 'मेरे लिए भोजन बनाने हेतु शिलांग से एक बुजुर्ग महिला आयी है?' मैं उसे मिलना चाहता हूँ उसे बुलाकर पूछा आप

केवल भोजन बनाने हेतु इतने दूर से कैसे आयी ?

वह महिला बोली -विदेश से इसाई धर्म पादरी धर्म प्रसार हेतु आते हैं। लेकिन मैंने जब सुना हिन्दु पादरी यहां आए हैं। इसलिए मैं बहुत खुश हुई, सोचा अपने हाथों से उसे खाना बनाकर खिलाऊंगी, इसलिए मैं यहां आई, यह सब कहते हुए उसकी आंखें भर आई चेहरा श्रद्धा और स्नेह से खिल उठा। वहां उपस्थित सभी कार्यकर्ता लोग भावविभोर हो गए।

उस जयन्तिया बुढ़िया का नाम था भाई-पासा। इतने दूर वनांचल में पहली बार जाकर भी उतना प्यार स्नेह अगर मिल सकता है तो यहां अपना काम जरूर बढ़ सकता है यह प्रेरणा लेकर बाला साहेब वहां से दुसरे प्रांत में गए।

## दिल्ली में एक मस्जिद ऐसी, जहां गुंजता है गायत्री मंत्र

इबादत के खास महीने रमजान में जहां हर मस्जिद कुरान की तिलावत (पाठ) की आवाजों से गुंज रही है, वहीं पुरानी दिल्ली के मीर दर्द रोड स्थित मक्की मेहदियान से गायत्री मंत्र सुनाई दे तो चौंकना लाजमी है। लेकिन, यह हकीकत है।

अंजुमन अमनदोस्त इंसानदोस्त समिति के लोग भाईचारा बढ़ाने के लिए हर महीने के पहले रविवार को मक्की मस्जिद में सभी धर्मों के धर्मगुरुओं के साथ बैठक करते हैं। बैठक में कोई अपनी बात कुरान की आयतों के साथ पेश करता है तो कोई रामचरित मानस के दोहे, गायत्री मंत्र या किसी भी अन्य धर्मग्रंथ से। बातचीत का निचोड़ यही है कि सभी एक ही ईश्वर की संताने हैं, लेकिन उसे पाने के रास्ते अलग हो गए हैं। मस्जिद की बैठक में

हिंदु धर्म के मंहत कैलाशनाथ हठयोगी, ईसाई धर्म के फादर लूका, सिख धर्म के बलविंदर में मीना सिंह तो अपनी बात कुरान की आयत से शुरू करती हैं।

समिति के राष्ट्रीय महामंत्री मोहम्मद बिलाल शबगा गायत्री मंत्र बोलने के बाद अपनी बात शुरू करते हैं। शबगा बताते हैं कि उनका मकसद देश में मोहब्बत और भाईचारा फैलाना है। उन्होंने बताया कि संयुक्त राष्ट्र द्वारा आयोजित अंतर-धार्मिक सप्ताह में भी उनके संगठन ने भागीदारी की थी। इस कार्यक्रम का नाम भाईचारा दिवस समारोह रखा गया था।

समिति के संस्थापक आरिफ बेग बताते हैं कि समिति तीस साल से लगातार बैठक कर रही है। यह बैठक महीने के तीसरे रविवार को भोपाल में आरिफ बेग के घर

भी होती है। इस समिति की शाखाएं देश के अन्य हिस्सों में भी हैं। आरिफ बताते हैं कि हमारे ग्रंथों में लिखा है कि वसुधैव कुटुंबकम अर्थात् पृथ्वी पर रहने वाले सभी एक परिवार के सदस्य हैं। इस तरह हमारा मजहबचाहे जो हो, लेकिन हम आपस में भाई-भाई हैं। हम सब भोजन करते समय भोजन का पाठ भी करते हैं। आरिफ बेग देश में कई समस्याओं के पिछे अशिक्षा को कारण मानते हैं, लेकिन उनका यह भी कहना है कि अब अभिभावक शिक्षा को लेकर जागरूक हैं और सही शिक्षा धर्मों को जोड़ेगी। सत्तर की उम्र पार कर चुके आरिफ बेग कहते हैं कि जो लौ उन्होंने जलाई है, वह युवाओं की मदद में देश में उजाला फैलाएगी।

(दैनिक पूर्वोदय - 23.7.13)

## अरूणाचल प्रदेश का शिक्षा माध्यम

– श्री तायोर केतान

सन् 1947 आगस्त 15 को भारतवर्ष स्वाधीन हुआ। उस समय आज का आरूणाचल प्रदेश दयानीय घने पहाड़ी प्रान्त था। अंगरेजों ने विकास बदले यहां के ध्वनों की बहु मुल्य वनस्पति सम्पतियों को लुट कर ले गए। और लुट लुट कर अपने देश का अमीर बना लिया।

इसी पहाड़ी प्रान्त के सर्वाङ्गीन विकास के लिये भारत सरकार ने असम सरकार को सौंप दिया। असम सरकार ने इसी प्रदेश के चलाने के लिये सदिया में सदर कार्यालय स्थापन किया। और उसी प्रदेश का शिक्षा का दायित्व स्वर्गीय इन्दिरा मिरि को सौंपा गया। इन्दिरा मिरि इसी प्रान्त के शिक्षा का दायित्व लेकर सदिया में शिक्षकों को प्रशिक्षण देने के लिये प्रशिक्षण केन्द्र बनाया साथ साथ उस प्रदेश के बोलियों के पाठ्य पुस्तक भी तैयार किया गया।

आबोर पहाड़ के लिये पासीघाट में सदर स्थान स्थापित कर दिया। आबोर पहाड़ जिला के शिक्षा का दायित्व स्वर्गीय मेलेंग साइमन को सौंपा गया। (Asstt. Education Officer (A.E.O.)) मेलेंग साइमन शिक्षा उपाधिबारी दायित्व लेने के साथ कहां स्कूल खुलना है, किस गांव में केन्द्र बनाकर कितने गांव के लड़के पढ़ सकते, इस के कार्यवेशक करने के लिये पासीघाट से निकल पड़े। आज का पूर्व सियांग पश्चिम सियांग, अपार सियांग परिभ्रमण कर नीचे लिखे स्कूलों को चुन लिया। 1. पाङ्गीन 2. कारको 3. रीगा 4. रूमगोंग 5. आलोंग 6. योमसा 7. दारिंग। इन स्कूलों को चुनकर पासीघाट से जाकर उक्त स्कूलों नाम शिक्षाधिकारी को दिया गया। इन स्कूलों के लिये शिक्षकों को नियुक्त कर दिया गया। उस समय

पासीघाट से आलोंग 4 दिन रूमगोंग 5 योमसा 8 दिन रीगा 10 दिन कारको 12 दिन पांगीन 3 या 4दिन पेदल यात्रा था। इसी तरह 1. पांगीन स्कूल शिक्षक का नाम भुल गया 2 आलोंग स्कूल में

2. स्वर्गीय गगन चन्द्र तामुली सर को, 3. रूमगोंग स्कूल में भूगेश्वर मामोइ को, 4. योमसा स्कूल में स्वर्गीय युगेन दास, 5. रीगा स्कूल में स्कूल में स्वर्गीय दिम्बेश्वर मजुमदार को, 6. दारिंग स्कूल में श्व. दीनानाथ चेतिया सर को, 7. कारको स्कूल का गुरु जन को भी भुल गया। उन शिक्षकों ने अपने अपने नियुक्त किए स्कूलों में पहुंच कर तन, मन, जन देकर यहां के पीछड़े हुए बच्चों को शिक्षा देने लगे। उस समय गुरु जनों के प्रति आभार व्यक्त करते जो घर में फल, मुल, साग सब्जियां आपने बच्चों के साथ भेज दिया जाता था, कभी स्वयं से स्कूल जाकर दिया करते थे।

ऐसे मेलजोल से शिक्षा की प्रगति जोरदार हुई। कारकों स्कूल से शिक्षा पाकर ऊच्च शिक्षा प्राप्त कर गेगोंग आपांग 23 साल तक अरूणाचल प्रदेश के मुख्यमंत्री बने। दारिंग स्कूल से शिक्षा पाकर ऊच्च शिक्षा प्राप्त कर तोमो रिबा एक समय P.P.A. सरकार में अरूणाचल का मुख्यमंत्री बनी थी। जीकोम रिबा दारिंग स्कूल से शिक्षा पाकर ऊच्च शिक्षा लेकर सरकारी ऊच्च पदवी लेकर अरूणाचल प्रदेश वासियों के लिये आजीवन सेवा करते रहे। योमसा स्कूल से श्रीप्रतीक पोतम ऊच्च शिक्षा पाकर आरूणाचल प्रदेश का शिक्षाधिकारी पद पर रहकर अरूणाचल प्रदेशवासियों की सेवा की। श्री गलेक योमसा, श्री न्योदेक योमगाम इसी योमसा

स्कूल के उत्पादन हैं। गलेक योमसा अरूणाचल प्रदेश स्वास्थ्य विभाग के अधिकारी बने। न्योदेक योमगाम भी राज्य सभा सदस्य बना। इसी तरह आलोंग स्कूल से दागमो जिनि श्री तुमपाक एते, श्रीमोरगे एते आदि लोगों ने जीवनभर अपने समाज की सेवा कर रहे हैं। पांगीन स्कूल से शिक्षा पाकर गुवाहाटी विश्वविद्यालय उच्च शिक्षा पाकर श्रीतागांग ताकी जी आजीवन समाज सेवा में लगे रहे हैं। रूमगोंग स्कूल से निम्न शिक्षा लेकर असमीया माध्यम में छटवीं कक्षा उत्तीर्ण होकर मां के निधन के कारण इतने में शिक्षा समाप्त करना पड़ी।

इसी प्रदेश में आसमीया माध्यम में असमीया भाषा की बहुत प्रगति हुई। कम समय में इसी भाषा को अपना कर स्वर्गीय लुम्मेर दाइ जी ने असमीया भाषा से पहार हिले हिले और पृथ्वीर हँही दो अमुल्य उपन्यास लिखकर असम साहित्य सभा से पुरस्कार मिला। इस तरह असमीया भाषा इस प्रदेश में प्रचलित हो रहा था, तब 1957-58 में केन्द्र सरकार ने इस प्रदेश का शिक्षा भार अपने कब्जे में ले लिया। उत्तर पूर्व सीमान्त प्रदेश (NEFA) के लिये स्वर्गीय श्यामलाल सोनी को उसी प्रदेश का शिक्षाधिकारी नियुक्त किया। नेफा का सदर स्थान आसाम की राजधानी शिलोंग में स्थापित किया। राष्ट्रभाषा हिन्दी शिक्षा विस्तार के लिये चांगलांग में बुनिया शिक्षा केन्द्र शिक्षकों के प्रशिक्षण केन्द्र बनाकर नेफा के प्रत्येक जिले से शिक्षित युवकों को इसी केन्द्र में हिन्दी शिक्षा प्रशिक्षण देकर प्रत्येक जिलों में हिन्दी शिक्षा विस्तार के लिये प्रशिक्षण उत्तीर्ण शिक्षकों को नियुक्त किया गया। उसी प्रशिक्षण केन्द्र में हिन्दी भाषा प्रशिक्षण पाने के लिये नेफा



के प्रत्येक जिले से नीचे लिखे परीक्षाथीयों ने राष्ट्रभाषा हिन्दी सीखने प्रशिक्षण लेने आये वे सब-जैसे -

1. सियांग फ्रन्टियार डिविजन आलोंग से। श्रीतायोर केतान, 2. तादुक ताताक 3. तागुंग कमुत 4. ताकार रिमे 5. ताकार दिरसी 6. श्रीमिसेत एवं 7. तासेतलोयी 8. ताजुम इसी 9. तोमी रिबा 10. ताजुम बासार 11. न्यामी रिबा 12. तायी न्योदु 13. ताकोम ताओ 14. तान्या ताइपादिया 15. ताकोम न्योदु

पासीघाट से

1. तोनाक मोदी 2. कलबुम शतात 3. मागलुंग यिरांग 4. माक-पाक शतान 5. कांगे तायेंग 6. कारो रतान 7. लमतोंग पेरमे 8. लम्बुधर पेरतित 9. मादल मेकीर 10. ताकी पादुत 11. तापांग-गाम्मोंग 12. कुदन पाव 13. नन्दराम पाव 15. महेश्वर बोरी 16. कुमारी प्रमावती बोरी 17. कान्तिता बोरी 18. कुमारी विलाती कुमबांग।

रोइंग आम्बुक सेलोवारदिबांग वेली

1. काकुत रातात 2. कुमारी दोपेंग मेगु 3. कुमारी अती मिलांग।

लोहित जिले से

1. कुमारी तिले सेई 2. श्री आनमी लिंगी 3. श्रीगातोमी तापो

चांगलांग से - 1. कातेंग वो 2. हगनु युगली

खन्सा से - 1. तेहन तानजांग 2. सुबांग तानजांग 3. रतुवांग वान्सो 4. तेलोम लुवांग 5. तुफान मैदाम।

कामेंग से - 1. दर्जी खान्दु 2. रीतचीन खान्दु

सुवनसिरि से- 1. नाबुम ताता 2. तेची देम 3. ताता तेकी 4. दाकिराम क्लिंग

उपरोक्त परिक्षाथीयों हिन्दी प्रशिक्षण तीन सालों में समाप्त कर दिया। उत्तीर्ण परिक्षाथीयों को अपने अपने जिले में भेज दिये।

### भाषा माध्यम

सन् 1947-48 से 1967-68 असमीया भाषा शिक्षा बहुत जोरदार से विकास हुआ। राष्ट्रभाषा हिन्दी को द्वितीय भाषा के रूप में इस प्रदेश के शिक्षाविदों ने अपनायी। सन् 1971-72 में इस प्रदेश के छात्रों ने भाषा का आन्दोलन छेड़ कर प्रदेशिक भाषा असमीया और राष्ट्रभाषा हिन्दी को द्वितीय भाषा के रूप में अपना कर इस प्रदेश को शिक्षा माध्यम इंग्लिश भाषा को अपनाया। आदिम युग के निकट प्रदेशिक मातृभाषा जैसा असमीया भाषा को तृतीय भाषा के रूप में अपने से क्या नुकसान या बल्कि दैनिक जीवन में बोलचाल, व्यापार वाणिज्य में आने जाने में निकट प्रदेश आसाम से मजबुत सम्बन्ध रखने से दोनों प्रदेश के युवक युवतियों से मित्रता मजबुत रहेगी। राष्ट्रभाषा हिन्दी प्रसार व प्रचार के लिये 1955 से 1958 तक इस प्रदेश के युवक युवतियों को बुनियादी शिक्षा भवन चांगलांग में तीन साल ट्रेनिंग दिलाकर इसी प्रदेश के जिलों में भेज दिये गए प्रत्येक जिले के शिक्षाधिकारी अपने जिला के स्कूलों में राष्ट्रभाषा हिन्दी शिक्षादान देने के लिए नियुक्त किये गए। इन शिक्षकों ने हिन्दी शिक्षा दान सेवा में 30 साल दिये, 25 साल बाद अबकाश दिया, कुछलोग तो स्वर्ग सिधार गए। राष्ट्रभाषा हिन्दी की बहुत प्रगति हुई बोलियों में लिखित में नहीं। पढ़ने में भी बिलकुल नहीं। असमीया भाषा, हिन्दीभाषा, अंगरेजी भाषा - तीनों भाषा में राष्ट्रभाषा हिन्दी का देवनागरी लिपि को राज्य भाषा मर्यादा देकर राज भाषा की लिपि देवनागरी अक्षरों को अपनाकर हिन्दी को प्रथम भाषा माध्यम की अपनाकर

द्वितीय भाषा अंगरेज भाषा को भी स्कूल कोलेजों में शिक्षा प्रदान अनिवार्य कर दी जाय और निकतर्वर्ति असम राज्य का राज भाषा को भी तृतीय भाषा का मर्यादा देकर इस प्रदेश में भी असमीया। शिक्षा लेना अनिवार्य किया जाय। तब ही दोनों राज्यों का सम्प्रदायिकता का भावना थोड़ा कुछ दूर जरूर होगा। भाईचारे का भावना दोनों राज्य की होगी। जितना भाषा का ज्ञान ले उतना ही अच्छा होगा।

मणिपुर राज्य की अपनी लिपि नहीं है। बंगाली लिपि मणिपुर राज्य ने राज्य भाषा अपनायी। उस लिपि से लिखी भाषा को मणिपुरी भाषा कहते हैं।

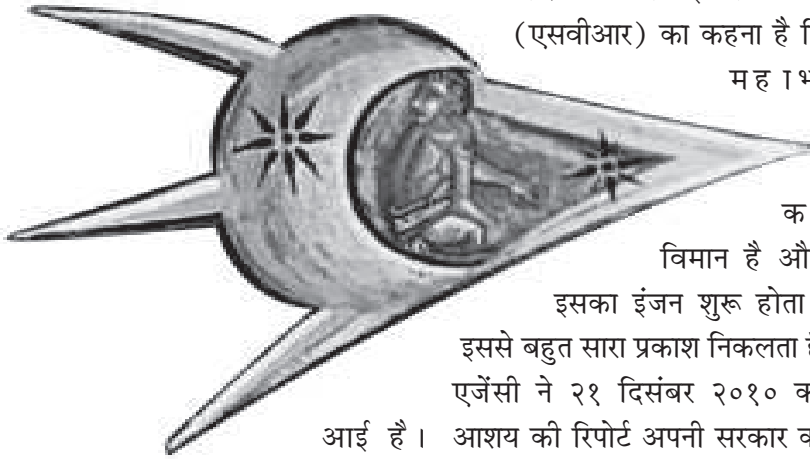
ठीक उसी तरह देव लिपि अक्षरों से अपनी राज्य भाषा राष्ट्रभाषा हिन्दी को अपना कर शिक्षा माध्यम हिन्दी को ही लेकर शिक्षा विस्तार इस प्रदेश का गरिमा, ऐतिहासिक धर्म आदि इस भाषा माध्यम के द्वारा यहां के सांस्कृतियों त्योहार, कलाकृस्तियों को अजर अमर रखेंगे। शिक्षित युवक युवतियां, स्कूल के लड़के लड़कियां, हिन्दी गाना चाहे फिल्म का हो भजन, आरती, देशभक्त गीत, हिन्दी की कहावत आदि बहुत पसन्द करते हैं। गाना का शब्दों का अक्षरोको ठीक से नहीं पहचानते नहीं, न ही ठीक से पढ़ सकते हैं, किन्तु गाते हैं, साहित्यिक, साहित्यिकार शब्दों में। अगर उन गायक, गायिकारों युवक, युवतियों को हिन्दी माध्यम शिक्षा स्कूलों में कॉलेजों अनिवार्य किया जाय तो इस प्रदेश के लड़के लड़कियां हिन्दी भाषा शीघ्र ही अपनाएंगें। और इस प्रदेश वासियों के इतिहास कलाकृस्तियों आदि, आदि इस माध्यम द्वारा भारतवर्ष का अन्तिम सीमावर्ति प्रदेश का सभ्याताओं को भारतमाता का सुपुत होकर अपने गौरवों को दिखायेगा।

## अफगानिस्तान में मिला महाभारतकालीन विमान...!

अभी तक हम धर्मग्रंथों में ही पढ़ते रहे हैं कि रामायणकाल और महाभारत काल में विमान होते थे। पुष्पक विमान के बारे में भी हम सबने पढ़ा है। लेकिन हाल ही में एक सनसनीखेज जानकारी सामने

प्रकार का विवरण महाभारत और अन्य प्राचीन ग्रंथों में किया गया है। इस कारण से इसे गुफा से निकालने की कोशिश करने वाले कई सील कमांडो गायब हो गए हैं या फिर मारे गए हैं।

रशियन फारेन इंटेलिजेंस सर्विज (एसवीआर) का कहना है कि यह मह 1 भार त



आई है।

इसके मुताबिक

अफगानिस्तान में एक 5000 साल पुराना विमान मिला है, जिसके बारे में कहा जा रहा है कि यह महाभारतकालीन हो सकता है।

वायर्ड डाट काम की एक रिपोर्ट में दावा किया जा रहा है कि प्राचीन भारत के पांच हजार वर्ष पुराने एक विमान को हाल ही में अफगानिस्तान की एख गुफा में पाया गया है। कहा जाता है कि यह विमान एक 'टाइम वेल' में फंसा हुआ है अथवा इसके कारण सुरक्षित बना हुआ है। यहां इस बात का उल्लेख करना समुचित होगा कि 'टाइम वेल' इलेक्ट्रोमैग्नेटिक शाकवेक्स से सुरक्षित क्षेत्र होता है और इस कारण से इस विमान के पास जाने की चेष्टा करने वाला कोई भी व्यक्ति इसके प्रभाव के कारण गायब या अदृश्य हो जाता है।

कहा जा रहा है कि यह विमान महाभारत काल का है और इसके आकार-

कालीन विमान है और जब इसका इंजन शुरू होता है तो इससे बहुत सारा प्रकाश निकलता है। इस एजेंसी ने २१ दिसंबर २०१० को इस आशय की रिपोर्ट अपनी सरकार को पेश की थी।

रूसी रिपोर्ट में यह भी कहा गया है कि इन विमान में चार मजबूत पहिए लगे हुए हैं और यह प्रज्वलन हथियारों से सुसज्जित है। इसके द्वारा अन्य घातक हथियारों का भी इस्तेमाल किया जाता है



और जब इन्हें किसी लक्ष्य पर केन्द्रित कर प्रक्षेपित किया जाता है तो ये अपनी शक्ति के साथ लक्ष्य को भसम कर देते

हैं। ऐसा माना जा रहा है कि यह प्रागैतिहासिक मिसाइलों में संबंधित विवरण है। अमरीकी सेना के वैज्ञानिकों का भी कहना है कि जब सेना के कमांडो इसे निकालने का प्रयास कर रहे थे तभी इसका टाइम वेल सक्रिय हो गया और इसके सक्रिय होते ही आठ सील कमांडों गायब हैं। वैज्ञानिकों का कहना है कि यह टाइम वेल सर्पिलाकार में आकाशगंगा की तरह होता है और इसके संपर्क में आते ही सभी जीवित प्राणियों का आस्तित्व इस तरह समाप्त हो जाता है मानों कि वे मौके पर मौजूद ही नहीं रहे हों।

एसवीआर रिपोर्ट का कहना है कि यह क्षेत्र ५ आगस्त को पुनः एक बार सक्रिय हो गया था और इसके परिमाणस्वरूप ४० सिपाही और प्रशिक्षित जर्मन शेफर्ड डागस इसकी चपेट में आ गए थे। संस्कृत भाषा में विमान केवल उड़ने वाला वाहन ही नहीं होता है वरन इसके कई अर्थ हो सकते हैं, यह किसी

मंदिर या महल के आकार में भी हो सकता है। ऐसा भी दावा किया जाता है कि कुछेक वर्ष पहले ही चीनियों ने लहासा, तिब्बत में संस्कृत में लिखे कुछ दस्तावेजों का पता लगाया था और बाद में इन्हें ट्रांसलेशन के लिए चंडीगढ़ विश्वविद्यालय में भेजा गया था। यूनिवर्सिटी की डा. रूथ रैना ने हाल ही में इस बारे में जानकारी दी थी कि ये दस्तावेज ऐसे निर्देश थे जो

कि अंतरातारकीय अंतरिक्ष विमानों (इंटरस्टेलर स्पेसशिप्स) को बनाने से संबंधित थे। (दैनिक पूर्वोदय - 14.8.13)



## पश्चिमी सभ्यता बनाम भारतीय संस्कृति

—झूमरलाल अग्रवाला

‘पौफटने की खुशी में संसार के प्रायः सारे मुर्गे एवं मुर्गियां गला फाड़’ के चुप हो चुके थे, अब छोटी चिड़िया की बारी थी। धीरे-धीरे सुबह होने जा रही थी.... आकाश में लालिमा छा चुकी थी। सूर्य भगवान अपने रथ पर बैठ कर आकाश, पहाड़, बादलों को चीरते हुए पूर्व-दिशा की ओर गतिमान थे। हमारी भारतीय संस्कृति धन्य है। हम अपने देवता का सुबह-सूबह दर्शन कर फले-फूले नहीं समाते, यह हमें भरपूर ऊर्जा देती है एवं अपने कर्तव्य करने को उत्साहित करता है।

हमारी युवा पीढ़ी पश्चिमी सभ्यता की ओर भाग रही है। क्या यह पश्चिमी सभ्यता जिसे हम अपना रहे हैं क्या उचित है? धार्मिक दृष्टि से यदि हम देखें तो हमारे ग्रंथों एवं पुराणों के अनुसार हमारे बहुत से व्रत-त्योहार हैं जिसे हम अपनी परंपरा के अनुसार मान्यता देते आए हैं एवं भविष्य में भी हम मान्यता देते रहेंगे। हमारे जीवन में एक-एक व्रत-त्योहार का बहुत बड़ा मूल्य है जिसका हमारे शास्त्रों में वर्णन मिलता है। अंग्रेज हमारे भारतवर्ष से विदा हो गए पर अपनी सभ्यता हमारे लिए छोड़ गए। उनके कोई खास त्योहार नहीं होते केवल ‘गेट-टुगेदर’ के लिए आए दिन ढोंग रचते रहते हैं। जैसे बर्थ-डे-पार्टी, मैरेज एनिवर्सरी, सिलवर जुबली, गोल्डन जुबली एवं डायमंड जुबली इत्यादि। दूसरों की देखा-देखी हम भी इसे अपनाने को बाध्य हो गए हैं।

एक कहानी कोलकाता शहर की है। वहां एक सेठ रोज मंदिर जाता था एवं पूजा करने के बाद चंदन का तिलक माथे पर एवं अपने बाहों पर भी लगा कर बाहर आता था। ठीक मंदिर के सामने एक अंग्रेज

का दफ्तर था। संयोगवश सेठ एवं अंग्रेज साहब का आमना-सामना हो जाता है। सेठ अंग्रेज का परिचित था। सेठ को देख कर अंग्रेज पूछता है कि why you have put on this U. Bolt upon your forehead. (आपने अपने मस्तिष्क पर यह यू बोल्ट क्यों रखा है।) सेठ कहता है साहब यह यू बोल्ट नहीं है यह चंदन का तिलक है। साहब फिर पूछता है कि What is Quality? (इसके गुण क्या हैं।) सेठ कहता है - यह हमारे दिमाग और शरीर को ठंडा रखता है। Very good. देख हमको इंग्लैंड में भेजेगा, कहकर चला जाता है। सेठ चंदन की लकड़ी के दो छोटे-छोटे बंडल बनाकर और सामान के साथ भेज देता है। दोनों बंडल की लकड़ी को देखकर साहब के कर्मचारी आश्चर्यचकित हो जाते हैं एवं सोचते हैं कि भारत ने हमलोगों के साथ मजाक किया है। यह समझकर दोनों बंडलों को आग के हवाले देते हैं। लेकिन जैसे-जैसे आग तपती है चंदन की सुगंध चारों तरफ फैल जाती है। हमारे भारतीय मूल के कर्मचारी जो आफिस में काम करते थे निकल कर बाहर आ जाते हैं एवं उन लोगों को पूछते हैं कि यह चंदन कहां जल रहा है जिसकी इतनी सुगंध फैल गई है। वे पूछते हैं कि तुम्हारे भारत में क्या लकड़ी में भी सुगंध होती है? वहीं कार्यरत कर्मचारी कहता है कि हमारे भारत में प्रायः सब चीजों में सुगंध होती है। गाय के घी में सुगंध होती है फूलों में जैसे गुलाब केवड़ा, चम्पा, चमेली और मोगरा ऐसे बहुत हैं। यहां तक कि हिरण नाम का एक जानवर होता है उसकी नाभि में कस्तुरी की सुगंध आती रहती है। उसकी सुगंध से वह पागल होकर उसको खोजते रहता है।

भारतवर्ष एक समय सोने की चिड़िया

कहलाता था। भले आज वह स्थिति नहीं हो पर हमें अपनी संस्कृति पर गर्व है। संभवतः यही कारण है कि अधिकांश पश्चिम वाले हमारे देश की सभ्यता संस्कृति, शिष्टाचार, संस्कार आध्यात्मिक शक्ति एवं भक्ति अपना रहे हैं। विदेशों में हरे कृष्ण हरे रामा के कई मंदिर बन गए हैं। आज खान-पान में हमारा शाकाहारी भोजन अपना रहे हैं और अपना आमिस खाना छोड़ रहे हैं। आज हमारे भारत से कितनी मिठाइयां निर्यात की जाती हैं जिसका हम अनुमान नहीं लगा सकते। केवल बीकानेर को एक नमकीन के कारण विदेशों में राजस्थान के बीकानेर का नाम मशहूर हो गया। वे भारतीय पहनावा अपना रहे हैं जबकि हम उनकी सभ्यता के चलते अर्ध नग्न होते जा रहे हैं। विदेशी संस्कृति के अनुसार जब हम जन्म दिन मानते हैं तो केक काटते हैं एवं मोमबत्ती जलाकर बुझा देते हैं। जबकि हमारी भारतीय संस्कृति के अनुसार दीपक के बुझ जाने पर अपशुन मानते हैं और जलते हुए दीपक को शुभ मानते हैं। जब हम भारतीय लड़की की शादी रचाते हैं तो हमारे पंडित सात फेरे लगवाकर सात वचनों से सुसज्जित मंगल परिणय की पंखुड़ियों में स्नेह समर्पण, सहयोग, सद्भाव, सत्कर्म एवं सद्धर्म में इन्द्र धनुषी रंग भर देता है। ताकि हृदय पट के मध्य समस्वरता समरसता एवं स्वादिता की त्रिवेणी अनावर्त बहती रहेगी, यही आशीर्वाद देता है। हम सात फेरे लेकर अपनी जीवन संगिनी को सात जन्मों तक साथ निभाने का वादा करते हैं एवं निभाते भी हैं। लेकिन पश्चिमी सभ्यता में सात दिनों में संबंध विच्छेद हो जाते हैं। उनकी परंपरा यही है क्योंकि वहां की नारी जाति पर दुसरा, तीसरा विवाह करने पर कोई

प्रतिबंध नहीं है। वहां की नारियां सब प्रकार से स्वतंत्र हैं।

सबसे गूढ़ बात तो यह कि यहां हम अतनी मातृभाषा की भी अवहेलना करने में जुटे हुए हैं-क्यों? माता कहती हैं मैं तुम्हारी भाषा की जननी हूँ। मैंने अपने शरीर से रक्त एवं मांस काटकर तुम्हारे शरीर को संचर किया। इसी से तुम्हारे शरीर का निर्माण हुआ। तुम्हें बोलना सिखाया। पहले 'मा' ही का अच्चारण हुआ था। अब इस मातृभाषा के अलावा तुम्हारी संस्कृति में बचा ही क्या है जो इसकी अवहेलना कर रहे हो। यही भाषा बोलना छोड़ दोगे तो तुम्हारी संस्कृति का लोप हो जाएगा। फिर अंग्रेजी तुम्हारे ऊपर हावी हो जाएगी। बाध्य होकर उनकी संस्कृति अपनाती पड़ेगी।

भारतीय संस्कृति के अनुसार अपनी परंपराओं को निभाते हुए हम अपने धर्मग्रंथों को महत्व देते हैं एवं आयुर्वेद को प्राथमिकता देते आए हैं। माताएं इसी के अनुसार चलती हैं। आज की युवा पीढ़ी

की नारियां जब से गर्भवती होती हैं तब से जन्म होने तक माताएं आयुर्वेद का सहारा लेकर उन्हें स्वस्थ रखने की चेष्टा करती हैं एवं अजवायन, गुड़, बादाम, गाय का घी और उत्कृष्ट भोजन खिलाने का प्रयत्न करते हैं। लेकिन आज की शिक्षित नारियां ज्यादातर इंटरनेट पर भरोसा करती हैं। यदि इंटरनेट पर इसका वर्णन रहता है तो वे खाती हैं? यह भी एक पश्चिमी सभ्यता की देन है। उपयुक्त खान-पान में क्या हैं नहीं समझती हैं। अजवायन जो है वह खराब रक्त को बाहर निकाल फेंकता है। गुड़ शरीर को ताकत देता है एवं शुद्ध रक्त का निर्माण करता है। बादाम मस्तिष्क को तेज बनाता है, इससे स्मरण शक्ति बढ़ती है। गाय के घी से खोई हुई चर्बी वापस संगृहीत होती है। उत्कृष्ट भोजन से शरीर में ऊर्जा एवं ताकत आती है। शाकाहारी भोजन ही हमारे लिए श्रेष्ठ है।

पश्चिमी सभ्यता और संस्कृति हमारे परिवार-समाज एवं हमारे भारतीय जीवन

पर इस प्रकार हावी होते जा रही है कि पिछले ४० वर्षों में परिवार का रंग-रूप पूरी तरह से बदल गया है। नई पीढ़ी को संयुक्त परिवार बोझलगने लगा है, खुन के रिश्ते पराए लगने लगे हैं, सबके दिल छोटे होते जा रहे हैं। मिलकर-बांटकर खाने की जगह स्वार्थ की भावना बलवती होती जा रही है। बचपन में मिले संस्कार लुप्त होते जा रहे हैं। सहिष्णुता खत्म होती जा रही है। युवा पीढ़ी हरेक काम तत्काल करना चाहती है। सोचते नहीं कि क्या हमारे बुजुर्ग मूर्ख थे? लक्ष्मी की लगाम हरदम अपने हाथों में रखते बेलगाम नहीं होने देते थे। आज लक्ष्मी बेलगाम हो गई है। खर्च की कोई सीमा नहीं रही, यह आम समस्या है। इसलिए हमारी संस्कृति की रक्षा करना हमारे परिवार एवं समाज का कर्तव्य बनता है। अभी से यदि हम सावधान नहीं हुए तो आनेवाली पीढ़ी हमें कभी माफ नहीं करेगी।

(दैनिक पूर्वोदय-16.6.13)

## भारत की पहली 'बेटी' जिसने गूगल में रचा इतिहास

पंजाब में मोहाली के मिलेनियम स्कूल की ११वीं कक्षा की छात्रा सृष्टि अस्थाना ने शहर के साथ-साथ देश का नाम दुनिया के नक्शे पर चमका दिया है। सृष्टि गूगल द्वारा आयोजित आनलाइन साइंस फेयर में प्रतियोगिता के टाप-१५ में जगह बनाने में कामयाब रही है। यह पहला मौका है, जब कोई भारतीय प्रतियोगिता के फाइनल तक पहुंचा है। प्रतियोगिता के अगले चरण के लिए वह २३ सितंबर को कैलिफोर्निया स्थित गूगल माउंटेन हेडक्वार्टर जाएगी। इस टुअर पर आने वाला सारा खर्च गूगल द्वारा ही उठाया जाएगा।

गूगल द्वारा हर साल यह प्रतियोगिता कराई जाती है। प्रतियोगिता में इस बार १२० देशों के विद्यार्थियों ने हिस्सा लिया था। कड़े मुकाबले में सृष्टि टाप-१५ में पहुंचने में कामयाब रही है। सृष्टि ने बताया

कि उन्होंने प्रतियोगिता के लिए सोलर लाइट असिस्टेड नैनोजनो फोटो कैटेलिक मिनरलाइजेशन-द ग्रीन टेक्नीक फार द डी-ग्रेडेशन आफ डिटर्जेंट्स विषयक प्रोजेक्ट प्रस्तुत किया था।

उसने बताया कि प्रोजेक्ट के लिए यह आइडिया उसे लुधियाना के एक ट्रिप के दौरान मिला। वहां पर उन्होंने इंडस्ट्रियल वेस्ट की हालत देखी। वहीं से इंडस्ट्रियल वेस्ट से निकल बेकार डिटर्जेंट वाटर को इको-फ्रेंडली विकल्प के रूप में बदलने के लिए ग्रीन साल्यूशन का विचार शुरू हुआ। पंजाब पुलिस के आईजी एसके आस्थाना की बेटी सृष्टि बड़ी होकर वैज्ञानिक बनना चाहती है।

क्या है प्रतियोगिता:-गूगल साइंस फेयर एक आनलाइन साइंस प्रतियोगिता है। जो गूगल, लेगो, सीरन, नेशनल

ज्योग्राफिकल और साइंटिफिक अमरीकन द्वारा प्रायोजित है। प्रतियोगिता जनवरी २०११ में शुरू हुई थी। प्रतियोगिता में १३ से १८ साल तक के विद्यार्थी हिस्सा ले सकते हैं। इस प्रतियोगिता के फाइनल में विजेता बनने वाले को ५० जहान डालर की स्कालरशिप समेत कई आकर्षक पुरस्कार दिए जाएंगे।

अब इंस्पायर्ड आइडिया के लिए होगी जंग:- गूगल साइंस फेयर वेबसाइट ने अब वोटिंग फार द इंस्पायर्ड आइडिया आवाज कराने का फैसला लिया है। प्रतियोगिता के लिए गूगल साइंस फेयर वेबसाइट १ से ३० अगस्त तक प्रोजेक्ट के लिए वोटिंग लेगी। जिसकी थीम है आप अपने विचार से दुनिया कैसे बदल सकते हैं।

(दैनिक पूर्वोदय - 1.7.13)





**Mishmi Girls Could Become Excellent Solar Technologists...** (See details at Page -11)

## APSCW Seeks Special Court

ITANAGAR, Aug 30: Arunachal Pradesh State Commission for Women (APSCW) has urged the govt. to immediately activate Special Court under the Protection of Children from Sexual Offences Act 2012 for speedy trial of child rape cases, abuse and molestation etc. APSCW raised the demand after visiting Likabali to take stock of the reported molestation and rape of minor girls at Likhabali, according to an APSCW release.

APSCW urged the education department to ensure that proper police verification of teaching staff and their qualifications along with requisite documents are done before granting licence to run private schools.

The team, after having detailed interaction with accused and the Principal and teaching staffs, claims to have found that they were running the school without requisite qualification and experience to deal with minor children and none of them had possessed inner line permit (ILP).

"In order to check malpractice in all govt. and private schools, there should be team/board consisting representatives from School Education, Social worker, medical officer, officers from W&CD department and a child counsellor etc to conduct periodical check," the APSCW release said.

In case of any loopholes or complaint against school authority/ teaching staff, the release said, the school should be immediately closed until the complaint is properly verified.

The Govt. should take immediate steps to rehabilitate the children of Green Valley School so that their academic career is not hampered, the release said, and suggested the authorities of respective schools to appoint female warden in girls hostel and male warden for boys hostel.

The Commission further urged the govt. to pay compensation to rape/ molestation victims as per Arunachal Pradesh Victim Compensation Scheme, 2011.

It demanded exemplary punishment to the rape accused and also to any other staff whoever is found involved in the heinous act.

Earlier, the team interacted with the SDO in charge, the victim girls, their parents, police and women representatives from NGOs to know details about the incident.

The team included APSCW Chairperson Gumri Ringu, Vice Chairperson Radhila Chai, Member Secretary Horki Diyum, member Yabin Zirido, APWWS Secretary General Samnem Ngemu Lego, and Former Secretary General Dipti Bengia Tako.

(<http://www.arunachaltimes.in>)

## Dear Readers,

We would like to have your comments on the articles published in the Special Issue of *Heritage Explorer* with the title, '*Philosophy of Nature Worship*'. We hope it will be helpful for other readers too in developing new ideas and better insight.

Also we would like to have comments from Esteemed Readers on articles being publishing in our *Regular Issues* also. It is to share ideas with all others and to give a direction to this publication.

With Regards  
Amarendra Brahma  
Editor

## Write Your Letters...



To,

The Editor  
"Heritage Explorer"  
30, F.C.Road, Uzan Bazar  
Guwahati - 781001  
Contact : 9707085235

Or E-mail to : [ourheritage123@yahoo.com](mailto:ourheritage123@yahoo.com)