



# IOS NEWSLETTER

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## Thought for the Month

And verily the Hour will come:  
 There can be no doubt  
 About it, or about (the fact)  
 That Allah will raise up  
 All who are in the graves.  
 Yet there is among men  
 Such a one as disputes  
 About Allah, without knowledge,  
 Without guidance and without  
 A Book of Enlightenment,-  
 (Disadainfully) bending his side,  
 In order to lead (men) astray  
 From the Path of Allah:  
 For him there is disgrace  
 In this life, and on the Day  
 Of Judgement we shall  
 Make him taste the chastisement  
 Of burning (Fire)

Al-Quran- 22: 7-9

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## FOCUS

Conditions for young people in the West are abysmal. In those countries worst hit by the recession and forced to implement punitive austerity measures by the European Union, a majority of young people are currently unemployed, and a senior economic adviser at Ernst and Young has said that he expects unemployment to continue to rise (*The Guardian*, January 8, 2013). Yet politicians only just seem to be coming to terms with the magnitude of the problem facing young people. At the time of writing (May 2013), the newspapers were reporting that European leaders and recognized that current levels of young unemployment may lead to “continent-wide catastrophe and widespread social unrest” (*The Guardian*, May 28, 2013). The French president, Francois Hollande, referred to contemporary youth as a “post-crisis generation who will forever be holding today’s governments responsible for their plight” (*The Guardian*, May 28, 2013).

The figures are frightening. In Spain youth unemployment currently stands at 55.7 per cent, in Greece 58.4 per cent, in Italy 37.8 per cent. Even in the north of Europe, youth unemployment is a real cause for concern: in the UK, standing at 21.1 per cent and in Sweden at 24.5 per cent (*Money Week* 2013). The response of European leaders has been to call for a new deal, and the European Union is expected to commit €6 billion for new programs to address youth unemployment. However, while many different types of programme have been developed to address youth unemployment, if past experience is anything to go by, very few of the likely to have any real degree of success (Furlong and McNeish 2000).

Indeed, a cynic might argue that the €6 billion may well benefit the entrepreneurs who operate the highly profitable ‘unemployment industries’ but will have very little impact on the prospects of young people. The reason for the failure of youth unemployment programmes is glaringly obvious: programmes tend to work on the assumption that labour supply is in some way deficient, whereas in reality the problem lies on the demand side of the economy. Indeed, the young people in those countries suffering most from high levels of unemployment are some of the most highly educated people in Europe: in Spain, for example, 39 per cent of 25 to 34 year olds are university educated, in Greece it is 31 per cent (*Business Week* 2013). In both of these countries young people are much more highly educated than in Germany, a country with some of the lowest youth unemployment rates in Europe...

One issue that attracts relatively little attention relates to the number of young people working in jobs for which they are over-qualified. Poor job prospects and qualification inflation have encouraged young people to remain in education in the hope that in the long-term they can access interesting jobs in the more secure sectors of the labour market.

From *A Critical Youth Studies for the 21<sup>st</sup> Century* (ed.)  
 Peter Kelly & A. Kam, pp.26-27

**Activities of the IOS Headquarters**

**Two-Day Seminar in Chennai**

A two-day national seminar on “Towards Equality, Justice and Fraternity in Contemporary India – Creating a Better Tomorrow Through History”, was organised by the Institute of Objective Studies at Chennai on December 2-3, 2017 in collaboration with The New College, Chennai, as part of the 30th Anniversary Celebrations of the Institute.

The seminar was inaugurated with the recitation of verses from the holy Quran by Dr. Abdul Latif, who also rendered it into English. In his welcome address, the principal of The New College, Major (Dr.) Zahid Husain, took pride in holding the seminar again in his college after a lapse of eight years. He expressed the confidence that the deliberations at the seminar would benefit the new generation.

Introducing the subject, Secretary-General of the IOS, Prof. Z.M. Khan, said that the Institute had completed 30 years of its existence and it was natural to celebrate it by highlighting the lofty ideals of equality, justice and fraternity that were the bed-rock of the Preamble to the Indian Constitution. This was the fourth such seminar of the series, which would be rounded up in February next in Delhi. He informed that every possible effort would be made to draw up an action plan based on the conclusions of these seminars for use by the implementing agencies regionally, nationally and internationally. He said that the IOS

was concerned with the methodology to study and research at advanced level.

In his inaugural address, ex-judge of the Madras High Court, Justice Akbar Ali, complemented the IOS for unceasingly striving for the uplift of society. He said that though the Preamble to the Constitution set the goal to achieve equality and justice – economic, social and political – for all the citizens of the country, it was deplorable that the country was far from achieving that goal even after decades of Independence. It was time to brood over the plight of Muslims, who had been constantly discriminated against. This also raised the question if Muslims ever endeavoured to educate

Chairperson of the Faculty of History, School of Sciences, IGNOU, Delhi, Prof. Kapil Kumar. In his speech Prof. Kumar noted that there was no platform except the studies of news channels to discuss issues. These discussions were dividing the country, widening the gap between the communities. While the British adopted the policy of “divide and rule”, today Indians were ruling to divide. Holding that history was not a dead subject, he said that Indians were blinded by the light which came from the front, but forgot their way into the past leading to enslavement of their mind and intellect by the West. Lampooning Marxist historians for economically analysing history, he held that they did not analyse history from the psychological perspective. Colonial psyche had been predominantly influencing history writing. Karl Marx, too, walked into this trap. Marx’s interpretation of India was based on colonial sources. Western scholars denounced India by saying that there was no country like India. Tracing the history of resistance to the British rule, he said that it was the faqirs and sanyasis

of Bengal who first raised the banner of revolt against the British decades before 1857. He did not accept the uprising of 1857 was the first war of independence and criticised Karl Marx and the veteran communist ideologue, P.C. Joshi, for treating it as such. Commenting on secularism, he said that it was a euphemism and an abuse of the word, for India was never a secular state. He called for a fresh study of India’s history to know who facilitated creation of Pakistan. Thus India’s independence should be celebrated as half-independence. He observed that the first death of secularism took place in 1939 when



L-R: Dr. M.S.A. Jafarulla Khan, Dr. K. Saleem Ali, Prof. Akhtarul Wasey, Dr. M. Manzoor Alam, Justice G.M. Akbar Ali, Mr. T. Rafeeq Ahmad, Prof. Kapil Kumar, Prof. Z.M. Khan, Mr. A. Mohammad Ashraf

their youth about history, equality and justice in true perspective. It was the need of the hour to acquaint the youth of the North with the real history of the South and vice-versa in order to bridge the gap of understanding of each other. In spite of the presence of a number of universities in the country, the youth were still ignorant of “our part in our freedom struggle and the supreme sacrifices made by our forefathers”. This oversight must be a matter of concern for everyone.

The key-note address was delivered by the Director, Centre for Freedom Struggle and Diaspora Studies, and

Maulana Azad was fielded from a “safe” (Muslim) constituency. He also sought to know why the Frontier Gandhi Khan Abdul Ghaffar Khan did not find a place in history books. Instead of telling the true history of India to younger generations, historians were either rightists or leftists. The British wanted Indians to subjugate Indians and this psyche still continued.

The Vice-Chancellor of Maulana Azad University, Jodhpur (Rajasthan), Prof. Akhtarul Wasey, while addressing the audience as guest of honour, observed that what was in the interest of the country was also in the interest of Muslims, who constituted about 18 percent of the population and wanted India to take strides in development. They were interested in India’s advancement in every field. Referring to history, he said that everything in it was not worth remembering and such things should be erased from memory that divided Indians. He said that people were oblivious to the contribution made by Abu Rehan Al-Beruni, who

travelled most parts of the country, met Pandits and engaged with them on matters of Hindu religion and philosophy. Instead of him, Max Mueller was described as the first Indologist. Al-Beruni’s book *Taarikh-ul-Hind* (History of India) was translated during Akbar’s time, but today it is ignored as he was a Muslim. He stated that Aurangzeb was a devout Muslim and offered five times namaz, but put his brothers to death. There was no reason why we should carry the burden of investing Muslim rulers with the title of *Amir-al-Momineen* (Chief of Muslims). He held that sufis played the main role of spreading the

teachings of Islam with love and compassion, but the rulers did everything possible to establish and expand their rule. Referring to the creation of Pakistan, he said that the feudal lords were instrumental in creating it for the sake of their fiefdom. One mistake in history could make generations suffer for centuries. He warned that any attempt to create another Pakistan would be resisted tooth and nail and, in no case would it be allowed to succeed. He said that synthesis could be arrived at only after thesis and anti-thesis. In order to establish a connect with the other communities, dialogue should be organised not only at macro level, but also at the micro level. Muslims should take a lead in such dialogue. Pitching

Jizya was imposed by Aurangzeb to meet the exigencies created by a draught that raged during Aurangzeb’s reign. Referring to the Taliban, he said that it was the creation of Western powers. Thus, history needed to be thoroughly researched. Since history was a subject of enquiry and required scientific treatment, it must be classified as a science subject. It should no longer be treated as an arts subject. Elaborating, he said that history was a study of the past as also an enquiry and investigation of the knowledge acquired by research. Quoting Winston Churchill, he said, if you want to make your future you must go into your history. But today, history was being used to divide the country. Commenting on socio-

economic inequality, he observed that this was exacerbated after 1991 when economic liberalisation paved the way for capitalism dealing a death blow to socialism. This resulted in the accumulation of 28 percent of wealth by one percent of population. He noted that India was an agrarian economy and historians should delve into this aspect.



A view of the audience

for secularism, he remarked that it held the country together and the term should be defined in Indian perspective. He struck an optimistic note on the unity and integrity of the country.

Former member, National Disaster Management Authority, Chennai and ex-director-general of police, Tripura, Dr. K. Saleem Ali, wanted to know if the goals of equality, justice and fraternity as enshrined in the Constitution had been achieved. He replied, “No”. Today’s rulers had discarded all cardinal principles. He said that Babar and Aurangzeb were deliberately chosen to raise a storm.

He said that it was regrettable that the rules followed during Ashoka’s period were still being practised. Rules were practised to take care of rulers. Absolute British laws were still in practice and it was long overdue to make progressive and new laws.

In his presidential address, Chairman of the IOS, Dr. Mohammad Manzoor Alam, expressed satisfaction that the seminar evoked a huge response. He said that at the Institute, “we believe in thinking, sitting and working together”. In his written speech, read out by Dr. Major Zahid Husain, he noted, “History, being the record of events, can turn into a

double-edged sword, cutting both ways, having the potential to help as well as harm. The saying that those who do not remember history are condemned to be revisited by history at adverse play may not always be true". He said, "History may not necessarily repeat itself with all its horrors: massacres, enslavement, famines and disasters. However, there is certainly a recurring pattern of human relations, human interactions and human predicament in it that has to be observed, taken note of and used profitably as reference points". He observed, "History writing has always been the domain of power. It began with the chronicling of the deeds of kings and emperors, celebrating their extraordinary feats. It began to change after the 18th century. Still it was being written in the interest of the upper classes, talking about their role in national life. Even the idea of nation was appropriated by these classes and historiography reinforced those ideas". He continued, "Today, there are half a dozen major schools of historiography that cover a lot of ground largely de-hegemonising the ownership of nation and history. Yet, in India, the Sangh and its myriads of organisations have misappropriated the nation and, through a convoluted logic, have been justifying the constant violence against, and marginalisation of, persons they think constitute the 'nation' – Muslims, Christians, Dalits, tribals – as legitimate actions in support of the 'national' cause. Anybody objecting to such marginalisation and vilification is branded anti-national, boycotted and hunted". He appealed to the experts of history to rededicate their efforts to

salvage history from debasement and pay it the attention it deserved.

The occasion was marked by release of two books published by the IOS. *The Role of Muslims in the Indian Freedom Struggle (1857-1947)* Volume-I, II and III (Hindi Translation) was released by Justice Akbar Ali, and *Building up an Inclusive Civilisation in India: Experiments in Good Governance and Human Rights by Muslim Rulers* under IOS Lecture Series by Prof. Refaqt Ali Khan, was released by Prof. Akhtarul Wasey. The IOS Calendar for 2018 was also released on this occasion. Dr. M.S.A. Jafarulla Khan, head of the department of historical studies, The New College, and co-convenor of the seminar, extended a

Islamia, New Delhi, Prof. Syed Jamaluddin, said that Ziyauddin Barni spoke of truthfulness and impartiality. Iranian culture dominated during that period and Persian historiography, in contrast to Arab historiography, was limited in scope. He observed that Barni was a historian not by choice, but by compulsion. He was from the Turkish stock and turned a blind eye to the changes taking place during his times. He was class-conscious, but objectivity was praiseworthy. Barni's likes and dislikes were manifest, and his books commented on the socio-economic and political trends of his times, he added.

Journalist from Delhi, Mohd. Zeyaul Haque, said that historiography's truthfulness was sometimes doubtful causing a trust deficit in history and historiography. Elucidating his point he said that the Indian national movement, if viewed from a Marxist angle, would be different from the nationalist perspective. Referring to Garhmukteshwar riots of November 1946, he said that the number of those killed in the



L-R: Mr. M. Zeyaul Haque, Prof. Syed Jamaluddin, Prof. Refaqt Ali Khan and Sheikh Nizamuddin

vote of thanks.

### Business Session-I

The inaugural session was followed by business session-I with Prof. Refaqt Ali Khan, former professor of history, Jamia Millia Islamia and vice-chairman of the IOS, in the chair. The theme of the session was "Indian Historiography: Methods, Objectivity and the Capability to Shape Perception". Speaking on "Medieval Indian Historiography with Special Reference to Ziya-e-Barni", former professor of history, Jamia Millia

violence differed widely between Indian, Pakistani and British accounts. So did the attribution of guilt.

Dr. Fayaz Mohammad Bijli, elaborated on "Religious Freedom under Secularism in India". He said that religious freedom had been enshrined in the Constitution. Shaikh Nizamuddin, who spoke on "Indian historiography", held that Western scholars wrote Indian history by concocting facts. This process began after the Renaissance. Colonial history was biased against Muslims. Western scholars did not do justice to Muslim

contribution to the world. Several Indian historians' outlook about the medieval period smacked of communal bias against Muslim rulers. Referring to Dr. Ambedkar, he said that he, too, did not remain untouched by communal predilection. He called for a multi-pronged approach to the study of history.

### **Business Session-II**

Business Session-II was the last session of the first day. Its theme was "Contribution of Muslims to Independence Struggle with Special Reference to Muslim Clergy" Prof. Akhtarul Wasey presided over the session. A.U. Asif spoke on the "Role of Urdu Media in Freedom Struggle and Reconstruction of India", held that the role of Urdu and regional press was much larger than that of the English press. The Urdu newspaper Waqf, which was being brought out from Indian part of undivided India, later shifted to Pakistan. The Dawat was being still published from Delhi. He emphasised the need for further study of the role of the Urdu press during the freedom struggle. Prof. Jigar Mohammad and Prof. Ishtiyaque Danish spoke on "Theologians and the national movement". While Dr. K.M.A. Ahmed Zubair shed light on "Azad's role in Nation-building: An Educational Perspective" Jameel Ahmed spoke on "Religious and Cultural Impact of Islam on Hindu Society (With Special Reference to Bhakti Movement)".

### **Business Session-III**

The second day began with the third session which discussed "Civilisational Contours of Indian History". Chaired by the head, Centre for Historical Studies, CPR Institute of Indological Research, Chennai, Dr. G.J. Sudhakar, the session had Prof. Inayat Ali Zaidi who spoke on "India in South Asia: history of good governance, social peace, development and prosperity". In his paper, he described the present situation in the

country as volatile. There was also an issue of good governance. India, Afghanistan, Pakistan, Bangladesh and Sri Lanka shared a common tradition in several respects. *Ahimsa and Sulah-i-Kul* were part of it, he said. Dr. M. Waseem Raja presented a paper on "Growth of Syncretic Cultural Ethos During 17th -18th centuries North India: As gleaned from Urdu and Persian Sources".

### **Business Session-IV**

Business Session-IV focused on "Nature and Character of State and Society during Middle Ages of Indian History". Prof. Z.M. Khan was in the chair. While former head of the department of history and culture, Jamia Millia Islamia, Prof. Sunita Zaidi, spoke on "Images of Indian Women in the 13th and 14th Century: Arab Travelogues", while Prof. Syed Jamaluddin spoke on "Nature of State under the Delhi Sultans". Dr. Abdul Gani read a paper on "Nature and Character of State and Society under Deccani Sultanates". The last speaker of the session was Zoyeb Mohamed Zia who focused on "India in the Middle Ages and Muslims Influence".

### **Business Session-V**

The theme of this session was "First War of Independence and the Indian Masses". Prof. Kapil Kumar chaired the session. While Prof. J. Raja Mohammed, former professor of history and curator of Pudukottai Government Museum, Tamil Nadu, spoke on "The Muslims of Tamil Nadu in the uprising of 1857", Prof M. Afzal Wani spoke on "Development of Law in India after the First War of Independence". Dr. Mohammad Ibrahim Naveed read his paper on "First War of Independence and the Indian Masses".

### **Business Session-VI**

This session on "Status and role of Indian Muslims in nation-building" was presided over by Prof. M.

Mohammed Suhail, former head, P.G. and research department of history and Principal, Islamiah College, Vaniyambadi, Vellore. While Khwaja Abdul Muntaqim, enlightened the audience on "Status and Role of Indian Muslims in Nation-Building – A Pragmatic Approach", Dr. J. Sulaiman spoke on "Status and Role of Tipu Sultan in Nation-Building". Muhammad Aslam ES, assistant professor, department of historical studies, The New College, presented a paper on "Liberation and Religion: Subaltern Perspective of Mapilla Resistance in Colonial Malabar". Abid Basha, A.M. who was the last presenter at the session, spoke on "Status and Role of Indian Muslims in Nation-Building".

### **Valedictory Session**

Prof. Refaqt Ali Khan, who delivered the valedictory address, held that the secular character of the state came under perceptible change during the 1999-2004 NDA government. In 2003, the Supreme Court held that it was the duty of the state to provide "instruction in religion" in its schools. This, in fact, was a death-knell for secular education, especially when the RSS-backed party was in power at the Centre and also in several states. He said that already schemes were in operation to create mythical history to inculcate hatred against Muslims. The forceful agitation against the screening of the film, Padmavati, was part of such a programme. The story of Padmavati conceived and written some five hundred years back by a Sufi poet, Malik Muhammad Jayasi, did not hurt the Rajput pride of legendary hero, Rana Pratap of Mewar, or of any other proud Rajput in any part of India. He maintained that India had a history, its development to its present socio-economic level had not been smooth or uneventful. No period of India's history had been free from conflict of one kind or another. But such tussles or struggles were more on economic or political matters rather than on

religion. Whoever be the invader, killing on both sides was natural. The contending sides were not exclusively Hindu or Muslim. The population of a town or the composition of the army was mixed. Under such circumstances, it was unhistorical to claim that “Hinds were killed and enslaved”, as had been done by many historians. He observed that it was not just writing of mythical and communal interpretation of ancient and medieval Indian history. Muscle power and money were being shamelessly used in a big way for suppressing objective and secular history. He concluded by remarking that the distortion of history by communal historians was a challenge to objective and positive understanding of history.

Speaking as the guest of honour, the secretary of The New College, Al-haj Ashraf Saheb, noted that there was a difference between what the participants spoke at the seminar and what was being taught to our children in the class room. Hate campaign against a particular community was going on unchecked. Historians with a communal bent of

mind distorted the history of people who ruled the country for 800 years. Describing Tipu Sultan as the hero of the freedom struggle, he said that Tipu never changed the name of Hindu temples. While Mughals never went back to their native land and remained in India with so much contribution to its art and culture, the British looted India’s wealth and enriched their country, he concluded.

Presiding over the session, Chairman of the IOS, Dr. Mohammad Manzoor Alam pointed out that the campaign against Islam was not new. Muslims had been experiencing it for

centuries. Expressing concern over the future of coming generations, he said that scholars had not deeply researched Islam. This was, in fact, an issue that could be tackled by a mega-project. This required coming together of historians and social scientists. He said that there was a deliberate move to exclude the contribution of Muslims from the Indian history. He also observed that no community could forge ahead if it did not possess intellectuals. Similarly, there should be a connect between intellectuals and common people. He informed that the IOS had decided that every publication of the Institute would be translated into regional languages, including Tamil, for the benefit of South Indians. Outlining the policy of the IOS, he



L-R: Mr. M. Muniruddin Sheriff, Dr. Major Zahid Husain, Dr. M. Manzoor Alam, Al-Hai Ashraf, Prof. Z.M. Khan and Prof. Refaat Ali Khan

said that the Institute was constantly interacting with non-Muslim intellectuals. He called upon the young scholars to associate themselves with the IOS as it had ideas that could be worked upon. The IOS was ready to work hand in hand with them, he added.

M. Muniruddin Sheriff, advocate, Madras High Court, proposed a vote of thanks. Earlier, a 10-point resolution, unanimously adopted by the participants, was read out by Prof. Z.M. Khan. The resolution read:

**Resolution**

1. It was stressed that history is to be understood in an objective manner with an honest mind and impeccable method. This seminar urges historians and academics to carry out researches aimed at promoting the composite culture and blocking the unchecked hate campaign unleashed by unscrupulous forces.
2. An effort may be made to bring like-minded persons and organisations together to create synergy for fostering ideals of equality, justice and fraternity in India through history.
3. The freedom struggle should be studied afresh where participation of the common man and woman should be emphasised.
4. An initiative to facilitate scientifically valid and methodologically correct historiography has already been taken by IOS. The ongoing project, under which three volumes on Indian Muslim participation in freedom struggle have already produced will continue well in foreseeable future.
5. To carry out its objectives and programmes, the IOS will coordinate with historiographers in all regions of India.
6. Preparation of a series of booklets and their web version on current issues in correct perspective is envisaged.
7. The history of popular and people’s movements has to be objectively assessed and introduced in schools and

- popularise the message and other details among people.
8. A concerted campaign is going on to relate Islam with political violence and terrorism. This seminar proposes to address this issue in future meetings with teachers, researchers and writers of history.
  9. There are reports that there are huge piles of material in national archives relating to the Indian freedom struggle that these are not still sorted out or used. Serious efforts must be made to utilise the matter and produce relevant literature.
  10. There may be efforts to establish working relations between IOS and other organisations to work towards using modern technology to prepare and disseminate material on relevant historical aspects.

**30<sup>th</sup> Anniversary Celebrations  
Programme**

Three-day International Conference on

**Towards Equality, Justice and  
Fraternity in Contemporary India -  
Creating a Better Tomorrow**

**February 16-18, 2018 at New Delhi  
(India)**

**APPROACH NOTE**

The trajectory of march of civilisation and contribution of human race to it have always assumed vital importance. Creating a better tomorrow has acted as a concept, struggle, programme and objective for welfare. It is pertinent to point out that eastern civilisations and thought have given importance to human endeavour as man is the pivot of the whole dynamic of change and progress. Eastern terminology contains words like *hikmah* and *vivek* as the guiding instrumentality of change and progress. Man is endowed with this potential as a divine trait. History provides the story of struggle of man to create a better tomorrow and it satisfies his moral sense of

contributing to development and establishment of society based on the principles of equality, justice and fraternity in society. This story indicates various methods and methodologies of change for achieving civilisational excellence through creating a better tomorrow. In this process, conclusions are also drawn about rate and degree of change and transformation. The pace and character of change have differed from time to time. Human effort to set things right is always appreciated and this contribution is recognised in this life and hereafter. Hence, creating a better tomorrow is important in all its aspects. Great souls are generally assessed on parameters designed around this truth. However, on the other side of the story, modern technological advancement has created a situation of imbalance by providing immense depth and speed to technology and its place in modern civilisation. It is influencing all walks of life and a gap is noticed between aspiration and performance. Present civilisation and, particularly eastern ways of thought and action, are under pressure. Hence, humanity has to think and act for establishing equality, justice and fraternity.

Besides the overall situation, contemporary Indian state of affairs is reflecting an acute challenge to its heritage of striving for peace and accommodation. It is difficult to cover the whole range of developments in one go. However, certain prominent trends are visible which certainly act as adverse trends against these valuable principles.

First and foremost, mobilisation of electorate on religious identity is being practised in an organised manner. There is ample evidence that democratic institutions are facing challenges in operating on the ground. Constitutional structure is under pressure and threat. These institutions, including the press, are being managed through administrative coercion and private business houses. TV channels

are being purchased and honest journalists are being hounded out. Bureaucracy is being managed in more ways than one. The law and order situation is deteriorating disturbing scales. Political interference in institutional functioning is the order of the day. Social media is being used to the maximum to divert public images and opinions. There are hard times and Indian democracy is facing new kinds of pressures and threats. In such a situation, struggle to save the present structure and ethos is really difficult and acute. However, India can also boast to have worked for democratic values for long, including its struggle for national independence. Due to that struggle, Indian masses are committed to constitutional values and to work towards equality, justice and fraternity in any situation of challenge to that true national spirit.

In a globalised environment, developments in India also call for serious thought and an action plan to establish constitutional values and sustain cultural heritage of this great civilisation. India as a civilisation has a tremendous past and a bright future. It is in continuum and there are certain features which have persistently been followed, including spirituo-moral obligations practised through all ages. No plan depicting change can flourish without these values. Hence, no present or future can be planned and pursued without these values. A better tomorrow cannot be perceived without values of Indian civilisation and philosophy. All sections of society in India have contributed to the growth of this civilisation and with the consent and participation of all stakeholders. Imposition of unjust codes will be repelled by people of India. No political mechanism can prove to be successful without these Indian values of tolerance and respect for each other. A better tomorrow would emerge from the womb of a balanced today. No tomorrow can be detached from its today. Hence, this generation will have to take up the challenges and strive

hard to create a good and balanced present for creating a better tomorrow.

There are scores of favourable points as well provided we commit to create a better tomorrow. There are certain areas of concern, which are regulated through the governing system, market and civil society. All these are to be kept in balance and geared to welfare and well being of all sections of society, particularly those that are deprived, marginalised and weak. These institutions should work in harmony and create a favourable balance based on equality, liberty and fraternity. Justice, including social justice, should form the corner stone of planning and execution of policies. Representative character of these institutions must be ensured in all areas. Impact evaluation and assessment studies should form a part of scheme of things. These should also include monitoring mechanisms, which must create a balanced and reliable feedback. This would enhance the quality of governance that in turn may create a proper environment to take up the issues relating to the creation of a better tomorrow.

The Indian situation also demands proper thought and action plan to nurse federating units and regions. It is a vast country and the Founding Fathers had worked hard to provide adequate measures to protect and develop regional units of the Indian federation. The working of Indian federal system has shown that a cooperative federal system is the call of the times. Whenever this would suffer from ideological or administrative hegemonisation, it would harm itself in spirit and action. Results of such situations would be dangerous for the whole nation. Creation of a better tomorrow should also include goodwill and understanding among units. Such goals can never be achieved without working in harmony with federating units. Ideological overtones cannot create a harmonious environment for Centre-state relations. Secondly, Indian federal units are cultural units

as well, based on language distinctions to a large extent. These cultures must be given proper space to flourish in their own style and fashion. Imposition of Hindutva would be dangerous for Indian federal system. Creation of a better tomorrow calls for care and caution to deal with the federating units of the Indian state. A few of these states also have borders with Pakistan, Bangladesh and Nepal etc. Dealing with foreign affairs is an exclusive domain of the Central government. Indian federating units, including North-East, are important and can influence politics in a big way. Sentimentalisation of foreign relations should be handled with a lot of care. A better tomorrow is part of such policies dealing with foreign relations and concerning border-states of the Indian federation. Peaceful and well-protected borders of states are vital to peace and prosperity of federating units. Indian states represent distinct linguistic and cultural identities, which must be allowed to flourish with their own distinct ethos. Consequently, these units require enjoying a specific space of their own based on their history, culture and philosophy. A better tomorrow has to be ensured in multiple ways. In short, homogenisation has to be contested on valid grounds.

Well-being and peaceful existence of minorities are of vital importance. India is fortunate to have a balanced Constitution, which guarantees basic rights in the form of Fundamental Rights. There is no denying the fact that religious minority of Muslims is marginalised in all key sections of development, particularly in education, health, employment. This section of Indian society is suffering even from a fear psychosis created by riots and targeted violence. Communal violence as a tool of mobilisation of majority vote is engineered in elections, particularly in the Hindi belt. Muslims need protection from political violence for their physical security, which is needed in all forms on an urgent basis. No tomorrow can be peaceful for anybody in the wake of unbridled

political violence. Muslims need a special enabling philosophy, policy and action plan. Muslim community will have to fight for its legitimate rights in a legal and democratic manner. Maybe, it will have to forge ties of cooperation and joint action with other similarly suffering sections of Indian society. There is a palpable concern in major marginalised groups on similar lines and Muslims should evolve a common strategy and a common minimum programme. However, the Hindutva forces look to be least bothered and continue their strategy of intimidation and use of violence as a tool to subjugate the opposition. Secondly, forces in power do not care to observe constitutional values or cultural traditions of India. Indians have always attached prime importance to their social traditions marked by unity in diversity. All differences are tolerated and respected. Each community strives to secure goodwill of other groups within its area. Essential elements of fraternity have always been manifest. Indian history, philosophy and culture do sanction a proper framework and environment for such endeavours. Hence, a better tomorrow would not come automatically: it has to be worked out at multiple levels, with a clear-cut objective and a manageable work plan.

In this context, rise and fall of civilisations has a great importance. India may take due credit in claiming consistency and continuity of its civilisational march. This aspect requires a serious effort to look into history of Indian civilisation and role of Muslims in its march. Quite a good number of works covering these aspects are available. However, new dimensions of historical evidence are to be added. The role of different communities, particularly Muslims, is important in creating a composite culture, which is sanctioned by Indian philosophy and tradition. Role and contribution of Muslim clergy, civil society and educational centres are praiseworthy. Islamic scholars and



clergy have suffered and sacrificed their lives for the cause of India's freedom. To sum up, no strategy to work for creating a better tomorrow is possible without analysing history and judging actual trajectory of role of different sections of Indian society. Equality, freedom, social justice etc. may form the important segments of analysis.

In present context of a technologically globalised world, spaces are narrowed down to an amazing scale. These factors have provided tremendous speed to change and consequent adaptation. This struggle, is in turn, required to be able to select a path of creating a better tomorrow through adoption of basic civilisational values of augmenting equality, liberty and fraternity for creating a humane society at all levels. On the other side, modern civilisation is also facing immense challenges as it is confronting adverse situations dominated by all sorts of violence and disturbances. Humanity is groaning under immense pressure of exploitation, stress and use of power to kill in large numbers available to many nations. This paradox calls for sincere efforts to work for establishing these directional values and save humanity from endangering challenges. Equality, liberty and fraternity are hard earned values of human species. These are basic to existence. Technology and its effects on human civilisation are to be dealt with caution and care. These values are to be applied in all areas to create a better tomorrow. The present generation has an added responsibility to safeguard these values in proper proportion and perspective.

Another endangering phenomenon particularly in areas of foreign relations in this globalised world is imbalances in power relations among nations. There are multiple centres of power in modern world scenario. These centres are to be taken seriously and world leadership is under obligation to translate these values into practice to keep the torch of peace, prosperity and progress high. To sum

up, these values are universal in their adoption and application. However, these cannot be left to chance or accident. Those who care for welfare and are eager to create a humane society should work in a planned and balanced manner to uphold these values. The globalised world is highly interdependent and relationship pattern does not depend on power struggle. International relations do require careful and safe handling. This provides a special and urgent opportunity to international institutions and organisations to augment efforts to fulfill their role. Equality, liberty and fraternity are universal values and do require to replace theories of power struggle to mutual cooperation to establish these values in areas of international relations. Multi-polarity of power balance requires careful handling and adoption of these universal values in the fields of international cooperation, peace and progress. International and regional institutions to support the ideals of peaceful coexistence do require synergy to come up to a level of practical utility for the poor, down-trodden and deprived. These values are universal in their application by UN agencies, continental and regional organisations like Organisation for African Unity, SAARC, ASEAN etc. Relevance of these ideals in the field of international relations is urgent and timely. However, intellectual input to place things in proper perspective is urgently needed.

The Institute of Objective Studies, New Delhi, to celebrate its **30<sup>th</sup> anniversary**, has already organised four conferences on the broader theme: **“Towards Equality, Justice and Fraternity in Contemporary India - Creating a Better Tomorrow”** with a particular theme for focus for each conference as given below:

1. 5 November 2016...Through Education- Constitution Club, New Delhi
2. 22-23 April 2017 ...Through Law Deptt. of English, Aliah University, Kolkata, Kolkata (W. Bengal)

3. 20-21 October 2017...Through Islamic Studies Maulana Azad University, Jodhpur Jodhpur (Rajasthan)

4. 2-3 December 2017 ...Through History New College, Chennai Chennai (T.N.)

The above four conferences have been successfully concluded with utmost appreciation of all concerned. Participation in these events has been remarkably good. A number of resolutions have been adopted in their deliberative sessions. The IOS is working to put these resolutions in proper perspective and try to implement them.

The Institute of Objective Studies, New Delhi, is to conclude the **30<sup>th</sup> anniversary celebrations programme** by organising the concluding **Three-day International Conference** on: **“Towards Equality, Justice and Fraternity in Contemporary India - Creating a Better Tomorrow”** on 16<sup>th</sup>, 17<sup>th</sup> and 18<sup>th</sup> February 2018 in New Delhi.

**Themes For Business Sessions Of The Conference Are:**

1. **Ideational foundations of concepts of equality, justice and fraternity in the light of the Indian Constitution and UN concerns for minorities.**

A. *Indian Constitution:*

Indian constitution is a living document reflecting wisdom and commitment of the founding fathers which is particularly evident in the Preamble to the Indian Constitution. Equality, Justice and Fraternity are cornerstones of functioning of the total political structure which can easily be adjudged on this basis. Elements of promise and performance can be identified and studied easily. Basics of the Indian Constitution have to be analysed in the light of Constituent Assembly

debates. Its fundamental character is to be ascertained in the same light.

*B. UN and other Bodies' Concerns:*

These elements are the main concerns of entire humanity. The growing realisation of importance of these values can be seen in a number of documents relating to UN agencies' functioning and performance. The character of minority rights forms a major part of details about UN concerns for protection of rights of minorities. In a way, protection of minorities is basic responsibility of UN and its agencies. A constant analysis of these aspects is needed in the matter so that a global environment may be created for creating synergy for fostering these values.

**2. Role of religion in promotion of peace, equality, justice and fraternity.**

*A. Islam:*

Religion claims to cover all aspects of life and hereafter. In this respect Islam gives in-depth insight into fundamental questions. Islam needs a constant effort to study and analyse its relevance to different modes and methods. Equality, justice and fraternity form part of basics of religion. This has immensely contributed to the growth of civilisational parameters and direction of human effort. These aspects need consistent efforts to study and analyse religion, particularly Islam.

*B. Other religions, including Hinduism:*

Most other religions, including Semitic and Indian ones also emphasise these aspects. However, there are diverse opinions about these

values. Some religions may believe in hierarchy of groups and their placement on different basis. Questions relating to these values are sharp in regard to these religions. Nevertheless, presence of these values should be studied in all aspects in other religions as well.

**3. Patterns and agents of change in different sets, including public health, technology and development models.**

*A. Public health:*

Recognisable change is one of most prominent features of the present-day world. Advancement in technology has created a new paradigm to look into matters of thought and action. Public health in this scenario is assuming new dimensions. The role of state, society and market have to be considered seriously, but no relief to humanity is possible without including equality, justice and fraternity as core values. The cornerstone of excellence of functioning of the system is to assess the quantum and speed of change. Development must be viewed in the context of observance of equality, justice and fraternity. Inclusion of the downtrodden is called for and everybody should participate in the process. An enabling environment has to be created and made available to all sections.

*B. Technology and development:*

One of the most impressive aspects of modern times is the sets of change in all walks of life due to progress in technology. It is a well recognised fact that growth should not be confused with development. Development covers all aspects of human life and all members of human

species. There is no denying the fact that technology has covered all major sectors and influenced human thought and action patterns. However, equality, justice and fraternity has to be applied in full measure to areas of technology and models of development.

**4. Role of values of equality, justice and fraternity influencing the contours of international relations.**

*A. Indian foreign policy:*

In this age of progress in areas of ITC in the back drop of globalisation, conduct of foreign relations has acquired immense value. Nobody can exist or progress in isolation. Framing and conduct of foreign policy in India is important and whole system is conscious of this fact. Our geographical position also brings additional advantages and value to Indian foreign policy. This is a vast area and India may be credited to have worked hard in this field. India's position in regional, continental and global context is important and complicated. Furthermore, India believes in having certain principles and notions in its foreign policy right from the very beginning. This makes the situation difficult and complicated. Nevertheless, India has cognitive and normative commitment to practise principles of equality, justice and fraternity in Indian foreign policy.

*B. Dominant patterns in international relations:*

International relations are vital in more ways than one. This is multi-polar world and there is a need for a constant balance to be maintained. The power

to kill millions available at different centres has made the situation extreme and vulnerable. International organisations are not having proper power and position to control the situation. These are reduced to discussion forums without having effective power and functional mechanism. Any bad player or even terror groups may create havoc for the humanity. This area also needs to observe principles of equality, justice and fraternity with commitment.

**5. Role of national and international law in modern day globalised world with reference to equality, justice and fraternity.**

*A. National legal system:*

The role of legal system in national context is important to achieve equality, justice and fraternity. The Indian Constitution through its Preamble commits itself to observe ideals of equality, justice and fraternity in India. Arrangements to deliver are in place and the judiciary is made custodian of these principles. The system is impressive on paper. However, it has developed many shortcomings and can be reduced to a position of weak and ineffective institution. These questions need thorough inquiry and analysis. The system needs to be free from impediments. Such questions have attracted the attention of all concerned. The executive has to be watched in its designs and actions.

*B. International law in the age of globalisation:*

The international relations take into account a multipolar world. A proper balance has to

be maintained. Any haste or imbalance in approach, policy or action would create an unprecedented situation. The next war would be the end of war as the whole globe would be destroyed. Hence, this area is of immense potential and has to be balanced with proper caution and care. All national, regional and international institutions and organisations need to work in unison. Principles of equality, justice and fraternity are essentially needed.

**6. Placement and role of higher education in bringing about a universal family.**

*A. National scenario:*

Education in general and higher education in particular are prominent in the context of peace and progress. The Indian scene in education covers a wide range and in this regard, the Education Commission Report spells major details about Indian education system. This can be the starting point to consider the educational scene in India. Working of an educational institution also calls for review and improvement. Government has to give better financial support to this sector. However, principles of merit and excellence are to be properly linked with issues of equality justice and fraternity. National aspirations should be looked from the perspective of education for all. Minorities are to be protected in this field with sincerity and goodwill. Furthermore, education has to be seen in the light of mitigating gender gap in different fields and gender justice is to be kept in mind.

*B. Internationalisation of education creating a universal family:*

Education has assumed importance as a means to creating a universal family. Humanity has taken advantage of education as a method to bring people together. An added factor of making things easy is technological input. There is a big market for ideas and ideals to be propagated. However, a better tomorrow can be envisaged through opportunities to internationalise education and bringing people together to understand and fight for issues. Now the principles of equality, justice and fraternity are vital in their application in creating a universal family.

**7. Character and role of media in fostering values of equality, justice and fraternity.**

*A. National media including regional media:*

Media is a wide term, which includes local, regional and national media as well as net-based media. This has made its character complex and sometimes intriguing. For instance, a news appears at local level, is magnified with its reference at higher levels of media. Fake news, motivated news and features are every day incidents. Electronic media, including social media is playing havoc as it is being used as a means of mobilising vote. Another worrisome feature is creation of unrealistic images in the minds of common people. In India, this mode and method of media is being practised at a large scale. Stories of rise and fall of governments are depicted through media in a big way. In this field also the principles of equality, justice and fraternity are to be observed with and a sense of responsibility.

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A. International media:

In a globalised world, information and image building are being practised through print and electronic media. Intellectuals are being roped in for their views and comments on matters of politics, economy, international relations etc. Flow and availability of news and information are regulated by experts to foster desired image building of politicians. Here also principles of justice, equality and fraternity are applicable.

7. Economic development and elimination of poverty: Role of these values

A. National scene:

Striking questions relate to economic development and elimination of poverty in the context of national development. These areas are full of complications as extensive exploitation is rampant in these fields. Growth and distribution patterns are to be balanced on the principles of welfare of society. Economic development in national context calls for equal opportunity to all and major decisions to overcome poverty and unemployment. Concentration of wealth must not be allowed in few hands. Distribution of wealth has to be a major concern of the process of development. The whole of humanity is to enjoy the benefits of wealth generation and

development. Inclusion of moral values is the foundation stone of economy. These sectors are prominently related to common man and call for care and caution. Principles of equal opportunities and common welfare are to be applied with a marked sense of responsibility. India may claim a special position in this area as its Constitution provides justiciable guarantees for equal opportunities to all. Rule of law has to be applied in all situations.

B. International commitments:

This area is important in the context of behavior of international organisations and agencies. These are related to international commitments. A number of agencies are active. But primary complication comes when territorial jurisdiction of the national state clashes with international commitments. There should be serious effort to resolve the issue of jurisdiction and mutual respect and effort for elimination of poverty. This area needs serious effort to identify steps to resolve the problems so that India could aspire for creating a better tomorrow.

8. Any other items related to above themes.

Interested members of academia, legal fraternity, bureaucracy, civil society, policy-making bodies and other scholars and public-spirited

persons are invited to submit research papers on any of the above-mentioned themes and cooperate in this academic endeavour.

Calendar 2018

Agents, Shop-keepers and others may place their order of the IOS calendar 2018 which has following features:

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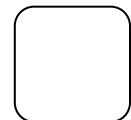
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