



# Heritage Explorer

LET KNOWLEDGE COME FROM ALL THE SIDES  
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*A Monthly News Bulletin*

Akash Missiles test-fired successfully



Veer Savarkar

Local residents on their way towards Bhomoraguri chaponi which has been encroached by suspected illegal settlers, near Tezpur on Sunday.

Yakang morung, the site of the first Yachem village morung which is reported to have been built before the Ahom King Sukapha set foot on Naga soil in the first half of the 13th century



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## Haj Subsidy to End in 10 Years, Rules Supreme Court

New Delhi, May 09, 2012 : The Indian government's Haj subsidy for pilgrims should be phased out over the next 10 years, the Supreme Court ruled Tuesday, spelling the beginning of the end of the only such facility in the world.

Coming out against the government policy of subsidies to pilgrims going for Haj to the holy city of Makkah in Saudi Arabia every year, an apex court bench of Justices Aftab Alam and R.P. Desai also cut the strength of the goodwill delegation sent by the government from 30 to two.

The court said that the goodwill delegation sent by the government every year to Makkah would comprise only two members - its leader and the deputy leader.

India provides subsidy to over one lakh pilgrims who go to Makkah and Madina annually and spends over Rs.600 crore (\$120 million) every year on the pilgrimage.

The court also sought details from

the state-level Haj committees and the Haj Committee of India as to how subsidy was given and what the total expenditure on it was.



The apex court said this while pronouncing its judgment on the central government's petition challenging the Oct 5, 2011 High Court judgment by which it directed the government to give its remaining quota of 800 Haj pilgrims to private operators so that this did not go unutilised.

The gradual end of the Haj subsidy, which has been operational since 1954 in India, and helps more than 100,000 pilgrims every year saw several clerics welcome the move while others said it would impact on poor Muslims. The subsidy has often been described as

"vote-bank politics".

A section of Muslim clerics said such a subsidy is illegal under Islamic Sharia laws, as it is stipulated that a Haj pilgrim should travel to Makkah and Madinah bearing the costs from their own earnings.

"A Haj is undertaken only if you have the money, are in good health, and have performed all your duties towards your family. Going on a Haj with money you borrowed from someone is absolutely prohibited," Shahi Imam of Delh's Fatehpuri Masjid Mukarram Ahmed told IANS.

This view was supported by Shahi Imam of Jama Masjid Syed Ahmed Bukhari.

Sunni community leader Haji Khalid Rasheed felt a little differently and told IANS: "We have asked the government to axe the subsidy but to alternately follow it up with open tendering of air tickets."

"We have to study the ruling and to

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## Villagers Turn Alien Evictors

Guwahati (May 20): Angry villagers on Sunday stormed the Bhomoraguri chpori on the Brahmaputra in Tezpur and dismantled houses built by suspected illegal settlers who had defied a 15-day deadline set by the administration.

The villagers, however, gave the settlers four days' time on humanitarian grounds and asked them to pack their bags before the deadline.

Police said that around 10.30 am, over 150 villagers — including members of the village defence party and village headman of Bhujkhowa Gaon on the banks of the river, marched to the chpori shouting slogans against the suspected illegal settlers.

Half-a-dozen houses were razed to the ground by the villagers.

"The settlers then pleaded with us that they would leave the place within four days. We decided to give them the time. If they don't leave by then, we will be forced to flush them out," said a Bhujkhowa village defence party

member Abdul Haque.

The angry villagers also raised questions over the inaction of the Sonitpur administration despite giving them several reminders.

Bhujkhowa village headman Sormus Ali said the issue of illegal settlement in the chpori has been



highlighted extensively in the media and despite that the administration has done nothing to evict them. "The people were very angry over the silence of the government," he said.

Sonitpur superintendent of police AP Tiwary said police personnel rushed to the spot and managed to disperse the mob. "The onus of evicting them is the responsibility of the administration and it will be done very soon. It has taken time because as per guidelines we have to follow a

certain procedure and give them a decent time. We function under some provisions which we cannot bypass. But we can't tolerate anyone who create nuisance," Tiwary told Seven Sisters Post.

He said seven to eight people who led the mob have been identified and have been summoned. "We will make them sign a bond under the provisions of Section 107 of the Criminal Procedure Code seeking an assurance that they will not indulge in such acts in future.

And if they violate the bond, action will be taken against them," the SP said. Officials in the administration described the incident as a fallout of an economic conflict over the limited resources in the area.

Seven Sisters Post had warned of an impending conflict between the local indigenous people and the illegal settlers who had been pouring in and settling in the chars since the last few

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## Morung - the Seat of Learning of Naga Forefathers

Dimapur, May 23: Like many Naga villages, one of the more progressive villages in Phom land maintains link with its past through the morung - the seat of learning of Naga ancestors.

Yachem village, the biggest village in Longleng district with around 1000 households has four morungs - Yakang, Noksosang, Yangkhen and Mokho Alichu - each morung revealing valuable aspects of the old Naga way of life.

Yakang morung is the site of the original morung in Yachem village reported to have been built long before the Ahom king Sukhapa set foot on Naga soil in the first half of the 13th century.

Villagers quoting British sources said the original Yachem village morung was one of the biggest morungs in Naga Hills during that time and it had five fire centres to train young men the art of war and living. Here, youths learnt warfare skills, how to make dao guns and spears, weave baskets and also agricultural techniques.

The morung also holds a dark secret: more than 1000 human skulls from the head-hunting days lay buried beneath the floor of the morung. A



couple of skulls wrapped in a polythene bag are hung on the walls of the morung for visitors to see; a grim reminder of Ursula Graham Bower's description of the Naga hills as the paradise of headhunters... 84-year-old Moikum, the head barrick (village chieftain or head GB) of Yachem village said as late as 1976, the skulls were hung outside the houses of warriors as decorations.

Yakang morung still retains some of the wooden sculptures and carvings of the original morung. Queried on the figure of a tiger in one of the original carvings, Moikum said the tiger symbolizes strength and agility, the qualities of a warrior. "When the morung was being constructed for the first time hundreds of years ago, it was reported that a tigress too came to the morung and gave birth to cubs there.

This was a good omen for the villagers," the village chief said.

The head barrick is revered by all villagers and has still considerable clout in the affairs of the village but unlike the Konyak anghs, he is permitted to take only one wife. Of the 11 clans in the village, the chieftain is chosen from among three clans- Avanohe, Makiong and Mokho- with the present chieftain from the Avanohe clan. His would-be successor Sangti is from Makiong clan.

According to elders, Yachem was once a sentinel village of the Phoms populated by warriors and the village was also attacked twice by the Britishers. At the upper edge of the village is a strategic area with three giant banyan trees, which in olden times served as burial site as well as dumping point of enemy scalps.

The village has buried the head-hunting past along with the skulls and treading the path of modernity and many Yachem youths have left the village to pursue higher studies and careers. Even the area where three giant trees stand is now converted to a park. But when they come home, the morungs remind them of their roots and history. (The Sentinel 24.5.2012)

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### Haj Subsidy to End...

see that the ruling does not hit the poor Muslims who would be deprived of their holy Haj if the subsidy is withdrawn," Shia cleric Kalbe Jawwad told IANS.

Wasim Ahmad, Uttar Pradesh minister for basic education, agreed and said the ruling would deprive the poor Muslims of their Haj pilgrimage.

The Haj Committee of India (HCI) has received over 300,000 applications every year since 2009. The government provided subsidised air fare to 120,131 pilgrims in 2009, to 126,191 pilgrims in 2010, and 125,051 pilgrims in 2011.

It spent Rs.690 crore in 2009, Rs.600 crore in 2010 and Rs.605 crore in 2011, according to the figures

government provided to parliament last month. These subsidy figures do not include the service tax paid for each of the pilgrim's trip to Makkah and Madinah.

In the inaugural year, Air India operated flights between the then Bombay and Jeddah. But progressively Haj flights operations were extended from Delhi, Chennai, Kolkata and other major airports in the country.

The subsidy was introduced to Haj pilgrimage in view of the high cost of chartered air travel - twice the normal fare - due to flights returning empty to India after carrying the pilgrims to Jeddah or flying empty to Jeddah to bring back the pilgrims.

(The Sentinel 09.05.2012)

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### Villagers Turn...

months. The chapori is a government land and the administration admits the suspected migrants have settled in the place illegally.

In April, the Sonitpur administration had given 15 days' time to the settlers to vacate the chapori, but even after lapse of the time-frame, no follow-up action was apparently taken, resulting in the ire of the locals. Defying the order of the administration, the illegal settlers continued to inhabit the chapori, cultivating fields and bringing in livestock. The illegal settlers had allegedly eaten into the daily livelihood of the indigenous people, by usurping their fishing sites, grazing lands and firewood supply.

(Seven Sisters Post 21.05.2012)

## Call for Reinforcing Assam-Arunachal Ties Marks Lummer Dai's Birthday

### Bosiram Siram inaugurates Lummer Dai Road at Naharlagun

**ITANAGAR, June 1:** Commemorating the 72<sup>nd</sup> birth anniversary of 'Sahitya Surya' Lummer Dai, an eminent novelist, a short-story writer and the 'doyen' of journalism, a road named after the literary icon by the Nabam Tuki govt. was today inaugurated by Education Minister Bosiram Siram at the Arunachal State Hospital, Naharlagun tri-junction amid sloganeering 'Lummer Dai amor houk' (let Lummer Dai be immortal).

Earlier, the Minister along with a host of distinguished literary luminaries including Assam Sahitya Sabha president Rong Bong Terang, general secretary Dr. Paramananda Rajbongshi, Arunachal Pradesh Literary Society president Y.D. Thongchi, vice president Tage Tada and several literary enthusiasts, besides late Dai's wife Nanni Dai paid floral tributes at 'Punya Sthal' – the crematorium of the eminent novelist at his Prem Nagar (Naharlagun) residential compound.

Later, addressing the function organized at the hospital premises, Siram talked about life and literary works of Lummer Dai, and appealed one and all to carry forward the legacy left behind by late Dai toward fulfilling his dream.

Showering praise on ASS and APLS for marching together toward reinforcing the age-old relationship between Assam and Arunachal, the Minister called upon the young generations to develop a 'pen culture' toward enriching the state's literary arena. He said, "Literature is the

mirror of society and we need to promote literary activities among our young generations to make our society march on the path to development."

The Education Minister, while responding to a memorandum submitted by the ASS president, said that the govt will definitely look into the Sabha's proposal for re-introduction of Assamese as third language in State's school curriculum.

"We had committed a blunder by abolishing Assamese language from our schools (in those days) because of which we are now facing trouble in giving lecture in Assamese," lamented Siram, who addressed the gathering in chaste Hindi.

He said the govt has constituted an independent body, SCERT, last year with a view to take policy decisions, especially on publishing language books following 'requests' from several quarters for introducing third languages in school curriculum. He, however, said that the State Council for Educational Research & Training (SCERT) was yet to be systematized. In his speech, ASS president Rong Bong Terang thanked the Arunachal govt. for naming the road after late Dai. He said, "Late Lummer Dai had proved it that we can build the path of brotherhood through creative writings and this message has to be propagated among the new generations in Arunachal Pradesh."

"I wish Arunachal produces many Lummer Dai's in days to come," added the noted litterateur, who earned the glory

for 'Rong Milir Hanhi' resembling with late Dai's 'Prithvir Hanhi'. To a huge round of applause, Terang also gave the assurance to get late Dai's entire write-ups published by the Assam Publication Board.

Stating that govt has, at last, given 'justice' to her late husband in recognition of his contributions to the State, a visibly happy Nanni Dai, also the Editor of Echo of Arunachal, said, "Today, I realize that good works never go unrewarded and my husband undeniably did some noble work for the cause of Arunachal as well as Assam." She expressed her desire that the Arunachalee youth show keen interest in literature and take up pen in their hands to jot down their creativities.

Describing late Dai as the architect of "bridge of harmony and humanism" in the region, ASS general secretary Rajbangshi, who had submitted a memorandum to Siram during Lummer Dai's birth day celebration two years back, reiterated the plea for introducing Assamese as third language in schools of Arunachal which according to him will further buttress the thread of cultural link between both states. He said once introduced, ASS will provide the required books and meet the infrastructure needs.

He also said that the Sabha wants to keep alive the "national entity" of the NE region, including Arunachal Pradesh, through the Bihpuria-based Lummer Dai North East Centre for Language, Literature and Cultural Research.

## Akash Missile Successfully Test-fired from Odisha

**BHUBANESWAR, May 24, 2012 :** India on Thursday successfully test fired the surface-to-air missile, Akash, from the DRDO (Defence Research Development Organisation) run Interim Test Range (ITR), located at Chandipur in Balasore district of north Odisha.

Sources in the Balasore district administration said the 5.7 meter long indigenously developed missile was test fired from the launch pad number three of the premier missile testing centre at 11:9 hours.

The missile hit its target - a pilot less Lakshya aircraft - at a pre-determined altitude over the Bay of Bengal. The microlite aircraft was launched from the launch pad number two of the testing centre just minutes before the test firing of the Akash.

The anti-aircraft missile, which weighs about 720 kg, has the capability to hit a target at a distance of 25 to 30 kms carrying both conventional as well as nuclear warheads up to 60 kg. It is also

capable of simultaneously tracking and attacking several targets with the help of Rajendra, a sophisticated radar, indigenously developed by the DRDO.

Akash, developed by the DRDO under the Integrated Guided Missile Development Programme (IGMDP), has already been inducted into the Indian armed forces after several successful trials.

The missile's test firing on Thursday was a user specific trial and a routine air defence exercise.

(<http://www.deccanherald.com>)



## Campaign to Promote Assamese Language Kicks off

Guwahati (May 15): To promote and popularize the Assamese language, Sishu Siksha Samittee (SSS), a non-governmental organisation has undertaken a series of awareness campaigns across the state. SSS, a non-governmental organisation under Asom Vidya Bharati Akhil Bharatiya Siksha Sanstha, has kicked off their awareness campaign 'Matri Bhakhar Gourab Prasar Abijyan' on Tuesday with a programme that will continue till the last day of the year, ie, December 31, 2012.

"Assam comprises several tribal languages along with several dialects, and in some cases it creates a communication problem; therefore it is necessary to develop Assamese as a 'link-language' to bridge the gap," said Atulnanda Goswami, president of SSS, Assam. In Brahmaputra valley, there are 455 Shankardev Sishu and Vidya Niketans under SSS, Assam. The students of Sishu Niketan Schools

receive education not only in Assamese but also in other languages like Sanskrit, Hindi and English.

"We are organising the awareness campaign stretched over a long period of time because we have to cover all the 455 Sishu Niketans in the Brahmaputra valley. It will also encourage other organisations concerned to carry out such awareness programmes," said Goswami. The SSS also emphasised that a vernacular medium can facilitate effective learning. "The commendable performance of students from various Assamese medium schools in the HSLC examination for past several years is an encouraging example for the other students who study in vernacular medium schools," said Dayananda Pathak, former principal of Pragjyotish College.

Expressing concern over the degradation of Assamese language, Goswami said the youths have the

responsibility to preserve their mother language and they should also pronounce it properly. "Parents are also responsible for this; it is their duty to teach the mother tongue in a proper manner to their children. Westernisation of our culture is also responsible for degradation of the Assamese language," added Goswami.

Speaking about the awareness campaign, Goswami said that they were trying to create awareness by distributing pamphlets, leaflets, books on the Assamese language describing eminent litterateurs, freedom fighters and other noted persons, among the school students. "We are also going to organise singing competitions (songs of Bishnu Prasad Rabha, Jyoti Prasad Agarwala, and Bhupen Hazarika), essay competitions, extempore speech competitions and also hold seminars on Assamese language," said Goswami. (Seven Sisters Post 16.05.2012)

## Crime Against Women Unusually High in Assam: NHRC

Guwahati, May 29, 2012: Cases of crime against women in Assam is the second highest in the country, which is "unusually high and there is a need for introspection in this regard", National Human Rights Commission chairman Justice (retd) KG Balakrishnan said in Guwahati today.

Balakrishnan told reporters that though the overall scenario regarding human rights in Assam "was good but there are certain areas that needs improvement and it includes reduction in cases related to crime against women".

"Women enjoy a good status in society in the state and it may be probably due to this that a large number of women come forward to file cases against injustices inflicted on them but this is a matter of concern and introspection is needed in this regard," he said.

Most cases against women are related to physical and mental harassment, rape, abduction, domestic violence, marital discordant other forms of violence.

Moreover, a health survey conducted recently points out that both infant and maternal mortality rate is very high in the state and "there is no reason why this should be and the matter needs to be looked into", he said.

"The status of women may be good in the state but the sex ratio is considerably adverse pointing to discrimination," the NHRC chairman added.

A NHRC delegation, led by Balakrishnan, is in a two-day camp sitting in Guwahati for speedy disposal of pending complaints disposed of 50 cases and passed directives to the concerned authorities to pay Rs 35 lakh as monetary relief to the victims of their next of kins.

The NHRC chairman pointed out that Assam was one of the states severely affected by trafficking of women and children and three such cases came up for hearing with the Commission directing authorities to provide necessary monetary relief to the victims.

Assam is sensitised fully as far human rights are concerned and responded "very positively to the issues but there is still scope for further strengthening of the mechanisms", he said.

Referring to cases related to bonded labour, the NHRC chairman said that inquiries by labour officers were not tenable but the district magistrate or a subordinate assigned by him was authorised to investigate into such cases.

"Minimum wages had to be paid in accordance to law to anybody engaged in any kind of labour activity and documentary evidence of the same was a must in this regard," he said.

The Commission holds that if documentary evidence was not available, it would be presumed to be bonded labour and necessary action would be taken in this regard.

The Commission also held that the primary aim was to ensure rehabilitation of all bonded labourers.

Referring to alleged human rights

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## Countering the Ramifying Red Corridor

- Bikash Sarmah

**Development is impossible when the commitment of the system is to corruption; when those who matter seem to have worked on an excellent conspiracy to institutionalize corruption; and when ordinary citizens do not matter at all to those calling the shots. The Maoists surely are going to exploit all this?**

On May 9, the Assam Police killed four senior cadres of the CPI-Maoist, as the police claimed, in a shoot-out at Sadiya in Tinsukia district, now believed to be an evolving Maoist hub. The dead were identified as Siddhartha Borgohain, Rajib Gogoi, Arup Chetia and Kamala Burhagohain. Three AK-47s, two grenades and a huge cache of ammunition were recovered from their possession. To quote Union Home Secretary RK Singh, "Maoists are trying to set up bases in



Assam. This encounter will certainly halt their operations and hamper their activities. This is a good job done by the police."

In February, it will be recalled, the Ministry of Home Affairs (MHA) had formally confirmed the entry of Maoists into the Northeast and their association with several militant outfits of the region, mainly the Manipur-based People's Liberation Army (PLA). On April 20, when Prime Minister Dr Manmohan Singh visited Guwahati, Assam Chief Minister Tarun Gogoi had urged him to deploy additional paramilitary forces to deal with the growing Maoist menace in the State.

In fact, Assam has urged the Prime Minister to include seven Maoist-affected districts in the State under the Centre's Integrated Action Plan being implemented in 35 other Maoist-infested districts across the country. The impression is that the Tarun Gogoi government wants to nip the problem in the bud. On its part, the MHA has

advised the State government to adopt measures to counter the problem at its nascent stage; the measures include security enhancement along with "development, ensuring the rights of local communities, improvement in governance, and public perception management".

The four things — development, ensuring the rights of local communities, improvement in governance, and public perception

management — are closely interrelated and a function of the nature, quality and direction of the governance-and-administration architecture. A complex structure powered by a medley of politicians and members of an oversized bureaucracy in this country, this architecture, in a functioning democracy, ought to be based on the desire of the powers-that-be to work for the people at large, and not just for furthering their own vested interests. With this nature ingrained, governance and administration must be swift, bereft of the unwanted red tape, and at the service of both the haves and the have-nots in equal measure — this quality makes governance and administration non-discriminatory and just. Having achieved this quality, governance and administration must move along a direction so that the quality is sustained, which will naturally sustain its nature too. Has it happened in Assam? Not at all. Has it happened in

the rest of the militancy-affected Northeast? Not at all. It is natural, therefore, that the Maoists should attempt to exploit the governance-and-administration deficit in the region.

The MHA is absolutely right in advising the Assam government that along with security-related measures, "development, ensuring the rights of local communities, improvement in governance, and public perception management" ought also to be prioritized. The question is: How?

If the governance-and-administration architecture achieves the aforementioned nature, quality and direction, development will be a natural consequence of it all. Development is not something that will fall from the sky above and land on the lap of Dispur. Development, in the instant case, will be a consequence of the nature, quality and direction of the Assam Secretariat, the seat of power at Dispur. This, of course, will be determined by the nature, quality and direction of the chief commander of the governance-administrationship — Chief Minister Tarun Gogoi. It is he who, as the chief political executive of the State, must ensure that development, in the real sense of the term, and not as defined by gimmickry, is happening and that the entire focus of governance and administration is on development. But this is a Herculean task for a system wedded to corruption at its diabolic best. And here lies the problem. Development is impossible when the commitment of the system — governance and administration — is to corruption; when those who matter seem to have worked on an excellent conspiracy to institutionalize corruption; and when ordinary citizens do not matter at all to those calling the shots. The Maoists surely are going

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## NE Still an Area of Darkness: Study

- Abdul Gani

**Guwahati (May 3):** Around 52% of people in the so-called mainland India have a negative perception towards the Northeast, while 87% professionals are ignorant of the states in the region. Both of these and many more of their ilk can be considered as omens for the wellbeing of the region that has been paying the price in many ways.

Such factors have much to do with matters like the hostile treatment that the people from the region, mostly students, are meted out at New Delhi and other metropolitan cities in the country.

A survey conducted by a New Delhi-based organisation — North East India Image Managers (NEIim) — has revealed that 52% of people have a negative perception towards the Northeast, while 87% professionals even do not know of the states in the region.

“Their immediate recall of NE India is that of a region riddled with insurgency, and most unsafe place in the country or most underdeveloped region with hardly any modern infrastructure and poor connectivity with the rest of the country or people with Mongoloid features and weird food habit and an alien culture,” Trideep Lahkar, a core-committee member of NEIim, said.

Even though peace talks between the insurgent groups and the Centre are hot topics in the media, as many as 76% of the respondents have no idea about any peace talks. “The findings of the survey indicate that due to the negative imagery that people have about the region even if they are given the best of job offer and it suits their career interests best 30% of them will never work in the Northeast, while 52 per cent are not sure if it’s a good idea to go and work there,” Trideep said quoting the survey report.

Even if 71% of the respondents agree that the place is full of natural beauty, as many as 30% of them may not go on a vacation to the Northeast. “This testifies the fact that the picture has not really changed over the years.

The stories of progress and peace from the Northeast have not reached the people in the rest of the country as yet,” he added.

While 70% of the respondents can’t believe the fact that three Northeast states have per capita income more than India’s national per capita income, 91% don’t know of the Centre’s Northeast Industrial Policy that gives special incentives for investments made in the region. What is even more surprising is that 75% respondents don’t know whether the current UPA government at the Centre has any minister representing any constituency of the Northeast India, while 56% of the respondents don’t even know that there is an IIT, an IIM and Central universities in the Northeast.

“This speaks about the failure of the governments - both at the Centre as well as in the states to actually create awareness in the country. There is definite need to create communication programmes which break the myths about the region create a positive mindset among the common people,” said another member of the organisation.

The study, interim findings of which were released by NEIim on Thursday, goes on to probe as to how such a hiatus of knowledge was created and how to undo it, 56.3% respondents said that the government should run special awareness campaigns using various media tools at national level to educate people about North East India.

A sizeable 42.7% also advocate for changes in school and college curricula so that the children may know more about the Northeast India. When the study further probed as to why they failed to have much information on Northeast India, a startling 61% said that they do not see much of the Northeast India on national media.

The perceived notion that people from the Northeast India don’t mingle with others stand challenged as 51.6% of the respondents said that they have started knowing whatever little about the culture and people of the Northeast

from their interaction with colleagues or friends from Northeast India.

Almost 61% also believe that Northeast India provides a good platform for multinational and national corporations to invest. A whopping 89% confirmed that the Union government should give special attention to the Northeast India. Around 56% feel that the government should launch special awareness campaigns using various media vehicles at the national level to educate people about the Northeast, while 43% suggest that school/college curricula should include more information pertaining to history, geography, culture and economy of Northeast India. The NEIim is working on the final draft of its report.

*(Seven Sisters Post 04-05-2012)*

## Thailand Celebrates Traditional New Year

Tourist and locals armed with water pistols, buckets and garden hoses took the streets in Thailand to splash and squirt each during the Songkran water festival at the weekend.



The annual festival celebrates the start of the new year in Thailand, but is also celebrated in other South East Asian Countries, including Laos and Malaysia.

While the date of the festival was originally based on astrology it is now celebrated from April 13 to 15 - one of the hottest times of the year at the end of the dry season when temperature often soars to 40°C. The New Year is a time for cleaning and renewal and the throwing of water began as a way to pay respect to people by capturing the water after it had been poured over Buddhas and then use the “blessed” water to give good fortune to elders and family.



## Khasi Roots and the Adaptation to Winds of Change

- Sumar Sing Sawian

The Khasi community of nearly one million is but a microscopic dot against the one billion population of the Indian nation. Tucked away in northeastern India, in the geographical elevation of plain land adjacent to Bangladesh and gradually rising to the height of 1964 metres, the highest point being the Shillong peak, from which the name of the Shillong God is derived 'U Blei Shyllong', is the homeland of the Khasis, also known as the Hynniewtrep people, predominating the present West Khasi Hills, East Khasi Hills, Ri Bhoi and the Jaintia Hills districts of East Meghalaya.

The Khasi people have an ingrained, deep rooted belief that they belong to the sixteen family or clan order of the Divine and has descended to Earth through the Golden vine atop the 'U Lum Sohpetbneng' peak, according to the divine sanction to be rulers over other creations of the plant and animal world, as the chosen Hynniewtrep or the Seven Huts of the sixteen family or clan order.

This belief of the originality of the people is testified in the annual pilgrimage to the sacred U Lum Sohpetbneng peak (1424 metres), twelve kilometres from the capital Shillong, held on the first Sunday of the month of February, cutting across all religious background. It is a unison expression of the people upholding the matrilineal system of society, a system which has passed through the acid test of time since time immemorial, a system which is based not on the dominance of women, but on her role as a custodian of the clan lineage traced right from the clan progenitress and the patrilineal progenitor. As the Khasi adage says, 'Man is the protector of the woman and the woman is the keeper of his trust'.

The Khasi people have however faced much of the travails of history during the passage of time, since the days of yore of the Golden age where harmony existed between man and nature, the animals and plants and the environment. The Khasi states have withstood the invasion of the Moghuls,

the Kochs, clashed with the neighbouring Ahoms and fought against the forces of the British Empire in upholding their territorial integrity, their cultural heritage and their spiritual freedom.

Young Dancers at the recently concluded Shad Suk Mynsiem. All photos by Eborlang Tariang

The Khasi-Anglo war, which began by an attack of the Khasi chief U Tirot Sing of the state of Nongkhlaw on April 4th in the year 1829 came to an end in 1833 and the British took control of the administration of the Khasi-Jaintia Hills with its headquarters at Nongsawlai in Sohra (Cherrapunjee), the region which receives the highest amount of rainfall in the world. The headquarters was shifted to Shillong in the year 1874. The Welsh Christian mission which was set up during 1841 aimed at introduction of Christianity working in rapport with the British government. The Salvation Society of the Divine Saviour of the Catholics started work through a German mission on February 27th in the year 1890. Besides spreading the Christian religion, these missions also started educational schools. However, the first ever formal school in the Khasi-Jaintia Hills was started by the traditional administrative the Seng Bakhraw of Hima Shella on February 3rd of the year 1823, imparting studies in Sanskrit and also Bengali.

The influence of the political, religious and cultural impact upon the people of the land of Ri Hynniewtrep had caused much concern for the intellectuals and leaders of the Khasi community. It was at this juncture that visionaries like U Babu Jeebon Roy of the Mairom kur or clan prompted sixteen young men to form the Seng Khasi organisation for the protection, preservation and promotion of the indigenous religion, cultural traits and heritage of the Hynniewtrep people on November 23rd in the year 1899. This socio-cultural-religious organisation was able to initially consolidate the people bringing about an awareness of the customary usages in the social

sphere, under the age-old tenet of Tipbriew Tipblei (self realization and God conscious), Tipkur Tipkha (to know the matrilineal and patrilineal lineage) and Kamai ia Ka Hok (to earn righteousness).

These basic spiritual and moral principles are some of the corner stones that have been accepted gradually even by the churches of different Christian denominations and have served not only as a binding factor of the entire Khasi community but had also strengthened the Seng Khasi movement along the passage of time. The ancient ethics of the Khasi have therefore been acknowledged and re-discovered by those who do not profess the indigenous religion. Dr. Barnes L Mawrie SDB who holds a doctorate in Catechetics from the Salesian Pontifical University (Rome), in his book titled 'Introduction to Khasi Ethics' has observed thus - 'It is something very peculiar that the Khasi religion is based on righteousness. Ka Hok. They believe that salvation is personal. This indeed is a great religion in itself'.

Khasi leaders like U Babu Jeebon Roy, who had established the first high school in Khasi-Jaintia Hills in the year 1880 in Shillong, now known as the Shillong Government Boys Higher Secondary School and who had set up the first printing press the 'Ri Khasi Press' in Umsohsun, Shillong in the year 1896 had authored books like 'Ka Niam Jong Ki Khasi' (The Religion of the Khasis) and also other authors like Hormurai Diengdoh, editor of the first Khasi secular newspaper 'U Khasi Mynta', started in 1896, U Rash Mohan Roy Nongrum, who started the first Seng Khasi L.P free morning school in Mawkhar, Shillong in 1926, U Sib Charan Roy and notably U Radon Singh Berry who compiled the oral Khasi moral code titled 'Ka Jingsneng Tymmen', first published in 1897. This moral code has now been introduced in different levels of education. Bijoya Sawian had translated this Khasi moral code into English in January 1996 and

(Contd. to Page 8)



## Probe Ordered into Communal Incitement in West Garo Hills

Shillong: The West Garo Hills administration has ordered a magisterial probe into communal incitement in the district adjoining Assam.

The inquiry will be submitted in seven days time or at least a preliminary report will be filed within the period followed by a detailed inquiry.

An advisory has also been issued to all MLAs, MPs and political leaders to stay away from the affected areas till the situation becomes normal.

Curfew was imposed last night in the plain belt areas of Rajabala, Mahendraganj, Hallidayganj, Bhaitbari, Singhimari, Phulbari and Chibinang areas, following reports of assault and secluded incidents of arson leading to a communal build-up in the sensitive and volatile area on the inter-state Assam-Meghalaya border.

Accordingly, the order indicated that an area of up to 20km would be put under curfew to monitor the entire area and to instill a sense of security in the minds of the people.

"There were three incidents of clashes between youths of two prominent communities, which led to three youths sustaining minor injuries.

However, what alerted the district administration and district police was the vicious circulation of sensational and unconfirmed messages indicating violent clashes between the two communities, pitched battles in the interior villages and arson which were difficult to verify," West Garo Hills DC Pravin Bakshi said.

"The SP, West Garo Hills, MK Singh took the decision of rushing additional forces to the troubled spot. Three magistrates were also deployed and directed to monitor the situation. The SP and the magistrates took stock of the situation and found, predictably, that all the rumours were false and malicious," he said.

Police and magistracy initiated peace meetings and dialogue with the people of the affected areas and visited the homes of the injured.

The curfew order passed almost at midnight was reviewed by the district magistrate, West Garo Hills and it was decided that the area under curfew should cover up to 3 km from the Assam-Meghalaya inter-state boundary to concentrate on the focal areas of conflict.

"However, the modified curfew order covered the new areas of Purakhasia, Ichaguri, Ampati and the areas where the incidents took place like Balachanda, Sakmal and Abima," the DC said.

"There are several inputs which suggest that the incitement was planned by the Assam side and some miscreants even crossed the interstate border to foment trouble. It was also learnt through reliable sources that vested interests and political groups were also behind the instigation," the DC said, adding that assistance has been solicited from the BSF and the CRPF.

Efforts were also made to ensure supply of vegetables and essentials by providing security cover to trucks and vehicles bringing essential goods to Garo Hills. Yesterday, a truck laden with vegetables was burnt in Mankachar area of Assam and, over the past couple of days, supply of vegetables and other essential commodities was prohibited by "motivated pressure groups" and traders of Dhubri district of Assam in Hat-Singimari and Mankachar.

(timesofindia.indiatimes.com, 10.05.2012)

(Contd. from Page 7)

## Khasi Roots and the Adaptation...

in her note has observed, "Almost a century has passed yet its content is neither irrelevant nor archaic. The uniqueness of this work lies in its agelessness and universality, for its foundation is truth – the essence of all religions."

The inherent and growing of the Seng Khasi organisation today is its contribution to the Khasi language and literature, in which many present authors today irrespective of religious faith have written books on the various angles and views of the Khasi faith specially in its relation to the cultural heritage of the people. An awareness has therefore been created for people to respect and uphold their traditions while adapting to the winds of change of the present including pursuing higher education and participation in wider economic and welfare activities.

The Seng Khasi which has now attained the status as the custodian

of the spiritual and cultural heritage of the entire Hynniewtrep people is an inspiring force in the emergence of like minded organisations like the Sein Raij, Seng Khihlang, Sengbha Hynniewskum Hynniewtrep, the association of performers of divine rituals.

The Seng Khasi adage '*leit ialade - Burom ia Kiwei*' (Love yourself and respect others) has brought about closer understanding of the people of the religious philosophy and cultural heritage so as the ancient wisdom and the modern knowledge confluence, towards a better future is understood.

The Seng Khasi has been able to revolutionalise many festivals which were earlier confined to villages. The Shad Suk Mynsiem, the dance to the joyous heart and soul, was performed at the end of the religious ceremonies of villages and clans called Shad Phur. The Seng Khasi had however over the

last 101 years during 1910 -11 raised Shad Phur into Shad Suk Mynsiem in a common platform as a spring festival, evident of its growing attraction for and participation of people today.

The Khasi renaissance however also faces certain challenges that the indigenous religion and faith also need a deeper introspection and understanding of its philosophy and that the performance of rites and rituals are practiced in their right perspective of spirituality and that these can not be divorced from culture which is an integral part of the religious aspect.

As Mahatma Gandhi had stressed that windows should be open for the wind to bring in diverse belief and culture, yet these winds of change can not be allowed to blow off one's feet.

There is hope therefore that the children and youth of today are imbibed with the ancient wisdom and virtues with simplicity, strength and sublimity.



# Forged Indian Passports for Bangladeshis to Emigrate to Foreign Shores

- Rituraj Borthakur

Guwahati (May 14): Interrogation of the Bangladeshi infiltrator, who was recently arrested with a photo copy of a forged Indian passport, revealed that 'Indian passports' are being used to enter Saudi Arabia as the West Asian kingdom has put curbs on visas to Bangladeshi workers.

Rashel Khan, currently under 14-day custody at Pynursla police station of Meghalaya's East Khasi Hills district, told his interrogators during preliminary questioning that he was informed by his associates in Bangladesh that they could "avail a passport through some people in Assam". "Khan, who was scheduled to travel to Saudi Arabia on May 25, came in contact with a few persons based in Nagaon. The deal was fixed for 8 lakh Taka. It was not clear if the amount has been paid," an official source said.

The racket in Nagaon sent an email communication from a cafe – with a scanned copy of a forged passport bearing the infiltrator's photo but in the name of a resident of Nagaon — after the passport was issued by the regional office in Guwahati on April 9. Rashel was entering India to collect the "original passport" when he was caught by BSF personnel on the borders.

Meghalaya Police sources said Rashel, son of an icecream vendor, has named one Babul of Jaflong in Sylhet who arranges such documents for Bangladeshi immigrants. "Babul, according to Rashel, has catered to several Bangladeshi nationals through his contacts in Assam," the sources said. Sources in Nagaon police said they are tracking a few more people who are suspected to be involved in the racket. BSF sources said there could be more such people in Bangladesh who might have procured 'passports' from agents in India in the past.

Investigating agencies have communicated the details of the case to the Assam Police's Guwahati

headquarters, which is expected to conduct a detailed inquiry into the matter. The BSF had earlier identified a person in S Arabia, by the name Masum, who is also suspected to be behind the racket. His name was coughed up by Rashel. Meghalaya's East Khasi Hills deputy commissioner Sanjay Goyal told Seven Sisters Post that he has directed the police in his



district "to take all aspects into consideration while probing the case".

Police is investigating whether officials in the passport office in Guwahati had any links with the racket or if it was being run by outside elements. As part of their policy to create jobs for locals, a number of Asian countries like Kuwait and Malaysia have stopped hiring workers from

Bangladesh. Since early 2008, Saudi Arabia, which hosts a round 20 lakh Bangladeshis, significantly reduced the number of workers it hires from that country.

However, according to local recruiters, irregularities in the recruitment process led to the curbs. "Besides that, involvement of some Bangladeshi expatriates in criminal activities has created a negative impression," Bangladesh minister for expatriates' welfare and overseas

employment Khandker Mosharraf Hossain had admitted recently.

At least 10 Bangladeshis have been executed in the past seven months for various crimes in Saudi Arabia.

Annual recruitment of Bangladeshis in Saudi Arabia has come down nearly to 15,000 since 2009 from over a lakh in the previous years. The kingdom is also not renewing residency permits of the Bangladeshis living there. About 25,375 Bangladeshis were deported from different countries during the first six months of 2011, official estimates in Bangladesh reveal.

Of the total Bangladeshi expatriates, 10,260 were deported from Saudi Arabia for living and working with "irregular status". Saudi business houses have been hiring workers from outside as it is very expensive to recruit locals whose minimum wage is 3000 Saudi Riyals, while there is no minimum wage for foreign workers. A similar predicament is being faced by Bangladeshi expatriates in a few other nations of East and South Asia also. Saudi Arabia had even stopped issuing visas to Bangladeshi workers for a few months in 2008, after malpractices were detected in the recruitment process. (Seven Sisters Post 15.05.2012)

(Contd. from Page 4)

## Crime Against Women...

violation by armed forces, Balakrishnan pointed out that though it has a limitation that it cannot take up complaints against them but it can refer the cases to the Union home ministry and defence ministry and these must be inquired into.

"In the case of death by armed and police forces, custodial death, firing and encounters, a report has to be submitted to the NHRC within 48 hours and NHRC has the right to insist for a postmortem report, inquest and magisterial inquiry reports," he said.

(The Sentinel 30.05.2012)



## Reang Refugees' Return to Mizoram Stalled Again

Agartala/Aizawl, May 16: The repatriation of 36,000 Reang refugees from Tripura to Mizoram is hanging in the balance again as most of the tribals are unwilling to return to their villages without a written agreement for their safety, security and livelihood, officials said Wednesday.

'The Tripura government has communicated the refugees' reluctance to return to Mizoram to the union home ministry. We have also urged the home ministry to take immediate suitable steps to repatriate the tribal refugees to Mizoram,' Tripura Revenue Secretary Swapan Saha told IANS in Agartala.

'A total of 669 tribal families, comprising about 3,655 men, women and children, are scheduled to be sent back in five phases between April 26 and May 15. But only 41 refugees of seven families went to Mizoram during this period,' Saha said.

He said: 'On the request of Mizoram, the Tripura government has provided all logistical supports, including security and vehicles, to carry the refugees to their villages in western Mizoram's Mamit district. But most refugees were reluctant to go to their homes before getting written guarantees from Mizoram.'

'Tripura and Mizoram government officials have tried their best to persuade the refugees to go to their homes in Mizoram. The persuasion continued till late Tuesday, but the refugees were adamant not to go home unless their 18-point charters of demands were fulfilled by Mizoram and the central government,' the official said.

The 18-point demands charter of the refugees includes a written agreement between the Mizoram, Tripura and the central governments and refugee

leaders, ensuring livelihood to the Reang tribals in Mizoram, and constitution of a monitoring committee to supervise the settlement of home-bound refugees, sheltered in Tripura for the past 15 years.

Since October 1997, over 41,000 Reang tribal refugees, locally called Bru, have taken shelter in six camps in north Tripura's Kanchanpur sub-division, adjacent to western Mizoram.

They fled their villages in Mizoram after ethnic clashes with the majority Mizos over the killing of a Mizo forest official.

The stalled repatriation process got a boost after union Home Minister P. Chidambaram's visit to refugee camps in Tripura and Mizoram recently and a series of meetings with Tripura Chief Minister Manik Sarkar and Mizoram Chief Minister Lal Thanhawla. (<http://en-maktoob.news.yahoo.com>)

(Contd. from Page 5)

## Countering the Ramifying...

to exploit all this?

"Ensuring the rights of local communities" calls for a government that is sensitive to local needs and capable of responding to local aspirations. Different subnationalist spaces have different characters, but the common denominator is that they want to grow in their own ways, keeping their identities, customs, traditions and ways of life intact while availing of modern opportunities and growing to fit into the world outside. You impose something from outside on them forcibly and then see the result: rebellion, as proven time and again. Decentralization of power, especially by way of strengthening the Panchayati Raj system, can be immensely instrumental in ensuring the rights of local communities. Is it happening in this region? There is no sign. Local resentments keep brewing and spilling. The Maoists surely are going to exploit all this?

"Improvement in governance" causes laughter. Improvement in what kind of governance? Given the rampancy of corruption and lack of pro-people governance, any "improvement"

will be nothing but an addition to the existing evil! The very thought is haunting. Let the stated nature, quality and direction be achieved in governance and administration — this will be the desired improvement. Unless this happens, militancy will keep thriving, mainly because of the growing resentment among the masses, the youth in particular who will use militancy as a career in the industry of loot, murder and mayhem.

"Public perception management" is still more ludicrous. What is the need for a pro-people government, really committed to development, to manage the perception of the public about it? Which means it is only a government that is anti-people, that knows it is anti-people, and that does not want to jettison its anti-people-ness (because being pro-people will jeopardize the many vested interests in the corridors of power), that will zealously commit itself to public perception management. If the government has the stated nature, quality and direction, the public will naturally perceive it to be so. What is the need for any extra effort?

Given (1) the genesis of militancy in Assam as well as in the rest of the Northeast, (2) the mutation of militancy from insurgency to sheer criminality, (3) the evolution of the likes of Pares Baruah (ULFA commander-in-chief) to wonderful illegal arms dealers, (4) the camaraderie shared by Maoists with outfits like Manipur's PLA (the two had struck a deal about three years ago), (5) the open moral support extended by Pares Baruah to Maoists to fight a "common enemy", (6) the vast and swelling crowd of unemployed youth in the region, (7) local resentment of all hues against the system, and (8) the attempt by Maoists to ramify in this region, for whatever reason (be it to set up permanent bases or to find suitable arms routes), it is incumbent on the Tarun Gogoi government, as also others in the rest of the Northeast, to prioritize the making of a governance and administration that has the nature, quality and direction as discussed here. It is possible. This is the best way to counter the spread of Maoism — and other forms of armed rebellion too. Any doubt? (*The Sentinel* 18-5-12)



## 25 Years Late(r) But on Time

### Prime Minister Manmohan Singh embarks on three-day visit to Myanmar to give shape to India's ambitious 'Look East Policy'

NEW DELHI, May 27 : Describing Myanmar as a "neighbour and close friend", Prime Minister Manmohan Singh on Sunday embarked on a three-day visit to the strategic country which holds the key to giving shape to India's ambitious 'Look East Policy'. Pointing out that India attaches the highest importance to its relations with Myanmar, Singh said in a statement shortly before his departure for Naypyidaw, Myanmar's new capital, that "recent years have witnessed significant strengthening and expansion of our bilateral relations" and his visit "will provide an opportunity to review the progress in implementation of decisions" taken during the "highly successful visit" of Myanmar president Thein Sein to India in October last year.

"We will also consider new initiatives and define a roadmap for the further development of our cooperation in the years ahead," said Singh, the first Indian prime minister to visit Myanmar in a quarter of a century since Rajiv Gandhi's trip to that country in December, 1987. The Prime Minister, who will hold talks with Sein on Monday at Nay Pyi Taw, said that during his stay in Myanmar, he hopes to focus on "stronger trade and investment links, development of border areas, improving connectivity between our two countries and building capacity and human resources".

"We also hope to sign a number of agreements and MoUs to further strengthen our bilateral cooperation in these areas, besides promoting people-to-people contacts," Singh said.

Singh will also meet leader of the opposition and Nobel Laureate Aung San Suu Kyi in Yangon on Tuesday. The prime minister also welcomed Myanmar's "transition to democratic governance and the steps taken by the government of Myanmar towards a more broad-based and inclusive reconciliation process and offered to share democratic experiences" with that country.

Since taking office more than a year ago, president Thein Sein has surprised many critics by releasing Suu Kyi from 15 years of house arrest and allowing her National League for Democracy (NLD) to contest and win parliamentary elections in April this year, freeing other political prisoners, opening talks with ethnic rebels and easing media censorship and restoring labour unions right to strike.

Singh said he was looking forward to address a cross-section of Myanmar society and interact with the Indian and Indian-origin community in Yangon on the final day of his visit.

The Prime Minister also said the "shared history and culture" of India and Myanmar "provides a strong basis for the enhancement of contacts between the people of our two countries" and India remains "committed to a close, cooperative and mutually beneficial partnership with the government and people of Myanmar".

India expects that the visit of the prime minister, who is accompanied by his wife Gursharan Kaur and external affairs minister SM Krishna, will take bilateral relations to a "new level" given the new political environment in Myanmar which has seen remarkable political reforms that have seen that country emerging from decades of diplomatic isolation.

As Myanmar transitions towards democracy after more than five decades of often repressive military rule, its resource-rich but impoverished economy is also opening up holding out immense potential in virtually all areas.

The prime minister's engagements include a public address on "India and Myanmar: A Partnership for progress and Regional Development" where the leading think-tanks of Myanmar and the business captains of the two countries will be present.

#### STRATEGIC BUILD-UP

##### End of hiatus

- Dr Manmohan Singh's visit is the first by an Indian prime minister since 1987 when Rajiv Gandhi visited Myanmar.

- With this, Singh will join a unique group comprising Jawaharlal Nehru, Lal Bahadur Shastri, Indira Gandhi and

Rajiv Gandhi. Nehru and Indira Gandhi visited Myanmar more than once. Nehru received then visiting prime minister U Nu many times. Even Ne Win, the military dictator, whose politics differed radically from that of U Nu, the democrat, shared the latter's passion to be in India frequently.

- Shastri and Rajiv Gandhi each visited Myanmar once in 1965 and 1987 respectively. The last visit took place on a high note of optimism, but it was a failure due to Ne Win's negativism.

- After Rajiv Gandhi's visit, Myanmar witnessed a series of historic changes, including the mass uprising in 1988, the overthrow of Ne Win's regime, the brutal crackdown by the military, and the 1990 polls which gave victory to the National League for Democracy, but not power. This was followed by two decades of military rule.

- The period, which began with flawed general elections in November 2010 under a new constitution and may last until the next elections in 2015, represents an era of complex transition.

#### Singh & Sein

Dr Singh met Myanmar President Thein Sein on a number of occasions and received him in Delhi last year.

#### New era

Leaders of only a few Asian countries have visited Myanmar in the new era. Interestingly, China is not among them.

#### Suu Kyi meet

Meeting with Aung San Suu Kyi is one of the most closely-watched items during this visit of the Indian PM in the wake of a feeling among Suu Kyi's supporters that India should have sacrificed its strategic interests to support their cause.

#### Connectivity

Kaladan multi-modal transit transport project, trilateral highway project and Tamanthi hydroelectric power project are still unrealised dreams for new connectivity between India and Myanmar.

#### Ties

A substantial number of bilateral agreements are likely to be signed, covering defence, economic, energy and cultural cooperation.

(Seven Sisters Post 28.05.2012)



## URGENT LETTER TO THE HON. PRIME MINISTER, INDIA THAT IS BHARAT

Shri Manmohan ji Singh,  
Hon. Prime Minister,  
Govt of India  
New Delhi

Date: May 14, 2012

**Subject:** Infiltrators named 'Rohingya Muslims' from Bangla Desh in Delhi demanding refugee status from the United Nations (UN) through United Nations High Commissioner for Refugees (UNHCR) office in Delhi.

**Reference:** Information from various authentic sources & complaints that we received from the residents of the related areas in New Delhi and attached appendix (total 4) about terror links of Rohingya Muslims.

Dear Sir,  
Jai Shreeram.

With reference to the above, I hereby wish to draw your attention to the following extremely urgent issues related to India's safety & security:

1. Approximately 3000+ Rohingya Muslims infiltrated from Bangla Desh border & reached up to India's capital New Delhi have parked themselves – men, women, children etc. – in various areas in & around New Delhi. Before we get into the basic question that how such a large number of infiltrating groups could even enter India's border & reach nation's capital, I wish to inform you that this large group of Rohingya Muslims has been creating danger & dirt for the residents of New Delhi especially near the UNHCR office in Vasant Vihar, demanding Refugee Status from the UN.

2. After much complaining & our peaceful intervention, these Rohingya Muslims have been now sheltered in the Mosques in the villages near Vasant Vihar area of New Delhi where the UNHCR office is located. They have been sheltered there by the Ex Vice Chancellor of Jamia Milia Islamic University Mr. Nawab Zafar Jung who also happens to be now a sitting member of the Government of India's Monitoring Committee for Minority Education.

3. Holding a Govt post & yet helping the illegal infiltrators not only reach New Delhi all the way from the Bangla Desh – Myanmar border, but also sheltering them in the mosques nearby despite complaints by the local residents, is a completely anti-national activity by a Govt Committee member.

4. For your ready reference: Rohingya Muslims is the community that is born of Burmese (Myanmar) mothers & Bangla Desh Muslim Fathers & the community follows Islam. Staying in Arakan area at the border of Bangla Desh & Myanmar, they are internationally known for the massacres & ethnic cleansing of Buddhists (Chakma Buddhists & others) that Rohingya Muslims did just 10-15 years back.

5. Some of the survived Buddhists are still staying in the worse human conditions in India that is Bharat in Tripura & surrounding areas. Rohingyas are also known for killing thousands of people from Jumma Tribe in their area.

6. Rohingya Muslims, the way they have suddenly popped up in New Delhi with the help of local Muslims in Bharat, also tried to infiltrate Thailand & create terror there. Thailand has therefore banned the entry of Rohingya Muslims. (Reference: Attached Appendix)

7. More so, as the said Rohingya Muslims have a track record of Jehadi Terrorism, not just in their own area that is Arakan at Bangla Desh – Myanmar border, but also in Afghanistan, on Russia Border, Thailand & Saudi Arabia etc. (Please refer to the attached Appendix Number 1: Bin Laden & Rohingya Muslims – Weekly Blitz, Appendix 2: Paper – Suicide Jihadi Terrorism in Bangla Desh- by Shri B. Raman, Additional Secretary (Retd.), Cabinet Secretariat, Govt of India & Director, Institute for Tropical Studies, Chennai & other attached documents)

8. The above documents by the authentic sources clearly prove that the Rohingya Muslims are directly involved in Jehadi Terror activities independently & also through their Terror outfit RSO (Rohingya Solidarity Organization). The above documents mentioned in my point number 7 also prove in no uncertain terms the serious links of Rohingya Muslims with HUJI, Al Qaeda, ISI, LET & other Jehadi operatives in Pakistan, Bangla Desh, Afghanistan & more importantly, in Jammu & Kashmir.

9. American Govt has issued a serious Jehadi Threat alert about the Rohingya Muslim community recently & also declared them terrorists since they fought hand in hand with Talibans in Afghanistan on the border of Russia during Afghanistan – Russia war. (Apart from the above ref documents: See Appendix 3: Bangla Desh- Breeding Ground for Terror – Asia Times printed interview of American Govt & Military officials – CNN) This clearly mentions specific Rohingya Muslims as Jehadi terror group having links with most Jehadi operatives for current & active Jihad.

10. There are over 40+ Lakh (4 Million) Rohingya Muslims in the world. They are spread as follows:

- a) Burma : 20 Lakh (2 M)
- b) Bangla Desh : 6 Lakhs (0.6 M)
- c) Pakistan: 3.5 Lakh (0.35 M)
- d) Saudi Arabia: 4 Lakh (0.4 M)
- e) Thailand: 1 Lakh (0.1 M)



11. Rohingya Muslims' mother country Myanmar, with the new democratic rule there now, has asked them to get out due to their Jehadi activities & mainly because of their war against Myanmar for creating a separate Islamic State – Arakan.

12. After using Rohingya Muslims for spreading Jehadi terror all over the world, in Myanmar & in Bharat, now Bangla Desh has realized that globally Rohingya Muslims are now exposed in Jehadi Terror & creating a separate state dividing Bangla Desh, now their father's country Bangla Desh also is chasing them out.

13. After trying to settle in Thailand etc & being shunned everywhere because of Jehadi Terror links, now the Rohingya Muslims have fixed their eyes on India that is Bharat. Therefore, over 3000+ of them have parked themselves in & around capital New Delhi demanding Refugee Status by the UN.

14. With men, women, children (2 women even delivered kids in Delhi recently!), these Rohingya Muslims are now playing a diplomatic Jehadi war against Bharat by pushing the UN to give them Refugee status. This means that Bharat will never be then able to ask them to leave Bharat irrespective of their Jehadi Terror links or activities. At this moment only 3000+ Rohingya Muslims are seen in Delhi, but the way they entered Bharat all the way from Bangla Desh border, proves that they have strong support from either the Jehadi groups in Bharat or/ and by the Govts. Otherwise without any interruption, such a large group of infiltrators known for Jihad would have never reached New Delhi. And after reaching there, would not have been sheltered, supported & lobbied for by the Govt committee member.

15. The Rohingya Muslims, well taken care of by such groups & a few students unions in Delhi have been doing international Public Relations & lobbying projecting them as 'victims' of Bangla Desh's tyranny & therefore getting Refugee Status to force Govt of India to give them shelter, food, education, jobs & then citizenship to their kids. At this moment, even though only 3000+ are seen in Delhi, they either may be hiding all over India or waiting to hoard immediately in India once they get the Refugee status.

16. As the Rohingya Muslims are responsible for the massacre & ethnic cleansing of the peace loving Buddhists like Chakma Buddhists etc in the Arakan area near India border, any effort of Govt of India to help Rohingya Muslims will permanently spoil India's relations with all Buddhists & Buddhist nations hurting over 100 Crore (1000 Million) Buddhists & more than that Hindus globally & in India!

#### **Our Urgent Demands:**

1. Rohingya Muslims are known & proven Jehadi Terrorists condemned by & currently alerted about by the American & European Govts., Russian Govt. & by the international terrorism research groups & institutions. Sheltering them in India means sheltering Jehadi Terror. We demand that the Govt of India immediately deport them from where they came without any further delay.

2. There should be a blanket ban on the entry of the Rohingya Muslims into India from any border or by any means.

3. Govt of India should write to the United Nations & to UNHCR (United Nations High Commissioner for Refugees) in New York & in New Delhi NOT to give them any status (Refugee, Asylum Seeker or any such) ever.

4. As Rohingya Muslims are directly involved in the HUJI, IM, Pakistan's ISI & other such Jehadi linked terror in Jammu & Kashmir as well as on the borders, those who helped them enter India, travel through various Indian states up till Delhi, gave them shelter & other help should immediately prosecuted for Treason & under all prevailing anti Terror laws.

5. Once it is found out exactly who are the people & institutions have been helping Jehadi Terror Group Rohingya Muslims, in India, such institutions should be banned & people running them should be prosecuted.

6. India that is Bharat already has been facing various Jehadi terror threats. Despite international terror alert about Rohingya Muslims, if Govt of India does not take immediate actions against them, then this would clearly mean a political decision to support Jehadi terror group. This will put Bharat's safety & security in danger.

7. Considering the relations of India with America & Russia, sheltering the Rohingya Muslims despite these countries warning about them will permanently spoil India's diplomatic relations with them. Therefore, Govt of India should take help from America & Russia to prevail on the UN for not giving Refugee status to Rohingya Muslims.

8. This is an urgent matter as the Rohingya Muslims have been bragging that on May 15, 2012 they will get the Refugee status by the UN. Therefore, if the Govt of India is truly serious about the war against terror as it keeps on saying on various forums, then leaving aside the slow Govt processes, every step should be taken to stop the UN from giving Refugee status to the Rohingya Muslims as it will not only harm the majority of Bharat but will lead to the second partition as well as destruction of resources of Bharat with over 40 Lakh (4 Million) Rohingya Muslims putting their additional load on India with their Jehadi terror links!

Dhanyavaad & hoping for a quick & concrete action against Rohingya Muslims.

Sincerely,  
Dr Pravin Togadia  
International Working President  
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## ULFA - China Nexus Unearthed, Alarm for Indian Security Agencies!

**Guwahati, April 03:** Earlier there were mere allegations that United Liberation Front of Asom (ULFA) the fiercest insurgent group of the North east which has strong back up from China. But now ULFA has openly showed its solidarity to China which might be snatching sleeps of Indian security agencies.

Showing its China affection ULFA has made it clear that it stands against the anti-Chinese movements being taken out in the soil of Assam. In an email statement sent to 'Times of Assam' on Saturday ULFA said it is in good diplomatic ties with the People's Republic of China.

It is open truth that Chinese military feeds ULFA and other militant groups of North east to carry out anti India campaign but this is the first time when ULFA's Commander - in - Chief Paresh Baruah faction has publically extended its support to China.

In a statement the outlawed ULFA Commander fighting for an Independent Assam (Asom) maintained that Assam has never had any conflict with China over the centuries. ULFA Commander said in its statement that there is no point to burn the Chinese flag in the soil of Assam.

Baruah has claimed that the Indian Government is secretly setting up Nuclear Missile Bases in North East India, especially in Assam in lieu of its growing conflict with China.

Baruah claimed that the Indian Government has already completed surveys for setting up bases for BRAHMOS cruise missile (Indo-Russian Technology) in Nagaland and Nuclear missile AKASH in Assam respectively.

It should be mentioned here that ULFA has opposed Army's proposal of setting up missile regiments in Northeast. Expressing fear that the Northeast region would be affected in the event of an impending war with China, the ULFA chief has warned that

if China targeted Indian missile bases in Assam, the state would be "completely destroyed".

The organization goes further and appeals Assamese to prevent anti China movements in the state. The organization claimed that there is no logic in supporting the 'illogical', 'anti-china activities.

The statement says Assam should build bridges with china for its own safety and claimed that India is treating Assam ruthlessly. ULFA had earlier appealed to the people to protest against the Indian Air Forces taking over huge areas of lands to set up Air bases in the state.



### ULFA's Close Connections with China

There are many reasons why ULFA has soft corner for China as it always back Chinese interference in Indian territory. China is major source of supply of modern arms and ammunitions to insurgent outfits in the northeastern states.

Defence minister A K Antony has accepted that insurgent outfits operating in the northeastern states have been procuring modern arms through arms smugglers based in Yunnan province of China, Myanmar and Southeast Asian countries.

India has given China evidence on several occasions of its involvement in aiding insurgency movements in Northeast. However, China keeps on denying these facts. The National

Security Agency (NSA) also raised concern over China's involvement in India's neighborhood saying, "The activity and presence of China in neighbouring countries had adverse security implications for India."

It is alleged that China is uniting rebels groups of North east to form United Front against India. According to intelligence inputs, recently ULFA's anti-talks faction led by Paresh Barua, People's Liberation Army of Manipur, Kanglei Yawol Kanna Lup (KYKL), Nationalist Socialist Council of Nagaland (Khaplang faction) (NSCN-K) and United National Liberation Front (UNLF) came together on the advice of China to form a United Front.

### ULFA's tie up with ISI, DFI and LTTE

Apart from China ULFA also has support of Pakistan's Inter Services Intelligence (ISI) and Bangladesh's Defense Forces Intelligence (DFI). Reports indicate that ULFA activists receive training and arms and ammunition in Pakistan and Afghanistan. The top ULFA leadership was also in close touch with certain officers of the Pakistani High Commission in

Bangladesh, who have arranged for their fake passport.

Seized documents and interrogation of some arrested activists revealed that the Defense Forces Intelligence (DFI) of Bangladesh had also trained ULFA cadres in the Sylhet district. A close nexus between ULFA and the Liberation Tigers of Tamil Eelam (LTTE) had also been reported.

The sensational revelation by ULFA has certainly alarming for national security. With international back up rebel groups like ULFA is strengthening its network with AK 47 riffles, ammunition, well trained cadres and other high tech tools. Security agencies needs to evaluate that are they prepared with a master plan to fight with high tech rebel groups like ULFA.

(News Bharati Date: 4/3/2012)



## Issac-Muivah's crucial visit to Thailand hits passport hurdle

- Sujit Chakraborty

New Delhi (May 16): The NSCN (Issac-Muivah faction) has made an issue of the Centre's decision to involve the breakaway Khole-Khitovi faction in the ongoing Naga peace process but the real cause of their skipping the crucial reconciliation meeting at Chiang Mai on May 21 may be different.

Both chairman Issac Chisi Swu and general secretary Thuingaleng Muivah are waiting for renewal of their Indian passports, officials say. "How can they leave India if their passports are not renewed," an official in home ministry said. But he added "it was only a matter of time".

But in a country where important people can get a Tatkal passport even in 24 hours, the question is why it is taking so long for passports to be issued to Muivah and Swu. The two leaders started using Indian passports after Muivah's arrest and detention in Thailand while travelling on a false South Korean passport later in the last decade.

Many cite their acceptance of Indian passport as their travel document as evidence of the NSCN leaders dropping their secessionist agenda. The, the NSCN (IM) Steering Committee and the Council of Kiloners have, in a meeting, accused the NSCN (Khole-Kitovi) faction "attempting to sabotage the 14 years long peace process of the IM faction."

After the Seven Sister's Post broke the story of the Government of India taking initiative to invite the Khole-Kitovi group for peace talks, the NSCN-IM has taken serious exception to this move and issued a statement asking the Khole-Kitovi group to "clarify to the Naga people about this development." The NSCN (IM) statement asserted that "till they get a proper clarification from the Khole-Kitovi group, they will not attend the 21st May crucial Chiang Mai Reconciliation meeting in Thailand which is scheduled to be attended by all the top ranking leaders of different Naga underground factions." But this may well be making a virtue of a necessity.

(Seven Sisters Post 16.05.2012)

## Church Agents Warned Against Religious Conversion in Majuli

JORHAT, May 18: A deep-rooted conspiracy for converting the tribal people of Majuli to the fold of Christianity has been going on. The agents of the churches are up and doing everything within their reach for setting up as many churches as possible, within a very short time. This is done in order to facilitate their process of religious conversion in the river island.

Disclosing this, Umananda Pegu, president of Jengrai chapori gaon Unnayan Samiti, said that the agents of the churches seem to be on an aggressive spree for spreading christianity, taking Jengrai area as their main target. They had also attempted earlier, to set up a church at the place, but owing to the villagers' resistance,

their attempts could not be materialized.

Pegu said that of late, Auni-ati satra of Majuli, other Satra institutions and other organizations have been making efforts to convince the tribal people of Majuli about the futility of being converted to christianity.

For such efforts, the gap between the Sankari institutions and the local tribal people is being narrowed down.

Emboldened by such realization, the people of Jengrai area organized a public meeting recently, in which they took the resolution to warn the church agents not to attempt again at religious conversions and drive a wedge into the age-old tradition of unity and harmony prevalent in the river island.

(The Sentinel 19.05.2012)

## Social Activist of Arunachal Pradesh Felicitated in Mumbai

Sri Nabam Atum, the renowned social activist and former chairman of the Arunachal Pradesh Public Service Commission, who worked selflessly for creating a sense of nationalism among the people of north east India was on Monday felicitated with the ONE Indian Award 2012 by My Home India (MHI), a non government organization working.



The award was given at the hands of Shri Narendra Modi, the chief minister of Gujarat, at a function organized at the Ravindra Natya Mandir in Prabhadevi, Mumbai.

After receiving the award, Nabam Atum promised to continue his work for the cause of north-east India for his remaining life. Atum was instrumental in generating a wave

of nationalism among the people living on the India - China border in Arunachal Pradesh through Seemant Darshan Yatra. Born on March 1948, Atum has been associated with various social works in the north-east India for the last many years.

The award was sponsored by Saraswat Bank.

## The New Islamic State of Mughalstan

Mughalistan (or Mughalstan) will be an independent Muslim homeland in the subcontinent, proposed by the Muslims of India, which will include all of North and Eastern India, to be merging with Pakistan and Bangladesh, through a large corridor of land running across the Indo-Gangetic plain, the heartland of India. This will be a partitioned of Indian for a second time. See these reports for more: <http://factindia.blog.wordpress.com/2009/01/04/moghulistan/>; <http://en.wordpress.com/tag/mughalstan-research-institute/>

It's worth noting here that all these conspiratorial developments to partition India for the second time are the result of our unwise leaders, particularly Gandhi, of the Indian National Congress and their policy of Muslim appeasement. The reader should recall that, in 1940, Indian Union Muslim League (IUML) proposed the creation of Pakistan, a separate homeland for Muslims by dividing India. The proposal also entailed that the creation of Pakistan would follow an exchange of population: all Muslims would move to Pakistan, while non-Muslims would move to the Indian Union. But after Pakistan was created, the exchange of population could not take place due to strong opposition by Gandhi. Many nationalist leaders, including Dr B R Ambedkar, pressed the Indian government to carry out the said population exchange. But Prime Minister Nehru, yielding to Gandhi's will, dropped the idea.

### **The New Islamic state of Mughalstan**

Lord Mountbatten, the then Governor General of India, repeatedly requested Nehru to finish the task of population exchange, but all such requests fell on deaf ears. After the communal riots in Bihar, as a retaliation of the massacre of Hindus

in Calcutta and Noakhali, Jinnah had requested Nehru to hasten the process of population exchange but with no result. Dr Ambedkar strongly criticized the policy of the government and warned that if a single Muslim stays back in India, he will create problem in the future. So, it is needless to say



that all these precarious developments in India, mentioned above, are simply fallout of the nonperformance of the logical step of population exchange.

It should be mentioned here that the elaborate plan for a second partition of India for the creation of Mughalstan is the brainchild of the Mughalstan Research Institute (MRI) of Jahangir Nagar University in Bangladesh, under the patronage of the two intelligence agencies, Pakistan's Inter Services Intelligence (ISI) and Bangladesh's Director General of Forces Intelligence (DGFI).

Above map shows the map of Mughalistan released by the Mughalstan Research Institute of Bangladesh.

The map shows that the land, called Mughalstan, would serve the purpose of a corridor between Pakistan and Bangladesh via India. Furthermore, once the creation Mughalstan is completed, Muslims would have a continuous chain of Muslim-dominated countries (dar-ul-Islams)

from East Africa to Indonesia.

It should also be mentioned here that Osama Bin Laden has thrown his support behind the concept of creating Mughalstan as a part of Greater Pakistan to "liberate" the Muslims of India from the Hindus. The Mumbai underworld gang (led by Karachi-based don Dawood Ibrahim who executed the gruesome 1993 Mumbai bombings), Jamaat-e-Islami, Lashkar-e-Tayyaba, Jaish-e-Mohammad and Hizbul Mujahideen have declared their unified support for creating an undivided Islamic nation in the Indian subcontinent. The Students Islamic Movement of India (SIMI) and Indian Mujahideen are working in tandem with the aforementioned organizations to wage Jihad against the Hindus of India.

It is well known that SIMI is working for the liberation of India in the cause of Islam. It aims to reconquer India for Islam and establish the supremacy of Islam through the reestablishment of the Khilafat (Islamic Caliphate), by waging Jihad against the Indian government, thereby, destroying the present democratic and secular set-up by the imposition of Shariah Law.

The Indian Mujahideen have sent several emails claiming responsibility for several bombings in Lucknow, Varanasi and Faizabad (in Uttar Pradesh), Bangalore, Jaipur, Ahmedabad and New Delhi in 2007 and 2008. The emails refer to notorious Islamic conquerors of India like Mohammed bin Qasim, Mohammad Ghauri and Mahmud Ghaznawi etc. as their role-models, refer to Hindu blood as "blood to be the cheapest of all mankind" and taunt Hindus that their "[Hindu] history is full of subjugation, humiliation, and insult [at the hands of Islamic conquerors]".

Map of Mughalstan recovered from



the HQ of SIMI by the investigating officers

The Indian Mujahideen send emails warning Hindus that "Either accept Islam and save yourselves, or be prepared to face a horrible fate." Some emails read: "O Hindus! O disbelieving faithless Indian kafirs! Haven't you still realized that the falsehood of your 33 crore dirty mud idols and the blasphemy of your deaf, dumb, mute and naked idols of Ram, Krishna and Hanuman are not at all going to save your necks, Insha-Allah, from being slaughtered by our [Muslim] hands?"

**Northern India: Uttar Pradesh and Bihar**

An analysis of change of demographic pattern along the northern belt of Uttar Pradesh and Bihar, bordering Nepal, reveals that the process of creation of the said Mughalstan is silently under

way. In the backward Mewat region of Haryana (and Rajasthan), Muslims form 66% of the population.

In 2005, the Congress (I) state government in Haryana, according to its policy of Muslim appeasement, quietly created a Muslim-majority district called Mewat, by vivisectioning the district of Gurgaon. This move has encouraged the local Islamic groups, considerably. After all, it was in Haryana's Mewat region in 1992, that Muslim mobs in Nuh town had hacked Hindus, destroyed Hindu temples and brazenly slaughtered cows openly on streets after seizing them from Gau Shalas (cow shelters). One may add the incidents of bombing, in 2008, targeting Hindu temples and civilians in Jaipur, Rajasthan, to strike terror among the Hindus in Rajasthan.

Today, the mass conversion of

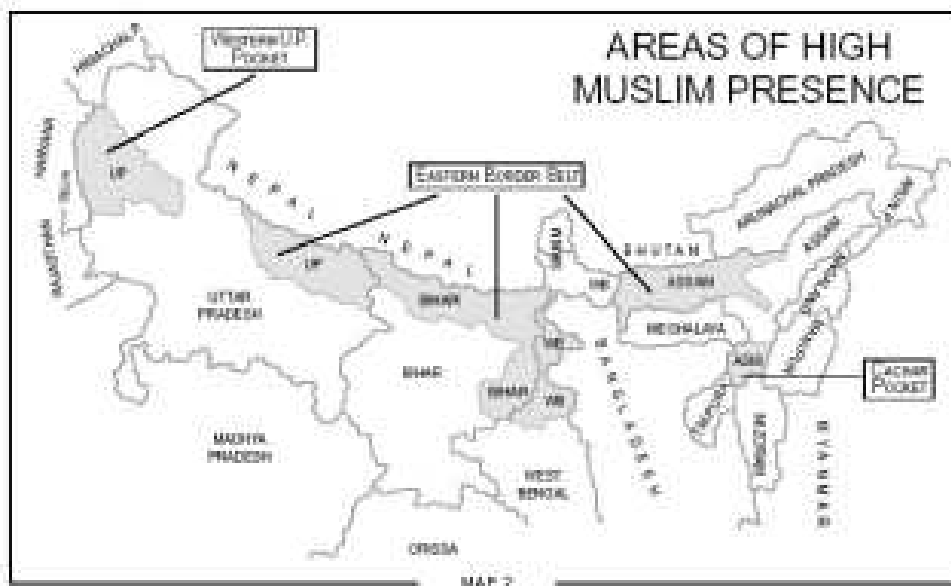
Hindu villagers to Islam, purchasing tens of thousands of Hindu girls for use as sex-slaves, cow-slaughter and social boycott of Hindus is common in Muslim families in Mewat. The average Muslim birthrate of 12-15 children per household in Mewat is increasing even more by cases like the Mohammed Ishaq family where the patriarch has produced 23 kids from his only wife, Bismillah.

According to this report, "Muslim-majority cities like Old Delhi and Malerkotla (in Indian Punjab) provide not only shelter to Jihadi terrorists, but

the Indo-Nepal border of Uttar Pradesh and Bihar, around 1,900 Islamic madrassas have sprung up on both sides of the border in recent times. "There has been an exponential increase of Madrassas on both sides of Indo-Nepal border in the recent past of which around 1100 are in India while the rest are in Nepal," says Tilak Kak, the Director General of Sashastra Seema Bal (SSB).

These large number of Madrassas are disproportionate to the Muslim population in the area. India's Task Force on Border Management, in its

report of October 2000, wrote about the ominous developments along the India-Nepal border: "On the Indo-Nepal border, Madrassas and mosques have sprung up on both sides in the Terai region, accompanied by four-fold increase in the population of the minority community in the region. There



also geographic continuity to Muslim-dominated districts of western Uttar Pradesh (UP), especially Agra, Aligarh, Azamgarh, Meerut, Bijnor as well as Muzaffarnagar, Kanpur, Varanasi, Bareilly, Saharanpur and Moradabad. Muslim attacks on Hindu religious processions, religious riots and bomb blasts occur frequently in UP, as was seen in Mau, Ayodhya, Lucknow and Kanpur. The UP state population of Muslims has risen to 18% today."

The demographic pattern in the Mewat region of Haryana, areas of Uttar Pradesh and Bihar bordering Nepal and areas of West Bengal and Assam, bordering Bangladesh, show that the creation of Mughalstan is silently in progress.

The next door is Bihar where Muslim population is 17% of the total, but religious tensions are simmering. Along

are 343 mosques, 300 Madrassas and 17 mosques-cum- Madrassas within 10 kilometres of the border on the Indian side. On the Nepal side, there are 282 mosques, 181 Madrassas and eight mosques-cum- Madrassas". Reader need not be reminded that madrassas are factories for production antinational jihadis.

The report also says, "These mosques and madrassas receive huge funds from Saudi Arabia, Iran, Kuwait, Pakistan and Bangladesh. Managers of various Madrassas and Ulema maintain close links with the embassy officials of those countries located at Kathmandu. Financial assistance is also channeled through the Islamic Development Bank (Jeddah), Habib Bank of Pakistan and also through some Indian Muslims living in Gulf countries.

(Contd. to Page 18)

## Vinayak Damodar Savarkar

(28 May 1883 - 26 February 1966)

**Veer Savarkar** was an Indian freedom fighter, revolutionary and politician. He was the proponent of liberty as the ultimate ideal. Savarkar was a poet, writer and play righter. He launched a movement for religious reform advocating dismantling the system of caste in Hindu culture, and re-conversion of the converted Hindus back to Hindu religion. Savarkar created the term Hindutva, and emphasized its distinctiveness from Hinduism, which he associated with social and political disunity. Savarkar's Hindutva sought to create an inclusive collective identity. The five elements of Savarkar's philosophy were Utilitarianism, Rationalism and Positivism, Humanism and Universalism, Pragmatism and Realism.

Savarkar's revolutionary activities began when studying in India and England, where he was associated with the India House and founded student societies including 'Abhinav Bharat Society' and the 'Free India Society', as well as publications espousing the cause of complete Indian independence by revolutionary means. Savarkar published 'The Indian War of

Independence' about the Indian rebellion of 1857 that was banned by British authorities. He was arrested in 1910 for his connections with the revolutionary group India House. Following a failed attempt to escape while being



transported from Marseilles, Savarkar was sentenced to two life terms amounting to 50 years' imprisonment and moved to the Cellular Jail in the Andaman and Nicobar Islands.

While in jail, Savarkar wrote the

work describing Hindutva, openly espousing Hindu nationalism. He was released in 1921 under restrictions after signing a plea for clemency in which he renounced revolutionary activities. Travelling widely, Savarkar became a forceful orator and writer, advocating Hindu political and social unity. Serving as the president of the Hindu Mahasabha, Savarkar endorsed the ideal of India as a Hindu Rashtra and opposed the Quit India struggle in 1942, calling it a "Quit India but keep your army" movement. He became a fierce critic of the Indian National Congress and its acceptance of India's partition, and was one of those accused in the assassination of Indian leader Mohandas Karamchand Gandhi. He was acquitted as the charges could not be proven.

The airport at Port Blair, Andaman and Nicobar's capital, has been named Veer Savarkar International Airport. The commemorative blue plaque on India House fixed by the Historic Building and Monuments Commission for England reads "Vinayak Damodar Savarkar 1883-1966 Indian patriot and philosopher lived here".

(Contd. from Page 17)

## The New Islamic State...

Pakistan's Habib Bank, after becoming a partner in Nepal's Himalayan Bank, has expanded its network in the border areas including Biratnagar and Krishna Nagar. It is suspected that foreign currency is converted into Indian currency in Nepal and then brought to India clandestinely.

Madrasas and mosques on the Indo-Nepal border are frequently visited by prominent Muslim leaders, Tablighi Jamaats (proselytizing groups) and pro-Pak Nepali leaders. Officials of Pak Embassy have come to notice visiting Terai area of Nepal to strengthen Islamic institutions and to disburse funds to them. Pro-Pak elements in Nepal also help in demographic subversion of the Terai belt."

The facts and figures presented above, indeed, tell of a gloomy future not only for West Bengal, but also for entire India. Mr. R. K. Ohri, former Inspector General of Police, Arunachal Pradesh, cautioned that an Islamic Caliphate is rising on India's flanks, from Bangladesh to West Asia, and that the shadow of the Mughalistan corridor is now visibly manifesting in various districts along the Indo-Nepal and Indo-Bangladesh border. The demand for a 'Muslim Bangaboomi' has already been raised, warns ex-MP B. L. Sharma (Prem). While traveling in West Bengal to investigate certain atrocities against Hindus a few years ago, his convoy came under attack by Bangladeshis settlers.

When demographer J. K. Bajaj and his colleagues prepared a mathematical model of the demographic challenge facing India, they found it exactly matched the map prepared by Bangladesh's Mughalstan Research Institute. Experts assume that the map has been prepared by the I.S.I., because the 'Mughalstan' spelling indicates a Punjabi mind, because the pure Urdu spelling should be 'Mughalistan' (Mughal-i-stan).

Notably, a severe danger is knocking at the door of West Bengal as it would be the first sacrifice at the altar of Mughalstan.

(<http://intellibriefs.blogspot.in/2011/11/new-islamic-state-of-mughalstan.html>)



# The Socio-Religious Lepchas of Sikkim Himalayas

- S.D. Lepcha & Dr. S. Paljor

The Lepchas are the original inhabitants of Sikkim and call themselves Rongkup or Muntachi Rongkup (Anthropological Survey of India). The word Lepcha is supposed to have been derived from Nepali meaning "Lap" vile and "che" is speaker. According to the Garison(1909) their own alphabet was invented by Bhutia King Chador Namgyal (Risley 1894). But the Lepchas themselves believe that it was invented by their own chieftain much earlier. The Lepchas word for language is "Par-ing" and they call "Rongring" for their own language.

Tracing the history of the arrival of the Lepchas in the S i k k i m Himalayas is rather obscure as no historic records of their arrival exists (Siiger[1956] and the Sikkim Development Report). However, according to Risley (1894), the Lepchas has its origin in two waves of immigrants of Mongoloid race, the last one coming in the middle of the seventeenth century. The arrival of the Lepcha in this sacred hidden Sikkim known as Mon-Dre-Jong also differs from Lepcha elder families to families. But Lepchas themselves believe that they originally descended from ten families mentioned as Rong Katey meaning ten Lepcha clans. Therefore, Mon-Dre-Jong is not a Lepcha version. However, interesting research done by Rock reported that the Lepchas are related to the mountains. It is said that a tribe known as Sangdengmo consisting of seven families originated from a mysterious sacred valley called Mayal and its

mountain was known as Payung-Pang-Sonchouk. This mysterious and sacred mountain was located behind the present Kanchenjunga the world's third highest peak. The Bhutias Lophos of Sikkim and the original Lepchas or Menris believe that the human beings originated from the area called Shangrila/Nay-Mayel Lyang in (Lepcha language) which is located in Kanchenjunga Sanctuary. They also believe that the world will come into



an end one day and the Shangrila land Nay-Mayel Lyang door will be opened once again to save the mankind.

Rock(1953) recorded the twelve different castes among Lepchas. They are (1) Sang deng-mo (2) Lingsom-mo (3) Hu-mo (4) Karthak-mo (5) rests the descendants of Thekong Salung.

The Lepchas at present divide themselves into four main groups according to the region they inhabit Plaisier(2005) are as follows:

1. Renjongmu - the Lepchas from Sikkim.
2. Tamsangmu - Lepchas from Kalimpong, Kurseong and Darjeeling (West Bengal).
3. Ilammu - Lepchas living in

Eastern Nepal.

4. Promu - Lepchas living in Bhutan.

The Lepchas are divided into various clans and families known as "Putsho" and each clan has its own Lahap (cave) 'da' lake and 'Cheu' mountain peak. The Cheu are regularly honoured in curumfat mountain worship ceremonies. The Lepchas are the real nature structure.

The mount Kanchenjunga exercises a great influence on culture, religion and tradition of the Lepcha community as they have inhabited the vast area over millennia. Therefore, Mt. Kanchenjunga is an integral part of the Lepcha community. They worship mountains, lakes and even the flora, fauna, birds and animals that live in this beautiful, bountiful nature surrounding the holy Mount Kanchenjunga. For them the local deities and their pro-

jector reside in these mountains, caves, lakes and forests who resent the encroachment to these areas and try to protect them from unnatural and commercial human interference. The Lepcha consider the Mount Kanchenjunga as abode of "Lha" or God. Respecting this sentiment of the Lepcha community, since the time of Chogyal (king), scaling (climbing at the last pick) of the Mt. Kanchenjunga is banned and the State Government has not lifted the ban till date.

## Origin of Lepcha Religion

The origin of the Lepcha religion is complex as the religious practices are mixed with Tibetan Bon religion and Buddhism. However as per the

interpretation of Risley the original religion of the Lepcha community is very similar with old Central Asian Shamanism. Shamanism is a part and parcel of Lepcha religion. There are two types of Shamans, one is known as Bongthing and the other one as Mun and they play the central religious roles in Lepcha community. The Bongthing is often traditionally a male Shaman and perform religious ceremonies, seasonal festivals and also undertake healing pujas in case of sick people. Similarly "Mun" is kind of Priestesses but can also be male priest. The Mun also perform some function as "Bongthing" but in case of "Mun" it can liberate a dead person's soul through a trance and guides the soul to life after death. The Bongthing can also develop into a Mun and in Sikkim such persons are known as "Padem".

The "Bongthing" and "Mun" differ from other ordinary people as they have special powers called "tsat". This "tsat" leaves them at their death and transmigrates to one of their children or grandchildren. The transmigration becomes clear through some unusual behavioural pattern exhibited on the part of children or grandchildren. Regarding the transmigration in case of "Mun" the unusual behaviour pattern is frequently observed through a trance and introduces himself or herself in Lepcha language.

### Religious Ceremonies

In Lepcha religion there are almost countless number of ceremonies encompassing the various activities i.e. birth, new house construction, agricultural and other activities of people. These ceremonies are performed by the head of the families or by the village head but most of the ceremonies are generally conducted by "Bongthing" or the "Mun". The offering mainly consists of rice, egg, coin, some small fishes and birds, fruits, vegetables, underground roots and flowers. Offering of ginger and chee (fermented millet, rice, maize which is an alcoholic drink) is very important.

### The worship of Kanchenjunga cult

At Tingbong in North Sikkim there is a peculiar open air shrine for the worship of Mount Kanchenjunga. The Lepcha term this shrine as "hla thu" or abode of the God. In the past the Lepcha at Tingbong annually celebrate a great ceremony for "Kong Chen" culminating in the sacrifice of a "yak". The people attending this function pray for divine powers and to satisfy the evil powers in order to prevent them from doing any harm. In every ritual and prayer of the Lepchas the Divine name of Mount Kanchenjunga is mentioned along with other deities of Nay –Mayel Lyang.

### Buddhism in Lepcha community

Recently an outstanding review on the influence of religious conversion on the Lepcha community in North Sikkim was carried out by Bentley (2007) and the findings are discussed below :

In the eighteenth century the Lepcha people became Buddhist and since then there is a long history of co-existence. Buddhism is strongly rooted in the Lepcha culture and tradition and still today, the Bongthings, Muns and Lamas live and practice pujas side by side in one place. The Lepcha villagers consider themselves as Buddhist and participate in Buddhist ritual along with the older rituals and traditions. Thus, Lepcha traditional belief in coexist successfully with Buddhism and are strongly rooted in their culture.

### Spread of Christian Religion

Even though the majority of Lepcha residing in Sikkim are Buddhist yet Christian Religion is slowly spreading in North Sikkim. According to Bentley (2007) the Christian missionaries make trips into the villages of North Sikkim and promise economic benefits and good schooling for the children. The study concluded that the converted Christian Lepcha will break the Lepcha traditional beliefs, and create greater distance to important aspects of Lepcha cultural life than Buddhism.

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- (\*Paper presented at the workshop on Janajati Faith and Culture Protection Forum held at Guwahati, Assam from 22nd to 24th Oct. 2010.)



## शिशु शिक्षा समिति ने शुरू किया मातृभाषा प्रचार अभियान

शिक्षा के क्षेत्र में कार्य कर रहे गैर सरकारी संगठन शिशु शिक्षा समिति ने कहा है कि ईसाई मिशनरियां एक सुनियोजित साजिश के तहत मातृभाषाओं को खत्म करने की योजना पर काम कर रही है। समिति का कहना है कि ईसाई मिशनरियां अंग्रेजी साहित्यों की ओर बच्चों को आकर्षित करने में लगी रहती है और उनका जोर मातृभाषाओं पर नहीं होता।

आज यहाँ गुवाहाटी प्रेस क्लब में संवाददाताओं को संबोधित करते हुए समिति के अध्यक्ष अतुलानंद गोस्वामी तथा उपाध्यक्ष डा. जयानंद पाठक ने कहा कि पूरी दुनिया यह मानती है कि बच्चों को अपनी मातृभाषा में पढ़ाना

बेहद जरूरी है। बावजूद हमारे बच्चे अपनी मातृभाषा छोड़कर अंग्रेजी की ओर आकर्षित हो रहे हैं। लेकिन ऐसे अभिभावकों को यह समझाना चाहिए कि अंग्रेजी साहित्य पढ़ कर कोई महापुरुष शंकरदेव और ज्योति प्रसाद अग्रवाल नहीं बन सकता।

श्री गोस्वामी ने कहा कि अंग्रेजी जानना, पढ़ना अपराध नहीं है लेकिन अपनी मातृभाषा को दरकिनार कर नहीं।

श्री गोस्वामी ने समिति की ओर से आज से लेकर अगले ३१ दिसंबर तक मातृभाषा के लिए प्रचार अभियान चलाने की घोषणा की। उन्होंने बताया कि समिति के सदस्य मातृभाषा का

विभिन्न तरीकों से प्रचार करने के अलावा सरकारी कार्यालयों में असमिया भाषा को लागू करवाने के लिए सरकार पर दबाव बनाने का प्रयास करेगी। साथ ही अंग्रेजी माध्यम के स्कूलों में पढ़ रहे छात्रों को मातृभाषा में लिखना-पढ़ना सीखाने का कार्य किया जाएगा।

श्री गोस्वामी ने बताया कि अपनी मातृभाषाओं को माध्यम बना कर पढ़ने वाले छात्र ज्यादा प्रतिभावन पाए गए हैं और समिति के तहत प्रदेश में चल रहे ४६० स्कूलों में पढ़ रहे छात्र अंग्रेजी माध्यम के स्कूलों में पढ़ने वाले छात्रों से कमजोर नहीं हैं।

(दैनिक पूर्वोदय - १६.५.२०१२)

## सदी के अंत तक खत्म हो जाएंगी साठ फीसदी भारतीय भाषाएं

यदि आप अपने बच्चों को अपनी मातृभाषा नहीं सिखाएंगे और घर में बोलचाल की भाषा मातृभाषा को नहीं बनाएंगे तो इस सदी के अंत तक आपकी भाषा विलुप्त हो जाएगी। अब्राहम ग्रियर्सन को भाषा सर्वेक्षण यानी सौ साल बाद देश में भाषा सर्वेक्षण करने जा रहे 'पीपुल्स लिग्विस्टिक सर्वे आफ इंडिया' के अध्यक्ष डा. गणेश नारायण दास देवी ने कहा है कि इसी तरह से अपनी मातृभाषा से मुंह मोड़ते रहे तो इस सदी के अंत तक देश की ८५० भारतीय भाषाओं में से ६० फीसदी भाषाएं खत्म हो जाएंगी। प्रदेश की फिलहाल चिन्हित ५५ भाषाओं के साथ तमाम भारतीय भाषाओं के लिए यह संक्रमण काल चल रहा है। इसलिए लोगों को चेतने की जरूरत है। ११ वीं पंचवर्षीय योजना के तहत केन्द्र सरकार द्वारा गठित भाषा विकास परिषद के अध्यक्ष रहे डा. देवी ने कहा कि भाषाओं को बचाने के लिए लोगो में जनजागरण के साथ बच्चों की प्रारम्भिक शिक्षा मातृभाषा में देने की प्रयाप्त सुविधा सरकार को बहाल करनी होगी। उन्होंने कहा कि पूरी दुनिया इस बात को मानती है कि बच्चों की प्रारम्भिक शिक्षा मातृभाषा में होनी चाहिए और राज्य सरकार से लेकर केन्द्र सरकार को अविलंब सर्व शिक्षा अभियान की तर्ज पर सर्व भाषा अभियान शुरू करना चाहिए। डा. देवी ने कहा कि मातृभाषा में प्रारम्भिक पढ़ाई करने के बाद बच्चे दुनिया की सभी भाषाएं सीखे कोई आपत्ति नहीं होनी चाहिए और न ही मातृभाषा में पढ़ने के लिए दबाव दिया जाना चाहिए। लेकिन सरकार को यह सुनिश्चित करना चाहिए भाषाई स्कूल हर लोगों को उपलब्ध हो क्योंकि देश में भाषाई स्कूलों की

संख्या कम होती जा रही है। भाषाओं के विलुप्तीकरण के कारणों को गिनाते हुए डा. देवी ने कहा कि भारतीय भाषाओं में रोजी-रोटी की समस्या और फिर शहरीकरण यानी गांवों से पलायन के कारण भाषाएं खत्म होने के कगार पर पहुंच गई हैं। लिपि विहीन भाषा को बोली मानने की बात को गलत ठहराते हुए उन्होंने कहा कि यह तर्क अवैज्ञानिक है। क्योंकि अंग्रेजी के पास अपनी लिपि नहीं है और वह रोमन से काम चला रही है।

श्री देवी ने बताया कि केन्द्र सरकार ने भारतीय भाषाओं के विकास के लिए योजना बनाई थी। कमेटी ने रिपोर्ट तैयार कर सौंप दी थी। लेकिन केन्द्र की सरकार ने यह कहते हुए योजना पर काम करना बंद कर दिया था कि सरकार के पास इस बात की जानकारी नहीं है कि देश में कितनी अधिकृत भाषाएं हैं। जिसे देखते हुए वे एक समुह को लेकर भाषा सर्वेक्षण के कार्य पर निकल पड़े हैं। उन्होंने बताया कि पूरे देश में संबंधित भाषाओं के विद्वानों को चुना गया है जो अपनी भाषा से संबंधित पूरी सूचनाएं इकट्ठा कर रहे हैं। जिससे बाद में केन्द्र की सरकार को सौंपा जाएगा।

श्री देवी ने बताया कि कई राज्यों में काम पूरा हो चुका है और यहां पूर्वोत्तर के अन्य राज्यों के साथ असम में ६० लोगों को चुना गया है जो फिलहाल ज्ञात ५५ भाषाओं पर सर्वे रिपोर्ट तैयार कर रहे हैं और इस रिपोर्ट को नवंबर के अंत तक प्रकाशित कर दिया जाएगा। संवाददाता सम्मेलन के मौके पर डा. ओएन काल तथा असम के प्रभारी प्रो. विभा भराली मौजूद थी। श्रीमती भराली ने बताया कि सर्वे के लिए कई चरणों में

कार्यशाला का आयोजन किया जा चुका है। उनका कहना था कि फिलहाल प्रदेश में बोली जाने वाली ५५ भाषाओं पर कार्य चल रहा है और इस बात का प्रयास किया जा रहा है कि कोई भाषा छूट न जाए।

(दैनिक पूर्वोदय- ४.५.१२)

## अंग्रेजी सुधार रही है संस्कृत

### न्यूजीलैंड में हो रहा अनूठा प्रयोग

न्यूजीलैंड का एक स्कूल संस्कृत का पाठ्यक्रम पढ़ा रहा है। इस स्कूल का दावा है कि इससे बच्चों की पढ़ने की क्षमता का विकास होगा, न्यूजीलैंड के आकलैंड में स्थित फिसीनो स्कूल मूल्यों पर आधारित एक शिक्षा संस्था के रूप में जाना जाता है और इसमें एक वर्ष से लेकर ८ वर्ष तक के छोटे बच्चे पढ़ाई करते हैं। संस्कृत के संबंध में माना जाता है कि इसमें ध्वनि और व्याकरण की अद्भुत प्रणाली होती है, जो छात्रों को भाषा पढ़ने के लिए एक अच्छा आधार प्रदान करती है। बच्चे भी संस्कृत की इन विशेषताओं को पसंद करते हैं। जाने माने हिंदू नेता राजन जेड सार्वभौमिक गुणों को बढ़ावा देने और संस्कृत की पढ़ाई को प्रोत्साहित करने के लिए फिसीनो स्कूल की सलाहना करते हुए कहते हैं कि संस्कृत का लैटिन, ग्रीक, फ्रेंच और जर्मन जैसी शास्त्रीय भाषाओं से निकट संबंध है, प्रधानचार्य पीटर काम्पटन बताते हैं कि इस स्कूल की स्थापना १९९७ में कि गई, पीटर के अनुसार संस्कृत की व्याकरण प्रणाली बिल्कुल सही है जो बच्चों को अंग्रेजी सीखने के लिए एक रोडमैप प्रदान करती है।

(गौरव घोष Jan-Feb 2012)

## दुराचारी पादरी और पीड़ित युवती

पाप से मुक्ति दिलाने का दावा करने वाले ही पाप कर्म में लिप्त

दुनिया को पाप से मुक्ति का मार्ग दिखाने निकले ईसाई मिशनरी पंजाब में भोली-भाली लड़कियों की इज्जत से किस तरह खिलवाड़ कर पाप बढ़ा रहे हैं, इसका ताजा उदाहरण है गांव इज्जतपुरा चर्च का प्रकरण। मोगा स्थित चर्च के पादरी ने अपने पास रहकर सेवा करने वाली एक गरीब लड़की को निरन्तर अपनी वासना का शिकार बनाया, जिससे वह एक बच्ची की मां बन गई। पादरी अब न तो युवती को और न ही अपनी बच्ची को अपनाने को तैयार है। पुलिस ने पादरी के खिलाफ बलात्कार का मामला दर्ज कर लिया है, जांच चल रही है।

गांव इज्जतपुरा के एक व्यक्ति ने थाना धर्मकोट में वर्ष २०११ में शिकायत की थी कि उसकी २२ वर्षीय बेटी चर्च में काम करती थी और ६५ वर्षीय पादरी ने उससे नाजायज संबंध बनाकर उसे गर्भवती बना दिया। पुलिस द्वारा मामला दर्ज करने के बाद पादरी ने आरोपों को निराधार बताते हुए पुलिस महानिरीक्षक से इसकी उच्चस्तरीय जांच कराने की मांग की थी। इसके बाद पुलिस महानिरीक्षक के निर्देश पर पुलिस ने युवती की बच्ची के खून का नमूना लेकर उसका डीएनए टेस्ट कराने के लिए भेज दिया है। बच्ची अब तीन माह की है। युवती के पिता ने अपनी शिकायत में कहा है कि बेटी के गर्भवती होने का पता चलने पर जब उसने उससे

पूछताछ की तो पता चला कि पादरी प्रीतम मसीह ने उससे जबरन शारीरिक संबंध बनाए हैं। युवती के पिता की शिकायत पर पुलिस ने पादरी के खिलाफ आईपीसी की धारा ३७६, ५०६ के तहत मामला दर्ज कर लिया है। थाना धर्मकोट के सहायक उप निरीक्षण सरदार लखविंदर सिंह ने बताया कि पादरी प्रीतम मसीह और तीन महीने की बच्ची के रक्त के नमूने को डीएनए टेस्ट के लिए चंडीगढ़ प्रयोगशाला में भिजवा दिया गया है। रपट आने के बाद मामले की पुष्टि हो सकेगी दूसरी ओर पादरी प्रीतम मसीह ने एक बार फिर अपने ऊपर लगे आरोपों को निराधार बताया है।

(पाञ्चजन्य २९.४.२०१२)

## ..... तो यह चर्च एक कंपनी है ?

- प्रदीप कृष्णन

मद्रास उच्च न्यायालय ने अपने एक ऐतिहासिक निर्णय में कहा है कि 'चर्च आफ साउथ इंडिया' (सीएसआई) एक कंपनी है और उसे अपना वार्षिक लेखा-जोखा कंपनी पंजीयक (रजिस्ट्रार और कम्पनीज) के समक्ष प्रस्तुत करना चाहिए। उल्लेखनीय है कि चर्च आफ साउथ इंडिया ने १९४७-४८ में खुद को 'कम्पनीज एक्ट' के ही एक सदस्य जान एस. दुरई ने यह आरोप लगाते हुए न्यायालय का दरवाजा खटखटाया था कि स्वयंसेवी संस्था बनकर चंदे के नाम पर सीएसआई विदेशी मुद्रा विनियम अधिनियम का उल्लंघन व उस धन का दुरुपयोग कर रही है। इस मामले की सुनवाई करते हुए तथ्यों के आलोक में मद्रास उच्च न्यायालय के माननीय न्यायाधीश न्यायमूर्ति एस. राजेश्वरन ने कहा कि केन्द्रीय वाणिज्य मंत्रालय से अनापत्ति प्रमाण पत्र लेकर ही सीएसआई विदेशी मुद्रा का आदान-प्रदान कर सकती है, तभी वह संदेह से परे व कानून के दायरे में होगा। इस परिप्रेक्ष्य में रजिस्ट्रार आफ कम्पनीज (आर.ओ.सी.) को सीएसआई के खातों की जांच करने का अधिकार है और सीएसआई ट्रस्ट का यह दावा खारिज किया जाता है कि उसके खातों की जांच का अधिकार आरओसी को नहीं है।

इससे पूर्व शिकायत मिलने पर आरओसी ने सीएसआई के लेन-देन की प्राथमिक जांच की

और पाया कि शिकायतकर्ता एस. दुरई की शिकायत सही है। केन्द्रीय मंत्रालय से आदेश प्राप्त करने के बाद अब कम्पनीज एक्ट की धारा २०९ए के अन्तर्गत मामला दर्ज कर सीएसआई द्वारा किए गए आर्थिक लेन-देन की पूरी पड़ताल शुरू की। ३० अगस्त, २०११ को आरओसी ने एक कारण बताओ नोटिस जारी कर सीएसआई ट्रस्ट को बताया कि वह १२ सितम्बर को खातों की जांच करेगा, लिहाजा वे अपने खाते दुरुस्त रखें। पर सीएसआई ट्रस्ट ने कहा कि उन्हें अधिक समय दिया जाए, वे अपने खाते १९ सितम्बर तक तैयार कर सकते हैं। इसी बीच सीएसआई ने मद्रास उच्च न्यायालय में मामला पहुंचाया और आरओसी के नोटिस और उसकी जांच के अधिकार को चुनौती दी। पर न्यायालय को याचिकाकर्ता एस. दुरई ने बताया कि चर्च आफ साउथ इंडिया समय से कर अदायगी नहीं करता है और न ही पंजीयक (रजिस्ट्रार) द्वारा शिकायतों के संदर्भ में मांगी गई जानकारी ही उपलब्ध कराता है, इसलिए इसे अधिक समय न दिया जाए। मामले का निस्तारण करते हुए माननीय न्यायालय ने रजिस्ट्रार आफ कम्पनीज को जांच के आदेश दे दिए हैं। अब 'चर्च कंपनी' की जांच होगी और तब खुलासा होगा कि चर्च ने क्या-क्या आर्थिक अनियमितताएं की हैं।

(पाञ्चजन्य १३.५.२०१२)

## शादी में नाचने-गाने पर मिली

### मौत की सजा

उत्तरी पाकिस्तान के एक दूर के इलाके में एक कबायली जिरगा (बुजुर्गों की परिषद) ने ४ महिलाओं और २ पुरुषों को अपने परिवारों के मान-सम्मान पर धब्बा लगाने का आरोप लगाते हुए मौत की सजा सुनाई है। उनका कसूर सिर्फ यह था कि उन्होंने शादी के मौके पर गाना गाया और डांस किया।

एक्सप्रेस ट्रिब्यून की खबर में कहा गया है कि खैबर पख्तूनवा प्रांत के हाजरा डिविजन के रहने वाले २ पुरुषों और ४ महिलाओं को एक विडियो टेप में शादी में नाचते गाते देखा गया। इसे आदमी-औरत के अलग-अलग रहने की कबायली परंपरा का उल्लंघन माना जाता है। जिन चारों महिलाओं को सजा सुनाई गई है वे शादीशुदा हैं। उन लोगों को उनके ससुराल से बुलाया गया और कोहिस्तान जिले के सीरतई गांव में एक कमरे में बंद कर दिया गया, जहां उन्हें रस्सियों से बांधकर भूखा रखा जा रहा है।

पुरुष जिरगा में खुद को सजा सुनाए जाने से पहले भाग निकले। जिरगा ने ४० युवकों को इन पुरुषों और महिलाओं को मारने का जिम्मा सौंपा है। महिलाओं ने शादी में लोकगीत गाकर लोकधुनों पर ही डांस किया था। स्थानीय पुलिस प्रमुख ने कहा कि वह सजा पर तामील रुकवाने के लिए हर मुमकिन कोशिश करेंगे।

(navbharattimes.indiatimes.com

२८.५.२०१२)



## चर्च में सिस्टरस

केरल के कन्नूर जिले की एक नन की हाल में प्रकाशित आत्मकथा ने नई बहस को जन्म दिया है। स्वस्ति नाम से प्रकाशित इस आत्मकथा में सिस्टर मैरी चांडी ने कैथोलिक चर्च के अंदर के दुराचारों पर प्रकाश डाला है। बंद दरवाजों के अंदर यौनिक कुंठाओं के शिकार पादरियों तथा अन्य अधिकारियों के व्यवहारों की व्याख्या के साथ यौनशुचिता बनाये रखने के नाम पर ननों के लिए गढ़े गए आडंबरों की पोल भी खोली है। ६७ वर्षीय सिस्टर मैरी चांडी १२ साल पहले चर्च छोड़कर बाहर आ गई थीं क्योंकि एक पादरी ने उनके साथ बलात्कार की कोशिश की थी। इस घटना ने नन को पूरी तरह झकझोक दिया। उन्होंने आरोपी को पास पड़ा लकड़ी का स्टूल फेंककर मारा और पादरी की शिकायत चर्च में की तो उल्टे उन्हें ही अयोग्य करार दिया गया। अपनी आत्मकथा में वे उन सभी बातों का खुलासा करती हैं जिनकी अपनी ननशिप के दौरान वे चश्मदीद गवाह रही हैं। कोन्वेंट से बाहर आने के बाद वे एक अनाथालय में रही, जहां १७ अनाथ बच्चे रहते थे, और आज उसी अनाथालय का संचालन कर रही हैं। **कथाएं और भी हैं:** किसी नन के अपनी आत्मकथा लिखने का यह कोई पहला मामला नहीं है। महज तीन साल पहले सिस्टर जस्मे की आत्मकथा आमीन आई थी, जिसमें उन्होंने भी चर्च के दमघोड़ वातावरण और धर्म के आडंबर तले जारी दुराचारों पर प्रकाश डाला था। उस वक्त भी काफी हंगामा हुआ था। महज दो साल पहले केरल के कोल्लम जिले

की एक कैथोलिक नन अनुपा मैरी ने खुदकुशी की थी, तब भी चर्च की संचालन प्रणाली पर ढेर सारे सवाल उठे थे। मालूम हो कि २४ वर्ष उम्र की अनुपा की लाश ठाकासेरी के सेंट मैरी कोन्वेंट में लटकी पायी गई थी। उसने सूइसाइड नोट में साफ लिखा था कि उसे यह कदम इसीलिए उठाना पड़ा क्योंकि एक वरिष्ठ नन द्वारा उसे मानसिक प्रताड़ना का शिकार होना पड़ा था। दूसरी तरफ अनुपा मैरी के पिता ने मीडिया को बताया कि मुक्ति से दो माह पहले इस कोन्वेंट में पहुंची अनुपा को उसी कोन्वेंट की वरिष्ठ नन के हाथों यौन प्रताड़ना झेलनी पड़ी थी और उसने अपनी इस तकलीफ को अपनी मां और बहन के साथ सांझा किया था। **बेदखली का बहाना:** ये मामले यह दर्शाते हैं कि धर्म की आड़ में बहुत कुछ ऐसा चल रहा है जिसे उत्पीड़न की श्रेणी में शुमार किया जा सकता है। उम्मीद की जानी चाहिए कि इन सभी मामलों में आवश्यक तहकीकत हो रही होगी और दोषियों को दंडित करने के बारे में सोचा जा रहा होगा। मालूम हो कि देश में सबसे अधिक नन और पादरी केरल से ही आते हैं। औपचारिक रूप से कुल १,०२,८१० ननों में से ३३,२२६ ही केरल की हैं। ऐसे ही आंकड़े पादरियों के संदर्भ में भी मिलते हैं। चर्च के एक अंतरराष्ट्रीय समूह द्वारा किया गया अध्ययन बताता है कि पादरी तथा नन बनने के प्रशिक्षण के बाद एक चौथाई पुरुष ही इस पेशे में टिकते हैं तथा शेष अपने स्वाभाविक पारिवारिक जीवन में लौटते हैं, जबकि महिलाएं बहुत कम संख्या में वापस लौट पाती हैं। इसकी

वजह यह है कि महिलाओं पर पारिवारिक सामाजिक दबाव अधिक रहता है। अध्ययन ने यह भी रेखांकित किया है कि केरल में पिछले १४ सालों में १५ ननों ने आत्महत्या की है। एक क्रिश्चियन एक्टिविस्ट केके थॉमस ने तीन साल पहले केरल महिला आयोग के सामने याचिका दायर करके यह गुजारिश की थी कि सरकार नन बनने की न्यूनतम आयु निर्धारित करे। उनके मुताबिक जब बच्चियां छोटी होती हैं और निर्णय लेने की अवस्था में नहीं होती, तभी घरवाले उन्हें नन बनने के लिए भेज देते हैं। नन बन चुकी लड़कियों का पारिवारिक संपत्ति में कोई अधिकार नहीं रह जाता है। इस तरह यह उन्हें घर की संपत्ति से बेदखल करने का तरीका बनता है। उनकी याचिका स्वीकार करते हुए आयोग ने सरकार से कहा था कि जो मां-बाप अपनी बेटी को नन बनने के लिए मजबूर करते हैं, उन पर कानूनी कार्रवाई की जानी चाहिए। आयोग ने सरकार से यह भी कहा था कि ननों की संपत्ति से बेदखली रोकी जाए तथा कोई नन वापस लौटना चाहे तो उसके पुनर्वास की व्यवस्था हो, साधारण पारिवारिक जीवन जीने के उसके अधिकार की रक्षा की जाए। आयोग की तत्कालीन अध्यक्षा न्यायाधीश डी. श्रीदेवी ने सरकार को सलाह दी थी कि सरकार एक ऐसा समग्र और व्यापक सर्वेक्षण करवाये जिससे पता चल सके कि कितनी नाबालिग बच्चियों को नन बनने के लिए परिवारवालों द्वारा बाध्य किया गया और कितनी नन ऐसी हैं जो सामाजिक जीवन में लौटना चाहती हैं।

(The Sentinel 25 May 2012)

## अमेरिका में 'काली मां बियर': कंपनी ने मांगी माफी

१५.५.२०१२- अमेरिका में हिंदू देवी काली के नाम पर 'काली मां' बियर बेचे जाने का मसला मंगलवार को राज्यसभा में गुंजा। बीजेपी सदस्यों ने इस पर कड़ा एतराज जाहिर करते हुए मांग की कि सरकार तुरंत अमेरिकी राजदूत को बुलाकर इस मामले में जवाब तलब करे। इस बीच बियर के नाम को लेकर भड़के विवाद को देखते हुए अमेरिकी कंपनी से माफी मांगते हुए इस बियर का नाम बदलने की घोषणा की है।

गौरतलब है कि अमेरिका के ओरेगन स्टेट में बर्नसाइट ब्रूइंग कंपनी की ओर से यह बियर बेची जा रही है। बियर की बोतल पर काली मां की तस्वीर भी लगी होती है। इस मसले को उठाते



हुए बीजेपी नेता रविशंकर प्रसाद ने कहा कि इससे हिंदुओं की धार्मिक भावना को ठेस लगती है। उन्होंने कहा, 'यूपीए सरकार अमेरिका से अच्छे रिश्तों का दावा करती है। क्या वहां उत्पादन से जुड़ी कोई आचार संहिता नहीं है?'

शून्य काल में यह मसला उठाते हुए उन्होंने पूछा कि 'क्या वे किसी भी अन्य धर्म के देवताओं को इस तरह दिखा सकते हैं?' उन्होंने मांग की कि इस सवाल पर सरकार तत्काल अमेरिकी राजदूत को बुलाकर उनसे जवाब तलब करे। संसदीय कार्य मंत्री राजीव शुक्ल ने कहा कि वह इस मामले की सूचना तुरंत विदेश मंत्री एस.एम.कृष्णा तक पहुंचा देंगे।

(Contd. to Page 24)

## ईसाई धर्मान्तरण को रोकने का इस्लामी तरीका

- विनोद कुमार सर्वोदय

घटना इस प्रकार है कि कुछ समय पहले श्रीनगर स्थित चर्च के रेवरेण्ड (चन्द्रमणि खन्ना) यानी सी. एम. खन्ना (नाम पढ़कर चौंकिये मत, ऐसे कई हिन्दू नामधारी फर्जी ईसाई हमारे आपके बीच मौजूद हैं) ने घाटी के सात मुस्लिम युवकों को बहला-फुसलाकर उन्हें इस्लाम छोड़, ईसाई धर्म अपनाने हेतु राजी कर लिया। जब यह मामला खुल गया तो १९ नवम्बर को रेवरेण्ड खन्ना को श्रीनगर स्थित मुख्य मुफ्ती बशीरुद्दीन ने शरीयत कोर्ट में जवाब तलब के लिए बुलवाया। खन्ना साहब से चार घंटे तक पूछताछ की गई। उन सभी सात युवकों की पुलिस ने जमकर पिटाई की, जिन्होंने ईसाई धर्म स्वीकार किया था, फिर उन युवकों से रेवरेण्ड खन्ना के खिलाफ कबूलनामा लिखवा लिया गया कि उसने पैसों का लालच देकर उन्हें ईसाई धर्म के प्रति बरगलाया (यही सच भी था)।

इतना सब हो चुकने के बाद राज्य की धर्मनिरपेक्ष सरकार ने अपना रोल प्ररंभ किया। बशीरुद्दीन के बाद सबसे पहले तो रेवरेण्ड को गिरफ्तार किया गया। चूँकि गुजरात,

तामिलनाडु, मध्यप्रदेश की तरह कश्मीर में धर्मान्तरण विरोधी कानून नहीं है (क्योंकि कभी सोचा ही नहीं था कि मुस्लिम बहुल इलाके में कोई पादरी इतनी हिम्मत करेगा) इसलिए अब उस पर १५३ ए तथा २९५ ए की धाराएँ लगाई गई अर्थात् धार्मिक वैमनस्यता फैलाने, नस्लावाद भड़काने और अशांति फैलाने के कारण चन्द्रमणि खन्ना को आसानी से छुटकारा न मिल सके क्योंकि उसने इस्लाम के अनुसार मुस्लिमों का धर्म परिवर्तन कराकर सिर्फ अपराध नहीं बल्कि पाप किया था। मौलाना बशीरुद्दीन ले कहा कि शरीयत अपना काम करेगी, और सरकार को अपना काम करना होगा। यह एक गंभीर मसला है और इस्लाम में इससे निपटने के कई तरीके हैं।

इन मुस्लिम युवकों के धर्मान्तरण की वीडियो क्लिप यू ट्यूब पर आने के बाद खन्ना और वेटिकन के खिलाफ घृणा संदेशों की मानो बाढ़ सी आ गई, जिसमें वादा किया गया है कि यदि खन्ना को उचित सजा नहीं मिली तो कश्मीर से मिशनरियों के सभी, स्कूल, इमारतें और चर्च इत्यादि जला दिये जाएंगे। मजे की बात यह है

कि धमकी भरे ई मेल कश्मीर के साथ-साथ पाकिस्तान से भी भेजे जा रहे हैं।

इस घटना से इस्लाम के तथाकथित स्वयंभू ठेकेदार भी बेनकाब होते हैं, क्योंकि जहाँ एक तरफ उन गरीब मुस्लिम नौजवानों (जो पैसे के लालच में ईसाई बने) उन पर फिलहाल कोई कार्रवाई नहीं की जा रही, जबकि रेवरेण्ड खन्ना को रगड़ा जा रहा है। इसी प्रकार इस्लाम की अजब-गजब परिभाषाओं के अनुसार जो भी व्यक्ति पवित्र इस्लाम में प्रवेश करता है, उनका स्वागत है इसमें आने वाले और लाने वाले दोनों को इनाम दिया जाता है (जैसा कि लव जिहाद के कई मामलों में कर्नाटक व केरल पुलिस ने पाया कि मुस्लिम लड़कों को हिन्दू लड़की फँसाकर लाने पर दो-दो लाख रुपये तक दिए गए हैं।) वहीं दूसरी ओर पाखण्ड की इन्तेहा यह है कि बशीरुद्दीन साहब फरमाते हैं कि इस्लाम छोड़कर जाना गुनाह-ए अजीम (महापाप) है। यानी इस्लाम में आने वाले को इनाम और इस्लाम छोड़कर जाने वाले को कठोर दण्ड, यह है शांति का मजहब।

(गौरव घोष, जनवरी-फरवरी 2012)

## अमेरिकी सैनिकों को पढ़ा रहे थे, 'इस्लाम हमारा दुश्मन है'

११.५.२०१२ - अमेरिका में सैनिकों को इस्लाम से दुश्मनी का पाठ पढ़ाने का मामला सामने आने के बाद से इस पर लीपापोती की कोशिश चल रही है। हालांकि एक छात्र की आपत्ति के बाद यह पाठ एक महीना पहले ही बंद किया जा चुका है, लेकिन दरअसल सैनिकों को पढ़ाया जा रहा यह विवादित पाठ था क्या और यह कितना खतरनाक था, इसका पता अब चला है जब सैनिकों का यह कोर्स सार्वजनिक किया गया।

अमेरिकी सैन्य अधिकारियों के लिए तैयार किए गए इस कोर्स में यह पढ़ाया जा रहा था कि अमेरिका मुस्लिमों के खिलाफ जंग लड़ रहा है। कोर्स में इस्लाम को 'दुश्मन' करार दिया गया था। इतना ही नहीं, कोर्स के मुताबिक जैसे दूसरे विश्वयुद्ध में हिरोशिमा को नष्ट किया गया, वैसे ही आखिरकार अमेरिका को मक्का और मदीना जैसे पवित्र इस्लामिक शहरों का वजूद भी मिटाना पड़ सकता है। गौरतलब है कि दूसरे विश्व युद्ध में हिरोशिमा और नागासकी पर अमेरिका ने परमाणु बम गिराकर इन्हें तबाह कर दिया था।

पाकिस्तान अखबार डॉन में छपी खबर में कहा गया है कि यह कोर्स अमेरिकी अधिकारियों द्वारा

बार-बार जाहिर किए गए उस रुख के एकदम उलट है, जिसमें बीते एक दशक से वे कहते रहे हैं कि अमेरिका की लड़ाई उन आतंकवादियों के खिलाफ है जो इस्लाम के संदेशों के खिलाफ काम कर रहे हैं और यह लड़ाई इस्लाम के खिलाफ नहीं है।

रक्षा विभाग ने ज्वॉइंट स्टाफ कॉलेज में पढ़ाए जा रहे इस भड़काऊ कोर्स पर पिछले महीने रोक लगा दी। अमेरिका के ज्वॉइंट चीफ्स ऑफ स्टाफ के अध्यक्ष जनरल मार्टिन डेप्से ने कोर्स को आपत्तिजनक, गैरजिम्मेदाराना और धार्मिक आजादी के अमेरिकी मूल्यों के खिलाफ करार दिया है। गौरतलब है कि अमेरिकी सेना ही नहीं बल्कि जांच एजेंसी एफबीआई ने भी अपने एजेंटों की वह ट्रेनिंग रोक दी है, जिसे इस्लाम के खिलाफ बताया गया था।

अमेरिकी सेना के अफसर लेफ्टिनेंट कर्नल मैथ्यू डुले ने बतौर इंस्ट्रक्टर अमेरिकी सैन्य अफसरों को यह विवादित कोर्स पढ़ाया था। डुले ने जो विवादित प्रेजेंटेशन दिया था, उसकी कॉपी Wired.com के डैजर रूम ब्लॉग ने इंटरनेट पर डाल दिया है। पेंटागन के प्रवक्ता ने इंटरनेट पर उपलब्ध कोर्स की पुष्टि की है। डुले वर्जीनिया के नॉरफॉक में मौजूद ज्वॉइंट स्टाफ कॉलेज में

पढ़ा चुके हैं। डुले विवाद के सामने आने के बावजूद कॉलेज से जुड़े हुए हैं, लेकिन वह पढ़ा नहीं रहे हैं। इस बात की जांच की जा रही है कि कैसे एक इंस्ट्रक्टर ने एक विवादित कोर्स शुरू कर दिया।

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(Contd. from Page 23)

### अमेरिका में 'काली मां ...

अमेरिकी कंपनी ने माफी मांगी, नाम बदलने का ऐलान

इस बीच अमेरिकी कंपनी बर्नसाइट ने कहा है कि भारतीय मसालों से युक्त इस बियर का नाम काली मां बियर रखने का मकसद किसी समुदाय की भावनाओं को ठेस पहुंचाना नहीं था। कंपनी की ओर से सोशल नेटवर्किंग साइट फेसबुक पर कहा गया है कि अगर अनजाने में हिंदुओं की धार्मिक भावना को किसी तरह की ठेस पहुंची हो तो कंपनी माफी मांगती है। कंपनी ने यह भी कहा है कि बियर अब इस नाम से मार्केट में नहीं जाएगी। कंपनी ने इस बियर का नाम बदलने की प्रक्रिया शुरू कर दी है।

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## Devil Worship: Bibles Burnt in Mizoram

Zodin Sanga, Aizawl (May 8): Suspected Satan worshippers attacked a Presbyterian church at Kolasib in northern Mizoram in the wee hours of Tuesday, even as Satanism has emerged as disturbing trend among the youths in the Christiandominated state.

"A church member Englawma, who lives nearby the church, saw a smoke coming out from inside the church around 4 am. When he went closer and looked through the window glass, he found a heap of burnt Bibles on the dance floor," Kolasib police said.

A good number of Bibles were stacked on top of a large sign of Anarchy scrawled across the floor and torched. It was believed that the burnt Bibles were not from the vandalized church alone as there were reports of missing Bibles from other churches, the police sources said. Other books like commentaries and Oxford Bible dictionaries were not touched.

The vandalism came close on the heels of an attack on a United Pentecostal Church in Kolasib in broad daylight on May 2 where Bibles and hymn books were burnt similarly.

It may be recalled that burnt copies of Bibles and a disposable cup filled with blood was found in a remote cemetery at Kawnpui in Kolasib district on December 24 last year. Another incident of Satanism occurred inside the church of United Pentecostal Church (North East India) at Hunthar locality in Aizawl on the night of January 19. The shocking incident burnt pages of Bibles scattered across the floor where an Anarchy sign was written and sacramental cup filled with blood was discovered by church members who went to the church to offer prayer.

The rising popularity of Satan worship has become a cause of grave concern among the church leaders, parents and social workers in the Christian-dominated state of Mizoram.

During the past few years, incidents of burnt Bibles, defiled churches and sacrificial ceremony in remote cemeteries have been on the rise as an increasing number of teenagers have embraced cults and engaged in devil worship in an attempt to receive supernatural powers and perform miracles.



"Though it might sound paradoxical, the truth is there are Satan worshippers in Mizoram where about 90 per cent of the total population is Christians," Lalammawia Ngente, a church elder and college lecturer, told the Seven Sisters Post on Tuesday.

Ngente, who has done a research on Satanism in Mizoram and has written a book on occult, said he

had interacted with a number of youths who confessed that they worshipped Satan. "Unlike some western countries where there are churches of Satan, most devil worshippers in Mizoram perform these sinister activities individually or sometimes in a group of four or five," he said. "Most of those I have interviewed told me that they worshipped Satan to attain supernatural powers and perform miracles. They said Satan gave them whatever they asked. Most of them offered their own blood by cutting their wrist. Sometimes they also offered chicken's blood," Ngente said.

According to his research, Satan worshippers included students staying in hostels who asked the Devil for success in exams. According to Rev L H Rawsea, a faculty member of the Aizawl Theological College which had investigated Satanism in Mizoram a few years back, the cultic practice began as early as 2000 by youths who were influenced by television shows and films about paranormal activities and occult.

"We estimated there could be about 300 such youths in Mizoram who are doing these things," Rev Rawsea said. According to P C Biaksiana, a Christian scholar, the influence of western pop culture is one of the main factors driving the youths into devil worship.

"Some pop singers in western countries offered themselves to Satan to get fame and money. Those celebrities have influenced our youths," he said. Biaksiana, however, observed that Satanism could not be as progressive in Mizoram as it has been in some western countries due to the influence of Christianity which is still strong in the state.

(Seven Sisters Post)