

The Rise Of China As A Threat To India's National Security

By Dr. Ganesan Thangarajesh Ph.D

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It has been known in many quarters that China has been a major source of concern for India's national security architecture since the 1962 war. However, the author is of the opinion that the threat to India came from China much before 1962 pushing the year to 1949 when China came into being as a full-fledged Communist country. There are no signs of these concerns abating in the near future. China not only poses a danger to India's sovereignty and territorial integrity but is also determined to obstruct India's rise as a major power.

The attitude of China towards India has to be seen in the perspective of the so-called "Chinese Dream", which is the core reason for China behaving in the highly irresponsible manner in the domain of international relations with other countries, especially with India. It is true. China not only poses a threat to India's sovereignty and territorial integrity but is also determined to obstruct India's rise as a major power. According to this lofty "Chinese Dream", by the year 2049, China would be replacing the USA as the sole superpower of the world, thereby retrieving the ancient glory of China's Middle Kingdom concept. The year 2049 was selected as the watershed period intentionally by the topmost authorities of China to commemorate the hundredth anniversary of the Chinese revolution. The former USA Ambassador to India Mr Robert Blackwill has emphasized this aspect of Chinese mindset in his book entitled War by Other Means where he mentioned China as carrying out geopolitical combat through geo-economic means, often to undermine American power and influence without giving an iota of doubt to others about Chinese grand military ambition of annexing the entire world. China is doing it brilliantly camouflaging them in the cleverly crafted slogan of 'peaceful rise of China' to the world. China thinks that in the fulfillment of this dream other than the USA, India is the only Asian country which can hamper China from realizing such a dream. That's why China is not allowing India to rise by the employment of various strategies by fair or foul means.

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Tejas Deal A Big Boost For India's Self-Reliance And Defence Preparedness

By Prakash Chandra

Author is former editor of Indian Defence Review

New Delhi's decision to opt for an indigenous fighter for the Indian Air Force will make its 'Make in India' mantra resonate louder



(Image: Wikipedia)

The new year seems to have brought cheer for the Indian Air Force (IAF) with the government approving India's largest-ever indigenous defence procurement deal to buy 83 Light Combat Aircraft (LCA), Tejas, from the Hindustan Aeronautics Limited (HAL).

According to Ministry of Defence (MoD) sources, the HAL is to deliver 73 Tejas Mk 1A and 10 Tejas Mk 1 trainer jets to the IAF by 2026. The Rs 48,000-crore compact includes design and development of infrastructure sanctions worth Rs 1,202 crore.

In a tweet last on January 13, Defence Minister Rajnath Singh said that the HAL has established second-line manufacturing facilities at its Nasik and Bengaluru divisions "to steer LCA-Mk1A production for timely deliveries to the IAF." The government has also given the nod for the IAF to develop infrastructure for handling repairs or servicing of these aircraft at its base depots so that the turnaround time for mission-critical systems would be reduced, thereby enhancing operational readiness.

Designed and developed indigenously by the Aeronautical Development Agency (ADA) and built by HAL, the Tejas is a single-engine, delta-wing aircraft designed for aerial combat and offensive air support. The multi-role lightweight fourth-generation fighter is equipped with a range of air-to-air and air-to-surface precision-guided missiles and has a service ceiling of 15 km carrying a payload of 3,500 kgs at supersonic speeds. The state-of-the-art composite materials used to build the aircraft have apparently helped its designers to cut the jet's weight dramatically, which helps in evading radar detection.

Another major plus of the Tejas is that it is designed to offer easy integration for both European and Russian weapon systems. This is enormously useful for planners considering the fact that the IAF has a fleet replete with Russian as well as European platforms. Interestingly, this also augments the LCA's potential for export, since foreign buyers will have the option of integrating different platforms on the aircraft.

The LCA, however, has had a troubled journey from the drawing board, with its final operational clearance slipping for years before it finally came through in February 2019. There was more turbulence ahead for the LCA even after the MoD firmed up the mega-deal to buy 83 Tejas Mark 1As for the IAF as price negotiations with the HAL dragged on.

But all that is history now as the Cabinet Committee on Security has given the green light for this nimble fighter to join the IAF fleet in numbers that once seemed improbable. Sources indicate that the IAF plans to have 40 Tejas Mk 1s and 83 Tejas Mk 1As initially, followed by around six squadrons of Tejas Mk IIs eventually.

The impact of New Delhi's decision to plump for an indigenous fighter for the IAF will be three-fold. First, the government's 'Make in India' mantra will resonate louder, giving a big boost to the idea of self-reliance, or 'Aatmanirbhar', in India's defence preparedness.

Second, the deal depends significantly on technology inputs outsourced from the industry. From all accounts, scores of private companies such as Larsen and Toubro and Dynamatic Technologies are supplying aircraft parts (like wing and fuselage) to the LCA project. This will certainly provide more employment opportunities.

The third — and perhaps most crucial — the impact of the deal will be felt by the IAF. The air force is staring at an alarmingly depleting fleet strength, which currently stands at 30 squadrons — each with 18 fighter aircraft — as against a sanctioned strength of 42 squadrons. At this rate, without inducing the 36 Rafale fighters and 123 indigenous LCA, the IAF will probably be left with a mere 24 squadrons in, say, another 10 years. The situation will worsen as the air force phases out four squadrons of its mainstay MiG 21 Bis ground attack jets by 2023, ceding the IAF's numerical superiority to the Pakistani Air Force and China's People's Liberation Army Air Force on the western and eastern flanks respectively.

The best bet for India to resolve this looming threat may be to speed up the development of the LCA Mk II: a twin-engine variant of the LCA. The LCA Mk II has its role cut out: to fill the void left by the phasing out of the IAF's Mirage-2000 medium-weight fighters which are expected to happen in 2027. But the LCA Mk II will only make its maiden flight next year and is not scheduled to get into production for at least another six years. So its induction into the IAF, when it does happen, will not have come a moment too soon.

Status Of Medics In Ancient India

By B.B.Singh

Author is a practicing lawyer, a medico-ethicist and a retired scientist formerly with Bhabha Atomic Research Centre, Mumbai and United Nations (IAEA), Vienna.

Media reports abound today that the medical profession is indulging in unethical practices whether for treatment of patients or research despite that every medical student on his/her graduation invariably takes the Hippocratic Oath. And despite several legal provisions existing to penalize the errant violators only a minuscule of them get really punished. This is not new. It has existed in India since antiquity as described in the Hindu scriptures. The science and philosophy in the scriptures may be debatable but these certainly depict the social and political structure of the society of that era. There we find that individual medics were punished for malpractices and negligence but they en-mass have also been socially humiliated for their unethical professional conduct.

During the Vedic period (1500BC-600BC) the physicians were highly revered. The very third hymn in Rig Veda is devoted to the Divine physicians Ashwani Kumars establishing their importance only next to Agni, Indra and Soma. The 57 hymns in Rig Veda devoted to them further demonstrate their importance in society. At the churning of the ocean, Dhanwantari emerged with the pot of nectar in his hands to make the gods immortal. He was finally sent to earth for treating humans and was reborn in Kashi. He is worshipped by Hindus every year on Dhanteras that falls two days before the Diwali and the sacred mantra of his puja is described in Atharva Veda.

The situation had changed subsequently. The Dharmasutras composed during 600 BC to 200BC tell a different story. Apastamba Sutra (Prasna I, Patala 6, Khand 19, Shlok 14) says “Food given by a physician, hunter, surgeon, unfaithful wife and eunuchs must not be eaten”. Vashistha Sutra (XIV, 19) says in a similar manner: “Cikitsakasya mrgyoh salyahrtusta paapinah: Shradhsya kultayasca udyatapi n gruhyat eti.” (Food given by a hunter, criminal, a physician must not be accepted). The Gautama Sutra (VII: 17) later says that a Brahmin must not accept food from an unchaste woman, a criminal, a surgeon among others.

The period 200BC to 200AD is almost similar. Manu Smriti (III, 180, IV 212, 220) says “Food received from a physician is as vile as pus” and further in III, 152: “Like other impure persons physicians are not to be allowed at sacrifices offered to pitru/gods because their presence destroys the sanctity”. Manu considers Medics in the category of such people who, while functioning legally, prey on and exploit their patients. Such people when found guilty of malpractices are fined according to whether the patient is an animal, an ordinary human or an official of the King’s court.

Manu prohibits Brahmins to practice medicine and suggests Ambastha (inter-caste hybrids) be the most suitable for this profession. Kullk Bhatt writing a commentary on the Manu Smriti surmises that the medical profession must not be practised by a Brahmin but only by varnasankar person born out of a Brahmin male and Vaishya female. This is further reflected in the story of Jivaka who was the personal physician of Lord Buddha. Being brought up under the royal patronage in the palace of the King Bimbisara of Magadh and being very brilliant he could have been assigned any important position in the management of the kingdom. But as he was an illegitimate child abandoned soon after birth with unknown parentage, he was sent to Takshashila to learn medicine.

Still, later Bhishma in Shanti parv (XXXVII) of Mahabharat says: “Food should not be eaten when given by one who is a cobbler, an unchaste woman, a dhobi, a physician, persons serving as watchmen, a person who is condemned by the whole village and by one deriving a livelihood from dancing girls”. He says further “Gift offered to a physician becomes as vile as pus and blood” and holds medics with legal disabilities and declares them unfit to be a witness in courts

Thus from the way Hindu scriptures have clubbed the physicians and other health care providers with low caste artisans, untouchables, prostitutes, eunuchs and unchaste women, the medical profession does not seem to be held high and honourable.

We notice that provision exists in the scriptures for punishment in case of medical negligence but the whole community of medics has suffered humiliation at the hands of the Hindu society for almost 1700 years. Was it because of the unethical malpractices that were prevalent in the profession for which the society could not penalize the perpetrators any other way? Or was it because the medics had to freely intermingle with the lowest of the lower communities that upper-caste Hindus did not approve? The later finds some support in Mahabharata as Ashwani Kumars were refused admission in the gathering of gods till they went through a rigorous penance.

This social boycott of medics and the restriction on study of medical sciences only to certain less honourable classes of people resulted in the downfall of Ayurveda during the post-Vedic era that has continued for almost two millenniums thereafter as the foreign rulers of India introduced and encouraged their own system of medical education and ethical principles of practice in the country.

India HAL-Built Hawk-i Successfully Test-Fires Anti-Airfield Weapon



Photo: Hawk-i, an HAL-funded advanced jet trainer programme.

Bengaluru: In a big boost to indigenisation of defence industrial capability, India's state-run Hindustan Aeronautics Limited (HAL) today successfully test-fired a Smart Anti Airfield Weapon (SAAW) from the Hawk-i aircraft off the coast of Odisha.

The indigenous stand-off weapon developed by Research Centre Imarat (RCI), a laboratory of the Defence Research and Development Organisation (DRDO), is the first smart weapon fired from an India-made Hawk-Mk132, a product of the BAE Systems that is now being license-produced at the HAL facility here.

"HAL has been focusing on the 'Atmanirbhar Bharat' campaign. The company-owned Hawk-i platform is being extensively used for certification of systems and weapons developed indigenously by DRDO and CSIR labs," said HAL Chairman and Managing Director R. Madhavan.

The aircraft, flown by HAL test pilots Wing Commander (Retired) P. Awasthi and Wing Commander (Retired) M. Patel, executed the weapon release in a textbook manner and all mission objectives were met. The telemetry and tracking systems captured all the mission events confirming the success of the trials.

HAL Director for Engineering and Research and Development Arup Chatterjee said the company is indigenously enhancing the training and combat capability of Hawk-i. HAL is in discussions with Indian armed forces for integration of various weapons on Hawk platform.

The Hawk-i is HAL's internally-funded programme, offering the Indian armed forces an upgrade and combat capability for the Hawk, transforming it into an Advanced Jet Trainer providing training on sensors and weapons in peacetime into a potent combat platform during the conflict.

The SAAW is an aircraft-launched, advanced, precision strike weapon of 125-kg category, used to attack and destroy enemy airfield assets such as radars, bunkers, taxi tracks, runways within a range of 100 km. SAAW has been earlier successfully test-fired from a Jaguar aircraft.

Courtesy: Defence Capital, 21 Jan 2021

All Aboard A Military Special Train

By Maj Gen Amrit Pal Singh

Author was Divisional Commander of an Army division in Northern command and Chief of operational logistics in Ladakh (2011 to 2013). He has experience in counter-insurgency operations in J&K and conventional operations in Ladakh and is co-author of a book 'Maoist Insurgency and India's Internal Security Architecture'.

A 'military special' train is very special to the military person. The experience of a military man on such a special train has all the trappings of the romance of a train journey which most of us fondly recall. The composition of a military rake with assorted 'rolling stock' (wagons in railways parlance) is a strange yet exciting sight which doesn't fail to turn heads as the train snakes its way through the countryside. The defence forces – especially the army – have a regular use for these military specials when transporting men, equipment and stores. A battalion or any unit moving from one place of the station to a new location in most cases necessitates a train. There is a constant move of units to the firing ranges from their present stations and with the unit goes its heavy equipment – tanks, guns and tons of ammunition – all aboard a military special.

The move of a unit from one location to a new station is a major logistic exercise as everything from men, equipment and stores including the unit's property and heavy baggage is loaded and stacked methodically on the wagons. Vehicles are loaded onto special open wagons meant to carry them. Heavy vehicles such as battle tanks, dozers and cranes are loaded onto special flatbed wagons (fondly called 'Flats') and then lashed by strong chains so that the heavy load does not shift or move during train movement. Special trains ferrying troops and equipment from cantonments to and back from the firing ranges are a regular feature all year round.

The entire process of requisitioning a special train starts from placing an indent for allotment of a rake. Next is the planning of the loads and sequencing of parties of men and equipment for the move as more than one train is allotted for these moves. Getting equipment and men loaded at entraining stations is a logistic exercise which sees many organisations such as the Railways, police and the Army getting together to ensure a smooth transition and the diligent loading of equipment and sensitive stores such as ammunition onto the rake.

The military special train journey is undoubtedly one of the most sought after journeys amongst officers and men in a unit. The whole journey is unique and an adventure which everyone keenly looks forward to irrespective of its duration or the prevailing weather conditions. The journey begins with the loading process at the entraining station where the trickiest and dangerous event – the loading of battle tanks, dozers and heavy guns onto flats – is the signature event. Once these big boys get loaded and lashed by chains to the flat, the unit heaves a sigh of relief and goes about literally assembling the rest of the train.

Each special train is a small self-contained city with a unique life and character. The train has assorted rolling stock – two/three tier wagons for men to travel in, flats to carry tanks and guns, covered wagons to house the stores and open wagons to carry vehicles such as trucks and jeeps. One cookhouse wagon (pantry car) caters for food-on-the-move for all the personnel on the train. A small compartment or coupe is transformed into the unit Dharmsthal (mandir/ masjid /gurudwara) as the gods also travel with the men and protect them during the move. The pride of place, however, is the flats atop which the heavy weapons such as battle tanks and guns travel. The weapons crew pitches a sturdy bivouac and travels on the flat with the tank or gun. These are the envied lot as they brave the elements in the hot summer or the chilly harsh winter – they are the gladiators – the ones who carry a chip on their shoulders.

A first-class wagon is occupied by the officers and Junior Commissioned Officers (JCOs). Each coupe houses Majors, Captains, Lieutenants and JCOs as per pecking order. The Officers' Mess coupe is the most sought after place of visit during the journey – after all the comforting tinkle of assorted beverages does have an unmistakable pull. The train is commanded by an Officer-in-charge Train (OC Train) who is assisted by a Train Adjutant and duty officers/JCOs as per roster. Maintaining discipline and ensuring the security of the men and equipment on the train is a collective responsibility led by the OC Train. He orders the halts for meals, daily ablutions and security checks by staying in direct communication with the train's engine driver and guard at all times.

The military special train is accorded the lowest priority by the Railways as it follows an almost human-like routine. There are ablution breaks taken at dawn and dusk, there are meal halts that are taken for distribution of meals to the entire personnel on the train and, of course, there are the tea and roll call breaks when the train duty officer and JCO check the security setup and conduct a headcount of the personnel. The close coordination between the OC Train and the train guard is a lesson in inter-agency seamless functioning as the military special train halts and moves amidst the regular railway traffic being overtaken intermittently by passenger trains and freight trains. However, the 'Red Hot' priority given by the Indian Railways to military special trains during times of imminent conflict is a tribute to their efficiency and professionalism as they ensure that the Army reaches its deployment areas 'Fastest with the Mostest'.

A train journey lasts for as long as five to seven days (if all goes as per plan). Then there are those journeys when transshipment from one train to another takes place due to change in the railway track gauge (from Meter to Broad gauge and vice versa). Transshipment involves unloading all equipment and stores and reloading it on a separate rake. The most exciting loading and unloading process is when battle tanks and heavy guns offload from the flats and line up at the railway ramps to get driven on to a flat on a new rake. However, with the Railways now on a single gauge across the country, this exercise is becoming rare.

Stories abound in the folklore of a military unit on the various incidents and activities that have taken place on the trains during the various moves of the unit. Some are tales of grit and guts in harsh conditions and some tales of amusement at the halts and all become part of soldier-lore as one generation of senior soldiers pass on the baton and share institutional knowledge with the new recruits. Yet, ask any officer or JCO of his most memorable journey and they promptly launch into a tale of the military special train journey of their time. Stuff for a movie maybe?

End Of Political Leadership!

By Sanjay Sahay

Author belongs to the 1989 batch of the IPS, of Karnataka cadre. He has accomplished high degree of professionalism in wide and varied professional assignments. He took voluntary retirement from service in March 2020. He is an avid public speaker on information technology, cyber security and management issues.

The history of this country and most of the other countries clearly indicate that the political leadership makes the maximum impact. The primordial nature of its existence is the main reason. If we see the number of country's highest awards being awarded to them, its few and far between and that too its has gone to the highly positioned ones only. Few of them have been able to make an impact. Rest of the recognition in public service and bringing transformational change has gone to leaders outside of the political arena. Indian political leadership has not found its way into the Asian Nobel, the Magsaysay Awards which awards for outstanding contributions in Government Service, Public Service, Community Leadership and International Understanding & Emergent Leadership.

With the nature of opportunities, resources and authority at their command, they could have very easily been the game changers and would have made their way into nearly every public reckoning you can imagine of. This is for sure a leadership issue. How many of our politicians does the electorate view as social, economic or transformational leaders? What does the electorate feel about their capability to deliver and the will to deliver? How many of them have picked up the cudgels for a cause and remain steadfast for rest of their life? Is there charisma or magic based on leadership enmeshed with consistent delivery?

Anna Hazare and the Indian against Corruption gave a non-political, decisive, non-compromising and selfless leadership to bring corruption as an actionable issue in this country. It brought the country together as nothing else since independence. Parliament has to go in for the requisite enactment under pressure of the movement and even report to them. The way pressure can be brought on the political leadership and their weakness was in full display. What is intriguing is why doesn't the political leadership take up these issues even after it has been conspicuously flagged?

Leaving the utility or otherwise of the farm bills for the time being, the present framers agitations which has taken roots on the borders of Delhi, after two months of a Punjab precursor, broadly proclaims that they don't allow political leadership. The geographical areas which they represent would be having hundreds of people's representatives. But nobody is allowed any leadership role. Might be they are not even allowed there, but for momentary visits. The opposition and ruling parties both are not making sense to them. Are leaders out of the same society or they make themselves distinct once they are elected? Time to ponder on the state and fate of political leadership in India.

Democracies Survived Biological Pandemic. But There Is Another Pandemic

By Gopal Dhok

Author is a researcher with Forum for Integrated National Security.

On January 20, Former Vice President Joe Biden was sworn in as the 46th president of the United States after a long and complex electoral exercise.

Elections that were held at an extremely testing time for any governing system, he has garnered 81,284,000 votes (51.3% of the total). That's the highest number of votes by any Presidential candidate in American political history.

American democracy has been notorious for lower voter turnout. However, this time, with 66.9 percent voter participation people have restored the faith in the democratic process. It is the highest voter turnouts since the last hundred and twenty years.

Voters have answered the critiques of democracy. There have been hiccups and challenges. There have been questions raised about the possibility of elections in the period. Furthermore, there were questions about how effectively democracies can handle a pandemic. Answer, to that question is not in absolute terms and varies from country to country. One thing is sure that democracies don't have the liberty to declare a victory over a pandemic in a short period. As democracies, we don't have iron curtains to hide things. In democracies, it's all in the open - be it Capitol in Washington or Red Fort in New Delhi.

In many ways, the pandemic was a test for democracies. And democracies did very well. South Korea held legislative elections in April last year with 66 percent voters turnout. Voter turnout in South Korea increased by 8 per cent as compared to previous elections. 96 per cent voters turned for casting their votes in Singapore. That is 2 percent more than previous elections. In neighbouring Sri Lanka, voter turnout for the parliamentary election was at 76 per cent.

While democracies can overcome challenges posed by a pandemic. However, there is one area where democracies are susceptible to is misinformation. From American elections to farmers' protests in India, misinformation is a key thread that is driving public unrest. It is difficult to comprehend the extent of misinformation spreading across social media platforms.

In US elections, TikTok has emerged as an unexpected source of misinformation about the US election, with numerous inaccurate or misleading posts. Eleven misinformation messages circulating on the app had 2,00,000 views.

Hatred perpetrated by misinformation on social media is a major concern for all major democracies. With liberal firearms regime, It is a severe threat for the United States as armed militias formed on racial lines are growing rapidly and roaming around the streets. Protestors carrying automatic assault rifles are becoming a common feature of protest in the USA. With thousands of members of such armed groups, Militia participation in the USA is at an all-time high and alarming.



Photo: CTV News & USA Today

Hate groups have been influenced by tactics in other places. They have also been very adaptive to new tactics. For example, tactics used by Hamas against Israel were seen replicating in Kashmir as well as in other riots. The point of concern is that such phenomena in any democracy may not be limited to borders of that country and can spread to other democracies as well.

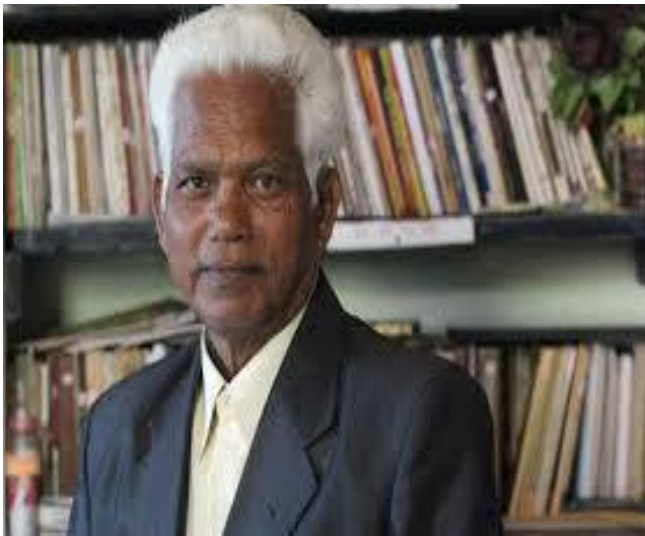
Democracies can overcome pandemic. How effectively democracies can deal with the virus of misinformation is a critical question for a healthy democracy. In large and diverse democracies, misinformation has far-reaching consequences.

There is a need for a robust legal framework to deal with misinformation with the accountability of people and platforms. Efforts to curtail misinformation should not be seen as efforts to control freedom of speech. Freedom of speech is a fundamental right. It is also a responsibility in an interconnected age to keep the fabric of democracy intact.

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:

Gondwana Ratna Sunher Singh Taram: A Tireless Promoter Of Gondi Language And Literature



Sunher Singh Taram and Ushakiran Atram

“I am a man of the [Adivasi] community. Why do I need a home, property or wealth? Our wealth is the people. There is no money in my account. But friends, family and the people of the community are with me. Even though I could not save money, these people are the real treasure that I have saved in my heart. This is wealth and property for me.”

Taram was born into a Gond farmer family in Khajra Gadhi village in Madhya Pradesh on 4 April 1942. All the Gond marginal farmers in his village led a traditional life. The village did not have a school. Taram was deeply interested in studies. He dreamt of acquiring higher education, becoming an officer, writing books and travelling around the world. But his family was poor and could not afford to educate him. He was told to not even think about attending a school and to focus on grazing cows and lugging wood from the forests. But he was not the one to give up so easily. He studied in a night school till the seventh standard. He made some money by working as a labourer during summers and left home without informing anyone to pursue further studies. He worked as a manual labourer, gave tuitions to children, tended gardens and ironed clothes to fund his college studies. He got a job as a guard at a library, used the opportunity to study books available there and cleared the Union Public Services Examination (UPSC) and became an officer. But his hunger for knowledge was insatiable. He used to say, “Looking at the pain and misery of my community, I feel that it is my duty to keep the language, culture and literature of my community alive so that we can win back our lost status.”

To do that, he resigned as a government officer and moved to Delhi. He completed his PhD, obtained a degree in journalism and began touring the country to understand the dialects, languages and social order of the Adivasis. He met daiv-daivat, bhumkas, gavathias, landlords and social workers. He also visited the forts, palaces, ponds, places of worship, gotuls, and devmadhis in the Gondwana area and studied them deeply. He was not interested in the mundane life of doing a regular job and running his family. He provided new insights to his readers. He helped the country to know about the richness of Gondi language, literature, culture, religion and social life, through his writings.

Taram launched “Gondwana Darshan,” a Hindi magazine, in 1986—it was in publication for a continuous thirty-two years, one of the longest-running Adivasi magazines in the country.

He took part in more than 18 conferences on Gondi language and literature and more than 100 social and religious events in different states. Gondwana Darshan took Gondi literature to countless homes and those writing in Gondi had his Gondwana Gondi Sahitya Manch as a platform.

Big celebrations marked the silver jubilee of Gondwana Darshan. Taram was feted at different functions in West Bengal, Assam, Odisha, Uttar Pradesh, Delhi, Gujarat, Rajasthan, Maharashtra, Madhya Pradesh, Chhattisgarh, Andhra Pradesh, Karnataka and elsewhere for his services to society and literature. The governor of Himachal Pradesh conferred the Gondwana Ratna award on him. Chhattisgarh chief minister feted him with Sahitya Ratna award and the Karnataka government conferred Gondwana Gaurav award on him. Maharashtra government presented Samaj Sewa Utkarsh Award to him. He received many other awards and commendation certificates. He founded the Gondwana Gondi Sahitya Parishad. He provided a platform to different Adivasi languages and dialects through Gondwana Darshan

He was a member of the group which discovered an Adivasi sacred place in Kachargadh. Taram, Motiravan Kangali, Marask Kolhe, Koram and Markam were the first to reach this place in 1983. Magh Poornima Mela provides opportunity to see Kachargadh which is Asia's biggest natural cave which remains as a tribal meeting place in the ancient period. Today, around five lakh people visit the place every year.

In the evening of his life, he settled in a small forest village called Kachargadh in the Gondia district of Maharashtra, where he worked on eight Adivasi languages – Gondi, Halbi, Kudukh, Aandh, Bhili, Kolami, Mahadev Koli and Gorwani.

He breathed his last on 07 Nov 2018. After his death, Ushakiran Atram and her daughter are spearheading his work.

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