



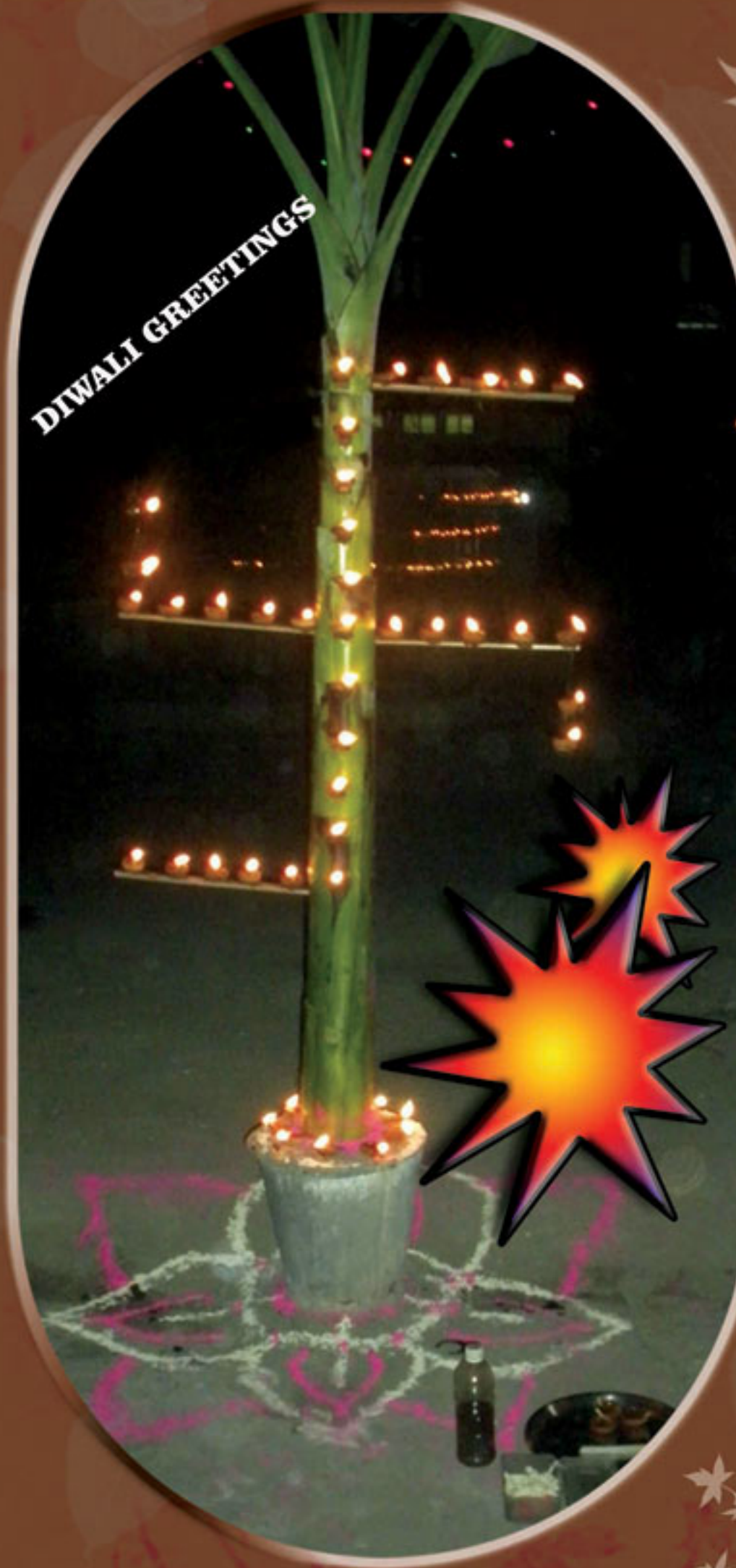
# Heritage Explorer

LET KNOWLEDGE COME FROM ALL THE SIDES  
VOL. XI, NO. 11 NOVEMBER 2012

*A Monthly News Bulletin*



## Glimpses from Mera Hou Chongba Festival at Manipur



MEHA HOU CHONGBA FESTIVAL



The war memorial in Tezpur wears a deserted look on the 50th anniversary of the 1962 Chinese aggression.



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## Culture and Religion

- Dr Jyotsna Bhattacharjee

The dictionary meaning of culture is that it is an intellectual and artistic achievement or expression. Actually it is a way of life of a group of people residing in a particular place and at a certain time. Culture is reflected in the customs and practices, which regulate the individual and collective lives. There are various aspects of culture—notably aesthetic, moral, social and spiritual. All the cultural practices are guided by a belief, which represents a particular way of looking at the world and provides meaning and significance to peoples' activities and relations. Some people aim at wealth and power, and some aim at truth and virtue. All social customs are actively derived from the people's particular view of the world. These aims of the people are regulated by a particular culture and it offers means to the people to pursue the goal. Beliefs belong to the realm of thought and it forms the foundation of a culture.

Religion is closely connected with the meaning and significance of human existence and therefore it is connected with culture. It has been said that "Religion shapes a culture's system of beliefs and practice, and culture influences how a religion is interpreted. Diverse sects have diverse culture. Human civilization has not yet developed a culture which is wholly secular".

It has been said that Indian culture originated in the indigenous civilization of the Indus valley, which was multi-lingual and multi-ethnic. Some of the elements of this period through its synthesis with Vedic culture continue till today. Radhakrishnan observed, "The cults of Shiva and Shakti may have come down from the Indus people. Worship of trees, animals and rivers, and other cults associated

with the fertility ritual, may have had the same origin". At that phase there was a temporary setback to the Vedic religion for a time. But it soon reinstated itself through the doctrines of Vedanta which stated that pure consciousness and bliss are all-pervading and one ultimate reality. The Upanishads, by asserting the oneness of this ultimate reality with nature and man, discussed the existential problems of human beings. Upanisadic thought can be termed as the basis of Indian culture.

Possibly the concept of 'Varna' was introduced to regulate division of labour. But later on it degraded to a rigid social system of caste, which has caused havoc in Indian society. Every aspect of one's life had to be determined by the Varna customs. But Buddhism and Jainism were against these customs. They questioned the Vedic authority and put forward a different concept of ethics, independent of the Varna system.

Emperor Ashoka was greatly influenced by the teachings of Gautama Buddha and in his Rock Edict XII; the Mauryan Emperor exhorts the members of all sects to be tolerant towards their beliefs and practices.

The great Indian epics, particularly the Ramayana and the Mahabharata provided the continuity of this kind of socio-ethical tradition of Indian culture. These epics have clearly stated one's responsibility to all living beings. The Dharma shastras of Hindu religion also stressed the need for harmonious integration of one's rights with his responsibilities to others. It is an ethical doctrine that rights and duties go together. One cannot insist on his rights, if he does not realize that he has also obligations to others. This ethical theory was stated by the Hindu dharma shastras long back.

According to Dr P R Kame, the word 'dharma' does not mean a religion, but a mode of life or course of conduct. Thus the Rigveda may be regarded as a divine revelation, but the Hindu religion with a large number of religious festivals centred around an equal number of deities, is more significant in the realm of culture than in religion. The "Dharma shastras", by introducing the "common code of conduct", propagated ethical practice, which are binding on all sections of the society. But these practices have nothing to do with religion. They aim at individual perfection by reconciling the conflicting claims of one's personality to achieve harmony in his life in society.

The classical thoughts of ancient India gave birth to the philosophical traditions of Hinduism, Buddhism and Jainism.

Emperor Akbar rejuvenated the tradition of secularism and tolerance, ingrained in the Indian mind since the days of emperor Ashoka. The idea of oneness of nature and man with God has long been propagated by the ancient Indian philosophy.

This kind of idea is contained in the Bhagavad Gita, in which Lord Sri Krishna, in his dialogues with Arjuna, explains, "He, who sees me in everything and everything within me, neither loses the sight of me nor is lost beyond my sight, since he and I are one."

Rabindranath Tagore, who was greatly influenced by the Upanishads, said in one of his verses, "Oh Lord, unveil the covers and let me recognize my real self within thy innate radiance".

It is ridiculous to think that one religion is superior to another. Superficially, in the surface, every religion has some elements, which are conditioned by constraints and prejudices of the time and space of its origin, and influence the

culture of that is, the “oneness of being”. In the context of the diversity of individual preference, the Bhagavad Gita clearly states that each of the apparently different paths of knowledge, love of God and disinterested action leads to the same goal. These paths to reach the goal are almost the same in all the religions of the world.

The Indian reformation movement was initiated by Raja Rammohan Roy and Iswar Chandra Vidyasagar. The European Renaissance did influence Indian reformation to a certain extent. The spirit of Indian Renaissance, rational inquiry, human rights, joy of living, was nothing new to Indian mind. These ideas were already incorporated in the Upanishads.

The Upanishads have forbidden accepting anything that is not amenable to reason. The very first verse of Isha-Upanishad states; “Enjoy yourself by ‘Tyanga’, do not get tempted by others’ wealth” The Taittiriya - Upanishad celebrates the joy of being, as it proclaims: “Everything is derived from joy, is nourished in joy, and finally returns to joy.”

However, the activities of the Christian missionaries helped spread education and medical care. This made a profound impact on the enlightened Indians. They did not fail to take note of the wide gap between the awareness of one’s responsibility to others and its ineffective realisation in social practice. This is obvious in the continuation of such evil social customs as caste distinction and treatment of the so-called untouchability. In the Mahabharata itself we can notice the evil practice in certain cases as guru Dronacharya’s refusal to accept “Low-born” Ekalavya as his disciple. Then Karna was often humiliated by the Pandavas, especially Arjuna, under the misconception that he was the son of a “low-born” charioteer.

Swami Vivekananda pointed this reality, when he said, “No religion on earth preached the dignity of humanity in such a lofty strain as Hinduism, and no religion on earth treads upon the necks of the poor and the low in such a fashion as Hinduism.”

Mahatma Gandhi explored the Upanishadic doctrines of ‘oneness’ and ‘truth’ through ‘Satyagraha’ which asserts the supremacy of truth over brute physical strength. Maintaining a link with the past heritage, the revival of Indian culture in the modern period reaffirmed the concept of ‘oneness’ by extending the claim that all religions point to the same goal. If we observe deeply we get the evidence that a uniform plan links every form in the manifold universe.

The ancient Greek philosopher Socrates was supposed to have said, “Know thyself”. In the Chandogya-Upanishad, the self has been explored in a number of ways. It is the knowledge of the self that holds the secret of how to transcend death. The “Katha-upanishad” observes, “A rare discriminating man, desiring immortality, turns his eyes inwards and sees the self”.

From time immemorial man has been perplexed by diverse events of the world. He faces conflicting conceptions of various duties at every step of his life and he becomes uncertain about the right path he has to undertake. His quest for truth leads him to ask questions - questions concerning the human condition, about one’s relationship with one’s self and with the world one lives in. In his search for the right path, he wanders through various conceptions, until the conflicting conceptions of his personality dissolve into the fullness of the impersonal, transcending the mortal barriers of existence. Then he is transformed into the rare discriminating man of the Katha Upanishad. Such a way of looking at the world and searching human relations

accordingly is the distinctive feature of the cultural tradition of India.

Ancient Greece, which is the source of western philosophy, shared the same awareness of individual perfection as contemplated in classical Indian thoughts of Hinduism, Buddhism and Jainism. But unfortunately the intellectual development of enlightenment shifted its focus from attainment of perfection to individual comfort which led to adverse consequences.

In the name of modernism, the Machiavellian policy of removing ethics and morality from society is complete. A culture of rights devoid of any sense of commitment to society and awareness of responsibilities to others has pervaded all forms of human religion and such has been the end of our so-called development and progress. In this competitive and mechanical world, human image is lost in a maze of shallow senseless entity that lacks the intention to face reality in its entirety. In this intellectual vacuum, the notion of fragmentation and incoherence rules the roost and is presented as the dominant culture of this age.

We are facing a strange paradox today. While the diverse sciences in their various fields have started appreciating the idea of oneness of truth, the metaphysical thought is drifting apart to assert the relativity of truth.

To realise the oneness of being, we have to note that the path of eternal life is not external, but internal. Yudhishthira in the Mahabharata took his decisive journey to eternal life. Yet more than 2000 years after that final journey of Yudhishthira, civilization driven by the primitive instincts of selfish greed has circled back to the vulgar competition for material gain in which a few are enriched at the expense of others. Thus we are steadily lodging our battle against poverty and ignorance, not due to

(Contd. to Page 5)

## Manipur Celebrates Brotherhood Festival

David Mayum, Imphal (Oct 29): The Mera Hou Chongba was celebrated in Manipur on Monday in various parts of the state. The festival celebrates the brotherhood of various ethnic groups who have made the state their homes.

The main celebration was organised by Mera Hou Chongba Thousil Lup comprising Sana Konung. The celebration began with a cultural procession from Sana Konung (royal palace) to Kangla Fort in the morning. It was attended by titular king Leishemba Sanajaoba and hundreds of people belonging to different communities of the state.

Various traditional rituals such as Mera Men Tongba, Yenkhong Tamba, Yoopan Thaba etc., were also performed at Kangla. The procession later turned back from the Kangla Fort to Sana Konung.

In the afternoon, gifts were exchanged amongst different communities in a function held at Iboyaima Shumang Leela Shanglen with Leishemba Sanajaoba as the chief guest.

Speaking at the function, Sanajaoba stated that Mera Hou Chongba celebration has reaffirmed the sense of brotherhood amongst different communities of the state. The people of Manipur, from both hills and valley, take part in this unique festival.

Mera Hou Chongba is a traditional festival of the state and it is not related to any political activity. The festival is celebrated in the state since time immemorial, he noted.

Sanajaoba further asserted that the present problems in the state are due to misunderstanding

amongst different communities.

At one time the inter-community marriage was very much prevalent in the state. However, the situation has now changed with the sense of hatred and enmity for one another, he rued.

Community leaders and village chiefs from different parts of the state attended the celebration at Palace Compound. Various traditional and cultural items were also performed during the celebration.

Meanwhile, the RPF/PLA greeted the people of Manipur on the occasion of Mera Hou Chongba. The outfit, in a statement issued by its publicity secretary T

Leisemba, asserted that sporting activities are inseparable parts of the festival. It is a festival which aims to unite the people of the state while promoting culture, traditions and sports. (*Seven Sisters Post* 30.10.12)

## Yemshe Festival: Upholding Traditions of Past and Present

Kohima, Oct 7: A two-day Yemshe festival, the premier festival of the Pochury tribe Cum Youth Expo concluded recently at Meluri local ground, with Parliament Secretary for Tourism, Law & Justice Yitachu as the chief guest.

While greeting the people on the occasion of Yemshe festival-cum-youth expo, the chief guest expressed hope that the festivities would bring peace and tranquillity as well as develop friendship among the Pochury people and neighbouring tribes, including those in Myanmar. He appealed to the people to uphold the spirit of forgive and forget the past and asked them to work unitedly with full confidence among themselves. Appreciating the presence of brothers from Myanmar, he said that the Pochury people are willing to keep peaceful and

harmonious coexistence with their neighbouring villages, including Myanmar Nagas. He therefore appealed to the invitees to convey the same message back home. He further appealed to them to develop friendship and create peaceful coexistence which would be beneficial to both sides.

Touching on Naga political issue in the State, he said that they all need to give their sincere effort to bring about a permanent settlement or solution. On the sideline of the programme, a health mela was conducted by the Medical department, Meluri under the supervision of MO Dr John Nyuthe and ANM sister in-charge Hoili, where more than 400 patients were treated with free medicines.

Presentation of folk tunes, dance performance by different troupes, competition like archery, spot painting, greased pole climbing and traditional spear throw, Marathon race, traditional tunes and reminiscence of past and the present were the highlights of the two-day celebrations.

The inaugural programme was chaired by Pochury Public Forum president Ghachu, welcome address by general secretary PPF Sierhosie and the significance of Yemshe was delivered by ex-President PPF Penthu.

(*The Sentinel* 8.10.12)





## NE-thing for a Place in Record Books

Northeast, it seems, has embarked on a record-breaking spree. While 24-year-old Manipuri youth Maibam Itomba Meitei put up a spectacular 20 little-finger pullups to enter the Guinness Book of World Records on Sunday, Assam's Guinness record holder Abhijit Baruah made another attempt for a place in the record books by running non-stop for four hours at the Jorhat-Sivasagar stretch of NH-37 followed by three-hour cycling.

In his attempt to break the highest record of 16 pull ups by an American, Itomba achieved the feat in 30.9 seconds in full public view at the JN Dance Akademi.

According to organisers, the feat was being attempted as per the requirement of the Guinness Book of World Record organisers to whom a video clipping would be sent for a final decision. The Guinness is yet to have a category in the 'most pull-ups by the little fingers in a minute' as yet though several attempts have been made.

According to the organisers, the highest so far by an American was at 16 in 60 seconds, and Itomba has managed to cross that mark. The result, however, was far below his personal best and "disappointing", Itomba told the media backstage.

"I have done 26 in 60 seconds in my practice and was attempting for at least 28 to 30 today," he said nearly breaking into tears. He said as required by the Guinness to perform the feat in public in media glare, we had painted the bar and the rings," he said.

"After 17, my fingers became slippery and though I still had the strength to pull up I could not. Though I have beaten the highest record of time businessmen fabricating steel wardrobe and



furniture. He was bitten by the record bug accidentally after he discovered he could do pull-ups with his little finger at the Uripok Body Building Association gym where he works out with a friend.

He said he was attempting to break the already-included category of "most pull-ups — double hand category" which is at 53 per minute created in 2012. He said, as of now, he could do only 44 per minute. He said he would first try to attempt the 2007 record which was at 44 per minute. Notwithstanding his dejection, it an excited crowd greeted the youngster as he took the stage.

Official coach from SAI, K Kosnam carried out the technical aspect of measuring the height of the bar from the floor, height of the contestant etc in full public view to establish the authenticity of the attempt. What's more, sitting in the audience was none other than Guinness World record holder M Okendro, the man who created the world's tallest topiary, the Sambalei Sekpil.

In fact, it was Okendro, who inspired the youngster to attempt the Guinness World Record. Meanwhile, Guinness world record holder Abhijit claimed a place in the record books by running for four hours continuously followed by three-hour cycling. During the attempt, he also performed boxing

for five minutes, ran 200 metres with 40 kg weight on the back, ran 200 metres barefoot, performed push-ups and sit-ups for twenty times each respectively without taking a break during the entire course.

Abhijit made the attempt to set his name in India Book of Records, Asia Book of Records, Limca Book of Records and the Guinness Book of World Records.

(Seven Sisters Post 15.10.12)

(Contd. from Page 3)

### Culture and...

the dearth of material resources, but by making ourselves culturally bankrupt.

It is high time that we remembered our cultural priority. The individual must be aware of his/her responsibility towards others, responsibility arising not from an idea of duty or obedience to some law, but from a feeling of togetherness in a human situation. Morality alone is capable of balancing, the tilt in today's culture of selfish 'tights'. Theism, which effectively accounts for the inescapability of these ethical values, can provide a moral compass until a wholly secular culture is evolved.

In the context of communal state or group loyalties, it is necessary to realise the importance of 'oneness' underlying the various beliefs in the superstructure of Indian culture. Non-violence and tolerance are essential ingredients that form the basis of broader ethics capable of exploring ways to reduce social conflicts in India.

(The writer is a former Head, Department of Philosophy, Cotton College, Guwahati)

(The Sentinel 21.10.12)

## Tawang Yatra: A movement against Chinese dominance

Post Bureau, Guwahati (Oct 10): Sonam Tsering, has never seen his mother land yet but dreams to be in Tibet. "If not me, at least the upcoming generations will breathe the free air of their native land" said Tsering, "To live in Tibet with full dignity, we have been struggling more than half a century and will continue till our last breath, and even after...through our future generations".

With this spirit as their driving force, 40 other Tibetans and 35 Indians from 8 different states of the country, including spiritual leaders and senior journalist is all set for the first ever, "Tawang Yatra" from Guwahati on Wednesday. The rally that started from Bisnu Nirmala Bhawan and organised by the Bharat-Tibet Sanyog Manch, aims at creating awareness amongst the masses against China's dominance

over the Tibetan people and its indifferent policies towards India, While addressing, the rally Indresh Kumar, patron of the forum, describes the rally as a 'rising of a section towards injustice and barbarism'.

"This is not just a rally or journey but an initiative to tell those, who have conquered peace loving Tibet and now are claiming many parts of India to be theirs, that injustice will no more be tolerated" said Kumar. Kumar who is also one of the participants of the rally said, "By visiting Tawang we Indians want to tell China that Tawang is a part of India and will always be so".

The journey has been divided into 5 parts and the participants will stop at different places to generate awareness amongst the people about the issue. Kumar was also of the view, India is responsible for the

present condition of Tibet and Tibetans and it is hence the duty of this country to provide full support to them.

"History is evident that the first prime minister of India regarded Tibet to be a part of china due to lack of knowledge. Then no support was provided to the Tibetans and their county as it was regarded to be a part of china, and not as a separate country, alleged Kumar.

"This horrible mistake must be salvaged, it can only be done by helping Tibetans gain independence". He said that the condition has turned so grim that china is claiming many parts of India to be theirs. Mahesh Chadda, the convenor of the programme informed that starting from this year, 'Tawang Yatra' will be organised every year henceforth.

*(Seven Sisters Post 11.10.12)*

## PPF Pays Homage to Dead Soldiers of 1962 War

GUWAHATI, Oct 19: To pay homage to the martyrs of the 1962 India-China war and to mark the 50 years of the Chinese aggression into the country, the Patriotic People's Front (PPF), a social group, organized a programme here on Friday. More than 3,000 Indian soldiers sacrificed their lives to protect the Indian Territory from the Chinese aggression in 1962.

PPF member Rupam Baruah, in his speech, said, "Before attacking India with all its might in 1962, China attacked India 30 times to capture Tibet, though in smaller scales. Due to the failure of the then Prime Minister, Pandit Jawaharlal Nehru, and the then Defence Minister, VD Krishna Menon, in taking a strong decision against China, Beijing took the advantage and attacked India to capture her land. Nehru later admitted his failure in the Parliament."

Retired Col Manoranjan Goswami of the Indian Army, who paid homage to the martyrs of the 1962 India-China war, said, "Pandit Jawaharlal Nehru, who was considered to be a visionary, failed to understand the Chinese policy at that time and guide the country through that troubled period. The Indian Army also lacked a proper leadership at that time that forced the Army to make a hasty retreat."

Goswami further stated that a war memorial in the memory of the soldiers who sacrificed their lives in the 1962 war should be built.

Veteran journalist Dharendra Nath Chakraborty said, "China always issues threat to India for capturing its land. China has not only taken resort to border aggression but also taken resort to economic aggression to retain its supremacy in South East Asia. India lags behind in many fronts

compared to China. India's past and present political leaderships are responsible for the country's lack of development. Corruption is another factor which is eating into the vitals of India's economy and society."

Ex-MLA Ajay Dutta, in his speech, said, "We should know the history of our country. Knowing the history of our country is important to build a strong society. Our youths should also be encouraged to learn history. A war memorial should be built in Guwahati in the memory of the dead soldiers in the 1962 war."

General secretary of the Shillong Tibetan Welfare Association, Lord San Dorji, Professor of B Barooah College, J Roy Chowdhury, among others were also present in the programme.

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

## The Ghost of the 1962 War

- Dibyesh Anand

The primary lens through which Indians view China, especially on the border issue, is of betrayal. That the Chinese cannot really be trusted is almost a mantra in India. Understanding of contemporary events and dynamics of international relations between the two countries is almost always coloured through this lens that has its origin in the Himalayan border dispute and the short war in 1962 that resulted in a humiliating defeat for India. Even the warming up relations between China and India after the nadir of 1962 war and hostility of 1960s-1970s and a quantum leap in economic interactions between the two large emerging economies along with serious progress made in border talks continue to be viewed through this betrayal lens.

There are three primary ideas associated with this — Indian claims are unquestioningly legitimate, the Chinese aggression in 1962 was an unexpected shock, and the Indian political leadership failed to deal with China. However, almost half a century on, it is intellectually disingenuous, morally dubious, and political selfharming if Indians continue to buy this myth of benign India and duplicitous China. The Indo-Tibetan border, that became Indo-Chinese border as China occupied Tibet by 1951, has been presented as natural, historical, and traditional within India. This is not without its problems both in the Western and Eastern sectors. In 1958 when the news of Chinese highway cutting across Aksai China became public, India lodged a diplomatic protest. Nationalist hysteria prevented Indians from asking the important question — if this vast stretch of territory indeed belonged to India, why were there no Indians there since 1947 or why did years of roadbuilding by the Chinese go undetected. Instead it was convenient to blame the

Chinese of surreptitiously occupying Indian land. In fact, the Indian government did show some recognition of flexibility over its claims here, but as the tensions between the two sides increased, its public posturing left no room for compromise.

In the Eastern sector, McMahon Line becomes more than an arbitrary line drawn on a secret map by a British colonial official — it becomes a legitimate boundary that separates India from China-Tibet. India's claim over NEFA is given a history that is not without its problems. There is very little evidence of Indian civilization inroads into what the British called the Assam Himalayas. Even the ever-expansionist British usually saw the region as a buffer between Tibet and Assam, one populated by hostile tribals or Tibetan Buddhist Monpas, especially in Tawang. While Indian maps naturalised McMahon Line soon after 1947, actual control over Tawang was asserted only in 1951. Indian claim is not based on this physical control but on the legitimacy of McMahon alignment. However, this alignment has a problematic history, related to the British-Chinese-Tibetan Simla negotiations of 1913-14.

Even though much of Indian scholarship remains rather partisan on the Eastern sector, many reasonable Indian commentators now recognise that the Indian claims in the Western sector were not strong and some blame Nehru for not taking advantage of Chou's suggestion in 1960 for what has become known as the swap theory — since China and India have territories strategically vital to them, India should give up its claim in the West in return for China's recognition of areas south of McMahon Line as part of India. That is, legitimise the status quo, the only sensible solution. When in the heat of the dispute and

deteriorating relations, Nehru rejected the idea of »bartering¼ away India's territories, he lost a valuable opportunity.

Instead of adopting a sacral-moral-legalistic approach to territory, understandable on account of the scar of partition, had the Indian leadership of 1950s shown more understanding of the ambiguous legacy of British Raj and therefore the need to be politically more mature and flexible, we may not have been talking of China-India border dispute.

The adoption of a moral-legalistic vocabulary instead of a political language of accommodation naturalised the boundary claims in the public imagination of Indians. Since the leadership, except for occasional utterances which were drowned by the cacophony of opposing voices, presented the Indian case as »all we claim is rightfully ours, the only way in which the Chinese intentions and actions could be read was as »malevolent aggression. There was no thorough investigation after the 1962 debacle that became public and the government found it easier to ascribe the dispute to Chinese duplicity and the conflict to unexpected Chinese aggression. Nehru/India was portrayed as naively trusting and therefore ill-prepared to face the Chinese in a border war.

A close study of Indian activities in the disputed regions in the Western and Eastern sectors since 1959 challenges the myth of Indian benign inaction and at the very least presents a picture of conflict where no one side was exclusively aggressive. 1962 war was one where Chinese military routed India in the Eastern sector and made some gains in the Western sector. The war started on 20 October 1962 and ended with unilateral ceasefire declared by China on 21 November and China withdrew from



the entire NEFA region it had won in the war. Surely China was therefore not a pacifist power. But this war did not take place out of blue but was preceded by two years of building tension, rising conflict and diplomatic impasse to which India contributed a fair share. While rejecting McMahon Line as illegitimate product of British imperialism, China withdrew north of it after it ceasefire and even during the war there, it avoided ridges that fell under Bhutan. Clearly the intention was to punish India and not a result of inherent Chinese expansionism or Community aggressiveness.

War and peace are ultimate responsibility of the government of the day. Therefore the setbacks of 1962 war was primarily the responsibility of the political leadership of Nehru. However, a close analysis of Indian decision making before 1962 shows that while political leadership had clearly failed to prevent the war, it was the military leadership at all levels that finally lost the war. A curious mix of arrogance, ignorance, fatalism, defeatism, and confusion amongst commanders at all levels — Delhi, Command, Field — in the Eastern sector is what led to the rapid loss of territory there. Contrary to the general view that Chinese victory was primarily due to overwhelming numerical superiority, the main reason for rapid defeat in the

sector was the collapse of command and control. In fact, a day before the Chinese announced unilateral ceasefire, Corps command was scrambling faster than the civilian administration to withdraw from Tezpur on the foothills of NEFA.

The most interesting question that emerges from the study of forward policy is that it was based on a hypothesis — Chinese will not retaliate. While it is tempting to blame this solely on the intelligence failure under IB's B N Mullik, there is no doubt that even the military top brass planned their move on the assumption that the Chinese will not respond militarily. Agreeing to and implementing a forward policy in a frontier zone disputed with a militarily stronger country without adequate preparation on the belief that the enemy will not respond robustly should go down in the annals of Indian military history as nothing short of a disaster. A disaster for which the civilian and political leadership both were responsible. Yet, the betrayal lens dominant in India, while assuaging nationalist sentiments, prevents serious questions about the problematic validity of Indian boundary claims, the dominant picture of Chinese aggression and Indian innocence, and the notion that it was primarily a fault with democratic decision making that left the military unprepared. Does this problematisation of Indian position

then necessarily imply that the Chinese claims are more defensible? Not at all. A critical analysis of Chinese claims requires another article. If India was guilty of adoptive a moral legalistic vocabulary that restricted its options to compromise, Chinese position was easy to be interpreted as evasive and ambiguous. Ambiguity offers better opportunities for compromise or accommodation, but it also lends itself to the charge of opportunistic claims making. Moreover, there is a fundamental question about illegitimacy that lies at the heart of Chinese rule over Tibet because of which India acquired not Tibet but China as its neighbour.

The ghost of the traditional Tibetan state that disappeared with the Chinese control and Indian complicity with it, continues to haunt the two beneficiaries that scavenged upon Tibetan territories and reduced the border dispute as a strategic question forgetting the human beings that inhabit the space.

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(<http://www.sevensisterspost.com/epaper/20.11.11/>)

## India's Soft Spot is Economy, Not Military: Chinese Daily

Beijing, Oct 19: India's "soft spot is economic, not military", said a state-run Chinese daily which made it clear that though India's military strength may help defend its border, China's influence "cannot be avoided".

"India has no better choice than to quickly boost its economic growth and improve people's lives in its northeastern region," said a column in the People's Daily.

Ding Dang, a senior editor with the daily, wrote: "India's military strength

may help defend its border with China. But China's influence, no matter how indirect it looks at the moment, cannot be avoided. Instead, it's pressing on India right now."

"India's soft spot is economic, not military," it added.

The column said that 50 years have passed since the Sino-Indian Border War of 1962. "Many young Chinese only have a vague idea of that war, but the Indians haven't forgotten."

It said that some Indians "still worry

that sometime in the future, China, with increasing military power, may retake the land that it recovered but later gave to India five decades ago".

The writer stated that India "cannot understand where China's strength lies today, and thus fails to find a way through which it can really deal with China's influence or seek joint development".

Stressing that that Chinese military arms and equipment are apparently

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## 50 Yrs Later, Our Forgotten Heroes

Krishna Dev Nath & Appu Gapak, Tezpur/Tawang (Oct 20): Not a bugle sounded. Nor was there a requiem for the fallen. 50 years have all but obliterated the memory of those bravehearts who had died fighting a mighty enemy against whom they had no chance. The memories of the soldiers, it seems, have been buried forever in the frozen heights of the eastern frontiers.

On the 50th anniversary of the Chinese aggression along the eastern borders in Arunachal Pradesh, not even a flower was offered as tribute at the martyrs' memorial in the North Bank town of Tezpur.

For the people of Assam — specially Tezpur who had faced the horrors of the war in 1962 — the memorial holds an emotional place in their hearts, more so since the soldiers had fought gravely to protect their motherland despite an abject surrender by the political leadership in Delhi.

Many in Assam still remembers with disdain then prime minister Jawaharlal Nehru's defeatist words, "My heart goes out to the people of Assam".

In commemoration of 50th year of martyrdom the renovated Tezpur War Memorial was inaugurated by chief minister Tarun Gogoi in the presence of Lieutenant General Shakti Gurung, the then GOC of 4 Corps on August 11 this year.

The foundation of the memorial was laid by D Sanjibaya, president of AICC on November 14, 1963. The ashes of many soldiers were immersed with full military honours in the river Brahmaputra opposite the martyrs' column on November 18, 1963.

However, on Saturday, neither the district administration nor the 4 Corps organised any memorial service to recall the martyrs of the war. The anger of the people of Tezpur manifested again on Saturday.

Nirod Choudhury, a noted actor and social worker of Tezpur said, "Such an attitude of the administration would only have a negative impact upon the people. It's a sad that they have forgotten national."

Purneswar Nath, president of Tezpur Sahitya Sabha was equally vocal. "The martyrs who safeguarded our nation against the enemies are the real heroes of. We should not forget their sacrifice at any cost," he said.

Pradip Kumar Nath, a former soldier in the Indian Army who had fought against the Chinese Army in 1962, also reacted very harshly to the negligence. "It is a shame," he said.

Hundreds of miles from Tezpur, at Tawang, a age-wisened monk also remembered the horrors of a war which he had faced in the autumn on 1962. "Those were the

most horrible days of my life," said Nawang Tsering, a senior monk at the Gaden Namgyal Lhatse Monastery in Tawang, recalling the 1962 Chinese Invasion. In his early seventies now, he was a young monk of about 20 years of age when the war struck. "We could hear sounds all over. Sounds of guns and bombs," he told Severn Sisters Post.

"We were surrounded by Chinese soldiers from all sides and we had a tough time." He, along with some 50 other monks, then fled to Udalguri in Assam after travelling through Mera- Sakten-Thimpu in Bhutan by foot. "The government of India provided us shelter in Udalguri where we stayed for one month and then we were shifted to Nagaon where we stayed for another two months," he recollected. "Only after India and China agreed to ceasefire, we came back."

After all these years, Nawang now has full confident in Indian Army. "I am not afraid of wars anymore. I have full confidence in our Army that it will be able to thwart any threat," he concluded.

There are no visible signs of the war at this place which was at the heart of the warzone 50 years ago. Only the gentle hum of a chilling breeze which swept across the landscape — brooding in its desolate magnificence.

(<http://sevensisterspost.com>)

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### India's Soft Spot is Economy...

better than those of the Indian army, and China has increased its spending on border defense, it said that China's military growth is essentially simultaneous with its economic development.

"The Sino-Indian gap actually lies in the economy. China's power stems from its reform and opening-up. Today China has become the second largest economy in the world," it said.

"What deserves more attention

from India is the spillover effect of the Chinese economy, rather than the comparison of military power between the two countries."

It went on to say that "East of India, changes are taking place. As soon as the vigour of Myanmar, which has embarked on the path of reform, is activated, the economic fever brought by prosperous development throughout East Asia will spread all the way to India's border".

"As more and more ordinary Indians, especially those living in bordering regions of northeastern India, feel the benefits of rapid economic growth in China and East Asia, how will they look at New Delhi? This is probably the question that India needs to give the most consideration," said the columnist.

The column noted that India has greater military strength in its

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## Lessons from 1962 India-China War

Commemorating the 50th anniversary of India-China war, Assam has, in the last few days, witnessed visits by several influential leaders and rallies organized by several political parties as well as other civic society groups. In this context it may be recalled that with Chinese forces having encroached upon the entire Arunachal Pradesh (then NEFA) and when it was only a little short to get hold of Tezpur, the then Prime Minister Jawaharlal Nehru made a last broadcast that his heart went out with the people of Assam. While many would like to absolve Nehru of any blame by citing the reason that Nehru at that point of time had no other option apart from forsaking this frontier region to China and also on the lack of preparedness of the Indian Army in tackling such a situation at that time, still the message Nehru gave at that point—my heart goes out with the people of Assam—is something that people here still caustically remember when any discussion veers around India-China war of 1962.

While there can be no debate on the significance of holding such ceremonies as this war reminds us of defeated by China, the issue that is of importance when such ceremonies are held is this: have we learnt from the mistakes of the past? Whatever might have been the circumstances during that time, now—after a span of 50 years—things have changed! Have we prepared ourselves for such an eventuality now? By referring to this poser, we are not at all trying to suggest that we should prepare

for a war with China. Rather what we are asking is to go for a self-introspection regarding our preparedness. This is because despite progress being made in bilateral relations with China and with China and India becoming key partners in trade and commerce, the fact that cannot be negated is that China is still on an expansionist mode. It views Arunachal Pradesh as its own territory and has in the past even claimed Arunachal Pradesh as an integral part of China. It may be recalled here that on an earlier occasion China denied visa to an IAS officer citing that one from Arunachal Pradesh does not need a visa to travel to China! Also, China has constructed several green field airports in its territory adjacent to Arunachal Pradesh—something that makes it easier for China to reach Arunachal Pradesh.

But what has been our take in this regard. Several areas of Arunachal Pradesh are still very difficult to access. And despite being aware of such reality, the Indian Government is merrily overlooking infrastructure development in such remote areas. With this being the reality, what passes our understating is the remark that the Union Home Minister Sushil Kumar Shinde made on Saturday when he said that in the past 50 years India has come a long way and that it has learnt a great lesson from the 1962 experience and that now it has modernized its military infrastructure to a great extent. What sort of military infrastructure is he talking about when Arunachal

Pradesh—the favourite destination of China—is still inhospitable and inaccessible? Would he bother to enlighten us with his roadmap—if any—that India has discovered which he feels can tackle China excluding infrastructure development in the remote and vulnerable areas of Arunachal Pradesh?

Similarly, last Thursday when BJP leader Nitin Gadkari visited Guwahati to mark the 50th anniversary of the 1962 India-China war he was more interested on harping on the Bangladeshi issue. We would not have made this remark had Gadkari raised questions on another platform but when he was on a so-called visit to pay homage to the martyrs of the 1962 India-China war, one would naturally expect criticism coming from the president of an opposition party regarding the Indian Government's lack of interest in infrastructure development in Arunachal Pradesh so as to keep pace with the developments going on in China. But what significance does illegal immigration—although something very important in the context of Assam—have when one is talking about India and China? It is just a political ploy—as this column has deliberated on several occasions—to gain political mileage. What did the BJP do about the illegal influx when the NDA was at the helm of affairs? Is Gadkari and his BJP really so concerned about the demographic change effected by illegal influx from Bangladesh that he had to make it a talking point while flagging off a rally to mark the 50th anniversary of the 1962 India-China war? Why didn't it go for the Joint Parliament Session to save Assam from the clutches of illegal immigrants? Mr. Gadkari, why is the hue and cry now and not when you were empowered?

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### India's Soft Spot is Economy...

northeastern regions than before.

"However, the Assam state remains in chaos, and a recent flood left 1.7 million people homeless.

Development has remained stagnant in this region for years. The poor economy will only worsen ethnic conflict," it added.

*(<http://in.news.yahoo.com>)*

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



## 'China's Move to Turn River Flow in Tibet is Bad for India'

New Delhi, Oct 5 (IANS) China's vast requirement for water is pushing it into making some rivers originating in the Tibetan Plateau flow upstream - which would spell trouble for India, said Tibetan political leader Lobsang Sangay.

Speaking to select journalists in the Indian capital Friday, Sangay said northeast China faces severe water shortage. "Sixty percent of the country needs water from somewhere," he said.

"Chinese companies are building 20 dams per river in the Tibetan Plateau, and on some rivers efforts are made to turn it upstream. If that happens what will happen to the river flow downstream?" said Sangay, who completed one year as political leader of the Tibetans.

The damming of the rivers was also affecting their natural flow downstream, and along with it the fishing activities of people in India and Bangladesh, he said.

The annual floods in the Brahmaputra river that affect thousands in eastern India and

Bangladesh every year is due to largescale deforestation in Tibet and the resultant silting, said Sangay.

The deforestation has led to glaciers in Tibet melting at a rapid pace and causing floods downstream.

"What happens in Tibet is vital for India," said Sangay, urging India to take up the issue of Tibet in its talks with China.

He also said that China was advancing its development activities rapidly in Tibet.

China has already built five major airfields in Tibet and is building another. "China has 23 military divisions in Tibet... the railway line from Beijing to Lhasa has been extended further and will soon come to Nepal and Sikkim."

Sangay also said that China should stop the migration of Han Chinese into Lhasa, "where more than 50 percent people in urban areas are Chinese".

Giving details of the extent of the migration of Han Chinese, Sangay said: "Seventy percent businesses in Lhasa are owned by Chinese, 50

percent of the public sector jobs and posts in the Communist Party in Tibet belong to Chinese. On the other hand, 40 percent of Tibetan high school and college graduates are unemployed," he said.

He also criticized China's move to "forcibly rehabilitate" hundreds of thousands of nomads in Tibet, who are traditional herders of yak and sheep.

"The nomads have been taken to no man's land, to cemented buildings, and cut off from their traditional way of living. They have no source of earning money now and are forced to sell their sheep and yak," said Sangay.

A large number of Tibetans fled their homeland in the 1950s after communist China overwhelmed Tibet. Their spiritual leader the Dalai Lama has lived in India since 1959. Some 140,000 Tibetans live in exile around the world, over 100,000 of them in India. The Tibetan government-in-exile, of which Sangay is the political leader, is not recognised by any country.

(<http://in.news.yahoo.com>)

## Two More Churches Vandalised in Karachi

Press Trust of India / Islamabad October 20, 2012 : Two churches have been vandalised within 10 days in the southern Pakistani city of Karachi, taking the total number of churches attacked this year to six and triggering concern in the minority Christian community.

The Philadelphia Pentecostal Church of Pakistan, situated in a congested lane of Essa Nagri neighbourhood of Karachi, was attacked on Thursday.

Armed men barged into its premises during a power outage, vandalised it and fled with Rs 40,000, The Express Tribune reported today.

"The church was closed at that time. The men broke the windows, threw the Bibles on the floor and took away cash donations worth Rs 40,000," said Rev Cornelius, the pastor of the church.

The incident occurred 10 days after the St Francis Church in Old Haji Camp area was attacked by violent protesters demonstrating against power cuts.

In a rare move, police registered a case under the blasphemy law against the mob.

The report said the Philadelphia Pentecostal Church of Pakistan was the latest "to fall victim to the growing intolerance" in Karachi.

Since the beginning of the year, at least six churches have been attacked, looted, fired upon or set ablaze.

These churches are located in Christian slums surrounded by various ethnic communities, the report said.

Half of the targeted churches are located in Essa Nagri, one of the areas in Karachi with the largest Christian population.

Bordered by ethnic groups and political activists, the neighbourhood,

which is home to 30 churches, has witnessed a surge in criminal activities against minorities.

Michael Javed, a resident and a Christian leader, said the community had recently built five walls to separate their area from other communities.

"But the police tore down one of the walls to make a gateway for people to go to their mosques. And the church got looted the very next day," he said.

Christians were being victimised because political parties wanted to take over the area to form their constituencies, he contended.

The Seventh Day Adventist Church in Essa Nagri was attacked in May, when armed men barged into the area, seeking an illegal electricity connection from a pole just before evening mass was to commence.

(<http://www.business-standard.com>)



## Ethnic Uprising in Assam

- Jnanendra Barman

Rise like lions after slumber  
In unvanquishable number  
Shake your chains to earth like dew  
Which in sleep had fallen on you  
Ye are many, they are few

- P.B Shelley

The signs of another ethnic uprising are clearly visible in Assam. Brutal killing and burning of houses of the indigenous Bodo people by the Bangladeshi Muslims have provoked/worked as the immediate impetus for the uprising. Land encroachment of the Tribal people by the illegal migrants has kept the situation tense for a long time.

During the 1980s the students of Assam led a mass movement against the large scale illegal migration from Bangladesh. Fight against the apathy of the Centre was also one of the main issues of the Movement. In fact the illegal migrant problem, to a great extent arises from centre's refusal to look at Assam's problem from Assamese people's perspective.

### **Looking into Centre's apathy towards Assam's concern:**

One's gaze or perspective is guided, to a great extent, by his particular location. "I am, therefore I think." If I am an Indian, I think in a particular way. My way of thinking may be different from, say from a Pakistani, American or Chinese etc. This position may necessitate a binary distinction. A travelling spirit may take an all-inclusive view of a situation. The ideology of Nationalism may resist such a view. Nationalism is a collective consciousness of a society deeply rooted in a particular culture. Writers like Salman Rushdie witnessed an ideal secular, pluralistic society when he was a child in Mumbai. Situation and circumstances might have changed a lot since then. He may want to see the India of his childhood as eternal, but ground reality may be

different. Whenever that secular, pluralistic vision seems to be under threat, he ruthlessly offers his critique. One's gaze is ideologically constructed. A person's gaze is constructed, to a great extent, by the dominant ideology of the political space in which he operates. Again the ideology of the powerful group gains legitimacy. This, however, does not mean that other's ideology does not exist. The conflict between the Centre and the margin always remains. A more accommodative and inclusive ideology may avert conflict for a long time. To judge a situation or incident that takes place at a particular space, one should be acquainted with the geographical and socio-political context of the space. But to judge an incident outside one's ideological space without acquainting oneself with its context may be equivalent to epistemic violence. It would be gross denial of other's holistic existence. This, however, does not mean or should not mean that a space should not or need not take value from others. Adding value from a 'transcendental other' may be an enriching experience. A space which is like a pool of stagnant waters may create mosquito like elements. This is neither expected nor desirable. Assimilation has remained the leitmotif of Indian Sanatan culture.

Assamese nationalist organisations have long been complaining of centre's apathy and step-motherly attitude towards Assam. The leaders at the centre failed to realise the gravity of Assam's major problems like the illegal migrants problem, problem of flood etc. From the metropolitan centre, Assam's problem might have appeared trivial or negligible. Foreigner's issue appeared communal. But by locating oneself in Assam, one could easily realise it was not so. Locating oneself in

Delhi, one cannot get the true picture of Assam's problem. Assam's or any other state's problem may have its own socio-cultural context. Without having deeper understanding of the socio-cultural context of the particular area, or without acquainting oneself with the socio-cultural context, it would be a grave injustice to formulate solution for this particular area's problem from the perspective of the metropolitan culture. It may be seen as an imposition. Because of the differences of perspectives between Delhi and Assam, Assam's major problems have remained unaddressed by Delhi for long. Delhi's refusal to recognise Assam's peculiar socio-cultural context has contributed to conflicting situation. Delhi's long indifference to address the major problems of illegal migrants has threatened the identity of the indigenous people of the state. To sacrifice our cultural identity cannot be the price to be Indian.

From the perspective of Delhi's dominant 'secular' ideology, the process of minoritisation of the Hindus in Assam is but a natural process. It is not at all matter to be worried about if Hindu population in the state declines from 72% in 1971 to 64% in 2001. The Hindus should not raise concern if Shariat is imposed in some parts of the secular country. If someone raises concern, then he appears communal. No matter if the illegal Bangladeshi Muslim migrants occupy our land, acquire voting right to overthrow us, no matter if polygamy, unabated birth rate of the community contribute to make the Hindus a minority group. From the perspective of the ethnic / indigenous people, such a secular view is totally unjust, unacceptable, an imposition on the Assam's indigenous Hindu population. Secularism should not mean



minoritisation of the Hindus by undemocratic means. It may be pointed here that large section of the Hindu population of Assam is the product of 'give and take' kind of assimilation process. Assam is a land where Aryan-Non Aryan race have merged with each other and laid the foundation of a greater Assamese society. This society is now under threat because of the unsaturated elements intruding into the state from across the border. Assam's indigenous communities are facing threat from these unsaturated elements while Delhi is indifferent to these communities' concern. This is the ideological conflict between Delhi and Assam. The conflict, which culminated in the form of Assam agitation, still continues. To sort out this conflict Delhi must reach out to Assam. Ironically some prominent intellectuals of Assam along with other so called secular organisations have been trying to feed Assam Delhi's version of secularism. These intellectuals opposed the Assam agitation; for them identity threat to the Assamese people is not a major concern to be worried about. It seems the so called secular

intellectuals never tried to feel the psychic trauma of the Hindus of the areas where they have been outnumbered undemocratically by the illegal/settler migrants. For a long time they have used the power of the pen to work as a shield to those who have posed threat to the Hindu/indigenous identity. Hiren Gohain, for example, kept himself busy exploring if some Brahmins exploited other caste people in areas like Darrang etc while the state was facing serious threat from the Bangladeshi Migrants. While the state is facing grave threat from the illegal migrants, he kept himself busy in creating a gap/division in the Hindu society. He has spent much of his ink in abusing the Hindu word. Most of the time, he used his literary genius to give/add Marxist colour to the great literary text of writers, artists like Jyotiprasad Agarwala. For a long period of time, he opposed the Assam agitation. He opposed almost any move to detect and deport the illegal migrants by any patriotic Assamese organisation. Government system has failed to assure the indigenous Hindu people. What should they do now? Surrender to the Zehadi force?

### **Definition of Assamese, issue of constitutional safeguard:**

To the question of protecting/preserving Assamese identity, the definition of "Who is an Assamese?" has appeared as an obstacle. Some communities have refused to identify themselves as Assamese. Again many migrant people have accepted Assamese culture and have contributed to Assamese culture. Should time limit be drawn to prevent them from enjoying the opportunities, which so called mainstream Assamese enjoy?

A strong mechanism of assimilation may help solve the problem. In fact power to assimilate has been the sustaining force of our culture. Sankaradeva showed the path of Assimilation. His middle path is the path of the greater Assamese society. A society is directionless without a spiritual path. Sankaradeva's path is the spiritual path of the Assamese. This path is the path of not only for the so called mainstream Assamese people but for all the communities living in Assam. The path of Sandasai may be the path for many to assimilate into Assamese culture. Any definition of Assamese would remain incomplete without adding the spiritual dimension of Sankaradeva.

*(The Sentinel, 7.10.2012)*

*(Contd. from Page 15)*

## **Malala Yousafzai.....**

identified, shot her twice, once in the head and once in the neck. Two other girls were also wounded namely, Kainat Riaz and Shazia Ramzan. Malala was attacked by a 9 MM Pistol from a distance of just only 10 MM. After the shooting, Malala was immediately airlifted to a military hospital in Peshawar, where physicians were forced to begin operating after swelling developed in the left portion of her brain, which had been damaged by the bullet when it passed through her head. After a three-hour operation, physicians successfully removed

the bullet that had lodged in her shoulder near her spinal cord. A panel of Pakistani and British physicians made the decision to move Malala to the Armed Forces Institute of Cardiology in Rawalpindi.

But finally on 14th of October 2012, Malala was sent to Queen Elizabeth Hospital, Birmingham, UK for further critical treatment. Malala will require prolonged care to fully recover physically and psychologically.

The assassination attempt received immediate worldwide media coverage and produced an outpouring of sympathy, along with

widespread anger. World leaders unanimously denounced the attack. United States President Barack Obama found the news of the shooting "reprehensible, disgusting and tragic". U.S. Secretary of State Hillary Clinton, speaking at a gathering of the American Girl Scouts movement, said Malala had been "very brave in standing up for the rights of girls" and that the attackers had been "threatened by that kind of empowerment". United Nations Secretary General Ban Ki-Moon called the attack on Malala: a "heinous and cowardly act".

Abhishek (Boney) Singha

## Malala Yousafzai- Her True Story

Malala Yousafzai, born July 12, 1997 is a ninth grade (A) student from the town of Mingora in Swat District, Khyber Pakhtunkhwa province, Pakistan. Malala is well-known for her education and women's rights activism in the Swat Valley, where the Taliban has at times banned girls from attending school. In the early 2009, at the age of 11, Malala wrote blog for the British Broadcasting Corporation-Urdu (BBC) detailing her life under the Taliban regime, their attempts to take control of the valley, and her views on promoting education for girls. Malala began to raise in prominence, giving interviews in print and on TV, and taking a position as a chairperson of the District Child Assembly, Swat. She has since been nominated for the International Children's Peace Prize by Desmond Tutu, and has won Pakistan's first National Youth Peace Prize.

Ziauddin Yousafzai, who is the father of Malala, is a poet, school owner and an educational activist himself, running a chain of schools known as the "Khushal Public School". At her house in Mingora, Malala lived with her two younger brothers and her parents.

In Mingora, the Talibani Fighters had set an edict that no girl could attend school after 15 January 2009. They had already blown up more than a hundred girls' schools. In the days leading up to the ban, Ziauddin Yousafzai's school principal had instructed her not to wear school uniforms anymore, but rather plain clothes that would not attract attention. Instead, Malala wrote in her blog, "I decided to wear my favourite pink dress. Other girls in school were also wearing colourful dresses and the school presented a homely look."

After the ban, the Talibani Fighters continued to destroy schools in the area. On 19th of

January 2009, Malala wrote in her blog: "Five more schools have been destroyed; one of them was near my house. I am quite surprised, because these schools were closed so why did they also need to be destroyed?" But Malala did not stop thinking about her education and five days later in her blog, she wrote about studying for her exams: "Our annual exams are due after the vacations but this will only be possible if the Taliban allow girls to go to school. We were told to prepare certain chapters for the exam but I do not feel like studying..."

Due to unhealthy environment in the Swat Valley, on 28th of January 2009, Malala travelled to Islamabad with her parents, but despite the havoc of the Swat Valley, she could not resist making comparisons and finally she blogged: "It is my first visit to the city. It's beautiful with nice bungalows and wide roads. But as compared to my Swat city it lacks natural beauty". After Islamabad, the Yousafzai's family travelled to Peshawar, where they stayed briefly with their relatives.

By first-week of February 2009, Yousafzai's family was back in Swat. The streets were deserted and there was an "eerie silence". The girls' school was still closed. In solidarity, private schools for boys had decided not to open until 9 February, 2009. After the boys' schools reopened, the Taliban lifted restrictions on girls' primary education, where there was co-education. Girls-only schools were still closed. Malala goes on to write about it thoughtfully in her blog: "People do not leave their homeland on their own free will – only poverty or a lover usually makes you leave so rapidly".

On the 15th of February 2009, gunshots could be heard in the streets of Mingora, but Malala's

father, Ziauddin, reassured her, saying "don't be scared – this is firing for peace". Her father had read in the newspaper that the government and the Talibani Fighters were going to sign a peace deal the next day. Later that night, when the Taliban announced the peace deal on their FM Radio studio, another round of stronger firing started outside. "People believe more in what the Talibani Fighters say rather than the government," Malala wrote in her blog.

On 21st February 2009, Malala got what she had been hoping for. Fazlulla- Leader of the Talibani Fighters announced on his FM radio station that he is lifting the ban on women's education, and girls will be allowed to attend school until exams are held on 17 March 2009, but they have to wear burqas. On the occasion of girl's school re-open, Malala wrote in her blog "Played a lot in class and enjoyed ourselves like we used to before. Helicopters aren't appearing as frequently nor discussions about the army and Taliban. But there is still gossip in town about a woman who fell down wearing a traditional burqa, and when a man tried to help her she refused, saying "Don't help me brother, as this will bring immense pleasure to Maulana Fazlullah".

On 9 March 2009, Malala wrote in her blog about a science paper that she performed well on, and further added that the Taliban was no longer searching vehicles as they once did. It appeared that her BBC Urdu blog ended three days later on 12 March 2009. The following month, in April 2009, President of Pakistan, Asif Ali Zardari signed a controversial regulation into law that formally established "Sharia Law" in Swat and surrounding districts. The act was supported by Sufi Muhammad,



the founder of Tehreek-e-Nafaz-e-Shariat-e-Mohammadi, a Taliban group operating in the area. Sharia Law does not grant the same rights for women as for men, and Malala may have been affected by this outcome, as she began to become more outspoken at this time. Later that month, government and Taliban fighters began to clash once again, and in the month of May, the government launched military operations throughout the district.

After the BBC diary ended, Malala and her father were approached by New York Times correspondent Adam B. Ellick about filming a documentary on Malala, which is where many details of this time are captured. In May 2009, the Pakistani Army moved into the region to regain control during the Second Battle of Swat. Mingora was evacuated and Yousafzai's family was displaced and separated. Her father Ziauddin went to Peshawar to protest and lobby for support, while Malala was sent into the countryside to live with relatives. "I'm really bored because I have no books to read", she commented in the New York Times documentary made on her.

That month, after criticizing Talibani Fighters at a press conference, Malala's father, Ziauddin, received a death threat by a Taliban commander.

By early July 2009, refugee camps were filled to capacity, and Taliban commanders were still alive. The Prime Minister, Pakistan made a long-awaited announcement saying that it was safe to return to the Swat Valley. The Pakistani military had pushed the Talibani Fighters out of the cities and into the countryside. After three months of separation, Yousafzai's family reunited, and on 24 July 2009 they headed home. They made one stop first — to meet with a group of other grassroots activists that had been invited to see United States President Obama's special

representative to Afghanistan and Pakistan, Richard Holbrooke. Malala pleaded with Holbrooke to intervene in the situation, saying "Respected ambassador, if you can help us in our education, so please help us".

Following the New York Times documentary, Malala was interviewed on the national Pashto language station AVT Khyber, the Urdu Aaj Daily, and Canada's Toronto Star. Her BBC blogging identity was being revealed in articles as early as December 2009. She also began appearing on television to publicly advocate female education.

In late 2009, Malala's political career appears to have started. A video dated 22 December 2009 showed Malala entering an assembly room full of children who rise and begin clapping as they see her. She takes her chair at a table onstage where, behind her, a large banner reads District Child Assembly Swat. A UNICEF video from the following year explains. The assembly was established by the Khpal Kor Foundation in 2009 with the support of UNICEF, to provide "a unique opportunity for young people to voice their concerns about child right's issues, and to present solutions to address these concerns." The video goes on to highlight Malala, the chair of the assembly, and her opinion of the discussion. "It was a good experience for the girls that they can share their views in front of the stakeholders, the non-governmental and governmental organizations", Malala says. She appears to have held the position through at least November 2011.

In December 2009, Malala began participating in the Institute for War and Peace Reporting's "Open Minds" project, which brought journalism training and discussions of current affairs to 42 schools in Pakistan. The program also edited their work and put them in touch with local newspapers.

Malala's own success had inspired other young people, and many of those approaching the program were girls.

In October 2011, Desmond Tutu announced Malala's nomination for the International Children's Peace Prize and she became a celebrity in Pakistan. Her public profile rose even further when she was awarded Pakistan's first National Youth Peace Prize two months later in December, 2011.

On 25th of October 2011, The Dutch international children's advocacy group Kids Rights Foundation included Malala as one of the five nominees worldwide for the prize, after Desmond Tutu nominated her in October 2011. She was the first Pakistani girl ever nominated for the award. The announcement said "Malala dared to stand up for herself and other girls and used national and international media to let the world know girls should also have the right to go to school". She was the runner-up.

On 19th of December 2011, Prime Minister Yousaf Raza Gilani awarded Malala with Pakistan's first National Youth Peace Prize for those under 18 years old — subsequently renamed the National Malala Peace Prize. On Malala's request, the Prime Minister, Pakistan directed the authorities to set up an IT campus in the Swat Degree College for Women.

Recently, in the mid-part of 2012, Malala started to organize the "Malala Education Foundation" which would help poor girls go to school.

It was 9th of October 2012; a Taliban gunman shot Malala as she rode home on a school-van after taking an exam in Pakistan's Swat Valley. The masked gunman shouted "Which one of you is Malala? Speak up, otherwise I will shoot you all, and, on her being

*(Contd. to Page 13)*

## DIWALI: THE FESTIVAL OF LIGHTS

- Dhaneswar Engti

The word 'Diwali' or 'Deepawali' makes a very pristine sound of devotion and allegiance. It is one of the biggest festivals of lights, which is celebrated all over India with much pomp and gaiety. It is a festival of illumination of lights, which signifies the triumph of good over the evil. There is no place of hatred and despise during the celebrations of festival of lights. We should take pledge on this day to give up all kinds of mischievous and harmful activities and try to spread the message of love and affection in the society. It is a golden opportunity for all of us to restore peace and harmony in the social order by defeating evil forces. Thus, we can radiate light of 'Deepawali' in the darkness of the night without fear. This festival of light signifies triumph of life after yearlong hard work and a time to recount our past recital for future veracity. It is an opportunity to rededicate our mind and body to work harder to achieve more progress in life. We should not bring to mind about nuisances of life on this day of festival of lights. In order to liberate intricacies of life, we should take a solemn pledge before God to do excellent services for the society like an earthen diya 's light of Diwali night.

Diwali is one of the biggest festivals of lights celebrated every year in India. The word 'Deep' means light while the suffix word 'awali' means a row i.e. a row of lights. The festival of 'Diwali' is celebrated not only in India but also observed all over the world with equal amount of joy and happiness without any dubious differences in this multihued society of human race.

This festival of lights is celebrated in various parts of the world. Those countries include – Sri Lanka, Myanmar, Thailand, Malaysia, Singapore, Indonesia, Australia, New Zealand, Fiji, Mauritius, and some parts of Africa,

the Netherlands, Canada, the United Kingdom, and the United States of America. Those countries are the homes of large numbers of Indian origins. So, this festival of light is not only the festival of India but also the festival of this planet.

For the Hindus, the festival of light is a five-day hectic festival. It begins on the 13th lunar day of Krishna Paksha of the Hindu calendar month of Ashwin.

The first day of the festival of light is called Dhanteras. The word 'Dhan' means wealth and 'teras' means 13th. On this particular day, the Hindus worship the Goddess Lakshmi and a customary purchase of gold is made as a part of the age-old Hindu tradition. The people believe that Lord Dhanvantri comes out of the ocean with the gift of Ayurveda for helping people to congregate property and wealth on this day.

The second day of the Deepawali is called 'Naraka Chaturdasi'. On this second day of the festival of lights, Lord Krishna destroyed the evil demon king Narakasura. Lord Krishna and his wife Satyabhama celebrated it as Naraka Chaturdasi to mark the killing of the demon king, Narakasura. Thus, peace and tranquility was restored on this earth.

On the third day of the Deepawali, this festival marks the Kartika Shudda Padyami. On this day Bali steps out from hell and ruled the earth. It also marks the worship of Lokshmi, the Goddess of Wealth. On this day every Hindu household performs Lakshmi Puja, the Goddess of Wealth, to bestow them with wealth and richness throughout the year.

On the fourth day of Diwali, the Hindus perform Goverdhan Pooja with pomp and gaiety. According to Hindu myths, the people of Vraja under the instructions of Lord Krishna first performed this

Goverdhan Puja .

On the fifth day of the Deepawali festival, it marks the 'Yama Dvitiya'. It also called as 'Bhai Dooj/Bhratri Dooj'. It is a special day for sibling love. On this particular day, the sisters invite their brothers to their homes. Then, the sisters pray for their brothers' long and happy lives by performing the 'tika' ceremony at their homes. In return, the brothers have to offer gifts to their sisters. All these simple rituals of Diwali have significance and a story to tell. The illumination of homes and other parts of domiciles with diyas' lights and firecrackers is nothing but an expression of obeisance to God and Goddesses of Heaven for attainment of good health, wealth, knowledge, peace and prosperity of life.

The Hindus believe that on this day of 'Diwali', Goddess Parvati played dice with her husband Lord Shiva and she decreed that whosoever gambled on Diwali night would prosper throughout the year. But excessive gambling may invite the devastations of our wealth, material goods and assets, too.

Deepawali is an important festival of harvesting while some others believed that it was a celebration of marriage of Goddess Lakshmi with Lord Vishnu. This festival of light also dedicates to mother Kali, the Dark Goddess of strength and to the Lord Ganesha, the Elephant - headed god of wisdom and auspiciousness. This festival of light also attributes to the great event of Lord Mahavira's attainment of eternal bliss.

The festival of lights commemorates the return of Lord Rama along with Sita and Lakshmana from his fourteen years long exile after defeating the Demon King, Ravana of Longka. Therefore, this celebration of lights is a joyous occasion of the return of their adored King Rama to Ayodhya. The people of Ayudhya



had accorded a very warm welcome to their beloved King, Rama, Sita and Lakshmana by lighting the earthen diyas (earthen oil lamps) including bursting of crackers in the capital city of Ayudhya.

The festival of lights has a significant role to play for the Buddhism. Especially for Newar Buddhist, Deepavoli is celebrated as the day to commemorate Emperor Ashoka converted to Buddhism. Hence, this day is celebrated as 'Ashok Vijayashami'.

On the other hand, Diwali is celebrated by Jains to commemorate the anniversary of Mahavir's attainment of 'Moksha' or 'Nirvana' in 527 B.C.E. by lighting earthen oil diyas and distributing sweets, etc. Generally, Jain businessmen perform pooja for currency and their account books during this festival of light.

Further, Diwali is observed by the Sikh community as a day of pilgrimage to seek blessings from their Guru at Goinwal. This day is commemorated as the Sixth Guru – Guru Hargobind was released from prison and he also ensured the release of the 52 princes who were jailed along with him. So, they celebrate the Guru's return by lighting up the Golden Temple with hundreds of lamps, and this tradition is followed till today. On this day, the Sikh also honors the construction of the Holy City of Amritsar in 1577, the Golden Temple and the martyrdom of Bhai Mani Singh in 1738.

Now a day, the festival of lights is celebrated with great pomp and gaiety in Karbi Anglong, too. Kareng, Kasang and Kadom also would like to take part in the festival of lights. They like to light thousands of earthen diyas (earthen oil lamps) in front of their doorsteps. In order to disperse the darkness and ignorance from Karbi Anglong, they like to light the earthen oil lamps in front of their homes on this particular day, every year. The influence of 'Sabin Alun'



(Karbi Ramayana) is visible in the Karbi society during this festival of lights. The elderly men and women like to recall the song of Sabin Alun on this day of festival of lights. Every folk singer likes to sing this sacred song of 'Sabin Alun' (Karbi Ramayana). But only 'Lunsepo' is allowed to sing the son of 'Sabin Alun.' He can recite the song of 'Sabin Alun' in the approved manner. Thus, they like to recall return of Ram, Sinta Kungripi and Lokhon after 12 years long exile (according to Sabin Alun) to Ayudhya after vanquishing the demon king, Ravana of Longka.

Every Hindu household on this day likes to light the earthen oil lamps in line at the entrance of their homes as a mark of celebration against the killing of demon King. Bursting of firecrackers and its loud sound draw joy, happiness and hope. The light of 'diya' makes us quietly shut

our eyes and withdraws the senses to enable us to concentrate on the supreme light and illumines our soul. Thus, every year, the people of this country like to celebrate the festival of light. Almost every citizen of this country likes to take part in it with utmost fun and gaiety along with his children on this particular day. It has become a very important festival of lights in Karbi Anglong, too.

But, what we have to bear in mind is that while celebrating this festival of lights, we must take maximum precautions for evading untoward incidents at our doorsteps. Light is enlightenment and culture is our recognition. Darkness is ignorance and we have to defeat this darkness, the evil forces to be blown up right way by us. Thus, knowledge should prevail always like the brilliance of diyas' light of 'Deepawali'. Because, knowledge is our illumination and ignorance is our obliteration. Let us march ahead by holding each other's hands, like brothers and sisters, to reconcile our differences. Let us try to light the light of knowledge like the shiny earthen diyas' lights for spreading the messages of love, peace and prosperity in our society. I hope, we will be able to bring daylight with the radiance of our earthen diyas' lights. During Diwali, let the light of Diya illumines our hearts and in every dark corner of our homes. Thus, we will be able to go closer to our Divinity. This is a festival of earthen Diyas lights and oil lamps, a harbinger of holiday and fun times to enjoy mutually, as one, with our family members at homes. We are celebrating this festival of lights to chase away darkness and ignorance from our minds, so that, we can spread the vivacity of love and wisdom in our motherland, India. Let us celebrate a very happy and harmless Diwali this year, too! God Bless!

## इतिहास को नकारने की मुहिम

पाकिस्तान में आजादी के संघर्ष के संयुक्त इतिहास को नकारने की प्रवृत्ति

— ओमप्रकाश तिवारी

बात पिछले साल नवंबर की है। पाकिस्तान गए मुंबई प्रेसक्लब के प्रतिनिधिमंडल की हैदराबाद (सिंध) के पत्रकारों के साथ चर्चा के दौरान दोनों देशों के इतिहास का मसला भी उठा। वहां की पत्रकार बिरादरी एवं पढ़े लिखे समाज को भी शहीद अशफाकउल्ला खान के बारे में जानकारी नहीं है। अशफाक की एक बड़ी सी अर्द्धप्रतिमा आज भी फैजाबाद पुलिस लाइन के बगल से गुजरते हुए जिला जेल के अंदर लगी देखी जा सकती है। अशफाक की चर्चा यहां दो भिन्न विषयों को जोड़ने के लिए करनी पड़ रही है। पहला विषय फैजाबाद से ही संबंधित है, जहां चंद दिनों पहले सांप्रदायिक तनाव के कारण कर्फ्यू लगाना पड़ा था। फैजाबाद में तनाव का कारण बने लोगों को शायद भारतीय इतिहास का वह अंश याद नहीं है कि अशफाक ने काकोरी में पंडित रामप्रसाद बिस्मिल के साथ अंग्रेजों का खजाना लूटा था। दोनों अच्छे दोस्त थे। दोनों अच्छे शायर थे। दोनों को एक ही तिथि १९ दिसंबर, १९२७ को एक ही समय पर, लेकिन अलग-अलग जेलों में फांसी दी गई। दूसरा विषय है भगत सिंह जिनके नाम पर लाहौर के शदमान चौक का नामकरण वहां के कट्टरपंथी संगठन जमात-उद-दावा के विरोध के कारण टाल दिया गया है।

भगत सिंह को अशफाकउल्ला खान एवं रामप्रसाद बिस्मिल की शहादत के करीब चार साल बाद लाहौर की सेंट्रल जेल में फांसी दी गई थी। फांसी से ठीक पहले वह रामप्रसाद बिस्मिल की जीवनी पढ़ रहे थे। कहा जाता है कि जब उन्हें जेल के अधिकारी फांसी के लिए बुलाने पहुंचे तो उन्होंने कहा कि ठहरिए! पहले एक क्रांतिकारी दुसरे से मिल तो ले। इसके बाद भगत सिंह अपने साथियों राजगुरु और सुखदेव के साथ फांसी के तख्त की ओर बढ़चले, जहां २३ मार्च, १९३१ की शाम सात बजकर ३३ मिनट पर तीनों क्रांतिकारियों को फांसी दे दी गई। फांसी के बाद कहीं कोई आंदोलन न खड़ा हो जाए, इस डर से तीनों शहीदों के शव के टुकड़े कर, उन्हें

बोरियों में भरकर फिरोजपुर की ओर ले जाया गया और सतलज नदी के किनारे उन्हें मिट्टी का तेल डालकर जलाया जाने लगा। जब इस बाद की भनक पास के गांववालों को लगी तो पुलिसवाले अधजले शवों को छोड़कर भाग खड़े हुए। आखिर, गांववालों ने अधजले शवों के टुकड़ों को इकट्ठा कर उनका विधिवत दाह संस्कार किया। लाहौर की जिस सेंट्रल जेल में भगत सिंह व उनके दो साथियों को फांसी दी गई थी उसे १९६१ में गिराकर वहां अब शदमान कॉलोनी बसा दी गई है। इसी कॉलोनी के एक चौराहे का नाम भगत सिंह चौक रखने की घोषणा भगत सिंह की पिछली जयंती २८ सितंबर को पाकिस्तान सरकार ने की थी, लेकिन अब कट्टरपंथियों के दबाव में उसे अपने कदम पीछे खींचने पड़ रहे हैं। यहां बताना प्रासंगिक होगा कि नामकरण का विरोध कर रहे संगठन जमात-उद-दावा का मुखिया वही हाफिज सईद है जिसे २६ नवंबर, २००८ के मुंबई हमले का मास्टर माइंड माना जाता है। लाहौर से भगत सिंह का नाता सिर्फ फांसी तक ही सीमित नहीं रहा है। लाला लाजपतराय की मौत का बदला लेने के लिए इसी लाहौर में भगत सिंह ने राजगुरु, बटुकेश्वर दत्त एवं चंद्रशेखर आजाद के साथ मिलकर लाहौर के सहायक पुलिस अधीक्षक जेपी सांडर्स को गोलियों से भुन दिया था। लाहौर के ही नेशनल कॉलेज में पढ़ाई करते हुए उनकी रुचि क्रांति में जगी और उन्होंने पढ़ाई छोड़कर नौजवान भारत सभा की स्थापना कर आजादी की लड़ाई में कूद पड़े थे। उनका जन्म भी अब पाकिस्तान में जा चुके पंजाब प्रांत के लायलपुर जिले में हुआ था। लाहौर एवं पाकिस्तान से भगत सिंह की यादों, संबंधों एवं दोनों देशों के संयुक्त इतिहास को खारिज करने का जो दबाव आज जमात-उद-दावा द्वारा बनाया जा रहा है उसी का परिणाम है कि लोग आज दोनों देशों के संयुक्त स्वतंत्रता आंदोलन के शहीद अशफाकउल्ला खान के बारे में नहीं जानते। उनकी एक पूरी-पूरी पीढ़ी इस तथ्य

से अनजान है कि अंग्रेजों को नाकों चने चबवाने वाली झांसी की रानी के किले पर लगी कड़क बिजली नामक तोप के तोपची गौस खान हुआ करते थे। भारत के अंतिम मुगल बादशाह बहादुरशाह जफर को भी वहां सिर्फ एक मुगल बादशाह के रूप में ही जाना जाता है।

संयुक्त इतिहास को नकारने की यह मुहिम पाकिस्तान में पाकिस्तान बनने के साथ ही शुरू हो गई थी। भारत के बारे में पाकिस्तानी छात्रों को बहुत सी गलत जानकारियां भी दी जाती रही हैं। ऐसा सोची-समझी रणनीति के तहत उनके मन में भारत के प्रति विष बोने के लिए किया जाता रहा है। पाकिस्तान की नई पीढ़ी के सामने भारतीयों को खलनायक के तौर पर पेश करने में ऐसे पाठ्यक्रमों की भी कम भूमिका नहीं रही है। खासतौर से तानाशाह जनरल जियाउल हक के शासनकाल के दौरान तो पाकिस्तान ने वहां की मशहूर सिंधु सभ्यता, वैदिक युग और इसके बाद के अशोककालीन इतिहास से भी अपना पल्ला झाड़ लिया था। ऐसा इसलिए किया गया ताकि १९४७ में बने पाकिस्तान की भारतीय इतिहास से पृथक पहचान कायम की जा सके।

कट्टरपंथियों के दबाव के बावजूद पाकिस्तान में वैकल्पिक इतिहास पर काम शुरू भी हो चुका है। इस दिशा में काम कर रहे मुबारक अली का नाम लिया जाता है। उनसे भी पहले हसन अली ने अपनी पुस्तक 'पाकिस्तान में संस्कृति का विकास' में कई ऐसे तथ्यों का उल्लेख किया है, जिनसे भारत अपने आपको गहराई से जुड़ा पाता है। काश! पाकिस्तान का कट्टरपंथी वर्ग अपने ही देश के हसन अली एवं मुबारक अली को पढ़ पाता। क्या यह सोचने की बात नहीं है कि संयुक्त स्वतंत्रता आंदोलन के जिन शहीदों को पाकिस्तान के कट्टरपंथी हिंदु-मुस्लिम का चश्मा लगाकर खारिज कर रहे हैं, यदि वे न होते तो क्या आज पाकिस्तान और भारत का भी अस्तित्व होता?

(दैनिक जागरण ६.११.१२)



## तेईस बैलों के साथ नौ लोग गिरफ्तार

धुबड़ी जिले में गाय-बैलों की तस्करी धड़ल्ले से चल रही है। इन तस्करी के फिर से सक्रिय होने पर जिले में काफी प्रतिक्रिया देखी जा रही है। बजरंग दल के धुबड़ी जिला प्रमुख कृष्णाकांत अधिकारी ने राज्य तथा केंद्र सरकारों से गायों की तस्करी अविलंब नहीं रोकने पर तीव्र आंदोलन छेड़ने की चेतावनी दी है।

प्राप्त जानकारी के अनुसार जिले के गोलकगंज थाने की पुलिस ने आज सुबह एक अभियान चलाकर २३ बैलों के साथ ९ लोगों को गिरफ्तार किया। ये व्यापारी इन बैलों को तीन ट्रकों में लादकर धुबड़ी ले जाने की कोशिश कर रहे थे, जहां से इन मवेशियों को धुबड़ी जिले की अंतर्राष्ट्रीय

भारत-बांग्लादेश सीमा पार कर बांग्लादेश ले जाने वाले थे। लेकिन गोलकगंज पुलिस ने तत्परता दिखाते हुए उनके इस नापाक इरादों को नाकाम कर दिया।

गोलकगंज पुलिस से मिली जानकारी के अनुसार उक्त ट्रकों का नंबर डब्ल्यूबी-६३-६३५४, एएस-१७बी-२१८९ और एएस-१७बी-०५२३ है। इन तीनों ट्रकों में चालक व हैंडीमेन सहित कुल ९ लोग सवार थे, जिन्हें पुलिस ने गिरफ्तार कर लिया है। पकड़े गए लोगों के नाम सहिदुल इस्लाम, जहांगीर तालुकदार, सालाम अली (तीनों चालक), सोराव अली, कदम अली, सहिदुल अली, अपिडल अली, उत्तम बर्मन और मिजानुर रहमान हैं। गौरतलब है कि छोटे ट्रकों में

ओवरलोडिंग के द्वारा इन मूक-जानवरों को लाने की वजह से २३ में से दो बैलों की मौत गाड़ी में ही हो गई।

इधर बजरंग दल के धुबड़ी जिला प्रमुख कृष्णाकांत अधिकारी ने इस घटना की कड़े शब्दों में निंदा की है। साथ ही उन्होंने कहा कि इस तरह से गाय-बैलों की तस्करी की घटना से पता चलता है कि गाय और मवेशियों के तस्कर धुबड़ी जिले में फिर से सक्रिय हो गए हैं। यह उसका पुख्ता सबूत है। उन्होंने राज्य तथा केंद्र सरकारों से गौमाता की तस्करी अविलंब बंद नहीं करवाने पर धुबड़ी जिले में तीव्र आंदोलन छेड़ने की चेतावनी दी है। साथ ही स्थानीय पुलिस-प्रशासन की गतिविधि पर भी संदेह व्यक्त किया है। (दैनिक पूर्वोदय - १९.१०.१२)

## डेस्क-बेंच जलाकर खाना बना रहे शरणार्थी

धुबड़ी जिले के विभिन्न स्कूल-कॉलेजों के विद्यार्थियों को पाठदान नियमित रूप से आरंभ करने के लिए विभिन्न दल-संगठन जहां पिछले तीन महीनों से लगातार संघर्षरत हैं, वहीं राहत शिविरों में रह रहे शरणार्थियों द्वारा डेस्क-बेंच जलाकर खाना बनाने एवं जलाने के लिए लगातार वृक्षों की कटाई से सचेत नागरिकों सहित संगठनों में काफी रोष व्याप्त है।

मालुम हो कि धुबड़ी जिले के विभिन्न स्कूल-कॉलेजों में स्थापित राहत शिविरों में पिछले तीन महीनों से रह रहे शरणार्थियों ने अपना आहार बनाने के लिए ईंधन के अभाव में स्कूलों-कॉलेजों के डेस्क-बेंचों को जलाने के साथ-साथ वृक्षों की कटाई कर जलावन जुटाने में जुटे हुए हैं।

जिले के गौरीपुर ३१ नम्बर राष्ट्रीय राजमार्ग के नजदीक स्थित माटीयाभोग ७२ जेबी स्कूल की चौहद्दी में कोकाराझाड़ जिले के गोसाईगांव पुलिस चौकी के अंतर्गत बासबाड़ी गांव से स्कूल में शरणागत एक शरणार्थी मन्नत अली (५०) को पेड़ काटते देखकर जब इस संवाददाता ने पेड़ काटने का वजह पूछा तो उसने कहा कि सरकार की तरफ से हमारे

खाना पकाने के लिए ईंधन की कोई सुविधा प्रदान नहीं की गई है तथा कोई चारा नहीं होने पर ही वह पेड़ काटकर ईंधन की जुगाड़ कर रहा है।

एक अन्य शरणार्थी मोहम्मद सिकंदर अली ने बताया कि सिर्फ यही नहीं जिले के लगभग सभी राहत शिविरों का यही हाल है। अगर सरकार नहीं चाहती कि हम पेड़ों को काटे तो खाना बनाने के लिए हमें गैस की सुविधा प्रदान करे।

जिले के सर्वशिक्षा अभियान विभाग के एक सुत्र के मुताबिक, धुबड़ी जिले के विभिन्न इलाकों में स्थापित कुल १७० स्कूलों में शरणार्थियों को ठहराने के लिए बनाए गए राहत शिविरों में से ४० स्कूलों के टेबल, डेस्क और बेंचों को ईंधन स्वरूप जला दिया गया है तथा ११० स्कूलों की डेस्क-बेंचों का इस्तेमाल बिस्तर के रूप में शरणार्थी कर रहे हैं जिसकी वजह से फर्नीचर पूरी तरह से जर्जरित हो गए हैं।

जलाए जा चुके ४० स्कूलों के लिए नए डेस्क-बेंच, जर्जरित ११० स्कूलों के फर्नीचरों की मरम्मत और स्कूलों के रंग-रोगन करवाने के लिए विभाग द्वारा लगभग ७४ लाख रुपए

का एक प्रस्ताव राज्य के शिक्षा विभाग को सौंपे जाने की जानकारी मिली है।

धुबड़ी जिला के शिक्षा अधिकारी मृदुल नेउग से इस विषय पर संपर्क साधने पर उन्होंने दैनिक पूर्वोदय को बताया कि जिले के आला अधिकारियों के साथ बैठक करने के पश्चात ही उन्होंने प्रस्ताव सरकार को प्रेषित किया था लेकिन अभी तक सरकार ने रुपए आवंटित नहीं किए हैं।

उधर धुबड़ी जिला सर्वशिक्षा विभाग का कहना है कि स्कूल-कॉलेजों में राहत शिविर बनाए जाने के पश्चात धुबड़ी दौरे पर आए राज्य के शिक्षा मंत्री हिमंत विश्व शर्मा ने १६ अगस्त तक स्कूलों को शरणार्थियों से खाली करवाकर पढ़ाई प्रक्रिया पुनः आरंभ करवाने का आश्वासन दिया था तब तक के लिए विद्यार्थियों को अस्थायी रूप में स्कूल चौहद्द में पढ़ने की बात कही थी।

जिसके तहत १३ विद्यालयों में अस्थायी रूप से छत बनाकर तथा बाकी विद्यालयों में निजी तौर पर व्यवस्था कर पढ़ाया तो जा रहा है। पर कुछ स्कूलों में विद्यार्थियों की उपस्थिति ५० प्रतिशत रहती है तो कुछेक स्कूलों में विद्यार्थियों की संख्या नहीं के बराबर है।

(दैनिक पूर्वोदय - २२.१०.२०१२)

## चाय को राज्य पेय ( स्टेट ड्रिंक ) के रूप में कैबिनेट घोषणा का बागानों ने किया स्वागत

असम चाय बागान संघ की संयुक्त फोरम नार्थ ईस्ट टी एसोसिएशन और भारतीय चाय परिषद ने 'चाय' को राज्य का पेय (स्टेट ड्रिंक) के रूप में घोषणा करने के कैबिनेट फैसले का स्वागत किया है।

चाय बागानों के इन संगठनों के अनुसार राज्य कैबिनेट की इस घोषणा से चाय को राष्ट्रीय पेय (नेशनल ड्रिंक) का दर्जा मिलने में मदद मिलेगी। राज्य के चाय उत्पादकों का कहना है कि असम में चाय की अहमियत हमेशा से रही है। राज्य के आर्थिक विकास में भी चाय उद्योग महत्वपूर्ण योगदान देते आ

रहे हैं। राज्य में चाय को दिए गए नए स्थान से असम की संस्कृति, इतिहास और आर्थिक व्यवस्था और आगे बढ़ेगी।

संयुक्त फोरम ने एक बयान जारी कर मुख्यमंत्री तरुण गोरोई का शुक्रिया अदा करते हुए चाय को राज्य पेय घोषित किए जाने पर खुशी जाहिर की। फोरम की ओर से वाणिज्य मंत्री प्रद्युत बरदलै तथा उनके कैबिनेट सहयोगियों को भी इस फैसले के लिए बधाई दी। भले ही चाय को राज्य पेय घोषणा करने का फैसला कैबिनेट ने हाल ही में लिया है लेकिन मुख्यमंत्री ने जोरहाट स्थित टोकलाई

एक्सपेरीमेंटल स्टेशन में पिछले वर्ष आयोजित वर्ल्ड टी साइंस में यह घोषणा कर दी थी। मुख्यमंत्री कार्यालय के एक उच्च पदस्थ सूत्र के अनुसार चाय को राज्य पेय घोषणा करने के बाद इसे राष्ट्रीय पेय घोषित करवाने के लिए हाल ही में नई दिल्ली से संपर्क किया गया है। जबकि केंद्रीय वाणिज्य एवं उद्योग राज्य मंत्री ज्योतिरादित्य सिंधिया का कहना है कि चाय को राष्ट्रीय पेय घोषित करने के मुद्दे में कुछ राज्य सरकारों की ओर से आपत्ति जताई जा रही है।

(दैनिक पूर्वोदय २२.१०.१२)

### महाबोधि मंदिर में अमरीकन युगल ने रचायी शादी

महाबोधि मंदिर परिसर में रविवार को अमरीका के युगल एडम कूक व ग्वेंडोलायन रोस ने विवाह रचाया। पवित्र बोधिवृक्ष की छांव तले शादी की रस्म पूरी की गई। स्थानीय बर्मीज विहार बौद्ध मठ के प्रभारी रेवन्यू न्यानिंदा महाथेरा व जापानी सेंसे ने हिंदु व बौद्ध रीति से विवाह कराया। नव वर-वधु २७ वर्षीय कूक व २३ वर्षीया रोस ने बताया कि पांच वर्ष पहले उनकी मुलाकात जापान में हुई थी और इसी दौरान दोस्ती हो गई व बातचीत होती रही।

कूक ने बताया कि वह पहली बार बोधगया आए हैं, जबकि रोस पिछले दो वर्षों से बोधगया आ रही हैं व बर्मीज विहार में ठहरती हैं। वह यूएसए में ही एक जापानी कंपनी में कार्यरत हैं। रोस भी जॉब कर रही हैं। माता-पिता से इसकी इजाजत लिए जाने की बाबत दोनों ने बताया कि उनके पैरेंट्स शादी के लिए सहमत थे। विवाह में बौद्ध परंपरा के अनुसार सूत्र पाठ किया गया व हिन्दु रस्म के मुताबिक वरमाला, मंगलसूत्र व सिंदूर देकर शादी हुई। इससे पहले शुक्रवार को मेहंदी व शनिवार को हल्दी की रस्म पूरी की गई थी। बर्मीज विहार से घोड़े पर दुल्हा व जीप में बैठ कर दुल्हन महाबोधि मंदिर तक पहुंची। शादी समारोह का आयोजन बर्मीज बौद्ध मठ में रहने वाले पुष्कर वर्मा ने किया। इस मौके पर बौद्ध भिक्षुओं ने नवदंपती को आशीर्वाद दिया।

(दैनिक पूर्वोदय १०.१०.१२)

### चीन के एकतरफा युद्ध विराम को स्वीकार कर नेहरू ने गलत किया था: मलिक

पूर्व सैन्य अधिकारी लेफ्टीनेंट जनरल एन एस मलिक ने आज कहा कि १९६२ के भारत-चीन युद्ध में भारत की सेना हारी नहीं थी उस समय के नेतृत्व ने मानसिक रूप से हार मान लिया था। उन्होंने कहा कि भारतीय सेना द्वितीय विश्व युद्ध के दौरान इस्तेमाल हाथियारों से ही युद्ध लड़ रही थी और कई मोर्चों पर उसने चीनी सेनाओं को आगे बढ़ने नहीं दिया। आक्रमण के पीछे छिपी उनकी मानसिकता को पुरा नहीं होने दिया।

आज यहां भारत-चीन युद्ध के दौरान शहीद सैनिकों को नमन करने के लिए आयोजित यात्रा को हरी झंडी दिखाने के मौके पर लोगों को संबोधित करते हुए मलिक ने कहा तत्कालीन नेतृत्व की मानसिकता गलत थी और पूर्व प्रधानमंत्री जवाहर लाल नेहरू ने चीन के एकतरफा युद्ध विराम को स्वीकार कर गलत किया था।

उन्होंने कहा कि बिना तैयारी के भारी क्षति को सहते हुए भारतीय सेना लड़ रही थी और चीनी सेना बड़ी तेजी से लौटने लगी थी। क्योंकि चीनी सेनाओं तक रशद नहीं पहुंच पा रही थी और बर्फ गिरने के कारण दुश्मनों का यहां रुकना मुस्किल हो गया था। भारतीय सेना के जज्बा को देखते हुए चीनी सेना लौटने लगी थी और चीन को एकतरफा युद्ध विराम की घोषणा करनी पड़ी। युद्ध के दौरान देश के नेताओं के खराब प्रदर्शन का जिक्र करते हुए पूर्व सेना अधिकारी ने कहा कि वायु सेना का उपयोग नहीं किया गया और थल सेना को भी सीमा पर भेजने में देरी की गई।

उन्होंने गलतियों से सीख लेने की बात कहते हुए कहा कि युद्ध के बाद शहीदों को आंसु बहा कर श्रद्धांजलि देने की जरूरत नहीं थी। उस समय के नेतृत्व को रोने के बदले युवाओं को ललकारने और देश को जगाने का काम था लेकिन २६ जनवरी १९६३ को प्रधानमंत्री नेहरू ने संसद में लता मंगेशकर को बुलाकर जरा याद करो कुर्बानी... गीत पर आंसु बहाने का काम किया था। मलिक ने कहा कि शहीदों को श्रद्धांजलि आंसु बहाकर नहीं सीना तान कर मुस्कराते हुए दीयी जाती है क्योंकि शहीद छाती तान कर अपने देश के लिए कुर्बान होता है।

उन्होंने कहा कि चीन का आक्रमण युद्ध नहीं बल्कि एक विश्वासघात था और उसे कभी युद्ध नहीं कहा जा सकता। क्योंकि दोनों में से किसी देश ने युद्ध की घोषणा नहीं की थी और न ही युद्ध के बाद कोई समझौता किया।

मलिक ने कहा कि अब कभी १९६२ नहीं हो सकता लेकिन केन्द्र की सत्ता में बैठने वालों को १९६२ से सीख लेते हुए हमेशा यह ध्यान रखना चाहिए कि कोई चुक न रह जाए।



## उद्धव भराली:लखीमपुर से नासा तक का सफर

कहावत है- जहां चाह, वहां राह। इसी कहावत को चरितार्थ कर दिखाया है असम के एक वैज्ञानिक ने जो आर्थिक तंगी के कारण अपनी पढ़ाई भी पूरी नहीं कर सके थे। लेकिन अपनी लगन और मेहनत के बल पर इस शख्स ने वो कर दिखाया है जो वाकई काबिले तारिफ है। इस शख्स का नाम आज असम तथा देश ही नहीं बल्कि पूरा विश्व जानता है। जी हां, हम बात कर रहे हैं नासा टेक्नोलोजी अवार्ड-२०१२ के लिए चयनित लखीमपुर जिले के मैकनिकल इंजीनियर उद्धव भराली की। अमरीका स्थित नेशनल एरोनोटिक्स एंड स्पेस सेंटर एडमिनिस्ट्रेशन (नासा)ने श्री भराली को नासा टेक्नोलोजी अवार्ड-२०१२ के लिए चयन किया है। इसके अलावा वे विश्व टेक्नोलोजी अवार्ड-२०१२ के लिए भी नामित हुए हैं। नासा टेक्नोलोजी अवार्ड के लिए विश्व के

काफी लोकप्रिय हुआ है। इस मशीन की मदद से एक घंटे में ५० से ५५ किलोग्राम अनार से इसके दानों और छिलकों को अलग किया जा सकता है। श्री भराली ने अब तक कुल ९८



कुल २६ आविष्कारकों का चयन किया गया है जिसमें श्री भराली का नाम भी शामिल है। श्री भराली की इस सफलता ने न सिर्फ असम बल्कि पूरे देश का सिर विश्व के आगे उठा दिया है।

विश्व दरबार में असम तथा देश का सिर ऊंचा करनेवाले असम संतान उद्धव भराली ने एक ऐसा यंत्र का आविष्कार किया है जिसकी मदद से अनार के दानों और इसके छिलकों को आसानी से अलग किया जा सकता है। इसके लिए उन्हें नासा टेक्नोलोजी अवार्ड-२०१२ के लिए चयन किया गया है। इस यंत्र को अमरीका और तुर्की में निर्यात किया गया है जहां यह

इंजीनियरिंग डिवाइस का आविष्कार किया है तथा इनमें से ३९ पर विश्व भर में उनको पेटेंट मिला हुआ है। वहीं श्री भराली मिनी चाय उत्पादन प्लांट के आविष्कार के लिए विश्व टेक्नोलोजी अवार्ड-२०१२ के लिए भी नामित हुए हैं। इस प्लांट के जरिए रोज १०० किलो चाय की पत्ती केवल २ किलोवाट बिजली की खपत से उत्पादन किया जा सकता है।

माइक्रोसाफ्ट के मालिक बिल गेट्स ने एक बात कही थी- अगर आप पैदाईशी गरीब हैं तो यह आपका दोष नहीं है। लेकिन अगर आप गरीबी झेलकर ही मरते हैं तो यह आपकी गलती है। उद्धव भराली नामक यह शख्सने बिल गेट्स की कही बातों पर खरा उतरकर अपने भाग्य को ही बदल दिया है। श्री भराली ने मीडिया से हुई बातचीत में बताया कि वे एक व्यावसायी के घर पैदा हुए थे। उनके पिता व्यवसाय में असफल हुए। बचपन से ही उन्होंने गरीबी को काफी नजदीक से देखा व अहसास किया हुआ है। जब चार साल के हुए तब उन्हें यह अहसास हुआ कि उनके पिता-माता काफी गरीब हैं। दाने दाने को मोहताज होना पड़ा था। बालक उद्धव एलपी स्कूल पहुंचा तो उनका

परिवार खस्ताहाली से गुजर रहा था। घर में सिर्फ एक गाय थी जिससे मिली दुध को परिवार के पांच सदस्यों में बांटा जाता था। कभी कभार उद्धव की मां दुध के साथ मूंगफली के दाने दिया करती थी। दिनभर में बस एक बार के लिए वहीं खाना मिलता था।

लखीमपुर के सरकारी सेकेंड्री स्कूल में जब उद्धव पढ़ रहे थे तो स्कूल के शिक्षक अक्सर उन्हें कक्ष के बाहर खड़ा करके रखते थे। वजह थी- उद्धव गणित के कठिन से कठिन सवाल कर शिक्षकों को मुसीबत में डाल दिया करता था। बावजूद इसके उद्धव को स्कूली परीक्षा में डबल प्रमोशन मिलता था। श्री भराली बताते हैं-पहली से सीधे तीसरी कक्षा और छठी से सीधे आठवी कक्षा में मुझे दाखिला दिया जाता था। मुझे गणित अच्छा लगता था। मैंने अपने ही सहपाठी गणित सीखने मेरे पास आने लगे ताकि परीक्षा में उनको भी अच्छे अंक मिल सके।

उद्धव बताते हैं- जब मैं आठवीं में था तब ग्यारहवीं और बारहवीं श्रेणी के कठिन से कठिन गणित का हल भी निकाल सकता था। इसके चलते महाविद्यालय के विद्यार्थी भी मेरे पास गणित सीखने आते थे।

महज १४ साल की उम्र में उद्धव भराली ने स्कूली शिक्षा समाप्त की थी। मन में एक सफल अभियंता बनने का सपना लिए बाद में उन्होंने इंजीनियरिंग कालेज में दाखिला तो लिया लेकिन फीस नहीं दे सकने के कारण उन्हें इंजीनियरिंग कालेज से निकाल दिया गया था।

बावजूद श्री भराली ने हार नहीं मानी और अपनी लगन और मेहनत की पूंजी से कई चमत्कारिक यंत्र व मशीनों का आविष्कार किया जिससे उनकी प्रतिभा छुपी नहीं रही। अब तक देश में उन्हें कई पुरस्कार मिले हैं। सन २००७ में नेशनल इनोवेशन फाउंडेशन से श्रृष्टि सम्मान, सन २००९ में आविष्कार के लिए राष्ट्रपति सम्मान और २०१० में विज्ञान एवं तकनीक विभाग की ओर से मेरिटोरियस इवेंशन अवार्ड मिला है।

(दैनिक पूर्वोदय ४.१०.१२)



## संयुक्त अरब अमीरात ने दिया बांग्लादेशियों को देश छोड़ने का हुक्म

— मुजप्फर हुसैन

खाड़ी के देशों ने अपने यहां काम कर रहे बांग्लादेशियों को देश छोड़कर जाने का हुक्म दे दिया है। संयुक्त अरब अमीरात को लगता है कि बांग्लादेशी कट्टरवादियों का समर्थन कर सकते हैं, इसी आशंका के चलते अपनी सुरक्षा की खातिर अरब अमीरात के देशों ने अपने यहां काम कर रहे बांग्लादेशियों को निकाल देने एवं भविष्य में उनके आने पर प्रतिबंध लगा देने की पहल शुरू कर दी है। इस बीच बांग्लादेश के श्रम मंत्री खंडीगार मुशर्रफ ने भी इस बात की पुष्टि की है कि बांग्लादेशी मजदूर भारी तादाद में ढाका लौट रहे हैं। पिछले दो सप्ताह से संयुक्त अरब अमीरात ने बांग्लादेशी मजदूरों को वीजा जारी करना बंद कर दिया है। वहां के अरब नागरिकों से कहा जा रहा है कि जो पुराने बांग्लादेशी मजदूर और घर के नौकर-चाकर के रूप में काम कर रहे हैं उन्हें जल्द से जल्द देश से बाहर निकाल दिया जाए। स्थाई

नौकरी कर रहे बांग्लादेशियों से भी छोड़कर जाने को कहा गया है। संयुक्त अरब अमीरात में काम करने वाले मजदूरों में ५० फीसदी बांग्लादेशी हैं। संयुक्त अरब अमीरात ने समय सीमा भी तय कर दी है। उसके अनुसार ३१ दिसंबर २०१२ तक सभी बांग्लादेशियों को बाहर कर दिया जाएगा। किसी कारणवश उन्हें हर्जाना देना पड़े इसके लिए सरकार तैयार है। दरअसल, संयुक्त अरब अमीरात को इस बात की भनक लग गई है कि आतंकवादी गुट अब उनके पांव पसारने में लगे हैं। और इस काम में वे बांग्लादेशियों का इस्तेमाल कर रहे हैं। यह भी खबर आ रही है कि आतंकी गुट बांग्लादेशियों को आसानी से मानव बम में तब्दील कर सकते हैं। इससे वे सतर्क हो गए हैं। अमरीका सहित कई देशों ने इस ओर ध्यान दिलाते हुए खाड़ी के देशों को सतर्क कर दिया है।

खाड़ी देशों में अवैध रूप से घुसपैठ

करने वालों में सबसे अधिक बांग्लादेशी हैं। ये लोग जहां पहुंचते हैं, वहां अपने परिचितों को भी बुलाकर बसा लेते हैं। इसी के चलते दस साल पहले तकरीबन आठ हजार बांग्लादेशियों को खाड़ी देशों से निष्कासित किया गया था।

बांग्लादेशियों को देश से निकालने के मुद्दे पर एक अन्य सूत्र ने बताया कि पिछले दिनों बड़ी संख्या में जाली पासपोर्ट के जरिए देश में घुसने का प्रयास करते हुए कई बांग्लादेशी पकड़े गए। इसके बाद से दुबई सरकार बांग्लादेशियों द्वारा दिखाए जाने वाले दस्तावेजों को लेकर सतर्क हो गई है। इस बीच गल्फ न्युज ने दुबई में सरकारी सूत्रों के हवाले से कहा है कि यह बंदिश अस्थायी है और कुछ समस्याओं को हल हो जाने के बाद से फिर से वीजा जारी करना शुरू कर दिया जाएगा।

(दैनिक पूर्वोदय— ५.१०.२०१२)

## नगालैंड में उम्मीद

नगालैंड में एक शांति समझौते की उम्मीद दिखाई दे रही है। सब कुछ ठीक चलता रहा तो अगले वर्ष की शुरुआत में समझौता हो सकता है।

इस खबर के बाद देश और खासकर पूर्वोत्तर में नई उम्मीद की किरण जगी है कि नगा उग्रवादी संगठन एनएससीएन (आईएम) के साथ केंद्र का समझौता अब हस्ताक्षरित होने में कुछ ही महीने रह गए हैं। इस नगा उग्रवादी संगठन के साथ १९९७ से ही बातचीत चल रही है और कई प्रधानमंत्रियों के कार्यकाल में लगातार यह बातचीत आगे बढ़ती रही है। यदि खबरों पर विश्वास किया जाए तो एनएससीएन (आईएम) के महासचिव टी मुइवा ने लिखित रूप से प्रधानमंत्री को यह आश्वासन दिया है कि वे लोग भारत के संविधान के अंतर्गत किसी भी समाधान को स्वीकार करेंगे। इस आश्वासन के बाद समझौते के कार्यरूप में परिणत होने में ज्यादा समय नहीं लगना चाहिए। इधर भारतीय

संविधान को स्वीकार करने या न करने के सवाल पर एक विवाद पैदा हो गया है। डिमापुर से जारी एक प्रेस विज्ञप्ति में उग्रवादी संगठन ने एक अंग्रेजी अखबार में निकली इस खबर को गलत बताया है कि उनके नेता ने भारतीय संविधान को स्वीकार करने संबंधी लिखित आश्वासन दिया है। दरअसल एनएससीएन (आईएम) के साथ जिस समझौते पर दस्तखत होने हैं उसमें ऐसे बहुत से प्रावधान हैं जिन्हें लागू करने के लिए संविधान में संशोधन करना होगा। इसलिए तकनीकी रूप से यह कहा जा सकता है कि नगा उग्रवादी संगठन ने भारत के संविधान को अभी जिस रूप में वह है उसे मानने से इनकार कर दिया है। उनके साथ समझौते के लिए भारत के संविधान में संशोधन करना पड़ेगा। दूसरी ओर, यह भी सच है कि नगा उग्रवादी गुट ने भारतीय संविधान के मुलभूत सिद्धांतों को स्वीकार कर लिया है। इसमें सबसे बड़ी बात है नगालैंड को भारत का अंग नहीं

मानने की जिद को छोड़ देना। इस जिद को छोड़ देने के बाद समझौते की राह पर आगे बढ़ना तुलनात्मक रूप से आसान हो गया है।

नगा उग्रवादियों के साथ जिन मुद्दों पर सहमति बनी है वे मुख्य रूप से इस प्रकार हैं— (क) नगालैंड का अपना अलग से झंडा होगा, (ख) नगालैंड की विधानसभा को 'तातार होहो' कहा जाएगा। इसके दो सदन होंगे। उग्रवादियों की मांग थी कि विधानसभा के वर्तमान ६० सदस्यों की संख्या को बढ़ाकर ८० कर दिया जाए, लेकिन सरकार ने उन्हें समझाया है कि उच्च सदन हो जाने के बाद उन जनजातियों को भी प्रतिनिधित्व मिल जाएगा जिन्हें अन्यथा नहीं मिल पाता और जिनके लिए वे संख्या में बढ़ोतरी करने का आग्रह कर रहे हैं, (ग) नगालैंड के वासियों को जारी किए जाने वाले पासपोर्ट में यह उल्लेख रहेगा कि धारक का वासस्थान नगालैंड है, (घ) एक ऐसी सामाजिक संस्था बनेगी जो नगालैंड के

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## उजाला एक विश्वास

प्रेम जन्मेजय

दीपावली समीप आती है तो मन दीपकों की संघर्षशील चेतना को लक्षित कर प्रसन्न एवं प्रेरित होता है, परंतु यह सोचकर कि आधी रात को इन दीपकों के बुझते-बुझते हम तो सो जाएंगे और हमारे सोते ही अंधेरा सुबह के उजाले के आने तक अपने पैर पसारने अपने होने का अहसास दिलाता रहेगा, मन अवसाद में घिर जाता है।

इस बार भी दीपावली की प्रतीक्षा सामान्य भारतीय (केवल हिंदु नहीं) की तरह कर रहा हूँ और आशा कर रहा हूँ कि कुछ देर के लिए ही सही अपने सामाजिक जीवन में अकेलेपन के अंधेरे के न होने के अहसास का आनंद उठा पाऊंगा। मुझे त्रिनिदाद की दीपावली याद आ रही है जहां इस दिन उपवास रखा जाता है। अमरीकी संस्कृति के समुद्र से घिरे उस देश में एक सौ साठ वर्षों से भारतीय संस्कृति को अपने सीने से चिपकाए ये लोग किस उजाले की आशा में उपवास रखते हैं जबकि भारत में हम इस दिन 'खाओ पिओ मस्त रहो' की मुद्रा में रहते हैं। वहां लक्ष्मी पूजन के साथ गणेश पूजन की परंपरा नहीं है। परंपरा कैसी भी हो लक्ष्य तो जीवन के अंधेरे से लड़ना है.... अब वो चाहे अस्मिता का अंधेरा हो या फिर उजाला अंधेरा जो हमारे संबंधोंको लील रहा है।

मैं अपने चारों ओर से अपने आपको एक अजब तरह के अंधेरे से घिरा पा रहा हूँ, एक ऐसा अंधेरा जो उजाले की शक्ति लेकर आया है और उजाला हमें छल रहा है। ऐसे में कवि कन्हैयालाल नंदन की पंक्तियां याद आ रही हैं जिसमें वे कहते हैं - 'उजालों ने कुछ इस तरह छला कि अंधेरे से प्यार हो गया।'।

यह प्यार घोर निराशा से उत्पन्न विवशता का अहसास है जो रिश्तों की खटास तथा बेरुखी से पैदा होता है। हम जैसे-जैसे भौतिक प्रगति के उजाले से घिरते जा रहे हैं वैसे-वैसे अजनबीपन के सुरमई अंधेरे के मोह पाश में बंधते जा रहे हैं। समाज के जीवन में वे क्षण बहुत ही दुर्भाग्यपूर्ण होते हैं जब उसके उजले हिस्से अंधेरे को अपना सत्य मान उसका आकार ग्रहण करने को लालायित दिखने लगते हैं।

उजाले की तरह आज हमने अंधेरे भी बांट

लिए हैं और यही कारण है कि हम अपने-अपने अंधेरे से अकेले ही लड़ रहे हैं। ये हमारे 'सद्प्रयत्नों' का फल है कि हम अपने अंधेरे को मिटता देख उतना प्रसन्न नहीं होते हैं जितना दूसरे के अंधेरे को और गहराता देखकर प्रसन्न होते हैं। पिछले लगभग एक दशक से महानगरीय जीवन में (कस्बों और गांवों में भी इसका वायरस पहुंच गया है) पहले मोहल्ला गायब हुआ फिर संयुक्त परिवार और अब इसकी छाया पति-पत्नी के रिश्तों पर पड़ने लगी है। हम अपने में मस्त होकर अकेलेपन के आदी होते जा रहे हैं। अकेलेपन के इस अंधेरे में बच्चों का बचपन गायब हुआ है, युवाओं का युवामन और बुजुर्गों की सुरक्षा गायब हुई है। युवाओं के पास बहुराष्ट्रीय कंपनियों के प्रोजेक्ट को पूरा करने के लिए पूरा समय है पर अपनी संतान के लिए नहीं, क्योंकि संतान नहीं जानती कि समय धन है और उसको धन ही खरीद सकता है। हम स्वयं अकेलेपन की यांत्रिक जिंदगी जी रहे हैं और साथ ही भविष्य की पीढ़ी के लिए भी वही माहौल तैयार कर रहे हैं। अकेलेपन का अंधेरा धीरे-धीरे गहराता जा रहा है और हम उसे उजाला मान उसका अपने जीवन में स्वागत कर रहे हैं। अंधेरा बहुत चालाक हो गया है और वह उजाले का बुरका पहन कर सामने आता है। वह 'लोहे को लोहा काटता है' के सिद्धांत पर अपने हथियारों का सदुपयोग करता है और विश्व को विवश कर देता है कि वह अंधेरे को ही उजाला माने। (हाथ कंगन को आरसी क्या और पढ़े लिखे को इराक और अफगानिस्तान क्या?)

अंधेरा मिटता नहीं बस उसका स्थानांतरण हो जाता है। चाहे पुलिस थाना हो, चाहे नौकरशाही, चाहे ससंद हो और चाहे न्याय का मैदान, आप अंधेरा होने की शिकायत करके देखिए कि कैसे अंधेरे का स्थानांतरण होता है।

अंधेरा बहुत चतुर होता है, जब वो देखता है कि उजाले से लड़ना संभव नहीं, मिटने का डर है तो वह 'सादर' सिंहासन खाली कर देता है और उजाले के कमजोर होने की प्रतीक्षा करने लगता है। वरना क्या कारण है कि बार-बार धर्म की हानि होती है और बार-बार प्रभु

को अवतार लेना पड़ता है? प्रभु का एक बार अवतार लेने से काम नहीं चलता है।

मैं महान नहीं हूँ अतः महान वायवीय दावे नहीं कर पाता हूँ। मेरी सोच बहुत ही संकुचित है जो बस अपने आस-पास के वातावरण तक सीमित रहती है। मैं तो गिलहरी की तरह एक बुंद अंधेरा हटाकर विशाल प्रकाशपुंज का लघुतम कण बनना चाहता हूँ।

(दैनिक पूर्वोदय- १०.११.१२)

(Contd. from Previous Page)

### नगालैंड में ....

बाहर रहने वाले सभी नगा लोगों के सामाजिक और सांस्कृतिक मामलों को देखेगी। इस संस्था का खर्च केंद्र सरकार देगी, (ड) कई विकास परिषदें बनेंगी ताकि उन जनजातियों के कल्याण के लिए काम किया जा सके जो अभी भी हाशिये पर हैं, (च) कई विषयों को नगालैंड राज्य को स्थानांतरित कर दिया जाएगा जो इस समय केंद्र सरकार के अधीन हैं। नगालैंड के विशेषाधिकारों में वृद्धि होगी।

नगा उग्रवादीयों के साथ प्रस्तावित समझौते में सबसे बड़ी बात यह है कि इसमें मणिपुर, अरुणाचल प्रदेश और असम के किसी भी इलाके को नगालैंड में शामिल करने का कोई प्रावधान नहीं है। यह मुद्दा बड़ा ही संवेनशील रहा है और समझौता वार्ता के इतना लंबा चलने का प्रधान कारण रहा है। यह एक अच्छी बात है कि नगा उग्रवादी नेताओं ने आखिर इस मुद्दे को समझा है और इस बात को हृदयंगम किया है कि उनका तथाकथित बृहत्तर नगालैंड बनाना केंद्र सरकार के वश में नहीं है। नगा समस्या का यदि समाधान निकल आता है तो भारत के सबसे पुराने उग्रवाद का अवसान हो जाएगा। इस संबंध में यह बात गौर करने लायक है कि नगा उग्रवाद पूर्वोत्तर भारत में अन्य उग्रवादों का जनक रहा है। नगालैंड में शांति होने का संक्रामक असर सारे पूर्वोत्तर पर पड़ेगा ऐसी उम्मीद करना बिल्कुल जायज है। (दैनिक पूर्वोदय- १८.१०.२०१२)

## भारत-चीन युद्ध में लड़ने वाले दास और गुरुंग को मोर्चा ने किया सम्मानित

भारत-चीन युद्ध के दौरान शहीद हुए भारतीय सैनिकों को श्रद्धांजलि देने के लिए तवांग यात्रा पर निकलने से पहले भारतीय जनता युवा मोर्चा ने आज युद्ध में शामिल रहे दो पूर्व सैनिकों नरेन्द्र चन्द्र दास तथा केएस गुरुंग को सम्मानित किया।

भारतीय सेना की १४ वीं बटालियन के जवान नरेन्द्र चन्द्र दास तथा ५ वें असम रायफल के एस गुरुंग को भाजपा के राष्ट्रीय अध्यक्ष नितिन गडकरी तथा पूर्व लेफ्टीनैंट जनरल एनएस मलिक ने सम्मानित किया। युद्ध के दौरान गुरुंग बुमला सीमा पर दुश्मनों के खिलाफ मोर्चा ले रहे थे।

इस मौके पर अपनी जान देने वाले परमवीर चक्र विजेता मेजर धन सिंह थापा, मेजर शैतान सिंह और मेजर जोगीन्द्र सिंह के साथ असम के १९ सैनिकों श्रद्धांजलि दी गई, जिन्होंने देश की रक्षा के लिए अपनी जान कुर्बान कर दी थी।

इस मौके पर लोगों को संबोधित करते हुए मोर्चा के राष्ट्रीय अध्यक्ष तथा सांसद अनुराग ठाकुर ने कहा कि जो देश अपने शहीद सैनिकों को भूल जाता है उसका पतन हो जाता है और देश का युवा १९६२ के युद्ध में शहीद सैनिकों को याद कर यह बताना चाहता है देश का युवा वर्ग अब कभी १९६२ को कभी

दोहराने नहीं देगा।

उन्होंने कहा कि देश के लोग चानी आक्रमण की रिपोर्ट जानना चाहते हैं और केन्द्र की सरकार को जल्द से जल्द हैंडर्सन कमिटी की रिपोर्ट को सार्वजनिक करनी चाहिए। भाजपा सांसद ने कहा कि उनका मोर्चा अगले २१ अक्टूबर से २१ नवंबर तक देश के हर कोने में घूम कर चीनी आक्रमण के दौरान शहीद हुए सैनिकों के परिवारों से मिलेंगे और उन्हें सम्मान जताने के साथ पूरे देश में चीनी आक्रमण की रिपोर्ट का खुलासा करने की मांग को लेकर आवाज लगाएंगे।

(दैनिक पूर्वोदय - १९-१०-२०१२)

## आइंस्टीन से भी तेज बारह साल की छात्रा

अब तक प्रख्यात वैज्ञानिक अल्बर्ट आइंस्टीन और प्रोफेसर स्टीफेन हॉकिंग को सबसे तेज दिमाग का माना जाता था, लेकिन ब्रिटेन की १२ वर्षीय एक छात्रा ने उन्हें भी मात दे दी है। 'डेली मेल' की रिपोर्ट के मुताबिक लीवरपूल की ओलिविया मेनिंग ने आईक्यू टेस्ट में १६२ अंक हासिल कर बुद्धिमत्ता के मामले में दोनों महानुभावों को पिछे छोड़ दिया है। उसका यह स्कोर जर्मनी के भौतिकविद आइंस्टीन और हॉकिंग से दो अंक ज्यादा है और अपनी इस

उपलब्धि की वजह से वह दुनिया के सबसे बुद्धिमान एक प्रतिशत लोगों की श्रेणी में शामिल हो गई है।

ओलिविया को मेनसा यानी दुनियाभर के बुद्धिजीवियों के नेटवर्क में शामिल किया गया है। यह सम्मान मिलने के बाद वह अब एवरटन स्थित अपने स्कूल नार्थ लीवरपूल एकेडमी की सेलेब्रिटी बन गई है। ओलिविया ने कहा कि मुझे चुनौतिया पसंद है और स्कूल के बहुत सारे लोग होम वर्क में मदद के लिए मेरे पास

आ रहे हैं। उसने स्वीकार किया कि नई जानकारीयों को याद रखने की उसमें गजब की क्षमता है। हालांकि वह खुद भी अपना स्कोर देख कर हैरान रह गई थी।

अंक के मामले में ओलिविया ने टीवी की मशहूर हस्ती और गणितज्ञ कैरोल वोरडरमैन को भी पीछे छोड़ दिया। उन्होंने आईक्यू टेस्ट में १५४ अंक ही हासिल किए थे।

(दैनिक पूर्वोदय ५.१०.१२)

## बंगलादेश में कई बौद्ध मंदिरों को जला डाला

बांग्लादेश में सैकड़ों मुस्लिम प्रदर्शनकारियों ने रविवार को चार बौद्ध मंदिरों और बौद्धों के १५ घरों में आग लगा दी। पुलिस के मुताबिक प्रदर्शनकारियों का कहना था कि एक बौद्ध ने इस्लाम का अपमान किया था। देश के दक्षिण पूर्व में काक्स बाजार क्षेत्र में अल्पसंख्यक बौद्धों ने बताया कि अज्ञात लोग मुस्लिमों और बौद्धों के बीच शांतिपूर्ण संबंधों को खराब करने पर तुले थे। शनिवार को ही क्षेत्र के मुस्लिम सड़को पर उतर आए थे। उनका कहना था कि सोशल नेटवर्किंग साइट फेसबुक पर पोस्ट किए गए एक फोटोग्राफ से इस्लाम का अपमान होता है। प्रदर्शनकारियों का कहना था



कि एक बौद्ध ने यह फोटोग्राफ पोस्ट की है। बाद में वे बौद्धों के गांवों में चले गए और उनके मंदिरों व घरों में आग लगा दी। काक्स बाजार के पुलिस अधिक्षक सलीम मुहम्मद

जहांगीर ने बताया कि क्षेत्र में अतिरिक्त सुरक्षा बल तैनात किया गया है और बौद्धों की प्रमुखता वाले इलाके में भीड़ इकट्ठा करने पर प्रतिबंध लगा दिया गया है। पुलिस ने फोटोग्राफ पोस्ट करने के आरोपी और उसकी माँ को सुरक्षा प्रदान की है।

मुस्लिम बहुल देश बांग्लादेश में बहुत से लोग अमरीका में बनी इस्लाम विरोधी फिल्म को लेकर हाल के दिनों में रोष प्रदर्शित कर चुके हैं, वहां की परिषद के मुस्लिम प्रधान सोहेल सरवर काजल ने कहा कि क्षेत्र में सांप्रदायिक सौहार्द फिर से कायम करने के प्रयास किए जा रहे हैं।

(दैनिक पूर्वोदय १.१०.१२)



## Ajmal Kasab Hanged at Yerwada Jail in Pune



New Delhi, Nov 21, 2012: Lashkar-e-Toiba terrorist Ajmal Kasab, accused for the 26/11 Mumbai terror attack, was today hanged at Yerwada Jail in Pune at 7:30 am after President Pranab Mukherjee rejected his mercy petition.

Home minister Sushil Shinde said: "Kasab was hanged at 7:30 am. President Pranab Mukherjee had rejected the Kasab's mercy petition on November 6. President signed the Kasab's death sentence file on November 5 and I also signed it on November 8. Later, on November 8, it was decided that Ajmal Kasab will be hanged on November 21."

According to Maharashtra home minister R R Patil: "26/11 Mumbai terror attack accused Ajmal Kasab's mercy petition was rejected on November 8. He also confirmed that Kasab was hanged at about 7:30am on Wednesday.

"The punishment to Kasab is a true tribute to the victims and martyrs of the 26/11 Mumbai terror attacks," Patil said.

Meanwhile, home minister Sushil Shinde said: "Indian mission in Islamabad informs Pakistan government about Kasab's hanging through letter. Pakistan refuses to take the letter, which was then faxed."

Earlier, the Lashkar-e-Toiba operative was shifted from Mumbai's Arthur Road Jail to Pune's Yerawada Jail.

The entire process was executed very secretly, home minister said.

"Yes, Kasab has been hanged this (Wednesday) morning at 7.30am in Yerawada Central Jail," Special Public Prosecutor Ujjwal Nikam, who led the 26/11 terror attacks case.

In January 2010, nine of Kasab's associates, who had sneaked into Mumbai on the night of Nov 26, 2008, to unleash three days of terror, were quietly buried at an undisclosed location near Mumbai.

Kasab's end came just five days before the fourth anniversary of the brutal terror attacks that killed 166 lives and injured 300. (<http://timesofindia.indiatimes.com>)

## Books Release Function by HERITAGE FOUNDATION

On 9th December 2012

A function is scheduled to be held on 9th December 2012 at Vivekananda Kendra, Guwahati to release a series of books published by Heritage Foundation, Guwahati. Shri Ranjit Shekhar Mooshahari, Hon'ble Governor of Meghalaya will grace the occasion along other personalities of Northeast and the writers/editors of the books published.

### Background of the Publications:

A Workshop was organized on Spiritual and Cultural aspects of the different janajatis of this region on 22-24 October 2010 at Guwahati. 260 delegates (220 Male & 40 Females) from 31 Janajati communities of Northeast region (including Sikkim) took part in the Workshop and many of them submitted their Papers on the subject. It was organised by 'Janajati Faith & Culture Protection Forum' with an idea to initiate an inter-tribe discussion on this vital issue.

Many of the delegates were very enthusiastic during the discussions in the Workshop finding that, at conceptual level, the spiritual philosophy of all the different Janajati communities are the same. Based on this spirituality, the different rituals and festivals are being performed by various janajatis which are bound to be differ at its look. They are just the ways in which we offer our obligations to the Supreme Being, the Almighty.

Sri Rongbong Teron, President of Assam Sahitya Sabha has inaugurated the Workshop. He said, 'Janajati Religion and Culture is having its roots in Veda'. He himself is well versed in Geeta and has translated it into Karbi language.

Pujya Guru Tulku Rinpoche, Abbot of Tawang Monastery graced the Workshop as Chief Guest in the concluding session.

In addition, it was planned to publish the Papers in book shape to publicise the findings nation wide, the task was given to Heritage Foundation.

Eminent writers from different states were approached for the editing work and a series of books (state wise) are published. In addition, collection of selected Papers from all the states were compiled and published with the title: Socio-Cultural and Spiritual Traditions of North East Bharat (507 pages). The list of all the 9 books are as under:

Sl.	Title of the Books	Editor/Compiler	No.of Pages	Price General	Price Library
1.	Socio-cultural and Spiritual Traditions of Northeast Bharat	Shri L. Khimun, Er.	507	Rs.320/-	Rs.595/-
2.	Socio-cultural and Spiritual Traditions of Arunachal Pradesh	Shri Kaling Borang	128	Rs.80/-	Rs.295/-
3.	Socio-cultural and Spiritual Traditions of Meghalaya	Prof. Drimsibon Kharkongor and Dr. Ram Chandra Deka	71	Rs.40/-	Rs.135/-
4.	Socio-cultural and Spiritual Traditions of Tripura	Shri C. K. Malsom	104	Rs.60/-	Rs.250/-
5.	Socio-cultural and Spiritual Traditions of Zeliangrongs	Shri Chaoba Kamson	80	Rs.40/-	Rs.135/-
6.	Socio-cultural and Spiritual Traditions of Assam	Shri Dhaneswar Ingti	263	Rs.180/-	Rs.350/-
7.	Asomar Janajati Sakalar Dharmiya Achar aru Sanskriti(In Assamese)	Shri Joykant Sarma	276	Rs.150/-	Rs.295/-
8.	Tripurar Janajatider Dharmiya Achar ebang Sanskruti (In Bangla)	Shri C. K. Malsom	63	Rs.30/-	
9.	Mizo Hnam Sakhua (In Mizo language)	Shri B. Lalthlengiana	48		