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A society imbued with this spirit will see to it that every one of its members is made happy. The idea of the Hindu has always been:

Sarvepi sukhinassantu, sarve santu niraamayaah
Sarve bhadraani pashyantu, maa kashchit duhkhabhaag bhavet

(Let everyone be happy, let everyone be free from all ills, let everyone behold only the auspicious, let no one be afflicted.)

Made-in-India brand gets stronger

Suveen K Sinha in New Delhi
February 18, 2006
http://us.rediff.com/money/2006/feb/18spec.htm

The Pune factory of Tata Motors has a training wing where one can observe young apprentices at work. Some of them have studied up to Class X, some up to Class XII. Few of those faces have had contact with a razor.

However, their hands move deftly over basic tools as well as laser and computer numerically controlled machines. This focus on skills - the training wing was the first to be set up by the factory's founder, S Moolgaokar, in 1965 - also manifests itself in the company's production engineering wing, which makes dyes for global marquees such as Jaguar, Ford, Toyota and Fiat.

This skill set came to the aid of the company when it found itself driving through uncertain terrain in the 1990s, as it embarked on a three-phase programme to rejuvenate itself by increasing productivity, cutting costs and improving quality.

Nine years ago, Tata Motors had close to 38,000 employees earning an annual turnover of Rs 10,000 crore (Rs 100 billion). At present, its turnover is Rs 21,000 crore (Rs 210 billion) earned by 30,000 employees. Its salary cost has dropped to 5.5 per cent of turnover from 10-11 per cent five years ago.

"The attitude of 'can do' pervades the organisation," says Tata Motors managing director Ravi Kant. Skill, innovation, productivity and cost efficiency are also the leit motif at other Indian manufacturing houses, most of which found themselves wobbling when faced with the challenge of becoming globally competitive in the 1990s - a task made more onerous by the industrial downturn in the decade's second half.

Mahindra & Mahindra's 5,000 employees churned out 60 vehicles a day in 1994. The company now has 2,000 employees rolling out 160 vehicles every day with zero overtime.

Essar Steel has constructed the world's second-longest iron ore slurry pipeline of 267 km from Bailadilla to Visakhapatnam that can carry 8 million tonnes of iron ore a year and bring down transport costs from Rs 550 to Rs 80 a tonne.

Last year, when Japan's automotive giant Honda Motor expressed an intention to use two spark plugs in its 100-125 cc motorcycles to reduce engine friction, a cheer went up in the research and development wing of Bajaj Auto, which claims to be the first to use two spark plugs in motorcycle engines.

Maruti Udyog Limited, during the three years to 2004-05, cut costs by 30 per cent and increased productivity by 50 per cent. It has embarked on a similar programme for the next three years.

These are also companies that have traversed the great distance from the wobbly to the bountiful in just a few years. Tata Motors made a Rs 500 crore (Rs 5 billion) loss in 2000-01. It made a profit of Rs 1,236 crore (Rs 12.36 billion) in the last financial year.

Maruti Udyog has moved from a loss of Rs 269 crore (Rs 2.69 billion) in 2000-01 to a net profit of Rs 853.6 crore (Rs 8.53 billion) in 2004-05.

Mahindra & Mahindra's Rs 512.6 crore (Rs 5.12 billion) profit for 2004-05 marked a steep climb from just Rs 96.9 crore (Rs 969 million) in 2001-02.

Essar Steel has, between 2002 and 2005, reduced its term debt by Rs 1,100 crore (Rs 11 billion). When the two-wheeler market

shifted overwhelmingly from scooters to motorcycles, it was expected to claim Bajaj Auto as a casualty.

Today, the company is a strong number two in motorcycles with a 36 per cent share of the market.

As these companies turned around, they also turned economic theory on its head. In general, economies move from agrarian to manufacturing to services. In the 1990s, it was generally expounded that India had missed the manufacturing bus.

It remained untouched by the first wave of industrial offshoring revolution, which gravitated to China, Thailand and other countries in East Asia, helping a vast section of the working population migrate from agriculture to industry.

India's future, they said, lay in services. This gained credence as agriculture's share in India's gross domestic product fell to barely 20 per cent from 32 per cent in 1991, and that of services soared to 52 per cent from 41 per cent.

Industry's share remained flat at 27 per cent and within that, manufacturing's remained stagnant at 17 per cent. The industrial downturn of 1996-97 doused whatever little hopes there may have been of a manufacturing renaissance.

However, services are much less efficient in creating jobs compared with manufacturing. That didn't work for India, 2.5 per cent of whose population is joining the workforce every year, compared with a population growth of 1.5 per cent.

Says Shirish Sankhe, a partner in consultancy company McKinsey: "Without manufacturing, India could not grow. Manufacturing is the best avenue to create jobs that may not be very education-intensive - services need education - and pull people out of agriculture."

There had to be a way to get on to the bus. It could not be done the China way, which was one of China's high-volume low-cost model, since China had already mastered it. Given its thrust on special economic zones and flexible labour policy, it would be difficult to upstage. Why would, say, a Walmart, which sources most of its goods from China, turn to India?

The solution was found in skill-based manufacturing, which increased cost efficiency while keeping quality high.

Says Baba N Kalyani, "India's strength lies in products that require multiple skills, using technology to increase productivity," says Baba N Kalyani, chairman and managing director of Pune-based Bharat Forge.

Over the last five years, the employee cost of Bharat Forge, the world's second-largest forging company, has dropped from 9 per cent of the turnover to 5 per cent, even as wages have doubled.

Bharat Forge was an early bird. Starting in 1989, it overhauled its business model to usher in modernisation. In the subsequent years, a similar wind quietly blew in to other manufacturing companies, dismissed in the 1990s as "old economy".

This was the time when Indian manufacturing was moving from the doomed low technology-low capital-cheap labour model delivering "just about" quality to a combination of high technology, higher capital and a very highly skilled workforce that promised global competitiveness.

Around this time, the business climate too changed. The country had always had a steady supply of technical manpower. Interest rates fell from 19-21 per cent to about 10 per cent and under.

Labour, which used to think of management as the devil's own, began to realise that their interests were not very divergent after all.

Ten years ago, M&M's Kandivli plant, near Mumbai, had a quota system under which each worker's actual work time was under 240 minutes a day. Today, every worker puts in 450-460 minutes a day, excluding the lunch break.

The coming of age of services, especially software, helped. People began to appreciate the technology-driven business model. M&M got into nuts and bolts, literally, to reduce the time taken for each activity in terms of seconds.

Its utility vehicle Scorpio, in the beginning, had about 6,000 welding spots. As the company gained confidence in its product, the number of spots came down to 5,500. Tata Motors' Pune plant alone has 100 robots.

You wouldn't find a soul on Essar Steel's shopfloor, except in the electric arc furnace.

Even the public sector - whose prime function once upon a time was to create employment - caught on. In 1998, Steel Authority of India Ltd had 1,77,000 employees and produced 10 million tonnes of steel. Its private sector rivals produced half that amount with a workforce of just 5,000.

Having spent Rs 12,000 crore (Rs 120 billion) on modernisation, SAIL now produces 13 million tonnes with 1,24,000 employees. Five years ago, SAIL was groaning under a debt burden of Rs 15,000 crore (Rs 150 billion). It is debt-free now. "We can withstand the dynamics of the market," says V S Jain, the company's chairman.

Cost efficiency has made it lucrative to do business in India. According to the Confederation of Indian Industry, the average return on investment in India is over 19 per cent, compared with just over 14 per cent for China.

That higher return is a reflection of higher value-added manufacturing. M&M spent a mere Rs 600 crore (rs 6 billion) on the Scorpio project. "For a multinational doing a similar project overseas, the cost would be Rs 4,000 crore (Rs 40 billion)," says the company's president (automotive), Pawan Goenka.

The result is a blow to the old wisdom that in vehicle manufacturing only a very high scale - Detroit pegged it at 1 million - can ensure profitability. The Scorpio is profitable on sales of 33,000 a year.

Macroeconomic data too is beginning to show that Indian manufacturing is riding a crest, growing at 9 per cent a year, the highest in recent memory.

But more to the point is the changing world attitude. When Ratan Tata had announced Project Mint, which yielded Indica, in the 1990s, it was greeted with universal scepticism.

Experts thought the project would finally undo the man, whose track record had not been exactly exemplary. Two years ago when Tata said he would make a car that retailed for $2,000, the reaction was one of anticipation. The experts wanted to know how he would do it.

And, as the company's vice-president Rajiv Dube points out, no one uses the phrase "old economy" any more.

Next stage: The world

The once-troubled Daewoo Commercial Vehicles has turned around. Acquired by Tata Motors two years ago and renamed Tata Daewoo Commercial Vehicles, its net profit increased three times to Rs 45.8 crore (Rs 458 million) for April-December 2005. It has a 27 per cent share of the South Korean market.

"We cut costs there, just like in India, and increased exports substantially to South Africa, Middle East and South Asia, where Tata is already an established brand," says Tata Motors' managing director Ravi Kant.

Kant's explanation, though small, tells a big story - an Indian company acquiring a multinational and helping it prosper on the strength of cost efficiency and brand development in India.

India's exports account for just 0.8 per cent of world trade, compared with 6.4 per cent for China. But its share could quadruple in a decade, according to McKinsey.

"Manufacturing exports from India could increase from $40 billion in 2002 to approximately $300 billion by 2015, leading to a share of approximately 3.5 per cent in the world manufacturing trade," says the consultancy.

In part, that will be a result of the downsizing of blue-collar America - such as auto-component giant Delphi - and the subsequent outsourcing to low-cost countries in a way that does not increase exposure to China. But a big role will be played by Indian companies that are making the world take notice of the "Made in India" label.

Close to 5 per cent of Mahindra & Mahindra's turnover now comes from overseas, but it has been growing at 90 per cent. The company hopes to earn a fifth of its turnover from abroad in three

years. "We have the ambition to become a truly global company," says M&M president (automotive), Pawan Goenka.

Last year, the company took control of Chinese tractor maker Jiangling, which gave it a foothold in the world's third-largest market and a low-cost base from which to export tractor kits to the US. Starting May this year, it will start selling the Scorpio and Bolero in Spain and Portugal.

Indian automotive component companies have already notched up a number of acquisitions overseas. Pune-based Bharat Forge, which has made six acquisitions in four countries in the last two years, has set a target to become the global leader in its business by 2008.

Tata Steel is the world's lowest-cost producer of steel. Hero Honda is the world's largest motorcycle manufacturer. And Maruti Udyog, in which Japan's Suzuki Motor Corp holds about 55 per cent of the equity, is slated to soon become bigger than the parent.

Infrastructure remains a constraint in India. Most infrastructure services cost 50-100 per cent higher here than in China, with Indian manufacturers paying twice as much for electricity and three times as much for rail freight.

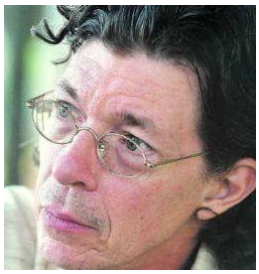
However, according to consultancy firm KPMG, India scores better than either China or Brazil on business regulation, better than either on the burden of tax and customs administration, and better than Brazil on the perceived level of corruption.

According to KPMG, many companies have developed effective "workarounds" to deal with India's infrastructural challenge. For instance, ports are indeed congested. But if you have the right clearing agents, you can ship cargo.

An American *vaidji*

Meera Mohanty

Dr Robert E. Sbovoda is a licensed practitioner of Ayurveda, which he believes can remedy many ills even in his native America.



So the khadi clad, American ayurvedic doctor walks around barefoot. That's the first thing one noticed about Dr Robert E. Sbovoda, his easy Indian ways ... Sanskrit words without the faintest trace of an American accent, his unsparing criticism of American priorities, and also the absence of any blind infatuation for traditional Indian ways.

Dr Sbovoda does admit that before he actually visited the country, India was "a place where tigers walked down the middle of the street and there was an elephant in every backyard". But that was 30 years ago, before he set out on a world trip with plans of starting medical school on his return.

His travels took him to Africa, and through Europe to Nepal, where he was first introduced to Ayurveda by a Peace Corp doctor, and then by Nepalese and Tibetan practitioners. In Mumbai he met Shiv Sharma, the most eminent ayurvedic doctor in 1974, who got him enrolled at the Tilak Ayurveda Mahavidyalaya in Pune. On graduation in 1980, he became the first westerner to have a licence to practise Ayurveda in India. It is an achievement that still finds place in his personal profile. "It is after all a handy thing to put on the resume," he says. "The fact is that until a few years ago Ayurveda was not very popular, it's helpful for people to know that even westerners have been studying it for several years now."

He has been practising, and more importantly, promoting the medical science of Ayurveda for the last two decades. It is obvious that the medical system, particularly in the US, has become dysfunctional, he says. "The United States spends twice as much money per capita in medical and healthcare but often ranks last amongst developed countries in various indicators of general health and welfare of populace. I don't recall the exact figure but I believe the United States is roughly at the same level as Kerala when it comes to infant mortality rate, or maybe it's maternal mortality," he says. "It either says something very good about Kerala or very bad about the United States."

He believes Ayurveda can be the alternative. But this isn't easy. To start with, Ayurveda has no legal status in any of the 50 American states (medicine is licensed by individual states) and probably won't for a very long time. "There must be about 40 or 50 trained, that is BMMS-degree physicians in the United States, of which only a dozen or more are actually involved with Ayurveda. And even if they all lived in the same state no legislature will pass a law that will cover 20, or even a hundred people." It's not just practitioners but an entire system of clinics, hospitals and colleges that are dependent on legal status.

A simpler licensing procedure has been offered as a solution. "But Ayurveda is a medical system and espouses surgery and all kinds of therapies. To be in a hurry to legitimise it in some ways will only restrict its practise to massage therapy or dietary advise," he warns. "In the United States where everything is viewed from the point of view of money, which is also why it developed so quickly, people will be very willing to study it for a week and practise."

He is a tough critic of the US. His strategy for the neem and basmati patenting-brigade: "Take something from there, maple syrup for example, and announce that you have found a new use for it, for better growing chillies. This

will make them take notice. You have to hit the Americans in the pocketbook, no other way to make them pay attention," he says.

But then, he says, given the current popularity of traditional remedies in India, it shouldn't come as a surprise if someone here decides to patent a new version of Aswagandha. He also suggests that Indian companies looking for a long-term advantage must clean up their act. "Bacteriological and heavy metal contamination of herbs is a concern, but let's make a distinction between the heavy metals that are supposed to be there and those that are not. Even if you are supposed to have arsenic and mercury and occasionally lead, there is no reason to have cadmium."

And then, he adds, those who are interested in Ayurveda in the US and Europe, are invariably interested in organic food. Growing ayurvedic herbs organically is not only good for the business but also good for the country. "This is also a very polluted country, and needs to have a better environmental awareness," he says.

In the US, where Dr Sbovoda currently serves as Adjunct Faculty for the Ayurvedic Institute in Albuquerque and for Bastyr University in Seattle when he is not travelling, "everything that's not allopathy is not `real' medicine. But Ayurveda cannot be evaluated solely by the so-called western or allopathic perspective," he warns. Pointing to the recent false claims made by a Korean stem cells scientist, he says western medicine has biases that have worked towards its own failure.

The ayurvedic way is to see how best to align each individual to his or her own life, he says, and so technique is secondary. He even admits using Cortisone to treat a skin reaction during his travels. "It does nothing to take away the pathology, but only suppresses it. Once you have

interrupted the momentum of the pathology it's easier to help the body recover its balance."

"According to the most eminent text *Charaka Samhita*, there is nothing in the world, no substance, no technique that cannot be used as a medicine as long as the patient is looked as a whole organism interacting with the environment," he says. Though he believes it's a dangerous statement and he doesn't want to seem advocating what many students do these days — get an ayurvedic degree only to practise allopathy.

"You will always find people who are not interested in listening but you will find them in India also. There are people who believe Ayurveda is a Brahmin plot to take over the country and make everybody wear traditional clothes and give up everything that's modern," he adds.

Picture by Shaju John

http://www.thehindubusinessline.com/life/2006/02/17/stories/2006021700130300.htm

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This article appeared in SOUTH CHINA MORNING POST of Hong Kong 7th MARCH, 2006; what would have happened if such a research would have been published in India – that researcher would have been dismissed as being a fanatic Hindu, or a person without any scientific basis. For thousands of years, Hindu have been worshipping the cow, and using its by-products for a variety of uses. The British colonial rulers considered Indians as illiterate for using cow-dung as fuel, but as this article shows, cow dung DOES HAVE MANY BENEFICIAL USES.

THE SWEET, SWEET SMELL OF COW DUNG

Japanese researchers have succeeded in making the sweet smell of vanilla come out of cow dung.

In the world's first such recycling project, a one hour heating and pressuring process allows com manure to produce vanillin, the main component of vanilla bean extract, according to researcher Mayu Yamamoto.

The vanillin extracted from the manure could be used in products such as shampoo and aromatic candles but not in foods, said Ms Yamamoto, who works at the state run International Medical Centre of Japan.

Compared with usual vanilla, "this component is exactly the same, but it would be difficult for people to accept it in food, given the recent rules of disclosing the origins of ingredients, she said.

The production cost using dung has been estimated at less than half that of making vanillin form vanilla beans.

Ms Yamamoto said the droppings of grass eating animals were abundant in lignin, the chemical compound that produces vanilla aroma. After taking the vanillin, the processed manure could be returned to the soil, she said.

The research has been done in co-operation with leading Japanese chemicals firm Sekisui Chemical and it is hoped to have a machine in practical use in 2-3 years.

BOOK REVIEW

UNHOLY WAR: THE VATICAN'S ROLE IN THE RISE OF MODERN ANTI-SEMITISM

AUTHOR: DAVID I.KERTZER
PUBLISHED BY : MACMILLAN
REVIEWED BY: RICHARD MORRISON

The Roman Catholic Church's endorsement of anti-Semitism in the 19th century paved the way for the Holocaust, says the historian David Kertzer

It is a sordid and shocking story, if true. The Roman Catholic Church is accused of fuelling the rise of anti-Semitism in the late 19th and early 20th centuries. Its own ghettos and anti-Jewish laws were models for the Nazis. The Vatican allowed Jewish children to be seized, separated from their parents and forced into the Catholic faith. Its pet newspapers ran racist campaigns that are vile even by the poisonous standards of the era. And its priests enthusiastically endorsed and encouraged a revival of the atrocious medieval accusation that Jews were ritually murdering Christian priests and children.

To all this a succession of Popes - from Pius VII in Napoleonic times to Pius XII, who negotiated a mutually beneficial concordat with Hitler - turned a blind eye. Thus was the road to the Holocaust paved with godly intentions.

This is the substance of Unholy War, a savage new book by the American historian David Kertzer, a professor at Brown University. The charge that the Vatican protested too little and too late about Hitler's treatment of the Jews is hardly new, of course. Two years ago the British author John Cornwell caused

something of a furore when he put the case for the prosecution in Hitler's Pope, a venomous biography of Pius XII.

But Kertzer thinks the Vatican's complicity in the rise of modern anti-Semitism began much earlier and goes much deeper. "This outpouring of books on Pius XII and the Holocaust misses the point," he says. "The Holocaust was going to happen anyway by the time he became Pope. The important point is that anti-Semitism was nurtured by the Church for so many centuries before that, making so many people susceptible to Nazi ideology."

It is a point that Kertzer hammers home in 300 pages of damning and highly detailed case studies. And it will be scant consolation for loyal Catholics to learn that this relentless exposé was inspired (if that is the word) by the Vatican's own attempt to put the record straight. In 1998, after 11 years of heart-searching, it published We Remember: A Reflection on the Shoah. To many, including Kertzer, it read like a whitewash.

True, the document acknowledged that Jews had been persecuted by the Catholic Church at certain times in past centuries. But it attempted to draw a distinction between this longstanding "anti-Judaism" - which, the report argued, the Church had largely stamped out by 1800 - and the modern anti-Semitism that reared up in the latter part of the 19th century and prepared the way for the Nazis.

The latter, the Vatican argued, had nothing to do with religion. It was a political and racial poison "based on theories contrary to the constant teaching of the Church". Kertzer says he was immediately struck by this "misrepresentation" of the facts. "I knew there was something terribly wrong with the history the Vatican was recounting."

Astoundingly, his own research was aided by an unlikely ally: the Vatican itself. In the same year that it published its Holocaust report, the Church announced that for the first time scholars could examine the secret archives of the Inquisition, the Vatican's doctrinal law enforcers. "I do credit the Vatican for that," Kertzer admits. "There are lots of Protestant Churches that would rather not have their behaviour during the Holocaust examined, and we don't have access to their archives."

So why did the Vatican authorities open the archives? They must have known of the dark truths waiting to be discovered in those dusty vaults. "That's a good question," Kertzer says. "One theory put to me by an American Catholic priest is that there is now a faction within the Vatican that wants all this stuff to come out. They knew the Church itself would never be able to reveal it, but were quite keen for an outsider like me to find the material."

And the material is dynamite. Kertzer looks first at the period, from the defeat of Napoleon to the unification of Italy in 1870, when Jews found themselves governed directly by the Church in the Papal States. He finds that the Jews were subjected to the same kind of official indignities that the Nazis later imposed with their Nuremberg race laws.

They were confined to grotesquely crowded and cholera-riddled ghettos, forced to wear yellow badges, forbidden from doing business or consorting with Christians, publicly humiliated during carnivals, compelled to listen to sermons denouncing their faith, and frequently snatched by Inquisition hit-squads and sent to the infamous "House of Catechumens" for a 40-day indoctrination designed to "persuade" them into Christian baptism that makes gruesome enough reading. But it pales beside what happened later in the 19th century, when the Church was emasculated politically by the new Italian state and felt itself besieged by the forces of "modernity" . To bolster its

popularity with the restless working classes, it started to depict the newly emancipated Jews not only as rich, greedy capitalists but also (with a wondrous lack of logic) as dangerous socialists, intent on destabilising Christian society.

This was the period when Catholic priests enthusiastically distributed notorious fakes such as the Protocols of the Elders of Zion, as evidence of a Jewish plot for world domination. And it was also the time when the Catholic press - influential journals such as La Civiltà Cattolica and L'Osservatore Romano, widely believed to reflect the Pope's own views - unleashed a flood of vitriolic anti-Jewish articles.

In 1880, La Civiltà Cattolica described Jews as "obstinate, dirty, thieves, liars, ignoramuses, pests . . . a barbarian invasion by an enemy race". By the 1920s, its articles could have been dictated by Hitler himself. "Vienna will be nothing but a Judaic city; property and houses will all be theirs, the Jews will be the bosses, the Christians their servants," it warned its readers in 1922.

So repulsive was this propaganda that, as the Nazis began to acquire power, some Catholic bishops took steps to distance themselves from it. The Bishop of Linz, for instance, issued a pastoral letter which declared that "to hate the Jewish people . . . is inhuman and unchristian".

Unfortunately, he didn't stop there. "It is beyond doubt," he continued, "that many Jews exercise an extremely pernicious influence in almost all sectors of modern civilisation." He concludes, chillingly: "One can only hope that Aryans and Christians will increasingly come to recognise the dangers created by the Jewish spirit and fight them more tenaciously."

With "denunciations" like that from the Church, the Nazis had no need of endorsements.

But the worst anti-Semitic propaganda uncovered by Kertzer surrounded the ghastly "blood libel" trials, in which Jews were framed for the murder of Christians, and accused of draining their victims' blood for Passover rites. "I was flabbergasted to discover that, until well into the 20th century, Jews were still being accused of ritual murder and the Church was not condemning such an accusation," Kertzer says.

The most notorious case happened in Kiev in 1913, when a Jewish factory worker, Mendel Beilis, was charged with the ritual murder of a boy. "It had all the markings of an attempt to frame him by Russian authorities interested in keeping anti-Jewish feelings at a fevered pitch," Kertzer writes. The Catholic press in Italy and France weighed in with lurid allegations of Jewish ritual murder throughout history, and a Catholic priest was mysteriously summoned as an "expert witness" - even though Orthodox Christianity was the dominant religion in Kiev.

But in this instance the campaign misfired. Beilis's plight quickly became the subject of a crusade throughout liberal Europe, and pressure on the Russian Government grew. In the end, Beilis was acquitted by a jury which (according to some) was acting on direct instructions from the embarrassed Tsar.

Kertzer accepts that not all Catholics were anti-Semitic, and that some boldly made their feelings known to the Vatican. In the archives he found a letter to the Pope written by Prince von Metternich, the Austrian statesman, which complains that the Vatican's treatment of Jews was "no longer in harmony with the times in which we live". That was in 1843. Sadly, the Pope refused to budge.

Sixty years later, three distinguished English Catholics - Cardinal Vaughan, Lord Russell (then the Chief Justice) and the Duke of

Norfolk - similarly protested to the Vatican about its continued tacit encouragement of ritual murder accusations against Jews. It was a brave and honourable gesture, but again it had no effect. Indeed, Kertzer has discovered a series of contemptuous notes in the Vatican archives which describe the English Catholics as "poor dupes" who have come under the influence of "the powerful Jews in London" (ie, the Rothschild banking dynasty).

Kertzer chronicles one other notable attempt among wellintentioned Catholics to change the Church's attitude to Jews as the tide of anti-Semitism rose throughout Europe. In 1926 a new Catholic association called the Friends of Israel was formed in Rome. Its founders argued that Jews should be treated with respect, not stigmatised as "the slayers of Christ". Within two years its membership included 3,000 Catholic priests, 278 bishops and 19 cardinals. But even this mild revolt was too much for the Vatican, Kertzer says. In 1928, the Inquisition ruled that the Friends of Israel was guilty of heresy, and closed the organisation down.

In Kertzer's hands, no pontiff emerges with credit - not even those, such as Pius XI, customarily depicted as "reformers". Indeed, Pius XI is subject to some of Kertzer's most scathing paragraphs. Before he became Pope he was sent as a papal envoy to Poland. Violent anti-Semitic feelings were being fuelled there by prominent Catholic clergy such as the notorious Jozef Kruszynski, who in 1920 penned the ominous words: "If the world is to be rid of the Jewish scourge, it will be necessary to exterminate them, down to the last one."

Yet, far from condemning such rabble-rousers, the future Pope seems to have sympathised with them. His report back to Rome includes the words: "One of the most evil and strongest influences felt here is that of the Jews."

Kertzer believes the theme of his book is relevant and embraces far more than the tragic relationship between the Catholic Church and the Jews. It is about the importance of religious plurality: of respect for others' beliefs. "I think the book shows that religions always become dangerous when people start to think they have unique access to God's message, and possess the power to enforce it," he says.

Unholy War by David Kertzer, Macmillan
http://www.thetimes.co.uk

HSS CELEBRATES ANNUAL SPORTS DAY – *by Gordhan Gurnani*

HSS Hong Kong held its annual sports day event on 22nd January at Kowloon Tsai Park to mark the occasion of Makar Sankranti

A total of 28 swayamsevaks and adhikaries attended this event. On arrival at the ground, warm up exercises were played to get everyone geared up for the team events. A total of four teams were made. The two senior teams were led by Janam Shah and Sunil, and the two junior teams were led by Bharat Tejwani and Karan Shah.

All four teams played very well, and showed their eager participation in all team events. After a fair battle, Janam Shah and Bharat Tejwani's teams were the overall winners, and they took home the sports day cup. Sarang Parwal was awarded the best sportsman cup for

showing his best sportsmanship and discipline throughout the event.

Besides team games, there were also individual games – like 100 meters and long jump – in which all participated.

In 100 meters, among the junior swayamsevaks, Raghav Agarwal won the gold, Karan Shah the silver and Akshay Khatod the bronze.

Among the senior swayamsevaks, Nitesh Sacheti won the gold, Sunil the silver and Jayant Golcha the bronze.

In long jump, among the junior swayamsevaks, Karan Shah won the gold, Raghav Agarwal the silver and Bharat Tejwani the bronze.

While among the senior swayamsevaks, Sunil won the gold, Jayant Golcha the silver and Harsh Maheshwari the bronze.

The prize presentation and program summary was done by Gordhan Gurnani. The programme was concluded with a talk by Vijayji explaining the significance of Makar Sankranti, and by Nirmalji narrating the life of Guru Golwalkarji, the 2nd President of RSS whose birth centenary is being celebrated this year.

All in all, the programme was a great success and all enjoyed.

1857 - INDIA'S FIRST WAR OF INDEPENDENCE AGAINST THE BRITISH RULE

(concluded from previous issue – October / November / December'05)

JHANSI

Jhansi was a Maratha ruled princely state in Bundelkhand. When the Raja of Jhansi died without a male heir in 1853, Jhansi was annexed to the British Raj by the Governor General of India under the Doctrine of Lapse. His widow "Rani Laxmi Bai" protested the annexation on the grounds that she had not been allowed to adopt a successor, as per the local custom.

Laxmi Bai was living a quite and reclusive life in Jhansi, the British had even stopped her Pension on the excuse that she had to pay the loans of her husband first.

The British had started ruling Jhansi with an iron hand; due to this, the people suffered greatly. Even cow slaughter was openly practiced by the British and when Laxmi Bai saw this she wrote many letters demanding an end to this but she failed.

The Fire of Revolution had now spread in the local unit of the army. Even some houses of the British were burned down. Captain Gordon asked for help from Laxmi Bai. That time she assembled her army and many revolutiaries joined the army too. On 7th June the rebellion started, many Britishers including Captain Gordon were killed. A small group of British officials took refuge in Jhansi's fort

and the Rani negotiated their evacuation. When the British left the fort, they were massacred by the Revolutionaries, although this was done without the Rani's consent or approval.

The revolutionaries took over the treasury and freed the prisoners from the Jails. Rani Laxmi Bai was declared the queen of Jhansi. In September and October 1857, the Rani led the successful defense of Jhansi from the invading armies of the neighboring rajas of Orcha and Datia. The Rani was an able administrator, under her rule there was peace and law and order was maintained the city. She made her army strong in a short period of time; also she established factories for arms and ammunition. She was helped greatly by the Thakurs of Bundelkhand.

AGRA

The Revolutionary forces of Nasirabad and Neemach now proceeded towards Agra. There were 2,711 soldiers and 16 cannons in this group. Governor Colvin gathered all the British civilians inside the fort of Agra. He had asked from help from the armies of Kota and Bharatpur, but the forces there joined the Revolutionaries instead. BrigadierPowell could not face the revolutionaries' army so he ran inside the Red Fort of Agra to save himself.

Meanwhile the revolutionary forces burnt down the houses of the British and killed some of them too. They saw no gain in attacking and claiming the Fort of Agra, so in their misplaced enthusiasm they proceeded to Delhi. Actually, if they had wanted to, they could have easily overrun the Fort, and could have stayed and consolidated their position in Agra. Since the War of Independence was going without a fixed plan, hence these shortcomings were to be proven disastrous later.

GWALIOR

Raja Jayajirao Shinde was the King of Gwalior, but he was a blind follower of the British. He even sent a platoon to help Governor Colvin in Agra. Because of this, there was widespread discontent amongst Indian soldiers of his army. The soldiers had started disobeying their British superiors.

Finally on 24th June the fight started, and the British were defeated. They ran and took refuge in the Raja's Palace. Raja Shinde arranged for them to go to Agra, but on the way to Agra, many British army men were killed by the revolutionaries.
As Raja Shinde was a blind supporter of the British, he refused to accept the offer of being a leader for the revolutionary forces, and on the contrary he kept supporting the British for the four crucial months, during which they had time to rearrange their defenses.

BIHAR

On 25th July 1857 the forces of Sigteli and Danapur started to revolt. The soldiers proceeded to Jagdishpur and Patna. Raja Kunwarsingh of Jagdishpur took the reins of leadership and he attacked Arrah. There, a big battle was fought with the British. The Treasury was looted, the prisoners were released and many British forces were killed. The British Captain Duncatt was killed in the battle.

The Fire of revolutions had spread throughout northern India. Since the Revolution had started spontaneously, it was not carried out in an organized manner. After defeating the British forces, the revolutionaries just proceeded to Delhi. The resistance started at different times and different places without any proper planning. Because of this the British got a lot of time to rearrange

their forces. Even the Mughal emperor was quite old, he was 83 years. He was not well equipped to carry out such a big responsibility. Also there were many differences amongst the revolutionary soldiers who had come from different parts. Their aspirations were not fulfilled when they came to Delhi, and in general resentment was growing fast.

RE-ORGANISATION OF BRITISH FORCES

In the same manner as the fire of revolution had started, it started to cool down gradually. The British commanders were formulating a strategy with cool heads, to suppress it completely. They had some able and cunning officers like Lord Canning, Commander-in-Chief Sir Henry Lawrence (Governor of the United Provinces), Sir Jones Lawrence (Governor, Punjab). They were making their plans, at the same time the revolutionaries had given them enough opportunity to re-group by cooling down their attacks.

The British had made their plans so that the Hindus and Muslims would fight against each other. They were successful in their strategy of getting the Sikhs and Gorkhas to join their side. They also made sure that Rajputs would be neutral in any clashes between the British and the Revolutionaries. One unit of the British forces was on its way to China, it was stopped and routed back to India.

There were European units based in Ferozpur, Jullundhar, and Ambala. They started their preparations to fight back under Captain Bernard. The Gorkha unit of Jatoga was directed to Ambala. Although the numbers of these forces were small, they were ably administered and thus these forces were quite successful in controlling the situation.

Meanwhile, the Maharaja of Patiala and Jind had submitted their armies to the British, in spite of the request from the Mughal Emperor not to do so. Without their support the British would not have even thought of going ahead. They advanced with these joint forces towards Delhi. They reached a place called Alipur (10 miles from Delhi) on the 4th June 1857. At the same time another Battalion of the British from Meerut, under Brigadier Wilson reached Ghaziabad.

The British forces started firing on the revolutionaries, since the revolutionary forces were located in a vantage position on top of a hillock; they were successful in repulsing this attack. The British had to retreat. Near the Hindon River another attack was going on, cannon fire was used from both sides. This time the Revolutionaries had to go back.

ATTACK ON DELHI

On the 8th June there was another direct confrontation in Badli-ki-Sarai, and the British were able to take back the Cantonment. By the afternoon of 8th June the revolutionary forces attacked near a place called Hindurao House. But another unit of the British reached there at the same time, and the revolutionary forces had to retreat. There was a strong attack by the revolutionary forces on 11th June, but this also turned in the favor of the British, under the command of Major Reed.

On 6th August, there was a big fire in the Ordinance factory, which was situated in a house, from which a lot of help was coming to the revolutionary forces. This was a big setback to them, a total of 494 died and even more were injured. The fire was so intense that it could not be controlled even in 2 days.

By 14th Sept, the British unit was successful in entering Kashmiri Gate, the other from Ajmeri Gate and one unit was coming from Kabuli Gate. There was a tremendous fight going between the opposing forces for every inch of ground.

By 17th Sept the British reached Chandni Chowk and on the 20th Sept, Brigadier Jones had captured Lahori Gate. Also they were able to control the area near Jama Masjid, Fort and Salimgarh.

FALL OF KANPUR

Kanpur was under the control of Nana Saheb. General Neil sent an army unit from Allahabad under the command of Major Renaud and General Havelock, to attack Kanpur. There were British and Sikh Sepoys in this army, also it had the back up of a strong artillery unit. On 10th July the battle started near Kanpur. But, due to heavy artillery bombing, the revolutionary forces could not hold their ground. Nana Saheb had to retreat back to Bithur. The British forces then entered Kanpur, re-captured it and committed a general massacre.

After their success in Kanpur the British forces then proceeded to Bithur in pursuit of Nana Saheb. After reaching there, the British forces immediately set to the task of burning down all the buildings. They also bombed and destroyed the enclosure of Nana Saheb. In this incident, the daughter of Nana Saheb was burnt to death. But again the British were not able to kill or capture Nana Saheb.

CONTROL REGAINED OVER LUCKNOW

AS the revolutionary forces had laid a siege to the Residency and had killed many British officers, the British forces were eager to take revenge. A heavy battle was

fought between the opposing forces in Secunderbag, just outside Lucknow, from the 14th Nov to 24th Nov. The revolutionary forces suffered great losses of men, but they fought like tigers. In this battlefield the British forces were greatly helped by the Gorkha regiment, which was under the command of King of Nepal. If this unit did not support them, then the British forces sure would have lost. At the same time another British unit led by Brigadier H. Rocker Pont also arrived in Lucknow. The total forces under the British command amounted to 17,000 Sepoys, 5,000 Cavalry, and 134 Cannons.

The revolutionary forces were being ably led by Ahmedshah. But, due to some infighting and politics there were also many who harbored jealousy against Ahmedshah and so did not follow his orders. When the British forces attacked, there a meeting called by Ahemdshah to find out a strategy to repulse that attack. But a general consensus could not be reached. This was one of the reason for their loss, also the enormous number of soldiers and artillery in the British forces, tilted the outcome in the favor of the British. Consequently the British were able to get control over Lucknow, and liberate their "Residency" too.

Since the British had taken complete control of the city, Ahmedshah had to leave the city. Eventually he reached Shahjahanpur. Nana Saheb Peshwa had also reached there. The British forces under the command of Campbell tried to capture them, but they were unsuccessful. Then Ahmedshah approached Raja Jagganath Singh of Pawan province with a plan. But instead of getting any help from there he was betrayed by the king, who then shot Ahmedshah, this was done on the 5th June, 1858. For this dastardly act the British rewarded the king by giving him large amount of cash.

FALL OF BIHAR

The Revolution in Bihar was being ably managed by Kunwarsingh; after his death the leadership passed on to his younger brother Amar Singh. The British Commander, Douglas laid a siege to Jagdishpur at the time when the army of Amar Singh was tired due to continuous battles and even their numbers had dwindled. By this time Lucknow-Delhi-Kanpur had already been taken back by the British, the hopes of liberation were dimming in the eyes of the Revolutionaries. Even the local landlords and kings of nearby smaller principalities were supporting the British. Hence Amar Singh could not face the British; after suffering heavy losses he had to retreat and take refuge in the hills. It is not known exactly what happened to him after this escape.

FALL OF JHANSI & GWALIOR

To quell the revolution in Central Provinces & Bundelkhand, the British sent the experienced commander Sir Hugh Rose. He took the help from the King of Indore and arrived Jhansi in March, 1858. By the 26th of March the British forces had encircled the Fort of Jhansi and began their attack. Heavy fighting started; unfortunately one cannon ball fell directly on the place where dynamite was kept. This led to a heavy loss of ammunition by the Revolutionary forces. The British were also supported by the King of Tikamgarh and the King of Gwalior, Raja Shinde.

Rani Laxmibai approached Nana Saheb for help. Also Tatia Tope came to her rescue by coming with large forces from Kalpi. The British were being attacked on one side by the army of Tatia Tope and on the other side Rani Laxmi Bai was already incurring heavy attack on them already. The British forces were in a pitiable condition.

But since the forces of Tatia Tope had arrived there after a very long journey, so a period of rest was very important for them. While they were sleeping in the night, the British forces assaulted them and killed many of the soldiers, due to which there was a loss of confidence amongst the rest of the army. In spite of being stopped by Tatia Tope, large number of his soldiers did not follow his order – they preferred to run away rather than stay and fight.

But Rani Laxmibai, instead of being demoralized by this loss of support from Tatia Tope's side, infused courage amongst her army. She told them that they could keep on fighting without any help, and the British have to be driven out. Seeing her courage even the British commander Sir Rose was taken back, now he too had no other plans, but just go for "Do or Die". There were 12,000 Soldiers under the British command at that time. They were able to enter the Fort after some time. There was heavy fighting going inside the Fort for every inch of ground. By the evening forces Union Jack was flown on top of the Fort. At this moment Rani decided the best course of action was to leave the Fort with her few trusted friends and soldiers. While she was leaving she was chased by Lt. Brocker and there was a fight between the opposing forces. The Rani was victorious, and many British soldiers were killed – the rest escaped. The Rani eventually reached Kalpi

The British did not give up and were still after Rani Laxmibai and Tatia Tope. They gathered their forces and attacked Kalpi; they were successful in getting control over Kalpi but could not find either the Rani or Tatia Tope.

Meanwhile Rani had managed to win the Fort of Gwalior. The British were shocked at this development, a worried Lord Canning then send message to London, that "if the king of Gwalior joins the Revolution then I would have to

pack up my bags from India". It was very important for the British to capture Gwalior. They were in full knowledge of the abilities and courage of Tatia Tope. They knew given a chance, Tatia Tope would also be able to raise the people of South India against the British.

To achieve their aim of capturing Gwalior, a unit of British forces left from Agra. The British commander had kept the Raja of Gwalior, Jayaji Rao in the front of his troops. Its result was that in spite of Tatia Tope attempt at weaning away the soldiers of Gwalior, these soldiers refused to attack their Raja. The British forces then easily took over Murar. The next day the British forces attacked the Fort of Gwalior. They concentrated their attack on the East Gate, which was being defended by Rani Laxmibai. She fought with such vigor and force that the British had to retreat.

The fight continued the next day; Rani fought bravely and inspired courage amongst her soldiers. But the large number of British forces was advancing slowly inside the fort, at that time Rani decided to go out of the Fort. She made her way between the forces, by fighting and slaughtering the opposition army. Her horse was just fleeing the area, but the British army was following her. After going some distance there was a big nullah on the way, which the Rani's horse refused to jump over. She was quickly surrounded by the British soldiers. She fought but she was alone and was finally overcome and attained Martyrdom. This happened on 18th June, 1858 in a place near Kalpi.

END OF TATIA TOPE

From June 1858 to March 1859, Tatia tope carried on the Battle of Independence. For 10 months he kept the British under control, they were unable to find or capture him. He was trapped on 22nd June near Alipur, but using

his abilities of guerilla warfare, he managed to escape. He then approached many kings of Rajasthan and later even reached Maharashtra, but nobody was willing to offer him any help. During that period, Queen Victoria had offered general amnesty to all the revolutionary forces, that whoever would surrender would not be punished. Due to this he was unable to recruit new people for his army. He had no option but to retreat and hide in the jungles with a few of his trusted soldiers.

The Maratha warrior and rebel, Mansingh was a friend of Tatia Tope. But the British were successful in getting Mansingh towards their side, by giving him amnesty. He was forced to trap Tatia Tope. Mansingh then directed the British to the hiding place of Tatia Tope, where he was captured. He was then court martialled on 15th April. On 18th April he was hanged, but he was a fearless person and a great warrior, and was not afraid of death. He himself walked towards the plank, and put the rope around his neck and attained Martyrdom.

Here a controversy arose which is still unsolved today. At the time he was hanged there was no one to recognize him. Also, some feel that it was highly unlikely that Mansingh would ever betray his friend. Since Mansingh was constantly being pressurized by the British to give up on Tatia Tope, he had no choice but to come up with some result. So, some are of the view that a plan was hatched and in place of Tatia Tope, a brave Maratha solider, who resembled in height and appearance to Tatia Tope, came for the supreme sacrifice. This means to say that Tatia Tope got away, at least this is the opinion of some persons.

CAPTURE OF THE MUGHAL EMPEROR

The Mughal emperor Bhadur Shah Zafar was persuaded by his wife Begum Zeenat Mahal to surrender to the

British. The British in turn had promised not to kill the emperor his wife and their 3 sons. Initially the emperor was very reluctant but after constant persuasion and seeing his limited power he agreed to his capture by the British. On 21st Sept, 1857 he was a prisoner in his own house.

A commission was set up by the British where he was tried for treason, the commission gave the decision that the emperor be exiled to Rangoon, where he died on 7th Nov, 1862 when he was 84 years old. His death brought the end of the Mughal dynasty. This revolution also saw the end of the British East India Company's rule in India. In August, by the Queen's proclamation of 1858, power was transferred to the British crown. A secretary of state was entrusted with the authority of Indian affairs and the Crown's Viceroy in India was to be the Chief Executive.

REASONS FOR THE FAILURE "FIRST WAR OF INDEPENDECE"

The reasons why this Revolution was not able to achieve its aim of driving out the British from India are manifold, which can be enumerated simply as follows;

1. The planning was not proper, the reolution started suddenly. After initial victories the tempo could not be maintained due to lack of finances, a central command structure, and some infighting, which led to loss of gained ground.

2. Not supported by many local Rajas and influential persons, who had their own personal gains if British remained in control.

3. It remained mostly a war which was fought by Soldiers who had earlier served in the British army. It

did not develop into a full fled revolution which would have the participation of the general populace.

4. All the fighting was just concentrated in and around Delhi; the farthest it spread was up to Bihar. This enabled the British to control it relatively easily.

5. The support of the Gorkhas and Sikhs given to the British

6. Perhaps, the single most important factor in the failure of this revolution was the suicidal decision by the revolutionaries to appoint Bahadur Shah Zafar as the Emperor of India. Most Hindus did not support a return to Muslim rule in India. This is the reason why so many Rajputs, Marathas and Sikhs remained absolutely indifferent. The Mughals had during their rule, massacred millions and millions of Hindus, and broken hundreds of thousands of temples. So, even though, during the time of this revolution, the Mughal rule had become so weak and feeble, yet the animosity was so strong that most Hindus could not think about a return of a Muslim emperor, preferring even British rule to such a scenario

But very important object which this War of Independence achieved was to light the demand of Independence throughout India in the hearts of the people. It made them believe that Independence was a long struggle, but eventually it could be achieved by a long and sustained efforts and sacrifices. The First War of Independence against the British was a milestone in the long struggle for complete Independence.

KNOW YOUR HINDI

This is our seventeenth article about Hindi language. In our previous issues, we had mentioned that the so-called Hindi language is not spoken and written at its entire purity by the masses but is a mixture of mainly Farsi (Persian), Arabic and Turkish words. In Hindi movies, over 80% dialogues spoken use Farsi and Arabic words. In this issue, we continue the series of listing 10 such foreign words very commonly used in Hindi and have mentioned the apt Hindi word for it. It is about time that we should make an attempt to speak and write our national language as purely as possible.

WORD	ORIGIN	CORRECT HINDI WORD	MEANING IN ENGLISH
Mamla	Farsi	Vivaad	Matter
Mijaaz	Arabic	Prakrati	Mood
Misaal	Farsi	Udaharan	Example
Maalik	Arabic	Swami	Boss / Owner
Mamooli	Farsi	Samaanya	Ordinary
Kaayam	Farsi	Staapit	Establish
Kitaab	Farsi	Pustak	Book
Khitaab	Arabic	Padvi	Position
Ohdaa	Arabic	Pad / Sthan	Status / Place
Rutbaa	Farsi	Pad / Sthan	Eminence / Position

No doubt it requires two to fight. But both of them need not necessarily be fighters. It is, all the same, a fight, even if one goes on beating and the other gets beaten. There is no guarantee that others would behave properly with us even if we remain peaceful and cordial with them.

Shri Guru ji

War on Jehad cannot be won unless we face demographic threats

By R.K. Ohri, IPS (Retd.)

Hold your breath, the biggest quantum jump in Muslim population (in terms of percentage) in the coming decades will take place in Haryana where the ration of Muslim cohorts is almost 60 per cent higher than that of the Hindu cohorts! Next in descending order will be Assam, West Bengal, Uttaranchal, Delhi, Nagaland, Bihar and so on.

A further analysis of the 0-6 years cohorts data reveals that out of 35 States and Union Territories listed in Statement 7, the percentage of 0-6 years Muslim cohorts is higher than that of Hindus in as many as 31 States and UTs. The percentage of 0-6 years Hindu cohorts is marginally higher than that of Muslims only in two States of Sikkim and Madhya Pradesh and two Union Territories of Daman & Diu and Andaman & Nicobar Islands. It means that in the coming decades the Muslim population will grow at a higher rate than that of the Hindus in 31 States and Union Territories. As recounted in Census 2001 India has a total of 35 States and UTs.

Statement 7 of Census 2001 Religion Data Report is self-explanatory. It vividly depicts the looming dark shadow of future demographic changes across the country. Here I must reiterate that future demographic trends, based on the data given in Statement 7, are totally unalterable, because these children are already born and will enter reproductive age between 2011 and 2016 and continue to reproduce for the next 30 to 40 years.

It is very surprising how and why the Indian intelligentsia do not try to understand the reasons that prompted the Prime Minister of UK, Tony Blair, to advise all British couples to opt for the five children norm (two more than what Shri K.S. Sudarshan, Sarsanghachalak, RSS, prescribed for Hindus).

Why have in recent years most European countries announced liberal cash bonuses to those couples who opt to have more children? Why did Peter Costello, Australia's Chancellor of the Exchequer, announce an attractive incentive of 2,000 Australian dollars for every child born after June 2004? Perhaps the growing fear of the huge population of jehad-infested Indonesia has prompted Australia to do a rethink on their population policy. Robert Costello gave a clarion call to his countrymen emphasising that every couple must have at least three children, preferably many more, saying: "One for the father, one for the mother and one for the country." (Source: Hindustan Times, May 13, 2004, P.1).

Similarly, Pope Benedict XVI too has given a call to the Catholic community of Europe to opt for more children. Prima facie Shri Sudarshan is in good company of international leaders like Tony Blair, Nail Ferguson and Robert Costello, all keen observers of the latest global population trends and alerting their countrymen. Incidentally in the UK and Australia no one laughs at or ridicules Tony Blair or Peter Costello. Obviously, as a nation the British and the Australians continue to be much more rational and sagacious than us, the myopic Indians.

India has a growing tribe of sham-secularists who might ask why this global panic? What is the problem? Where is the problem? Well, the answer is that in the year 1900 the Muslims constituted only 12 per cent of the world population; they grew to 18 per cent in 1992-93 (when Huntington published his first thesis on the clash of civilisation). By 2003 the Muslims became 20 per cent of the global population. And by 2025, barely 19 years away from now, they will constitute 30 per cent of the world population. (Source: Spangler, The Decline of the West, cited by Samuel Huntington). According to some demographic estimates, Muslims might constitute anything between 37 to 40 per cent of the world population by 2100 AD. Correspondingly, in recent years the numbers of jehads worldwide have also multiplied in tandem with the

growth in Muslim population, our next-door neighbour Thailand being the latest entrant to the growing list of faulting conflict zones.

Nail Ferguson (a strategic analyst who teaches contemporary history at Harvard) wrote in The Sunday Times, London, in April 2004, that in another 50 years time Europe was likely to become a Muslim-majority continent. And his warning has alerted most countries of the continent. Some enterprising futurologists have renamed Europe as "Eurabia". According to a write-up, which appeared sometime ago in The Economist, London, fearful of the growing Albanian clout in the Balkans, many well-to-do Macedonians are migrating out and the destination of choice is New Zealand. Apparently they no longer consider Europe safe for their children and grand children. Nail Ferguson has drawn further attention to the fact that due to low fertility rates and increasing life expectancy by 2050 one in every three Italians, Spaniards and Greeks is likely to be 65 years or older. So the 'old Europe' will become more older. He has drawn attention to the fact that the birth rates of Muslim societies (i.e., including those Muslims who live in non-Muslim countries) are more than double the European average. Citing the example of Yemen he has pointed out that by 2050 its population could exceed that of Russia (based on United Nations forecast assuming constant fertility rate).

In regard to the growing hostility of French Muslims towards fellow Christians, a common leftist refrain (heard both in France and India) is the inability of the French government to resolve the massive unemployment among Muslim youth. In the context of the recently witnessed car-burning frenzy in France, a gentleman questioned the obsession of leftists about unemployment problem, at the house of a friend. He asked point blank how an economically debilitated country like France, which has a growth rate of less than two per cent (like most EU nations), could create millions additional jobs for the galloping Muslim population. Additionally, France is

burdened by an overwhelming national debt and remains steeped in the traditional culture of 35 hours work-week.

It is time that the Indian middle class and opinion-makers understood the long-term climactic consequences of the existential demographic crisis writ large across the Indian horizon. While analysing socio-economic aspects of the latest census, the well-known demographer, Prof Ashish Bose, has estimated that presently in 49 districts Muslims already constitute more than 30 per cent of population. (Source: Economic and Political Weekly, Mumbai, January 29, 2005, p. 371, table 4). A back-of-the envelope calculation made by us, in the light of the Muslim growth rate of the last two decades, shows that Muslims will attain majority status in all these 49 districts, any time between 1991 and 2111, perhaps even earlier. What might happen thereafter is anybody's guess. It has the potential to give a massive fillip to the growing jehadi fervour in the sub-continent.

The foregoing cold facts should ring a loud alarm bell good enough to wake up all those who want to ensure long-term survival of secularism in India. The problem has global dimensions, too. It is unfortunate that while the world has woken up to the threat of changing demography, we Indians continue to slumber under the influence of dopelaced lullabies broadcast by communists and fellow-traveller sham-secularists.

(The writer is a retired Inspector General of Police and author of the book, Long March of Islam.) www.organiser.org



The states of BHARAT

TRIPURA

Area:- 10,500 sq.km Population:- 2.8 million
State capital:- Aizawl Main language:- Mizo
Famous touristic places: Ujjayant Palace, Sipahijala, Neer Mahal
Famous places of pilgrimage: Tripura Sundari Temple, Chaturdas Devata

TRIPURA IS THE SMALLEST STATE IN NORTH EAST INDIA, AND THE 3RD SMALLEST STATE IN THE COUNTRY.. IT IS SURROUNDED ON THE NORTH, WEST AND SOUTH BY BANGLADESH. TRIPURA HAS OVER 4,000 MM OF ANNUAL RAINFALL. THERE ARE MANY SMALL STREAMS. NORTH DRAINING RIVERS INCLUDE THE DEO, THE KHOWAI AND THE DHALAI, WHILE THE GUMTI IS THE BIGGEST RIVER FLOWING SOUTH. ONE THIRD OF TRIPURA'S POPULATION IS TRIBAL, AND TWO THIRDS IS MADE UP OF BENGALIS. THE TRIBALS IN TRIPURA HAVE BEEN HINDUS FOR AGES. THE TRIBAL MANIKYA DYNASTY, WHO WERE DEVOUT HINDUS, RULED OVER TRIPURA FROM THE END OF THE 14TH CENTURY, RIGHT UPTO INDIA'S INDEPENDENCE. RABINDRANATH TAGORE HAD A LIFE LONG ASSOCIATION WITH TRIPURA; IN FACT HIS PLAY VISARJAN AND NOVEL RAJARSI WERE BASED ON THE FRIENDSHIP THAT EXISTED BETWEEN HIM AND MAHARAJA VIREHANDRA MANIKYA. IN FACT, THE MANIKYAS WERE GREAT PATRONS OF ART AND ARCHITECTURE. THEY BUILT THE NEER MAHAL, ABOUT 53 KMS FROM AGARTALA. THE NEER MAHAL IS A WATER PALACE IN RUDRASAGAR LAKE, A FAIRYTALE CASTLE WITH TOWER AND PAVILLIONS, MOATS AND BRIDGES. MAHARAJA RADHA KISHORE MANIKYA BUILT THE UJJAYANT PALACE IN 1901. THIS MAGNIFICIENT PALACE IN AGARTALA IS NOW THE STATE LEGISLATURE ASSEMBLY. THE LATE 19TH CENTURY JAGANNATH TEMPLE IS ACROSS ONE OF THE ARTIFICIAL LAKES IN FRONT OF THE PALACE. ALSO IN TRIPURA IS LOCATED THE TRIPURA SUNDARI TEMPLE, 57 KMS FROM AGARTALA, WHICH IS ONE OF THE 51 SHAKTIPEETHS IN THE COUNTRY.

Children corner

JOKES

Passenger: "Fourth floor, please."
Lift Operator (after a while): "Here you are son"
Passenger: "How dare you call me son."
Lift Operator: "Hey, you forgot I BROUGHT YOU UP

Teacher: "Give an example of a hypocrite."
Student: "A boy who goes to school with a smile on his face."

A man was driving a cycle with an infant sitting in the front basket and crying. A curious passerby asked, "Hey..... Why are you making the child cry?"
"I am helpless, my bell is not working".

A man was used to saying "Destiny makes us receive what we get." One day his servant was caught red-handed stealing some costly items and the man began to beat him severely. Where upon the servant exclaimed, "Why must you beat me. It was my destiny which made me to steal it." The man quipped "Don't forget that this thrashing is also what you were destined to receive!"

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