

The Sunak Factor Showcases Britain At Its Best Or Decline?

By Saeed Naqvi

Author is a quintessential reporter and foreign correspondent for over four decades.

Can Rishi Sunak be placed with Macaulay's children? Thomas Babington Macaulay described these as "a class of persons, Indian in blood and colour, but English in taste, in opinion in morals and intellect." Traces of Rishi, there?

Had Macaulay manifested himself by some miracle in the Calcutta of the 50s and 60s, he would have patted himself on the back. All English companies were in the safe hands of brown-Englishmen – boxwallahs they were called. But Macaulay would have gulped at the sight of his cultural progeny of colour elevated to the job his contemporary Benjamin Disraeli once occupied – that of Prime Minister of Great Britain.

Macaulay's Minute for Education policy was circulated in 1835. As if on cue, Doon School, modelled on Eton, opened its dormitories for the first batch in 1935. This facilitated princes, civil servants, army top brass and sundry elites to recycle their progeny through Doon School, St. Stephen's College (or its equivalents), and Cambridge or Oxford.

This recycling lasted barely two generation because a large part of this elite ran out of cash. It found it difficult to afford the Rs.10,000 required to put their wards through a Tripos at Cambridge. By the mid 70s, it was the turn of the scholarship elites from the Ivy League to take over top jobs in the economics sector. Rishi Sunak does not trace his ancestry to this earlier elite. His is more the aspirational tribe which did not have an elite base in India. This lot turned up not to recycle itself through famous universities. It did one better. It settled in places like South Hall, Birmingham, Leicester Rochdale, Leeds. The last-named triggers a story I cannot resist telling. The story was told to me by Denis Healy, the best Prime Minister Britain never had. During an election in the 20s, the short list of three Labour candidates for Leeds South contained one M.A. Jinnah.

Healy peers at me from under the bushiest of eyebrows: "supposing Jinnah had been nominated and won, would the history of the subcontinent been different?"

Had Sunak's ancestors, who left Gujranwala, now in Pakistan, come directly to Britain where would they have settled? It is difficult to map them because they left for Kenya before India was Partitioned. In a sense, Sunak is Idi Amin's gift to Britain. Had the Ugandan dictator not set into motion a chain of migration from East Africa by first expelling them from his country in the 70s, Indians may still be in East Africa.

The planning by the Sunak family into the making of Rishi is exemplary. But let me first tell you a brief story of a planned life, destination clearly in view.

A young man of modest means sought accommodation near a Golf Course so that his daughter could join the nearby school. He and his daughter would then join the Golf Club,

at whatever cost, beg, borrow or steal. By the time she is past her higher-secondary, ready for college, she will be an expert, if not a champion, golfer. This is high premium qualification for admission in the fanciest US colleges on his diligently drawn up list. The whole trajectory worked out.

In Sunak's case the career was conceived and mapped with the best possible education as a steppingstone to networks, wealth and power. Stroud preparatory school, Southampton, Winchester College where he was head boy; Oxford, Stanford and the campus secret societies en route double distilling the elite network.

It is, of course, misleading to place a person who became Prime Minister in double quick time in the same frame as those who achieved less. With a first from Oxford, when he entered Stanford as a Fulbright Scholar, he met Akshata Murthy, heiress to the multibillion-dollar Infosys empire.

[Read complete article on website naqvijournal.blogspot.com](http://naqvijournal.blogspot.com)

Indian Diaspora- Be Part of the Place, not Visitor

By Udaya Kumar Varma

Author is a former IAS Officer of 1976 batch of Madhya Pradesh Cadre. He retired in 2013 from the post of Secretary, Information and Broadcasting, GOI.

There is a sense of elation on Rishi Sunak becoming UK's first Prime Minister of colour. His ancestors belong to India, though he is from Kenya. There was also a short-lived elation when Kamala Harris became the Vice-President of US. This sense of pride is not illegitimate, but we may perhaps be debating or discussing deeper aspects concerning the future of Indian diaspora.

Every year 2.5 million Indians migrate overseas, making it the highest number of migrants in the world. Ministry of External Affairs reports over 32 million Non-Resident Indian (NRIs) and Overseas Citizens of India (OCIs) residing outside India making it the largest diaspora of any country in the world. The largest number 4.46 million reside in USA followed by UAE which hosts 3.4 million Indians. Pakistan, the closest neighbour and one time part of India has the fewest Indians on her soil, just over 16,000.

Non-Resident Indians (NRIs) are Indian citizens who live outside India while Overseas Citizens of India (OCIs) are people of India birth or ancestry who are living outside India and also, are not citizens of India.

With the current pace of migration, the numbers by 2025 will cross 40 million; and by 2050 will top 100 million. Even today the strength of Indian diaspora is more than the population of 80% of the countries of the world. Out of 195 countries only 40 have a population of more than 30 million.

How do we foresee the role of this sprawling influential presence of Indians in the global context? Are they supposed to pursue the career interests or business interests for which they migrated or do they or should they contribute a bit of India to the countries of their adoption? Does survival and livelihood define their future frame or should it go beyond it?

Ignorance or Insensitivity?

During my stay in a place on eastern coast in USA, dominated by Indian diaspora, most of them IT and Finance professionals, some observations were disturbing. On the face of it, they appeared infraction of minor laws and possibly to be overlooked but viewed in the context of the general attitude and behaviour of my countrymen back home, it leaves one with a sense of unease.

In one instance, I saw a young Indian woman park her car in front of a building's exit gate despite a clearly displayed prohibition. In the meanwhile, the owner came out and found the exit

blocked. First he waited for a couple of minutes, then he gently honked, then he honked again, this time louder and longer. The woman was chatting with someone after dropping her child to the school, completely ignoring the honking that was becoming more desperate and agitated. Eventually, she did arrive to remove the car but seemed in no hurry to do so, nor did she show any signs of concern. The man, a white, then swore and maneuvered his car bypassing her vehicle. Then he came by the side of this woman's car and let go a barrage of expletives. The woman appeared neither perturbed nor disturbed. Regrettably such conduct does not seem uncommon. A discussion with the local law enforcing authorities corroborated this observation in no qualified terms.

Perils of Undesirable Legacy

The troubling aspect of this incident that I was watching closely, was not that she had parked her car at a place where she should not have, but the sheer absence of any concern of having done something undesirable with such nonchalance. To me it appeared an extension of a common behaviour back home where breaking traffic rules is routine and the response to these violations is to avoid being booked by the traffic constable, either by bribe or by influence. On several occasions, at the same place where I was staying, I observed Indians brazenly flouting the traffic signals, committing minor infringements putting to peril someone's safety, and yet not feeling any sense of wrong, concern, shame or guilt.

It is possible to explain such lapses on the grounds of lack of familiarization with a new environment, though it misses conviction as these people are here in US because of their marked intellectual capability. But even this facile argument does not explain the repeated recurrence of such incidents where the characters involved are invariably Indians.

It may be unwise to dismiss this issue by branding it episodic. It is, in fact, symptomatic of a potentially pernicious malaise.

I would argue that if Indians have permanently migrated to a new country and have cast their fate in a different social, cultural milieu, they should necessarily accept and adopt the new codes of conduct and certainly the laws. And this must happen voluntarily and consciously. The attitude that everything can be managed, that being on the wrong side of law is a demonstration of clout and status, must be scrupulously and decidedly given up for good.

The implications of not doing so are grave and damaging, to them and their families and equally to the image of India. Being repeatedly being amiss and deficient in following the local rules, will result in a general perception that Indians are unruly and breaching the laws is in their nature. It will impact their own standing in the community as also send a signal about the levels of civility and rule of law in India. It is this aspect that demands deeper appreciation and attendant concern.

Be Part of the Place, not Visitor

Every Indian represents a microcosm of India abroad. An Indian settler more so. He or she also gets an opportunity to bring to the local culture and way of life a bit of India. There are certain elements of India that have universal appeal. I wish to argue that some of these elements must engage the active consideration of overseas Indians. Some such elements include the practice of Yoga and demonstrating the science of meditation increasingly being commandeered by others, the value and merits of a family where elders are part of the family, greater involvement in the community work and assuming leadership role wherever one could, and above all, be a model citizen of that land, law abiding and disciplined.

The claim and conviction of being morally and ethically more evolved, must find manifestation in their conduct. There are instances of Indians taking up intellectual leadership roles successfully and bringing about new cerebral perspective to the countries of their adoption. But this leadership must strengthen and diversify.

India diaspora is already a force to reckon with in some countries, notably UK and US, but such reckoning is largely politics driven and compelled by electoral significance because of their demography. In some cases, intellectual capital and financial clout are also contributing to their emerging eminence. But the cultural and ethical dimensions of influence that may be more lasting and powerful merits serious attention. A meaningful assimilation embraces a reciprocal enrichment of the native cultures and values. Indians are in a unique position to effect that. It will ensure a legitimate and honourable station for those who have chosen to migrate and whose future generations are committed to their new places of domicile.

The other option is to increasingly turn the community into enclaves, perpetuating practices, many of them undesirable and unacceptable in the new milieu, cocooning oneself and condemning the self, the family and the next generation to a life style that increasingly becomes alienated, exclusive and untenable in a foreign country. It may not perhaps happen immediately but will decidedly descend on them in the long run. The challenge is to adopt, adapt and conquer, not persist, putrefy and perish.

The Education Camouflage

By Sanjay Sahay

Author is former Police Officer of Karnataka. Now he is Founder & Director of TechConPro Pvt Ltd., Bengaluru

What is education all about? It is preparing you for a job. Is it just to garner marks or become conversant in some content to do well in one exam? Is there any area where education of no value or of peripheral value? Does education also include skills, competencies, and demonstrated capability to perform the job? Is there any mechanism to decipher the gap between the education as defined above and the requirements of a particular job? The harsh reality is that there are jobs which are declared above the relevant education threshold and can be managed broadly with skills which are suspect. It is even difficult to make out whether they are performing the job or someone else is delivering for them.

The quality being delivered cannot be debated upon and the world at large has to take it at its face value. The two categories who are deeply entrenched into education camouflage are the political executive and the generalist bureaucracy. One has laid claims on the job because of winning an election and other for having cleared an exam. It is broadly divine right to rule. The former believes that being in public life and holding ministerial positions are enough to learn the job and can handle literally everything, without education but even with no training and even worse induction workshops or acclimatization programs.

While there is lot of hue and cry over the assets and liabilities of these categories yet have prospered as it keeps appearing in media based on records and at times guesses. If anyone who intends to get elected or being on the verge of getting into the political executive were to provide the assets and liabilities with regards to education, skills, practice and demonstrated capability to the minutest details of marks and objective parameters provided, will our understanding of their capability to deliver in the proposed job change. Will they become more careful in bragging about themselves and finally end us up in a morass which could have been very easily predictable and avoidable based on the data discussed above. Can a country run without relevant education and expertise at critical levels?

The resignation of the British PM recently is vivid reminder of what any country's leadership and decision-making needs and how it can be met with. If the political class is beyond educational and expertise scrutiny, then the rudderless nation cannot manage in these extremely challenging times.

Can one general exam provide the wherewithal of managing most complex jobs is the challenge the present Indian bureaucracy poses? Is picking up some bits and pieces of any field / area enough? Does a professional icing on the generalist cake suffice or specialist needs to pick up management capabilities and deliver? The education and expertise mapping and gaps will tell us all. Now the same malaise is hitting large number of other areas, from education to IT. It is now presumed things can be managed without the relevant global level education and expertise. If we don't change as a country on these counts our nosedive landing would become our natural consistent crash.

WHAT CAN WE ACHIEVE BY PUTTING EDUCATION AND EXPERTISE ON ITS HEAD?

Years Of Neglect Find The US Military Rated As 'Weak'

By Scott Ritter

The author is a former US Marine Corps intelligence officer.

According to the recently released "2023 Index of US Military Strength," published by the Heritage Foundation, "As currently postured, the US military is at growing risk of not being able to meet the demands of defending America's vital national interests. It is rated as weak relative to the force needed to defend national interests on a global stage against actual challenges in the world as it is rather than as we wish it were."

During the Cold War, the US national security posture was designed to wage two and one-half wars - two major regional conflicts (for instance, fighting a Soviet invasion of Europe), while fighting a "holding action" in a third theatre (such as the Middle East) until one of the major conflicts was won, and the military resources used were then reassigned.

When the Soviet Union collapsed, the US sought to take advantage of the so-called peace dividend by downsizing to a more modest "one and a half" war capability. Then 9/11 came, and the US became singularly focused on the "Global War on Terror." Literally every aspect of the US military industrial complex was refocused on defeating the nebulous "terrorist" foe in Afghanistan, Iraq, Yemen, Somalia, Syria... and more.

The Gulf War of 1991 showed the US at its absolute best, able to project thousands of aircraft, dozens of naval vessels, and some 700,000 troops along with tens of thousands of tanks, armoured fighting vehicles, self-propelled artillery, and other support vehicles into a foreign land thousands of miles from their home bases, along with sufficient ammunition, fuel, and other logistics support necessary to sustain this force for the duration of the conflict.

A dozen years later, in 2003, the US invaded Iraq with a much-diminished force, less than one third of what had been assembled in 1991; US military strength was already significantly degraded. Gone was the massive multi-corps force that had existed in West Germany during the Cold War. Gone, too, were most of the active-duty divisions that had served in the Gulf War.

To supplement the diminished active-duty force structure of 2003, the US had to mobilize units drawn from the reserves and National Guard. While these forces were sufficient for the task of occupying Iraq and fighting a counterinsurgency, they lacked any capability to wage the kind of comprehensive large-scale combined arms warfare that was the US military's bread and butter during the Cold War era.

Moreover, after two decades of non-stop deployments in support of low-intensity conflicts, the active-duty forces of the US Army likewise lost their ability to engage a peer or near-peer force, such as China, Russia, North Korea, or even Iran. Large-scale ground combat was a skillset the US military was no longer organized, trained, or equipped to fight.

This is the reality that is captured by the Heritage Foundation report. While the US Army, the report notes, "has sustained its commitment to modernizing its forces for great-power competition, its modernization programs are still in their development phase, and it will be a few years before they are ready for acquisition and fielding. In other words," the report concluded, "the Army is aging faster than it is modernizing."

The Army's strength was graded as "marginal."

In case any aging Cold War warriors think the US Air Force would fly to the rescue, think again. "Aging aircraft and poor pilot training and retention," the report said, "continue to degrade the ability of the Air Force to generate quality combat air power needed to meet wartime requirements. It would be difficult for the Air Force to respond rapidly to a crisis and dominate airspace without increased pilot training and numbers of fifth-generation weapon systems."

The Air Force got a strength rating of "weak."

Even the US Navy also got a cold dose of reality. "Competitors are quickly narrowing the technology gap in their favour as the Navy's ships decrease in numbers and abilities," the Heritage report noted.

Like the Air Force, the Navy was graded as "weak."

Only the US Marine Corps got a strength rating of "strong," but this was only achieved by focusing on the ability to fight a single war at a time. Gone are the days that the US military could dream of fighting two and a half, or even one and a half, wars.

As things stand now, the Heritage Foundation report concludes, "the current US military force is at significant risk of not being able to meet the demands of a single major regional conflict."

This is a reality that US policymakers should let sink in before they stir up trouble around the world. Unlike past years, the cavalry may not, in fact, be able to ride to the rescue.

Courtesy: Global Times, 28 Oct 2022

Pakistan: The Way Forward?

By Faisal Bari

The writer is a senior research fellow at the Institute of Development and Economic Alternatives, and an associate professor of economics at Lahore University of Management Sciences.

Much seems to have changed in Pakistan in the last year or so. A lot more people are a lot more concerned about where we are and, more importantly, where we are headed — if we are indeed headed anywhere as a nation and country.

The political situation has changed greatly in the last year or so. The removal of a political government has contributed to the problem but that is not it. It is not clear when we are going to have elections or if we are going to have elections.

More importantly, even if we have elections, it is not clear if that will resolve the problems we are having on the political front. Will the elections be 'managed' as previous elections and their outcomes were 'managed'? Despite claims to the contrary from the establishment, it is hard to believe that they will not. And if they are, and we get a government that, initially at least, is on the 'same page' as the establishment, will the page and the book not get lost in two to three years as has happened after almost every election in Pakistan? How will another cycle of the same help resolve the political uncertainty?

But, and this is the real issue, irrespective of whether elections are managed or not, if the underlying political and governance structure remains the same — and there is no hope of a change there, nor is there any movement on this front — the elections, apart from addressing the superficial and surface issues of determining the faces representing the deep state, will do nothing. This, more than anything else, seems to be the issue bothering a lot of people. We do not seem to have a way out of the political problems we are stuck in.

The bottom line with the issues on the economic front does not seem to be different either. Irrespective of which government has been in power or will be in power, the economic situation remains precarious.

IMF deals, contracting more debt and rescheduling the existing debt can provide breathing space for a year or two, but the fundamentals of the economy remain weak and there does not seem to be a political party who is willing and/or capable of taking on these deeper issues. We have had boom-and-bust cycles for the few decades and the same mentality continues.

The PDM government is hoping to get some time before the elections so that the economy can show some recovery. The PTI wants to force an early election in a bid to ensure a stronger showing. But irrespective of when the elections take place, will the economic situation be any different if one or the other party takes over? The clear answer is no.

We do not seem to have a way out of the political problems we are stuck in.

Our economic problems are much bigger and require very deep structural reforms. None of the political parties seem to have the political capital, the competence or the ability to even think through these reforms far less attempt them. And when the polity is deeply divided and when society is as intolerant and violent as ours has become, no political party wanting to stay in the game of electoral politics will dare to attempt deeper reforms. But short of such reforms, the economic situation is not going to change. The future, from an economic perspective, looks bleak too.

The people are hurting. The inflation of the past year or two has been the proverbial straw that has broken their back. The increase in fuel costs and energy bills was just the tip of the iceberg. The increase in the cost of food items and other essentials has been significant as well. Salaries have, for most people, not kept pace with inflation, and even middle-income groups households are seriously hurting. And the pressure is not abating.

There are no effective safety nets for most citizens in the country. BISP-like programmes give a rudimentary cover to the very poor, but all other citizens are very vulnerable. The state does not even provide decent health and education services to citizens.

Add to all this Pakistan's vulnerability to climate change and the situation seems hopeless. This year's floods were not a freak event. In the next few years, we can expect similar events to take place.

Their level of ferocity might be even higher. Our infrastructure cannot withstand the pressure. If our agriculture continues to be impacted the way it was this year, Pakistan's economy would become very, very hard to manage, if at all it can be managed. And food security would be compromised as well.

The current government and the prime minister, even in the wake of this year's floods, said that the government cannot manage the rehabilitation and reconstruction process on its own. If such events occur in the future, what will we do? How will we survive? Will it matter which government is in power and whether or not the 'establishment' or the 'deep state' and the government are on the same page?

I have not even talked of the challenge of terrorism and the increasing religious and political intolerance in the country and how that is going to impact our lives in the coming years.

Where do we go from here? This is the real question. And a lot of citizens are asking it. For some, the solution might be the election of one saviour or the other, but for many others, another round of saviours does not seem to provide a way out and does not give any comfort.

Will this situation make the 'establishment' understand the writing on the wall if they do not open pathways for deeper reforms? Will the situation create an environment conducive to the rise of a new movement or party that will spearhead change? Both scenarios seem unlikely and this is what makes the situation even more dire and discouraging.

Courtesy : Newspaper Dawn, 28 Oct 2022

Disclaimer: The opinions expressed in this publication are those of the authors. They do not purport to reflect the opinions or views of the FINS or its members.

Nation is Indebted to:

Ved Rishi Pandit Shripad Damodar Satwalekar (1867-1968)



Padmabhushan Pandit Shripad Damodar Staler was an author, proponent of Surya Namaskar, and Vedic values. He was also the founder of the Swadhyay Mandal.

Shripad Satwalekar was born in 1867, at Kolgaon, District Ratnagiri in the erstwhile Bombay State, India. Satwalekar started his career as an artist and photographer with a studio in Lahore, Punjab State. His mainly painted portraits of Maharajas and other prominent personalities of the day. He moved to the Princely State of Aundh with a strong patronage offered by the then Maharaja of the State.

Satwalekar was a follower of Indian Nationalist Leader, Lokamanya Tilak and attended the Surat Congress session in 1905. He supported Gadar and Home Rule movements and activities of Quit India movement. For this he was prosecuted on many occasions by the then British Raj authorities.

As early as in 1884, at the age of 17 years only, he started an institute for Sanskrit enthusiasts, Samskruta Vyaakhyaana Mandala. He established the Vivekavardhini Vidyaalaya, a public lecture hall, a gymnasium for young people, and so forth. For years he was associated with the Arya Samaj and the Theosophical Society. At one point of time, he served as a teacher of Vedas and painting at Kangadi Gurukula in Haridwar.

Pt Satwalekar was interested in both individual and social health, Ayurveda, Yoga, and Vedas (particularly in the analysis of the Vedas at the level of adhibhuta) and wrote several books on these subjects, including

- Vaidika Yajña Saṁsthā,
- Sparśāsparśa,
- Agni-devatā Mantra-saṅgraha,
- Indra-devatā Mantra-saṅgraha, Āgama-nibandha-mālā,
- Yoga-sādhanā-grantha-mālā, the
- Vaidika vyākhyāna-mālā series,
- Subodha Bhāṣya, etc
- Marathi translation of Dayanand Saraswati's Satyarth Prakash
- Rigveda Bhaashya Bhoomika by Dayanand Saraswati - Marathi translation
- Rigveda Samhita
- Atharveda in Hindi
- Sanskrit Svayam Shikshak (संस्कृत स्वयं-शिक्षक) - Self-learning book for learners of Sanskrit through the medium of Marathi. These were also available in Hindi and English ("Sanskrit Self Teacher").
- Puruṣārtha-Bodhinī-Bhāṣā-Ṭīkā - A four volume Commentary on Bhagavad Gita - S.Rama calls this the best commentary on the Gita by a 20th century author[8][9]
- Translation of the Mahabharata - The Government of India assigned the task of translating the constituted text of the Mahabharata published by the Bhandarkar Oriental Research Institute to Satwalekar. After his death, the task was taken up by Shrutisheel Sharma.

Pt Satwalekar was awarded the Padma Bhushan in 1968. He was conferred the Mayo Award twice, once for painting and once for sculpting. In the past, Indian Army wrote a blog in the honour of Pt Satwalekar.

Write to us at:

bulletin@finsindia.org

**OFFICE :4, Belle View, Lakhamsi Nappu
Road, Dadar (East), MUMBAI - 400014
Phone 022 24127274**

EDITORIAL BOARD

Col Ravindra Tripathi

Mr Gopal Dhok