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Thought for the Month

The unbelievers will be
Led to Hell in groups:
Until, when they arrive there,
Its gates will be opened.
And its keepers will say,
“Did not messengers come
To you from among yourselves,
Rehearsing to you the Signs
Of your Lord, and warning you
Of the Meeting of this Day
Of yours?” The answer
Will be: “True: but
The Decree of Chastisement
Has been proved true
Against the unbelievers!”

Al-Quran- 39:71

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FOCUS

The philosophical movement known as the Enlightenment was really several distinct, if overlapping, intellectual movements. Its roots can be traced at least to the 1600s, and its influence has been felt in every walk of life. From philosophy, science, and invention, to art, architecture, and literature, to politics, economics, and organization, every field of human activity bears the indelible stamp of one aspect or another of the Enlightenment. Despite innumerable assaults that have been levelled against different aspects of its philosophical assumptions and practical consequences from the beginning, the Enlightenment outlook has dominated intellectual consciousness in the West for the better part of four centuries.

If there is a single overarching idea shared in common by adherents to different strands of Enlightenment thinking, it is faith in the power of human reason to understand the true nature of our circumstances and ourselves. The Enlightenment outlook is optimistic to its core, supplying impetus to the idea of progress in human affairs. As reason's reach expands, it seems plausible to think that understanding will yield the possibility to control and perhaps even improve our environments and our lives. Enthusiasts of the Enlightenment have always found this possibility of progress seductive, even if fraught with attendant danger—as current debates about advances in genetics underscore. When knowledge advances, so too does the possibility of genetic engineering to eradicate inherited diseases and birth defects. The same advances in knowledge might, however, be pressed in the service of Orwellian manipulation of people's psyches. Partisans of the Enlightenment think the best bet is that the potential advantages of gaining knowledge outweigh the risks, or in some cases that human beings are incapable of resisting the allure of authentic knowledge. Whether the product of unvarnished enthusiasm or a more chastened desire to direct the inevitable in felicitous directions, the Enlightenment enterprise is one of deploying reason in the service of improvement in human affairs.

The aspirations to understand the social and natural world through the deployment of reason, and to press understanding into the service of human improvement, are by no means new with the Enlightenment. One need not read far into Plato's Republic to discover an abiding value being placed on the pursuit of knowledge through reason, and a central preoccupation of Aristotle's *Nicomachean Ethics* is with improvement that can be achieved by shaping the malleable aspects of the human psyche in accordance with objectively identifiable virtues. Yet the Enlightenment understandings of reason and human improvement are distinctive. Reason's pursuit of knowledge is seen as mediated by, and achieved through, science; and human improvement is measured by the yardstick of individual rights that embody, and protect, human freedom.

From *The Moral Foundations of Politics* by Ian Shapiro, pp. 7-8.

Activities of the IOS Headquarters

Discussion on the Waqf (Amendment) Act, 2013: Impact on Human Welfare

The Institute of Objective Studies (IOS), organised a discussion on the “Waqf (Amendment) Act, 2013: Impact on Human Welfare”, at the IOS Conference hall here on January 7, 2014. While the former Chief Justice of India, Justice A.M. Ahmadi presided over the meet, Union Minister for Minority Affairs, Mr. K. Rahman Khan, attended it as a chief guest.

Addressing the gathering at the seminar, the minister described the Waqf Amendment Act as “perfect” as it passed through various stages before being finally okayed by Parliament. He said that a number of suggestions made by the Joint Parliamentary Committee (JPC) and Muslim institutions, as also the religious leaders of the community, had been incorporated in the Waqf Act.

Still, grey areas have to be identified in order to make it more effective, he said. The Consultation process was still on, and the areas left out would be taken up later. Referring to the non-cooperation of state governments in the implementation of the provisions of the Waqf law, the Minister traced the genesis of the JPC.

He noted that taking a cue from the West Bengal Wakf Board, the first JPC was appointed in 1977. He maintained that before drafting the Waqf legislation he received the JPC report twice along with the suggestions from the institutions to address their concerns. He admitted that several

areas had been left untouched as the proposed law hit a roadblock due to technical objections.

Highlighting some of the provisions of the amended act, he said that the sale and mortgage of Waqf properties had been banned under the new law. This could, however, be done



L-R: Prof. Refaat Ali Khan, Mr. Yusuf Hatim Muchchala, Mr. K. Rahman Khan, Mr. Justice A.M. Ahmadi and Syed Zameer Pasha

under exceptional circumstances. Waqf property could now be given on lease for a maximum period of 30 years and the term of the lease cannot be extended beyond that period. Similarly, the term of the Waqf Board had been enhanced and it had become



A view of the audience

a multi-member panel. The Waqf Board will now have three members instead of one.

While one member will be from the judiciary, another will represent the administration. Under the amended act, the Central Wakf Council has been empowered to direct, advise, suggest and even interfere with the affairs of the state Waqf Boards. This is aimed at

making the Waqf Boards more accountable. The amended Waqf Act confers more powers on the Central government to make laws for Waqf property in relation to leasing.

Mr. K. Rahman Khan made a special mention of the late Prime Minister Indira Gandhi whose interest in Waqf matters paved the way for the issuance of guidelines for the management of Waqf properties and the superintendence of Waqf Boards. He said a Waqf Tribunal had been set up to decide whether the disputed property was a Waqf property or otherwise.

He pointed out that the

definition of the encroacher of Waqf property had been widened, adding that the tribunal had been given more teeth to deal with cases of encroachment. He said that the termination of Waqf property without proper deed would now be treated as an encroachment which had been made a cognizable offence punishable with imprisonment that might extend up to two years.

With a view to putting Waqf property to better and proper use, including its development, the National Waqf Development Corporation has been set up with an initial capital of Rs. 400 crore. He informed that the Corporation would become functional very

soon.

Referring to the generation of revenue through Waqf properties, the Minister said that currently it yielded Rs. 6,000 crore annually. This income could go up ten times if the rental of Waqf property was increased. Keeping this in mind, it had now been provided that the rental of Waqf property would be based on market value. Waqf property would be given on rent to the highest bidder.

Noted lawyer from Mumbai, Mr. Yusuf Hatim Muchhala in his speech said that there was a difference of opinion between the existing law and the Shariah on the powers of the mutawallis. He opined that the Shariah was very clear on the powers of mutawallis to sell the property. He cited the case of Maharashtra, particularly Mumbai, where the development of Waqf properties was held up due to legal niceties. The Shariah says Waqf property cannot be sold other than for the purpose for which it was created. He urged the Minister to accommodate those who were in occupation of the Waqf properties in Mumbai.

Justice A.M. Ahmadi, in his presidential speech, stated that much had been done in this regard, but still there was need to do more.

He said that the process of consultation for plugging the loopholes in the Waqf law would continue.

Those who expressed their views on the occasion included Prof. Refaqt Ali Khan, Vice-Chairman of the IOS and Dr. Afzal Wani, Prof. of Law, GGS, IP University, New Delhi, Dr. Abusaleh Shariff, Executive Director, US India Policy Institute, Washington, Syed Zamir Pasha, Executive Director, CRDDP, New Delhi, Khalid Shaikh, Advocate, Gujarat High Court, Rauf Khan, Secretary, Al-Huda Welfare Trust, Bangalore, Honorary Secretary of Al-Ameen Educational Society, Bangalore, J. Shafi-Ullah, Dr. Mohd. Ilyas from Al-Ameen College, Mrs. Malika Siddiqui and Afsha Siddiqui from Helping Hand Suffering Heart, Benazir Beg from Raza Education, Bangalore, Amir Idrisi, President, Mumbai Association of Muslim Professionals, Prof. S. Nazaar Ahmad from Bangalore, Dubai-based businessman, Aleem-Uddin Mohammad, M. Syed Umar, Advocate, I.T. Professional, Mohd.

Rafiq, members of a delegation from USA and several prominent citizens of the capital. Mushtaque Ahmed Siddiqui, Advocate, Supreme Court, conducted the proceedings.

A short documentary film on the Silver Jubilee Celebrations of the IOS was shown. And another film titled 'Walk Through' of the proposed International Objective University was also screened on the occasion.

IOS Computer Learning Centre is a phenomenal institute: Safdar H. Khan

New Delhi, 11th January: A programme was conducted at IOS building, 162, Jamia Nagar, to dispense the passing certificate to the students who passed their six-month diploma course in computer



Mr. Safdar H. Khan distributing the certificate

Application and Multilingual DTP, which is running with the financial support of Delhi Minority commission. The certificates were distributed by Safdar H Khan, chairman of Delhi Minorities Commission.

He distributed certificates to the 29 students who had completed their courses. He presented mementos to Shumayela, Tasmia and Saba Parveen, the students who secured first, second and third rank respectively. He put his view that the course would be a milestone in the successful careers of the students. Mr. Khan also reviewed the activities of the Computer Centre and said it peerless institute' in Delhi. He also praised IOS for its prodigious achievements.

The chairman of Delhi Minority commission mentioned in his oration that two booklets had been issued to disseminate the required information to the minorities. The first booklet contains the various schemes of the government, including scholarship, and the second booklet is on forms and other details. He also said that permission has been sought to build an ITI building in Nand Nagri area. He also informed that the process was on for another ITI in Jamia Nagar.

It is also significant to mention that it was the fourth session of the programme, as the Centre had already issued certificates for its three erstwhile regular sessions, i.e.52, 30 and 39 certificates respectively. Ms. Farhat Azad, a scientist at Central Road Research Institute, presented an amount of Rs.5000 to the first rank holder.

Professor Haseena Hashia (Department of Geography, Jamia Millia Islamia) said that it could have been possible only because of the Delhi Minorities Commission. She mentioned that it was an affirmative step towards the empowerment of students. She showed her satisfaction at the

prevailing trend of interest by Muslim girls students in science and technology as they were taking impressive strides towards the success in society. She said that we had been at top position in science and technology thousand years ago and the same was required today. She said that if this generation kept on moving successfully onwards it would lay the path for its posterity.

Ibrahim Alam, Director of the Computer Learning Centre, welcomed Mr. Safdar H. Khan by presenting him with a bouquet. Prof. M. Ishtiaque conducted the proceeding of the programme. The other notable participants were Prof. Ishtiaque Danish, Musharraf Hussain, Iqbal Hussain, Hamid Ali Khan and women and girl students of the Centre.

Sayyidena's Demise Mourned

On January 18, 2014 Dr. Mohammad Manzoor Alam extended his heart-felt condolence on the sad demise of Sayyidena Burhanuddin, the head of the Daudi Bohra sect. The IOS Chairman and the All India Milli Council General Secretary expressed deep sorrow on Sayyidena's death. He said it was a great loss for the Muslim ummah in India. Dr. Sayyidena Burhanuddin was a broad-minded religious scholar who believed in social service. He served humanity both within and outside the country. He had many appreciable traits and possessed a charming personality. He used to get disturbed at seeing the plight of the Indian Muslims and wanted to unite the Muslim millat outside India.

Dr. Alam said that he had personal relations with Dr. Sayyidena. He had a great liking for the IOS and appreciated its activities. During his life he patronized several institutions engaged in rendering educational, social and cultural activities. His elder brother Mr. Shabbeer Bhai Nuruddin has been

associated with the activities of the All India Milli Council since its inception. The late Sayyidena believed in uniting Indian Muslims and appreciated as well as encouraged all efforts made in this direction. Dr. Alam said that his successor, who happens to be his son also, will prove to be a worthy successor of his great father. He also hoped that he will carry forward the noble mission of his visionary father.

Dr. Alam Congratulates Maulana Qasmi

The IOS Chairman and Secretary General of All India Milli Council, Dr. Mohammad Manzoor Alam has extended his heart-felt congratulation to Maulana Mohammad Salim Qasmi, Rector of Darul Uloom (Wakf) on receiving the first Imam Qasim

Nanautwi Award by a South Africa-based organization. In his congratulatory message Dr. Alam has said that Maulana Qasmi is widely appreciated within and outside the country for his deep and thorough scholarship. He has added value to the award by accepting it. He is a learned scholar and looks at things in scholarly manner. He is busy with spreading knowledge and appreciates those persons and institutions that are engaged in such scholarly and intellectual activities. He admires and appreciates the activities of the IOS from this very perspective. He frequently blesses the IOS with his sincere advices, said Dr. Mohammad Manzoor Alam.

Short-Takes



A view of the students

Heart-to-Heart Search for Excellence

Dr. Mohammad Manzoor Alam

(Editor's Note: This is the first of a new column by Dr Mohammad Manzoor Alam to appear once every month. This is addressed to the Muslim community, particularly the youth. The author, a senior citizen and community elder, has experiences and ideas to share mainly with the younger generation.)

Recently we organised a three-day international conference on Abu al-Qasim al-Zahrawi, an all-time great physician, surgeon and scientist of Andalusia (Arab Spain) who died in 1013, exactly a thousand years ago.

The conference in Delhi was supported by likeminded organisations and individuals, a detailed report of which can be seen on iosworld.org (International conference on al-Zahrawi). We were inspired to hold the conference by al-Zahrawi's enduring legacy of excellence.

Abu al-Qasim al-Zahrawi, known in the West as Albucasis, had been such a successful physician and surgeon that he had become a legend in Europe even in his lifetime. His classic writing on healing was translated in every European language and was a part of the curricula in their medical colleges for centuries. This is what we mean by excellence.

This search, continuous search, for excellence is the hallmark of all great individuals, societies, nations and civilisations. Arab Spain was such a society. One of the questions asked at the conference was "Why did the Muslim world not produce another al-Zahrawi in the last 1000 years?"

Some of the participants thought the question was facile, asking for a cut and dried undimensional answer for a complex, civilisational and historical issue. In

short, it was a too-clever-by-half question that, instead of an answer, elicited another question: "Why did not the Muslim world produce another al-Kindi, another Avicenna, another Averroes, another ibn-Khaldun, another ibn-Arabi?"

The truth is that the Muslim world had produced a galaxy of brilliant stars in different fields, but the wellsprings had begun to dry towards the end of the 16th century, which was the point at which the West's rise had begun. Over the centuries, the wellsprings of knowledge dried up completely. What went wrong?

A lot went wrong, for the analysis of which this may not be the right space. However, suffice it to say that the search for excellence has gone out of our lives. Whether it is sciences or arts, invention or innovation, craft or

technology, games and sports, business and industry, nowhere are we driven by that search for excellence that marks the boys off from the men, champions from runners-up and also-rans, the trivial and insignificant from the crucial and significant.

All this boils down to this. You cannot become great without excellence. Mediocrity is death. Mediocre men and women do not make a great society. A population of also-rans does not become a society of champs.

Finally, to create a great society, you have to aim high and cultivate that insatiable desire for excellence. Excellence has a price: continuous, focused, uninterrupted, lifelong effort. Pay the price.

Activities of the IOS Chapters

CHENNAI CHAPTER

Sham-e-Muzakarah

Mr.AJM Zaneer, from Sri Lanka interacted with the students (inmates of New College Hostel). He discussed the issues pertaining to the students inside the educational campuses across the globe specially in the Muslim countries citing examples from the Indonesia, Malaysia and Sri Lanka.He stressed that inmates of the hostel specially the Muslim students can play an important role in Dawah activities. He also said that Muslim students should also invite non-muslim students to join them in elimination of ragging in hostels, thereby bringing discipline among the inmates.

Capt. Ameer Ali,(President, All India Milli Council Tamilnadu Branch)-- former NCC officer and Tamil Professor of New College addressed the students by highlighting the role to be played by inmates of hostel specially during the admission in the hostels.

Mr. Ibnu Saud also stressed upon the need to form various committees to bring discipline among the inmates. He also said that he was a former inmate of New College Hostel wherein he did

Dawah inside the campus with the help of other inmates.

Dr. Major.Zahid Husain, Co-ordinator, IOS Chennai Chapter welcomed the speaker and the participants.

Mr. Abdur Raheem Patel and Mr. Sheik Ismail (treasurer, All India Milli Council, Tamil nadu Branch) also attended the programme.

Faculty members, students and administrative staff of New College also attended the program which ended with a dua followed by dinner to the dignitaries.

Announcement

Seminar on India 100 Years (1947 – 2047) Muslim Agenda, Past, Present and Future at Calicut on 8 & 9 March 2014

Background Note

1947 -1950 India gained independence and was constituted as a sovereign, democratic republic.

Partition of the country significantly reduced the Muslim population and made it a minority of less than 15% of total population. The community had to bear the burden of Partition. Muslims are turned into a more backward, marginalised and victimized community in the entire country due various factors in and out of the community as it remains today.

66 years are left behind and 34 years are ahead us on the path of completing the 100 years of independence in the year 2047. The capacity to think ahead of time is characteristic of a vibrant and dynamic community determined to change the status quo in its favour. Brainstorming about the future is dreaming in the light of lessons gathered from our past experiences. Forecasting the future is a difficult task. It can move through different streams. But it should not be mere guess work, but should be based on all available data.

Mission and work plan for future can be built only upon our vision and goal setting. At this juncture, we have

to take up the responsibility of setting the *vision* and *mission* and preparing and executing a *long term plan*, with *short term sub-plans* for a New India 2047.The goal is a *Fully Empowered Indian Muslim Community*.

All possible scenarios that may emerge in India during the next 34 years need to be taken into account in this exercise. Not only will the national, but the global trends and developments also definitely be playing a role in shaping the destiny of Indian Muslims. But most significantly the future of a particular community lies on its own response to the challenges than on outside factors. The Quran says Allah will not change people's condition, unless they change themselves.

Mission

Based upon the experiences of the past 66 years, and various future changes, possibilities and trends, a comprehensive conceptual and action plan has to be designed to find out ways and means for attaining *Total Empowerment of Indian Muslims*. This task is integral to the general mission of achieving an *Empowered Indian Society* and an *Empowered Indian Nation* by the dawn of the Second Century of Independent India.

Approach

We have to foresee all possible future trends in the following areas and chalk out plans on the sound foundations of right knowledge and correct analysis.

- (i) All possible directions in which the world, Indian nation and Muslim community may move in next 34 years?
- (ii) Our vision of an Empowered Indian Muslim Community during the period from 2015 to 2047
- (iii) A long term action plan (33 years) with sub plans for every 11 years.

Current status

World: The world today is now under the clutches of neo-liberal imperialism spearheaded by the US

and certain European nations. They pose existential threat to other nations, their religion, culture and growth. Muslims are their prime targets. The political hegemony of neo-colonialism and capitalism and their control over the Muslim world especially in the Middle East is the main reason for denial of basic human rights and justice to the people. Various pro-democracy and anti-imperialist movements emerging across the world are the only resistance offered to neo-colonial incursions.

India: India is the second largest country in terms of population. Though rich in human and natural resources, more than six decades after independence, India continues to be poor and unjust due to corruption and anti-people policies of governance. The objectives of a welfare state have been defeated and the corporate houses have taken control of the economy. The dominant upper castes and Hindutva communal forces representing majoritarian nationalism are manipulating Indian democracy.

As a democratic republic, India is constitutionally built on three pillars - Legislature, Executive and Judiciary. An independent and fair media is another promise of Indian democracy. The social structure and economic system are also important. Hence the work plan should cover all these five spheres.

Indian Muslim Community: Muslims are 160 million strong. They are the largest religious minority in India (15%). It is also the single largest community in India when compared with other communities.

It is also the third largest Muslim community in the world, next only to two Muslim majority countries: Indonesia and Pakistan. But that community is also the most backward section of Indian society. Empowerment in all fields is the only solution to the present deprivation. On priority basis, community should be empowered ideologically, educationally, socially, economically and politically. Total empowerment should be objective of both long term and short term planning. The

fundamental rights, rule of law and pluralism prevailing in India are our strength and they provide opportunities for Muslims to plan and strive for its growth and development.

Seminar Theme

The seminar has to touch, necessarily as a background, the past and present conditions of the Indian Muslim community, their advances and retreats. But it will definitely have a thrust on future planning. The subject is so vast that all aspects cannot be discussed in a single seminar. The present seminar may be taken only as a curtain raiser. A series of brain storming sessions is to be planned across the country to elicit views from different regions and different classes of people including those from outside the community.

The seminar papers and discussions will be divided into following four sessions. Some points that may be covered under each topic are given below. A particular paper can deal with either all or some of the points noted against each topic. Needless to say these points are no way restrictive.

1. **Society and Culture:** State of Muslim society and culture at the conceptual level – Scope and limits of cultural sharing - Identity crisis, social and cultural – Language, literature, arts – threats to its culture - Role of different institutions and organisations, both traditional and modern – Masjids and Mohallas – Modern Muslim institutions and organisations.
2. **Education:** Educating Muslims, conceptual issues – Educating individuals and educating the community - Education, awareness and commitment – Literacy and primary education – Higher education, professional education and technical education – Impact of modern educational trends on community - Utilizing government/public avenues and establishing private institutions – Islamic educational institutions.
3. **Economy:** Economic status - Relative backwardness among different religious communities –

Poverty alleviation – Creating employment – Agriculture – Trade and commerce – Traditional crafts - Spheres of economic decline - Government schemes – Entrepreneurship – Impact of migrations, foreign and inter-state.

4. **Politics and Power:** Power sharing in Indian democracy – Inadequate political representation –Redresses-Propportionate representation–Reserved legislative constituencies – engagement with major political parties – Muslim political empowerment – Muslim political parties.

Contd. from page-8

Similarly, they are not an NGO and therefore must avoid protesting on the streets. They should realise that they have been voted to govern and governance does not include protest; rather, on the contrary, it should be ready to face protests by others.

Mr Kejriwal must realize that the people, the youth, the lowly paid workers of unorganised sectors and similar groups have voted him to power with very high hopes. People want a good alternative, a corruption free governance and not just an uncorrupt image of a towering personality. He should also realise that the mission he has embarked upon is difficult and cannot be realised overnight. He has already exhibited his honesty, integrity and desire to deliver. Now he has to improve his performance. His job is not to abuse the police and bureaucracy but make them work in an honest manner. He must realise one thing. That the people of Delhi, and now perhaps of the country, hope good, corruption free and efficient governance from him. He must succeed in fulfilling people's aspiration. He needs to work with vision, avoid unnecessary confrontation and deliver. His failure will frustrate people, not just in Delhi but all across the country. And this will be a national loss.

Book Review

Artisans in India

New Delhi: Rich in art and craft, skilled artisans, booming indigenous household industry but sadly gravitating into the pothole. Concerned by the apathy shown by the society towards the craft industries and the various artisans in our country? 'Artisans in India' will pacify your concern as well as ignite your desire to spur and reach out to the ignored extended lot.

A book on the spatial distribution of artisans and their major crafts in India, 'Artisans in India' provides a succinct account of the socio-economic conditions of the artisans, both caste-wise and region-wise.

It highlights the disparity faced by the artisans and the craft industries despite earning a large amount of foreign exchange and coming only second in terms of employment next to agriculture in our country.

Interestingly, the book also shows how the artisans have molded themselves and their techniques according to the change and need of the time. Although many of them are poor and illiterate, a significant section of them have already adopted modern tools and techniques to cope up with the changing demands of the market.

As such they do not find immediate threat to their profession but they are seriously thinking about the future of their old profession in the fast changing economic scenario.

Further, the book suggests the opening of many craft training centers in different localities in which competent staff and modern machine for various trades should be provided. Finally, the book sums up with recommended solution to elevate the condition of this industry.

All in all, an art lover's delight; opt for this non-fiction to peep into the real life of artisans.

(Professor M Ishtiyag is Head of the Department of Geography, Jamia Millia Islamia)

Reviewed by JPN

Calendar 2014

The IOS calendar 2014 has been published. Agents, Shop-keepers and others may place their order with the IOS Headquarters.

The Four-Page calendar has the following feature:

- Page-1 Mosques through the Ages
- Page-2 World: Global Hunger Index (GHI) Scores 1996, 2001 and 2012
- Page-3 World: Country-wise Diabetes Prevalence (%) 1995, 2000 and 2010 for Population (Number of Adults ages ≥ 20 years)
- Page-4 India: Distribution of Pre-matric Scholarship for Muslim Minority Community students 2010-11 & 2011-12

The calendar may also be obtained from

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The Kejriwal Phenomenon by *Ishtiyaque Danish*

The views expressed in the article do not necessarily reflect the editorial policy of the Newsletter (editor)

It would be wrong to say that Mr Arvind Kejriwal's success is a personal success story. A deeper analysis will prove that his success is, in fact, the success of the common man. All politicians claim to represent the people. But most of them, despite electoral successes, do not connect with the people the way he does. He speaks directly to the heart and mind of people. He says things that people think they already had in mind.

Delhi started to be a city of migrants immediately after independence. But migration to Delhi picked up in 1970s and 1980s in an unprecedented manner. People from small towns and villages of UP, Bihar and Bengal flocked to the city in search of jobs or better prospects. There were large number of labourers and workers who could not afford to live in rented houses; they created slums all over Delhi.

Then there were people who had received education in colleges and universities of small towns and cities. They were not fluent in English and did not have degrees in high profile professional courses but the city absorbed them by offering them thousands of lowly paid jobs. These people are mostly in semi-organized or unorganized sectors.

There were also bright young men, boys and girls, who received quality education in some good educational institutions. Naturally they obtained good jobs and began living life king size. But when the economy started its down hill journey, they gradually became frustrated. Being highly educated they analyzed their situation as well as the performance of the economy. They concluded that several factors have slowed down the economy but the chief among them was corruption, not just in high places but also in lower ranks of bureaucracy and political class.

Mr Arvind Kejriwal, being an NGO activist, sensed and understood the frustration of the groups of people mentioned above. Before entering politics he had fought for their rights as one of them. And when he entered politics, he wisely decided to remain Aam Admi and not to become a typical politician. No wonder he has captured the imagination of the people.

Capturing people's imagination and registering electoral victory is one thing and providing good governance is an all together different ball game. And providing governance in Delhi is more difficult than in UP and other such states. Because UP is a full-fledged

state whereas Delhi is a half state. It does not have many of the administrative and legislative powers that UP and other states have. As a result here untoward things happen before your eyes and despite being CM you can't do anything to stop them.

Mr Kejriwal and his ministers have already realized their limitations but do not seem to be reconciling with the reality because they rightly apprehend they might lose face in public perception.

Mr Kejriwal and his Aam Admi Party has to decide, and decide it sooner than later, if they are a normal political party, a revolution or an NGO. Often they are seen to be combining all these or appear one or two of the three. This mixture will not work.

It would be fatal for Aam Admi Party to think that they are a revolution. They are surely a mass political movement and have chosen the existing electoral system to come to power in order to solve people's problems. They have, therefore, to work within the system and should not think like revolutionaries who normally change and replace the existing system with the one they have.

Contd. on page-7

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