



**VOL. XIV, NO. 9**  
**SEPTEMBER 2015**

[www.heritagefoundation.org.in](http://www.heritagefoundation.org.in)  
[ourheritage123@gmail.com](mailto:ourheritage123@gmail.com)

# HERITAGE EXPLORER

LET KNOWLEDGE COME FROM ALL THE SIDES

*A Monthly News Bulletin*

Pages 28, Size A4 RNI.Regd.No.ASSENG/2002/6981 Postal Regd.No.RNP/GH-094/2015-17







An erudite American writer and journalist; editor-in-chief of *Science Digest*, *Longevity* and *Omnimagazines*. He co-authored 'The God Particle: *If the Universe Is the Answer, What Is the Question?*' and best known for 'Lost Discoveries: *The Ancient Roots of Modern Science*'



## Dick Teresi

Twenty-four centuries before Isaac Newton, the Hindu Rig-Veda asserted that gravitation held the universe together. The Sanskrit speaking Aryans subscribed to the idea of a spherical earth in an era when the Greeks believed in a flat one. The Indians of the fifth century A.D. calculated the age of the earth as **4.3 billion years; scientists in 19th century England were convinced it was 100 million years.**

\*

The ancient Indians, long before Copernicus, knew that the earth revolved around the sun and, a thousand years before Kepler, **knew that the orbits of the planets were elliptical.** They developed the use of zero and negative numbers perhaps a thousand years before these concepts were accepted in Europe. They also invented a nascent form of calculus **centuries before Leibniz invented calculus in Europe.**

Source: *Lost Discoveries: The Ancient Roots of Modern Science*- by Dick Teresi



1772-1829

German writer, critic, philosopher, philologist, the most prominent founder of 'German Romanticism' and pioneer in comparative Indo-European linguistics and philology, and published a revolutionary work 'On the Language and Wisdom of the Indians' that greatly inspired renowned linguists like Franz Bopp, August Schlegel, Max Müller, Michel Bréal, Ferdinand de Saussure, Bloomfield Leonard, Roman Jakobson, Frits Staal.



## Friedrich von Schlegel

There is no language in the world, even Greek, which has the clarity and the **philosophical precision of Sanskrit**, and this great India is not only at the origin of everything, She is superior in everything, intellectually, religiously or politically and even the **Greek heritage seems pale in comparison.**

Source: *Arise, O India* - by Francois Gautier

\* \* \*

The ancient Indians possessed a knowledge of the true God, conceived and expressed in **noble, clear and grand language.** Even the loftiest philosophy of the Europeans, the idealization of reason, as set forth by the **Greeks**, appears in comparison with the abundant light and vigor of oriental idealism, like a **feeble spark in the full flood of the noonday sun.**

Source: *Philosophy, Qabbala and Vedanta* - by Maurice Fluegel



**Contents**

<b>"Vision Document" for Schedule Tribes of North East India</b>	<b>P-5</b>	<b>Mughals did not support cow slaughter: Home Minister</b>	<b>P-15</b>
<b>Abdul Kalam: People's President, Extraordinary Indian</b>	<b>P-7</b>	<b>Inverse Growth, Diverse Impact</b>	<b>P-16</b>
<b>Some of the Best Libraries of North-east India</b>	<b>P-8</b>	<b>Delhi Exhibition Showcases Manipur's Mythical Giant Snake Poubi Lai</b>	<b>P-20</b>
<b>Merging Academics with Social Activism</b>	<b>P-10</b>	<b>Indian Americans Earning Glory to Country</b>	<b>P-21</b>
<b>Delhi University to launch North East India Studies Programme from next academic session</b>	<b>P-12</b>	<b>Ethnic Divide in Manipur Over ILP</b>	<b>P-22</b>
<b>Naga Accord will Usher in Peace: Modi</b>	<b>P-13</b>	<b>A Remedical Path Root cause of communal approach to Yoga</b>	<b>P-23</b>
<b>Pakistan SC Orders to Rebuild Hindu Temple</b>	<b>P-14</b>	<b>Kati Bihu</b>	<b>P-24</b>
<b>Polygamy not integral part of Islam: SC</b>	<b>P-15</b>	<b>Who is Happy?</b>	<b>P-25</b>
		<b>The Story of the Blue Jackal</b>	<b>P-26</b>

**Subscription may be sent by M.O./ Cheque / Demand Draft to :**

**Heritage Foundation,**

# 30, F.C.Road, Uzan Bazar

Guwahati-781001, Ph: 0361- 2636365

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

(Please Mention Pin Code No. along with your full postal address in BLOCK Letters)

**Annual  
Subscription  
₹100/-**

*DDs/Cheques may please be drawn in favour of*

**Heritage Foundation.**

**Bank A/c with PNB, Guwahati,**

**A/c No. 3213 0001 0009 3631**

**Or**

**Heritage Foundation.**

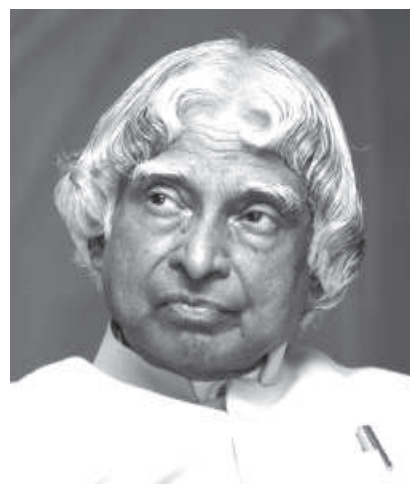
**Bank A/c with SBI, Chenikuthi, Guwahati**

**A/c No. 3400 1979 819**

Edited by : Amarendra Brahma, C/o. Heritage Foundation, K.B.Road, Paltan Bazar, Guwahati-781008, Published & Printed by : Narayan Dev Sarma on behalf of Heritage Foundation, K.B.Road, Paltan Bazar, Guwahati-781008, Published at: Heritage Foundation, K.B.Road, Paltan Bazar, Guwahati - 781008 (Assam). e-mail: [ourheritage123@gmail.com](mailto:ourheritage123@gmail.com), Website: [www.heritagefoundation.org.in](http://www.heritagefoundation.org.in), Printed at: Arindam Offset & Imaging Systems, Rajgarh, Guwahati - 781003 and Angik Press, GNB Road, Guwahati - 781001 and Saraighat Offset Press, Bamunimaidan, Guwahati - 781021

## **Pranam to the Soul who propounded The Vision VISION INDIA-2020**

The great country Bharat in due course of the legendary civilizations that came into existence in its sacred land has seen personalities who reached incredible heights of human qualities. The lives of these god-like souls has served as examples; giving hope, aspiration and ethical values to the people of this country. Such a great soul was Dr A.P.J. Abdul Kalam. His entire life was a shining example of indefatigable spirit, insurmountable dedication to his cause and utmost devotion to motherland Bharat. He dreamed in such a way that his dreams would not let him sleep and his sole vision was to make sure that Bharat becomes a developed nation by the year 2020.



During his childhood he earned money for livelihood by selling newspapers. But this very child who used to sell newspaper grew up to be one of the greatest of his generation. When eventually his soul parted his body all the leading newspaper and media houses from around the globe posted headlines and came up with news-shows devoted to his demise. He was a living example of perseverance and ingenuity. His devotion let wings to his dreams and spirit turned those wings to Wings of Fire. His tenure in the D.R.D.O is cherished by fellow scientists and his juniors alike. From being the Missile-Man of India to India's National Security Adviser and finally the President of India; fondly remembered as the People's President, Dr. Kalam's life is undoubtedly a bright addendum to the contemporary heritage of Bharat.

Today we celebrate the memories of this Legend. While doing so, let us hold our hands together and make a solemn promise deep within our hearts that we will devote our lives to fulfill his vision. That will be the befitting way of saluting Yuga Purush Dr. A.P.J. Abdul Kalam.

***Editor***

## Report on A Historic Seminar

### “Vision Document” for Schedule Tribes of North East India

The seminar on “Vision Document” for schedule tribes of North East India was organized by Kalyan Ashram Assam AT Shilpgram, Panjabadi, and Guwahati from 7<sup>th</sup> August 2015 to 9<sup>th</sup> August 2015. Sri. Sarbanand Sonowal, Hon’ble Minister of youth affairs and sports (Independent) Government of India was chief guest of the inaugural ceremony. Adv. Vijay Hansaria, Member, National Legal Service Authority and senior advocate of Supreme Court and param pujaniya satradhikar prabhu, Sri Sri Janardan Dev Goswami of Uttar Kamalabadi satra were the guest of honor. Sri Atul Jog, Kolkata, Asst. Organizing Secretary, Akhil Bharatiya Vanavasi Kalyan Ashram, presented the key note address. He told the purpose of the seminar is to analyze the out come of different scheme, planes or programs undertaken by the government agencies, Different councils or N. G. O. for the development of deprived Janjati of the county. The purpose of meeting is also to analyze implementation of constitutional provision which is safeguarding the interest of the schedule Tribe. He hoped and expected some contrite suggestions for more effectiveness. He also added that similar seminar was conducted by Akhil Bharatiya Vanavasi Kalyan Ashram, in the month of February 2015 at Mumbai on the same topic. That time it was felt to have special seminar in

northeast considering the special situations prevailing in the region. Sri. Sarbanand Sonowal, Hon’ble Minister of youth affairs and sports (Independent) Government of India delivered inaugural speech. He said that since last few decades we are depicting wrong picture of northeast. It is not only land of problems, challenges or difficulties but also land of probabilities, potentialities and possibilities also. Adv. Vijay Hansaria, Member, National Legal



Service Authority and senior advocate of Supreme Court in his small speech gave thought provoking suggestions about VI<sup>th</sup> schedule of the constitution specially role and powers of Governor in ADC administration. Anti defection law, women’s representation in ADC was some of the points he highlighted.

On the second day of the seminar Sri Jual Oram, Hon’ble Central Cabinet Minister of Tribal Affairs attended two technical sessions in a common session he addressed the delegates. He said that there is development of janajaties in post independence years. He also accepted the fact that the speed was not

satisfactory. He express that there is necessity to review the criteria to decide the status of scheduled tribes in present context.

A presentation given by adv. Ritwik Dutta of Delhi and Sri Niraj Waghlikar from Kalpawriksh, Pune was appreciated by all. Their topic was on forest conservation and effects of mega hydro power projects and STs.

The three days long seminar was concluded with commitment to work together for the development of Janjati communities. In valedictory ceremony Sri. J. P. Rajkhawa, Hon’ble Governor of Arunachal Pradesh, address the audience as chief guest. He appreciated the initiative of Kalyan Ashram Assam for organizing seminar on “Vision Document for ST’s of Northeast India”. He appealed to all sections of the society to come forward for the development of Janjati. He emphasized the Janjati leaders of major tribes to take care of minor Janjati who are residing in remote areas. He also express necessity to explore new avenues in the field of tourism, adventurous games etc. He expresses his worry about the lacking of financial transparency in the leadership and hope that there will be recommendations by this seminar in this matter.

Sri. Mansukhbhai Dhanjibhai Vasava, Hon’ble Central Minister of Tribal Affairs of State graced the occasion as the Guest of Honors.

He expressed happiness over the endeavor taken up by Kalyan Ashram Assam. He said we should work hard to achieve the goal we had set before us. We must show urgency in bringing financially, socially educationally backward Janjati at par with other section of the society. He said to help the tribal to come out into the mainstream life. He said education plays an important role in this matter. He informed the audience that central Government is going to introduce "Vana Bandhu Yojana" for the development of STs of this region also. He also said to assure that the bio diversity and cultural identity must be preserved while achieving modernization.

Smt Pratibha Brahma, a social activist from Kokrajhar presented summary of the seminar. She informed house that during seminar some issues on social, Economical, Natural Resources, Governance and other Northeastern Issues were discussed by scholars. Some important suggestions made by seminar includes reformations in field of education primary education in mother tongue, value added education are some of them. Seminar thinks every doctor and nurses must appointed in tribal area. Training for ASHA and AYUSH should be

imparted to the youth at large scale while discussing natural resources recommendations like protection of bio-diversity Recognition of forest dwellers recognition act, minimum displacement and proper resettlement viability and physibility of mega Hydro Power Projects was discussed and suggested for discouragement of this construction. Regarding Governance many suggestions were made like fulfilling the vacant post by the STs. promotion on the basis of roster base and not post base was suggested. safety and security of minor ST communities and non tribes in ADC was discussed role of governor and giving more powers for more effectiveness in ACD was discussed in the finance matter need of financial transparency change in banking habits of tribal's was discussed and it was expected that social organization can play important role in this regard. Other major issues discussed includes human trafficking, incidence happened with the citizens of north east in other states and its reactions in northeast was also discussed.

Shri Sunil Basumatary gave brief report of seminar. He informed that the organizer received 54 no of papers on the topic which was written by 46 no

of writers. Though most of papers were English there are two papers in Assamese also. There were 168 no of male and 21 female delegates participated.

They were representing 29 tribes of this region. Similarly they were also active members of 30 N. G. O. Comprises 67 no of graduates, 03 no of engineers and 19 PhD holders. Many scholars, academicians, administrators and burocrtes like Sri H. N. Das Retd. Chief Secretary, Govt. of. Assam, Sri. C. K. Das Retd. Additional Chief Secretary, Govt. of. Assam, Sri. Joyram Begi, Retd. Director Higher Education, Govt. of. Assam, and others attendance made the seminar successful. While discussing methodology of the seminar he said that all delegates were divided into two groups. The concept paper was divided in five topics all sessions were of discussion either in groups or in common. The duration of group discussion session was of 90 minutes and common session was of 120 minutes duration. In all they got five group session and six group session apart from inaugural and valedictory ceremony.

In presidential address Shri Lonki Phancho, expressed the commitment towards the noble exercise of seminar. He appeals the Janjati leaders to pursue the recommendations of the document.

Before the national song which conclude the seminar Working President of the Reception Committee Sri. Ramen Sigh Rabha President, All Rabha student union, welcomes the move taken by Akhil Bharatiya Vanvasi Kalyan Ashram. He gave vote of thanks to all who help directly or indirectly to make this seminar successful. Finally the seminar concluded with commitment to fulfill the aspirations of Janjati.





## Abdul Kalam: People's President, Extraordinary Indian

**Dr Avul Pakir Jainulabdeen (APJ) Abdul Kalam, India's 11th president, who collapsed and died, aged 83, on Monday (27.08.2015) evening while doing what he loved - addressing students - was an extraordinary Indian.**

- Shashi Tharoor

Born in humble circumstances in a Muslim family in rural Tamil Nadu, a young boy who sold newspapers as a boy to help his family make ends meet, rose to the highest office in the land. And he did so not through the conventional route of a political career but through the dint of hard work as a scientist in government service.

India's "missile man", as he was dubbed in the popular press, Abdul Kalam was a rocket scientist who rose to prominence as head of the country's successful civilian space and missile defence programmes.

An unlikely compromise candidate for president, he soon became the most popular occupant of that exalted post, disregarding its customary ceremonial role to reach out to ordinary people, particularly the young.

Combining idiosyncratic power-point presentations of his vision for India's future with instructional poems for children, lecturing on everything from solar energy to the importance of broadband connectivity for India's villages, Abdul Kalam "ignited minds", to use the title of one of his five bestselling books (he published 17 in all).

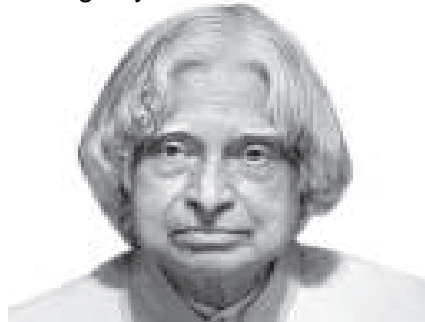
### Pop idol

He also touched hearts, as the outpouring of national grief at his demise has once again made clear.

He was extraordinary for other

reasons too.

As a Muslim steeped in Hindu culture, he was to many an oddity - a scientist who could recite classical Tamil poetry, who played the rudra-veena, a traditional South Indian instrument, and listened to Carnatic devotional music every day, also performed his namaz with no sense of incongruity.



In melding the Islam into which he was born with a strong sense of the traditions in which his civilization was anchored, Abdul Kalam was a complete Indian, an embodiment of the eclecticism of India's heritage of diversity.

With his long silver hair unfashionably combed back and his thick Tamilian accent, he was an unlikely pop culture idol, but that was what he became.

His popularity was undimmed by his relinquishment of office. In retirement he set himself a demanding schedule of speeches, notably to educational institutions, and had an uncanny ability to connect with a variety of audiences.

I shared a number of stages with him and marvelled at his range of expertise - space travel

one day, corporate social responsibility the next, rural uplift the day after: it seemed he had an idea a minute. Every pronouncement of his was imbued with pride in the past and boundless faith in the limitless possibilities of the future.

### 'Man of simplicity'

Abdul Kalam was also, unusually for an Indian who occupied the high positions he did, a man of great simplicity.

During his 25 years as a scientist based in Thiruvananthapuram, the constituency I now represent in parliament, he endeared himself to ordinary people everywhere.

Legion are the recollections of his waiting patiently for a bus, having breakfast at his favourite teashop, talking to people from backgrounds as humble as that which he had outgrown. In this simplicity lay the secret of his ability to connect with people, across the boundaries of age, class, religion and region.

In his life and his work, APJ Abdul Kalam embodied the best of what India can be.

India has never had a more beloved president. Active till the end, he left the world in mid-speech, as if to remind us that he still had something more to say.

The shock of his sudden passing has left a nation bereaved. India mourns his death, but will long celebrate his life.

(<http://www.bbc.com/news/world-asia-india-33685041>)

## Some of the Best Libraries of North-east India

*"Whenever you read a good book, somewhere in the world a door opens to allow in more light"*  
- Vera Nazarian

The culturally rich North-eastern states of India have always stayed sources of great intellectual heritage. Moreover, the libraries in the eight states are witnesses to the silent revolution that has taken place in the last decades.

Shillong- the capital city of Meghalaya- is a wonderful hill station that also goes by the name of "abode of clouds". With the passage of time, it is fast emerging as a hub of education. Prominent educational institutes like Indian Institute of Management, National Institute of Technology (NIT), North Eastern Hill University, University of Technology and Management, and Martin Luther Christian University have set up campuses in this small city in North-East. As the north-east paces up with the rest of the nation as an educational hub, it has also had strong presence of media. The neighbouring Assam has an equal number of elite educational institutions. Going with the growth of educational prospective, a number of libraries have come up in the states to help in research and study of the students and scholars.

### **North-east- The biggest online library**

To top it all, North-east has now the first online library with a stock of 15,000 e-books and journals.

Lauded as the biggest step to give boost to the reading experience of students, scholars, and academicians in the eight states of North-east, Centre for development of Advanced Computing (C-DAC), working under the initiatives of Union Ministry of Communication and information Technology, has set up this online library. This credit of the project goes to ex-president of India Late A.P.J. Abdul Kalam as he worked untiringly to make it come true.

The biggest advantage of this online library is it would have books in multiple languages.

### **Lakshminath Bezbaroa Central Library, Assam**

Homed in the campus of Indian Institute of Technology (IIT), the library is named after great writer Sahityarathi Lashmikanth Bezbaroa. With a floor-space of 7500 square feet, the library is housed in a four-storied building in the campus of IIT, Guwahati. As a library, it has become a formidable support center for learning, teaching, and activities in research. All the support rendered by this library to the academic community is state-of-the-art and innovative. The library currently has 1, 54,564 printed volumes and 2291 current journals. Besides this, this library also supports the learners and researchers with different e-books and with online diverse database from a wide area of academic repertoire. With its prestigious membership from

INDEST-AICTE Consortium and DBT e-Library Consortium that gives access to 12835 e-journals.

### **North-Eastern Hill Library- NEHU, Meghalaya**

The prestigious North Eastern Hill University (NEHU) started in the year 1973. Being recognised as the top-most university in the country now-a-days, its state-of-the-art library has more than 2.3 lakhs volumes of books and periodicals in bound versions, this place offers rare opportunities to scholars and readers. Literally a storehouse of information resources, the library has top-end computers, other electronic and audio-visual equipments that give consistent in-house and online services. To add to it, the university also organises various programmes based on internal reorganisation, optimisation of available resources, and other innovative steps to reach out to people. For this, University Grants Commission (UGC) has recognised it with "University with potential for excellence".

### **Manipur University Library, Manipur**

Situated in the heart of Manipur University, the four-storied library is an acclaimed institution of excellence and achievement. Spread on the floor-space of 3200 square feet, it gets treated as the centre of self-education for scholars, students, teachers, and staff. It has now the recognition of being the Referral University of the State. As an information



centre for 3000 registered users, it has already been recognised as a centre of excellence for research activities. As a rich depository of 1,61,000 books and 200 printed journals, the library offers facilities such as open access system, well-furnished reading space, online public access catalogue, photo-copy facilities, internet facility, and generator facility.

### **The Youth Library movement in Lohit, Arunachal Pradesh**

Spreading another movement of literacy in north-east of India, VT-AWIC Youth Library network is a pioneering organisation in promoting literacy by building up libraries. Reaching out to readers in the length and breadth across 300 kilometres, the network is a joint initiative by Delhi-based Association of writers & Illustrators for Children (AWIC), the Vivekananda Trust, Mysore, and the Lohit District administration of Arunachal Pradesh. Mainly run by volunteers with rich contribution of time and energy, it has created innovative promotional activities in reading and brought all-round growth in educational development for the tribal youth of Arunachal Pradesh. Equipped with 13 mini-libraries, it has in its possession 6000 books for children, teachers, and parents. Named as Bamboosa Library, Tezu and APNE Library, Wakro, the libraries are open for 7 days in a week.

### **Twin libraries of Gangtok, Sikkim**

Gangtok houses two brilliant libraries but ironically those fall

short of adequate number of readers. State Central library and the library at Namgyal institute of Tibetology, Gangtok have large stocks of books, consisting of ancient scriptures to modern publications. Literally a birth-place of new ideas, the libraries have every facility for researchers, scholars, and students. Library at Namgyal institute of Tibetology has the 3<sup>rd</sup> largest stock of books on Tibetan Buddhism and teaching. It attracts people from all over the world but none from the local community visits the library. The State Central Library has more than 1200 registered members and the group consists of people from various parts of India, who enjoy the readership of large collection of books.

### **Central Library, Tripura University**

The inception of Central Library of Tripura University came in the year 1987 and mostly the stock of book came from the then Calcutta University, Post-graduate centre. With an initial stock of 18,780 books and documents, the library has grown tremendously over the years and it is now a crucial centre for learning and important place for resources for students, research scholars, faculty members and other people. Though, it shifted its accommodation from place to place for two decades, in the year 2005, the university constructed its own building for library. The new three-storied building with a space of 4400 square feet, amply houses thousands of books, printed journals, and other reading materials. Now with a

formidable collection of 1, 11,752 books and printed journals, it has acquired a special place among all the top libraries in the world.

### **Central Library, Nagaland**

National Institute of Technology (NIT), Nagaland offers excellent facilities for research and education to its students in its central library. Having a rich stock of 7200 books of different subjects pertaining to Engineering, technology, Basic Sciences, Management, Economics and other subjects, it also has the latest publications of magazines, periodicals, and newspapers. As it have 1400 e-books on Electrical, Electronics, Communication, civil, mechanical, and computer science, such facility has proven its immense worth for the research scholars and students.

### **Central Library, Mizoram University**

Central Library of Mizoram University has gone through a sea-change in the last two decades with a number of developments. Although, it was started two decades back, the number of books in its collection has grown to 95,818 by the end of 2014. Besides this, it also has a rich collection of thesis, M.Phil dissertations, and various bound versions of journals. It also subscribes to vast numbers of journals, periodicals, and dailies. Recently, it has launched a mass digitisation process to save its publications and documents and got those digitised.

(<http://www.nelive.in/north-east/education/best-libraries-north-east-india>)

## Prof. Gangmumei Kamei: Merging Academics with Social Activism

In the Northeast, there is no dearth of personalities who have sacrificed their lives for the sake of academia and research. But one such noble person in our midst is Prof. Gangmumei Kamei, a distinguished scholar, historian and public activist who by his wide exposure to academics, realised the need for his involvement in social activism which finally led him to politics. The founder president of the Federal Party of Manipur, Prof Kamei has tried to maintain an equal balance amongst his scholarly works as well as his stint in politics. He has held numerous posts in the Manipur Government as a Member of the Legislative Assembly and even in the Manipur cabinet. However, his vast knowledge and experience of more than 40 years in the fields of Academia, social activism and politics seems to have impressed the ruling BJP to utilise him for policy formulation. Prof. Gangmumei was recently nominated for two very important and prestigious assignments, namely, as member of the Indian Council for Historical Research (ICHR) by the Human Resource Development (HRD) Ministry, Govt. of India and as member of the Regional Planning Body and as a Permanent Member of the North Eastern Council (NEC) under the aegis of the DoNER Ministry.

During a recent visit to Guwahati while he was on his way to assume charge of his post in NEC, the melange team got in touch with him to know more about his life and journey in the field of politics and academics and how he has managed to maintain a fine

balance between both.

Born in Imphal (formerly the princely State of Manipur) to Chanaphul Kamei and Atonna, Prof Kamei is the eldest amongst four brothers and three sisters. His father Chanaphul Kamei, originally hailing from Tamenglong district of Manipur, came to Imphal in 1913 and settled in a village called Majorkhul. Incidentally, he became the chief of the village in due course of time.

Prof Kamei recounts, "I was born in Imphal in 1939. As the Second World War was going on at that point of time, my early childhood memories revolve around moving from different places to the other. I started my education in 1945 before moving on to DM College, Imphal. From there, I came to Guwahati to join the Gauhati University and studied history with honours from 1961 to 1962."

Talking about his initial childhood memories, he chuckles and says, "I studied in a village school. I still remember the Secretary of the school asking us to write an essay about our aim in life. I wrote that I wanted to be a teacher and social worker. Later on, I became the secretary of the school and then a teacher."

While in Gauhati University, Prof Kamei topped the examination and won the SK Bhuyan Gold Medal award in 1962. Therein, followed a long stint in academia as he became a lecturer in a college in Imphal under Gauhati University where he went on to teach.

Prof Kamei also had a long stint

in the prestigious Jawaharlal Nehru University (JNU) PG Centre of Imphal where he taught history. He taught in JNU for eight years where he came into contact with many historians, anthropologists and social scientists. When asked about his transition to politics, he says, "Politics has always been part of my life. I never could realise when my academics got merged with politics. But I am still teaching today. However, somehow politics got gracefully mixed with my teaching career. Further, coming into contact with the distinguished personalities I just mentioned helped me understand politics better."

He further says, "Herein, I have to mention my close association with G Parthasarathi, a diplomat to the United Nations who widened up my horizon. Also I have to remember the contributions of sociologist Prof Yogendra Singh," adding, "I come from a backward area where there are very few scholars. So after meeting these personalities, I started writing articles and later forayed into research."

A voracious reader, Prof Kamei always wanted to be a journalist. However, upon his arrival back to Manipur fate had other plans for him and he had to take up teaching once again.

Upon his decision to join active politics, he says, "There was no dividing line as such. I first got involved in the municipal elections and then the territorial elections. I first contested the State elections from Thangmeiband urban constituency where I suffered



defeat. In 1984 too, I contested the elections before forming the Federal Party of Manipur in 1993." Prof Kamei contested the elections once again and was elected as a Member of the Assembly of the Government of Manipur twice i.e. in 1995 and 2000.

Talking about his decision to form the Federal Party of Manipur, he says, "Most of the political parties of Manipur had a very narrow outlook at that time. As such, even the Election Commission of India was keen to promote a federal party which was local in nature and but national in outlook."

Politics took a break for Prof Kamei after his second venture in State politics. Recognising his mettle and scholarly works as a historian, the Government of India offered him a national fellowship in the prestigious Indian Institute of Advanced Studies in Shimla in 2010 for a term of two years. During his stint in Shimla, he wrote a set of three highly acclaimed books, "A History of Modern Manipur (1826-2000 A.D): A Study of Feudalism, Colonialism and Democracy", which was released last year by former Chief Minister of Manipur Rishang Keishing at the auditorium of the Jawaharlal Nehru Institute of Medical Sciences in Porompat of Imphal.

The importance of Prof Kamei's works can be gauged by the comments of the Manipuri Chief Minister Rishang Keishing, who during the release function, said, "Manipur is a small State comprising of many tribes and its population is divided into small groups of tribes and communities.

Today's politics is creating a chaotic environment rather than call for unity among the different tribes and communities which has only resulted in souring the relationship between the people and the State losing its history. Prof Gangmumei Kamei with his book in reviving this lost history".

It is pertinent to mention here that earlier, Prof Kamei had written about 15 books on tribal studies, local history of Manipur and the tribes of Manipur.

Talking about his stint in the Indian Institute of Advanced Studies in Shimla, Prof Kamei said, "Even in Shimla, I got a lot of requests to contest the Lok Sabha elections. The people there knew that I used to be a minister before. Even during my farewell function, they told me to rejoin politics. I still remember the words of a retired Professor of Political Science DL Seth, who had said, "There are lot of communication problems between the Northeast and the Indian mainland. Since you have travelled extensively, you should act like a bridge. You should enter the Indian parliament through whichever ticket you get. That got me thinking."

Incidentally, at the same time, the BJP selected him to contest the Lok Sabha polls from the Outer Manipur Lok Sabha constituency in 2012. However, he failed to win the elections. Upon being asked as to why he joined the BJP, he said, "The ideology of the BJP is very helpful for India, plus it is a strong alternative for the Congress. Since I have been fighting against the Congress, I decided to join the BJP."

He further says, "After Narendra Modi formed the government, I got various opportunities. The Government of India appointed me as the member of the Indian Council for Historical Research (ICHR), which was also earlier controlled by Marxist historians while I am a highly liberal one."

He says, "The Government of India offered me the post of full-time member of North Eastern Council (NEC), Under the Ministry of DONER, Government of India. I am really thankful to the Prime Minister, members of BJP and Jitender Singh for honouring me with such a post."

Talking about his future plans regarding NEC, the erudite professor simply said, "My purpose is to build harmony amongst the people of Northeast India and facilitate their bonding with other people from the mainland. I am very much interested in the regional history of Northeast India and feel that a strong impetus should be given to documentation of the historical and traditional ethos of the region."

Prof Kamei is married to Lanshailu. Together, they have three sons, Som Kamei, a passout from JNU and an officer of the Indian Postal Services who is now holding the post of Director of Posts, Nagaland, Ram Kamei, who is a doctor in the Medical College of Manipur and Shyam Kamei, an Electronic Engineer, who is working with the Airports Authority of India in Guwahati. They also have a daughter Dr. Jenpui, who is a Lecturer by profession.

*(The Sentinel: 09/08/2015)*

## Delhi University to launch North East India Studies Programme from next academic session

**New Delhi:** With an aim of encouraging research scholars to study various aspects of North East India, Delhi University is soon going to launch a North East India Studies Programme (NEISP).

The research programme, which will be a fully funded one, is likely to be started from the next academic session.

"Though concerns have been raised in the past about various issues of North Eastern states, there is not enough understanding about the areas and the people, not just among laymen but also intellectuals," Kamei Aphun, Convenor of NEISP, told *PTI*.

"Also, there is lack of research. Hence, we decided to develop this programme," he added.

The NEISP, which has been approved by the Department of Sociology's council, is yet to be placed before varsity's Academic Council following which it will be officially introduced.

"Meanwhile, we are working on a vision document which will be presented to UGC to seek their support.

A five-member committee has been established in the department which is taking care of that," Aphun said.

With the North Eastern studies finding a bigger space in DU's curriculum, the varsity is also planning to include syllabi on North East studies in its MA and

MPhil programmes offered by the Department of Sociology.

"In 1970, a module called Area Study Programme was introduced by Delhi University under which North East was offered as one of the areas. However, due to some reasons it was discontinued after 7-8 years. In 2011, I placed a proposal to revive the programme," Aphun elaborated.

This programme will accelerate Social Science research and learning and promote studying "other culture".

The department is known for comparative studies of different societies and therefore this initiative would help gain holistic understanding of the Indian society, he added.

However, it will run under the department and the larger vision is to bridge the gap between the region and the rest of the country.

The varsity has also established a "think-tank" featuring academics from JNU, JMI, North Eastern Hill University (NEHU), Tata Institute of Social Sciences (Guwahati), media professionals, Delhi Police and representatives from the DONER (Development of North Eastern Region) ministry and NEC (North Eastern Council) to deliberate upon the issues pertaining to the North East.

"The academic curriculum doesn't talk about the North East,

inefficiency and ineffectiveness of the law and order apparatus in the face of discrimination and hate, improper guidelines and policies of the government and the role of the media.

Then I figured out that it is best to bring all the representatives on one forum," Aphun said.

"Even the DONER ministry, they plan and implement but they do not have a research wing.

So, the think tank will also assist them in formulation of policies and programmes," he added.

According to university records, around 5,000 students from the North Eastern states are enrolled in various undergraduate and post graduate programmes.

While DU's linguistic department doesn't offer any full time courses in the North Eastern language, the undergraduate students have an option of choosing either Assamese or Manipuri as an elective during their three-year degree course.

The varsity had also introduced certificate courses in eight North Eastern languages last year, in its run up to the preparations for a train journey of 900 students to North East.

(<http://www.firstpost.com/india/delhi-university-launch-north-east-india-studies-programme-next-academic-session-2154753.html>)



## Naga Accord will Usher in Peace: Prime Minister Modi

Hailing the Naga peace process, Prime Minister Narendra Modi on Monday expressed his confidence that successful talks with NSCN(I-M) will bear good results for entire Northeast.

The Prime Minister, who was addressing the birth centenary celebration of the legendary woman freedom fighter Rani Gaidinliu, made a reference about the agreement with NSCN(I-M) which has been kept under tight wraps. It was due to the efforts of successive governments that such an agreement with the Nagas could be reached.

“Peace and development of the north-eastern region is crucial for the overall development of the country,” Modi said.

The Prime Minister, referring to his Government's initiatives for the development of the Northeast, reiterated that the progress of the Northeast will provide a big boost to the development of the entire nation. He said the Land Boundary Agreement signed recently with Bangladesh would help improve connectivity of the region with the rest of the country.

At the function organised by the Union Ministry of Culture and held at the Vigyan Bhavan, the Centre made an all-out effort to celebrate the birth centenary of the legendary freedom fighter of the Northeast. At least four senior Union Ministers, namely Arun Jaitley, Rajnath Singh, Dr Mahesh

Sharma and Dr Jitendra Prasad Singh, Nagaland Governor PB Acharya, besides Chief Ministers of Nagaland and Manipur TR Zeliang and O Ibobi Singh were in attendance.

Significantly, a booklet brought out on the occasion did not forget to mention Rani Gaidinliu's



connection with organisations like the VHP. She met MS Golwalkar of the RSS in Guwahati in the early Seventies.

Bala Saheb Deshpande of Kalyan Ashram met her at Kohima in 1978. She went to Allahabad in 1979 to attend the second World Hindu Conference organised by the VHP, it said.

Meanwhile, releasing the special edition coins of Rs 100 and Rs 5 brought out in honour of Rani Gaidinliu, the Prime Minister said efforts are being made to improve connectivity in the region and the all State capitals will be connected with Railways.

The Prime Minister, who recalled his experience of the Northeast, made special mention about the delicious pineapples

grown in the region and also about the hot chillis of Nagaland.

He lamented that though she fought against the British rulers to free the country from their clutches, but she spent a few months in jail even after India attained freedom and even thereafter she was not allowed to go to her village. He said India has not been made by kings or rulers, but by its people.

Noting that India has been made by the people, the Prime Minister said it is unfortunate that even after so many years of independence, several people who fought for freedom are not so well known.

Speaking on the occasion, Finance Minister Arun Jaitley said the Government is determined to take every step possible to improve connectivity and education facility in the north-eastern region.

Jaitley said the Naga peace accord and the Bangladesh Land Boundary Agreement will bring peace and prosperity to the region.

Home Minister Rajnath Singh said peace and development in the North Eastern Region is vital for the country's development. Singh said Rani Gaidinliu's work during the freedom movement should reach every nook and corner of the country.

Singh held that the historians were at fault because they ignored the eminent figures and

**Contd. to Page 14**

## Pakistan SC Orders to Rebuild Hindu Temple

Expressing dissatisfaction over the restoration work of a Hindu temple in Khyber-Pakhtunkhwa, Pakistan's Supreme Court has ordered the provincial government to hire a renowned architect for rebuilding the shrine destroyed by fanatics in 1997.

A three-judge Supreme Court bench headed by Chief Justice Jawwad S Khawaja on Tuesday asked the Khyber-Pakhtunkhwa authorities to come up with a plan to rebuild the Shri Paramhans Ji Maharaj's Samadhi in Teri village of Karak district.

The chief justice said that the order must not be defied and should be implemented at all cost.

The temple has been partially restored, but the court expressed dissatisfaction over it and order Karak Deputy Commissioner (DC) Shoaib Jadoon and provincial Home Secretary Arbab Mohammad Arif to hire an expert

architect for proper restoration and renovation.

On April 16, the apex court had ordered the Khyber-Pakhtunkhwa government to restore and rebuild the temple, whose preservation has led to a rift between the minority community and local religious leaders.

During the hearing, the DC informed the court that its earlier order about the restoration of the temple had been carried out and a boundary wall was built around it.

But the court said that the efforts put in by the provincial administration were not enough and proposed construction of a new building instead of just erecting boundary walls.

The surrounding walls will spoil the area, observed the Chief Justice, recalling how a temple in Shahalmi Market, Lahore, was

reconstructed by architect Kamil Khan, who had a clear understanding of architectural heritage and had provided free consultancy to rebuild the temple.

The Chief Justice said the court could ask the architect to conserve the temple.

The court asked the DC to report the court about the progress made in the restoration work during the next hearing on September 7.

The Hindu shrine was built at a place where Shri Paramhans Ji Maharaj died in 1919 and buried in Teri village.

His followers were regularly visiting the place for worship till 1997 when some Muslim fanatics destroyed the temple and the land was allegedly occupied by a local influential cleric Mufti Iftikharuddin.

(<http://www.thehindu.com/news/pakistan-supreme-court-asks-khyberpakhtunkhwa-govt-to-rebuild-hindu-temple/article7583200.ece>)

*Contd. from Page 13*

## Naga accord will usher in peace: Prime Minister Modi

prominent freedom fighters of the region, as a result of which the rest of the country was unaware about them.

In the North East, the Home Minister said there were some elements which have been always planting seeds of doubt among the people against the Centre, thus resulting in a sense of alienation. That is why the Prime Minister has directed all central ministers to frequently

visit the North East to dispel the sense of isolation.

Minister of DoNER Jitendra Singh announced Rs 9 crore to set up a museum and library in honour of Rani Gaidinliu in Kohima.

Both the Chief Ministers in their address stressed on the need for the Centre to include figures like Rani Gaidinliu in the textbooks, so that the students are aware about the contributions of the North-East.

Describing the life history of Rani Gaidinliu as an inspiration to all young Indians, the Manipur Chief Minister referred to the recommendation of the Human Resource Development Ministry to include appropriate text on the life of Rani Gaidinliu in NCERT textbooks of classes I to X. He said, "This will go a long way in promoting national integration, as well as women empowerment."

(The Assam Tribune- 25/08/2015)



## Polygamy not integral part of Islam: SC

- Amit Choudhary

NEW DELHI Feb 10, 2015: Although their personal law permits men to have four wives, the Supreme Court on Monday ruled that a Muslim's fundamental right to profess Islam did not include practicing polygamy.

"What was protected under Article 25 (right to practice and propagate any religion) was the religious faith and not a practice which may run counter to public order, health or morality. Polygamy was not integral part of religion and monogamy was a reform within the power of the State under Article 25," said a bench of Justices T S Thakur and A K Goel.

The bench said that polygamy was not integral to religion and the practice of polygamy did not acquire sanction of religion simply because it was permitted.

It upheld the UP government's decision to sack one of its employees on the ground of misconduct for opting for a second marriage during existence of the first marriage without its prior permission.

Referring to its earlier verdict, the bench said that Article 25 protects religious faith, not a practice. It noted that the court had upheld the views of the Bombay, Gujarat and Allahabad high courts in this regard.

The bench upheld conduct rules framed by UP Government Servant Conduct Rules, saying that it did not violate Article 25 of the Constitution.

In this case Khursheed Ahmad Khan, employed as irrigation supervisor, had married Anjum Begum during existence of first

marriage with Sabina Begum. Sister of his first wife had filed a complaint before National Human Rights Commission which ordered a police probe in the case.

The police submitted its report before the commission saying that Khan had married a second time during the existence of the first marriage. On this basis, the state government had initiated proceedings and later removed him from service for failure to take prior permission for second marriage as was required under rule 29 of the conduct rules.

Khan had then approached the Allahabad high court and challenged his removal from service. The HC had dismissed his plea.

(<http://timesofindia.indiatimes.com/india/Polygamy-not-integral-part-of-Islam-SC/articleshow/46180105.cms>)

## Mughals did not support cow slaughter: Home Minister

Home Minister Rajnath Singh on Saturday stressed on the need to protect cows, saying even the Mughals, who ruled India between the 16th and 18th centuries, knew that they could not rule with open support to cow slaughter. "Whatever little information I have about Mughal rulers... I can say that the Mughal rulers were aware of this fact. They understood that by killing cows and giving open support to cow slaughter they cannot rule for a long period," he said. The minister even quoted the founder of the Mughal dynasty Babur. "Even Babur, in his will, has written, we can't do two things at one time. Either rule the hearts of people or eat cow's meat. Only one thing can happen... They cannot be done together."

Speaking at a conference on

conservation of cows, the minister said the British rulers failed to understand this aspect which led to India's first war of independence. "After the British came to India, the way Indian tradition had to be respected... it was not done. In fact, it became worse. One of the main reasons for the first war of independence (1857) was cow fat which was used in cartridges. This shows the faith of people towards cow," he said.

Forest Minister Prakash Javadekar said the government was mulling cultivating grass in forest areas under the Mahatma Gandhi National Rural Employment Guarantee Scheme and making the grass available to farmers in villages without charging for it. "The scheme shall be made effective soon," he added.

The minister further said the government was considering increasing grants offered for setting up "goshala" (cow-sheds) from the current Rs.22 lakh. Javadekar identified increasing cow milk productivity as another challenge before the government and lauded the role played by the Bharatiya Janata Party government in Haryana, which has announced a subsidy. "Until what time our cows will continue to produce milk up to 2 litres? We need to increase it. The Haryana government has taken initiatives to encourage those who increase cow milk production from two litres to six litres with a reward of Rs.10,000 and thereon for more production. They are also offering subsidy to purchase cows which is a progressive incentivisation," he said. (The Sentinel: 09/08/2015)

## Inverse Growth, Diverse Impact

- Dr. JK Bajaj

The recently released data of religious census is an eye opener for many. While Hindus have first time been enumerated below 80%, Muslims have registered the highest growth rate in the last decade with 24.6%. This trend is consistent from the Independence and many factors are contributing to it. The decadal decline of Hindus is 0.7%, while that of Muslims is 0.8% on the positive side. The Muslim growth rate is consistently higher than the national average. The growth rate is alarmingly higher in specific states namely, Assam, West Bengal, Kerala, etc. These numbers have diverse repercussions on policy matters. *Organiser* comes with the demographic, socio-economic and political imperatives of this stark reality in Bharat.

The long-awaited religious data of Census 2011 has finally been published. The data largely confirms what had already become known from the leaked information that has been in the public domain for several months. Briefly, the Muslims have increased their share in the population of the Bharatiya Union by 0.8%; Christian share in the country as a whole has remained unchanged, but they have gained substantially in the North-East, especially in Arunachal Pradesh, and in several pockets of high Christian influence in central and southern Bharat; the share of Bharatiya Religionists, including Hindus, Buddhists, Sikhs and Jams, has correspondingly declined.

The Hindus now form less than 80% of the population of the Union. Their share has come down from 80.46% in 2001 to 79.80% in 2011. The share of Sikhs has declined from 1.87 to 1.72%, of Buddhists from 0.77 to 0.70 and of Jams from 0.41 to 0.37%. Share of Other Religions and Persuasions (ORPs), who belong mainly to various Janjati religions, has marginally increased from 0.65 to 0.66%. The share of those who have not stated their religion has increased from 0.07 to 0.24%;

in all, 28.6 lakh Bharatiya have chosen not to state their religion in 2011, in 2001 there were only 7.3 lakh Bharatiya in this category.

Since some decline in the number of Bharatiya Religionists and a corresponding rise in the number of Muslims from decade to decade has become the norm, it is easy to conclude from the data that things are absolutely normal and that no serious change is taking place in the religious profile of the Bharatiya population. This has been the reaction of many journalists and commentators. Some of them have even concluded that the data indicates a slowing down of Muslim growth. And some extra-secularist demographers have even started saying that the really significant part of the census data is not the relatively higher growth of Muslims but the relatively higher improvement in their gender ratio! But that has been the way of the mainstream

Bharatiya demographers; they insist on closing their eyes to the obvious decline of Hindus, Sikhs, Jams and Buddhists and the glaring rise of Muslims in general and of Christians in particular pockets of Bharat. And to divert attention from the elephant in the room, they keep drawing attention to

irrelevant and extraneous issues.

### **An increase of 0.8% in Muslim share is not small**

The increase of 0.8% in Muslim share has been generally seen as a small normal increase. The number does seem small in itself. But this increase in the share of Muslims and a corresponding decline in the Bharatiya Religionists is not a one-time phenomenon. It has been happening continuously from decade to decade since the beginning of the census period. A change of above 0.8% per decade seems to have become the norm for at least the last three decades. The Muslim share increased by 0.88% between 1981 and 1991, it increased again by 0.84% between 1991 and 2001, and now it has increased by 0.80%. Cumulatively, in the period since Partition, the share of Bharatiya Religionists in the population of Bharat has declined by about 4% and that of Muslims has increased by the same amount. This level of change is not small by any standards.

Muslims form 14.2% of the Bharatiya population now; their share was 13.4% in 2001, 12.6% in 1991, 11.7% in 1981 and only 10.4% in 1951. There are 17.2



crore Muslims in Bharat in 2011 compared to 3.7 crore in 1951. Bharat may now be hosting the second largest population of the world, behind Indonesia, which had 20.7 crore Muslims in 2010, but probably ahead of Pakistan, whose total population in 2011 was 17.6 crore.

### The Gap between Muslim and Hindu Growth remains high

Between 2001 and 2011, Muslims have grown by 24.6 and the Hindus by 16.8%. Sikhs, Jams and Buddhists have registered a much lower growth. The Muslim growth is 46% above that of Hindus and 39% above the national average. This gap is very large. In 2001, the gap between the Muslim growth and the national average was somewhat smaller at 36.8%, and it was even smaller in the earlier decades. It seems that with the decline of the growth rates of all communities the gap between the growth of Muslims and others has been only widening.

It is true that the growth rate of Muslims has declined from 29.5% of the previous decade to 24.6% now, but the national average has also declined from 21.6 to 17.7%. In relative terms, the national average has declined by about 18% and in the Muslim growth by 17%; this has led to a widening not narrowing of the gap. What matters in creating the imbalance between different communities is the gap between their growth rates, not the absolute rates of growth. The imbalance can keep increasing even as absolute rates

for all communities decline.

### Larger Muslim gains in specific parts of Bharat

The gap between the growth of Muslims and others is much higher than the national average of 0.8 percentage points in many States of Bharat. Below are some States that have seen the largest gap in the growth rates and the largest change in the share of Muslims and others.

**CENSUS 2011 : RELIGIOUS PROFILE**

Religion	Population in 2011 (Cr)	Proportion of population in %	Decadal change in proportion in % pts
Hindu	96.63	79.8	-0.7
Muslim	17.22	14.2	+0.8
Christian	2.78	2.3	No Change
Sikh	2.08	1.7	-0.2
Buddhist	0.84	0.7	-0.1
Jain	0.45	0.4	No Change
Others	0.79	0.7	-
Religion Not stated	0.29	0.2	-

**Assam:** The share of Muslims in the population of this state has risen from 30.9% in 2001 to 34.2% in 2011. In 1971, the Muslims had a share of only 24.6%; they have gained by 10 percentage points in just four decades. During 2001-2011, Muslims in Assam have registered a decennial growth of 29.6%; Hindus, on the other hand, have grown by just 10.9%. Christians have also recorded a substantial growth of 18.2%.

Muslims now have a commanding majority in several districts of the State; their share in Dhubri is 80%. It is important to look at the data of Assam up to the level of the sub-districts; in the earlier decade, Hindus in several sub-districts of lower Assam had registered a negative growth indicating a forced exodus of the

non-Muslim populations. It is important to look at the state of those and the neighbouring sub-districts in 2011.

**West Bengal:** The share of Muslims in the population of West Bengal has gone up from 24.7 in 2001 to 27.0% in 2011. Muslim share in this State up to 1971 was around 20%; they have gained by about 7 percentage points in these four decades. The decennial growth of Muslims and Hindus in the State during 2001-2011 has been 21.8 and 10.8%, respectively. Christians have also registered a significant growth of 27.8%. It would be interesting to look at the changes in the relative shares of the two communities in the districts that have a dominant presence of Muslims.

**Uttarakhand:** Muslim proportion in Uttarakhand has risen from 11.9 to 13.9%. The decennial growth of Hindus in this State has been 16%, compared to 39% of the Muslims and 40% of the Christians.

**Adjoining Districts of Uttar Pradesh:** Several districts of Uttar Pradesh neighbouring Haridwar and Udham Singh Nagar of Uttarakhand, including Saharanpur, Muzaffarnagar, Bijnor, Moradabad, Rampur, Jyotiba Phule Nagar and Meerut have recorded extraordinary Muslim growth as in the previous decades. This region is on its way to becoming Muslim-majority; Rampur already has a Muslim share of 51% in 2011.

**NCT of Delhi:** Muslim share

in Delhi has gone up from 11.7% in 2001 to 12.9% in 2011. In 1951, the proportion of Muslims in Delhi was less than 6%. Between 2001 and 2011, Muslims here have grown by 33%, while Hindus have grown by 20.7%.

**Haryana:** The most surprising change is in Haryana. The share of Muslims has begun to grow rather rapidly since 1981. Now their share in the State is 7%, it was 5.8% in 2001 and only 3.8% in 1961, when the State was formed. In the newly created Mewat district, Muslims now form 79% of the population. In the taluk of Nuh in this region, the proportion of Muslims has gone up from 71 to 77%, in Tawdu, it has gone up from 49 to 57% and in 1-lathin, from 54 to 59%. This is high growth indeed.

**Kerala:** The share of Muslims in Kerala has gone up from 24.7 to 26.6%. The share of both Hindus and Christians has declined. Muslims in the State had a share of only 17.5% in 1951 and about the same in 1901. In the last six decades their share has increased by 9%age points. During 2001-2011, Hindus in Kerala have grown by only 2.6% and Christians by 1.4%, but the Muslims have grown by 12.8%. The growth rates of the three communities during 1991-2001 were 7.4, 7.8 and 16%, respectively.

We have not yet been able to look at other areas of high Muslim growth, especially in the chicken neck area covering several districts of Bihar, Jharkhand and West Bengal. From the above analysis it is clear that though the increase of 0.8 percentage point in all Bharat share of Muslims

seems small and 'normal', it has implied substantial change in the religious demography of many parts of the country. There is considerable difference in the growth of Muslims and others even in the less obvious States like Punjab, J&K, Himachal Pradesh, etc.

#### **Christians have continued to increase in various pockets**

According to all-Bharat figures, Christians have grown

**Given the critical importance of the religious demography for understanding the changing social, political and geographical balance within Bharat, the Census should consider making the religion data part of the Primary Census Abstracts (PCA), so that these numbers become available up to the town and village level and can be correlated with various other socio-economic aspects of the population.**

somewhat slower than the national average. Between 2001 and 2011, they have recorded a decennial growth of 15.5%, compared to 16.8% of the Hindus and 17.7% of the total population. The share of Christians in the population of the country has remained nearly unchanged at 2.3%. But they have recorded substantial increase in specific pockets of the country, while their proportion has declined in States like Kerala, Goa and Andhra Pradesh. Below, we list some of the States where Christians have made deeper inroads in the last decade:

**Arunachal Pradesh:** The share of Christians in the population of Arunachal Pradesh has gone up from 18.7% in 2001 to 30.3% in 2011. This is very high growth indeed. Decennial growth of Christians in the State has been 104% compared to 31% of the Muslims and just 6% of the Hindus. Unlike several other States of Northeast, Arunachal Pradesh had remained outside the Christian reach until 1971. In 1971, they formed just 0.79% of the population; their share increased to 4.3% in 1981, 10.3% in 1991, to 18.7% in 2001 and now it has reached 30.3%. Many districts of Arunachal Pradesh have now become Christian majority. They form 75% of the population in Tirap district now; several tribal communities in the State have been nearly fully converted to Christianity.

**Meghalaya:** In Meghalaya, the proportion of Christians has risen 70.2% in 2001 to 74.6% now. This is another State where those tribal communities that had remained outside the fold of Christianity are being converted in large numbers from decade to decade. In 1991, the proportion of Christians in the State was 64.6%; it was 52.6% in 1981 and only 35.2% in 1961. The State now seems to be on the way to getting fully Christianised in the manner of Nagaland and Mizoram.

**Manipur:** In Manipur, Christians have shown a surprising rise in their share from 37.3% in 2001 to 41.3% in 2011. The Christian share here in 1971 was 26% and it was less than 20% in 1961. The Christian presene in Manipur is limited to the hill districts, while the valley remains largely Hindu. Even then the share of Christians has been rising from decade to



decade.

**Tripura:** Tripura did not have much Christian presence till recently. Their share rose from 1.7 to 3.2% between 1991 and 2001 and has now gone up to 4.4%. Their presence in the State still remains limited, but it is rising.

**Sikkim:** Like Tripura, Sikkim also had little Christian presence till 1971, when their share in the population was counted at 0.79%. Their share began growing after that; it rose to 2.2% in 1981, 3.3% in 1991 and 6.7% in 2001. In 2011, 9.9% of the population of the State has been counted as Christian. This is a significant rise and indicates that like Arunachal Pradesh, Sikkim may also be on the way to rapid Christianisation.

Besides the northeast, there are pockets of high Christian presence in Tamil Nadu, Orissa and in the central Bharatiya States. Christians have registered significant increase in their proportion in Kanyakumari district of Tamil Nadu, where they are on way to acquiring a majority. In Odisha, their share in Gajapati, Kandhmal and Rayagada districts has increased considerably. Gajapati is now 38% Christian. Their presence in the older pocket of Christian influence in Sundargarhin the north of the State has remained nearly unchanged at around 18 to 19%. Christian share has grown marginally in Jharkhand and has remained unchanged in Chhattisgarh and Madhya Pradesh.

### Contextualising the religion

### figures

The data thus provides a clear picture of the increasing Muslim presence in the whole subcontinent and of the grossly increasing Muslim or Christian presence in several parts of the Bharatiya Union. It shall be of great interest to relate the numbers of different communities with other socioeconomic parameters like literacy, work-participation rates, etc. The 2001

Religious Composition of Indian Union, 1901-2001

Year	Indian H.	Muslims	Christians	Total
1901	298,316	26,402	2,148	326,866
	(88.68%)	(7.93%)	(0.38%)	
1911	318,252	30,268	3,647	352,167
	(89.58%)	(8.59%)	(1.03%)	
1921	316,346	30,738	4,282	351,366
	(88.68%)	(8.74%)	(1.19%)	
1931	337,164	35,818	5,048	378,030
	(89.18%)	(9.47%)	(1.35%)	
1941	386,119	42,042	6,883	434,044
	(88.95%)	(9.68%)	(1.57%)	
1951	314,801	37,881	8,428	361,110
	(87.73%)	(10.49%)	(2.33%)	
1961	381,587	46,348	10,758	438,693
	(86.97%)	(10.57%)	(2.46%)	
1971	472,817	61,218	14,228	548,263
	(86.26%)	(11.15%)	(2.59%)	
1981	586,384	70,000	18,647	675,031
	(86.86%)	(10.36%)	(2.78%)	
1991	720,183	98,882	19,667	838,732
	(85.98%)	(11.80%)	(2.32%)	

Census had for the first time provided such detailed information on the basis of religion. That information gave us many insights. For example, we learnt that Muslim female literacy in at least 9 larger States of Sharat, including Gujarat, Madhya Pradesh, Chhattisgarh, Jharkhand, Odisha, Andhra Pradesh, Tamil Nadu, Karnataka and Maharashtra was higher than that of Bharatiya Religionists; in many of these States, the difference between the female literacy of Muslims and Bharatiya

Religionists was of more than 10 percentage points in favour of the Muslims. According to Sachar Committee, in most of these States, poverty amongst Muslims was lower than the average and the average bank deposits of Muslims were higher than others. Yet in all these States, the growth rates of Muslims were also higher than that of others. This clearly contradicts the pet theory of the demographers that the higher growth rates of Muslims are

merely a reflection of their relative poverty and illiteracy. The data provided by the Census of 2001 and the Sachar Committee does not seem to have encouraged the demographers to revisit their theories and prejudices; yet it would be useful to get similar religion-wise socio-economic data for the Census 2011.

Given the critical importance of the religious demography for understanding the changing social, political and geographical balance within Bharat, the Census should consider making the religion data part of the Primary Census Abstracts, so that these numbers become available up to the town and village level and can be correlated with various other socio-economic aspects of the population. Making religion data part of the PCA would also take away the various compulsions that sometimes lead to unnecessary delays and speculation about these figures.

(Organiser : 06/09/2015)

## Delhi Exhibition Showcases Manipur's Mythical Giant Snake *Poubi Lai*

If the Chinese people believe in the myth of the dragon, the Scots in the Loch Ness monster and the Hindus in the Naga serpent, then the Meitei people of the northeast Indian state of Manipur have their own myth of a giant snake.

In a one of its kind one-piece show, the National Museum here, in collaboration with the Indira Gandhi Rashtriya Manav Sangrahalaya (IGRMS), has mounted an exhibition showcasing a sculpture of Manipur's mythical 21-foot giant python Poubi Lai.

The exhibition, which started on Tuesday evening in Exhibition Hall 2 of the National Museum, will run till August 31.

According to Meitei mythology, Poubi Lai is a huge python that lives under Manipur's famous tourist attraction, the Loktak lake.

The snake was awakened by the collective fishing activities held under the patronage of the nearby king of Moirang.

The angry giant snake began to destroy the habitat of the fishermen and started killing people.

It threatened the king of Moirang to provide one basket of rice and a person for its daily meal. With the people living in terror, a handsome young lad of Moirang named Chauhi Leirong Apanba visited Kabui Salang Baji, the most famous shaman who lived at a place called Salangthel in the hill ranges west of Loktak lake.

Salang Baji promised to save the Moirang kingdom from Poubi Lai and transformed a "tou", an aquatic plant, into a nine-headed javelin, the weapon destined to destroy the angry python.

Several lores on human interaction with a species of python are articulated into the cultural fabric of Manipur from early times.

Multiform and diverse expressions of the python cult in



this land covers not only cosmological views and Vaishnavite religious beliefs but also entail a high degree of expressions on social values, political power, art and aesthetics of the people of the region.

Conceived and chiselled by wood-carver Karam Dineshwar Singh, who was one of the successors of the royal family-associated craftspeople, the 663-cm-long (21.752 feet) artwork found expression in 2002 from a dream he had of Poubi Lai one night.

Owing to the divine instruction of the deity, Dineshwar left his home to sculpt the structure of Poubi Lai.

He could locate one root of a big tree near the bank of the

Leimatak river as forecast in his dream. The root looked exactly the same character of the image he had dreamt.

It took him six months to finish the sculpture and it had its inaugural exhibition the same year at Manipur State Museum in state capital Imphal.

Art historians note that this sculpture was the first of its kind that drew the attention of a large audience to console themselves with the live presentations of Poubi Lai about which they have ever heard only in stories. The work has travelled to France for an exhibition.

The ongoing exhibition at the National Museum here is supported by nearly 30 illustrations of the story of Poubi Lai by Meitei artists.

Inaugurating the exhibition on Tuesday, K.K. Mittal, additional secretary in the culture ministry, said that the exhibition is part of the central government's bid to promote the cultures of India's eight northeastern states.

The inaugural ceremony was marked by a dance recital by a troupe of artistes from Manipur reprising the legend of Poubi Lai, yet another manifestation of global cultural syncretism.

Located in Bhopal, IGRMS is an autonomous organisation under the ministry of culture. It works on the depiction of the story of humankind in time and space.

(The Sentinel: 23/07/2015)



## Indian Americans Earning Glory to Country

- Rajesh Pathak

In America over 22.3 lacs Indians live today. But this alone is not all that for us to be proud of. The thing, of course, to get to be so is that as high as 77% of this population possesses graduate degree! And therefore when based upon the prevalent scenario of literacy in the country. Recently a survey was conducted by a reputed organization, PU research centre, it was found that if any community which is most literate in America then it is none other than the one that of Indians residing there. However, let alone the common degree holders, the list of such personalities who earned eminence in their respective fields and enhanced the glory of their Indian nativity is also fairly long. One side where there is well known recently appointed CEO of Google, Sunder Pichai; then there is Satya Nadal who is among the main functionaries in Microsoft. And so is Neeraj Arora who, having left Google, joined whatsapp in 2011 and came into prominence due to his rare contribution in making it [whatsapp] so popular among its ever increasing users. Likewise one that gave his service years together in Stanford University is Proff. Kailath. He distinguished himself by his contribution in the field of Electrical engineering, and for which he was even conferred with prestigious highest National science award of America. Matter of fact is that hardly had there been the fields left where Indians would have not earned notability through their

talents. Subramanyam is one such scientist who produced a new variety of rice through his long research works. The highest award of the land to be given in the agriculture that he was bestowed with itself tell the tale of the importance of achievement Subramanyam made. Similarly we can remember VA Shiva Annadurai, who is considered to be the man behind developing modern e-mail technology. Based on his path breaking work he won 'Westinghouse Science Talent Search Award'.

Who would be there that keeps the tab at the news world over and knows not Indra Krishnamurthy Nui—the lady born in Chennai and, after having received Management degree from IIM Kolkata, settled in America. Ascended to the highest Presidential post of soft drink producer Pepsi Co in the year 2001, Indira Nui has been declared the most powerful business woman of the world in 2006 in the poll conducted by world renowned Fortune magazine. The story of Manjul Bhargava, Professor of mathematics in Princeton University, is ever more interesting. "Field medal" has the reputation of "Nobel prize" in the field of mathematics. Manjul became first Indian to earn "Field medal". He achieved this feat in the field of geometry. Manjul also has a good command of Sanskrit language, which he learned from his Professor Grandfather. Notably, his grandfather had a Sanskrit manuscript written by

628 B.C.'s Indian arithmetician, Brahmagupta. Manjul made a deep study of the manuscript, with the help of which he succeeded in explaining in simpler way the "Number theory law" given by 18th century's German mathematician Carl Friedrich Gauss.

Likewise, one that made breakthrough in cornea surgery through earning new information and gained acclamation in the medical world is Balmurali Ambati. He is well known eye surgeon in America. Then, on the other side, in 2008 when America witnessed one of its worst financial crisis upon whom the then President, George Bush, relied most to deal with the situation was an native Indian, Neel Kashkari, an expert in finance. He was made the chief of the Office of Financial Stability, an interim office created for the purpose. Few months later Government changed with Obama taking over as President. He too retained Neel Kashkari for this Post, and relieved him only when situation came under full control.

So also we can take the name of devotee of Lord Krishna, having participated in Iraq war and now first American Hindu ever elected to US House of Representatives, Tulsi Gabbard; councilor in Whitehouse, Priti Bansal; Director of National Institute of Standard, America, Arti Prabhakar; astraunouts, Kalpan Chawla and Sunita William [Pandaya]; and Pulitzer prize winner, Jhumpa Lahiri, a novelist.

## Ethnic Divide in Manipur Over ILP

The demand for Inner Line Permit (ILP) system has exposed deep fault lines in Manipur. The conflict there has been as much between outsiders and indigenous people, as between Meitei plainsmen and tribesmen living in the hills. The state continues to simmer with rumours flying thick and fast, while riot-hit Churachandpur district remains under curfew. Violence erupted on Monday after passage of three bills in the Manipur Assembly — Protection of Manipur People Bill 2015, Manipur Land Revenue and Land Reforms (7th amendment) Bill 2015, and Manipur Shops and Establishment (2nd amendment) Bill 2015. Unruly mobs torched the houses of the state family welfare minister, the Outer Manipur Lok Sabha MP, five other MLAs, apart from a police station in Churachandpur. Seven people lost their lives while more than thirty were injured. The Congress government has been at pains to convince people that the three bills will not adversely affect any indigenous community. But the government's promises have failed to reassure the Zomi-Kuki-Chin tribes inhabiting Churachandpur and Naga tribes dominant in Ukhrul, Senapati, Tamenglong and Chandel districts. Tribal groups in the five hill districts accuse the Okram Ibobi Singh government of kowtowing to the dictates of the dominant Meiteis. These groups suspect that in the guise of demanding ILP system, the Meiteis are actually angling for Scheduled Tribe (ST) status and

thereby usurp their rights.

As if this is not enough, since the Land Revenue & Reforms Amendment Bill is supposed to do away with the present restriction on buying land in the hills by 'non-tribal, indigenous people of the state' — tribal groups allege that the predominantly Hindu, non-tribal Meiteis are girding loins to move up from the plains and grab land in the hills. Tribal civil society groups like All Tribal Students Union Manipur (ATSUM), Kuki Students Organisation (KSO) and All Naga Students Association Manipur (ANSAM) have strongly opposed the introduction of the bills, saying these overlap with Article 371C of the Constitution and some provisions guaranteed under the Manipur Hill People Administration Regulation Act, 1947, meant to safeguard tribal interests in hill areas. Under Article 371C, there is a special provision for a Hill Areas Committee in Manipur, which will be made up of 19 members elected to the Assembly from tribal areas — and will safeguard tribal interests. This provision has long been identified as the root of the hill-plain divide in Manipur, since the power of the Meitei dominated Manipur Assembly has been curtailed by making it mandatory to consult the Hill Areas Committee. Tribal groups are now furious with their MLAs for not speaking up in the Assembly against the passage of the bills which threaten to 'snatch away their rights'. The United Naga Council has begun a 48-hour total shutdown from Thursday

midnight in the hill districts to protest passage of the three bills. It is clear that ethnic battle-lines are hardening fast over the issue.

Manipur has been under siege for more than two months over the demand for Inner Line Permit system, which is in force in Arunachal Pradesh, Mizoram and Nagaland. Before merging with India, erstwhile princely state Manipur nearly had the ILP system, but suffered a cruel setback in 1951. In that year, the then chief commissioner lifted the ILP rule, opening the door to unregulated entry of outsiders into the state. Meiteis now point to alarming figures in the 2011 census, showing Manipur's population at a little over 27 lakh — of which as much as 10 lakh are 'outsiders of non-Manipuri origin'. Most Meitei groups have organised themselves under the umbrella of the Joint Committee on ILPS (JCILPS). They are also angry at the continuing influx from Myanmar and Nepal, as well as from Bangladesh through Barak valley. The Meiteis are proud Hindus — but as isolated, indigenous people, they have long been deprived of development. In this respect, their sorry fate is not unlike indigenous people in other NE states like Assam and Nagaland. Now being forced to compete for jobs and resources with outsiders, the feeling has grown among a large section of Meiteis that they must have the ILP system and ST status to safeguard their very existence. They were not mollified even after the Ibobi Singh government

**Contd. to Page 25**



## **A Remedical Path**

### **Root cause of communal approach to Yoga**

-Francois Gautier

A section of Indian Muslims are again today at a crossroad. By opposing yoga in schools they are showing that they are Muslims first and Indians in second. They should look towards the USA, instead of hating this nation: there, people of Mexican, Korean, African origins, Christians, Muslims or Buddhists, feel that they are one and all first Americans.

The question that the section Indian Muslims should ask themselves today is simple: "who are we"?

Amongst the 150 millions of Muslims in India, only a tiny percentage descends from the Turks, Afghans, or Iranians who invaded India. The majority of them are converted Muslims. And converted how ? By terror, coercion, force, bloodshed. The ancestors of today's Indian Muslims are probably those who suffered the most from the Arab and Muslim invasions.

Those Hindus and Sikhs who chose not to convert, took refuge in their faith, fought together and kept their pride and honor. The first two generations of those who converted must have endured hell: for they certainly did not convert out of conviction, but because they had no choice: their daughters and wives were raped, sons taken into slavery, parents killed. It is sad today that their descendants have sometimes made theirs the intolerant cry of Islam.

It is true that many Indian Muslims were Hindu

Untouchables. Marxists would like us to believe that they converted because they thought that they would access the more egalitarian society of Islam. What rubbish! Does one think in that way in time of war, terror and tears ? Do today's Hindu lower castes convert to Islam when there is no more violent coercion? More likely, the Untouchables were the most vulnerable, the least apt to defend themselves; they had neither the faith of the brahmins, nor the riches of the vaishiyas, nor the military skill of the kshatriyas.

Do Indian Muslims understand that they were part of the richest, most advanced, most tolerant and generous civilization of ancient times. That their culture was so advanced that it had spread all over the world ?

Do they realize that more and more archeological and historical discoveries are pointing out that the genocide of Hindus by Muslim invaders is without parallel. The conquest of Afghanistan in the year 1000, was followed by the annihilation of the entire Hindu population there; indeed, the region is still called Hindu Kush, 'Hindu abode'.

The Bahmani sultans in central India, made it a rule to kill 100.000 Hindus a year. In 1399, Teimur killed 100.000 Hindus in a single day. Professor K.S. Lal has estimated that the Hindu population decreased by 80 million between the year 1000 and 1525, probably the biggest holocaust in history. Surely,

many of present day Indian Muslims' ancestors must have been among those slaughtered.

Islam cannot be wished away. As Sri Aurobindo said "Mahomed's mission was necessary, else we might have ended by thinking, in the exaggeration of our efforts at self-purification, that earth was meant only for the monk and the city created as a vestibule for the desert"....

Thus Indian Muslims have to keep their faith and any attempt by Hindus to convert them back is not only futile but counterproductive. But the question to be asked to them is: "what kind of Islam do you want to practice ? An Islam which looks westwards, towards a foreign city, the Mecca, swears by a Scripture, the Koran, which is not relevant to India, and was meant for people living 1500 years ago, and also in a language which is not Indian ? Or do they want to practise an Islam which is "Indianized", which accepts the reality of other Gods, as Hinduism and Buddhism accept that there have been other avatars than Ram or Buddha.

Do Indian Muslims want to hanker after Babar, a man who destroyed everything which was good, beautiful and holy and lived by the power of violence, or do they want to imbibe the qualities of Ram, who believed in the equality of all, who gave-up all riches and honors of the world because he thought his bother deserved the

throne more than him ?

Whatever the West says, which is obsessed with China, India, a vibrant, English speaking, pro-western democracy is going to become the superpower of the 21st century. Do Indian Muslims want to participate in that great adventure ? Do they want to feel that they are part of India, that they are Indians ?

Nowadays it is politically not correct to say anything against Islam. You are immediately labeled anti-Muslim and dismissed as a "rightist". No matter if you are only reporting

the fact that there is a real problem with Islam in South Asia: that India is surrounded by fundamentalists sates: Afghanistan and Pakistan, while more moderates like Bangladesh, tend to close an eye to anti-Indian activities; that Indian Muslims sometimes tend to put their religion before their country; and that Kashmiris, far from being the persecuted that the Foreign Press likes to portray, are actually paying the price for having allowed Afghan and Pakistani Sunnis radicalize what used to be a more gentle and tolerant Islam and left their Hindu

brothers and sisters being butchered and chased away from their ancestral land.

Thus the question has to be asked again: do Indian Muslims want to be like Babar or like Ram. This choice will shape their future for generations to come.

*(Francois Gautier, is a French political writer and journalist based in India, since 1971. He has served as the South Asian correspondent of Le Figaro newspaper)*

*(<http://francoisgautier.me/2015/06/08/indian-muslims-yoga-or-not-yoga/>)*

## KATI BIHU



Kati bihu is the only bihu which keep itself aside from colorful joy of life but more into bitter reality of a cultivator. It has got more importance to religious values than other two Bihu.

Like the other two Bihu, Kati Bihu is also closely related to agriculture. This Bihu is celebrated on the first day 'Kati' month in Assamese calendar. This is the period of time in the year when the paddy grows in the

fields and cultivators work hard and eagerly wait for a good harvest. This period also witness emptiness in the granaries of the hard working cultivators. This is the reason why this Bihu is also called Kongali Bihu, 'Kongal' stands for 'Poor'.

This Bihu is celebrated in the evening time by lighting lamps or candles, Saaki, in various places.



These saaki arfe lit up from house to paddy fields. In households the saaki is lit up in front of Tulsi plant. The Tulsi plant not only carries medicinal values, but also it is supposed to be very auspicious

in Hinduism. The Tulsi plant is cleaned and planted on a specially designed earth platform called 'Tulsi Bheti'. Its is worshiped with various prayers and prasads are distributed among families, houses.

In paddy fields, there is a special type of lamp lit up which is called 'Akaxh Banti'(Sky candle). These lamps are lit up high on the tips of tall bamboo. The cultivators pray for the good health of their crops. Scientifically these lamps used to attract insects of the paddy fields and they fall prey into the fire of these lamps. This helps the crops to be healthy and free from insects.





## Who is Happy?

A crow lived in the forest and was absolutely satisfied with his life.

But one day he saw a swan. 'This swan is so white', he thought, 'and I am so black. This swan must be the happiest bird in the world.'

He expressed his thoughts to the swan. 'Actually,' the swan replied, 'I was feeling that I was the happiest bird around until I saw a parrot, which has two colours. I now think the parrot is the happiest bird in creation.'

The crow then approached the parrot. The parrot explained, 'I lived a very happy life- until I saw a peacock. I have only two colours, but the peacock has multiple colours.'

The crow then visited a peacock in the zoo and saw that hundreds of people had gathered to see him.

After the people had left, the crow approached the peacock. 'Dear peacock,' the crow said, 'you are so beautiful. Every day thousands of people come to see you. When people see me, they immediately shoo me away. I think you are the happiest bird on the planet.'

The peacock replied, 'I always thought that I was the most beautiful and happy bird on the planet. But because of my beauty, I am entrapped in this zoo. I have examined the zoo very carefully, and I have realized that the crow is the only bird not kept in a cage. So for past few days I have been thinking that if I were a crow, I could happily roam everywhere.'

That's the problem.

We make comparison with others and become sad. We don't value what we have, This is what leads to the vicious cycle of unhappiness.

- From Cyberspace



**Contd. from Page 22**

## Ethnic Divide in Manipur Over ILP

introduced the 'Manipur Regulation of Visitors, Tenants and Migrant Workers Bill 2015' in March this year to list all visitors, tenants and migrant workers and impose regulations upon them. Thus the JCILPS agitation has grown in intensity, with Manipur BJP supporting their demand. The

Congress claims to oppose the ILP demand in principle, but its actions speak otherwise. With politics coming into play over the outsider vs indigenous and plainsmen vs tribesmen divides in Manipur, the situation threatens to spiral out of control unless the Centre takes a principled stand

and devises a comprehensive formula to balance and do justice to all groups in the hill state. The renewed activity of several extremist groups in Manipur is an ominous portent if the situation there is allowed to drift beyond repair.

(The Sentinel- 04/09/2015)

## The Story of the Blue Jackal

Once, there lived a jackal named Chandarava.

One day he was very hungry, and could not find any food.

So, he wandered into a nearby village in search of food.

The dogs in the village saw the jackal, and a group of dogs surrounded him, barking and attacking with their sharp teeth.

The jackal started running to save itself, but the dogs chased.

In an attempt to flee from the dogs, he ran into a house, which belonged to a washerman.

There was a big vat of blue dye inside.

As he jumped without knowing, his entire body was dyed in blue colour. He no longer looked like a jackal.

Frustrated, he came out. When the dogs saw him again, they were unable to recognize him anymore. Fearing that it was an unknown animal, they became terrified and ran off in all directions.

The disappointed jackal went back to the jungle, but the blue dye would not come off.

When the other animals in the jungle saw this blue-coloured jackal, they ran away in terror. They said to themselves, "This is an unknown animal, and we don't know the strength of this new animal. It is better to run away."

When the jackal realized that all the animals were running away.

He called back at the frightened animals and said, "Hey animals! Why are you running away? Don't be afraid. Brahma, the Lord of all creations, has made me myself, with his own hands. Brahma said to me, 'The animals in the jungle do not have a proper



king. Go to the jungle and protect the animals."

"That is the reason I have come here", he continued, "Come and live in peace in my kingdom and under my protection. I have been crowned the King of all three worlds (Heaven, Earth and Hell)

The other animals were convinced, and they surrounded him as his subjects, and said "O Master, we await your commands. Please let us know whatever you want".

The 'blue' jackal assigned specific responsibilities to every animal. They were mostly on how to serve him. But he did not have anything to do with the other jackals, and did not want to come near them in fear of being recognized. So, the jackals of the jungle were chased away.

And so it went, while the smaller animals would serve him with his other needs, the lions and

the tigers would go out to hunt for prey, and place them before the jackal every day.

He would then distribute the food amongst other animals, and himself.

In this manner, he discharged his royal duties, for all the animals under his kingdom.

Quite some time elapsed in this way, and there was peace between animals.

One evening, the 'blue' jackal heard a pack of jackals howling at a distance.

Unable to overcome his natural instinct, he was so spellbound that he was filled with tears of joy. He immediately sat up, and began to howl like every other jackal.

When the lion and the other animals heard this, they realized how he was only a jackal and how they have been fooled all the time.

They held their heads down in shame, but only for a moment - because, they became very angry on the jackal for fooling them.

They angrily said to each other, "This jackal has fooled us. We will not let him live anymore. He should be punished."

When the jackal realized, he tried to flee from them. But the animals got hold of him and he was torn into pieces. He died on the very spot.

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

One, who treats his own people with scorn, shall surely suffer a bitter end.

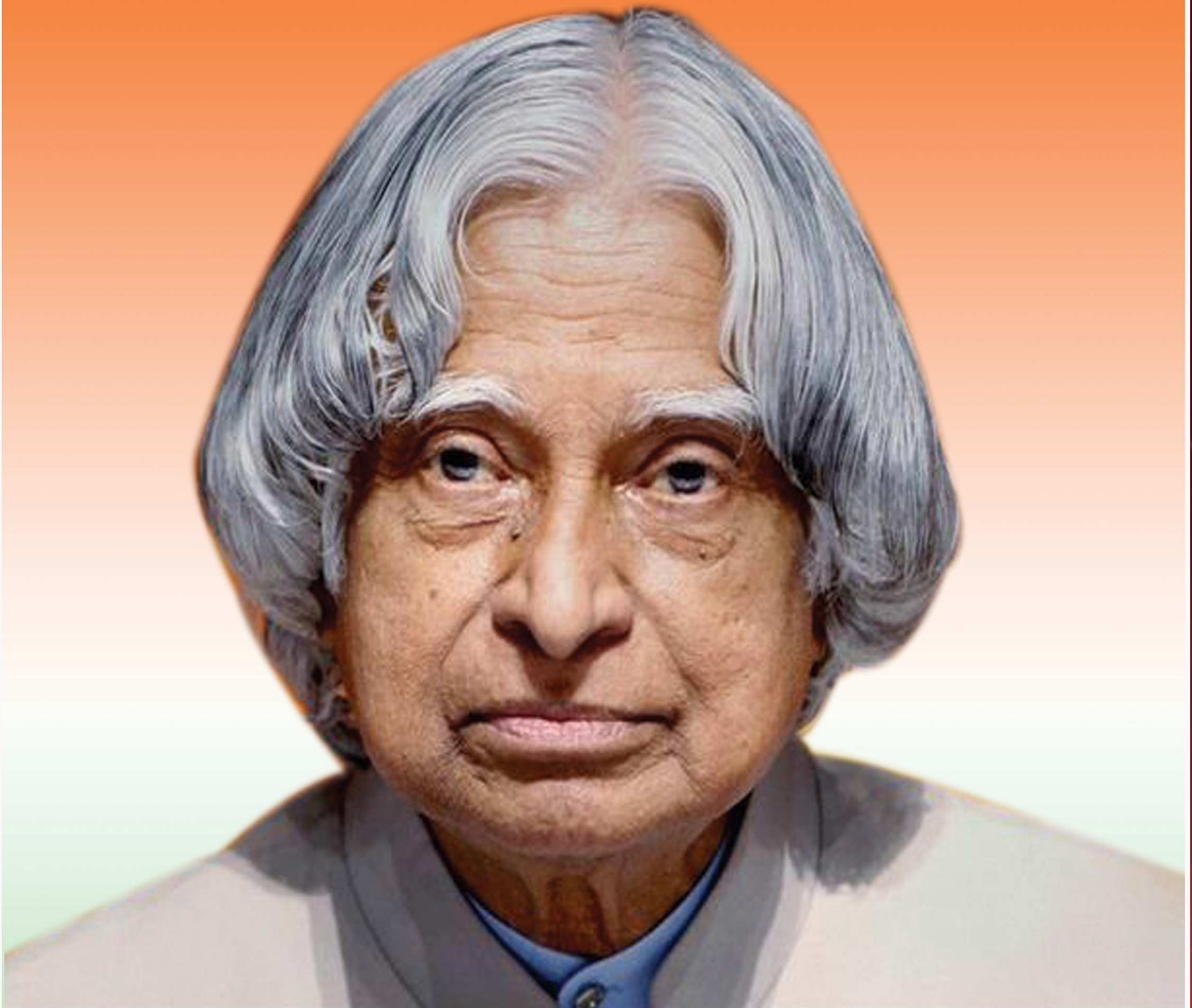






# Dr APJ Abdul Kalam

(October 15, 1931 – July 27, 2015)



If a country is to be corruption free and become a nation of beautiful minds, I strongly feel there are three key societal members who can make a difference. They are the father, the mother and the teacher.

- Dr APJ Abdul Kalam