

# MANKIND

FDR. EDR. RAMMANOHAR LOHIA

Vol.4, No.3, December 1998

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Founder Editor : Rammanohar Lohia

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# AN OPENING STATEMENT : 39

Exe. Edr.

AMARTYA SEN ( 1933 - )

Amartya Sen is no ordinary comprador celebrity. He represents the purest breed of imperialist stooges in our country. He is the most sycophantic spittle-licker, the most obsequious Bengali Babu from the *Bhadralok*, that one can think of. He supports the liberalisation programme of the horrific neo-colonial Trimurti of WB, IMF and WTO with certain improvements which will make the same marketisation programme more successful. He is not advocating anything which will overthrow that programme. He is not attacking the root of the problem, which is simply that of a fierce exploitation of the Third World by the G-7 powers and the Drain of Wealth from South to the North. He is an idle tinkerer and petty reformer who is being hailed as a Great Prophet by those who are interested in camouflaging the harsh realities of the World Capitalist Order.

Let us understand exactly what has happened.

The Directors of the Bank of Sweden have awarded a prestigious prize in the memory of Alfred Nobel, the dynamite manufacturer and the notorious share forger. This silly prize called the Economics Nobel, valued currently at about Rs.4 crores is being given to one Amartya Sen (out of which 2 crores Sen will yield to the American tax authorities), who has no new ideas or theories to his credit, who has never attempted any leap greater than that of a performing flea, and whose principal counter of success has been his ability to get along with all and sundry and to worm his way into the Establishment.

Sen is a kind of comprador fool, who revels in verbal jugglery. His supposedly great contribution to the study of famine is that, he considers the poor people who lack

the purchasing power, with which to buy food as people with "entitlement" to food. They may not be able to buy food from the market, but they can demonstrate their "entitlement" to food by dying in large numbers of hunger when forced to. In a democracy this will result in a political upheaval, and therefore, necessitates national and international actions.

It is just too silly for words! Have people to die in order to demonstrate their entitlement? Is democracy needed so that their dying cries are heard?

In the bourgeois market "entitlement" unbacked by purchasing power is merely notional and nonsensical. Further "entitlements" to education and healthcare are even more hare-brained. In reality, the poor never can buy enough education and medicine and often enough, not even sufficient food. The total result is demographic: lower expectation of life at birth, high infant mortality, high maternal mortality, high level of school dropouts, and so on.

To ascribe the evils of colonial times in India to "lack of democracy" is to mistake the engine or motive force, of imperialism for its exhaust fumes. If democracy had been available to Indians anytime between 1765 to 1947, the British Raj would have come to an end. The need of British industry to carry out primitive accumulation to Deindustrialise, Ruralise and Pauperise India and to perpetuate a permanent regime of famines of purchasing power in the country was a historic need of British Capitalism in the 18th, 19th and 20th centuries. History cannot be understood without a study of the basic motive forces that are propelled by class forces. The propertied classes ruled as their class interests

demanding and the ruling classes ruined and killed Indians in Britain's colonies, as the British capitalist interests needed to extract surplus value and colonial tribute.

History is not classless and is not to be perceived passively as a cinematic projection by Satyajit Ray, or as a novel to be reread whilst lying in a bed. History is a study of living forces, alive, kicking and killing whenever necessary.

To call Amartya Sen a historian is to make mockery of history. To call him a philosopher is to transform the goals of philosophy from that of uncovering truths, to that of propogandising hypocritical lies. As aforesaid, the lesson to be learned from Indian Colonial history from 1765 to 1947 is not that India lacked democracy and therefore, 8 1/2 crore poor Indians died though they were "entitled" to food. If Indians had democracy at that time, that would have been the end of British Raj and all sorts of other consequences would have ensued. The killing of 8 1/2 crore Indians between 1765 and 1947, was a necessity for the British ruling classes, in order to carry through their Industrial Revolution and to establish British Supremacy over the world.

Of course in exceptional cases, democracy can be granted to subject peoples. For instance the Soulbury Commission granted adult franchise to the Crown Colony of Ceylon in 1931. But that was because, the plantation workers were of Hindu, Tamil origin, while the Ceylonese Comprader elite was Buddhist, and Britain had already set the two communities at loggerheads as per the time-honoured 'divide and rule' policy. As soon as Ceylon became semi-independent in 1948, democracy was curtailed and franchise withdrawn from the plantation workers of Tamil Indian origin on whose labour the export-oriented Ceylonese economy was entirely dependent.

This exception of Ceylon from 1931 to 1948, proves the general rule that Colonial authority is incompatible with democracy. British Raj would have come to an end in India, had those who were dying in British-sponsored famines of purchasing power been enfranchised.

But had British rule ended with

Indian democracy, it still does not mean that, Indian famine deaths which reached genocidal proportions of 8 1/2 crores between 1765 to 1947, were due to lack of democracy. This is tantamount to making a cruel joke of the reality. It is like a contortionist acrobat leaning down and viewing the world from between his legs, and asserting that "The world is upside down" It is Amartya Sen who is the acrobatic contortionist, who knows no history or philosophy, because he sees no motive forces. History and philosophy are made by men and are not God-given! Men make history and philosophy as they live and extract a living from their environment or nature. Men band themselves in classes in order to project their common interests in the process of production, distribution and exchange. This is how history is made and how philosophy rationalises this dynamic of history.

That is why we will not go into details of Sen's scribbings, in order to evaluate his supposedly seminal contributions to the science of economics. His contributions are just silly and irrelevant.

When Sen received the Bank of Sweden prize, he was Master of Trinity College, Cambridge, an appointment made by the Queen of England who happens to be the richest Englishwoman alive, and who confers such appointments only upon the most loyal members of the elite like Sen.

Sen is also married to one Emma Rothschild, who is a member of the notorious Jewish banker clan that has vast interests in the munitions manufacturing industry of the entire West, with special interests in England, France, USA, South Africa and Israel.

In fact, the tragedy of Palestine began in 1917 with a letter written by one Balfour (1848-1930), a British Conservative Party leader and ex-Prime Minister, who dominated his party for over 50 years. He is renowned for his World War I statement ("The Balfour Declaration"), expressing approval of Zionism, which was led at that time by an International Committee headed by

Baron Rothschild, doyen of the English branch of the Jewish banking family. The Balfour Declaration pledged British aid for Zionist efforts to establish a home for world Jewry in Palestine, and laid the foundation stone for the establishment of the terrorist state of Israel, which has uprooted millions of Arabs from their homeland, via 5 wars and armed terrorist attacks on peaceful Arab villages dating from 1948 and promoted an enormous sale of armaments to the entire Middle East (Turkey, Syria, Lebanon, Gaza and West Bank, Jordan, Iraq, Saudi Arabia, the Gulf states, Yemen and Oman are all armed to the teeth against each other and against Israel). No doubt these munition sales have enormously enriched the coffers of the Rothschild family!

Sen has wormed his way into the hardcore of the Anglo-American Establishment. His third marriage into the Rothschild clan has contributed decisively to his last two career advances. He was appointed a Master at Trinity by the Queen, and the Bank of Sweden discovered merit in his economic mumbo-jumbo, which has no relevance to the current world reality. This high-falutin jargon has no other purpose than that of exonerating Britain from her imperial crimes against India from 1765 to 1947, and of the camouflaging of its current neo-colonial concerns which are draining the Developing Countries of at least \$500 billion per year by unfair immigration policies and unequal trade practices, in addition to actual extraction of an annual "tribute" of \$50 billion and over! (See particularly, UNDP's *Human Development Report*, 1992, pp.67,45)

Sen never understood the first thing about Colonial history. All his boasts of having been witness to the 1943 Bengal famine are just infantile reconstructions. The 943 Bengal famine which carried away at least 6 million poor Indians was the last of a long series of famines that devastated India and which had commenced from 1765, a decisive date in World and Indian History. From 1765, Britain acquired

the Revenue Collection or *Diwani* rights in Bengal, Bihar, Orissa and was able to "invest" the revenue surpluses to buy Indian Textiles, Spices, and other goods so as to create the Drain of Wealth from India which Deindustrialised, Ruralised and Pauperised the country and which process generated a Regime of Perpetual Famines of Purchasing Power that genocidally carried away over 8.5 crores of poor Indians (See Wadia and Merchant, *Our Economic Problem*, 1943, pp.87-88).

British imperialism was constrained to establish a Permanent Department of Famines in India and to institute four grand Famine Commissions in 1867, 1878-80, 1898 and 1901 to probe and cover-up the matter.

Amongst the investigators of the period only William Digby, CIE (*'Prosperous' British India*, 1901.) and Brooks Adams (of the American Presidential family, who wrote in 1895, *Law of Civilisation and Decay*), were perceptive enough to see the intimate and causal connection between the Drain of Wealth from India and the first Industrial Revolution carried out by Great Britain between 1765 and 1860. Of course many more observers saw the Drain of Wealth from India, like Dadabhai Naoroji, R.C.Dutt, etc., but only Digby and Brooks Adams were able to link up the Indian loot with the Industrial Revolution in England.

SEN WAS NOT PERCEPTIVE ENOUGH TO UNDERSTAND THE GENESIS OF THE INDUSTRIAL REVOLUTION NOR WAS HE COURAGEOUS ENOUGH TO IDENTIFY THE CAUSES, UNDERLYING THE INDIAN COLONIAL REGIME OF PERPETUAL FAMINES. IN OTHER WORDS, SEN CHOSE NOT TO SEE THE CAUSES OF INDIAN FAMINES, JUST AS TODAY HE CHOOSES TO BE BLIND TO THE EXPLOITATIVE CONNECTION BETWEEN THE THIRD WORLD AND THE G-7 POWERS.

Not having the brains and the heart to identify the real causes of the

world economic crises, naturally Sen does not understand the Nationalist logic behind the nuclear tests carried out by India in May 1998. Therefore he resorts to the cheap Western trick of condemning Indian National Aspirations. Furthermore, he is most willing to accept the **Diversion to Secularism**, being promoted by the West. Many non-BJP parties have joined the Western Crusade against the so - called fundamentalism of the BJP and condemned the demolition of Babri Masjid at Ayodhya in December 1992.

As we have shown, hundreds of temples and Gurudwaras have been demolished by Pakistan in territories under its control between 1947 and

now. Over 1/3 rd of the population of West Pakistan in 1947 was non-Muslim. The minorities in Pakistan number just 2 to 3% at present. Similarly, hundreds of Hindu Temples and Sikh Gurudwaras have been demolished in Pak-Occupied-Kashmir in the last decade. No outcry has been raised against these communalist activities, since friends of America, are by definition, all secular and non-fundamentalist.

Israel is an openly proclaimed racialist and fundamentalist state. Yet USA is its closest ally ! Similarly, the drug mafia Taliban has been created and bankrolled by the American CIA to occupy 80% of Afghanistan with American military aid being

channelised to its Afghan regime, through Pakistan.

Sen has joined the wretched Anglo-American chorus against the Nationalist current in India and is clamouring for further Westernisation and Globalisation of the Indian Economy, so that it can be still further ruined. Of course, Sen would like to have in place "a few social safety-nets" to prevent "the large-scale killing of the poor by hunger and deprivation". This is the kind of nonsense that passes for "Comprador Compassion"!

We can only wish that there were a few less Comprador Charlatan - Geniuses in the world ! ■

### AN ANNOUNCEMENT

On the night of 26th October 1998, the executive editor of *Mankind*, Dr. Vinayak Purohit, suffered a mild stroke or what current medical jargon calls "a vascular episode". Exactly why I thought of publishing a list of 66 core articles in the four thrust areas 1) WORLD ECONOMY, 2) INDIAN HISTORY, 3) IDEOLOGICAL BASICS, 4) INTERFACE, THE ARTS AND SOCIETY, in this issue of *Mankind* is not certain. Man's brain works in mysterious ways. It is full of premonitions and forebodings. I thought of summing up my major contributions in *Mankind* precisely when my body was about to experience a sort of shock

I do not know whether this is a terminal shock, but I have not cancelled either my Kerala lecture series on December 9th, 10th and 12th, nor have I postponed the 3rd annual editorial board meeting to be held on 16th and 17th (Sat. and Sun.) January 1999.

I was in great mental distress and anguish. I was deeply perturbed that there was a clear-cut revolutionary opportunity in Russia. But neither President Yeltsin nor Prime Minister Primakov, nor the old Prime Minister Chernomyrdin who has been in power for 5 years, nor Kiriyenko who had temporarily replaced him, and who in turn had been replaced by same for a 2nd term of just a few days, nor the entire gang of Stalinist MPs had any revolutionary solution to offer. Man is a psychosomatic creature as our Ayurveda has known for 5000 years and more, his mental health so often determines his bodily condition, and of course vice versa. It may be that the anguish over the Russian crisis on the anniversary of the October Revolution precipitated into "a vascular episode" of 26-10-98. I cannot be certain, but this was the state of my mind, and this is what occurred.

I am no weakling, the old Bolsheviks of the generation of Lenin and Trotsky, hundreds of them I can invoke by name, have been my childhood heroes. Nobody remembers today their names. But all of them are living reality to me even today. I had always held the Russian Revolutionaries Krylenko and Dybenko, Radek and Rakovsky, Shliapnikov, Smilga, Bukharin, Zinoviev and Kamenev, Krupskaya and Kollontai, Sverdlov and Dzerzhinsky, Preobrezhensky, Joffe, Krestinsky, Lunacharsky, Pyatakov, Rykov, Saponov, Sokolnikov, Uritsky, Volodarsky, and hundreds of others, as my blood brothers and sisters along with Bhagat Singh, Surya Sen, Mahabir Singh, Preetilata Waddedar, Khudiram Bose, Sukhdev, Rajguru, Chandrashekhar Azad, Ramprasad Bismil, and hundreds of other martyrs of the Indian freedom movement

In those days we "the wretched of the earth" had been spiritually one "Workers of the World, Unite"! **OUR ERA, THE ERA OF THE WORLD REVOLUTION!**

I was then shaken by the horrible nature of Stalinist crimes that have created in 81 years, a total ideological vacuum! There is no revolutionary party, there is no revolutionary programme, there is no revolutionary leadership in today's Russia which is being led to destruction by WB, IMF and WTO.

I am sure the wheel will turn and a new revolutionary leadership will emerge to save Russia and its people!

Let us await the day, with bated breath! panting, breathless and shivering with excited anticipation!

Perhaps my deep perturbation precipitated the "mild stroke" or "the vascular episode". Anyway *Mankind* subscribers and readers will forgive me if there are some delays in the publication of the journal. I am doing my best and hope that the readers and subscribers of *Mankind* will help me and stand by me at this critical hour.

# WAH, KYA KAHEN !

Mankind Research Bureau

## THE MENACE OF FOOD ADULTERATION

Surveys and studies conducted by various organisations like the National Institute of Nutrition, Hyderabad; the University of Agricultural sciences and the National Dairy Development Board, Bangalore have highlighted the alarming levels of toxic contamination of food items that form our daily diet. A Bangalore doctor says that all deaths in Indian cities are in some measure due to the adulteration of food.

Traders and farmers are mixing different adulterants in food items. Outdated municipal laws and a corrupt administration are abetting these criminal activities. Almost all food items that an average Indian consumes are mixed with harmful substances which lead to severe illnesses. Sugar is mixed with chalk powder, common salt with white powdered stone, mustard seed with *ragi*, chilli powder with brick powder, *dhania* powder with sawdust, and edible oils with mineral oils and harmful substances like *Argemone mexicana*.

The National Institute of Nutrition, Hyderabad has found residues of oxytetracycline in 71 out of 97 buffalo milk samples. Oxytetracycline is an antibiotic used to treat diseased animals which can cause hormonal imbalances. The Bangalore based University of Agriculture Sciences has found high levels of toxic metals like lead, nickel, cadmium and chromium in vegetables, fruits and cereals sold in leading markets. These metal residues can cause a variety of serious ailments like kidney damage in human beings. The National Dairy Development Corporation, Rajkot and Bangalore have found 90 per cent of edible oils adulterated. A Calcutta study has found rice grains routinely soaked in red oxide to give them a reddish tint which

causes chronic liver disease. Tur dal is mixed with kesar dal which causes nervous debility and paralysis. Copper sulphate and bleaching powder are routinely used in Kerala to clot the blood in meat and fish to prevent weight-loss due to bleeding. Ammonium sulphate is used to coat the fish to give it a fresh appearance. Various unpermitted colours are regularly used in food items which have bacteria like E-Coli and Salmonella. These produce toxins in the human body and are the most common cause of gastro-enteritis.

Pesticides are another common source of poison in our bodies. Breast milk in India has been found to contain the highest levels of DDT ---17.18 parts per million (ppm) as against 2.65 ppm in Brazil ; 0.321 in Australia and 0.564 in the US. Apart from harming the newlyborn child, these DDT residues also abet the multiplication of breast cancer cells in the mother.

The most adulterated commodity is milk. Caustic soda , urea, hydrogen peroxide and formalin are the main contaminants in milk. Edible oils are also high in the list of adulterated food items. Repressed oil is mixed with a plastic industry thinner which is tasteless and odourless. This makes it highly toxic. Groundnut and coconut oils are adulterated with castor oil and mustard oil with *Argemone mexicana* which caused large number of dropsy cases in the North and the East, is said to have been instigated by importers of edible oils like palmolein and soyabean. Once a scare is created about domestic oils, marketing of imported oils will be facilitated.

Municipal water supply in all Indian cities contains dangerous levels

of contamination with E-coli bacteria, excess chlorine and other harmful substances. Frequent outbreaks of cholera and gastro-enteritis are a recurring feature of Indian urban life. The Indian middle classes are taking to mineral water to escape water-borne diseases. But an Ahmedabad voluntary research organisation has found that most brands of mineral water contain bacteria and arsenic.

Copper, lead and cadmium are found in vegetables. Lead poisoning can adversely affect the growth of human brain, causes high blood pressure and kidney failure.

Colours and preservatives used in sweets, ice-creams and other ready-made foods cause cancer, kidney disorders, bone and eye abnormalities and mental retardation.

Very little work has been done on the effect of different adulterants on human beings. The medical profession in India is also not trained to look at food contaminants as primary agents of disease. The government policy and the state machinery which monitors food adulteration have failed miserably because of corruption and outdated laws. The prevention of Food Adulteration Act (PFA) of 1954 has proved completely inefficient in checking the use of pesticides which have been banned in Euro-America. The PFA law is almost never enforced and an offender is rarely prosecuted.

Food inspectors are routinely bribed by unscrupulous traders. There is no standard uniform sampling technique in different states. Any court case involving food adulteration takes 10-15 years to resolve. The PFA Act must be amended to involve consumer groups in testing food samples freely. The government laboratories must test the samples free of charge and offending manufacturers and traders must be promptly punished with heavy fines. All this will become possible if a vigilant consumer movement takes root and acts as a pressure group to keep the lethargic and corrupt government machinery as well as the dishonest manufacturers and traders in line. ■

# INDIA HOUSE , LONDON, IS AN EPITOME OF WASTE & CORRUPTION

London is India's largest foreign mission. There is a staff of around 300 and it costs the Indian taxpayer anything up to Rs. 200 crore per annum. The exact amount is a state secret.

It was only recently that India House rolled out the red carpet welcome for its new head of mission, Lalit Mansingh. It was perhaps a convenient way for the staff members of the India House to brush under the carpet the sad story of waste and mismanagement . Opulent mansions, cosy deals, bizarre expenditure, and a huge retinue with little to do, is what India House is known for. The Government of India is spending on the High Commissioner's

official residence such an enormous amount that for less than half of it the Government could have owned anything that it wanted. Government of India renewed the lease of the High Commissioner's official residence in March 1995 for 14 million pounds (over Rs. 98 crores) for the next 65 years. Which also meant that besides this the government would be spending 10,000 pounds (over Rs. 7 lakhs) per year as "ground rent". This may even shoot up further to 20,000 pounds (Over Rs. 14 lakhs) after 21 years. Why does the Indian government persists in holding on to the lease when the government can buy anything it wanted at half the price? It is a prestige issue for our government. It wants the High Commissioner's residence to be located in a posh area where it will not go unnoticed. So the Indian High Commissioner lives at 9 Kensington on Palace Gardens, behind what was once the late Princess Diana's official residence. It is worth noting here that the house is in urgent need of repairs

and renovation which would cost the government another three million pounds (over Rs. 28 crores.) But the Indian government is ready to spend not only this amount but also an extra one million pounds a year (over Rs. 7 crores) on a temporary accommodation facility for

## INDIA HOUSE REAL ESTATE

The High Commission in London has acquired 110 housing units, including :

- \* Lease of High Commissioner's residence valued at over 14 million pounds (Rs. 98 Crores).
- \* Deputy High Commissioner's residence in Hampstead.
- \* Nehru Centre building (With four flats above it) in Mayfair.
- \* Site for a five-storey building next door used as a car park.
- \* Blocks of flats in East London.
- \* Semi-detached houses in Champion Hill, South London.
- \* Houses in Preston Park, North London.

the Indian High Commissioner. Such a lavish spending was uncalled for when one takes into account the fact that India House is a real estate in itself. Table above shows India House is a complex of 110 housing units.

Expenditure has no limit. It has gone to the extent of selling off a Daimler, the High Commissioner's official car to Pankaj Barkania for a hugely underestimated pound sterling 7,000 . And now the same man is doing a prosperous business by hiring it out to the High Commission.

The Indian High Commission has a staff of around 300 which includes :

- \* 26 diplomats; over 200 permanent employees including clerks, assistants, PAs, junior assistants, senior assistants, messengers.
- \* 50 'contingency clerks', i.e. those employed when there is extra work.
- \* Political, economic affairs and visa departments; representatives from each of the three armed forces, with their own

staff.

- \* Technical Advisor, to advise on defence purchases.
- \* Railway Advisor, to inspect railway purchases.
- \* Education wing, a representative of the Tea Board, a Hindi Officer, etc.

Our country is paying a huge price by spending wastefully on people not working for promoting our political goals and economic interests. Besides stamping visas, receiving politicians and civil servants with their spouses and children at the airports, organising sight-seeing trips and either a reception or a press conference for a political guest, there is no other activity. The Commercial and Economic Department which is meant to be the nerve centre of economic diplomacy, has been without a boss for well over two years. When it is getting 2,000 pounds (over Rs. 1.4 lakhs) a month as a special allowance for facilitating "Trade Promotion Activity", the department at present is run by junior Foreign Service Officers.

There is no one trained or specialised to represent the Government of India at trade meetings. When the department last year helped organise stalls at an "Indian Mela" in London for small-scale manufacturers from India, the exhibitors failed to do any business for want of basic facilities. It has also been found that the Commerce and Economic wing no longer responds to any commercial enquiries . It refers the caller to " Yellow Pages. " As the department is busy with the 'hospitality' business, even if any trade promotion activity is carried out, it is more often for looking after the interests of the employee's kith and kin.

To conclude, India House, London is an epitome of waste and corruption. ■

# UNIQUENESS OF GEOGRAPHY, CLIMATE AND CULTIGENS CREATES INDIAN PRIMACY IN HISTORY

Vinayak Purohit

## I: BACKGROUND

As in every other field of intellectual endeavour, so in Indian geography. No new and original thinking or writing has been done after the pseudo-independence in 1947. The same old works by imperialist British geographers hold sway in our school, college, and university classrooms. The same old prejudiced, popularisations by L. D. Stamp and Co. rule the roost.

The whole assumption is that India was destined to be exploited by British industry, and whatever was to be noticed about India was that which would demoralise Indians, make them easier prey for foreign conquest, enable the imperial power to divide them and promote internal dissensions among them. The resources of India were supposedly meant for promotion of British commerce and industry, and only those regions and activities alone were important which served the aims and objects of Industrial Capitalism in Great Britain. The word India itself was retrospectively defined. India was that part of South Asia which was conquered by Great Britain between 1765 and 1860.

For instance, Afghanistan which had never been independent of India, which linguistically and musically belonged to the Indic tradition, which had from the time of the Maurya Empire of the fifth century B.C. to the Moghul Empire of the 15th -19th centuries A.D. been an indivisible part of India, was designated as non-Indian, entirely because British troops had failed to conquer this part of India in the 19th and 20th centuries.

Similarly, Nepal had been a part of the possessions of innumerable ancient and medieval dynasties of Eastern and North-Central India. Buddha had been born just across the Bihar-Nepal border, and the main centres of

his missionary effort were located in Eastern India in Bihar and U.P. Nevertheless, the fact is that the British could not conquer Nepal. Therefore, it retrospectively ceased to be within the Indian geographical domain.

As with Nepal, so with Bhutan.

Arakan became a part of the Burmese possessions of Britain, just because administratively it so suited them after 1937, when Burma was separated from British India.

At the other end, North-East and East Ceylon, after being administered for a decade or so, as parts of the Madras Presidency, in the late 19th Century, were made into a separate Crown Colony of Ceylon. Buddhist Ceylon, that is, South-West Ceylon, itself had been a part of historic India for many centuries, having been the recipient of one of the earliest missionary efforts undertaken by Buddha's acolyte, Ananda. The Sinhalese language and script are derived from India, and no one ever considered Sri Lanka as an entity to be distinguished from India, before the advent of British Imperialism.

Therefore, Indian geography in the sense of British Indian geography, is a very recent accident of history.

India lies athwart the latitudinal-longitudinal grid, formed by the 6° N and 38° N latitudes; and 60° E and 100° E longitudes.

India is very roughly a square --- a little broader in the East-West direction (about 40 degrees of meridians) as against only about 32 degrees of parallels in the North-South direction. India may thus be called a "pinched square" or a "rectangle". It is about 2,800 miles broad East-West and about 2,300 miles North-South.

There is no need for us at this

uncture to go into the geological history of the Indian Sub-Continent. We may merely mention in passing that the Gondwanaland Plate, which had formed a part of the larger Antarctica - Australasia - South Africa - South America Super-Continent, became partly detached as the Deccan Plateau and thrust itself under the old Tethys Sea. The separated Plate hit the ancient Asiatic Laurentian Shield to cause the gigantic upheaval that lifted up the greatest mountain chain to be found on the surface of the earth, namely, the great Himalayas, whose distant outliers to the West forms the European Alps. The Himalayan - Hindu Kush chain crosses Iran as Zagros Mountains, and Turkey and the Balkans, as the Taurus Range and the Dinaric Alps.

The position of India on the surface of the earth, and the great Hindu-Kush-Himalayan mountain chain to its North-West, North and North-East have together created a unique configuration. Of the three great oceans of the world, the Indian is the only one which has no opening to the north. Both, the Atlantic and Pacific Oceans, are open at both the ends, mingling their waters with those of the Arctic and Antarctic seas. The Indian is the only ocean which has free-flowing movement towards the south only.

Furthermore, the five-mile tall Himalayan-Hindu Kush wall prevents the cold winds of Siberia, Central Asia and Sinkiang from sweeping across the country. The seasonal South-West monsoonal air-currents (June to September) strike the Himalayas a little above West Bengal, in the Nepal-Sikkim-Bhutan region and are turned North-Westwards by the parallel scimitars of the Himalayan Ranges and the Terai-Siwalik Foot-hills. Ultimately the monsoon clouds reach the angle formed by the Himalayas and the Hindu-Kush at the point where the Karakoram, the Pamir, the Kun Lun and the Tien Shan ranges converge. This knot forms the Western edge of the enormous high plateau of Tibet, and is known to Indian geographers as the highlands of Ladakh, Baltistan, Swat, Chitral, Gilgit and Aksai-Chin.

The South-Eastward scimitar-like thrust of the Himalayas causes a North-Westward flow of monsoon clouds so that the regime of the South-Western monsoon winds ultimately reaches Afghanistan.

A subsidiary and secondary North-East monsoon develops along the



**A CHECK LIST OF INDIAN CENTRES OF ORIGIN OF VALUABLE DOMESTICATED PLANTS AND ANIMALS**

<b>Region I</b> North-west India: also known as Vedic Saptasindhu or Saraswati civilisation.	<b>Region II</b> North-central India: or Ganga-Jamuna Doab and adjacent areas.	<b>Region III</b> North-east India with continuities to South-east Asia mainlands extending from India to Indochina.	<b>Region IV</b> Western India with extension to Persian Gulf and Ethiopia.	<b>Region V</b> Central India	<b>Region VI</b> Eastern India with affiliation to South-east Asia (Archipelago) extending to Indonesia.	<b>Region VII</b> Southern India including Sri Lanka, Maldives & India's Island territories (Lakshwadeep, Andaman & Nicobar)
Wheat, Barley, Rye and Oats, millets like Jowar, Bajra and pulses like Tur, Moong, Masoor & Gram, oilseeds like Mustard & Til.	Same as North-west India	Rice, Sugarcane	<b>CEREALS, PULSES AND OIL SEEDS</b> Bajra, Jowar, Sugarcane	Gram, Sugarcane	Rice	Rice
Cotton, Cannabis / Hemp and Flax	Flax, Cotton	Rattan Palm, Flax	<b>FIBRES</b> Cotton	Cotton, Flax	Jute	Coir
Asafoetida, Saffron	Ajwain, Amchur, Coriander, Cumin- seeds	Ginger, Curry Leaves	<b>SPICES</b> Dill, Fennel, Fenugreek, Onion, Kokum, Turmeric	Tulsi, Garlic Radish	Black Pepper	Cardamom, Cinnamon, Clove, Mace, Black Pepper Nutmeg, Curry Leaves, Kokum
Olives, Grapes, Fig, Pear, Apricot, Peach, Plum, Walnut, Almond, Chilgoza, Banana, Awala, Lemon, Breadfruit, Pistachio, Apple, Bael, Mango, Orange, Jamoon, Pomegranate	Jamoon, Fig, Mango, Banana, Taro, Sweet Potato, Watermelon, Musk Melon, Lemon, Bael, Awala, Orange, Ber, Magnolia, Rhododendron, Karonda	Phalsa, Banana, Orange, Bael, Ber, Mulberry, Mango, Durian, Cucumber, Rhododendron, Coconut, Toddy, Jackfruit, Breadfruit.	<b>FRUITS AND NUTS</b> Banana, Lemon, Grape, Mango, Cucumber, Jamoon, Rayan, Onion, Toddy, Pomegranate, Bael, Awala, Ber, Coconut	Banana, Lemon, Orange, Bael, Awala, Ber, Karonda, Mango, Cucumber, Jamoon	Banana, Lemon, Ber, Mango, Phalsa, Jackfruit	Mangosteen, Jackfruit, Breadfruit, Durian, Mango, Grape, Ber, Karonda, Bael, Mulberry, Rhododendron, Magnolia, Toddy
Banyan, Peepal, Jamoon, Teak, Ebony, Mango	Kadamb, Banyan, Peepal, Jamoon, Silk Cotton, Mahua, Mango, Neem, Asoopalav, Sal, Palash	Bamboo, Banyan, Peepal, Coconut, Tea, Jamoon	<b>TREES</b> Baobab, Jackfruit, Coconut, Teak, Coffee, Jamoon	Sag, Teak, Rosewood, Mahogany, Jamoon, Silk Cotton, Palash, Shishum, Mango, Sal, Mahua, Asoopalav	Parijat, Pine, Supari, Coconut, Tamarind, Teak	Tamarind, Tea, Asoka, Jackfruit, Ironwood, Jamoon Coconut, Sandalwood, Coffee
Cattle, Sheep, Goat, Ass, Camel, Yak, Honey Bee, Horse	Cattle, Water Buffalo, Yak, Sheep, Elephant, Goat	Cattle, Chicken, Pig, Elephant, Duck, Honey Bee	<b>ANIMALS</b> Cattle, Sheep, Goat, Horse, Camel, Honey Bee, Ass	Cattle, Gaur, Goat, Lac, Honey Bee	Cattle, Chicken, Goat, Lac, Elephant, Honey Bee	Cattle, Chicken, Elephant, Goat, Lac, Honey Bee

East Indian coast lands of the Bay of Bengal, drenching the littoral from Orissa to Eelam in North-East Sri Lanka.

Geographically India is not a tropical country because the larger part of its landmass lies above the Tropic of Cancer. It is estimated that roughly 68% of India lies to the north of the Tropic of Cancer and only 32% is Peninsular India from the Vindhya Ranges to the South. However, since the cold winds from Siberia and Central Asia are blocked by the Himalayas, and the warm currents of the Indian Ocean are allowed to flow into the Indus-Ganges-Brahmaputra riverine plains, the predominantly temperate climate of the Indian sub-continent, becomes rather warm. It is the result of an unusual regime of wind flows.

Thus, India is a temperate country under the influence of warm, tropical winds. It can also be called a tropical country where the cold winds from the North are not allowed to penetrate by the gigantic Himalayan wall.

In other parts of the world, particularly at the Western edges of continents, deserts separate the temperate lands to the North, from the forests that surround the Equator. For instance, the great Sahara Desert separates the Mediterranean lands from the equatorial forests of West and Central Africa. In the New World, similarly, the Mexican Desert separates the Caribbean Islands and Brazilian jungles from the cold grasslands of North America.

Not so in India. Here, the great Himalayas divide the cold North from the warm South. The unbroken chain of deserts stretching from Morocco to Mongolia just reaches the fringes of India via the Iranian and Baluch arid lands (Dasht-e-Lut and Makran), upto Thar in Sind and Rajasthan, which is well-known as the most populous desert of the world. At the latest count, it is estimated that Thar has a population of over seven million. In fact, it is not a desert at all. It is a region of sparse population extending from the Indus eastwards to the Aravallis, which are the oldest mountain ranges of the world, stretching from Abu and Ahmedabad to Delhi.

As noted above, the monsoonal pulsations have been caused by the striking of the South-West rain-bearing winds against the high Himalayan wall. As the low pressure area over the Indian Sub-Continent disappears at the end of summer, a subsidiary and secondary North-East monsoon develops over a part of the Deccan Peninsula and North-East Ceylon. The South-West monsoon (June-September) is the bigger wind system and brings rain to the whole sub-continent upto Hindu-Kush in Central Afghanistan. The North-East monsoon (October-February) is a secondary phenomenon and brings rain to the Eastern edge and the highlands of the Deccan Plateau.

The tilt of the Deccan Peninsular Plateau is from the West (high) to East (low). That is why the major rivers of South India flow from West to East. These rivers are the Mahanadi - the major river of Orissa; the Godavari and the Krishna - the two major rivers of Maharashtra and Andhra Pradesh; and Kaveri - the major river of Karnataka and Tamil Nadu.

At the Northern edge of the Deccan Plateau lie the Vindhya and Satpura ranges, which form a much disrupted connecting link between the Western and the Eastern ghats. The two major rivers of this region are the Narmada and the Tapi; which flow westwards into the Bay of Cambay.

Just north of the Vindhya ranges are to be found the riverine plains of Sindhu, Ganga and Brahmaputra. The alluvium dragged by these mighty water courses from the

Himalayas, have formed possibly the richest alluvium - filled trough in the world. The alluvium reaches down to beyond a depth of 1,200 feet. It is largely due to the existence of the Sindhu-Ganga-Brahmaputra plains that India has almost the highest proportion of cultivable soil in the entire world. Cultivable soil is about 60 % of the total surface area of the country.

The Western and Eastern ghats meet almost in a knot in the Nigiris and Palni hills in the south where the borders of Kerala, Karnataka and Tamil Nadu come together.

Because of the peculiar and unique configuration of physiographic and climatic factors, and the variety and ruggedness of the terrain, India has come to occupy the point of confluence of all the major floro-faunal regions of the world. The Palearctic extends from Arunachal Pradesh to the Hindu Kush. The rainforest tropical jungles envelope the Indo-Burmese borderlands, and extend along the Eastern ghats to the hills of Central Sri Lanka, and from there, via the Western ghats into North Gujarat. The arid lands extend from beyond the Irano-Baluch border across Sind upto Central Rajasthan. In the Central, diamond-shaped area of Punjab, Haryana, Uttar Pradesh, Bihar, Madhya Pradesh, Telangana and North Karnataka, all the floro-faunal regions mix and overlap with each other, so that thousands of species of plants and hundreds of species of animals and birds may be found, each in its peculiar ecological niche.

## II: INDIA IN THE WORLD GEOGRAPHICAL SETTING

The first thing to be noticed about world floro-faunal distribution is that the relative antiquity of the various centres of origin of domesticated plants and their continuous selection by man, results in sterility and all subsequent propagation is by vegetative cloning. The classical examples are provided by banana, and, to an extent, by chicken.

The banana is now propagated almost entirely by vegetative cloning. It is more or less seedless or with very minute or infertile seeds. Similarly, the chicken lays eggs which are entirely infertile. It is noteworthy that both the banana and the chicken are universally admitted to be of Indian origin.

Why sterility should result from prolonged contact with man, is a question that we will not attempt to answer here.

But as C.O. Sauer writes, "The most ancient domestication appeared within the genecentre, near what is now India-Indonesia-Indochina, probably in the early Neolithic period. After many generations of purely vegetative propagation, many plants that had been able to propagate themselves by seeds lost their ability under continued selection by man. They changed in other respects as well, and formed what are called clones of cultigens, plants vegetatively related and maintained by man. Among man's cultigens are the banana, taro, yam, sugarcane, coconut, sago and sugar palms, durian, breadfruit, and mangosteen." (See *EB 83, Macropedia*, vol.5, p.938)

Perhaps we should add bamboo to the above list since bamboo groves do flower in the wild, at long intervals of ten, twelve or twenty years. The millions of seeds produced at this time (called "bamboo rice" by forest dwellers, and consumed by them as food or liquor with great enthusiasm), are really "wasted". Nobody waits for the "seeding season", and bamboo propagation for paper-production is done entirely by cloning. (It is a remarkable, botanical feature that however many times cloned in different years, the plant will come to seed exactly at the same time as the original mother plant after

precisely the same interval. After seeding, the mother plant dies out).

Anyway, the Westerners are rather unobservant people. Sauer fails to mention, along with the durian, and breadfruit, their cousin, the jackfruit; all three are the typical trees of the Western ghats upto Sri-lanka.

In the same manner, mangosteen in the typical fruit of the Konkan. Taro is popular all over India for its tasty leaves and swollen roots. Taro leaves are also used for wrapping and roasting various vegetarian and non-vegetarian preparations (e.g. patra fish, patra idli and patra panki or pangli).

It will be noticed that along with yam and taro, the sweet potato is a typical tuber of the Indian forests.

The English word sugar is derived from the Latin *sucre*, which is in turn derived from Sanskrit *sharkara*. Francis Bacon noted in his *Essays* (1597) that sugar was one of the five fundamental introductions from the East, which revolutionised European thought (the other four were paper, moveable type, the magnetic compass and gunpowder).

The lands surrounding the Indian Ocean, particularly the two arches formed by the Arabian Sea and the Bay of Bengal, were the centres of origin of the palms. Apart from the coconut, the sugar and the sago palms mentioned by Sauer and Vavilov; the arecanut palm; the coco de mer and double coconut of the Seychelles (its nuts weighing nine kilograms take ten years to mature); the date palm (more than a thousand dates weighing in all eight kilograms may be borne on a single floral spike); the rattan palm (commonly called cane) whose trailing stems may extend 300 feet on the jungle floor; the doum palm; the oil palm; and scores of other varieties of palm are to be found in and around India.

From the sugar palm, either *Arenga pinnata* or *Brassia flabellifer* (Palmyra Palm) sugar, wine, and arrac are extracted.

The Soviet scientist N. I. Vavilov who had done fundamental work in the area of bio-geography has identified seven basic centres of origin of cultivated plants.

If from these seven, we exclude North and South America and Australasia we find that we are left with just four; the first, India with extension into Indo-China and into Malaysia and Indonesia is of the greatest importance. We have already described in the foregoing paragraphs the vegetative characteristics of this region. As Vavilov says, "The majority

of our present cultivated plants, are of Asiatic origin". (Vavilov, 1951, p. 100) "India alone possesses not less than 14,500 species" (Vavilov, 1951, p.104). The second, is South-Western Asia, in which Vavilov includes Asia Minor, Persia, Afghanistan, Turkestan and North-Western India. "This is the home of soft weed of rye, flax, alfalfa, of many European fruit trees, apple, pear, *prunus divaricata*, pomegranate, quince, sweet cherry, of grapes and of many vegetables". (*Ibid*, p.100)

"The third independent World Centre in Asia is located in India proper.... this is the original home of rice..... here also is the home of many tropical cultivated plants-sugarcane, Asiatic cotton and tropical fruit trees for instance, mangoes." (*Ibid*, p. 100)

The third Asiatic centre is placed by Vavilov in China-Japan and Eastern India, and the fourth in the Mediterranean lands of Europe, in which he manages to include Asia minor, upto N. W. India.

In short, all the four floro-faunal regions lying outside the Americas and Australasia appear to overlap in India.

Some authorities make Africa into a region separate from Central and South America and Australasia. However, even they make parts of India common to several regions; India proper, Middle Asia, Middle East and the Mediterranean (see *Domestication, Plant and Animal* in *Encyclopedia Britannica*, 1983 edition, vol. 5, p. 938)

Some authorities distinguish an entirely separate, Far-Eastern or China-Japan region. But, as we have shown, the Western frontiers of this China-Japan region pass through Sinkiang, Tibet, Yunnan and N.E. India.

### III : IMPORTANT FLORAL CULTIGENS:

#### CEREALS

##### 1. Wheat

As far as wheat is concerned, Vavilov has identified North-Western India as the centre of origin. In Punjab alone, 94 mutations of wheat are to be found. For further reading, we recommend the entry on 'Wheat' in *Encyclopedia Britannica*, 1973 edition, vol., p. 466-72.

There are three major groups of species of wheat, as follows-

- 1) Eincorn - Members of this group have seven pairs of chromosomes, and are called diploids.
- 2) Emmer - The species included in this group have 14 pairs of chromosomes, or four sets, and are called tetraploids. These

#### WHEAT AREA AND PRODUCTION

	WHEAT-AREA ( '000 acres)		WHEAT PRODUCTION ( '000,000 bushels)	
	average 1948-52	average 1971-72	average 1948-52	average 1971-72
EUROPE (excluding USSR)	69,237	68,777	1,512.4	3,004.3
USSR	105,350	151,398	1,313.9	3,390.7
N.AMERICA	94,551	69,366	1,635.4	2,112.7
LATIN AMERICA	18,654	20,674	292.4	447.2
ASIA (excluding CHINA)	65,968	111,926	785.6	2,006.1
CHINA	56,956	70,676	584.7	1,231.0
AFRICA	14,256	21,828	168.1	342.9
OCEANIC	11,542	18,164	194.7	291.6
WORLD	428,203*	532,807	6,288.7*	12,886.5

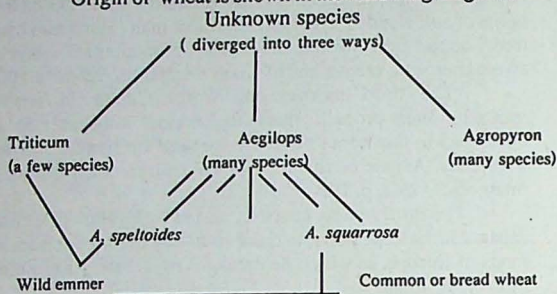
\* Regional totals and World totals obtained separately

Source: *Encyclopedia Britannica*, 1973 Edition

include durum or macaroni wheat; khorsan wheat (*T. turanicum*); Persian wheat (*T. carthlicum*).

3) Common - The members of this group have 21 pairs of chromosomes, or six sets and are called hexaploid wheats.

Origin of wheat is shown in the following diagram:



## 2. Rice : (*Oryza sativa indica*)

Rice is the principal grain of mankind, more than half the population of the world being dependant on it as the principal food grain.

It has been unanimously agreed by all authorities, that India, particularly Eastern India, is the centre of origin of rice. Scores of varieties of rice were to be found under cultivation in each district of Eastern India the variations being based on the following criteria:

- Soil conditions varying from dry land to swamp.
- The ripening period
- The length of the stem which could vary from a few inches to 20-30 feet depending upon the depth of water found in fields and ponds.
- Degree of resistance to pests, and
- other climatological factors.

World rice production is about a quarter of the total cereal production.

## 3. Barley

"Barley is one of the five most important cereals (with Rice, Wheat, Maize and Oats) widely used for human food and malting, but more especially as a livestock feed grain in Euro-America. World-wide, approximately 3,200,000,000 bushels are harvested annually from about 136,000,000 acres.

"Some investigators believe that barley is the most ancient of the cultivated grains, as ancient as the earliest traces of agriculture itself. It was probably the chief bread plant of continental Europe as late as the 16th century, and was early transplanted to the pioneer fringe of the new world.

"Research pointed to two primary original centres of varietal diversity of cultivated barleys; i.e. the highlands of Ethiopia and of South Asia.

"The genus *Hordeum* includes:

1) The six-rowed barley *Hordeum vulgare*, in which the barley spike or rachis is notched on opposite sides with three spikelets at each notch and with each spikelet containing a floret. All florets are normally fertile and develop kernels.

2) The two-rowed barley, *Hordeum distichum* with central florets fertile and lateral florets awnless and normally sterile.

3) The irregular barley, least known and sometimes referred to as Abyssinian intermediate barley, *Hordeum irregulare*." (*Encyclopedia Britannica*, 1973 Edition, vol.3, p. 168)

Barley was the earliest cultivated grain, because its growth parameters best suited a pastoralist society. It could grow on poor soils, and it had the shortest ripening period. Nomadic camps had to move fairly quickly as surrounding pastures became depleted, and needed a grain that was fast growing. Some barleys took only 60 to 70 days to mature. The *Encyclopedia Britannica* 1973 edition explains the situation in the following terms: "Barley is better adapted to a variety of climates than any other cereal, ranging through most types of temperate climate into the subarctic and the subtropical as well. Although it does better when the growing season is 90 days or more in length, its ability to grow and ripen within the

WORLD AREA PRODUCTION OF PADDY

CONTINENTS & COUNTRIES	AREA ('000 acres)		PRODUCTION ('000 metric tons)			
	AVERAGE 1948-52	1970	PADDY		ESTIMATED RICE EQUIVALENT	
			AVERAGE 1948-52	1970	AVERAGE 1948-52	1961-62
ASIA (incl. India, Pakistan, Indonesia, Burma, Japan, Philippines, Thailand etc.)	171,937	223,863	97,600	180,103	63,096	89,329
MAINLAND CHINA	66,243	-	58,188	100,000	37,822	55,250
EUROPE	766	976	1,320	1,912	871	1,049
USSR	336	816	202	1,200	133	158
AFRICA	6,867	9,516	3,460	7,455	2,194	2,684
N & CENTRAL AMERICA	2,816	3,631	2,520	5,372	1,703	2,418
SOUTH AMERICA	5,903	13,920	4,120	10,514	2,678	4,537
WORLD TOTAL	254,410	334,899	164,600	306,817	106,990	157,430

Source : *Encyclopedia Britannica*, 1973

**WORLD CEREAL PRODUCTION AND YIELD**

CEREAL	AREA HARVESTED		PRODUCTION*		AVERAGE YIELD	
	ACREAGE*	'000 HA			(bushels/acre)	(kg/hectare)
	1972	1996	1972	1996	1972	1996
Wheat	30.6	230,156	27.3	28.5	24.2	2,541
Maize	15.5	140,106	23.6	28.1	41.4	4,117
Rice	18.8	150,758	23.2	27.4	33.5	3,730
Barley	12.2	66,551	11.9	7.6	26.7	2,333
Oats	4.5	17,262	4.0	1.5	24.4	1,794
Others	18.5	-	10.0	6.8	14.6	-

\* Percent of world total, by weight

*Source : Encyclopedia Britannica, 1983, Macropedia, vol. 3, p. 1158*

shortest time known to cereals and, with no more warmth than is required by other small grains, permits it to be grown under subarctic conditions of very short seasons, 60-70 days, and at least as far as 71°N in Norway and about 15,000 ft. altitude on the slopes of the Himalayas." (*Ibid*; p. 168)

That is why, in all probability, barley was the earliest grain grown by mankind when the first pastoralist settlements came up within historic India, at the junction of the Himalayas and the Hindu Kush, and around the knot formed by converging ranges of the Karakoram, the Pamir, the Kun Lun and the Tien Shan mountains.

**4. Oats & Rye**

Oats and rye were originally found as weeds in barley and wheat fields. "Hull-less oats (*Avena nuda*) forms are found in the highlands of Tibet, Northern India, Turkistan and Western China (Sinkiang) (*Encyclopedia Britannica*, 1973 Edition, vol. 16, p. 817).

**Rye:**

"Rye probably originated in South Asia, like several other important cereals, such as wheat, oats and barley, with westward migration across the Balkan peninsula and over Europe. Only one species of cultivated rye is recognised, *Secale cereale*, although several other species have been found growing wild. The greatest production of rye occurs in the temperate and cool regions of the world; it also grows where altitudes are high. It has the greatest winter hardness of all small grains, and its culture extends to the more northerly parts of North America, and as far north as the Arctic circle of Europe and Asia. The type of soil has an important influence on geographical distribution. Rye is frequently grown where other crops fail because of low fertility. Soil requirements are modest---even more so than for oats. The principal uses of rye are as flour for bread, as feed for livestock and as a pasture plant. Of the cereals, only wheat and rye have the qualities necessary for making a loaf of bread from the flour. The rye flour however, is very inferior to wheat for baking, lacking the elasticity so essential to a good loaf and being heavy and dark in colour. In Eurasia, a loaf made from pure rye flour commonly is referred to as black bread because of its colour. The estimated world production of rye in the late 1960's was near 1,270,000,000 bushels a year. Of this total, approximately 43% was produced in the USSR." (*Encyclopedia Britannica*, 1973 Edition, vol.19, pp. 843, 844).

**Millets:**

Of the millets, the important are - pearl or cattail, called **bajri** in our country (*Pennisetum glaucum*); finger or coracan \*millet, also called **ragi** (*Eleusina coracana*); little millet (*Panicum meliari*); and Kodo or diltch millet (*Palpalum scrobicudatum*); and Sorghum, called **jowar** in N. India, arid Cholum or Jonna in S. India (*Sorghum vulgare*)

All the above millets have been known in India for centuries, and are in wide-spread use among the tribals of India.

**Pulses and Oilseeds:**

In addition to Rice, Wheat or Millets a number of plants provide Indians with food grains. They are known as Pulses & Oilseeds.

**OILSEEDS AND PULSES**

The oilseeds in common use in India are Rapeseed and Mustard, Castorseed, Guarseed, Nigarseed, Cottonseed, Sesamumseed, Coconut, Safflower, and Groundnut.

The major pulses are Tur, Moong, Urad and Masoor.

All the above are of Indian origin except perhaps groundnut, which was introduced into India by the Portuguese in the 16th century, along with other domesticated cultigens from S. America like Potato, Maize, Rubber, Papaya, Chilli, Tobacco and Tomato.

**FIBRES**

1. **Cotton** - Cotton appeared to be such a miraculous plant to Herodotus, the Greek historian, that he wrote: "sheep grow on trees in India." Cotton has been found in the ruins of Saraswati civilisation of India.

2. **Jute** - This was a plant of Indian origin, and India was the sole producer of jute and mesta till recently when Thailand has entered the field.

3. **Flax or linseed** - This is also a plant of ancient Indian origin, though, some Westerners have claimed for it an Egyptian origin.

4. **Cannabis or hemp** - In Vedic times, this plant was known as Soma, and its leaves and flower yield the narcotic known all over the world by many names (hashish, marijuana, pot, charas, ganja, etc). The plant also yields a very useful fibre known as Cannabis or Hemp Fibre.

5. **Silk** - Silk is generally considered to be of Chinese origin, but this is unlikely to be true. India knows of four kinds of

moths that yield silk cocoons, namely the common silk, called **pat** in India, in addition to **tussar**, **mooga** and **endi**. Not only that, the Indians were in a position to select the most productive worm out of several alternatives available, but also many species of *bombyx* are cultivated / domesticated in India.

We quote from the entry on silk in *Encyclopedia Britannica*, 1973 edition, vol. 20, p. 521:

"Wild silkworms - The family of giant silkworms (*Saturniidae*) includes several species that produce a silk that is commercially marketable but not so fine in quality as that spun by *Bombyx mori*. One of the most important moths yielding silk is *Antheraea pernyi*, an oak-leaf feeder. From it is derived the brownish tussar silk imported extensively into Europe. Closely allied to it is *A. mylitta*, which feeds on leaves of the jujube tree in India and spins a large compact silver-gray cocoon. *A. assama* is domesticated to some extent in its native Assam in India.

"Other *Bombyx* Species - Numerous allies of the mulberry silkworm spin usable cocoons and produce what is known commercially as wild silk.

Six species of *Bombyx*, differing from *B. mori* but also mulberry-feeding, have been domesticated, more or less in India. Included in the group are *B. textor* of Bengal a large species, having one generation yearly and producing a soft, flossy cocoon; *B. sinensis*, producing several generations annually and making a small cocoon; *B. croesi*, *B. fortunatus*, and *B. arracanensis*, all yielding several generations annually and forming reelable cocoons. Many other mulberry-feeding *Bombycidae* have not come under cultivation."

#### DOMESTICATED INSECT PRODUCTS

**Other Insect Products** - There are two other products made by insects which may be conveniently dealt with here. The first is honey, the other is lac.

**Honey** - The existence of many kinds of moths that yield silk cocoons, proves that India was the probable centre of origin of silk and China acquired the most productive silk worm *Bombyx mori* at a later stage, so that it was able to commercially exploit and specialise in that mulberry-feeding strain. Similarly in the case of honey bees. "There are four species of honey bee: one of these is the well known and almost universally domesticated common honey bee, *Apis mellifera*, found wild in India, Asia, Minor and Africa; the other three are the giant or rock honeybee (*A. dorsata*), little honey bee (*A. florea*) and eastern honey bee (*A. indica*), all native to India and South - Eastern Asia, and found abundant throughout jungle and cultivated areas" (*Encyclopedia Britannica*, 1973 edition vol. 3, p.374)

**Lac** - "Lac is a sticky resinous product secreted by the tiny lac insect (*Laccifer lacca*), a species of scale insect, and deposited on the twigs and young branches of the sacred fig (*Ficus religiosa*) of India. It is harvested mainly for the production of shellac and lac dye, a red dye widely used in India and

other Asian countries. Shellac and other forms of lac are the only commercial resins of animal origin.

"Lac products which were first used as a plastic and decorative material by the original Aryans in India C. 1200 B.C., became commercially important in Europe during the 17th Century after the East India Co. introduced lac dye, and later, shellac." (*Encyclopedia Britannica*, 1973 Edition, vol. 13, p. 568)

#### BEVERAGES AND NARCOTICS

1. **Tea** - "A beverage made from the dried leaves of the tea plant, an evergreen shrub or small tree (*Carmellia sinensis*) of the family Theaceae. Tea is consumed as either a hot or cold beverage by about one-half of the world's population, yet it is second to coffee in commercial importance, largely because a significant portion of the world's tea crop is consumed in the growing regions. The word "tea" comes from a Chinese indeogram pronounced "chah" in Cantonese, and "tay" in the dialect of Amoy. As "chah", the word travelled to Japan, India, Persia and Russia, but the English "tea" was derived from the "tay" form, which was brought by the Dutch to Europe by way of Java. England was the greatest coffee-drinking country in the world when tea was first publicly sold at Garway's Coffee House in London, in 1657. The world's greatest tea monopoly, the English East India Company, which flourished from 1600 to 1858, played a major role in the introduction of China and India teas into England and colonial America and in popularising the beverage. The founding of India's tea industry

stems from the appointment of a committee by Gov. Gen. Lord William Henry Cavendish Bentinck, in 1834, to formulate a plan for tea cultivation. However, indigenous tea had already been discovered in Northern India (upper Assam) by Major Robert Bruce and an Indian, Moneram Dewan in 1823." (*Encyclopedia Britannica*, 1973 Edition, vol.21, pp. 737, 738).

Thus the story of tea is similar to that of silk. Both are falsely attributed to China. The English and the E.I. Company made a great song and dance about bringing tea from China to the botanical gardens at Kew in London and at Sibpur in Calcutta, but when they sent them for planting in Assam, Maniran Dewan found that the much tom-tommed precious plant was growing wild in his backyard!

2. **Bhang** - The Westerners are in the habit of creating mysteries where there is no room for one. The hemp plant (*Cannabis sativa*) is known in India as **bhang**, **charas** or **ganja**, and has been used as narcotic by the common people for centuries. It is available as a paste in almost every town and village in India, and is mixed with milk, sugar, almond, pistachio and other nuts as a stimulating drink (**thandai**). It is smoked and also eaten as **bhajis**. Modern research has shown that **bhang** is not habit forming, and there are moves in Western countries to legalise its use, though in most Western countries, particularly in UK

#### Cannabis Sativa and flax / linseed.

Apart from seedless plants propagated vegetatively like banana, cucumber and bamboo; and tubers like yam, taro, and sweet potato; among the oldest plants domesticated, were plants with multiple uses like *cannabis sativa* or *soma* or *bhang* or *hashish*. "Hemp, one of the most ancient plants domesticated in India, is an example of a multipurpose plant: oil is obtained from its seeds, fibres from its stalk, and the narcotic hashish from its flowers and leaves." (*EB 83*, vol.5,p.937)

Similarly, flax was cultivated in mountainous regions of India in around 5000 B.C. (*EB 83*, vol.5, p.939), and it also yielded a fibre from the stem and an oil (linseed oil) from its seeds.

and USA, it remains a banned substance. There, it is known as marijuana, pot, keif, hashish, etc.

At the same time, **Soma** was a plant very well known in the Vedas. In fact, a whole **Mandala**, the ninth of the *Rigveda*, is devoted to **Soma**. The effect of **Soma** drinking is very precisely described. Its euphoric impact is well known, and the old Scythian custom of throwing hemp seeds upon hot stones and inhaling the fumes is also well known. The Scythians were called Huns by the Europeans, and Hsuing Nu by the Chinese. These pastoralist bands ultimately left the sauna bath as a culture trait to the Finnish and Nordic peoples.

There is no need to imagine that there were two different plants with identical euphoric effects used by the Indo-Aryans for centuries and millenia whilst they were inhabiting the same area.

"Hemp is a common name for *cannabis sativa*, a herbaceous plant of the family *Cannabinaceae*, which yields fibre, oil and a crude narcotic drug. It is thought that hemp originated in the general region just north of the Himalayas, and ancient writings indicate that in 2,800 B.C. the plant was used for fibre. Evidently, hemp is one of the first fibre plants used by man, and it is probable that both hemp and flax fibre were used long before man learned to write. It is supposed that hemp reached Western Europe in about A.D. 500." (*Encyclopedia Britannica*, 1973 Edition, vol.11, pp. 351-52).

We do not believe that there is any mystery about the nature of the **Soma** plant. It is, in our opinion, the plant called Indian hemp, i.e. *Cannibis satia*. Many of the ecstatic verses and songs of the *Rigveda*, especially the comical interludes like the one in which the Brahmins sitting around a *yajna vedi* compare themselves to the frogs droning around a pond, can be best understood in the light of the euphoria and hilarity produced by the imbibing of **bhang**.

#### SUGAR

We have already written about the antiquity of sugar in Indian culture in section II. India is possibly the world's largest producer of sugar from sugarcane (European and Russian sugar is produced from beet, which is not an Indian cultigen.)

A small quantity of sugar is made from sugar palm, or palmyra palm (*Borassus flabellifer*) in West Bengal and Kerala.

#### SPICES AND CONDIMENTS

India has been known across centuries as the land of the origin of spices and condiments, which are used the world over as seasonings, garnishes and flavourings.

Of the nine spices that comprise 90 percent of world spice trade, viz. pepper, ginger, cloves, cinnamon, cassia, mace, nutmeg, turmeric and cardamon, all nine are of Indian origin. In addition, the following minor spices are considered important in India, viz. ajowan, aniseed, caraway, cellery, coriander, cumin, dill seed, fennel, fenugreek, garlic, onion and saffron (J.S. Pruthi, *Spices and Condiments*, p. 4).

India earned by export of spices, Rs. 17 crore (\$ 36 million) in 1960-61, and Rs. 1,202 crore (\$ 309 million) in 1996-97. (*Economic Survey*, 1997-98, Table 7.3 A, Principle Exports, pp. 586-88)

A representative list of Indian spices is given below. (*Encyclopedia Britannica*, 1983 Edition, Macropedia, vol.17, p.505)

#### INDIAN SPICES

- |                 |               |
|-----------------|---------------|
| 1. Aniseed      | 12. Fenugreek |
| 2. Basil, sweet | 13. Garlic    |
| 3. Cardamom     | 14. Ginger    |

- |                     |                  |
|---------------------|------------------|
| 4. Celery seed      | 15. Mustard seed |
| 5. Cinnamon         | 16. Mace         |
| 6. Cinnamon, cassia | 17. Nutmeg       |
| 7. Cloves           | 18. Onion        |
| 8. Coriander seeds  | 19. Pepper       |
| 9. Cumin seeds      | 20. Pappy seed   |
| 10. Dill seed       | 21. Saffron      |
| 11. Fennel seed     | 22. Sesame seed  |
|                     | 23. Turmeric     |

The history of the spice trade is a fascinating story.

Rome fought the Parthian Wars with Iran in last centuries B.C. and early centuries A.D. to keep open the trade routes for spices produced in South India. Thousands of Roman coins have been found in Indian hoards.

Of Vasco Da Gama's Voyage of 1498, only two of the four ships survived the two-year, 24000-mile round trip, but these two ships brought back a cargo of spices worth sixty times the cost of the entire voyage. It must be recollected that before the days of the home refrigerator, spices like pepper, cinnamon, cloves and cardamom were used as meat preservatives and tenderisers.

During the Middle Ages, a pound of ginger was worth a sheep in Europe, and a pound of mace was calculated to be worth three sheep or half a cow! Pepper, the most valuable spice of all, was counted out in individual pepper corns, and a sack of pepper was said to be worth a man's life!

As Peter the Great said, in the early 18th century, that the world's trade was centred upon India and the Indian Ocean. "He who controls the Indian trade, controls the world!"

The principal items of export from India were spices and textiles, and that is why as Francois Bernier noted, in the late 17th century, "Gold and Silver flowed in from every quarter of the globe to be swallowed up in India."

It was the Dutch attempt to raise the price of pepper beyond the point of endurance that led the London merchants to form the East India Company in 1600. The profits from the spice and textile export trade of India were so great, that at one time, the E.I. Company Directors 'owned' about 60 members of the British Parliament!. They were popularly known as "Indian Nabobs."

#### FRUITS AND NUTS

We have already mentioned many fruits in section II. The oldest cultivated fruits of India were banana, grapes, olives, figs and mangoes. It is said that the ber (*Zizyphus jujuba*), the pomegranate the mangosteen, the date, the jackfruit, the tamarind, the bael fruit, the *jamoan*, the coconut, the supari and the cucumber, are also very ancient cultivated fruit varieties (The antiquity of cucumber cultivation is attested to by its vegetative propagation. It has become more or less seedless, and in any case, its seeds are infertile).

The *jamoan* is supposed to have given its name to the earliest designation of India. India was known in *Puranic* times as *Jambudweepa*.

The bael fruit is said to be holy for Shiva worshippers.

Tamarind is derived from Arabic-Persian *Tamar-i-hind* 'the date of India.'

Coconut and *supari* are used in every religious ceremony in India along with the betel leaf.

The mango and asopalav (*Polyalthea longifolia*) are also considered to be auspicious leaves to be used in festoons put upon ceremonial occasions.

Mango leaves are carved in the gateways to the Sanchi

Stupa. A particular figure of a female forest spirit is known as *shalabhanjika* from Sanchi and Mathura carvings, whose foot by its contact with the trunk of the *Aśoka* (*Saraca indica*) tree, brings the tree to flower.

We may list the fruits and nuts of Indian origin :

#### FRUITS

Common Name	Scientific Name	Principal uses
1. Apple	<i>Malus pumila</i>	food, fire wood
2. Banana	<i>Musa paradisiaca</i>	food
3. Orange	<i>Citrus sinensis</i>	food
4. Grapes	<i>Citrus paradisi</i>	food
5. Lemon	<i>Citrus lemon</i>	food
6. Lime	<i>Citrus aurantifolia</i>	food
7. Date	<i>Phoenix dactylifera</i>	food
8. Fig	<i>Ficus carcia</i>	food
9. Grape	<i>Vitis vinifera</i>	food
10. Mango	<i>Mangifera indica</i>	food
11. Mangosteen	<i>Garcinia mangostana</i>	food

#### NUTS

Common Name	Scientific Name	Principal uses
1. Almond (sweet)	<i>Prunus amygdalus</i>	food
2. Almond (bitter)	<i>Prunus amygdalus</i>	flavouring extract
3. Almond (Indian)	<i>Terminalia catappa</i>	food
4. Almondette	<i>Buchanania lanzen</i>	food
5. Beechnut (US)	<i>Fagus grandifolia</i>	
6. Beechnut	<i>Fagus sylvatica</i>	salad oil
7. Ben nut	<i>Moringa oleifera</i>	artists' oil, lubricant
8. Betel nut	<i>Areca catechu</i>	Masticatory
9. Bladder nut	<i>Staphylea species</i>	necklaces
10. Bonduc nut	<i>Caesalpinia bonduc</i>	medicine, beads
11. Candle nut	<i>Aleurites moluccana</i>	drying
12. Castanopsis nut	<i>Castanopsis species</i>	food
13. Chestnut	<i>Castanea species</i>	food, oil
14. Coconut	<i>Cocos nutifera</i>	food
15. Filbert (hazel nut)	<i>Corylus species</i>	food
16. Galo nut	<i>Anacolosa luzoniensis</i>	food
17. Gnetum seed	<i>Gnetum gnemon</i>	food
18. Hodgsonia seed	<i>Hodgsonia macrocarpa</i>	food
19. Jack nut	<i>Artocarpus heterophyllus</i>	food
20. Kabili nut	<i>Cubilia blancoi</i>	food
21. Lotus seed	<i>Nelumbium nelumbo</i>	food
22. Marking nut	<i>Semecarpus anacardium</i>	ink, food varnish,
23. Nutmeg	<i>Myristica fragrans</i>	spice
24. Olive	<i>Elaeocarpus ganitrus</i>	beads, ornaments
25. Pine nut	<i>Pinus species</i>	food
26. Pistachio	<i>Pistacia vera</i>	food
27. Poison nut	<i>Strychnos nuxvomica</i>	medicine
28. Singhara nut	<i>Trapa bispinosa</i>	food
29. Soap nut	<i>Sapindus inoarpus</i>	soap substitute

Common Name	Scientific Name	Principal uses
30. Tropical almond	<i>Terminalia catappa</i>	food
31. Walnut, Persian	<i>Juglans regia</i>	food, wood
32. Water chestnut	<i>Trapa natas</i>	food

(Source: *Encyclopedia Britannica*, *Macropedia*, 1983 Edition vol.7, pp.754, 755)

In addition to the foregoing significant floral cultigens, there are innumerable vegetables, gums, resins, dyes and chemicals of vegetable origin, and medicinal plants which have been in use in India for hundreds of years. It would take several volumes merely to list them.

The richness of Indian flora is exemplified by a list of common Indian trees which we append below. It is not generally appreciated that the stars in the sky above our country of birth as they revolve and change during the year, and the trees and the animals that surround us, impinge on our consciousness almost without our being aware of their existence.

I once went round the world, in the mid 'sixties, and gradually I became aware of a certain feeling of deprivation. It was a vague feeling at first, but as my travel became prolonged, the feeling of deprivation became more and more acute.

I did not exactly realise "what was lacking" in my surroundings. I tried to compensate by visiting zoological and botanical gardens, and spending time in the "tropical cages and glass houses."

But it came as a surprise to me that long stretches of the countryside, which I saw from the windows of train compartments and cars in which I travelled all over Euro-America and the colder countries, were so empty of animals and birds. In Sweden, the radio and TV constantly exhorted the people to put out water and seed cups to help the few birds that were still free to fly about in their country survive. The gun and the hunting sportsmen of the Nordic countries had taken such a heavy toll of bird and animal life that almost nothing was left of these helpless creatures.

In several zoos of Europe, I found that they were displaying goats and sheep, buffaloes and asses, cattle and horses as "exotic life forms". Camels and elephants I could understand, and monkeys and wild pigs, too, but it was a surprise for me, to learn that European children had to go to city zoos to learn about ordinary farm animals.

Incidentally, I would like to add a parenthetical note, about the cruelty of the White man towards animals. At the entrance of several zoos, I noticed that they had hung a circular treadmill cage with transparent plastic on both sides, imprisoning a squirrel within. The squirrel would run endlessly and the wheel would move faster and slower as the squirrel got tired and exhausted. From time to time, it would suddenly feel more vigorous, and the wheel would revolve very fast, as per the degree of the squirrel's frenzy. I was told by the zoo authorities that every now and then, they had to empty the cage, and throw away the dead animal, and replace with a fresh, living creature.

I cannot fathom the depth of depravity displayed by such zoo-keepers. They actually made a poor squirrel die of sheer exhaustion by making it run endlessly that small treadmill! Ahhh.....!

Sometimes a second vision of extreme barbarity was vouchsafed to me. Inside the zoo, around a convenient fountain, very often, the most colourful cockatoos were to be found helplessly struggling to hobble about with the support of their wings, as some essential toe which would have enabled them to fly, had been cruelly cut off so that they



birds with glorious feathers, but man had cleverly contrived to render them incapable of soaring into the skies!

Anyway, from personal experience, I can assert that stars, trees and animals remain imprinted upon our inner eye. As long as they are there, we may not notice them. Most of us do not know the names of many stars or trees, especially their Catalogue designations and their botanical binomial identifications. (Common animals could be named by most of us). But whether we know their positions as they revolve around us in particular formations, that we have learned to call constellations or *nakshatras*, they are there. I don't think we can actually know them well enough to navigate by them as the birds do. We don't have such a strong "homing capacity." BUT THEY ARE THERE! THEY ARE ALWAYS THERE AND THEY HELP US MAKE THE SURROUNDINGS FAMILIAR AND FRIENDLY!

As I returned to India via Japan and Hong Kong, I remember the immense relief that I felt as I met my familiar friends in Phnom Penh and Siam Reap in Cambodia. I was so happy to meet them after a long parting. Angkor Wat was fabulous. For me doubly so, as my old friend, the *peepal* (*Ficus religiosa*) had invaded and taken over the crumbling ruins, partly contributing to the making of the ruins. Off hand, I cannot name all the other trees that were to be found in and around Angkor Wat, but I assure my readers that they were all "typically Indian." I knew instantly that I was nearing my home grounds, and that soon I would be actually home!

With these introductory remarks, we present below, a sample list of typical Indian trees. I do not know whether all of them would be known to all the readers of these lines, but I am sure that most of them would be easily identified by most readers.

We will summarise rapidly our list **Floral Cultigens of Indian Origin**:

A) CEREALS - Rice, Wheat, Barley, Oats, Rye and Millets.

#### B) OILSEEDS AND PULSES

i) Oilseeds	ii) Pulses
Rapeseed or Mustard	Gram
Sesamum	Urad
Cottonseed	Moong
Limseed	Tur or Arhar
Castorseed	Masoor
Guarseed	
Safflower	
Nigerseed	
Coconut	

C) Fibres - Cotton, Jute, Flax, Hemp, Silk, Coir.

D) Domesticated Insect products - Honey and Lac

E) Beverages and Narcotics - Tea and Bhang

F) Sugar from sugarcane.

#### G) Spices and Condiments

<b>Major Spices</b>	<b>Minor Spices</b>
Pepper	Ajowan ( <i>Owa</i> )
Cardamom ( <i>Ilaichi</i> )	Aniseed ( <i>Saunf</i> )
Cinnamon ( <i>Dalcheeni</i> )	Caraway ( <i>Shah jeera</i> )
Cloves	Celery
Nutmeg & Mace	Coriander ( <i>Dhaniya</i> )
( <i>Jaiphal &amp; Jawantri</i> )	

Onion	Cumin ( <i>Jeera</i> )
Garlic	Dillseed ( <i>Sova</i> )
Ginger	Fennel ( <i>saunf</i> )
Turmeric	Fenugreek ( <i>methi</i> )
Saffron	Basil ( <i>tulsi</i> )
Asafoetida ( <i>Hing</i> )	Curry leaf ( <i>Kadi patta</i> )
	Horse raddish ( <i>multi</i> )
	Mint ( <i>pu dina</i> )
	Poppyseed
	( <i>khuskhus</i> )

#### H) Fruits and Nuts -

<b>Fruits</b>	<b>Nuts</b>
Mango	Almond
Banana	Betelnut ( <i>Areca nut</i> )
Jackfruit	Coconut
Jamoon	Pistachio
Ber	Walnut
Lemon	
Tamarind	
Date	
Fig	
Olive	
Grape	
Mangosteen	
Apple	

WHAT IS TO BE NOTED ABOUT INDIAN CULTIGENS IS THEIR AMAZINGLY VARIEGATED CO-EXISTENCE. IN THE SAME PLACE, AT THE SAME TIME, RICE AND WHEAT, COTTON, JUTE AND SILK, TEA AND BHANG, SUGARCANE AND SPICES, GRAM AND MOONG, TUR AND URAD, HONEY AND LAC, PEPPER AND CARDAMUM, GARLIC AND TURMERIC, CORIANDER AND BASIL, BANANA, JAMOON, LEMON AND TAMARIND, BETEL NUT AND PISTACHIO, OLIVE AND GRAPE; ALL OF THEM TOGETHER ARE TO BE FOUND IN A RELATIVELY SMALL GEOGRAPHIC AREA OF THE WORLD IN ABOUT 30° OF LATITUDE AND 40° OF LONGITUDE. (38° N to 6° N Lat., a 60° E to 100° E longitude)

IT IS THIS EXTRA ORDINARY CO-MINGLING TO WHICH WE DRAW THE READER'S ATTENTION. IT IS THIS AMAZING CO-INCIDENCE WHICH IMPARTS A UNIQUENESS AND A PRIMACY TO INDIAN CIVILISATION.

#### COMMON INDIAN TREES

Common Name	Scientific Name
1. Banyan	<i>Ficus benghalensis</i>
2. Pipal	<i>Ficus religiosa</i>
3. Rubber tree	<i>Ficus elastica</i>
4. Tamarind	<i>Tamarindus indica</i>
5. Jamoon	<i>Syzygium cumini</i>
6. Coconut	<i>Cocos nucifera</i>
7. Supari (Betel nut)	<i>Areca catechu</i>
8. Palmyra	<i>Borassus flabellifer</i>
9. Date	<i>Phoenix dactylifera</i>
10. Neem	<i>Azadirachta indica</i>
11. Baelpatra	<i>Aegle marmelos</i>
12. Ber (Indian Jujube)	<i>Ziziphus</i>
13. Mango	<i>Mangifera indica</i>
14. Drumstick	<i>Moringa oleifera</i>
15. Babul (acacia)	<i>Acacia niotica</i>
16. Ashoka	<i>Saraca asoca</i>
Common Name	Scientific Name

17. Sal	<i>Shorea robusta</i>
18. Mahua(butter tree)	<i>Madhuca longifolia</i>
19. Kadam	<i>Anthocephalus sinensis</i>
20. Sag(teak)	<i>Tectona grandis</i>
21. Nagchampa(Iron wood)	<i>Mesua ferrea</i>
22. Kokum	<i>Garcinia Indica</i>
23. Asopalov	<i>Polyalthia longifolia</i>
24. Yellow silk cotton	<i>Cochlospermum religiosum</i>
Red silk cotton	<i>Bombas ce'ba</i>
White silk cotton	<i>Ceiba pentandra</i>
25. Sandal wood	<i>Santalum album</i>
26. Rosewood	<i>Dalbergia latifolia</i>
27. Ebony	<i>Diospyros ebenum</i>
28. Parijat	<i>Nyctanthes arbor-tristi</i>
29. Cork tree	<i>Millingtonia hortensis</i>
30. Tej	<i>Cinnamomum tamala</i>
31. Myrobolan	<i>Emblica officinalis</i>
32. Jackfruit	<i>Artocarpus heterophyllus</i>
33. Sisam	<i>Dalbergia sissoo</i>
34. Palash(Flame of Forest)	<i>Butea monosperma</i>
35. Harde	<i>Terminalia chebula</i>
36. Awala	<i>Emblica Myrobolan</i>
37. Deodar	<i>Cedrus deodara</i>

#### IV: IMPORTANT FAUNAL CULTIGENS

A study of the Faunal Cultigens reaffirms the extraordinary nature of the coming together on Indian soil of both significant domesticable plants and animals. India was the home of not only a wonderful galaxy of plants, but also of an unbelievable array of animals that could be tamed and domesticated.

So far, we have examined the concentration of significant floral cultigens in the Indian subcontinent as a result of the junction and criss-crossing of several flora-faunal regions within the boundaries of Historic India.

We found that important grasses grew within the country e.g. rice, wheat, barley, rye and oats, and many millets. The seeds of these grasses were useful to man for making breads and noodles and for brewing. At the same time, the seeds, leaves and stems of these grasses served as valuable fodder for domesticated animals. While some animals were stall-fed in sheltered stables, most of the pastoralist folk followed transhumance patterns either vertically or horizontally.

If the transhumance was vertical, the shepherds followed the grasses as the seasons changed. In summer they would move up the mountain and hill slopes, higher and higher. Gradually as the cold weather set in, they would follow the flocks down into the valleys. They would put up their tents and shelters on particular spots on the slopes. Sometimes as many as five or six, as they annually migrated upwards and downwards.

In the same way, the horizontal transhumance would take them 500 to 600 miles in one direction or another, in their annual search for water courses, water holes, lakes, and green pastures along the banks of rivers, either perennial or seasonal.

In Afghanistan, Baluchistan and at the trijunction of both, with present day Pakistan, in an area known as Seistan or Sakasthan, there developed a vast tract of internal drainage. It has existed for many millenia. The river Helmand, disappears into the rocky and sandy soils of this

vast area, which borders on the deserts of Eastern Iran known as Dasht-e-Kavir and Dasht-e-Lut. The vast lakes of this borderland between Sistan province of Iran and the South-Western frontiers of Afganistan and Pakistan are known as Daryacheh-Ye-Sistan, Hamun-e-Saberi and Jehil-e-Puzak. This is the homeland of the Sakas known in Indian history as Sakasthan and who have given to India its most popular Saka Era which commenced from around 78 A.D. The Sakas ruled over Sindh, Punjab, Rajasthan, Gujarat and Maharashtra from the first century A.D. onwards. And their leading kings were Kanishka, Huvishka, Vasudeva, Nahapana, Chastana, Rudradaman and several others of the Kshatraps and Kardamaka dynasties.

The same Sakas formed one of the five wings of the Yueh-Chih who became known to Chinese historians as Hsiung-Nu as they attacked the Chinese frontier in Sinkiang between the Tien-Shan and the Altai mountains. The furthest North that they reached was Semipalatinsk (In Eastern Kazakstan at 50° N latitude and 80° E longitude), which the Russians called Semirechiye and which literally means "Sapta Sindhu". In Semipalatinsk, were found the ruins of a Buddhist monastery consisting of seven buildings.

Similarly, the Sakas or Kushanas of the Yueh-Chih moved westwards to Anatolia, south of the Black Sea and to the Kuban Urnfield region to the north of the Black sea. From these steppes, they invaded Central Europe, attacked the Tiutonic tribes living beyond the Rhine-Danube frontier of the Roman Empire, and became known as the Huns.

Western scholars, clutching at straws to belittle India's historic role as the centre of human civilisation, namely the Rigvedic Sapta-Sindhu region of North-West India, seized upon this secondary Scythian settlement in South Russia as the centre of origin of the Aryan peoples. As a matter of fact, the Aryan peoples were older than the Scythian or Sakas, who were merely one wing of the numerous Indo-Aryan pastoralist speakers of those days.

The Saka migrations were both ways. From North-West India to the Chinese and the Mongolian frontiers to the East, and the Iranian, Anatolian and Ukrainian regions to the West.

Perhaps the vast movements of the peoples in those millenia, 4000 B.C. and 3000 B.C. to 1000 B.C., were caused by the increasing desiccation and desertification which was spreading from the Western margins of Continents, deep into the interior of Asia, or perhaps the devastation caused in the aftermath of the Great Wars of *Dasarajna* and *Mahabharata* was the principal cause. It is difficult to be absolutely certain in the present stage of our knowledge. Most likely, it must have been a combination of climatic and socio-political factors. The desiccation of the steppe lands must have coincided with the disruption caused by the Graet Wars. The two together must have dispersed the Indo-Aryan peoples principally to the West from the Sapta-Sindhu region to Iran, Anatolia and Europe. Some of them also moved East towards the Oases of the Dzungaria, Turfan and Takla Makan deserts of Tibet, Sinkiang and Semirechiye.

Anyway, after this digression into the migratory movements of the pastoralist peoples of the North-West India and Central Asia, let us return to our theme of the Indian origin of the most useful domesticated animals of the world.

1. Let us take cattle first. The Zebu cattle, with a

large single hump, is also known as the Brahmin cattle and its Indian origin is very well depicted in the exceedingly beautiful seals of the Saraswati Culture also known as Vedic or Sapta-Sindhu Culture.

Apart from this Zebu or Brahmin cattle, the Yak, the Gaur, the Gayal and the Banteng have been domesticated in India. All these forms of cattle easily interbreed and the females are quite fertile. (See *EB 73*, vol.5, pp.85,93)

Apart from the above-mentioned domesticated strains of cattle, the Buffalo has been domesticated for many centuries in India.

There is no doubt that cattle has been the most useful animal domesticated by mankind. Cattle has provided man with traction, tillage, milk, meat, leather, bone, horns, and a hundred other by-products. In fact, the pastoralist society of India, the oldest and the richest known to mankind, elevated the cow to the status of divinity. As *Kamadhenu*, one of the eighteen jewels that emerged from the churning of the ocean, the cow became the symbol of wish-fulfilment as such. *Kamadhenu* was to the pastoralist society, what *Kalpavriksha* or *Kalpataru* became to the later agriculturist-feudalist order. The *Pachamrut* or five nectars, of Hindu ritual, were the five products of the cow: Milk, Curd, Ghee, Urine, and Dung. To this day, millions of tons of cattle dung are collected and used as fuel in India.

After two centuries of neglect of the agricultural sector under British Colonial and Native Comprador Rule, India still has the world's largest cattle population. Of course, per capita yields are very low. But some efforts are underway to improve the breeds of Indian cattle, of which, several breeds, like the Gir and the Haryana, are truly world famous. (See *EB 83*, vol.5, *Domestication, Plant & Animal*, pp.936-41)

**2. The Horse:** The horse was the animal *par excellence* of the Vedic Aryans. The *Rig Veda* speaks of the Ashwamedh Yagna as one of the most important rituals performed by the Pastoralist-Vedic folk of those days. In the course of the ritual, the queen actually lay down besides the horse and performed a sexual union with the animal. The horse was harnessed to the war chariot and all the *Mahabharata* heroes performed great deeds with their chariots, so much so that they came to be known as *Maharathis*, or "Great Charioteers". Of the five Pandava heroes, Sahadev possessed special knowledge about cattle and Nakul about horses. These two youngest Pandava siblings were born of the two Ashwins, who were great medicine-men, and great experts in horsemanship.

Apart from legends and mythologies, it is known that the stirrup which added tremendous power to the rider, was invented in India (See *Stirrup in EB 73*). The Westerners, out of sheer meanness and cussedness, have tried to deny the Indian origin of the domesticated horse. However, apart from the prominent place that the horse occupies in the Vedic Literature, an excellent breed of horse was known from the *Jatak Kathas*. It was then known as the Sindhi horse. The *Jatak Kathas* relate the birth stories of the Buddha and have been known from c. 700 B.C.

**3. The Elephant:** The Indian Elephant has been known from the Vedic days i.e. from circa 4,500 B.C. It has been used for warfare and heavy forest work from those early days. Manuals for training of elephants can be found in India, which are many centuries old. In fact, the Indian

elephant has been a most useful animal known to generations of Indians (See Robert Delort, *The Life and Lore of the Elephant*, 1990)

**4. The Camel:** Just as the Indian elephant is a special breed to be found only in India and countries farther East (Burma, Thailand, Laos, Cambodia and Vietnam); similarly, a special breed of camel, the Bactrian, with two humps is to be found in North-West India. The Bactrian camel whilst not as fleet of foot, is a hardier creature and can carry greater loads for many more waterless days than the faster and more delicate single humped Arabian camel. (See *EB 73*, *Artiodactyl*, vol.2, pp.547-9)

Apart from the foot soldier, the King and the Vizier (Prime Minister), the elephant and the horse, the camel is the sixth force in the ancient game of Shataranj (literally "a play of six forces"), an ancient game invented by Indians, which has now spread throughout the world as Chess. (See *EB 73*, *Chess*, vol.5, pp.457-69).

**5. The Ass or Donky:** One of the last surviving herds of the wild asses is to be found in Rann of Kutch in Gujarat in India. The horse and the ass interbreed to produce the mule, which is usually sterile. Excellent breeds of mules have been known in India for many centuries and were used for portage in the armies of Indian kings. (See *EB 73*, *Ass*, vol.2, p.619 for *E.h.Khur* and *E.h.Kiang*)

In fact, there are several tribes to be found all over India who specialised in the caravan trade. They possess special immunities whenever wars broke out. They are known as the *banjaras*, *lambadis*, *ahirs*, *rabaris*, *bharwads* and *goalas*. These carriers have supplied thousands of tons of war materials to both sides in innumerable Indian wars of the last few millennia. (See *EB 73*, *Perissodactyl*, vol.17, pp.625-8)

**6. The Pig:** It has been universally accepted by authorities that the pig was first domesticated in Eastern India. (See *EB 73*, *Pig*, vol.17, pp.1068-72)

**7. The Chicken:** It is equally well-known that the familiar chicken is descended from the Indian jungle fowl. (See *EB 73*, *Chicken*, vol.5, p.495)

**8. The Duck:** It is known that the duck was first domesticated in the track lying between Eastern India and Southern China.

The duck may not be as efficient as the chicken in egg-laying, but there are people who prefer the duck-egg to the chicken-egg, for the former's higher nutritional value and better taste, especially in West Bengal and Assam.

We have already dealt with the honey-bee, the silkworm and the lac insect in the first part of this article which described the Indian origin of several important domesticated plants.

We may point out once again, that it is the extraordinary combination of the cultigens of Indian origin that is remarkable. India seems to have brought together a fabulous variety of cereals, pulses, oilseeds, fibres, spices, beverages, narcotics, vegetables, fruits, nuts, seeds and timbers, together with cattle, horses, elephants, camels, asses, mules, pigs and chicken. It is the richness of the entire pattern that is to be noted.

It is this combination that makes India unique and imparts to it primacy in societal history.

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# SAZA

## (The Sentence)

Mannu Bhandari

There is a postcard from Father addressed to Umesh Chachaji. "The date of the ruling is April 16th, and this time there will be a decision for sure; there won't be a stay order again. If you can manage to get some leave and it is not too inconvenient, come down for a couple of days."

Not a line for Mannu or me. No love, no mention of wanting us there. After a whole year this is the first card to come from Father, and there is nothing about us in it---it's as if he doesn't know that we are also here. Has Father changed so much? May be he hasn't changed himself, maybe time has done so. It's not only him that has changed, but all of us. Have I not changed a great deal, too? Mannu, is he not different now? I don't know what state Mother will be in! Oh God! Tell me what hasn't happened in these five years!

April 16th, five days from today. I'll go, I'll definitely go. And I will take Mannu with me. After every hearing, Kantmama, Mother's brother, had said that the ruling would certainly be favorable that time. Oh God, please let it be so! But my heart quivers. The first time everybody said the same thing. I was not totally innocent then, but I didn't understand very much, either. Father and Mother always thought of me as a child---perhaps that is why I was such a baby! But how rapidly I have grown and matured! I understand legal matters. I cook two meals a day for seven people. Not only that, I do all the housework. The girls who were with me in school ... I'll bet you can't get them to do any work at all. But why should they do all this? God forbid that they should have to go through such an experience.

Will Father be let off? At the time of the last ruling, Dadi, Baba, Chacha all came down. Everyone went to the hearing in court, but they didn't take us. They could have left Mannu behind, but I was old enough, I had just completed my ninth class exam. I knew everything about Father's case but still they didn't take me. Mannu and I waited for them with bated

breath. I was very nervous, but I kept comforting Mannu. Perhaps nobody else considered me grown-up, but he certainly did. At noon Dadi and Mother came back, crying. Baba sat down and hid his face in his hands and wept bitterly. "O Lord, such injustice in your world! My innocent son sentenced for two years!" Seeing everybody crying, we also burst into a flood of tears. Father was not allowed to come home---they took him to prison directly.

I did not go to school for two days. When I did, all my friends began sympathising with me. But it was not sympathy at all. Does one show one's care by saying, "Hai, Hai, poor thing! Her father has been sent to jail?" Then softly to each other, "Even such well-off people steal. That is why Ashaji had such airs." I would feel like screaming. My father has done nothing. It's just that at this time he is under a bad star. When the stars are in evil conjunction anything can happen. Was Lord Rama a thief? But did he not have to spend fourteen years in exile in the forest? The Pandavas had done nothing, but they too had to live incognito. See then? When the planets are not right, even kings have to suffer. Why don't these girls understand something so obvious? Mother had told me that these were bad times for us. Whatever happens, she had said, you have to bear without lament, and I had understood what she meant. That is why I would never say anything to them. But they never understood. Perhaps one's ability to comprehend things can grow only when times are bad.

Anyhow, just then Kantmama arrived. He had come straight home upon his return from England. He was angry with Baba and Chacha. How could they let such a thing happen? In these times the guilty keep themselves in the clear. They appropriate lakhs of rupees and sit by, twisting their mustaches disdainfully. Files disappear without a trace. And here he is, without having done anything, serving a prisoli term. He's not guilty of any wrongdoing. Baba listened to this tirade with his head bowed like a criminal. Poor man! What

did he know of fine legal points? When he could bear to listen no more, he would cry. I didn't like the way Kantmama behaved at that time, but nobody could say anything. He was doing the running around for an appeal in the High Court. After he got back from England, Kantmama had begun to think very well of himself. Perhaps he had become worthy of such a self-image.

Besides, he actually managed to get the appeal accepted. Father was released twenty-five days later. I thought, The moment he arrives, Mannu and I will hug him. He will shower his love on us. The cloud under which the house has sat for twenty-five days will be lifted. Good times will return. Nobody had a thought to spare for us ever since all this had begun. There were so many people in the house and Father was not there. We had been the centre of the house earlier. Food was cooked to our taste, and we could be taken out when we felt like it. Suddenly, we were nobodies. I did have some sense of what was happening, but not Mannu---he would throw a tantrum on the least excuse. I would try to explain, "These are bad days for us, don't make a fuss over everything." But he wouldn't accept any theory of stars and planets and would continue crying. I thought that our troubles were over now that Father, the one who always wiped our tears and treated every wish as a command, was returning to us.

But nothing of the sort happened. Father came with Kantmama in the tonga. Everybody stood at the door. Father climbed off. Not only did he not speak, he did not even look at anybody. With lowered eyes, he went straight upstairs. Everybody was stunned. What had become of Father! Nobody had the courage to go upstairs. Finally Dadi sent Mother. She came back soon enough. "He won't open the door. When I kept knocking he only said, 'Go away, don't bother me now.' Though I had wept with the other members of the family every day, that was the day my heart cried with the pain of the full knowledge of what was happening. What had happened to my Father? He had come back to the house after twenty-five days, and he didn't even look at us! My mind repeated, This is not my Father. He cannot be like this. The people in jail have done something to him. There was a strange fear in my heart---perhaps Father will never love us again. And truly, I have never received any

affection from him since, not now, not to this day. In that card, could he not have written one line to us? In a way, I understand his indifference and detachment. Perhaps he does not want to feel attached to anybody. Suppose he gets another prison term?

Everyone went up in the evening. He opened the door then, but did not talk to anybody. He just pushed his face into the pillow. I had a feeling that he had been crying. We were sent back downstairs immediately. How angry I had been! He was our father and all these people were acting as if we were of no consequence. I had the first right to him. He loved me more than anyone else in the world. I wished all those people would leave Aligarh as soon as possible. Surely then Father would care for us as he used to. Perhaps he felt embarrassed before everybody. After all, it was humiliating. Didn't I feel the same at school?

The next day Kantmama and Chachaji did leave. Dadi and Baba stayed --- they were part of our household. But Father did not come down. Mother was sent upstairs to sleep. In the morning she said, "Mother, take Munnu with you to the village and put him in the school over there. It will be difficult to pay even his fees here. Asha's in her final year or I would have sent her to her uncle. We'll vacate the ground floor." Then they talked of many things and both of them cried and cried. I used to shed tears without reason if I saw anybody crying. That time there was reason enough. Munnu would go away! How would he live in the village? That school there could hardly be called a school. And he was in such a good one here. Father may have been silent all day, but over this he would never keep quiet.

But he did not utter a word. Perhaps Mother and Father had made this decision together. Munnu went amid much weeping and protest. As he was leaving, Father did hug him close for a long time. I stood beside them. Father's eyes were full of tears. I really wanted to wipe away those tears, not to lessen his grief but to get some of his attention and affection. Munnu was close to Father even though he was going away, but I would probably remain distant always, even though I would be staying so close! But Father did not come down to see him off. Nobody went to the station. And who could have gone? Mother did not go out on her own and, if I went, how would I get back?

After nearly a month we were on our own in our house, but Munnu was gone. Not only that, in a week's time many of our things had gone too. The ground floor had been vacated. Cooking, eating, and sleeping were now to be done on the top floor. I had the small store room to study in.

Father had begun to speak a little, but he was not at all like the person I had known. He would lie down all day, or read a little. Sometimes he would write something with the pillow in his lap. I wanted very much to read what he wrote. But I could never gather enough courage. I had read so often that the ones who are courageous in the face of ill fortune are the truly brave --- the one who smiles as he bears suffering is the real man. I would feel like telling Father that. But didn't he know it already? Then? It's the one who is a real thief who should hide his face in such a manner. Father should have gone out more. Living like that, he was merely offering proof to everybody that he was guilty. But how could I have said that to him?

My little storeroom was not bad, but it was very hot and there was no fan. The nights would go by somehow, but in the afternoon those rooms were like a furnace. The vacation went by very slowly. I had no desire to go to a friend's

place. I didn't even visit the neighbours. Nobody is a friend in bad times. The only firm decision was that, until the bad conjunction of the planets changed, everything was to be borne without murmur.

There was a letter from Baba in July. Munnu had been admitted to the sixth class in school and he was happy. We all believed that he must be happy, because our happiness lay in believing it. Baba also wrote that he had started doing accounts for a shop in the evenings. He would get twenty-five rupees which he would send to Father. Chachaji would send fifty. I saw Baba with his decrepit frame, bent back, and clouded eyes, working again at his age. Mother said that she had to run the house with these seventy-five rupees.

I stopped taking the school bus. I would walk three miles. Rain or shine, my face would show nothing. Sometimes I would think, It's been two years and three months since Father was suspended. All the savings in the bank are gone, Mother's jewellery has been sold, and God knows what else has disappeared. Lawyers are probably a real swindling lot. Occasionally I would think, Father should have really taken the money from the office. We could at least have kept Munnu with us, and bought a fan also. This steamy heat makes your skin boil. It is not as if we are thriving because of our honesty.

God knows what has happened to Mother---she is shrivelling up inside. She used to do no housework, but now she does everything herself. Sometimes Father helps her, and then I feel good. Mother has also become very irritable. She beat me one day over some trivial thing. In my memory this was the first time I had been beaten. And that too at this age! More than my body, my person was hurt. What made me even sadder was that Father just sat there and said nothing. He did not stop Mother, nor did he comfort me.

I sat in my storeroom and wept for hours. O God, send me every grief but make my Father like he used to be. If he works like before, I'll bear anything.

The first date for the hearing had been set for six months. Kantmama had tried very hard to get the date fixed earlier, but the law follows its own pace and not Kantmama's dictates. He had taken on all the expenses for the case. He must have done it by concealing it from his wife, or she would not have let him spend a paisa.

The first hearing went very well. We were shivering in the cold when we heard this, but a wave of warmth ran through from top to toe.

The condition of the house then went from bad to worse. Mother was in particularly bad shape. I used to sense then that she had been gripped by some sickness that was gnawing at her insides. I had studied diseases and their symptoms in hygiene class, and she showed signs of TB. She coughed for four months after catching a chill in the winter.

Then Baba's letter arrived. With desperate helplessness, he had written, "Due to some lapses in the accounting, that job is gone. Now I'll be able to send only fifteen rupees from my pension of fifty. Don't lose heart, son, trouble never comes singly. But times will change for sure. There may be a delay in the court of the Almighty, but justice will be done."

The next hearing was set for April. It was not possible to get an earlier date. Father had been at a loose ends for a year, and still there were to be two hearings more. If the gaps between them were as long, then it would all take still

(contd. on pg.63)

# BOOK REVIEW

## ***THE BETRAYAL OF EAST PAKISTAN, 1998, BY LT-GEN. A.A.K.NIAZI***

Exe. Edr.

Gen. Niazi's confessional, partisan, utterly self-centred, shamelessly breast-beating account of the events leading to the surrender in Dec. 1971 at Dhaka of the Pakistani army to the combined forces of the Indian army and Mukti Vahini is one of the most significant books that have recently appeared.

The author is obviously a completely worthless worm. But our world is full of comprador worms of all sizes and shapes and even species! What is most fascinating is that these mercenary recruits of the old colonial army do not care whom they hurt in their pursuit of narrow-minded careerist goals. In order to defend his infamous oppressive conduct in the then E. Pakistan, which after his surrender became the independent nation of Bangladesh, Niazi reveals many dark secrets of the Pakistan state and society.

The most important revelation concerns the total failure of the Western Offensive which Pakistan launched on 3rd Dec. 1971; the failure of this diversionary tactic to relieve pressure in the East; the capture by the Indian army of 5,500 sq. miles of W. Pakistan territory; the imminence of the cataclysmic rout that faced the Pakistani Army in the west and the consequent insistence by the Pakistani Supreme Command upon humiliating surrender by Niazi in Dhaka, without waiting for either the arrival of the American 7th fleet in Chittagong or the launch of an attack from the North by the Chinese Army across the Assam-Tibet border.

The documentation provided by Niazi on the above points is thorough, meticulous and complete. Of course, there is a comical side to Niazi. He repeatedly asserts that India had

'planned' to take Dhaka in 12 days but it could not do so for 13 days! This is really absurd, but characters like Niazi are inherently tragic figures whose entire life is expended in pursuing serio-comic comprador goals. They are made like that! At a personal level they illustrate the adage that you cannot make nations out of pig's ears.

India was a great historic nation. It could not be broken up just to suit the interests of an imperial divide and rule policy.

Pakistan could not become a nation even 24 years after its birth in 1947. E. Pakistan had to be separated and made into Bangladesh.

Not only that, G.M. Sayyad's Jio Sindh Movement demands and independent Sindh. The Balochs and frontier Pathans demand an independent Pakhtoonistan! And as a climax the Muhajir Qaumi Movement, made up of Muslims who migrated from India, demands an independent or virtually independent ('more autonomous than just autonomous') Muhajiristan with Karachi as its base.

*Mankind* supports the demand for independent Sindh, Pakhtoonistan and Muhajiristan. We do not care about degree of autonomy that may be conceded to them to start with. *Mankind* also believes Muhajiristan should be an FTZ (Free Trade Zone), which will use both Karachi and Kandla as outlets and which will allow investments by national and non-residents of all three countries of the subcontinent for free import and export from all three countries (India, Pakistan and Bangladesh).

Anyway, let us allow Niazi to speak for himself.

We pick up the thread from Chapter 18, 'Epilogue'.

## Chapter 18 EPILOGUE

The war in East Pakistan was a saga of gallantry smothered by the presidential decision to surrender when **the acceptance of the Polish and Russian Resolutions** in the UN Security Council **could have saved the army from humiliation.** Those at the helm of affairs preferred to sacrifice the national honour to their vested interests. Instead of working on the plan 'Battle of the East will be fought in the West', they worked on the M.M. Ahmad plan to get rid of East Pakistan without leaving a successor government, thus eliminating the two other centres of power, i.e., the Awami League, by giving them independent Bangladesh, and the army, by humiliating it so much that it would not be able to raise its head again. This would leave Bhutto holding the reins of power in a truncated Pakistan.

The fortitude, endurance, and perseverance shown by the East Pakistan garrison is a tribute to their patriotism and fighting skill. They fought one thousand miles from home, established government authority, and **restored the boundaries of East Pakistan, which had vanished during the time of Tikka, amidst a hostile population** in the most difficult terrain and unhealthy climate. It was a battle between an ill-equipped and poorly armed, under-strength army and an enemy with a ring of twelve divisions, 39 BSF battalions, hundreds of aircraft, and a large naval contingent around them. Yet Eastern Command fought with diligence against internal disorder created by the local population, guerrilla warfare, and Indian aggression. It was continuous war spread over a period of about nine months, over a frontage of three thousand miles.

There was no overall national strategy to deal with insurgency in East Pakistan. The high command failed to reap the fruits of our early military successes in East Pakistan. On the contrary, the enemy made full use of this period by preparing himself to undo the order restored by the military action, organising a war of rebellion, and following it up with a *coup de grace* to create Bangladesh.

Indian propaganda had done terrible damage to the image of the country and the armed forces. False and exaggerated reports were not countered by the junta for selfish motives, and were accepted by the world at large. This suited some discredited commanders, and those army personnel who had been sent back for inefficiency or were involved in heinous crimes. They blamed their failings and blunders on Eastern Command with the full co-operation and advice of the political and military clique. These people had a free hand while we were away, because of the absence of any faithful account emanating from any responsible person involved in the crisis. The conspirators cheated Eastern Command and engineered orders for surrender, with a view to leaving no successor government in East Pakistan, and keeping the POWs and civilians in the Indian camps so that their early return would not expose Bhutto. Feeding the public with lies and the armed forces with false and doctored information kept the real events shrouded in mystery.

The battle of East Pakistan was to be fought in the West, where there was parity in infantry and superiority in strike formations, and where there were three C.-in-C.s (Army, Navy, and Air Force) to conduct and control the battles under a Supreme Commander

(General Yahya). The conspirators were so paralysed that they neither used the Air Force in full, nor launched the planned offensive properly. As attackers, instead of gaining territory, they lost 5,500 square miles of area, where as in the East we succeeded in all our missions, including the additional mission of not allowing the enemy to transfer troops from East to West Pakistan. Our Navy disappeared from the scene of battle altogether. It did not even fire one shot at an enemy who was attacking its bastion of strength, Karachi.

Major-General Farman's unauthorised signal to the UNO without the President's approval, his approaching representatives of the USA, USSR, France and Great Britain and telling them to take over the

Administration of East Pakistan without my or the Governor's knowledge and permission, his contacts with the Russians and the Indian C.-in-C. without my knowledge or approval, Air Marshal Rahim's buzzing his aircraft over President's House after the cease-fire in East Pakistan— all these acts were part of the planned coup to install Bhutto in power.

The ignominy of surrender is, for a soldier, a fate worse than death, particularly when he is not beaten on the battlefield and he is surrendering due to the fault and failure of others. This ignominy was imposed on all the officers and men of Eastern Command by our rulers and selfish officers sitting in GHQ. I issued the orders 'last man last round' on 13 December—a death warrant for a soldier, and the answer from all over was 'labbaik' (it will be done). We were all willing to fight to the last man and to the last round to achieve the mission assigned to us so that Western Garrison could complete its allotted task.

By mixing CAF with regular troops, mainly to compensate for casualties, since no replacements were being sent, we raised our fighting strength considerably. By intelligent deployment of supporting arms, services, and CAF we reduced the area of

#### BIO-SKETCH OF NIAZI

- Born in 1915.
- Joined British Imperial Army in 1942 and fought as hired mercenary volunteer in the Western Desert, i.e. Egypt-Libya Sector in North Africa.
- In 1943 transferred to Kohima, Nagaland-Manipur Sector, to exhibit valour in imperial interest by fighting against Indian National Army led by Subhash Chandra Bose. INA was supported inadequately by the Japanese Army, which provided no air cover in that fateful year, 1943, on the Burma Front. Thus Niazi scored some cheap and easy victories in a few minor skirmishes, for which his fellow mercenaries awarded him with the title of 'Tiger'.
- Niazi, the comprador mercenary, directly benefitted from the forced trifurcation of India in 1947. Apparently he received 24 medals, including several commendations, and became one of the most decorated soldiers of the Pakistani Army.
- Let us remember that Pakistani Army remained subordinate to British Strategic Command till the mid-fifties and thereafter American Strategic Command took over and made Pakistan a member of both, the Baghdad Pact (MEDO) and the South-East Asia Treaty Organisation (SEATO). Even today this subordination of Pakistan to Anglo-European American Strategic considerations and interests remains vibrant.
- Whilst he was commanding the 10th Division in Lahore in April 1971, he received orders to take over as Commander, Eastern Command in East Pakistan.
- From April 1971 to December 1971, he loyally carried out all the atrocities against Bangladeshis especially against the intellectuals of then east Pakistan, who were entirely with the Mukti Bahini.
- Niazi, finally and abjectly surrendered to the Indian army and signed the Instrument of Surrender on, 16-12-1971 at Dhaka, as ordered by his West Pakistani superiors.

responsibility.

Things would have been nipped in the bud and Pakistan would have remained united and the Pakistan Army unbeaten. Politically, morally, and militarily we had every justification to enter India in pursuit of the Mukti Bahini forces, because the Indians had been fighting on our soil in the garb of Mukti Bahini.

The Indians, having failed to establish the Government of Bangladesh on the soil of East Pakistan through insurgency and sneak raids, in eight long months over a frontage of 3,000 miles, decided to invade East Pakistan to achieve their aim. The Indians started their invasion on 21 November 1971 and entered our area from multiple directions with a view to converging on Dhaka, which they planned to capture in twelve



days, but we brought them to a standstill across or near the borders and held them at bay, **for thirteen days**. When General Yahya erred and started a late, inopportune attack in the west on 3 December 1971, it turned the undeclared war,— which was so far restricted to the borders — into a declared war, which brought the Russians in on the Indian side openly in accordance with **their August 1971 treaty**.

The Indian Air Force forced us to move at night or during inclement weather and destroyed everything useful to us. We still inflicted unacceptable losses on them both in men and material, **held them at the borders for another week**, and eventually succeeded in bringing them onto ground of our own choosing, our strong points and fortresses, where they got stuck, particularly along the main penetrants well away from Dhaka and from each other. In the process, the Indian Army got vastly spread and lost cohesion. They had long and vulnerable lines of communication, while we had everything tucked inside our fortresses, even artillery and supply dumps. We had cohesion.

My troops fought bravely against heavy odds, with no rest or relief, and with the enemy all around them, but their spirits remained high throughout. **Never in the history of warfare have so few fought so well with so little for so long against such overwhelming odds and so far away from their base.**

Most of my senior officers displayed excellent qualities of leadership, but adverse propaganda by Bhutto and his cronies blurred their heroic deeds and created a negative image. Had he been honest, and had he not had a guilty conscience, he would have given wider terms of reference to the **Hamood-ur-Rehman Commission** which should have included the political aspects of the entire war. **Lt.-Gen. Gul Hassan**, as COAS, did not object to these narrow and restricted terms of reference because he knew full well that with these terms the entire blame would be thrown on Eastern Command. **He had sold his conscience, principles, code of conduct, and honour by joining Bhutto's bandwagon.** The Hamood Report was found even by Bhutto's Cabinet Subcommittee to be 'biased', and its conclusions 'against evidence and vindictive to the extent of character assassination'. Others have called it lopsided, laconic, and inadequate, and it was reported that the Commission had 'not observed the norms of a court of inquiry either in whole or in part'.

The entire blame for the political defeat was being passed on to Eastern Command. How this was brought about militarily is a fascinating study of deception and double-cross imposed on Eastern Command by Generals Yahya, Hamid, Gul Hassan, Tikka Khan and Farman, with both the Government and GHQ faithfully dancing to Bhutto's tune as he unfolded his diabolical plot for the dismemberment of the country.

**Bhutto got rid of the Awami League by giving them Bangladesh**, and inflicted humiliation on the army so that it could no longer pose a challenge. Through conspiracies he came to power, and to build up a firm base **he released Mujib and ensured the prolonged detention of 45,000 POWs and 47,000 civilians, including women and children.** If the POWs and civilian internees had come back, he would have been fully exposed. He sacrificed the national honour when he

refused to discuss their return at Simla. His contempt for the army, which he called 'cannon fodder for the British', continued unabated. Bhutto's undue haste to recognise Bangladesh so that he could perpetuate his power finally scuppered the chances for a reunification of Quaid -i-Azam's Pakistan.

The action of the Eastern Command could be viewed in the following four phases:

- Phase 1: Restored the border of East Pakistan by defeating the insurgents and pushing them back to Indian territory **by May 1971**— a feat described as a 'miracle' by Tikka's supporters.
- Phase 2: Defeated the Indians who were supporting the guerrillas in their endeavour to capture a chunk of East Pakistan in order to establish Bangladesh. They were unable to do so **by 20 November**, even over a frontage of 3,000 miles.
- Phase 3: Having failed in the proxy war, the Indian Army attacked openly on **21 November**. **According to their plan they wanted to capture East Pakistan in twelve days, but they were still fighting the war on the borders on 3 December** and did not capture any area of significance.
- Phase 4: The start of the delayed war in the west, despite our recommendations to the contrary. Not achieving any success there made my position very difficult, but my troops fought tenaciously and kept the Indians on the borders for another week. The Indians failed in their mission, and even praised my withdrawal to the final battle locations for the defence of Dhaka and the fortresses. In spite of conspirators like Farman and Qazi Majid, my troops put up a determined fight and I was ready for the defence of all my fortresses including Dhaka. **But Yahya insisted on my surrender** and instead of accepting the Polish and Russian resolutions, Bhutto inflicted humiliation and ignominy on Pakistan and its armed forces.

If I had not been forced to surrender, we could have held East Pakistan for a longer period, because the Indians were widely spread, we were still holding all main cities, seaports and airports and they had only four weak brigades on initial contact with the outer defence of Dhaka. To build up their strength, they would have had to bring in fresh troops, which would have taken a long time. Furthermore, all my fortresses except Jessore and Mymensingh were still intact, were containing eleven of their twelve invading divisions, and were in a position to hold for a long time and inflict unacceptable casualties on the Indians. It would have required their entire strength to capture Dhaka, if at all.

Eastern Garrison was not defeated. I was tricked and forced to surrender to save West Pakistan.

To find out the truth about the 1971 debacle, it is essential to appoint a new commission with wider terms of reference. A military exercise should be held to find out how and why the small, tired, and ill-equipped Eastern Garrison completed all the given tasks under the worst possible conditions against overwhelming odds, and why Western

Garrison, with enough forces and resources and having the initiative, failed and lost 5,500 square miles of territory in less than ten days under conducive conditions, putting the Indians in such a favourable position that if the war had continued for another week, West Pakistan would have been overrun. The exercise should be presided over by the Chief of

Army Staff. Two syndicates should take part. One should consist of Tikka and Gul Hassan and their team, and the other of myself and my officers. It would be a very interesting exercise, with many useful lessons to be learnt. It would also show up the difference between chairborne strategists and practical, fighting generals. ■

## Appendix 6

**Sardar Farooq Ahmed Khan Leghari**  
**President of the Islamic Republic of Pakistan**  
**President's Secretariat, Islamabad.**

### **Subject: Restoration of Pension—General Officers**

Sir,

1. I have been encouraged to submit this petition after reading your recent statement in the newspapers that your decisions are taken in keeping with the tenets of Islam. I have lifted the pen because I address the President of Pakistan, for whom all are equal and whose prime focus is to uphold and administer justice. I have also taken this liberty since Islam values the undoing of injustice as and when it comes to light. I have also been encouraged by the fact that the 'Debacle in East Pakistan' is close to a quarter of a century behind us and many important facets have come to the fore.

2. As a sequel to the 1971 national tragedy and the loss of East Pakistan I was removed from service on 5 May 1975 and my hard-earned pension was denied to me. This denial resulted in suffering not only for me but for my entire family and other relations who were dependent on my financial help. The process of law was cut short by an 'Administrative Action' without assigning any cause for my removal. I had even opted for a trial by Court Martial, which was not granted because a lot of unpleasant, unpalatable facts would have emerged cutting into the failings and the overall conduct of war by the High Command. It was to be my destiny to pay for the collective blunders of the High command and many others who fortunately by and large lived happily ever after. I was given an *ex gratia* pension which is meagre and in no way substitutes for my hard earned pension and reputation and does not restore the rights and privileges of a retired General.

3. My President, like so many unfortunate innocent people I had been condemned to cover so many masked faces, but time and again the innocent have been rehabilitated during their lifetime. That is the core matter for the justice I am seeking at your hands, because I have been punished for reasons untold, unheard, and untried.

4. Listed below are events (I will try to reveal as few faces as I can since events are more important than individuals) that will stand in the witness box before the prosecutors in the presence of the President of Pakistan :-

a. I volunteered for Court Martial because the truth would have come out and the real culprits exposed, but I was denied this basic right because they could not frame any charges against me and at the same time it would have raised eyebrows as to

why operations in West Pakistan failed at the launching pad while Eastern Command had been fighting a protracted battle most successfully for almost a year against 10:1 superiority of the Indian Army. (West Pakistan ratio was 1:1).

b. This was the first time in Islamic history that we had parity of forces and resources with our enemies. The circumstances were also more conducive for us in the West. The troops were in their battle positions according to our over-all plan 'Battle of East will be fought in the West', which meant that the Eastern Garrison with limited resources of men and material would have a holding role while the main and decisive battle would be fought and won in the West where the bulk of the forces and resources quite adequate for the job supported by a loyal and motivated population, secure rear and flanks, with the entire Navy and PAF were deployed.

c. We struck the enemy in West Pakistan at the place and time of our own choosing but instead of capturing territory we lost 5500 square miles of our sacred soil in about 10 days time, a set-back militarily unbelievable, unacceptable and unforgivable.

d. On the contrary East Pakistan undertook the mission successfully with limited resources under the worst circumstances but our High Command faltered under most favourable circumstances and doomed Pakistan and East Pakistan Garrison who were fighting gallantly. To save West Pakistan from further disintegration we had to abandon East Pakistan and face the humiliation of laying down our arms. All those who erred and failed in West Pakistan got away unscathed. Many were retained in service and promoted, while others were given lucrative jobs. No questions asked, no queries made, but General Niazi, who completed all his given tasks most successfully, was penalised for the sins of others.

e. General Tikka Khan ex COAS had given a statement that General Niazi could not be court-martialled because no substantive material against him was forthcoming.

f. The Hamoodur Rehman Report is a Top Secret document but portions of the report have been divulged through newspapers by politicians. Salient features of the Report are: (1) disciplinary action was recommended against many who were responsible for the debacle of 1971 but I was made the

solitary example, the scapegoat nay the sacrificial lamb'

(2) **The surrender was executed on the order of the President of Pakistan for fear of a humiliating defeat in the West.**

(3) The report was shelved as biased on the advice of the 'PPP Committee of seven'.

(4) The report had no legal anchorage and was not endorsed by an executive order for implementation.

(5) The Terms of Reference of the Hamoodur Rehman Commission were inadequate (not covering all aspects of the distaster).

(6) **General Yahya Khan was dubbed 'the Usurper' who was the chief architect of the crisis, ordering the crack-down instead of handing over power to the elected representatives of the people.**

**g. Although Gen. Yahya was blamed for the vivisection of Pakistan he lived to enjoy two pensions (President and C.-in-C.) and was sent abroad for treatment at Govt. expense and finally given a military burial.** On the contrary, I was denied my pension because in a matter of two months, I had:

(1) Restored the writ of the Govt. in East Pakistan, when no one was a volunteer to take command of the Eastern Wing and where two senior generals had already failed.

(2) Normalised living conditions.

(3) Evicted the guerrillas and Indian agents who were then in high spirits and held the initiative. I am the general whose troops defeated the guerrillas in a lightning campaign lasting less than two months.

(4) Gen. Fazle Muqem rated our achievements in his book as 'a miracle'.

(5) The enemy was contained and later evicted during insurgency by a handful of 45000 troops consisting of 34000 regular and 11000 Civil Armed Forces personnel. Whereas in terms of simple military planning by experts we needed 300000 troops fully trained in counter-insurgency role with full support of the local population.

**h. Conditions both political and military were normalised by the end of May 1971 and gave an ideal time and opportunity for a political settlement. This opportunity was missed on purpose to ultimately shed East Pakistan and sacrifice 45000, troops from West Pakistan at altar of the political power game. The plan hatched for the attainment of this unholy aim was to leave East Pakistan without a successor government.**

This could only be done if the Indians won and Niazi lost the war. But when the junta saw that I could not be defeated on the battlefield, I was told to surrender, and when I hesitated, the bait given was that West Pakistan was in danger. Also defeat would absolve them from the distribution of the assets, armament, and stores. They had decided to leave poor East Pakistan and rule rich West Pakistan.

**j. General Hamid Khan, C.-in-C., in May 1971 had viewed my plans for carrying the war into India as sound and workable but they were shelved since the national aim of the Government then was:**

(1) No open war conflict with India. Hence our troops are not

to trespass into Indian territory nor fire into it.

(2) Evict by force of arms any intrusion by India in East Pakistan.

**k. On 13 December 1971 I gave the final orders of 'Last man-last round' which was virtually an order to die.** No officer or man hesitated and the response was in the affirmative. **These orders had to be changed to 'Surrender' on the orders of the President of Pakistan advised by General Hameed and persuaded by Dr. Malik, the Governor who told me that delay in surrender would cause difficulties in holding operations in West Pakistan.** They wanted to cease hostilities in West Pakistan at all cost. The panic and stress was so great that the Govt. was hysterical to shed East Pakistan and save West Pakistan. So to save West Pakistan, our base, from disintegration and Western Garrison from further repulses I staked my reputation, my brilliant career, and the high traditions of Pakistan Army and agreed with a heavy heart to lay down arms when we were nowhere near defeat and tactically better placed than Indians at that particular time. More or less the same thing happened with the Japanese Forces deployed in the Pacific in World War II, who had about fifty-eight Army Divisions with sufficient aerial and naval support and tactically and strategically were in a better position than the Allies. The use of atom bombs on Hiroshima and Nagasaki forced the Japanese Pacific Forces to surrender unconditionally in order to save their motherland from further destruction.

5. My President, in the capacity of most senior military officer my conduct of operations was governed by two important indisputable constraints, firstly, the National Aim spelled out by the government for the defence of East Pakistan, secondly, the military resources that were given to me which encompassed all the three services. The simple comparison given below would suffice to prove that the achievements of Eastern Garrison were gratifying by all standards with meagre resources and the worst possible prevailing conditions.

	Pakistan	India
a. Infantry Divisions	3 (two divs. without heavy weapons)	12 (full combat divisions)
b. Armour Regts.	1 Regt. comprising three squadrons (with light old-vintage M-24 Tks having 75 mm guns)	All told 18 Squadrons with latest 105 mm guns and night vision fighting devices.
c. Air force	One squadron (out of date F-86)	14 (FGA) squadrons
d. Airfield	One	3 plus aircraft carrier <i>Vikrant</i>
e. Navy	4 Gun boats	Bulk of Indian Navy including aircraft carrier <i>Vikrant</i> which could also act as an air base.

Note: The above does not include Indian troops engaged in

subversive activity, supporting the rebels in the grab of Mukti Bahini since March 1971— some 4 lacs (360,000 Bengalis and 50,000 Indians). The local population was not only hostile towards us but was also fighting against us.

6. Tributes to the East Pakistan Garrison and their Commanding General are no better projected than by the enemy Commanders, foreign Press and our own High Command. Some of these were:

- a. 'A veteran of world War II, tall, well-built and full of confidence, he had the reputation of being a "soldier's general". Flamboyant.' (*Indian Army after Independence*, p. 438).
- b. 'The beaming Niazi was depicted as a Soldier's General' (*The Liberation of Bangladesh*, Major-General Sukhawant Singh).
- c. 'Admiral Mountbatten complimented the Major on the smart turn out of his men and inquired into his distinguished war record. In 1943 he was "Mentioned in Despatches" and in the jungles of Kohima he was awarded Military Cross for outstanding bravery and leadership'. (*Fauji Akhbar*, 25 May 1946)
- d. 'I am most impressed by the wonderful job done by you and all ranks under your command in meeting the latest challenge posed by the enemy in East Pakistan'. (From C.-in-C. Yahya, 29 November 1971)
- e. 'The heroic fight put up by our armed forces in East Pakistan against overwhelming odds will go down in history as an epic of indomitable courage, reminiscent of the highest traditions of soldiers of Islam'. (Gen. Yahya. Speech on 16 December 1971)
- f. 'THE LIKE OF HIM ARE FEW IN THE WORLD. Reports quoting US intelligence sources say that resistance put up by General Niazi and his troops is unprecedented in the history of war. No army, denied of supplies completely, has ever fought so long with such undaunted courage.' (*Star Special*, Washington, December 1971)

7. My promotions from Major onwards were all accelerated and I was invariably selected for special tasks a a n d missions both before and after partition and in return praised and decorated. I am the highest decorated officer of the Army and compare favourably with any officer of my age and service group in the armies of the world as recorded below:-

a. World War II

(1) MC (Military Cross). Mentioned in Despatches, and Commendation Card were awarded for conspicuous courage, efficiency, endurance, and dedication beyond the call of duty. (An Indian to get anything from the British had to be really outstanding, nothing less).

(2) In physical combat killed a Japanese Major in hand to hand combat in a duel in Assam during World War II. Nicknamed 'Tiger' Niazi. Was promoted Major from Lieutenant. (In Pakistan I was nicknamed 'Tariq-bin-Ziyad' for operations conducted).

(3) During World War II my regiment being Rajputs had nicknamed me Amar Singh Rathore'.

b. Pakistan Operations.

(1) Locust Operations : *Sitara-e-Khidmat*

(2) 1965 War : *Hilal -e- Jurat*.

(3) 1971 War : *Hilal-e- Jurat* and *Sitara-e-Pakistan*.

(I have the honour of being awarded *Hilal-e- Jurat* twice)

c. Medals.

A total of twenty -four medals have adorned my chest. (More than anyone else in the army).

8. My failing, I would say, was in not being part of any gang of fortune-seekers, sycophants, self-seekers, social climbers, or conspirators. I always called a spade a spade and never minced my words. I abhorred power politics and held accumulation of wealth in contempt. I was loyal to my superiors and juniors both. I can say without hesitation that I did more for the good of the country and its armed forces than anyone else.

9. I held authority to grant commissions to both officers and JCOs, which was not even enjoyed by the C.-in-C. Pakistan Army. I could award battlefield gallantry awards up to *Sitara-e-Jurat*. This delegation of powers which was the prerogative of the Head of the Govt. showed their confidence in my being fair in my dealings with all and that my judgement was beyond any suspicion. I do not think there will be any other such example of a Commanding General being given such sweeping powers.

10. Sir, when I got the orders for surrender ( I got orders on 13 December 1971 but signed the surrender document on 16 December 1971) as precautionary measure I had moved all cash (including foreign exchange) and gold in banks to Dhaka in order to protect my country's financial wealth. Who was there to stop me from grabbing a large chunk of cash and gold and fleeing to a neutral country ? Asylum is not uncommon in modern society, and could have been arranged. I may not then have lived in abject poverty as compared to the living standards of our top brass today. I would have also escaped the humiliation of signing the surrender document and living in India as a POW. I arranged the burning of all currency under the supervision of Colonel Muhammad Khan.

11. But thievery and deserting troops and people during crises was not Niazi's cup of tea. I decided to surrender with my troops instead of fleeing from Dhaka in the helicopters in which I sent the women and children. I used all my resources for the protection of the lives of West Pakistanis and Biharis, otherwise they would have been put to death by the thousands, our daughters and sisters would have been raped and sent to brothels in Calcutta as was done by the rebels/Indians in February 1971, and finally the fighting troops would have been placed at the mercy of the Mukti Bahini. At one stage General Manekshaw did send a message (because I was hesitating to surrender ) that if the surrender document was not finalised and signed he would let loose the Mukti Bahini. This bluff I called, and finally all actions were taken in consultation with me and in accordance with the Geneva Convention. I stayed with troops, whereas some very famous generals left their troops when the Goddess of War and Fortune deserted them. Hannibal left his troops when defeated at Zama. Napoleon left his troops twice, once in Egypt and once in Russia. Lt-Gen. Yaqub Khan resigned

and left his troops in East Pakistan in March 1971.

12. Mr. President, I see no cogent reasons for denying me and my family the pension that I earned over a period of four decades, especially when all others who were responsible for the military and political debacle in East and West Pakistan went unscathed. This was not the end— **they were given lucrative jobs after retirement.** To single me out was to nail a scapegoat for East Pakistan and to hide and protect the real culprits. I list below some of the important actors in the great tragedy till the curtain fell:

a. **General Yahya Khan. Two pensions and treatment abroad at Govt. expense. The kingmaker, conspirator, and defaulter was given the honour and privilege of a hero.**

b. Gen. Abdul Hamid. Right-hand man of Gen. Yahya and virtually the C.-in-C. Granted pension and sent abroad for treatment at Govt. expense.

c. Lt.-Gen. Peerzada. Principal Staff Officer to the President, **who never heard a shot fired in anger, betrayed Gen. Yahya, and joined hands with those who opposed him. Granted full pension.**

d. Lt.-Gen. Gul Hassan. **Who never heard a bullet fired in anger in Pakistan** and yet rose to dizzy heights. Showed reluctance when asked to take over command of East Pakistan Garrison. **All generals evaded posting to East Pakistan; finally, I being twelfth on the seniority list,** was selected to command East Pakistan Garrison, because the President, gauging the attitude and performance of generals senior to me, decided to go for efficiency and suitability instead of seniority and formality. As CGS, Gen. Gul Hassan's handling of divisions and Corps was so disastrous **the war in West Pakistan was lost in spite of the fact we had everything in our favour.** He deliberately made false promises to me regarding despatch of reinforcements and equipment for East Pakistan, because professionally he wanted to run me down, and was an active member of the junta which had decided to get me defeated and so lose East Pakistan. He was promoted as COAS in his present rank but was removed by Mr. Bhutto. He got his full pension and an ambassadorial job.

e. Air chief Marshall Rahim. **Disgraceful conduct during the 1971 War. He hid himself and his Air Force while the Indian Air Force had more or less free run all over West Pakistan.** He was not only retired from his post but made an ambassador and given full pension.

f. Lt.-Gen. Jahanzeb Arbab. He was removed from command of his brigade in East Pakistan by his GOC and sent back from East Pakistan **for trial for corruption and looting cash. He was found guilty by an enquiry** but was promoted from a Brigadier to the rank of Lt.-Gen. and later retired with full pension.

g. Maj.-Gen. Rao Farman Ali.

(1) **The crack-down in March 1971 was presided over by Gen. Farman Ali. The action was so severe and harsh that it resulted in closure of all avenues of compromise with the Awami League. He contacted the UN representative in Dhaka in December 1971 and divulged the contents of Top Secret document to him without the approval and knowledge of the Governor or myself or the President. He was in close touch with the Indian C.-in-C.**

and the Russians without our knowledge.

(2) He sent Rs. 80,000 (a lot of money in 1971) to his wife through his nephew, a helicopter pilot. The matter was reported but no action taken. He was made Chairman of Fauji Foundation and later a Minister. He is now rolling in money, which raises eyebrows.

h. Major-General Tajamal Hussain. Was court-martialled and punished but his pension was restored after his release on advice of Gen. Aslam Beg. ex COAS.

j. There were two other cases of officers whose pensions were restored. These were:

(1) **Colonel Khanzada. Joined INA (Indian National Army) during World War II and was punished** but was granted pension by Field Marshal Ayub Khan.

(2) **Maj.-Gen. Akbar Khan. Convicted in Rawalpindi Conspiracy case in 1951 but granted pension and made a Minister by Mr. Bhutto in 1972.**

13. From the above it will be seen that officers convicted of an offence were given pension, but in my case no conviction yet pension is withheld.

14. Mr. President, I have laid before you in brief all the pain and agony that have come to me and my children for reasons best known to those who were responsible for it. Your position as Supreme Commander is unassailable in terms of undoing any injustice. The basic pillar of justice is 'You give concession to one, you have to give it to all'. This is the Law of Equity and no exceptions can be made. There should be the same yardstick for everyone. If the matter were referred to the Ministry of Law or the Chief Justice of Pakistan, they would not deny the Law of Equity which treats all at par in a given situation. Islam spread in the world because it gave justice and fair play top priority and became the saviour of suffering mankind.

15. Must I, therefore, continue to suffer for the reason that I commanded a theatre of war cut off from the centre by a thousand miles, were political expedients dominated the military options? When the shedding of East Pakistan was decided well before the anticipated war? When everyone else directly or indirectly involved with East Pakistan was either fully rehabilitated or granted full pension or given important assignments?

16. Mr. President, must the last commander of East Pakistan live his remaining life in misery and his children be made to suffer and live under a shelter in gross disrepair and without private transport? Must the general and his family be punished and condemned collectively for:

a. Accepting the command of East Pakistan when the shining stars of the army would not touch it with a bargepole and where two generals had failed.

b. Keeping the Pakistan flag flying for eleven months in East Pakistan against all odds while those responsible for the crackdown and bunglings were conveniently shifted to West Pakistan.

c. Not abandoning the command after surrender in order to provide leadership to the troops and thousands of West Pakistanis and millions of Biharis who would have been murdered in cold blood and lakhs of women raped and sold to brothels.

# 25 TURNING POINTS IN WORLD HISTORY : VII

## WORLD DIPLOMACY AND INTERNATIONAL RELATIONS (1945-1998)

Vinayak Purohit

I

### INTRODUCTORY REMARKS

It has become a hoary ritual with Indian political parties to pass annually at their conventions Foreign Policy Resolutions and for Indian political pundits to periodically lavish their comments upon such FPR Resolutions.

Actually no original thought from the purely Indian point of view has ever gone into these ritualistic performances. By accepting a subordinate status within the Commonwealth and by accepting British Crown as the Symbolic Centre and by opting for a Mixed Economy which preserved Capitalist property forms, the Congress - *naukershahi* combine which succeeded the British colonial administration, on the whole accepted the neo-colonial Western

world-view. Therefore the Congress and other right wing parties by and large followed the policy perceptions

### WORLD DIPLOMACY AND INTERNATIONAL RELATIONS (1945-1998)

The present article is a companion piece to our earlier study *India and Her Neighbours* published in *MK* Aug - Sep 1996.

There are overlaps between the present article which focuses on 23 major powers of the world and the earlier one which centred upon India's neighbours. Pakistan and Bangladesh are covered by both studies. Tibet region of China was covered by the earlier article whilst China as a whole is covered here.

India's external relations must be remoulded and recast thoroughly. For 50 years, they have led the country astray on the Nehruvian path of make-believe and surrender to neo-colonialism.

In fact, it would be advisable to disband the Ministry of External Affairs altogether and place all foreign policy matters in the hands of a new Ministry of International Trade and Industry, on the lines of the Japanese model.

At present, our biggest and costliest mission abroad is in London. In a recent expose, it has been found that this High Commissioner's office is wasting crores of rupees in an endless series of corruption scams (See *Indian Express* front page stories of 7th and 8th Oct. 1998, which carried the following headlines: *At India House, Diplomacy Means Family Business; Government Spends pound 14 million to Renew a Lease, for Half that Amount it could have Owned Anything; The Mission Sells Car, then Takes it on Rent; Mission has 26 Diplomats Over 200 Permanent Employees and has acquired 110 Housing Units, including High Commissioner's Residence, valued at over £ 14 million*)

At the present stage of its development, India can have no interests over and above its national-industrial growth. For the next 25 years, India should pursue no goals other than those related to economic development and the immediate alleviation of the misery of its masses.

The highest priority must be to its labourers and craftsmen and technocrats working abroad. These are the workers who made a grand success of Resurgent India Bond (RIB) issue recently.

The next priority should be the growth of Indian commerce.

We should close down all missions abroad which do not directly or immediately serve our economic interests.

For general 'political' pursuits a small mission at U.N. headquarters in New York is quite enough.

**WE ARE NOT A GREAT POWER. WE HAVE VERY LITTLE ECONOMIC CLOUT. OUR GDP IS ONLY ABOUT FOUR PERCENT OF WORLD GDP. THAT OF JAPAN IS MORE THAN DOUBLE; THAT OF CHINA IS NEARLY THREE TIMES AND THAT OF USA IS ALMOST FIVE TIMES.**

Let us pursue our humble task of raising the standard of living of our people in an honest, straightforward and clear-cut manner. Let us not preach anything to anyone. Let others judge their own interests to the best of their abilities.

Let us do our job simply and sincerely!

of the Western statesmen. The role of the state was conceived in limited terms and was to be of a subordinate nature. Wherever the total investment was to be truly massive or where long gestation period was envisaged or where the returns were calculated to be unsubstantial, the State was to step in and build the infrastructure that was to help private enterprise to prosper.

Secondly, a Western type of democracy of the brain-washed and bribable electorates was to be held sacrosanct with divisions along non-functional geographic lines.

Thirdly, as an adaptation to colonial conditions, the entire democratic facade was to be projected by an authoritarian, irresponsible, unaccountable and corrupt *naukershahi* or bureaucracy that was to wield real power.

Adherence to the Non-Aligned Movement was not to mean ideological non-adherence or separation from ideological moorings in Capitalism. As our study of India's Monopoly Houses has shown (*MK*, Vol.3, No.7, April 1998, pp 41-6) the top ten business and industrial conglomerates expanded at almost equal rates right through the four periods of Nehru's Rule (1946-64), Indira's two terms (1966-

77 and 1980-84), Rajiv's stint (1984-89) and P.V.Narasimha Rao's minority government (1991-96).

More or less the same situation obtained with the Stalinist-Communists of the so-called Progressive Left. As allies of British Imperialism during the Second World War and as partners in crime with the British Colonial administration and the Muslim League in the formation of Pakistan, the Indian Communist parties (CPI, CPI[M] and CPI (ML) factions) all accepted the Stalin-Khrushchev-Brezhnev line of 'peaceful coexistence', 'non-capitalist path of development', and 'non-revolutionary road to Socialism'. More recently, the Communist Left has actually acquiesced in Gorbachev-Yeltsin's 'democratic reforms' and Deng-Xiao Peng's 'Market Socialism'. Thus they have accepted a State Capitalist vision of the world which was not essentially different from the Western Free-Enterprise version. They merely wanted a tilt in favour of the Soviet Union or China, as the case may be. The external policy advocated by the Communists was not fundamentally different. After all, alignment with the Soviet Union also meant a subordination of Indian policy perspectives to alien European dominance.

The upshot has been that both from the Right and from the Left, no independent Revolutionary, Nationalist and Socialist re-thinking of India's External Policy aims and objectives has been carried out. Thus, after fifty years of pseudo-independence, we in *Mankind* are being forced to make the pioneering effort to evolve an independent, indigenous foreign policy perspective that envisages everlasting World Peace and World Federation of All Peace-Loving Peoples of the World.

As is our usual practice, we begin from a base provided by reality. This country should act in a certain manner and that country should accept some tenet of moral behaviour, that is not how we should proceed.

This is what the world is in the 90's. This is India's place in the world today. This is how India must act in order to help its poor people to attain self-sufficiency in food, clothing, housing, education and health care. That is our way of looking at things.

## II

### THE WORLD TODAY

The World Bank Report - 1997 deals in the main tables with 133 economies, which have a population of over 1 million each. In addition, there are 16 countries listed in Table 1 -a, which have populations above 1 million but for whom, we do not have adequate information. In addition to these 16, there are 60 other countries with a population of less than 1 million. In short, there are 209 economies in the world which can be distinctively enumerated (133+16+60 = 209).

Out of the above 209, we have selected 23 countries each of whom has a population of more than 1 crore or 10 million. These 23 countries engrossed about three quarters of the world's GDP.

**WE BELIEVE THAT INDIA. SHOULD CONCENTRATE UPON RELATIONS WITH**

**THESE TWENTY-TWO COUNTRIES** (other than India). Indian embassies all over the world should be regrouped and made subordinate to one of the twenty-two circles. This will result in considerable economy for our country. A Second Tier of our missions abroad may be redesignated as Diplomatic Extension Service Stations, or as Trade Missions and Economic Consulates.

**FURTHERMORE, ALL THE 22 EMBASSIES OF THE FIRST TIER SHOULD CONSIDER THEMSELVES PRIMARILY AS ECONOMIC MISSIONS ABROAD. THERE SOLE TASK IS TO FURTHER INDIA'S ECONOMIC INTERESTS!**

All the Nehruvian and *naukershahi* rubbish of pursuing political goals that are unconnected with India's economic interests must be totally discarded and should be dumped in the Seven Seas. We do not wish to preach to anyone. We do not wish to convey any idealistic message to them. We do not wish to persuade them about what is in their best interests. Let them independently and freely decide where their best interests lie. **We shall take care of our own interests to the extent of our understanding and power.**

We have divided the 22 countries of the First Tier into four groups:

**Group A** : 6 economies that are independent, superlatively rich and very powerful, namely USA, Japan, Germany, France, United Kingdom and Italy. These six economies command over 51 per cent of world GDP.

It is obvious that our long-term foreign policy objectives should be to keep this group divided and at loggerheads with each other. We should divide USA from the four countries of Europe (Germany, France, UK and Italy) and both of them from Japan whom we should endeavour to detach from Euro-America and form a gigantic Asiatic Alliance with China, India, Asiatic Russia and South-East Asia. All our foreign orders should, as far as possible, be divided into half for the Third World and half for the industrially advanced countries. Of which half, one third should go to USA, one third to Europe and one third to Japan. Thus of every Rs 100 of imports, Rs. 50 should go to the Third World (to start with, a proportion which should slowly grow) and Rs. 16.6 to USA, Rs. 16.6 to Japan and Rs. 4.15 to Germany, Rs. 4.15 to France, Rs. 4.15 to U.K. and Rs. 4.15 to Italy. The entire EU quota should not exceed 16.6. We should use systematically and cynically the attractiveness of the enormous Indian market, of about 100 crore human beings, as a bargaining counter and grant or withhold, partially or wholly, access to our internal market, depending upon the degree of friendliness towards us that is displayed by the country concerned. We should always speak from a position of strength and grant only as *quid pro quo* whatever may be necessary. There should be no sycophantic begging and cajoling for any technology or capital investment. We must assume that the rich and powerful countries already know that which is in their best interests. **Let them be made to compete with each other** and let them be always asking us for favours. Also, let us cease to term foreign loans as 'aid'. 99.99 per cent of all loans are interest-bearing. They are investments

of short, medium or long term nature, by the foreign MNCs and their governments.

**Group B :** Out of our select list of 23, Group B is composed of five countries; China, Russia, Ukraine, Turkey and Iran, which represent about one-quarter of the world's population. They are desperately poor countries, which have, for various historical reasons, not yet been completely vanquished by the Euro-American neo-colonial powers. They are striving to play an independent role most of the time, but they have succeeded in being non-dependent on the West only spasmodically.

**CHINA :** China fought a bitter war against USA from 1911 (Against "Open Door" Policy). From 1931, USA was an ally of Japan, which openly launched an invasion of Manchuria, and from 1937, of China itself. From 1941 to 1949, USA aided Chiang Kai-Shek, until Chiang was defeated and forced to retreat to Taiwan. Apart from this, USA fought against China in the Korean War of 1950-53.

For 26 years from 1945 to 1971, USA continued the fiction of Taiwan-being China.

For these and other reasons, even after introduction of Deng's reform package called 'Market Socialism' from 1978, China has retained an extraordinary degree of independence from USA. Its annual trade surplus with USA is usually 40 to 60 billion dollars. It has not allowed majority holding by foreign companies in joint ventures. It only permits leasing and not ownership of property in China and has imposed export-quotas and other nationalist restrictions upon Foreign Direct Investments. By these devices, it has maintained an extraordinary growth rate for its GDP in the 1980s and 1990s, of over 9 per cent per annum. Today its PCI is just a little less than \$ 3,000 in PPP terms. Since its population is about five times that of the USA, its National GDP will exceed that of the USA in the next five years or so, as the PCI for USA is only about 8 times more (And the US economy is growing only at the rate of 1 or 2 per cent per annum. China with its large population will catch up with the national GDP of USA and overtake it in the next few years.)

The preferred lever for the neo-colonial control of the Third World is Devaluation. USA is striving very hard to force China to de-value the Yuan. But as shown in the Table of True Currency Values in *Mankind* of September 1998, the Chinese Yuan at the current exchange rate of 8.32, stands de-valued by a factor of 4.709. Its true, or PPP Value, is 1.79 Yuan only. Therefore US pressure is being applied for a more unfair exchange rate. Since at the current OER (Official Exchange Rate), China enjoys a trade surplus of around dollars 40 billion per year, naturally this does not suit American Capitalism!

If he had a semblance of a spinal cord, Yeshwant Sinha, our Finance Minister, would have publicly applauded China's efforts to maintain its Exchange Rate. However, this ex-bureaucrat has no notion of what "Swadeshi, Self-Reliance" means. He does not even know why the Indian stock markets are depressed today. And repeatedly declares that the government and the RBI will

not defend the Rupee. "The rupee will find its own exchange value level"!

It is impossible for such an idiotic and spineless Finance Minister to befriend China, to detach Japan and South Korea from the OECD bloc, and to pursue in any meaningful way India's national interests in the sphere of foreign policy. At the earliest possible opportunity, Vajpayee should replace Yashwant Sinha, and induct possibly Jaswant Singh, who is bound to be an improvement. (No one can be worse than Yashwant Sinha!) Sinha, Chidambaram, Montek Singh Ahluwalia and Man Mohan Singh were all implementing, to the letter, the Structural Adjustment Programme of the terrible *trimurti* of WB, IMF, and WTO!

**RUSSIA :** Now let us take up the case of Russia. As recently as eleven years ago, in 1987, the Russian GDP stood at 7.84 per cent of world GDP. By 1994, this proportion had fallen to 1.9 per cent (See *MK*, Nov. 1996).

**RUSSIA IS RIGHT NOW IN AUGUST 1998, IN THE THROES OF A REVOLUTIONARY CRISIS. EITHER YELSTIN OR KIRIYENKO WILL BE OVERTHROWN BY THE REVOLUTIONARY SOCIALIST FORCES OF RESURGENT RUSSIA, OR A FASCIST ANTI-SEMITE. GOD-FATHER OF THE MAFIA GANGS LIKE ZIRINOVSKY WILL TAKE OVER!** (The Mafia, it is estimated, already controls 40 percent of the Russian economy, and that is why, tax-collecting is such a high priority matter with the Russian government.)

The second alternative is for the army to take over. GEN. LEBED LOST TO YELSTIN LAST TIME, BUT IS CURRENTLY POISED TO MAKE HIS SECOND BID FOR POWER. HE HAS WON A SEAT IN THE RUSSIAN DUMA FROM A SIBERIAN CONSTITUENCY. HE IS JUST WAITING IN THE WINGS.

UNFORTUNATELY, THE WESTERN MEDIA DO NOT PUBLICISE THE PLATFORM OF OLD SOCIALISTS LIKE ZHUGANOV. ANYWAY IF ZHUGANOV HAS AN ANTI-STALINIST REVOLUTIONARY SOCIALIST AND NATIONALIST PROGRAMME, AND PROVIDED HE AIMS TO CARRY RUSSIA FORWARD ALONG DEMOCRATIC LINES, HE IS BOUND TO PREVAIL!

Amongst all the countries of the world excepting China and France, Russia has had the most intensive experience of revolutions. From the beginning of this century, Russia has passed through three great upheavals of 1905, Feb. 1917 and Oct. 1917; apart from the Great Civil War of 1918-21. Russia has also experienced the Stalinist counter-revolution of 1924-38 and the Great Patriotic War of 1941-45. More recently, between 1989 and 1993, the Stalinist State Capitalist System underwent further convulsions. All in all, the Russian revolutionary is very mature and has experienced many socio-economic crises. **The Russian revolutionary cadres and leaders are best equipped to deal with their own national problems.** It would be presumptuous on our part to offer them any advice or guidance.

However, the depth of the Russian crisis is



unimaginable. Demographically, the expectation of life at birth has fallen below the Indian level. Workers are not being paid their wages for months on end. The coal-miners went on strike a few weeks ago demanding back wages for 8 months! Inflation is running at a 4-digit level, the economy is in shambles and just on 17th of August 1998, the new rouble has fallen to 7100 to the dollar. The Russian Central Bank has indicated that it will operate a "Corridor" of upto 9300 roubles. There are small civil wars going on all over the fifteen SSRs of the old USSR, in Azerbaijan, Georgia, Armenia, Kazakhstan and Turkmenistan. Within the Russian federation alone, several SSRs are in flames as in Chechenya. As we have noted the whole economy is in shambles. **Russia has joined NATO but NATO troops are not in a position to quell civil unrest, within the Russian frontiers.**

Only a bold nationalist revolutionary movement can rescue Russia from its pitiable plight. Let us hope that all the Yelstins, Kiriyeukos, Zirinovskys, and Lebeds are thrown in the dustbin of history and a healthy and bold initiative emerges.

**UKRAINE:** We need not go into details of the Ukrainian situation. It has been more or less covered by our remarks relating to Russia. Let us remind ourselves that Ukraine is one of the nuclear powers of the world, and though it has agreed to disarm in return for several billions of dollars as US loan-aid just last year, it will be many years before all the nuclear warheads in its arsenal are demobilised. And anything can happen in the meantime!

Only recently, its conflict with the Russian Federation, on sharing the ownership of the Black Sea fleet, has been resolved. However Ukraine remains a bone of contention.

In Ukraine too a healthy revolutionary alternative has to emerge, and no doubt the developments in Ukraine and Russia will be closely dovetailed.

**TURKEY:** At one time Ottoman Empire ruled over most of the north Black Sea coast line, which is now Ukrainian territory, and all the Balkans upto Vienna, and the Syrian, Palastinian coast lines, as well as the entire North African coast from Egypt to Morocco. The major islands of Cyprus, Rhodes and Crete, and the entire Adriatic coast upto Trieste, were Ottoman possessions. As a result of the defeat of the Central Powers (Germany, Prussia, Austria-Hungary and Turkey) in the First World War, the Ottoman empire lost all its possessions on the European mainland, except a small part of Thrace. It also lost all its territories in the Middle East and North Africa.

In 1908-9, a Westernising movement called *Tanzimat* or Young Turk agitation came to power under Kamal Ata-turk, and eliminated the Sultan who was also the Khalifa in 1923.

From the very beginning, Turkey has been a member of NATO and has sought membership of the European Union, which has granted Turkey only associate status. Full membership is due in the early 21<sup>st</sup> century. However, lakhs of Turkish workers are already allowed

free entry into the European Labour Market, and there are many industrial settlements of Turkish workers in Germany and adjacent lands.

Turkey has occupied the Northern one-third of Cyprus since 1974, and Greece and Turkey, both NATO members, have been on the verge of war ever since.

Turkey has moved closer to Iran in the last 5 years and Tansu Ciller, former PM, has been vigorously promoting American interests in her country. However, recently she has suffered several set-backs.

The recent discovery of enormous oil and gas reserves in the Caspian Sea, has led to intensive competition amongst the littoral states for the construction of alternative product pipelines through their countries to the insatiable Western European markets. Russia, Ukraine, Turkey, Iran and Turkmenistan / Afghanistan are the principal contenders. In fact, the US interest in promoting the Taliban conquest of Afghanistan through Pakistan, is a move to pre-empt other players in the field.

India must join hands with Iran and Turkey to not only exclude American interests from Central Asia, but should also endeavour to wrest control over Afghanistan from Taliban by forming a military alliance with Turkey, Iran and the five former Central Asian Republics of the old USSR.

**IRAN:** India has had friendly relations with Iran from the times of the Mauryan dynasty. Chandragupta Maurya (4<sup>th</sup> cen. BC) undoubtedly had a treaty of friendship with the Achaemenids, when he beat Seleucus Nicator and drove him away from Bactria to Syria. The Achaemenids also welcomed Buddhist missionaries sent by Ashoka to various Western countries and to Iran.

In fact, it is on record that Behram -Gur V the Sassanian (421-439 A.D.) welcomed a large delegation of Indian physicians and musicians to Persia. The Persian *Maqam* and *Gusehha* musical forms are entirely based on the Indian *raga* system. And the Indian *rabab* and *sitar* have their Persian imitations or derivatives.

In later times, the relations between Persia and India did not remain amicable, as was evidenced by the Persian money and men that financed and assisted Humayun, Babar's son, to attempt a reconquest of North-West India in 1553, and by Nadir Shah's loot of the Peacock Throne from Delhi (1739).

But obviously by driving out Alexander III from India, we helped the successors of Darius III, (the Parthians and the Sassanians) to recapture power in Persia.

However, coming down to more recent times, after the return of Ayatollah Khomeini to Iran in 1979 and the expulsion of the pro-American Shah Reza Pahlavi, the most cordial relations could have been developed with Iran, which of course the officials of our ministry of external affairs proceeded to botch up.

Let us hope that some wisdom will dawn upon the MEA at long last, and that efforts will be vigorously made to develop and deepen Indo-Iranian relations.

### III

#### OUR THIRD WORLD NEIGHBOURS

**Group C:** Having dealt with Group-A consisting of 6 industrialised nations (USA, Japan, Germany, France, UK and Italy) and having considered 5 countries of Group B that are striving to remain independent of the West, for largely historical reasons (China, Russia, Ukraine, Turkey and Iran); we may now proceed with an analysis of the foreign policy options available to India in respect of Group-C consisting of 7 countries of Asia (India, Pakistan, Bangladesh, Indonesia, Thailand, Vietnam and Philippines) and 5 countries of Latin America and Africa (Mexico, Brazil, Nigeria, Egypt and Ethiopia).

Leaving aside India, we may first take up the 6 Asiatic countries that are either members of SAARC or ASEAN. (India is the 7th member of group C.)

Taking SAARC members first, let us consider Pakistan and Bangladesh.

**PAKISTAN:** Indo-Pak relations have been soured by Anglo-American imperialist interference right from the beginning. Pakistan came into being in 1947 as a result of the implementation of the British imperialist policy of divide and rule, at a cost of 6 lakh killings, and the creation of 17 million Indo-Pak refugees. Naturally, British imperialism, which had genocidally murdered 85 million Indians in British-made famines of purchasing power in the 18th, 19th and 20th centuries, was not at all embarrassed by this further act of criminality carried out as Partition of India in 1947.

So long as Anglo-American neo-colonial interests continue to operate in the world at large, and this is beyond our control, IT IS IMPOSSIBLE TO ENVISAGE INDO-PAK AMITY!

STRIVE AS WE MIGHT, TO THE MAXIMUM EXTENT POSSIBLE, IT IS NOT FEASIBLE TO ESTABLISH INDO-PAK FRIENDSHIP ON A PERMANENT FOOTING, AS LONG AS THE TWO COUNTRIES REMAIN SEPARATE, AS LONG AS ANGLO-AMERICAN NEO-COLONIALISM IS NOT DEFEATED ON A WORLD SCALE!

Furthermore, no advice, recommendation, good word, friendly nudge, wise counsel, or anything else is likely to have any effect whatsoever on the Pakistani rulers' communal mind which has been assiduously nurtured by Anglo-American neo-colonial interests for the last 51 years. PAKISTANI RULING CLASSES UNDERSTAND ONLY THE LANGUAGE OF MILITARY FORCE.

Pakistan remained a British dominion till 1956. By this time, it had already been induced to join MEDO, or Baghdad Pact, in 1955, along with Turkey, Iran, Iraq, Great Britain and United States. Already in 1954, Pakistan had also become a member of SEATO, along with Australia, France, New Zealand, Philippines, Thailand, UK and United States (Both MEDO and SEATO floundered many years ago and are now defunct.)

India has fought 3 major wars with Pakistan and each time the victories won on the battlefields by the

Indian army were turned into defeats at the Conference Table by the Congress-naukershahi combine that has been ruling India.

In 1948, after the Indian army had halted the advance of Pakistani irregulars and regulars, Mountbatten and Jawahar made criminally stupid reference to the United Nations with the result that Anglo-American intrigues have frozen a Line of Control (LOC) in Kashmir which has been in existence for the last 50 years. Pakistan has refused to vacate the territory in its possession called Azad Kashmir, and consequently India has failed to organise the promised plebiscite that was to follow Pakistani troop withdrawals.

India again won the second war of 1965 but Lal Bahadur Shastri was prevailed upon by Russia to give away its gains at Tashkent.

The 1971 war was completely successful and Bangladesh, then known as East Pakistan, was created by the Indian army and Mukti Bahini. However, once again, Anglo-American pressure resulted in the signing away of all gains by Indira at the Simla Conference of 1972.

The Indian victory in the 1971 war was one of the greatest triumphs of the anti-imperialist movements in Asia and undoubtedly helped Ho-Chi Minh to score his triumph over USA in Vietnam later in 1975. The Indian victory was so swift and complete that Gen. Niazi had to surrender in Dhaka on 16th December 1971, even as the American Seventh Fleet was steaming towards Chittagong to establish a bridgehead for the evacuation of 1 lakh West Pakistani soldiers, who were captured by the Indian army at Dhaka. It was the greatest rebuff ever received by Anglo-American armed forces in Asia in the 20th Century, much greater than the Japanese victory in the war against Russia in 1905. Objectively, it was of far greater importance than Ho's in 1975 in Vietnam, since Bangladesh was a far more populous country than Vietnam. The Indian triumph of 1971 is only comparable to the Chinese Communist victory over Japan and USA in the war of 1931-49.

IN FACT, THE 1971 TRIUMPH OF THE INDIAN ARMY AND MUKTI VAHINI AGAINST THE PAKISTANI ARMY THAT HAD BEEN NURTURED BY THE GOVERNMENTS OF UNITED KINGDOM AND UNITED STATES FOR A QUARTER CENTURY 1947-1971, A TRIUMPH ACHIEVED AGAINST A SIMULTANEOUS THREAT FROM CHINA, IS POSSIBLY THE GREATEST TRIUMPH EVER RECORDED BY THE PEOPLES OF THE THIRD WORLD AGAINST WORLD IMPERIALISM!

From the above premises, several logical conclusions follow:

1: Indian revolutionary Nationalist Socialists, must demand.

REUNIFICATION OF ALL THE THREE COUNTRIES OF THE INDIAN SUB-CONTINENT INTO A SOCIALIST CONFEDERATION OF INDIA, PAKISTAN AND BANGLADESH.

2: Liberation of Pakistan-occupied Azad Kashmir and its merger into India. All Pakistani forces must be withdrawn

from Indian territory and the current proxy war being conducted by the Pakistan army in Kashmir as encouraged by UK and USA, must cease forthwith. Also article 370 of the Indian Constitution must be abrogated, and Kashmir must be placed on par with all the other states of the Indian Union.

3 Indian nationalists must fully support the Paktoonistan, Free Baluchistan and Jio-Sindh movements.

4: In addition, *Mankind* demands the creation of a new state of Muhajiristan within Pakistan, as a Free Trade Zone, East of the Indus, South of Punjab, West of Rajasthan, and north of the Great Rann of Kutch. All Nationals and Non- Residents of India, Pakistan and Bangladesh will invest freely in this "fully autonomous" state of Muhajiristan and all manufactures of this FTZ will be allowed custom-free entry into all the three countries of the Sub-Continent. Karachi and Kandla will be developed as Free-Ports for the State of Muhajiristan.

5 : All the seven members of SAARC ( India, Pakistan, Bangladesh, Nepal, Sri Lanka, Bhutan and Maldives.) will immediately declare a Free Trade Zone for themselves. Passports and visas between SAARC members will be immediately abolished. Intimate cultural and economic relations will be developed between SAARC members.

6 : All SAARC members will try to co-ordinate their economic policies so as to achieve, Commodity and Product Agreements for all their exports and imports.

7 : A Unified Parliament of SAARC members will be elected periodically and progressively its scope and powers shall be widened.

8 : As we have stated earlier, Pakistan has been encouraged by the Anglo-American neo-colonial powers to constantly go one up on India in every conceivable way over the last 51 years. A weak and medium-sized country like Pakistan cannot possibly compete with India which has at least nine times its resource base. Thus, Pakistan has with impunity expelled its Hindu and Sikh minorities, confiscated their properties and destroyed all their religious edifices. Thousands of temples and gurdwaras have been reduced to dust in West Pakistan which to start with had a population that was more than one-third composed of Hindus, Sikhs, Parsis, Christians and Anglo-Indians. At the time of Partition, 38 percent of the population of West Pakistan consisted of Non- Muslims (*Keesing's Contemporary Archives*, Vol. No. VI 1946-48, pp.7904-6). This has been possible entirely because of Anglo-American imperialist abetment of Pakistani crimes. An impartial International Tribunal should be set up to determine the compensation that may be paid to Hindus and Sikhs for the properties left-behind by them in Pakistan and for their religious edifices destroyed by the Pakistani state from 1947 to 1998. ( The Jewish Holocaust victims' compensation claims, and their settlement should form the model).

9 : Appeasement of Pakistani communalism and surrender to Anglo-American dictates relating to all matters concerning Kashmir, must come to an end.

10 : There is a tendency in *naukershahi* circles in India, and this includes the Congress Party circles, which is the

party of Indian *naukershahs* or Big Bureaucrats; to find a compromise formula to cover every situation. However, there is no middle ground possible in the matter of the Kashmir dispute. Either Kashmir accedes to India and becomes a part of the country or it does not. If it is a part of the country, Kashmir is entirely an internal matter for India. Pakistan must vacate occupation of Indian territory in North Kashmir. OR DOZENS OF TALUKAS AND VILLAGES BELONGING TO FORMER NATIVE STATES ALONG THE BORDERS OF PUNJAB, HARYANA, RAJASTHAN AND GUJARAT WITH PAKISTAN MUST BE ALLOWED TO EXERCISE THE OPTION TO SECEDE FROM AND ACCEDE TO EITHER OF THE TWO DOMINIONS.

11 : It is impossible to control the servant if his masters are not checked. India must declare that the Indian Ocean is to be placed out of bounds for navies of countries that do not form its littoral. USA and UK must remove their bases from Diego Garcia and adjacent islands which were used by B-52 bombers in the Gulf War against Iraq in 1992. Though the admission has not been made as yet, the American bombing raids on Afghanistan and Sudan which took place on 20.8.98 no doubt were carried out from the same bases. Thus, America has already used these bases for military action against Somalia, Sudan, Iraq, Iran and Afghanistan. India should immediately mobilise public opinion against American neo-colonial activity in the Indian Ocean region, first amongst SAARC nations, secondly, amongst the nations of the East Coast of Africa (Mozambique, Tanzania, Kenya, Somalia, Madagascar and Mauritius); thirdly, amongst Persian Gulf and Arabian Sea states (Yemen, Oman, UAE, Bahrain, Kuwait, Iraq and Iran); and finally amongst the states of Central Asia (Afghanistan and its immediate neighbours Turkmenistan, Uzbekistan, Tadjikistan, Kyrgyzstan and Kazakhstan).

N.B. If Afghanistan can be bombed by USA so can its neighbours!

12 : There is no sense in signing a No-War Pact with West Pakistan and even less sense in signing any No Nuclear First Strike Treaty with her. Pakistan being a small and weak nation, habitually indulges in treachery. It can violate any pact or treaty as it suits its political convenience. Therefore, instead of indulging in such complacency-promoting measures, India would be well advised to keep its powder dry and face any eventuality as it arises. It should continue to support the movements in Pakhtunistan, Baluchistan and Sindh—and press for the creation of autonomous Muhajiristan. India is not strong enough to force USA to abandon its bases in Diego Garcia and Gan Islands. Therefore India must mobilise governmental support from all the littoral states including, at the Eastern end, support of the governments of Myanmar, Thailand, Malaysia and Indonesia.

13 : Dismayed by the end of the Cold War, the World Armaments Industry has gone in for an intensive cultivation of limited wars and for an exacerbated promotion of the spectre of International Terrorism. Today, the Military - Industrial Complex builds up the

bogey of General Aidid of Somalia, tomorrow of some tin-pot dictator in Rwanda or Sudan; the next day, it exacerbates the menacing power of some Netanyahu or Arafat; the next day it switches to Presidents Assad and Saddam; then, on the morrow, it shifts the propaganda focus to Khatani of Iran and Osama bin-Laden, the Saudi billionaire hiding in Afghanistan, protected by a drug-mafia called Taliban; and as if all this was not enough, the Western powers conjure up all sorts of images of rampant devilry carried on by IRA in Northern Ireland, Hamas in Palestine, Hezbollah in Lebanon, Kurds and Cambodians led by unpronounceable guerilla leaders and so on, in almost every country and continent of the world. *Mankind* does not believe in these spectres and ghosts. They are merely propaganda devices promoted by the World Armament Industry. In our opinion, they are all small fry, little gang leaders and drug mafia bosses whose capacity and reach are extremely limited. They are merely scare-crows that build up sales by the Armament Industry, which internationally, if both direct and indirect employment is taken into account, **must be the largest single sectoral employer the world over.** Millions upon millions of men are inducted into the armed forces and millions upon millions serve as logistical supports to the armies, navies and airforces of the world. Russia may no longer be able to serve as an excuse for continuous arm purchases globally! But, the very devils in the form of International Terrorist Outfits have replaced Russia. And are even considered to be collectively a greater menace than Russia!

**14:** The USA must be defeated in the eyes of the world public opinion in order to check and counter Pakistani activities in the Indian Sub-Continent. There is no other way. **THEREFORE, USA MUST BE COMPELLED TO WITHDRAW FROM ALL ITS INDIAN OCEAN BASES!**

**BANGLADESH:** India lost a golden opportunity in 1971 of reversing the British imperialist division of the sub-continent. Another opportunity of a limited sort had arisen when the Buddhist Chakmas had been driven out of their houses and homes in the Chittagong Hill District and had become refugees in Assam. However, other opportunities are bound to arise and India and Bangladesh should discover more and more channels of communication, transport and trade. All the rivers of the Ganges-Brahmaputra delta should become arteries of commercial traffic. Bengali language and culture should be used as twin levers for promotion of Bengali unification.

India should especially collaborate with Bangladesh and adopt its methods for controlling the International Pharmaceutical Giants. Actually it was the Jaisukhlal Hathi Committee of the Indian Parliament which had made recommendations for controlling the foreign healthcare and drug interests. These recommendations were implemented by the Bangladesh government and it is now India's turn to emulate the emulator.

Similarly, as against NABARD, the *Gramin Bank* in Bangladesh has some positive achievements to its

credit. This could be another area of close co-operation.

Recent expulsions of suspected Bengali-speaking Bangladeshis from Mumbai has exposed the short-sighted policies of the BJP-Shiv Sena government of the state of Maharashtra.

Instead of going into such trivialities, India would be well-advised to project the giant Ten Degree Canal Project linking the Bay of Bengal with the South China Sea across the Isthmus of Kra.

We also direct the interested readers' attention to our earlier contribution on Indian Foreign Policy which appeared in *Mankind*, Vol.1, No.11/12 Aug-Sep 96, p p 39-48 under the title *India and her Neighbours*.

**INDONESIA:** India has had very close relations with Indonesia for many centuries. The Cholas established an Overseas Empire in Sumatra and possibly Java and Bali, in the 2<sup>nd</sup> Century AD. The Srivijaya-Shailendra and Mahajit Empires of the 8<sup>th</sup> Century AD and 14<sup>th</sup> Century AD are witness to Indo-Indonesian cultural cohesion and confluence. The world famous temple of Borobudur (8<sup>th</sup> Century AD) is one of the greatest art heritage treasures of the world.

Islam also arrived in Indonesia via India.

**As a matter of fact, the Exe. Edr. of *Mankind* is very proud of joining hands with Indonesian sailors at the end of 1945 in staging Anti-INA Officers' Trial demonstrations in Mumbai.**

Sukarno, Suharto's predecessor as President of Indonesia from 1945 to 1965, was a very close friend of Biju Patnaik, former Chief Minister of Orissa.

Since the advent of the CIA agent, General Raden Suharto, for the last 32 years, India and Indonesia have drifted apart. B.J.Habibie has replaced Suharto since November last year and provided us with an opportunity to renew old contacts and establish the friendliest possible economic and cultural relations with Indonesia.

**THAILAND AND VIETNAM:** Historically, the kingdom of Champa was the farthest outpost on the Asiatic main-land of Indian political, economic and cultural influence. Champa actually was born in second century AD out of the confluence of four ancient Indian settlements called Vijaya, Amravati, Kauthara and Panduranga, on the coast of Central Annam.

Between Thailand and Vietnam lies Cambodia which was one of the most important centres for the radiation of Indian cultural and technological diffusion in South-East Asia. Cambodia is virtually the delta of the Mekong, one of the four great rivers which flow out of the eastern outliers of the Tibetan plateau (Salween, Yang Tse-Kiang and Huang Ho are the other three). Fu-Nan of the Chinese text, was the earliest named feudal kingdom in Cambodia and inscribed seals, of carnelian, bronze and tin, have been found with legends in Sanskrit dating from the second to fourth century AD. The climax of Cambodian architecture and art was reached at Angkor Wat in the 12th century AD under Suryavarman II and Jayavarman VII.

Thailand, the land of the Tai people, also lay at the crossroads of Indian and Chinese economic and cultural influences. Dvaravati, Sukhothai and Ayutthaya succeeded

each other between the 13th and 15th centuries AD, prior to Burmese conquest of Thailand under the Toungoo dynasty of the 16th century.

This is not the place where we can go into a detailed history of the Art and Architecture of Farther India. Suffice it to say that all these Indian cultural outposts owed their existence to the spread of Indian hydraulic technology. All the above-named kingdoms of Vietnam, Cambodia, Laos, Thailand and Myanmar became great centres of giant irrigational canal networks. Their prosperity was almost entirely based upon canal-fed wet rice cultivation (rice, as a domesticated cultigen, originated in eastern India, where literally hundreds of varieties are to be found in each district differing from each other in the length of stalks and ripening periods, and adaptations to differing soils, and varying degrees of immersion in water and to resistance to pests).

Coming down to the recent period, we must note that British imperialist occupation of India for varying lengths of time from 1765 to 1947 (mainly from 1818 to 1947), disrupted the age-old trade and cultural relations that had subsisted between India and South-East Asia (as also with Central Asia and Iran). It is the duty of the government of free India to rebuild these economic and politico-cultural bridges. SAARC countries must have the closest possible ties in all spheres of life with ASEAN countries and we should look forward to a Customs Union between the two blocs.

We have been plugging vigorously in *Mankind* for the construction of a Ten-Degree Canal across the Isthmus of Kra linking the Bay of Bengal with the South China Sea. This canal of about the same length as the Suez, 70 miles or so, will save world shipping millions of dollars each year by cutting short transit time and distance for the merchant ships of all nations abutting on the Indian Ocean and lying on the eastern rim of the Pacific on the Asiatic mainland and the innumerable archipelagos off the Asiatic continental mass (including island chains of Japan, Taiwan, Philippines, Indonesia and Malaysia.) We had suggested joint equal ownership of 50 per cent each by SAARC and ASEAN in the Ten Degree Canal Authority.

Instead of organising extremely expensive India Festivals in Europe and North America, our Ministry of External Affairs must concentrate on our immediate neighbours almost exclusively (after all, India has extremely limited resources for the purpose). Located all around the Indian Ocean from Madagascar and East Africa through the Persian Gulf to ASEAN members.

It is strongly urged by *Mankind* that Indian Foreign Ministry officials learn to be taciturn and reticent on all matters which are of no immediate economic interest to our country. We have no need to express any opinion about the nature and activities of the Myanmar military junta. That is a problem for the Burmese people to solve. We should not support the activities of Aung San Su Kyi who is in all probability, a CIA agent. Despite

American pressure, ASEAN accepted Myanmar as a full member only recently, and we should observe a golden silence in all matters which are approved of by ASEAN governments. **These fast developing S.E. Asian economies are our natural, historical and long-term allies.** We should be very careful about their sensibilities and we should forthwith shed our Nehruvian, Brahminical attitude of superiority.

*Mankind* prefers to take, in all matters national and international, a *dalit* stance. We believe that all nations are truly equal, and India is not superior to its Asiatic and African comrades-in-arms. **We do not possess the military or economic clout to preach to the world!** We must realise this limitation and conduct ourselves accordingly.

Otherwise we will perpetuate the present situation, where we Indians are disliked and hated by almost all our Asiatic and African neighbours!

We should make a clear distinction between our legitimate interests and our holier-than-thou moral and sanctimonious stance on every possible matter of international concern. For instance, the problems that Indians face in Sri Lanka are our legitimate concern. We should oppose in a forthright and open manner each and every discriminatory practice visited upon the people of Tamil origin living in the North and North-East of the country, named Ceylon Tamils, and those living in Central Ceylon called Indian Tamils. (The latter are the plantation workers who settled there late in the 19th century, and the former are centuries-old residents of North-East Sri Lanka, and are known as Ceylon Tamils). We should unequivocally support the demand for Eelam.

It is not becoming to the dignity of India as a great nation to allow small client states of the West like Sri Lanka to insult and humiliate any person of Indian origin. We must make it clear to all concerned that they cannot, and shall not, discriminate against anyone of Indian origin with impunity. India will defend the rights of every Indian living anywhere in the world to the best of its ability and economic strength.

**Group D** : Consists of three of the most populous nations of Africa (Nigeria, Egypt and Ethiopia), and two of Latin America (Brazil and Mexico). India has never developed independent foreign policy options focused upon these five countries.

Egypt (Nasser) was once upon a time a close ally of India (Nehru), Indonesia (Sukarno), Yugoslavia (Tito) and Ghana (Nkrumah) in the Non-Aligned - Movement. But after Nasser's death (1970), Egypt became an ally of Israel and USA under the leadership of Sadat who was assassinated in 1981 by Islamic fundamentalists.

In general, India should try to develop a United Front of the Third World against WB, IMF and WTO, which are today, in all essentials, subservient to the dictates of the G-7 neo-colonial powers (USA, Canada, Germany, France, Italy, UK and Japan).

**25 TURNING POINTS IN WORLD HISTORY :  
GROUP A – INDEPENDANT,**

Sr. No.		USA	JAPAN	GERMANY
1	Area (in '000km <sup>2</sup> )	9,373.00	378.00	465.00
2	Percentage of World Area	6.92	0.28	0.34
3	Population 1997 mln.	268.00	126.00	82.00
4	Percentage of World Pop. 1997	4.60	2.16	1.41
5	GDP-PPP (\$) 1997billion	7,690.10	2,950.7	1,748.30
6	Percentage of World GDP 1995	28.81	7.96	4.73
7	Per Capita Income 1960 (\$)PPP	9,983.00	2,701.00	6,038.00
8	Per Capita Income 1987 (\$)PPP	20,690.00	15,455.00	15,580.00
9	Per Capita Income 1997 (\$)PPP	28,740.00	23,400.00	21,300.00
10	Percentage of Population below Poverty Line of \$14.40 per day	14.00	-	12.00
11	Predominant Religion	Christian	Buddhist-Shinto	Christian
		<p align="center"><b>(i) 1945-60</b></p> <p>1945. USA ended war in Pacific by dropping two atomic bombs on Hiroshima and Nagasaki, Japan.</p> <p>1947. 'Truman Doctrine' pledged US aid for nations threatened by communism; start of Cold War between USA and USSR.</p> <p>1950. US forces engaged -53 in Korean War</p>	<p align="center"><b>(i)1945-60</b></p> <p>1945. USA dropped atomic bombs on Hiroshima and Nagasaki; Japan surrendered: US General Douglas MacArthur headed Allied occupation administration.</p> <p>1952. Occupation ended.</p> <p>1955. Liberal Democratic Party (LDP) founded with support of leading businessmen</p> <p>1956. Japan admitted to United Nations.</p>	<p align="center"><b>(i) 1945-60</b></p> <p>1945. Germany defeated and deprived of its conquests; eastern lands transferred to Poland; USA, USSR, UK and France established zones of occupation.</p> <p>1949. Partition of Germany: US, French, and British zones in W. Germany became Federal Republic of Germany with Konrad Adenaur as Chancellor; Soviet zone in E. Germany became communist German Democratic Republic led by Walter Ulbricht.</p>

**WORLD DIPLOMACY AND INTERNATIONAL RELATIONS**  
**RICH AND POWERFUL COUNTRIES**

	FRANCE	UK	ITALY	WORLD PERCENTAGE FOR GROUP A	Sr. No.
	552.00 0.41	245.00 0.18	301.00 0.22	AREA 8.35%	1 2
	59.00 1.02	59.00 1.01	57.00 0.98	POP. 11.18	3 4
	1280.30 3.46	1,208.90 3.27	1,152.10 3.12	GDP-PPP 51.35%	5 6
	5,344.00	6,370.00	4,375.00		7
	15,704.00	14,628.00	14,669.00		8
	21,860.00	20,520.00	20,060.00		9
	12.00	13.00	2.00		10
	<b>Christian</b>	<b>Christian</b>	<b>Christian</b>		11
	<b>(i) 1945-60</b> 1946. Fourth Republic proclaimed. 1949. Became a member of NATO but withdrew from its military command structure in 1966. 1954. French withdrew from Indochina after eight years of war; start of guerrilla war against French rule in Algeria. 1957. France was founder-member of the European Economic Community. 1958. Algerian crisis caused collapse of Fourth Republic; De Gaulle took power, becoming President of the fifth Republic 1959.	<b>(i) 1945-60</b> 1945. Labour government of -51 Clement Attlee created welfare state and nationalised major industries. 1947. Decolonisation brought -71 about end of British Empire <b>(ii) 1960-75</b> 1973. UK joined European Economic Community. <b>(iii) 1975-90</b> 1979. Conservative -90 government of Margaret Thatcher pursued radical free-market economic policies. 1982. Unemployment over 3 million. Falklands War.	<b>(i),(ii) &amp; (iii) 1945-90</b> 1945. Allies completed liberation. 1947. Peace treaty stripped Italy of its colonies. 1957. Italy became a founder-member of European Economic Community (EEC) <b>(iv) 1990-98</b> 1993. Major political crisis triggered by exposure of government corruption and Mafia links; governing parties discredited. 1994. Media Tycoon Silvio Berlusconi created new party, Forza Italia, and formed right-wing coalition. 1998. Italy has had 55 governments in 53 years since 1945.		

(contd. on pp. 40-41)

**25 TURNING POINTS IN WORLD HISTORY :  
GROUP A – INDEPENDANT,**

	USA	JAPAN	GERMANY
	<p align="center"><b>(ii) 1960-75</b></p> <p>1962. Cuban missile crisis USA forced USSR to withdraw nuclear weapons from Cuba.</p> <p>1961 USA involved -75. in Vietnam War.</p> <p>1974. 'Watergate' scandal: evidence of domestic political espionage compelled President Richard Nixon to resign.</p> <p align="center"><b>(iii) 1975-90</b></p> <p>1979 Iran held US -80. diplomats hostage, humiliating President Jimmy Carter.</p> <p align="center"><b>(iv) 1990-98</b></p> <p>1990. President George Bush declared end of Cold War.</p> <p>1991. Gulf War: USA played leading part in expelling Iraqi forces from Kuwait.</p>	<p align="center"><b>(ii) &amp; (iii) 1960-90</b></p> <p>1970. Japan experienced * rapid economic development; growth of manufacturing exports led to great prosperity.</p> <p align="center"><b>(iv) 1990-98</b></p> <p>1993. Economic recession and financial scandals brought downfall of LDP government in general elections. Coalition government formed.</p> <p>1996. General election produced inconclusive result; minority LDP government subsequently formed.</p>	<p>1953. Uprising in East Berlin suppressed by Soviet troops.</p> <p>1955. West Germany became a member of NATO; East Germany joined the Warsaw Pact.</p> <p>1957. West Germany was a founder-member of the European Eco. Community (ECC).</p> <p align="center"><b>(ii) 1960-75</b></p> <p>1960. 'Economic miracle': West Germany achieved rapid growth and great prosperity.</p> <p>1961. East Germany constructed Berlin Wall.</p> <p align="center"><b>(iii) 1975-90</b></p> <p>1989. Mass exodus of E. Germans to W. Germany via Hungary; Honecker replaced; E. Germany opened frontiers, including Berlin Wall.</p> <p align="center"><b>(iv) 1990-98</b></p> <p>1990. Collapse of communist regime in E. Germany; reunification of Germany with Kohl as Chancellor.</p> <p>1995. Unemployment reached postwar high of 3.8 million.</p>



**WORLD DIPLOMACY AND INTERNATIONAL RELATIONS**  
**RICH AND POWERFUL COUNTRIES**

FRANCE	UK	ITALY		
<p>(ii) &amp; (iii) 1960-90</p> <p>1962. Algeria achieved independence.</p> <p>1968. 'May events': revolutionary students rioted in Paris; general strike throughout France.</p> <p>(iv) 1990-98</p> <p>1998. Jacques Chirac is the Conservative President and L.Jospin the "socialist" is the PM.</p>	<p>(iv) 1990-98</p> <p>1991. British troops took part in US-led war against Iraq under United Nations umbrella. Severe economic recession and unemployment followed.</p> <p>1997. Labour government came to power after landslide victory in general elections.</p>			

**25 TURNING POINTS IN WORLD HISTORY :  
GROUP B – SEMI-INDEPENDANT,**

Sr. No.		CHINA	RUSSIA	UKRAINE
1	Area (in'000km <sup>2</sup> )	9,561.00	17,075.00	604.00
2	Percentage of World Area	7.06	12.61	0.45
3	Population 1997 mln.	1,227.00	147.00	50.00
4	Percentage of World Pop. 1997	21.04	2.52	0.86
5	GDP-PPP (\$) 1997billion	4,382.50	618.40	109.30
6	Percentage of World GDP 1997	11.86	1.67	0.30
7	Per Capita Income 1960 (\$PPP)	723.00	2,500.00	—
8	Per Capita Income 1987 (\$PPP)	1,200.00	6,331.00	4,221.00
9	Per Capita Income 1997 (\$PPP)	3,570.00	4,190.00	2,170.00
10	Percentage of Pop. below Poverty Line:\$1/ day in China,Turkey & Iran & \$4/ day in Russia & Ukraine	29.40	1.10	41.00
11	Predominant Religion	Buddhist–Confucian	Christian	Christian
		<p>(i) 1945-60</p> <p>1949. Victorious communists proclaimed People's Republic of China under Chairman Mao,Guomindang fled to Taiwan.</p> <p>1950 China intervend -53. heavilly in Korean War.</p> <p>1958. 'Great Leap Forward' extremist five-year plan to accelerate output severely weakened economy.</p> <p>(ii) 1960-75</p> <p>1960. Sino-Soviet split: China accused USSR of betraying communism;USSR withdrew technical advisors;border clashes on Ussuri River 1969.</p> <p>1962. Brief border war with India.</p>	<p>(i) 1945-60</p> <p>1941 'Great Patriotic War' -45.against Soviet domination of eastern Europe and led to 'Cold War' with USA and its allies.</p> <p>1949. Council for Mutual Economic Assistance (COMECON) Created to superwise trade in Soviet bloc.</p> <p>1955. Warsaw Pact created.</p> <p>1956. Nikita Khrushchev made 'secret speech' criticing Stalin; USSR invaded Hungary.</p> <p>1957 Khrushchev outsted his -58. rivals and became effective leader , introducing limited reforms.</p>	<p>(i),(ii) &amp; (iii) 1945-60</p> <p>1945. USSR annexed Ruthenia from Czechoslovakia and added it to Ukrainian SSR, which became a nominal member of United Nations (UN).</p> <p>1954. Crimea transferred from Russian Ferderation to Ukrainian SR.</p> <p>(iv) 1990-98</p> <p>1990. Ukraine declared sovereignty under President Leonid Krauchuk, leader of the CP.</p> <p>1994. Leonid Kuchna succeeded Krauchuk as president.</p> <p>1996. New constitution replaced Soviet system; new currency introduced.</p>

**WORLD DIPLOMACY INTERNATIONAL RELATIONS  
POOR AND SPASMODICALLY SELF-ASSERTIVE**

	TURKEY	IRAN	WORLD PERCENTAGE FOR GROUP B	Sr. No.
	779.00	1,648.00	AREA	1
	0.58	1.22	21.92	2
	64.00	60.90	POP.	3
	1.10	1.04	26.56	4
	409.70	352.60	GDP-PPP	5
	1.11	0.95	15.89	6
	1,669.00	1,985.00		7
	4,324.00	3,120.00		8
	6,430.00	5,530.00		9
	N.A.	N.A.		10
	Islam	Islam		11
	<p>(i) 1945-60</p> <p>1950. First free election won by opposition Democratic Party; Adnan Menderes became prime minister.</p> <p>1952. Turkey became member of NATO.</p> <p>(ii) 1960-75</p> <p>1960. Military coup led by General Cemal Gursel deposed Menderes, who was executed 1961.</p> <p>1961. Inonu returned as prime minister, Politics dominated by the issue of Cyprus.</p> <p>1965. Justice Party came to power under Suleman Demirel.</p> <p>1971. Army imposed military rule.</p> <p>1973. rule.</p> <p>1974. Turkey invaded northern Cyprus.</p>	<p>(i) &amp; (ii) 1945-75</p> <p>1946. British, US, and Soviet occupation forces left Iran.</p> <p>1951. Oil fields nationalised by radical Prime Minister Muhammad Messadeq as anti-British and US sentiment increased.</p> <p>1953. Messadeq deposed, the nationalisation plan changed, and the US-backed Shah Muhammad Reza Shah Pahlavi, took full control of the government.</p>		

(contd. on pp.44-45)

**25 TURNING POINTS IN WORLD HISTORY :  
GROUP B – SEMI-INDEPENDANT,**

( contd. on pp.42-43)

	CHINA	RUSSIA	UKRAINE
	<p>1966' Great Proletarian -69. Cultural Revolution'; leftists overthrew Liu Shaoqi with support of Mao; Red Guards disrupted education, government, and daily life in attempt to enforce revolutionary principles.</p> <p>1971. Peoples' Republic of China admitted to United Nations; full diplomatic relations with USA established in 1979.</p> <p align="center">(iii) 1975-90</p> <p>1976. Deaths of Zhou Enlai and Mao Zedong led to power struggle between rightists and leftist; Hua Guofeng became leader and arrested leftists 'Gang of Four'.</p> <p>1977 Rightist Deng Xiaoping -81. emerged as supreme leader; pragmatic economic policies introduced market incentives and encouraged foreign trade.</p> <p>1989. Over 2, 000 killed when army crushed pro-democracy student demonstrations in Tiananmen Square, Beijing; international sanctions imposed.</p> <p align="center">(iv) 1990-98</p> <p>1997. Deng Xiaoping died. Hong Kong reverts to China.</p>	<p align="center">(ii) 1960-75</p> <p>1960. Rift between USSR and Communist China.</p> <p>1962. Cuban missile crisis: Soviet nuclear missiles installed in Cuba but removed after ultimatum from USA.</p> <p>1964. Khrushchev ousted by new 'collective leadership' headed by Leonid Brezhnev and Alexei Kosygin.</p> <p>1968. USSR and allies invaded Czechoslovakia.</p> <p>1970. 'Detente' with USA and Western Europe.</p> <p align="center">(iii) 1975-90</p> <p>1979. USSR invaded Afghanistan; fighting continued until Soviet withdrawal ten years later.</p> <p>1985. Mikhail Gorbachev became leader and announced wide -ranging reform programme (perestroika and glasnost).</p> <p>1989. Collapse of Soviet satellite regimes in Eastern Europe; end of Cold War.</p> <p align="center">(iv) 1990-98</p> <p>1990. Boris Yeltsin became president.</p> <p>1994. Russia joined North Atlantic Treaty Organisation (NATO), 'Partnership for Peace'; Russian forces invaded breakway republic of Chechnya.</p> <p>1995. Bloody civil war in Chechnya continued.</p> <p>1998. Russia admitted to G7 partly. Russian rouble effectively devalued by 30 percent from 5,050 roubles to a dollar to about 7,100 roubles to a dollar (as on 17-8-98).</p>	

**WORLD DIPLOMACY INTERNATIONAL RELATIONS  
POOR AND SPASMODICALLY SELF-ASSERTIVE**

TURKEY	IRAN
<p>(iii) 1975-90 1984. Kurds began guerrilla war in quest for greater autonomy.</p> <p>(iv) 1990-98 1990 Turkey joined UN -91. coalition against Iraq in Gulf War. 1995. Turkish offensives against Kurdish bases in N. Iraqi. Islamicist Welfare Party won largest number of seats in general election.</p>	<p>(iii) 1975-90 1979. Amid mounting demonstrations by students and clerics, the Shah left the country; Khomeini returned to create a non-party theocratic Islamic state. Revolutionaries seized 66 US hostages at embassy in Tehran, US economic boycott.</p> <p>1980. Iraq invaded Iran, provoking a bitter war; death of exiled Shah.</p> <p>1981. US hostages released.</p> <p>1988. Cease-fire in the war; talks with Iraq began.</p> <p>1989. On Khomeini's death, Ayatollah Ali Khamenei was elected interim Leader of the Revolution.</p> <p>(iv) 1990-98 1990. Generous peace terms with Iraq accepted to close the Iran-Iraq war.</p> <p>1991. Nearly one million Kurds arrived from NW Iraq, fleeing persecution by Saddam Hussein after the Gulf War between Iraq and UN forces.</p> <p>1998. Khatami, a liberal, elected president.</p>

**25 TURNING POINTS IN WORLD HISTORY :  
GROUP C – DEPENDANT,**

Sr. No.		INDIA	PAKISTAN	BANGLADESH
1	Area (in'000km <sup>2</sup> )	3,288.00	796.00	144.00
2	Percentage of World Area	2.43	0.59	0.11
3	Population 1997 mln.	961.00	137.00	124.00
4	Percentage of World Pop. 1997	16.50	2.35	2.13
5	GDP-PPP (\$) 1997billion	1,587.00	218.20	126.90
6	Percentage of World GDP 1997	4.29	0.60	0.34
7	Per Capita Income 1960 (\$)PPP	617.00	820.00	621.00
8	Per Capita Income 1987 (\$)PPP	910.00	1,759.00	1,014.00
9	Per Capita Income 1997 (\$)PPP	1,650.00	1,590.00	1,050.00
10	Percentage of Population below Poverty Line of \$1 per day	52.50	11.60	29.00
11	Predominant Religion	<b>Hindu</b>	<b>Islam</b>	<b>Islam</b>
		<p>(i) 1945-60 1947. British India partitioned into two dependent dominions of India (mainly Hindu) and Pakistan (mainly Muslim) and bloody riots; Jawaharlal Nehru of Congress Party became Prime Minister. 1950. India became a republic within the Commonwealth.</p> <p>(ii) 1960-75 1965. Retained Kashmir in war with Pakistan. 1971. India defeated Pakistan in war and helped East Pakistan become independent as Bangladesh.</p> <p>(iii) 1975-90 1975. Found guilty of electoral corruption, Mrs. Gandhi declared state of emergency and arrested opponents.</p>	<p>(i) 1945-60 1947. Dominion within the Commonwealth. 1956. Proclaimed a republic 1958. Military rule imposed by General Ayub Khan.</p> <p>(ii) 1960-75 1965. Border war with India over disputed territory of Kashmir. 1969. Power transferred to General Yahya Kha following strikes and riots. 1971. East Pakistan secured independence, as Bangladesh, following a civil war in which it recieved decisive military support from India. Power was transferred from the military to the populist Bhutto in Pakistan.</p> <p>(iii) 1975-90 1977. Bhutto overthrown in military coup by General Zia ul-Haq following months of civil unrest; martial law imposed.</p>	<p>(i) &amp; (ii) 1945-75 1971. Bangladesh ('land of the Bangla speakers') emerged as independent nation, under leadership of Sheik Mujibur Rahman, after bloody civil war with Indian military intervention on the side of East Pakistan; 10 million refugees fled to India.</p> <p>(iii) 1975-90 1975. Mujibur Rahman assassinated. Martial law imposed. 1976 Maj. Gen. Zia ur-77. Rahman assumed power as President. 1981. Maj.Gen. Zia assassinated during attempted military coup. Abdul Sattar (BNP) elected President. 1982. Lt. Gen. Hussain Mohammed Ershad assumed power in army coup. Martial law reimposed. Market-oriented economic programme adopted.</p>

**WORLD DIPLOMACY INTERNATIONAL RELATIONS  
POOR AND COMPRADORISED — ASIA**

	INDONESIA	THAILAND	VIETNAM	PHILIPPINES	WORLD PERCENTAGE FOR GROUP C	Sr. No.
	1,905.00	513.00	332.00	300.00	AREA	1
	1.41	0.38	0.25	0.22	5.39	2
	200.00	61.00	77.00	73.00	POP.	3
	3.43	1.05	1.32	1.25	28.03	4
	690.70	399.30	128.30	269.00	GDP-PPP	5
	1.87	0.92	0.35	0.73	9.10	6
	490.00	985.00	1,000.00	1,183.00		7
	2,069.00	3,393.00	1,000.00	2,152.00		8
	3,450.00	6,590.00	1,670.00	3,670.00		9
	14.50	0.10	N.A.	27.50		10
	Islam	Buddhist	Buddhist	Christian		11
	(i) 1945-60	(i) 1945-60	(i) 1945-60	(i) 1945-60		
	1945. When Japan surrendered, President Sukarno declared an independent republic, but the Dutch set about restoring colonial rule by force. 1949. Under US pressure, Dutch agreed to transfer sovereignty of the Netherlands Indies (except Dutch New Guinea or Irian Jaya) to the Republic of the United States of Indonesia. 1950. President Sukarno abolished federalism and proclaimed unitary Republic of Indonesia dominated by Java; revolts in Sumatra and South Moluccas.	1945. Japanese withdrawal; Thailand compelled to return territory taken from Laos, Cambodia, and Malaya. 1946. King Ananda Mahidol assassinated 1947. Phibun regained power in military coup, reducing monarch to figurehead; Thailand adopted strongly pro-American foreign policy. 1957. State of emergency declared; Phibun deposed in bloodless coup; military dictatorship continued under Gen. Sarit Thanarat (1957-63) and Gen. Thanom Kittikachorn (1963-73).	1945. Japanese removed from Vietnam at end of World War II and the Vietnam, led by Ho Chi Minh, in control of much of the country, declared independence. 1946. Vietminh war who tried to reassert colonial control and set up a non-communist state in the South. 1949 France decisively defeated at Dien Bien Phu. Vietnam divided along 17th parallel between the communist - controlled North and the US-backed South.	1946. Philippines achieved independence from USA under President Manuel Ranas; USA retained military bases and supplied economic aid.  (iii) 1960-75 1965. Ferdinand Marcos elected president. 1972. Marcos declared martial law and ended freedom of press; economic development financed by foreign loans of which large sums were diverted by Marcos for personal use.		

( contd. on pp.48-49)

	INDIA	PAKISTAN	BANGLADESH
	<p>1977 Janata Party formed government under Morarji Desai.</p> <p>1980. Mrs. Gandhi, heading Congress Party splinter group, Congress (I) (I for Indira), returned to power.</p> <p>1984. Troops cleared Sikh separatists from the Golden Temple, Amritsar; Mrs. Gandhi assassinated by Sikh bodyguards; her son Rajiv Gandhi became Prime Minister.</p> <p>1989. After financial scandals Congress ('I' was removed after Mrs. Gandhi's assassination) lost election; V.P. Singh formed Janata Dal minority government.</p> <p>(iv) 1990-98</p> <p>1991. Rajiv Gandhi assassinated during election campaign; P.V. Narasimha Rao formed minority Congress government.</p> <p>1996. H.D. Deve Gowda became prime minister of a coalition government.</p> <p>1997. Gowda government fell; new United Front government formed, led by Inder Kumar Gujral.</p> <p>1998. BJP formed Govt, in March 1998.</p>	<p>1979. Bhutto excused for alleged murder; tight political restrictions imposed by Zia regime.</p> <p>1980. Three million refugees fled to the Northwest Frontier Province and Baluchistan as a result of the Soviet invasion of Afghanistan.</p> <p>1988. Zia killed in a military plane crash. Benazir Bhutto became prime minister after the centrist PPP won the general election.</p> <p>1989. Tension with India increased by outbreaks of civil war in Kashmir. Pakistan rejoined the Commonwealth which it had left in 1972.</p> <p>(iv) 1990-98</p> <p>1990. Bhutto dismissed as prime minister by President Ghulam Ishaq Khan on charges of incompetence and corruption. The conservative Islamic Democratic Alliance (IDA), led by Nawaz Sharif, won general election and launched a privatisation and economic deregulation programme.</p> <p>1993. Benazir Bhutto and PPP re-elected. Farooq Leghari (PPP) elected president.</p> <p>1996. Benazir Bhutto dismissed by Leghari.</p> <p>1997. Nawaz Sharif appointed prime minister.</p>	<p>1988. Islam made state religion.</p> <p>1989. Power devalued to Chittagong Hill tracts to end 14 year conflict between local people and army protected settlers.</p> <p>(iv) 1990-98</p> <p>1990. President Ershad resigned; Chief Justice Shahabuddin Ahmad became interim president.</p> <p>1991. Abdur Rahman Biswas President and Begum Khaleda. Zia Prime Minister.</p> <p>1996. Zia handed over power to neutral caretaker government. General election won by Awami League, led by Shaikh Hasina Wajed, daughter of Sheikh Mujibur Rahman. BNP boycotted parliament.</p>



**WORLD DIPLOMACY INTERNATIONAL RELATIONS  
POOR AND COMPRADORISED — ASIA**

INDONESIA	THAILAND	VIETNAM	PHILIPPINES
<p>(ii) 1960-75 1963. The Netherlands ceded Irian Jaya to Indonesia. 1963 Indonesia tried to -66. break up Malaysia by means of blockade and guerrilla attacks. 1965 General Raden - 66. Suharto massacred upto 700,000 alleged communists. 1968. Suharto formally replaced Sukarno as president and proclaimed 'New Order' under strict military rule. 1970. Rising oil exports brought significant agricultural and industrial growth.</p> <p>(iii) 1975-90 1975. Indonesia invaded East Timor when Portuguese rule collapsed; 200,000 died in ensuing war.</p> <p>(iv) 1990-98 1998. Suharto ousted and Habibie becomes President.</p>	<p>(ii) 1960-75 1967 Thai troops fought -72. in alliance with USA in Vietnam War. 1973. Military government overthrown by student riots.</p> <p>(iii) 1975-90 1976. Military reassumed control in response to mounting strikes and political violence 1980. Gen. Prem Tirsulananda assumed power.</p> <p>(iv) 1990-98 1991. Military coup imposed new military-oriented constitution despite mass protests. 1992. General election produced five-party coalition; riots forced Prime Minister Suchinda Kraprayoon to flee; Chuan Leekpai formed new coalition government. 1995. Ruling coalition collapsed; Banharn Silpa-archa appointed premier 1996. Banharn resigned; general election resulted in new six-party coalition led by Chavalit Yongchaiyudh.</p>	<p>(ii) 1960-75 1963. Ngo Dinh Dien, leader of South Vietnam, overthrown in a military coup by Lt. Gen. Nguyen Van. Thieu. 1964. US combat troops entered Vietnam War as N Vietnamese army began to attack the South and allegedly attacked US destroyers in Tonkin Gulf. 1969. Death of Ho chi Minh who was succeeded as Communist Party leaders by Le Duan; US forces which numbered 545,000 at the peak gradually began to be withdrawn from Vietnam as a result of domestic opposition to the rising casualty toll.</p> <p>(iii) 1975-90 1975. Saigon captured by North Vietnam, violating the Paris Agreements. 1978. Diplomatic relations severed with China. Admission into Comecon. Vietnamese invasion of Cambodia. 1979. Sino-Vietnamese 17-day border war, 700,000 Chinese and middle-class Vietnamese fled abroad as 'boat people' refugees. 1986. Death of Le Duan and retirement of 'old guard' leaders; pragmatic Nguyen Van Linh became Communist Party Leader and encouraged the private sector through a dio-moi (renovation) initiative. 1989. Troops fully withdrawn from Cambodia.</p> <p>(iv) 1990-98 1991. Economic reformer Vo Van Kiet replaced Do Muoi as prime minister. Cambodia peace agreement signed. Relations with China normalised. 1992. New constitution adopted, guaranteeing economic freedom. Conservative Le Duc Anh elected president. Relations with South Korea normalised. 1994. US 30-years-old trade embargo removed 1995. Full diplomatic relations re-established with USA. Became full member of ASEAN.</p>	<p>(iii) 1975-90 1986. Marcos falsified election results. Corazon Aquino (widow of Benigno Aquino) used 'peoples power' to force Marcos to flee country. 1987. 'Freedom constitution adopted; Aquino's People's Power won congressional elections.</p> <p>(iv) 1990-98 1992. Fidel Ramos elected to succeed Aquino; 'Rainbow Coalition' government formed. 1998. Estrada, a film-actor, elected president.</p>

**25 TURNING POINTS IN WORLD HISTORY :  
GROUP D – DEPENDANT,**

Sr. No.		NIGERIA	EGYPT	ETHIOPIA
1	Area (in'000km <sup>2</sup> )	924.00	1,001.00	1,222.00
2	Percentage of World Area	0.68	0.74	0.90
3	Population 1997 mln.	118.00	60.00	60.00
4	Percentage of World Pop. 1997	2.02	1.03	1.03
5	GDP-PPP (\$) 1997billion	103.50	177.30	30.70
6	Percentage of World GDP 1997	0.28	0.48	0.08
7	Per Capita Income 1960 (\$)PPP	1,133.00	557.00	262.00
8	Per Capita Income 1987 (\$)PPP	890.00	2,979.00	414.00
9	Per Capita Income 1997 (\$)PPP	880.00	2,940.00	510.00
10	Percentage of Population below Poverty Line of \$ 1 per day	28.90	7.60	33.80
11	Predominant Religion	Islam	Islam	Christian
		<p>(i) 1945-60 1958. Oil discovered in SE.</p> <p>(ii) 1960-65 1960. Achieved independence from Britain, within the Commonwealth; breakdown of law and order and growing ethnic and regional conflict.</p> <p>1963. Became a republic, with Nnamdi Azi Riwe as President.</p> <p>1966. General Aguiji-Ironsi of Ibo tribe seized power and imposed unitary government, messacre of Ibo by Hausa; General Gowon seized power and restored federalism</p> <p>1967. Conflict over oil revenues led to secession of eastern region as independent Ibo state of Biafra; ensuing civil war claimed up to a million lives.</p>	<p>(i) &amp; (ii) 1945-60 1946. Withdrawal of British troops except from Suez Canal zone.</p> <p>1952. Farouk overthrown by army in bloodless coup.</p> <p>1953. Egypt declared a republic with Gen. Naguib as President.</p> <p>1956. Naguib replaced by Col. Gamal Nasser. Nasser announced nationalisation of Suez Canal; Egypt attacked by Britain, France and Israel. Cease-fire agreed following Russo-US intervention.</p> <p>(ii) 1960-1975 1967. Six-Day War with Israel ended in Egypt's defeat and Israeli occupation of Sinai and Gaza strip.</p> <p>1970. Nasser died suddenly succeeded by Anwar Sadat.</p> <p>1973. Yom Kippur War.</p>	<p>(i) 1945-60 1952. Ethiopia federated with Eritrea.</p> <p>(ii) 1960-75 1962. Eritrea annexed by Selassie, Eritrean People's Liberation front (EPLF) resistance movment began, a rebellion that was to continue for 30 years.</p> <p>1963. First conference of Selassie-promoted Organisation of African Unity (OAU) held at Addis Ababa.</p> <p>1974. Haile Selassie deposed and replaced by a military government led by General Teferi Benti.</p> <p>(iii) 1975-90 1977. Teferi Benti killed and replaced by Col. Mengistu Haile Marriam. Somali forces ejected from the Somali-peopled Ogaden in the SE.</p>

**WORLD DIPLOMACY INTERNATIONAL RELATIONS  
POOR AND COMPRADORISED -AFRICA AND LATIN AMERICA**

	MEXICO	BRAZIL	WORLD PERCENTAGE FOR GROUP D	Sr. No.
	1,958.00	8,512.00	AREA	1
	1.45	6.28	10.05	2
	95.00	164.00	POP.	3
	1.63	2.81	8.52	4
	770.30	1,019.90	GDP-PPP	5
	2.08	2.76	5.68	6
	2,870.00	1,404.00		7
	5,752.00	5,007.00		8
	8,120.00	6,240.00		9
	14.90	28.70		10
	<b>Christian</b>	<b>Christian</b>		11
	<p>(i) 1945-60 1946 Miguel Aleman first of -52. succession of authoritarian PRI presidents to seek moderation and stability rather than further radical reform.</p> <p>(ii) 1960-75 1960. Rapid industrial growth partly financed by borrowing.</p> <p>(iii) 1975-90 1976. Discovery of huge oil reserves in SE state of Chiapas, oil production tripled in six years.</p> <p>(iv) 1990-98 1994. Uprising in Chiapas by Zapatista National Liberation Army (EZLN), seeking rights for the Mayan Indian population; Mexico formed North American Free Trade Area with USA and Canada. 1995. Government agreed to after greater autonomy to Mayan Indian in Chiapas. 1997. Mexico in deep economic crisis. Peso devalued.</p>	<p>(i) 1945-60 1945. Vargas ousted by military coup, but general Eurico Gaspar Dutra soon forced to abandon free-market policies. 1951. Vargas elected President; continued to extend state control of economy. 1954. Vargas committed suicide. 1956 Juscelino -61. Kubitschek became president, pursuing measures towards rapid economic growth.</p>		

( contd. on pp.52-53)

25 TURNING POINTS IN WORLD HISTORY :  
GROUP D – DEPENDANT,

	NIGERIA	EGYPT	ETHIOPIA
	<p>1970. Surrender of Biafra and end of civil war; development of oil industry financed more effective central government.</p> <p>(iii) 1975-90</p> <p>1975. Gowon ousted in military coup; second coup put General Olusegun Obasanjo in power.</p> <p>1979. Civilian rule restored under President Shahu Shagari.</p> <p>1983. Bloodless coup staged by Maj. Gen Muhammodu Bufari; economy suffered as a result of falling oil prices.</p> <p>1985. Buhari replaced by Maj. Gen. Ibrahim Babangida; Islamic northerners dominant in regime.</p> <p>(iv) 1990-98</p> <p>1993. Moshhood Abiwla (SDP) won first free presidential election; results suspended. Gen. Sani Abacha restored military rule and dissolved political parties.</p> <p>1998. Abacha died Abubaker promises free election soon.</p> <p>1998. Abacha died Abubaker promises free election soon.</p>	<p>(iii) 1975-90</p> <p>1978 Egypt expelled from Arab League.</p> <p>1981. Sadat assassinated by Muslim fundamentalists, succeeded by Hosni Mubarak.</p> <p>1987. Egypt readmitted to Arab League.</p> <p>(iv) 1990-98</p> <p>1991. Participation in Gulf War on US-led side. Major force in convening Middle East peace conference in Spain.</p>	<p>1977 'Red Terror' period -79. in which Mengistu's single-party Marxist regime killed thousands of innocent people and promoted collective farming; Tigray People's Liberation Front guerrillas began fighting for regional autonomy in the northern highlands.</p> <p>1984. Workers' Party of Ethiopia (WPE) declared the only legal political party.</p> <p>(iv) 1990-98</p> <p>1991. Mengistu overthrown; transitional government set up by opposing Ethiopian People's Revolutionary Democratic Front (EPRDF), headed by Meles Zenawi. EPLF took control over Eritrea. Famine gripped the country.</p> <p>1993. Eritrean independence recognised after referendum; private farming and market sector encouraged by EPRDF government.</p> <p>1995. Ghidada chosen as President; Zenawi appointed Premier.</p>

**WORLD DIPLOMACY INTERNATIONAL RELATIONS**  
**POOR AND COMPRADORISED -AFRICA AND LATIN AMERICA**

MEXICO	BRAZIL	
	<p>(ii) 1960-75</p> <p>1960. Capital moved to Brasilia.</p> <p>1961. Janio Quadros elected president, introducing controversial programme for radical reform; resigned after seven months; succeeded by Vice President Joao Goulart.</p> <p>1964. Bloodless coup established technocratic military regime; free political parties abolished; intense concentration on industrial growth aided by foreign investment and loans.</p> <p>(iii) 1975-90</p> <p>1985. After gradual democratisation from 1979, Tancredo Neves became first civilian president in 21 years; on Neve's death, Vice President Jose Sarney took office.</p> <p>1988. New Constitution reduced powers of president.</p> <p>1989. Fernando Collor (PRN) elected president, promising economic deregulation; Brazil suspended foreign debt payments.</p> <p>(iv) 1990-98</p> <p>1992. Collor charged with corruption and replaced by Vice President Itamar Franco.</p> <p>1994. New currency introduced (third in eight years) Fernando Henrique Cardoso (PSDP) elected president. Collor cleared of corruption charges.</p>	

# MASTERPIECES OF INDIAN LITERATURE:4

## SHAD-DARSANAS

### THE SAMKHYA

M. Hiriyanna

The origin of this system and the logical consistency of its teaching have, for a long time, been matters of controversy; but its importance in the history of Indian thought has never been questioned. Its characteristic ideas and the terminology in which it gives expression to them are met with in the religious and philosophical literature of India almost as commonly as those of the Upanisads. They especially pervade the Puranas, including a large part of the great epic of the *Mahabharata*. We shall not concern ourselves here with the logical or chronological controversies touching the doctrine, but shall merely give a brief sketch of it, selecting in particular such features as will help us in understanding its significance to practical life.

The Samkhya is frankly dualistic. It recognises two ultimate entities --- nature and spirit --- neither of which can be derived from the other. The former is termed *Prakrti* and the latter *Purusa*. Since these two conceptions are of fundamental importance to the doctrine, we shall begin our sketch with an explanation of them.

*Prakrti*: There are two commonly known ways of explaining the origin of the physical world. It may be traced to a manifold of ultimate reals which are supposed to be simple and atomic; or it may be derived from a single substance which is assumed to be complex and all-pervasive. The former is described as the theory of creation (*Arambhavada*), for in it the things of the world are explained as generated by the putting together of two or more atoms; and the latter, as the theory of evolution (*Parinamavada*), for in it, the same are looked upon as the result of transformations within the primal substance. The Samkhya adopts the second mode of explanation, and *Prakrti* is the name which the *Samkhya* gives to the

principle or entity out of which is evolved the objective universe in its infinite diversity. This primal entity is not directly perceived and its existence, like that of the atoms in the other view, has only to be inferred. Here, as elsewhere generally, the *Samkhya* prefers a rationalistic explanation and does not, like some other systems, invoke the aid of revelation in support of its conclusions. The very name of the doctrine, derived from *samkhyā* which means *buddhi*, indicates that it is based on reflection rather than on authority. *Prakrti*, or *Mula-prakrti* as it is sometimes designated to indicate that it is the first cause of the physical universe, is thus one and complex; and its complexity is the result of its being constituted of three factors, each of which is described as a *guna*. By the word *guna* here we should not understand what it is commonly taken to mean, viz. 'a quality', for the *Samkhya* refuses to recognise the distinction between substance and attribute. There is indeed no harm in speaking, for the sake of convenience, of either apart from the other; but to think of the two as really separate from, or external to, each other is, according to the present doctrine, to indulge in an illegitimate abstraction. The so-called quality and substance together form a single whole, and it is the concrete unity of both that any material thing represents. The term *guna* means here rather 'a component factor' or 'a constituent' of *Prakrti*. These three constituents, though essentially distinct in their nature, are conceived as interdependent so that they can never be separated from one another. It means that they are not mechanically placed together, but reciprocally involve one another and form a unity in trinity. That is, they not only coexist but also cohere. The three *gunas* are named *sattva*, *rajas*, and *tamas*. Each of them stands for a distinct aspect of physical reality: roughly, *sattva* signifies whatever is

pure and fine; *rajas*, whatever is active and *tamas*, what is stolid and offers resistance. From the standpoint of the experiencing mind, they are also described as being of the nature respectively of pleasure (*sukha*), pain (*duhkha*), and bewilderment (*moha*), for they give rise to, or condition, those feelings. The above description shows that the *gunas* are not merely distinct, but are also, in some measure, antagonistic in their nature. The antagonism, however, is not such as to preclude their acting together; and their harmonious action is illustrated by the example of a lamp-flame---the result of co-operation between the wick, oil, and fire which, in their separate nature, appear to be hardly fitted so to co-operate. In other words, the physical universe is an orderly whole which has its own laws to obey and there is no ultimate contradiction in it, though it may consist of opposing elements.

It is not only *Prakrti* that consists of these *gunas*. Everything that emerges from it, is also similarly constituted; for the doctrine maintains that effects are essentially identical with their material cause. In fact, it is by a proper synthesis of the common and enduring features of the things of experience that the conception of *Prakrti* has been reached, as the idea of gold, for instance, is reached by a comparison of golden things like bracelets and rings. These cosmic constituents are in a state of equilibrium in *Prakrti* until it begins to differentiate itself; and the diversity of the things that then spring into being from it, is due to the diversity in the proportion in which the *gunas* enter into their make-up in the complex process of *Prakrti*'s evolution. 'It is just as in a game of dice: they are ever the same dice, but as they fall in various ways they mean to us different things. Though only three in number, the *gunas* thus really stand for a manifold of distinctions. In later *Samkhya*, it is expressly stated that their number is infinite and that they are only arranged in three groups on the basis of their likenesses and differences. (*Samkhya-pravacana-bhasya*, I. 61, 127-128). *Prakrti* is not only complex and all-pervasive, it is also undergoing change perpetually. Naturally, the things that develop out of it are also conceived as sharing in its fluid character. Thus the paper on which these lines are printed may appear to

be static; but it is really changing every instant, though at the same time it maintains its identity as long as it lasts. An important difference between the two is that while *Prakrti*, which is by hypothesis omnipresent, can have no change of place but only change of form, the things derived from it on account of their finiteness can have both. A plant, for example, may grow or wither where it is; and it may also be shifted from one place to another. It is change of form that is meant by *parinama* or evolution. The evolutionary process, in the case of *Prakrti*, is supposed to be periodical. That is to say, every period of evolution or *srsti* is followed by a period of dissolution or *pralaya* when the whole diversity of the universe becomes latent or 'goes to sleep', as it is stated, in *Prakrti*. But even in *pralaya*, we must remember, *Prakrti* does not cease to be dynamic only its component parts, the *gunas*, constantly reproduce themselves (*sadsraparinama*) then, instead of acting on one another and giving rise to a heterogeneous transformation (*Samkhya-tattva-kaumudi*, 15-16).

As regards the things that emerge from *Prakrti*, it will suffice to call attention to only one point which it is necessary to know for understanding the *Samkhya* explanation of experience. It is the distinction between the things in which *sattva* predominates and those in which *tamas* does. Most of the things of the material world as well as our physical frame belong to the latter class. They are objective. The former in which *sattva* preponderates indeed are

**REALITY CONSISTS OF BOTH THE MATERIAL AND SPIRITUAL ELEMENTS**

While the *Samkhya* doctrine thus differs from naturalism, it does not identify itself with absolutistic systems like the *Advaita*, for it preserves till the last the dualism of *Prakrti* and *Purusa*. No truly satisfactory explanation of experience is possible, according to the *Samkhya*, if we do not admit the equal and independent reality of both the material and the spiritual elements.

not subjective, because they also are derived from *Prakrti* and are therefore physical; but on account of their finer structure, they are well adapted to assist in the revelation of external objects to spirit, which, as we shall presently see, is unable by itself to apprehend anything. To state the same in another way, the activity of these *sattvika* developments is a necessary condition of mental life, although they do not by themselves explain it. Of this group, the most important member is what is described as the *antahkarana* or the 'internal organ'. It is really threefold, consisting of *manas*, *ahankara*, and *buddhi*, but it is not necessary to give a detailed description of them here. Its chief function is to receive impressions from outside and to suitably respond to them; and it is assisted in the proper discharge of this function by the various senses that belong to the same group. This whole apparatus, consisting of the internal organ and its several accessories, may be taken as roughly corresponding to what modern psychology calls the brain and the nervous mechanism associated with its functioning. It is specific to each individual and, together with certain other factors, accompanies him throughout his worldly existence or *samsara*. This relatively permanent 'accompaniment' is known as the *linga-sarira* or 'subtle body'. It does not part from one even at death, and is cast off only when freedom is fully achieved.

To sum up the conception of *Prakrti*: The whole of the physical universe emanates from it; and since *Prakrti* is conceived as ultimate and independent, the explanation so far may be characterised as naturalistic.

*Purusa*: What prevents the doctrine from being a philosophy of nature, pure and simple, is its recognition of

*Purusa* by the side of *Prakrti*, which does not exhaust the content of the universe, but leaves out the very element by virtue of which we become aware of the existence of the physical world. And it is that element of awareness or sentience which *Purusa* represents. While the doctrine thus differs from naturalism, it does not identify itself with absolutistic systems like the *Advaita*, for it preserves till the last the dualism of *Prakrti* and *Purusa*. No truly satisfactory explanation of experience is possible, according to the *Samkhya*, if we do not admit the equal and independent reality of both the material and the spiritual elements. The existence of *Purusa*, like that of *Prakrti*, may therefore be said to have been reached through reason. If the latter is postulated on the principle that effects presuppose a cause that is immanent in them, the former is postulated on the principle that objects point to the subject, or more strictly, that the non-sentient implies the sentient. Another argument in support of the same conclusion is based upon the design found in the physical world. The bodily organism, for example, with its many well-adapted parts suggests that it is meant to serve a definite

end; and there are numerous other instances in nature with a similar teleology implicit in them. The entity, whose ends such adaptations and contrivances serve, is *Purusa*. In other words, spirit is the principle for the sake of which nature evolves.

Both *Prakrti* and *Purusa* alike are thus deduced from an investigation of the nature of common things; the only difference is that while the one is the result of arguing from

those things to their source or *first* cause, the other is the result of arguing from them to their aim or *final* cause. The world is derived from a principle which is like it in its nature, but subserves the ends of another which is quite unlike. *Purusa* is manifold in contrast to *Prakrti*; and the doctrine may for that reason be described as pluralism. The conception is, in other respects also, the very opposite of *Prakrti*. *Purusa* is not complex but simple; it is not dynamic but static, knowing neither change of place nor change of form. It is passive while *Prakrti* is ever active, which means that it is to be identified more with feeling or the affective side of the mind than with the intellect or the will. It cannot consequently either *know* or *will* anything in the ordinary sense, unless it is assisted by the internal organ and its various adjuncts. In itself, it is a mere witness or looker-on (*saksin*), as it is described. Like *Prakrti*, however, it is supposed to be omnipresent, though its manifestation during the transmigrating state or *samsara* is confined to the limits of its physical accessories like the body and the internal organ.

The exact manner in which these, two disparate entities are, or seem to be, brought together is a difficult point and remains one of the perplexities in the system. But our present purpose does not require any discussion of it. Whatever the ultimate explanation may be, *Prakrti* and *Purusa* virtually act as one; and we shall therefore take it for granted that they co-operate. It is, indeed, a matter of experience that there is no spirit without a living organism or a living organism without spirit. This complex of nature and spirit is only the empirical self and is to be distinguished, according to the *Samkhya*, from the true or transcendental self, viz. *Purusa*, but,

from the practical standpoint, the distinction is of no importance. The *Prakriti* element that most intimately enters into this union is the internal organ. There are other elements also, like the sensory organs, but they are all, in one sense or another, entirely subordinate to it. The coming together of these is the necessary presupposition of all experience, for spirit without nature is inactive and nature without spirit is blind. In the resulting union, each finds its complement and the defects of both are made good. And we may point out, by the way, that experience is not explained here, as in naturalism, to be a product of unconscious matter. It is, on the other hand, taken to emerge from a certain association of spirit with it --- an association through which the two behave as if they were one. Matter is merely the medium for spirit to manifest itself, not its source. This association of the two is found not only ordinarily, but also in what is known as *jivanmukti* or 'freedom while still alive' when a person has become fully enlightened and has transcended all the weaknesses of human flesh. Such a man, when he departs this life, will, no doubt, continue to be, *Purusa* being considered immortal. Spirit then remains in itself, wholly emancipated from nature.

That condition is described as *kaivalya* --- 'isolation' or 'aloofness' --- to distinguish it from *jivanmukti* in which *Purusa* continues to be associated with the body, senses, and so forth, though no longer in bondage to them.

The empirical self is not a detached entity like the *Purusa*, but exhibits the result of innumerable forces that have acted upon it in the course of its beginningless history. It is consequently not passive and does not remain a mere spectator of whatever happens to be before it, but is active and meddles with the external object as it apprehends it. It does not, however, through such meddling import any new features into the object presented; it only selects certain aspects of it and omits the rest. According to this theory of selective apprehension, all the characteristics that can ever be known of an object actually belong to it and if any of them are not apprehended by a particular person or at a particular time, it is entirely due to subjective limitations. Hence the sensory organs and the *antahkarana*, though they help perception in one sense, may be said to hinder it in another. The nature of the selection made in the case of any object depends upon the past life or character of the person in question; and this is the reason why a thing that attracts one may completely repel another. The aspect under which an individual perceives the world is thus intimately personal to him; yet the doctrine does not maintain, as one school of Buddhism does, that there is no external reality at all. The different world-views are, no doubt, relative to the subject; but they, at the same time, point to an objective world which is common to all and is real in its own right. The chief argument in support of this realistic position is that, although there are differences among men in their views of things, there are as certainly points of agreement also among them. If there are occasions when each can speak only for himself, there are others when one can speak for all. Here is an important feature of the system, for it neither sides with the view that things are precisely as they are apprehended, nor with the other which

#### EXPERIENCE COMPRISES BOTH SUBJECTIVE AND OBJECTIVE FACTORS

The chief argument in support of this realistic position is that, although there are differences among men in their views of things, there are as certainly points of agreement also among them. If there are occasions when each can speak only for himself, there are others when one can speak for all. Here is an important feature of the system, for it neither sides with the view that things are precisely as they are apprehended, nor with the other which holds that the mind makes its own things. It avoids either extreme and allots equal importance to the subjective and objective factors in explaining the phenomenon of experience.

holds that the mind makes its own things. It avoids either extreme and allots equal importance to the subjective and objective factors in explaining the phenomenon of experience. It is we who know, just as truly as it is the *world* that is known. Men obtrude their personalities into their judgements, and subjective prejudices undoubtedly affect their knowledge of things; yet they never create the things they perceive. But our knowledge though pointing to an external universe, is one-sided. This is a fundamental defect of human experience; and to it we should add another, arising from the fact that the *whole* of the world is presented to no man at one and the same time. All knowledge, as it is familiar to us, is therefore personal and fragmentary. It may not indeed amount to an error of commission (*viparita-khyati*); but it is partial and, so far as it is not recognised to be partial, it becomes an error, though only an error of omission (*akhyati*). This incomplete knowledge, with the resulting over-emphasis on a part of what is given, explains the conflicts and inconsistencies of life whether they be found in the same person at different times or between different persons at the same time.

Such a view of knowledge is not without its lesson for us. The lesson is twofold: It behoves us to feel less positive than we ordinarily do about the correctness of our own views, and be more regardful of the views of others. In other words, it teaches us the need for humility and charity in our intercourse with fellow-men, and impresses upon us the need for doing our utmost to see things not only as they appear to us, but also as they may appear to others. The differences between one man and another may at first sight appear unbridgeable; but it may be that they can be easily adjusted, if only each tries to learn and appreciate the others' point of view. In one word, it bespeaks toleration, which, as a matter of fact, is a striking feature of all Indian thought.

If all knowledge be thus imperfect in its very nature, what is truth? The *Samkhya* holds that it is comprehensive knowledge in which one part supplements and corrects another. It is knowledge which knows no exclusions or preferences and lays appropriate emphasis on all aspects of the object known. It may be asked whether such knowledge is at all possible so long as its means continues to be the internal organ which, as a product of *Prakriti*, is of a triple nature and consists not merely of *satva*, but also of *rajas* and *tamas*. In answering this question, it is necessary to remember that it is not the internal organ as such that limits our view of the world in the manner described above; for, in its intrinsic nature, it is essentially *sattvika* and is therefore well fitted to be the means of revealing all that is. In point of fact, however, *rajas* or *tamas* predominates in it as a result of the past history of the person to whom it belongs and it is the relative predominance of either that accounts for whatever limitations it may possess as an organ of knowledge. By subduing these elements through proper self-discipline and restoring the internal organ to its original purity, man may completely transform his outlook upon life and the world. *Rajas* and *tamas* cannot, of course, be entirely



eliminated; but when the internal organ is purified or 'the heart is cleansed', as it is said, their presence will be harmless for all practical purposes. But it should not be imagined that this complete knowledge is merely an aggregate of all possible views of the physical world. It is rather an experience in which they have all been integrated and, according to the account given of it, is best described as intuitive (*Yogo-Sutra*, I. 49). It overcomes the idiosyncrasies of individual views; but it does so by a synthesis, not by a mere summation of them.

In this synthetic view, which represents the climax of philosophic thought, all things are seen as they actually are. So soon as this whole and disinterested truth about the world dawns upon one's mind, one sees through *Prakrti* and realises its absolute distinctness from *Purusa*. And it is a knowledge of this distinctness (*viveka-jnana*) rather than that of the world as it is, that is stated here to be the means of release. Such knowledge is attainable in the present life; and it is the attainment of it that is the final aim of life according to the *Samkhya*. The whole realm of nature is conceived in the system as leading up to this consummation. It is designed for this end and exists solely for it. Only the approach to the ideal is through worldly life, the character and duration of which depend upon the moral and intellectual equipment of particular individuals. But all alike have to pass through the trials and troubles of common life (*bhoga*) before their minds are turned towards the final goal (*apavarga*). It means that the true ideal does not suggest itself to any one that has not seen for himself the imperfections of *samsara*. The *Samkhya* ideal of life may appear to be one that can never be actually reached; but what is important to note is the possibility of a progressive approximation to it. In the case of all ideals, we may say, it is a continual advance in the right direction that matters more than even their actual realisation.

Such a view of the goal of life means a long course of discipline to reach it, and we have now briefly to consider the nature of this discipline. But before proceeding to its consideration, we may draw attention to what is a common feature of all the Indian systems. They are motivated by the purpose of not merely discovering truth, but also realising it in life. It is such realisation that marks the attainment of truth, in the proper sense of the term, and not merely arriving at a speculative notion of it. To give our intellectual assent to a doctrine, however vital that may be, is therefore not all; we must see that it inaugurates a new life. This is the significance of the personal discipline prescribed in all the systems as the necessary accompaniment of philosophic study. The discipline in the present case is only briefly referred to in the *Samkhya* works, but it is fully described in the sister system of Yoga. If Kapila has enlarged upon the theory, Patanjali has done the same in regard to the practical side of the

teaching. The discipline comprises what are described as the eight *angas* of yoga. They are *yama* or self-restraint, *niyama* or observance, *asana* or posture, *pranayama* or regulation of breath, *pratyahara* or withdrawal of the senses, *dharana* or steadying the mind, *dhyana* or contemplation, and *samadhi* or meditative trance. The aim of this discipline is to assist man in the ascent from the narrow view congenial to him to the larger vision which brings freedom with it. A characteristic feature of it is the gradation in the training which it prescribes. It recognises different levels of fitness in the disciples and regulates the training accordingly. It does not aim at extirpating evil propensities all at once. Another noteworthy feature of the same is that it is based upon the psychologically sound principle that vice is not overcome by attempting to repress it directly, but by sedulously practising the contrary virtue which will eventually supplant it. This eightfold discipline may be divided into two stages.

(1) The first is concerned with the right-direction of

### THE PRINCIPAL TENETS OF THE SAMKHYA YOGA

These together may be described as the 'ten commandments of the *Samkhya-Yoga*. It is on this pre-eminently moral foundation, and not on the mere cultivation of the intellect, that any spiritual training should rest, if it is to be fruitful. Without such a foundation, there is no possibility of salvation; and he who lays that foundation firmly, even though he may stop short at that, may be taken to have achieved much. The key-word to this discipline is impersonality. Man must overcome the egoistic impulses in him, which are the source of so much evil in the world. The discipline is consequently ascetic, but it is not so in the negative sense of the term as is shown by the nature of the virtues enjoined under the second head of *niyama*. The impersonal attitude thereby attained is known as *vairagya*, and its cultivation is recommended in order to awaken the spiritual will. Any dabbling in *yoga*, without this preliminary purification of natural impulses, is fraught with danger; and it is such hasty recourse to yogic practice that is responsible for much of the odium that has come to be attached in the popular mind to that discipline.

the will, and represents the attainment of the good as distinguished from the true. We have already mentioned the need for charity and humility in our dealings with others. The discipline in the present stage is devised to develop this unselfish side in man's character. More particularly, it relates to the acquirement of virtues comprised in

the first two *angas* of yogic discipline, namely, *yama* and *niyama*. The former is mostly negative and consists of non-injury (*ahimsa*), truth-speaking (*satya*), abstention from stealing or misappropriation of others' property (*asteya*), celibacy (*brahmacharya*), and disowning of possessions (*aparigraha*). The latter is mostly positive and includes purity (*sauca*), contentment (*santosha*), right aspiration (*tapas*), study (*svadhyaya*), and devotion to God (*Isvara-pranidhana*). These together may be described as the 'ten commandments of the *Samkhya-Yoga*. It is on this pre-eminently moral foundation, and not on the mere cultivation of the intellect, that any spiritual training should rest, if it is to be fruitful. Without such a foundation, there is no possibility of salvation; and he who lays that foundation firmly, even though he may stop short at that, may be taken to have achieved much. The key-word to this discipline is impersonality. Man must overcome the egoistic impulses in him, which are the source of so much evil in the world. The discipline is consequently ascetic, but it is not so in the negative sense of the term as is shown by the nature of the virtues enjoined under the second head of *niyama*. The impersonal attitude thereby attained is known as *vairagya*, and its cultivation is recommended in order to awaken the spiritual will. Any dabbling in *yoga*, without this preliminary purification of natural impulses, is fraught with danger; and it is such hasty recourse to yogic practice that is responsible for much of the odium that has come to be

attached in the popular mind to that discipline.

(2) The next stage of the discipline, consisting of the remaining six *angas*, is for the specific cultivation of the power of mental concentration. Its details being somewhat technical, we shall refer here only to its general features. Of the six *angas*, the first three are devised to secure control of the physical frame with a view to facilitating the control of the mind. They refer, as already noted, to right bodily posture, regulation of breath, and the withdrawal of the senses from their respective objects. Of the succeeding three, two assist in getting a direct but gradual mastery over the ever-fitful mind. The objects chosen for meditation may be any in this stage. The last consists essentially in direct meditation on the *Samkhya* truth. When success in this final stage is achieved, all operations of the internal organ are suspended and spirit returns to itself, so to speak. The disciple then becomes a *jivanmukta*. He may thereafter continue to live upon the earth, but he is virtually divorced from *Prakriti* and therefore remains 'far from passion, pain, and guilt'.

There is one point in the above account which requires a word of explanation. We have mentioned God in describing *niyama*; but we have not, so far, referred to his place in the doctrine at all. Of the two systems to which we have alluded, the *Samkhya*, in its classical form, is definitely atheistic. It believes in the permanence and supremacy of spirit, but knows nothing of God. Here it shows its rationalistic bias, for no syllogistic proof, as is well known, can be given of his existence. The *Samkhya*, no doubt, like the other Indian systems, is essentially a philosophy of values. But according to its teachers, all that is presupposed by the reality of the higher values is the reality of the human spirit. This is clearly indicated by the manner in which the 'design argument', already referred to, is utilised here. It is regarded not as pointing to a designer, but to one that constitutes the end or final aim of the design. The *Samkhya* concludes from the presence in nature of means adapted to the accomplishment of particular ends, not God as their author, but the self for whom it supposes them to exist. Patanjali holds a different view and postulates the existence of God or *Ishvara* over and above that of *Purusas*. The allusion to God appears in our account of *niyama* because the course of discipline, as we remarked before, is entirely taken over from his system. Devotion to God would consequently have no place in the discipline which is strictly in conformity with the *Samkhya* teaching. Here is an important difference between the two doctrines which agree in so many respects. But the *Yoga* conception of *Ishvara* is vastly different from the familiar one of the *Vedanta*. *Ishvara* of the former is one of the *Purusas*, so that, though omnipresent, he is not all-comprehensive. There are other *Purusas* as well as *Prakriti* to limit his being. Secondly, he is not responsible, in the ordinary sense of the term, for the creation of the world which, as we know, is the spontaneous work of *Prakriti*. But he is a perfect *Purusa* and has always been so. He is therefore unique, and even the liberated *Purusas* do not stand on the same footing. Still, on account of his perfection, he serves as a pattern to man as to what he might become. In this respect, he resembles a *guru* who should likewise be an embodiment of the ideal. Apart from serving as an ideal, he, out of his abundant mercy, sympathises with suffering men and helps

them to attain spiritual freedom, if they only trust in him and meditate upon him. Accordingly, Patanjali recognises not only the *yoga* discipline as detailed above for securing freedom, but also an alternative one of *bhakti* or devotion to *Ishvara* and communion with him which, without all the elaborate preparation of *yoga*, qualifies one for *samadhi*--- the immediate means of release. (This is according to Bhoja. See his gloss on *Yoga-Sutra*, I. 23)

We have so far referred to the attainment of the good and the vision of the true; and the *Samkhya*, like the generality of Indian doctrines, subordinates the one to the other. There remains another value of life, viz. the aesthetic, and we shall refer to a few important features of it before we conclude. An impersonal view of man and nature, but devoid of enlightenment in the above sense, is, according to the *Samkhya*, the characteristic feature of aesthetic experience. The narrow view common to human life is not overcome here by the acquisition of complete knowledge; but the conditions of ordinary personal life are, all the same, transcended, though only temporarily, as in the case of *jivanmukta*. The aesthetic attitude is therefore disinterested like the insight that brings freedom with it. The detachment characteristic of the attitude is the result chiefly of the ideal status of the objects portrayed in art, which divests them of all personal references and thereby renders them similar to the actual things as contemplated by the perfected *yogin*. Art, indeed, may be defined as the layman's *yoga*, for it also affords an escape from in the realm of the *gunas*. Great artists attain such detachment directly through the impulse they receive from nature---from 'woods and rills, the silence that is in the starry sky, the sleep that is among the lonely hills'. But that is not so, to any conspicuous extent, as regards ordinary men; yet even they can rise to that level with the help of the artistic creations of a genius. In either case, we must note, the stimulus comes from outside, although response to it is impossible without a certain aptitude in the individual. In other words, the act of will, as compared with the acquisition of right knowledge, plays here quite a secondary part. The impersonal attitude comes of itself; it is not sought deliberately and found. Speaking of this distinction between the artist's success and the saint's, a thinker, who is known to have developed a theory of art on the basis of the *Samkhya* philosophy but with particular reference to poetry, states---somewhat exultingly---that the bliss of peace, which the *yogin* strains himself to win, is no match for that with which the poetic muse spontaneously requites her votaries. (Bhatta Nayaka. See commentary on the *Dhvanyaloka*, p.29). But he is really reversing the truth here, because the artistic attitude is temporary and will be followed sooner or later by what, in spite of the culture it may involve, must be regarded as a lapse into the routine of ordinary life. The saint also, who has achieved true freedom, may revert to common life from his state of trance; but it can, in no sense, be taken as a lapse, for the knowledge and wisdom he has gained remain with him ever after, inspiring all his thoughts, words, and deeds. ■

# SELECTIONS FROM THE HUMAN DEVELOPMENT REPORT, 1998.

United Nations Development Programme.

## THE ULTRA-RICH

New estimates show that the world's 225 richest people have a combined wealth of over \$1 trillion, equal to the annual income of the poorest 47% of the world's people (2.5 billion).

The enormity of the wealth of the ultra-rich is a mind-boggling contrast with low incomes in the developing world.

\*The three richest people have assets that exceed the combined GDP of the 48 least developed countries.

\*The 15 richest have assets that exceed the total GDP of Sub-Saharan Africa.

\*The wealth of the 32 richest people exceeds the total GDP of South Asia.

\* The assets of the 84 richest exceed the GDP of China, the most populous country, with 1.2 billion inhabitants.

Another striking contrast is the wealth of the 225 richest people compared with what is needed to achieve universal access to basic social services for all. It is estimated that the additional cost of achieving and maintaining universal access to basic education for all, basic health care for all, reproductive health care for all women, adequate food for all and safe water and sanitation for all is roughly \$40 billion a year. This is less than 4% of the combined wealth of the 225 richest people in the world.

The country with the biggest share of the world's 225 richest people is the United States, with 60 (combined wealth of \$311 billion), followed by Germany, with 21 (\$111 billion), and Japan, with 14 (\$41 billion). Industrial countries have 147 of the richest 225 people (\$645 billion combined), and developing countries 78 (\$370 billion). Africa has just two (\$3.7 billion), both from South Africa.

UNDP Report 1998, p. 30

## THE WORLD'S PRIORITIES? (annual expenditure)

Basic education for all	\$6 billion
Cosmetics in the USA	\$8 billion
Water and sanitation for all	\$9 billion*
Ice cream Europe	\$11 billion
Reproductive health for all women	\$12 billion*
Perfumes in Europe and the USA	\$12 billion
Basic health and nutrition	\$13 billion*
Pet foods in Europe and the USA	\$17 billion
Business entertainment in Japan	\$35 billion
Cigarettes in Europe	\$50 billion
Alcoholic drinks in Europe	\$105 billion
Narcotic drugs in the world	\$400 billion
Military spending in the world	\$780 billion

\*. Estimated additional annual cost to achieve universal access to basic social services in all developing countries.

Source: Euromonitor 1997, UN 1997g, UNDP, UNFPA and UNICEF 1994.

Worldwide Research Advisory and Business Intelligence Services 1997.

Table given in UNDP Report, 1998, p.37.

## ECONOMISTS ON BOURGEOIS CONSUMPTION FROM VEBLEN TO SEN

### *Veblen*

Thorstein Veblen (1899) initiated the study of consumption as a social phenomenon and of the way individual tastes are influenced by others. Veblen clarified the two major means by which the relatively small leisure class extended its influence over society through its tastes. First, refined or cultivated taste became associated with distance from the world of work; objects suggesting practical necessity could be dismissed as cheap. Second, the process of emulation, by which each group seeks to copy those above itself extended conspicuous consumption and upper class standards throughout society.

### *Weber*

Max Weber (1920) introduced the notion of a "status group" sharing a common lifestyle. This provided a wider framework for analysing class and social differentiation, incorporating criteria based on consumption patterns rather than just property ownership and incomes.

### *Mauss*

Marcel Mauss (1925) saw reciprocity in exchange and consumption of goods as the social glue binding individuals and communities to one another.

### *Keynes*

John Maynard Keynes (1936) mainly looked at consumption from a macro-economic perspective. He saw aggregate consumption expenditures as important components of national income. Keynes argued that with rises in income, consumption would also increase, but not as fast. When income rises, the marginal propensity to consume would go down as consumer needs are satisfied. Keynes regarded effective demand by the consumer as the principal vehicle of economic growth.

### *Samuelson*

The impossibility of observing and measuring the utility of consumption was an awkward feature of neoclassical theory from the start. Economists sought to escape this embarrassment by showing that the theory could still

be derived, without actually measuring utility. Paul Samuelson's revealed preference hypothesis (1938) is a classic example of this thinking. Samuelson believed that no utility function, cardinal or ordinal, was required; it was enough for consumers to reveal their preferences through purchases in the marketplace.

### *Duesenberry*

The issue of copying the neighbours in consumption behaviour --- keeping up with the Joneses --- was taken up by James Duesenberry in the late 1940s. The notion is that individuals' preferences are influenced by the consumption preferences of admired neighbours, so they try to keep up. The relative income hypothesis of Duesenberry (1949) provides the analytical framework for this view. Duesenberry considered the major determinant of consumption to be relative income --- not absolute income, as proposed by Keynes.

### *Scitovsky*

Tibor Scitovsky (1976) distinguishes between comfort and stimulation and emphasises in particular the role of culture in generating durable pleasure from stimulation. He emphasises the need for acquiring "the consumption skills that will give us access to society's accumulated stock of past novelty and so enable us to supplement at will and almost without limit the currently available flow of novelty as a source of stimulation."

### *Douglas*

Mary Douglas (1979) describes consumption of goods as a medium of communication particularly central to the establishment of people's personal identity and social standing.

### *Sen*

Amartya Sen (1985) focuses not on the ownership of commodities but on the uses to which they can be put in extending people's capabilities. Commodities are important for enriching human lives, but their effectiveness depends on personal characteristics and social circumstances, variations in which contribute to inequalities in a society.

*Source: UNDP Report, 1998, p.39*

**LONG-TERM TRENDS IN PRIVATE CONSUMPTION OF SELECTED ITEMS, BY REGION**

Item	Year	World	Industrial countries	Developing countries	Sub-Saharan Africa	Arab States	East Asia	South-East Asia and the Pacific	South Asia	Latin America and Caribbean
Meat(millions of tons)	1970	87	57	29	3	2	8	3	3	10
	1995	199	95	103	6	5	53	8	8	23
Cereals(millions of tons)	1970	473	91	382	27	20	142	41	112	33
	1995	866	160	706	56	49	236	82	212	57
Total energy (millions of tons of oil equivalent)	1975	5,575	4,338	1,237	139	67	407	102	180	306
	1994	8,504	5,611	2,893	241	287	1,019	296	457	531
Electricity (billions of kilowatt-hours)	1980	6,286	5,026	1,260	147	98	390	73	161	364
	1995	12,875	9,300	3,575	255	327	1,284	278	576	772
Petrol(millions of tons)	1980	551	455	96	10	12	11	8	6	48
	1995	771	582	188	15	27	38	19	13	72
Cars(millions)	1975	249	228	21	3	2	0.5	2	2	12
	1993	456	390	65	5	10	7	7	6	27
Bicycles produced(millions)	1970	36	-	-	-	-	-	-	-	-
	1995	109	-	-	-	-	-	-	-	-
McDonald's restaurants	1991	12,418	11,970	448	0	0	123	113	0	212
	1996	21,022	19,198	1,824	17	69	489	409	3	837

Source: FAO 1998, McDonald's Corporation 1997, UN 1996 a, 1996 c and 1997 b. Table given in UNDP Report, 1998, p.47

**THE SPREAD OF ADVERTISING TO THE DEVELOPING WORLD --- TOP 10 COUNTRIES IN ADVERTISING EXPENDITURE AS A SHARE OF GDP, 1986 AND 1996**

1986				1996			
Country	Advertising as a % of GDP	Education as a % of GDP	Total advertising expenditure (US\$ billions)*	Country	Advertising as a % of GDP	Education as a % of GDP	Total advertising expenditure (US\$ billions)*
USA	1.6	5.0	94.6	Colombia	2.6	3.4	1.4
Australia	1.4	5.4	4.3	United Kingdom	1.4	5.5	16.6
United Kingdom	1.4	4.9	13.0	New Zealand	1.4	6.4	1.0
New Zealand	1.1	4.4	0.7	Hong Kong, China	1.4	2.8	2.2
Hong Kong, China	1.1	2.8	1.1	Korea, Rep. of	1.4	3.7	6.7
Switzerland	1.0	5.1	2.7	Venezuela	1.4	5.0	1.0
Colombia	1.0	2.8	0.5	USA	1.3	5.4	101.2
Spain	1.0	3.3	4.2	Taiwan, China	1.2	..	3.4
Venezuela	1.0	5.0	0.6	Brazil	1.2	..	8.2
Finland	0.9	5.3	1.0	Australia	1.2	5.4	4.4

\*.In constant 1996 dollars

Source: Hutton 1997 and UNESCO 1997d. Table given in UNDP Report, 1998, p.64.

## COSTS OF ENVIRONMENTAL DEGRADATION---ESTIMATED FOR INDIA

Economic development has been the watchword in India's march into the 21st century, but the country may be paying an enormous price for this march, which has brought in its wake ecological devastation and numerous health problems. A conservative estimate of environmental damage in India puts the figure at more than \$10 billion a year, or 4.5% of GDP in 1992. If higher estimates are used, the total environmental costs would be \$13.8 billion, or 6% of GDP.

A breakdown of the conservative cost estimate of about \$10 billion shows that urban air pollution costs India \$1.3 billion a year. Water degradation leads to health costs

amounting to \$5.7 billion every year, nearly three-fifths of the total environmental costs. Soil erosion affects 83-163 million hectares of land every year. Land degradation causes productivity loss equal to 4 - 6.3% of total agricultural output every year --- a loss amounting to \$2.4 billion. And deforestation, which proceeded at the rate of 0.6% a year between 1981 and 1990, leads to annual costs of \$214 million.

These estimates, however, do not include the major environmental costs that arise out of bio-diversity loss or pollution due to pay-offs to progress.

*Source : Agarwal, April 1996, quoted in UNDP Report 1998, p. 79*

## ANNOUNCEMENT OF KERALA LECTURE SERIES (P V KURIEN MEMORIAL LECTURES)

Our Kerala subscribers may like to note that Dr. Vinayak Purohit will be delivering three lectures at Tiruvananthapuram, Kottayam, and Kozhikkode on December 9, 10 and 12, 1998 respectively, in the PV Kurien Memorial Lecture Series.

Wednesday, December 9 - Tiruvananthapuram - The Contours and Dynamics of the World Economy, and the Emergence after 1975, of the Tri-Polar World.

Thursday, December 10 - Kottayam - The Uniqueness and Primacy of Indian History and the Sequence of Modes of Production that have formed Indian History.

Saturday, December 12 - The Peculiarities of the Indian Way of Thinking.

The timings and venues can be found from Joshy Jacob, Kollappillil House, Post Koodalloor, Kottayam district, Kerala - 686596. Tel: 0482-254330 & Mr. John Shankaramanglam, Thyparampil House, Eraviperoor P.O., Kerala - 689542.

Tel: 047366-6237.

another year. My heart quivered in fear. It seemed impossible to carry on this way, Munnu in the village, Father in the bedroom, I in my storeroom, and Mother on the bed.

Only I know in what condition I wrote my school examinations. But still I made second division. Nobody wanted to celebrate. Everybody's spirit was dead, so one felt neither joyful nor sad.

In July there was a fresh problem. The village school was only a middle school. What would happen to Munnu now? What was to become of me? There was no question of going to college. I knew that with a monthly income of sixty-five rupees it was virtually impossible to think of keeping us together and feeding us, let alone consider our education. Baba sent Munnu to Umesh Chachaji directly, and informed us of the move. He knew our condition. Father quaked when he read this letter and Mother cried, "I would rather Munnu did not have an education ... Why did he send him there? At least I should have been allowed to see him first. Everyone knows what Lila is like. My child will simply die of fear there." She kept on for two days. Father would sit guiltily silent. Why did Mother do that? If Father could have done something, then why didn't he do it? After two days she said, "I think we should send Asha there also. She can go to the college over there." I did not understand whether Mother was being sarcastic or what, but the next sentence clarified everything. "You know Lila. If Asha is with Munnu, he'll feel a little more secure. He'll at least have a lap to sleep in." And then Mother burst into bitter tears. "Write to Umesh. Whatever he spends, he should count as a debt. I'll repay every paisa. God will turn our luck around or else I'll sell myself and repay him. But he should have some mercy on my children. These poor creatures are virtually orphans. He must spare some affection for them and tell Lila also to be a little kind."

Kantmama had gone to Delhi for his own work. He stopped at Aligarh on his way back. Mother sent me to Allahabad with him. Kantmama did say once, "Send her with me to Calcutta---she can study there." But was I going to study? That was just a notion. I was to look after Munnu. If he cried, I was to offer my lap. And that day I really grew up---I was like Mother. But when the time came to leave, in spite of all my wisdom and maturity, I burst into tears. Because of Mother's condition, I had taken over most of the work of the house. Now what would happen? How would Mother manage all the work in her state? Her chronic fever had reduced her to skin and bone. But to look after Mother, there was Father. She had Father's lap to cry in. Munnu was alone over there. I was needed most by him.

On the way, Kantmama asked me, "Sharda seems to run a fever every day. Has she been taken to a doctor?"

"No." And I cried.

"Don't cry, it'll soon be all right."

"Father said several times that she needs a doctor, but Mother doesn't listen. She says doctors always put false notions into one's head." Kantmama fell silent. Didn't he understand that Mother didn't go to a doctor because there was no money to pay for fees and medicine? The doctor would have prescribed tonics and milk and fruit and would have advised rest and a mind free of care. Tell me, is that possible on sixty-five rupees? He could have asked me---I was managing the money those days. I had it all at my fingertips. But what could I say to him? He was paying for the lawyers, and didn't I

know how expensive lawyers are?

As soon as he saw me, Munnu hugged me and cried. I could not hold my tears back either. Chachi did say something, but in the midst of our weeping we did not hear it. I cannot express what I felt when I hugged Munnu. I felt he really needed a lap and some support. Talking to Chachi, I realised that she did not like my coming, but I hadn't come of my own will. Munnu had grown quite dark. His face looked pinched and dull and his eyes were full of nervous trepidation. He seemed tense and subdued. He used to be so mischievous at home. Such a young child, how he had changed! His job was to amuse one-year-old Billu. He carried him around all day, when he should have been studying or doing his homework.

At night, as we were going to sleep, he said, "Didi, I want some cotton candy tomorrow. Tillu and Pammi have it every day. Chachi gives them money and tells them to eat it up quickly without letting me see. But they eat it in front of me. One day Tillu was teasing me while he ate, so I took his cotton candy away. He complained to Chachi. She hit me. She really hits hard." And he started sobbing again. I kissed him and promised, "I'll buy my brother cotton candy," but my heart almost burst. I was old enough to understand and bear it all. But how could this poor child understand? He may have understood, but how could he learn to bear it?

The very first night I resolved, I won't go to college. I'll do all the housework so that Chachi gets to rest and her temper remains in check. If she says anything, I won't utter a squeak. If she remains in a good frame of mind, Munnu will be safe. I'll help Munnu with his studies at night.

I would get up even earlier than Chachi and make tea for everybody. Then I would quickly get Tillu and Pammi ready for school and give breakfast to all three and send them off. Chachi would be sure to come to check the breakfast plates. Perhaps the thought bothered her that I might have been giving something extra or special to Munnu. Chachaji would praise me, "You are very efficient, Asha. You do such a lot." Chachi would immediately interject, "When I was her age I used to look after a family of twelve. I used to roll papads and make preserves by the half ton." I kept quiet. I had also taken over cooking both meals.

At night when I made my way to bed, my legs would buckle under me. Sometimes I used to make Munnu stand on them. That used to make them feel a little better, but what of my feelings? Earlier, when Mother occasionally had asked me to do some chores, Father would admonish her. "My Asha is going to be a doctor," he'd say. "I'll send her abroad. Will I let her ruin her life in this, this innkeeping?" This sentence would hang in the air and echo in the room. Slowly, as I got accustomed to the work, my legs ached no more, and my heart also grew numb.

I did not write to Mother that I had not sought admission to college. Chachi had given me four postcards and said that was the number I would get every month. I wrote news of our well-being. That is all.

I worked day and night and kept Chachi's bad temper under control. The rest and leisure made her almost softer towards me, but she would occasionally beat both her children and Munnu. Her children were used to it, so they would just laugh and run away. And though they were

beaten, they were also petted and loved. But Munnu would get scared. His heart would weep and he'd look at me with pitiful, haunted eyes. But even though I felt terrible, I said nothing on such occasions. I thought that these beatings would make Munnu either very stubborn or deaden his capacity to feel. Father and Mother had never laid a finger on us. When we were alone, I would hug and console him. "It's a matter of a few more days, Brother. We will go home to Mother and Father---you just wait." I don't know if he believed or understood me. But my feelings were truly wounded when Chachi said in a rage, "Twenty thousand rupees from the office just vanished . . . probably buried somewhere. . . and here they are, sucking our blood. These are supposed to be respected elders. A curse on such elderly wisdom." I would wonder, Does Chachi really think Father had taken the money? If he had, would he have left us there like that? And all the days of the past would come back in a flash. How much did he love us . . . really? Whatever I might have written in my letters, didn't he know what we are going through?

On the thirty-first, when Chachaji gave his salary to Chachi, she said, "Now write to Asha's father that we cannot send fifty rupees. In these times, it is difficult to afford to keep these two. Besides, we have our children to think of. There isn't a gold mine here." What she said was true, but my heart sank, if Chachaji did not send money, how would they survive? What could one do with fifteen rupees a month? That was the rent of the room alone. Mother and Father's stricken faces loomed before my eyes all night, and I cried with them.

There was no letter from Mother for a long time. All day long I carried one worry --- What must she have done for money? There was no letter from Kantmama either. I didn't know what was happening there.

The month of August passed. I had used up my four cards, but had received no reply. What had happened to Mother, why didn't she write? In September there was a letter from Kantmama: "Sharda was ill, so I brought her here. She's undergoing treatment. Dineshji has changed his room. His address is . . . What can I say except that it is destiny or fate that we cannot get a date soon. The third date is at the end of this month. I'll go for the hearing. Don't you worry. God will help us. Something is bound to happen by summer.

Was Father alone there? Mother and Father had lost each other's laps to cry in. And Father's address? I knew every lane of Aligarh. This was a settlement of wage laborers. Dark, damp alleys . . . open drains. Who was cooking for Father? He'd never done all that before. If he ever lit the charcoal stove, Mother would stop him. He would then say, "Sharda, who knows if I'll be freed this time also? If I'm sentenced, then God alone knows what all I'll have to do."

Mother would interrupt sharply, "Why do you ever say such a thing? There may be delay in God's court, but there isn't chaos." This sentence she had learned from Baba and had made her own, like a ritual chant.

And I would repeatedly ask God for one favor: 0 Lord, let him not be sentenced. Father should be compensated for his penance. What he is going through, is it in any way less than severe penance? Living in a damp, dark, poky room, hiding from everybody. His children far away, his wife somewhere else. Have mercy now. Don't punish him

anymore.

The fourth hearing was over in March. Kantmama's letter said that the ruling would be in our favor. The case had been presented very well. The date for the judgement should come soon.

I would sit and count the days. It had been four years since Father had been suspended. What had not happened in those four years? I would pray, God, it's been so long now, don't forget us. The delay is no less than a punishment, but don't do anything worse.

Munnu and Tillu brought their examination results home. Tillu had passed in all the subjects and Munnu had failed in one, but had been promoted. Chachi hugged Tillu while Munnu looked on tearfully. Chachi turned to him and said, "So you failed eh! Put your mind to your lessons, Munnu Sahib. Only then will you pass like Tillu. You can't pass by sitting around crying all day long." His tears rolled down his cheeks. He wiped them with his sleeve, and as he was going in, Tillu began taunting him, "Failu-ram, Failu-ram." That was the first day I found it very difficult to control myself. I felt like saying, "When does he get time to study? All day long he looks after Billu. He is sent to the market umpteen times." But no, I was silent.

Munnu did look at Tillu with burning eyes once. I felt he'd perhaps hit him, but he neither turned nor spoke. How had Munnu become so forbearing? I would lecture him about enduring everything silently. But I was so pained when he did bear everything without protest. There was no other way.

Then it was vacation. I thought, if there is any word from Kantmama or Mother, we will go there, but there was no letter. Father never wrote at all. Mother would sometimes write a couple of lines: "I'm slowly getting better. Don't worry about me. My blessings to Lila and love to the children. Help Chachi and don't make any trouble for her." Every time I'd feel, what a false letter Mother writes.

But the period of our patience stretched to a year. In March there had been a hearing and then it was April of the next year.

I had begun feeling that we'd have to live like that forever, in the very same fashion. I'd never go to college. Munnu would fail every year in one subject and be promoted with difficulty. Mother would always be ill and stay with Kantmama for treatment. Father would stay in his stinking hovel and cook for himself

And then today there is the postcard from Father--- the first note in his own handwriting. I looked at it, read it, touched it a thousand times as if that card would convey something of Father's state.

Father has not called for us. Will Chachaji take us? But we will go this time whatever happens. Should I write to Kantmama and ask him to pick us up on the way?

Tomorrow at 10:00 A.M. we will hear the ruling. Munnu and I have both come to Aligarh with Kantmama. He left us at the *dharmashala* and went to fetch Father. I was hoping Mother would come, but she did not. Kantmama only said, "Her condition is such that . . . When the ruling is through then you can all go there." I wonder how Mother is. My heart quails. Kantmama is concealing something. I've also hidden so much from Mother. Which of us knows the truth about the other anymore? To keep the others free of burden, we are all heavy with our loads.

When Father came, Munnu and I hugged him. Father!



Perhaps we seemed as broken to him as he did to us. We all wept. Kantmama too. In the evening Dadi and Baba also came. At night Munnu said, "Dadi, we'll live with Father now, won't we? You pray all the time. Tell your God to release Father."

"Yes, Beta. You will stay with your father. That is what I ask God day and night."

"I'll never go back to Chachi now. What does Tillu think he is? Let him come when I stay with my father! I can beat him in anything, studies or wrestling. I did stand first in class once before, didn't I, Didi?"

My eyes grew moist. I was seeing Munnu in his true form after such a long time. When Tillu teased him, he never said anything, he just sat inside and cried quietly. Perhaps he knew that if he said anything to Tillu it would mean a taste of Chachi's temper. But how awful I felt that day. Where had Munnu's natural childlike envy and rivalry gone? Were we created to endure so much from such an early age?

Munnu slept on Dadi's bed. I couldn't sleep at all. Tomorrow is the day of judgement --- judgement for all our lives and our fortunes. Kantmama seemed assured and confident, but Father's face was expression - less.

The judgement has been rendered. I, too, went to court. Nobody stopped me this time. There was not much of a

crowd. Who was interested in Father except his family? Father stood in the box. We sat on chairs waiting for the judge to arrive. When he came, Baba closed his eyes. Dadi's head was bowed. She must have been praying silently. I held on to Munnu's hand tightly. I felt that if there were any further delay I would suffocate.

I understood nothing whatever of the judge's legal jargon, but I heard the last sentence: "The accused is released" . . . I threw Munnu's hand in the air and almost yelled, "Munnu, Father's been released. Released!" But Dadi and Baba burst into sobs. I trembled with fear.. had I heard wrong? Last time also, they'd entered the house crying like this. But Baba's maxim came as reassurance: "Didn't I always say, Beta, 'There may be delay in the court of the Almighty but finally there will be justice'? See?"

But what has happened to Father? Why isn't he happy? His expressionless face and dull eyes deep in their sockets, why don't they light up with life and joy? Why is he staring at Baba stonily as if he doesn't understand what Baba is saying?

I run and wrap myself around him. "Father, you've been released. Do you hear? You've not been sentenced... No sentence for you!" But Father doesn't move.

(Translated by Manisha Chaudhry, *Woman Writing in India*, vol.II, 1993)

## MANNU BHANDARI

(1931- )

"I recently found a diary I used to keep when I was fifteen or sixteen. It's all about restrictions and injustices. I smiled when I read it. I had such sharp reactions to things I didn't like. I felt if something were wrong, it had to be exposed. It is that spirit, I think, that has been channeled into my writing." Mannu Bhandari traces this idealism in part to the influence of her father, Suksampath Bhandari, a well-known scholar who compiled one of the first Hindi dictionaries. The family was not well off, but he did not "think it right to ask to be paid, though he worked on that dictionary for most of his life." He also had progressive ideas about women, she says. The marriage of her eldest sister in the late thirties made the news because the bride did not cover her head with a *ghungat*. Yet, with respect to her mother, Mannu Bhandari adds, he was a tyrant.

Born in Ajmer, Mannu Bhandari grew up when the freedom movement was at its height. In 1946 she helped organise a twenty-six-day strike when two of her colleagues were dismissed for their involvement in the Indian National Army --- " We were all inspired. There was something in the air of those times." She began to write when she was a student. Her first story, "Mein Har Gayi" (I've Lost [The Battle]), published in the magazine *Kahani* (Allahabad) was, to her surprise, well received. Readers wrote to congratulate her, and, excited by the success, she tossed off a couple more. Often when she is ready to write a novel, she goes away - to a town in the hills or a room in the college hostel---and works until she has finished. It is almost impossible, she feels, to write seriously in the midst of domestic demands. Her first job, as a lecturer in Hindi, took her to Calcutta, where she worked from 1952 to 1964. Since 1964, she has taught Hindi literature at Miranda House in Delhi.

Mannu Bhandari and her husband, Rajendra Yadav, who is a writer, publisher, and critic, were leading figures in the *Nayi Kahani* (New Story) movement of the 1950s

and 1960s. The group argued that the Hindi literature of the preceding years was too didactic, too romantic, too tendentious. They wanted a fiction that explored a variety of real-life experiences and that had no explicit political commitments. As a group they promoted critical discussion and self-conscious interest in form, such as that evident in *Ek Inch Muskan* (A One-Inch Smile), 1966, a novel jointly authored by Mannu Bhandari and Rajendra Yadav, she writing for the woman protagonist, he for the man. Krishna Sobti (b. 1926), author of the much-lauded *Mitro Marjani* (Damn You, Mitro), 1967, who was also part of this movement, created a radically new prose style---bawdy, colloquial, and totally uninhibited.

In 1966, Mannu Bhandari published a collection of short stories, *Yeh Sach Hai Aur Anya Kahaniya* ('This Is the Truth and Other Stories), another, *Shresht Kahaniya* (Best Stories), in 1974, and in 1977, *Meri Priya Kahaniya* (My Favorite Stories).

With the novel *Ap ka Bunty* (Your Son, Bunty), 1971, she emerged as a serious writer. The story is written from a child's point of view, and explores present-day pressures on family relationships. It was an instant success, praised by critics for its subtle and in-depth handling of a topical theme. But her best-known work is perhaps *Mahabhoj* (The Great Feast), 1979, in which she moved outside the scope of personal relationships to deal with corruption in public life. The novel is an indictment of politicians who unscrupulously exploit the most tragic of events for personal gain and in the process betray the ethical principles on which the nation had defined itself during the freedom movement. Coming as it did shortly after the Emergency, the novel was read as an indictment of the new ruling elites and their rapaciousness. Mannu Bhandari's novels and stories have been translated into several Indian languages and into English, and a couple of her stories have been made into films. The story translated here was published in *Sarika* in 1965. ■

# ADDA AT NUKKAD

## COMMUNICATION FROM M. RASHID, CALICUT

Mohammed Abdurrahiman who was known as "Shere Malabar" and Kerala Subhash whose 53<sup>rd</sup> death anniversary was on 23<sup>rd</sup> Nov. 1998. Born in an aristocratic rich family of former Cochin State, Abdurrahiman plunged into the freedom movement when he was a student of B.A. (Hons.) leaving aside his desire to become an ICS officer. He became a student in the first batch of Jamia Milia, the institution connected with the freedom movement. On the advice of his teacher Maulana Mohammed Ali he went to Kerala to become a full-time political worker. He was arrested and sentenced to two years' rigorous imprisonment. In jail he resorted to hunger strikes to secure human rights of prisoners. On release from jail he launched a Malayalam newspaper in the name "AL-AMEEN" from Calicut. He earned the unpleasantness of the British government for his paper's support to freedom movement; unpleasantness of the trade unions and kisan movement; and wrath of the rightist Congress leaders and the orthodox Muslims for his Left leanings. *AL-Ameen* was banned by the British Govt. in 1939.

In the salt satyagraha of 1930, Mohammed Abdurrahiman had to suffer cruel police repression and imprisonment. It was under his leadership that the Congress became a mass organisation in Kerala. He was elected to the Presidency of KPCC of which EMS Namboodripad was the Secretary.

When Subhas Chandra Bose, a close friend of his, organised the Forward Bloc, Mohammed Abdurrahiman became a part of its central leadership. He was arrested on 3<sup>rd</sup> July 1940 under Defence of India Rules. After a long detention of 5 years in jail he was released. On coming out, he found that 90% of the Muslims had rallied under the banner of Muslim League. He lived only 70 days after his release from jail. This period he spent to expose the reactionary character of Muslim communalism and the two nation theory of Jinnah.

Mohammed Abdurrahiman spent all that he had got from his ancestral property for his public work.

At the time of his death, he had only his clothes, a watch and a pen to claim as his private property. He had no bank account.

## LETTER TO HARSHA BHATT

Date: 14.8.98

Dear Harsha Bhatt,

A copy of the *Mankind* issue of April 1998, carrying a demand for construction of the Ten Degree Canal across the Isthmus of Kra has been already sent to you.

A further follow up story is being carried by the September 1998 issue, which I will give you when I am in Bombay from August 24 to 28.

If you could write an article about the advantages that will accrue to world shipping as a result of the Ten Degree Canal, I would like to publish the same.

In any case, I would like you to answer the following questions:

1. What is the saving in nautical miles by the transit through the Ten Degree Canal?
2. What is the tonnage of traffic that will be handled by such a canal in both directions?
3. What is the benefit in time saved by this traffic by avoiding the long haul to Singapore and back up north to ten Degrees North latitude?
4. What will be the benefit to bulk carriers transporting petroleum and P-products? What will be the benefit for other bulk carriers of ore, coal etc.? Can we work out per tonne cost benefits?
5. Which will be the countries that will benefit most by the eastward traffic to Japan, the two Koreas, China, Macao, Taiwan, Philippines, Vietnam, Cambodia, Laos, Brunei, Malaysia (Sabah & Sarawak) and Thailand?
6. What will be the benefit of westward moving traffic to the countries off the East African coast; to Red Sea and Persian Gulf countries: to Pakistan, India, Sri Lanka and Myanmar (estimates in respect of shipping only)?
7. What is the likely benefit to our east coast ports?
8. What is the likely benefit if simultaneously Andaman and Nicobar are made free ports or FTZs?
9. What are the geo-political benefits

to India by splitting the ASEAN into a Northern Tier of Buddhist states (plus Philippines) and a Southern Tier of Muslim states (plus Singapore)?

10. What are the geo-political benefits to the Third World from the construction of the Ten Degree Canal? What will be the reduction in the importance of Suez and Panama after the Ten Degree Canal comes into being? How will the TDC elevate Thailand politically?

11. Is it possible to work out approximate cost of the canal and how much time will the construction take?

12. If ownership is shared by ASEAN and SAARC countries, what could be the amount of capital that is to be raised in the form of share capital, plus loans?

Kindly ring me up on the 24th after 12 noon (Tel No.430, 90,49) so that we can meet over a glass of beer and lunch.

With best wishes,

Yours sincerely,  
Vinayak Purohit

## RAJASTHAN NEWSLETTER

O.P. Joshi

14-A Natrajnagar  
Jaipur-30215

Dear Dr. Purohit,

In Jaipur and other cities and towns of Rajasthan there are many Nukkads, where one can learn about the attitudes and thinking of people. Though these were nerve centres I have learned many things which may be helpful for others.

1. How to raise the price of plots or houses? While sitting in property dealers' office, where one gets free tea, I could learn about the techniques of raising the price of property.

(i) If you are interested in selling plots in a newly planned colony, give the corner plot free to a person of prestige, and announce that it has been bought by a big man, if he is a senior government officer, the coloniser will get all the advantages. The officer will help in regularising the colony with his influence and rate of land will go up many times.

(2) Residing of senior government officer in the colony will make the colony safe and all the facilities will quietly develop.

(3) If you are interested in downgrading the plots of land, sell a plot or two to milkman families who keeps cows and buffalo and you will see the price of the colony's plots of the rival coloniser have gone down, because the cows and buffalos are kept on road and the lanes

stink.

(4) If you want to sell your house at a good price, you can announce that you are dealing with a Muslim family to sell it, the next day rich Hindus will come with money to protect the lane to prevent the Muslim to enter in it.

There are many folk techniques of cheating and solving one's own problems. There is need to document all these innovations (?). Probably some "Institute of Development Studies", with the grant of (one million dollars), from "World Bank" will organise the research project. It will provide opportunity to researchers to train their staff in 'the scientific technique of cheating' and 'world Bank' will be benefited in international cheating.

#### "RAJASTHANI RUMOURS"

(1) It is rumoured that BJP will win again in November Elections because they are serving Ramji by carving stone pillars for Ram Mandir. Ram! Ram!

(2) Arrangement of large number of

"Daru booths" will be freely available to all election booths in the state, the traditional techniques of winning elections.

(3) BJP boast that they treat all people equal, by taking money from all i.e. rich and poor. Ah! Equality!

(4) The poor onions were not treated well by public, when this was brought to the notice of the BJP decision-makers, the prices of onions were raised so it can get a higher status. It indicates that those who take higher bribe have higher status.

(5) There are nearly 20 new recently appointed ministers, complaining that they have not been given opportunity to earn, the time is short, Election Commission is giving, instructions not to transfer, not to start new works, foreign money is stopped, new schemes are out of their reach. What benefit they are going to get and how to satisfy the inflow of their voters who are visiting them for "work".

(6) The cabinet decided to announce

drought in 18 districts of Rajasthan. It is rumoured that if it rains in these districts where drought is announced then the money will be spent on flood relief.

(7) Muslim voters cast their vote against BJP, so their names were eliminated from the voters list, it has been complained by the Congress State President. ■

Dear Sir,

It is difficult to buy onions in the market, nor we can enjoy the "Pyaj Ki Kachori" but the taste of the rumours is like "Kachori".

Hope you will also enjoy and give the tips to your friends.

My regards to Sharayuji, and best wishes.

Yours Sincerely,  
O.P. Joshi.

#### Contd. from p 29 | Niazi - Book Review

d. Suffering the humiliation of signing the surrender documents and remaining in POW camp when I could have escaped without any difficulty.

e. Being the highest decorated officer.

f. Being denied the Law of Equity which forms an important pillar of justice and Islam.

g. A political disaster which emerged after years of fermentation and ultimately exploded in a military debacle. (Niazi a coward and scapegoat).

17. What could be a better projection of a soldier than the battlefield performance report in the form of Annual Manuscript Report by his C.-in-C. under whom he fought a war. [ See, Appendix 2 ]

18. Mr. President, my petition is not nourished with malice towards anyone. Names came up only in order to highlight the injustice done to me. I seek justice at the hands of the elected President of the Democratic Islamic Republic of Pakistan, justice denied to me for over two decades, which is the restoration of my pension as Lt.-Gen. with retrospect. By retiring me as a Lt.-Gen. (the rank which I held for four years) and giving me pension without retrospect, the era of victimisation will finally come to a close, and justice will eclipse the period of deprivation, for which I would be very grateful.

19. What better support can be given to me when the troops under my command fought valiantly against heavy odds. It was only possible by excellent leadership provided by the command at all levels. Some examples:

a. A company comprising 75 men — 30 regular troops and 45 Mujahids under a young Captain — at Kamalpur Post held one Indian brigade (3000 men), supported by 18 field guns and 18 mortars, for 21 days. The position was strafed, rocketed and napalmed by enemy aircraft twice daily but the Pakistani troops held their ground.

b. One Pak battalion (900 men) at Hilli held one Indian infantry division consisting of 5 infantry brigades (15 battalions) and one tank brigade (3 tank regiments) for 20 days. When the battalion was ordered to fall back to their

main position, they did so in perfect order on Bogra, 40 miles behind. This position too was attacked by enemy aircraft twice daily.

c. Dafadar Sarwar of a tank regiment at Bogra refused to surrender and went into the Indian positions blazing the guns of his solitary tank. When the tank was destroyed, he came out and charged with his personal weapon till he was cut to pieces. The Indian troops reversed slopes and gave him an honourable burial.

d. A military burial is given by the enemy to a soldier by whose courage even the enemy is impressed. In World War II millions of soldiers fought for years but there is mention of only one military burial, given by the Germans to a British sergeant. He had accompanied the Commandos who went to kill Rommel in the Western Desert. I had only 45,000 men from West Pakistan and open war lasted 26 days, during which four of my heroes were given military burial by the Indians (this noble gesture proves that the days of chivalry are not yet over).

20. There may not be any other such examples of courage, efficiency, devotion to duty, and acting on the proverb 'with the board or on the board' in the history of warfare. Had the commander of these troops made no contribution in building their fighting spirit and acts of valour?

21. To reinstate the honour of the commander of East Pakistan would end the last injustice done. He should not suffer as the scapegoat for the sins and omissions of others.

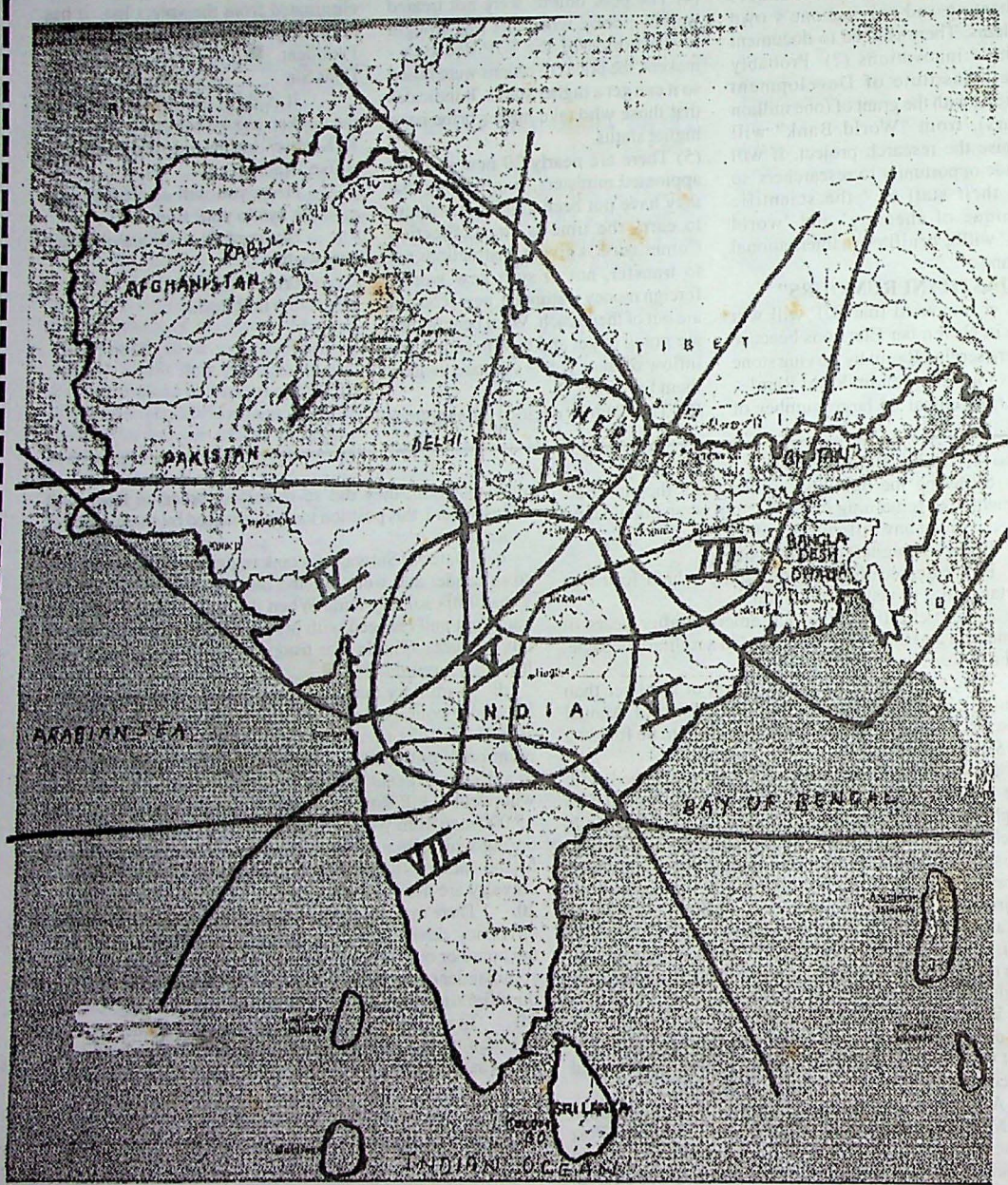
I beg to remain,  
Sir,  
Yours Obediently,

Lt.-Gen. (R)  
A.A.K. Niazi  
1 Shami road  
Lahore Cantt

Dated : 23 April 1995

To the above letter, the President of Pakistan chose not to reply.

## MULTIPLE INDIAN CENTRES OF ORIGIN OF VALUABLE CULTIVATED PLANTS AND ANIMALS



DESCRIPTION OF NATURAL REGIONS LISTED AND OF ORIGINAL  
HABITATS OF EACH VALUABLE PLANT AND DOMESTICATED ANIMAL  
IN ATTACHED TABLE