

Demographic Changes
Implications for India and the World

**Papers Presented at the Seminars
in Delhi : January 2010 and February 2012**

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Patriots' Forum

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FOREWORD

Dr. Subramanian Swamy

In 1972, Dr. Asish Bose, a noted academician and expert on population dynamics, asked me to contribute a chapter in a book he was editing on population growth. As with all my research papers on social issues, it was a *de novo ab initio* thought-out research that I sent Dr. Bose. However, the country's establishment at that time saw it as insidious Hindutva in disguise. The World Bank and Ford Foundation types viewed me as a renegade who was out to derail their 'gravy train'.

A controversy raged in academic forums through seminars about my Kuznetsian thesis on population growth—that it is a benefit, as well as a cost. A benefit, principally, because it is the younger population capable of innovation which drives growth. However, there is an accompanying cost for this, in the form of adequate investment in health, education and welfare, that enables the younger people to become innovative. In other words, the impact on economic growth of population is dependent firstly, on the numbers and age of the population, and then on the Human Development Index of the respective countries, and finally, on the skill-empowerment of the population or level of education.

I, therefore, experienced the consequences of confronting the widely-held, but later disproved, beliefs about the necessity of induced or commanded population control. I argued that such forced population control would age the population quickly and retard economic growth. China's "One Child Policy" is perhaps the clearest example of this outcome. Korea and Japan are also examples of nations that face difficult decisions today, since their populations have aged quickly as a result of flawed population-control policies adopted by them

in earlier decades. I was like Galileo arguing against the conventional view, except that I did not capitulate on my thesis under pressure as Galileo, after severe imprisonment, did. I emerged soon at the forefront of debunking this popularly-held belief among economists and became ostracised in the neo-liberal and left academic circles. It took decades before the evidence conclusively proved me correct.

Today, we no longer refer to population growth as a problem but as a 'demographic dividend'. India has the possibility of a demographic dividend, because, in the next several decades, the average age of the country will be relatively young, and the ratio of younger people to retired persons will also be favorable. India, therefore, must take steps such as educating its youth, improving infrastructure and lowering corruption levels, in order to successfully capitalise on this demographic dividend. Because of its earlier "one child policy", China faces the risk that "it will grow old before it grows rich", unless its policy-makers can think of a solution.

When a country starts having economic growth, population growth begins to accelerate, not because families start having more children, but because infant mortality declines and life-expectancy increases—people start living longer. This means that the death-rate of a developing country quickly declines, faster than the fall in the birth rate.

Demographic Dividend

TABLE 1

Growth Rate of Population of India and China (in Percentage per Year.)

Time Period	China	India
1870 – 1952	0.6	0.6
1952 – 1970	2.4	1.8
1970 – 1995	1.2	2.1
1995 – 2011	0.8	1.8

Because of the higher growth rate of the Indian population compared to that of the Chinese, the average age of a person is much lower in India. Table 2 has the data.

TABLE 2.

Average Age by Country.

Country	Average Age in 2011
India	27 years
China	37 years
Japan	48 years

Japan is also in serious danger because of its rapidly aging population. Unlike the United States, it does not have a liberal immigration policy that allows educated people to work in Japan. This is part of the unintended consequence of the population control measures that its economic leaders were advocating for such a long period.

India, thus, has the potential for a demographic dividend, if it invests in the education of its large young population for acquiring skills. It must also invest in infrastructure and also endeavour to stop corruption, so that competition and merit can triumph.

India and China were both great powers for thousands of years, and accounted for almost half of the world's population and GDP. These two countries declined over a few hundred years in the recent past, but the majority of their history is one of success. It is much more likely for a power that has once been magnificent to return to glory, than for a country that has never been great to do so. India and China, for thousands of years, were the envy of the world in terms of research in the sciences, mathematics, and the arts. They went into a long decline because of the onslaughts of imperialism that also introduced corruption. Both these countries can regain their prestige and power, when they shed the main problems that have plagued them over the last few hundred years.

Therefore, these two countries are likely to successfully gain riches and prestige once again. India is likely to overtake China, in population and then in GDP within the next few decades, as it returns to the same innovation mindset of pre-1700, that brought the world the number zero and algebra. India, thus, needs to invest wisely in education. Then, sooner than people might imagine, India will once again become the greatest nation on earth within a few decades.

The Pitfalls Ahead

This rosy side of India's developing story, based on reaping the demographic dividend, is now marred by some unintended developments, principally illegal immigration of mostly Muslims from Bangladesh, and the higher population growth of Muslims within the country.

Muslim society, which is still not ready to confront the orthodoxy of clerics, wallows in retrograde practices which retard economic growth. It is not poverty that is the reason. From Tunisia to Indonesia, oil revenues in Muslim countries have vastly reduced poverty to levels prevailing in developed countries. Yet, none of these countries has produced Nobel Laureates in science or any innovation worthy of note, or a world-class university, despite the fact that they have no paucity of funds and resources. This is because they are nations dominated by religious clerics. Turkey, Iran, and Pakistan, at one stage, gave the impression that they might become trend-setters in modernity, liberal-tolerant thought, and gender equality. However, one by one, they have capitulated to antediluvian practices, intolerance, and crude gender-discrimination. This virus is now infecting Muslim-majority areas in India, such as Kashmir and Northern Kerala, and even in some districts and town panchayats in other states.

Hence, the illegal immigration of Muslims from Bangladesh and a fast-growing Muslim population in India, that does not willingly get co-opted into the enlightened and questioning ethos of India, would, at first, be a drag on the economic progress of the nation, and later, result in domestic ghettos that form fertile grounds which foster the “enemy within”. India’s most precious “demographic dividend” would then turn sour and divisive, like in Lebanon.

Therefore, I am delighted to see the new compilation of the papers presented at the two seminars of the Patriots’ Forum held in 2010 and 2012. This publication deals with the core question of the pitfalls and political consequences of demographic changes in India. I recommend this book as required reading for all patriots.

PREFACE

D.C. NATH*

It would be appropriate to start from the beginning. The genesis of the Patriots' Forum lay in the fact that a small group of like-minded individuals, in the early nineties, used to break their heads over issues concerning the numerous threats to Indian civilisation. More specifically, they discussed and debated how to protect and promote India's civilisational ethos.

Against this backdrop, when some of us met on a fateful evening to discuss some academic issues, we also happened to exchange thoughts over various threats confronting Indian civilization, as brought out so forcefully and vividly in the perceptive book titled, "Long March of Islam" by our illustrious scholar friend, Shri Ram Kumar Ohri. We then hit upon the idea of formally organising a group to put our thoughts together, and also to share them with others who had similar concerns. Thus, in 2006, was formed the 'Patriots' Forum', as an eminent colleague named it. The Forum, to start with, primarily consisted of retired bureaucrats, army officers, friends from public and private sectors, social thinkers, journalists and academicians.

Thus began the "long march" of the Forum. On the way, we have been joined by a handful of very bright young (and some not so young) persons, who are positive thinkers and committed enough to carry forward the 'movement', if I may put it that way. The Forum remains, by choice, an apolitical, non-communal and a nationalist organisation. Short of resources (as happens when most of the members are retired individuals) but high on enthusiasm and ideas, the Forum has since then marched on, periodically taking up, with the

* President : Patriots' Forum

government and official agencies, issues that adversely affect national interests. The most notable initiative, among these, was the filing of a PIL (Public Interest Litigation) suit in the Delhi High Court against the controversial and much-debated Sachar Committee Report.

Considering the limited resources and assessing the pros and cons of various issues agitating the minds of this group, we decided to concentrate on the looming threats, arising from the fast-changing demographic contours of the country, as brought out in the Govt. of India's Census Report of 2001, and in the pioneering publication, "Religious Demography of India" by the Centre of Policy Studies, Chennai. It is in the pursuit of this goal and other related activities that the Forum organized two very significant Seminars in 2011 and 2012 on demographic issues in India, against the international backdrop. The present publication is an effort to put together the papers presented by various scholars and analysts in these two Seminars. If nothing else, we earnestly hope this compilation will help to focus serious attention on the critical areas where our nation and civilisation faces existential threats. We will be relieved, reassured and delighted in equal measure, if the official Indian authorities take note of the facts and issues brought out in our seminars, and then take the appropriate measures that are required to protect and uphold India's civilisational ethos. Over the ages, Indic culture has demonstrated an inherent humanity, accompanied by great resilience and vitality. Arnold Toynbee, arguably one of the greatest historians of the twentieth century, wrote : "It is already becoming clear that a chapter which had a western beginning will have to have an Indian ending, if it is not to end in the self-destruction of the human race. At this supremely dangerous moment in human history, the only way for salvation for mankind is the Indian way -

Emperor Ashoka's and Mahatma Gandhi's principle of non-violence and Sri Ramkrishna's testimony to the harmony of religions. Here we have an attitude and spirit that can make it possible for the human race to grow together into a single family – and in the Atomic age, this is the only alternative to destroying ourselves.”

The Forum, here, expresses its gratitude and thanks to all those who have supported us so liberally and enthusiastically. Jay Bhattacharjee undertook the task of coordinating both the Seminars and editing this publication - the Forum thanks him for his efforts.

With the cooperation and support from friends and friends of friends, the “long march” of the Patriots' Forum will continue. That is our promise to you and to our motherland.

April 20, 2013
New Delhi

A handwritten signature in black ink, appearing to read 'D. C. Nath', written over a horizontal line.

(D. C. Nath)

INTRODUCTION

JAY BHATTACHARJEE*

“Demography is destiny”. This statement, attributed to Auguste Comte, is one of the most common quotes that we come across, in the last five decades or so, in all discourses and debates on population changes and their political implications.

Such is the power of this concise statement that few researchers have seriously attempted to trace its origins or source. During the course of the preparatory work for the Patriots’ Forum seminars in January 2010 and February 2012, I attempted to do so and sounded some of my friends in these shores and overseas. The overwhelming feedback was that the statement cannot be definitively attributed to Auguste Comte. No one could trace it in any of the well-known works of the savant, even though it is widely put forward as something that he wrote.

According to my French friends, there is no trace of this statement in Comte's two most important books, "Course of Positive Philosophy " and "A General View of Positivism". If it is there in one of his other essays, we need to know and be sure. The jury is still out. But the answer seems to be clearly in the negative.

Nevertheless, the depth and significance this phrase conveys also means that it cannot be allowed to exist without assigning it a tentative paternity. And Auguste Comte is the most deserving and worthy polymath on whom one can confer this accolade. He strode like a titan in the connected

* Seminar Convenor and Editor

subjects of philosophy, history and social sciences during his illustrious career.

Using lay terminology, we can define and interpret demography as a combination of the cultural, religious, ethnic, linguistic or secular composition of a country's population. In practice, the subject ultimately encompasses a number of variables and parameters and is truly a multi-disciplinary field.

The French were the first people to grasp the idea of a nation-state and the notion of national interest in the 18th and 19th century. Comte and his followers were able to realise the vital importance of demography for a nation-state, particularly because the French Republic was being openly challenged by a re-assertive coalition of German-speaking states to the east, led by the Prussians. The power composition in Europe was being changed, slowly and gradually, to the detriment of France and in favour of the more populous Germanic countries. It was clear that major changes in ethnic or religious demography can drastically change the attitudes, identities, world-views and even nationalities of people.

In the Indian context, demographic changes (like the ones we are have been witnessing and continue to witness) are likely to have tectonic repercussions. Any serious attempt to discuss this complex and multi-layered subject runs into obstacles immediately. Official India (encompassing the range of ministries, departments, agencies and organizations of the Union and State Governments) has a strange aversion to the subject. So do many academic institutions and centres. In addition, many Indian "intellectuals" are openly hostile, because they impute motives to any efforts to study demographic changes.

It is against this backdrop, that the Patriots' Forum (the Forum) organised two seminars at the India International Centre in January 2010 and February 2012.

The two seminars of the Forum saw a number of papers presented that combined scholarship, insight, perception and detail. In this compilation, we have attempted to bring together these papers under one cover. As Professor Swamy writes in his foreword, demography can be both a challenge and a blessing to an individual country. He elegantly expounds the fundamental factors underlying the concept of "demographic dividend". However, he sounds a clear warning that this dividend can only be realised if a country undertakes the requisite effort. As he says, *"population growth is a benefit, as well as a cost. A benefit, principally, because it is the younger population capable of innovation which drives growth."* The accompanying cost is in the form of *"adequate investment in health, education and welfare, that enables the younger people to become innovative. In other words, the impact on economic growth of population is dependent firstly, on the numbers and age of the population, and then on the Human Development Index of the respective countries, and finally, on the skill-empowerment of the population or level of education"*

What has happened in our country is that demographic change has become a double-edged sword. Because of massive illegal immigration from our eastern neighbour and unbalanced growth of population among the major Indian religious communities, we see developments that have serious portends.

Two papers by A Surya Prakash on how demographic changes have major political implications were presented at the Seminars. They were veritable tour de forces and raised many critical issues that will always resonate in the minds of those who attended the Seminars. It is, therefore, apposite

that we, now, have these papers in print for the benefit of our readers and for posterity, although the author, with his customary reserve, may not like such a permanent spotlight. It was A Surya Prakash who cogently argued that Comte must be given the credit for the axiom “*Demography is destiny*”, since it was much too incisive to be denied paternity.

Dr. Bajaj came up with a scintillating contribution that combined his prowess as a natural scientist with his deep insight of a social scientist. As a doyen in population studies, he was able to shed light on the complex and intricate factors that are operating in the current Indian canvas.

Professor Swamy delivered a forceful and penetrating analysis of the problem that confronts India. His essay, insightful and perceptive, drew attention to the grave danger that Indic culture faces and the equally inept response of our ruling establishment. He proposed a bold and innovative solution to the malaise, drawing support from our ancient scriptures and recent research by other analysts. Unfortunately, Professor Swamy could not personally present his paper, since he was called away on the same day to argue a vitally-important court case, pertaining to Islamic banking (an issue analysed also by A Surya Prakash) that challenges the basic foundations of our constitutional secularism. I had to undertake the heavy responsibility of presenting the Professor’s paper, but all of us empathised with him and wished him well. A public crusader cannot always keep to his committed schedule; some new challenge always crops up.

Ram Ohri’s meticulously-researched paper on the demographic crusade of Islam was a treasure-trove. This intrepid warrior for Indic culture carries on his “long march” with the same zeal and courage that he has always displayed. This time he came up with nuggets of information

that conclusively showed the careful agenda of global Islam in utilising demography as a game-changer.

The presentation on the demographically-engineered break-up of Kosovo drew upon my earlier work for another organisation. Fortunately, I now have permission to use this paper for public purposes. Kosovo has vitally important lessons for India and I have tried to show the parallels. One can only hope that future analysts and the Indic civilisation forces, in general, will carefully reflect on the real-life experiment in a distant country and take suitable measures to prevent its replication in our land.

There were also two erudite interventions by Tathagata Roy and Dr. M.N Panini on the subject. Both of them used their knowledge and analytical skills to study the complex issues and come up with possible solutions.

We have to take into account the discussions during the seminars. They were so enthusiastic, committed and free flowing that we felt we were amply justified in organising these meetings. The participants in both the events were sufficiently encouraged to look seriously at the issues that we focused upon. That is the final litmus test for all these events.

We now have a final duty that devolves on all organisers. It is a necessary part of the protocol but it is also a pleasure. The Forum could not have organised two such events without the unflinching support of our many members and sympathisers. They have all chosen to stay away from the spotlight, because of their customary reticence. Our heartfelt thanks to all of them.

To end on an interesting footnote : the demographic triumphs of militant Islam have had only one major reverse in recent years – an event that was not highlighted in our two meetings. This is the separation of East Timor as a Christian

state from a Muslim-majority Indonesia, because 99 per cent East Timorese had become Christians. This took place a decade before it became politically incorrect to talk of religious demography.

This merely shows that other challenges lie ahead for India and Indic civilisation.

DEMOGRAPHY AND DEMOCRACY

A Surya Prakash

At the very outset, I would like to congratulate the Patriots' Forum for having organised a seminar on illegal migration and its impact on demography. This is a rather touchy subject and is rarely ever discussed in public, because of the general tendency among liberal democrats to push such issues under the carpet. There is, it seems, a belief within the majority that the best way to tackle a problem is to remain in denial and to hope that it will somehow go away. This tendency, unfortunately, continues despite historical evidence that problems do not disappear this way. They only build up, gather mass and eventually assume such proportions that it is no longer possible for the majority to retain control. Eventually over time and primarily because of the apathy of the majority, democracy mutates from being the rule of the majority to the rule of the minority.

This mutation, which eventually disturbs core constitutional values, is brought about by a number of factors. Among them are: Illegal Migration and demographic changes that occur because of such migration; demographic changes that occur independent of such migration; and demographic change leading to 'minorityism' - a political and electoral *astra* deployed by pseudo-secular political parties to garner block votes.

I would like to briefly dwell on each of these aspects:

ILLEGAL MIGRATION AND DEMOGRAPHIC CHANGE:

Illegal migration, as everyone is aware, is unidirectional in this sub-continent. Jinnah's grand scheme of creating an Islamic State has come to naught and Bangladeshis are crossing the borders and migrating into India. Since Pakistan is a failed State, the flow from Pakistan would have been equally heavy,

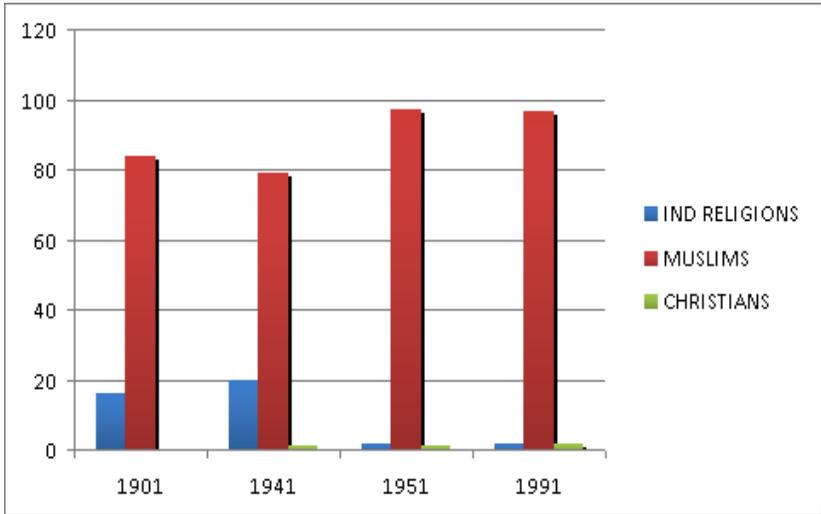
but for the fact that the Indo-Pak border is less porous. In any case, there is no reverse migration because no Indian in his senses would want to exchange the good, democratic life here for the chaos and suffocating environment that exists in Bangladesh and Pakistan.

But, before we get to see the danger that such migration poses to India's unity and integrity, a quick glance at the demographic picture in Pakistan and Bangladesh would be in order. Below is a table showing demographic changes in Pakistan between 1901-1991.

This table and all the subsequent tables dealing with demographic changes in Bangladesh and in the border districts of India are taken from 'Religious Demography in India', a monumental work which is an eye opener for all those who care for India. Its authors are A P Joshi, M D Srinivas and J K Bajaj of the Centre for Policy Studies, Chennai. I am grateful to the authors and CPS, Chennai for providing me such valuable data.

PAKISTAN:

Year	Indic Religions	Muslims	Christians
1901	15.93	83.87	0.19
1941	19.69	78.86	1.22
1951	1.59	97.11	1.28
1991	1.64	96.79	1.55

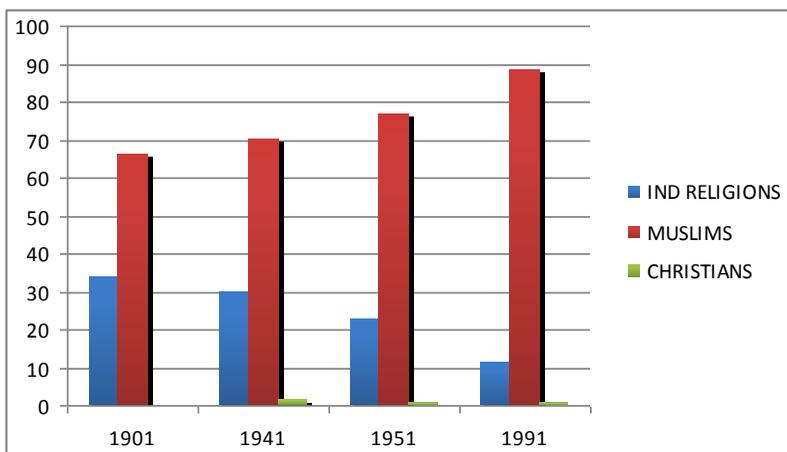


This table shows how the Muslim population in Pakistan has jumped from 78.86 per cent in 1941 to 96.79 per cent in 1991. In the same period, the population of citizens professing Indian religions slumped from 19.69 per cent to just 1.64 per cent. The Christian population, which in any case is abysmally small, has stagnated during these 50 years (1.22 per cent to 1.55 per cent). These figures show the virtual decimation of the Hindus and Sikhs in Pakistan.

Let us see what has happened in Bangladesh over the last century:

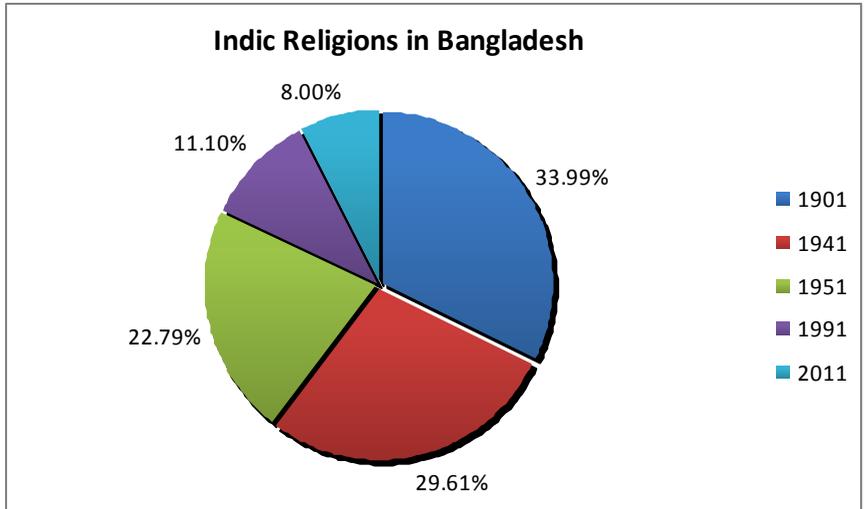
BANGLADESH

Year	Indic Religions	Muslims	Christians
1901	33.99	66.07	0
1941	29.61	70.26	0.12
1951	22.79	76.85	0.25
1991	11.10	88.30	0.32



INDIC RELIGIONS IN BANGLADESH:

Year	Indic Religions
1901	33.99
1941	29.61
1951	22.79
1991	11.10
2001	10.00 (Approx)

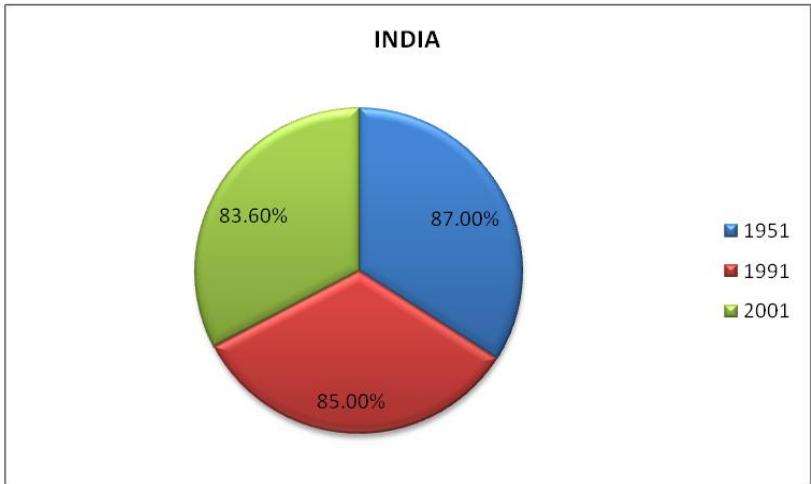


This table shows that while the population of Muslims rose from 70.26 per cent in 1941 to 88.30 per cent in 1991, the population of adherents of Indic religions dropped from 29.61 per cent to 11.10 per cent. No significant change is however noticed in the population of Christians. This data for both Pakistan and Bangladesh shows how destructive a theocratic environment can be for religious minorities. These figures show that in such environments, minorities have just two options – to convert for to perish.

As against this, it is worthwhile looking at the overall religious demographic figures for India.

INDIA

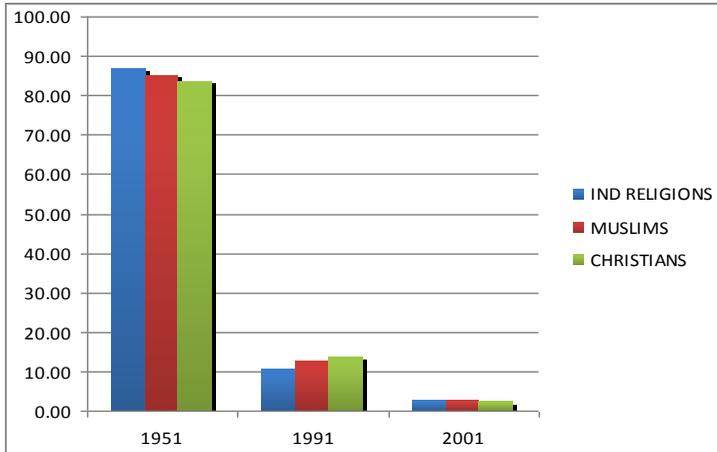
Year	Indic Religions (in Per Cent)
1951	87.00
1991	85.00
2001	83.60 (Hindus 80.50 Per Cent)



Year	Indic Religions	Muslims	Christians
1951	87.00	1043	2.33
1991	85.00	12.59	2.32
2001	83.60 (Hindus 80.50 Per Cent)	13.40	2.30

These figures show that while the population of Hindus has been on the decline since independence, the population of Muslims has risen from 10.43 per cent to 13.40 per cent.

But percentages do not tell the whole picture. The population of Muslims has risen from around 35 million at the time of independence to over 138 million in 2001.



Let us now examine the demographic situation in some border states in India:

DEMOGRAPHIC CHANGES IN SOME INDIAN STATES

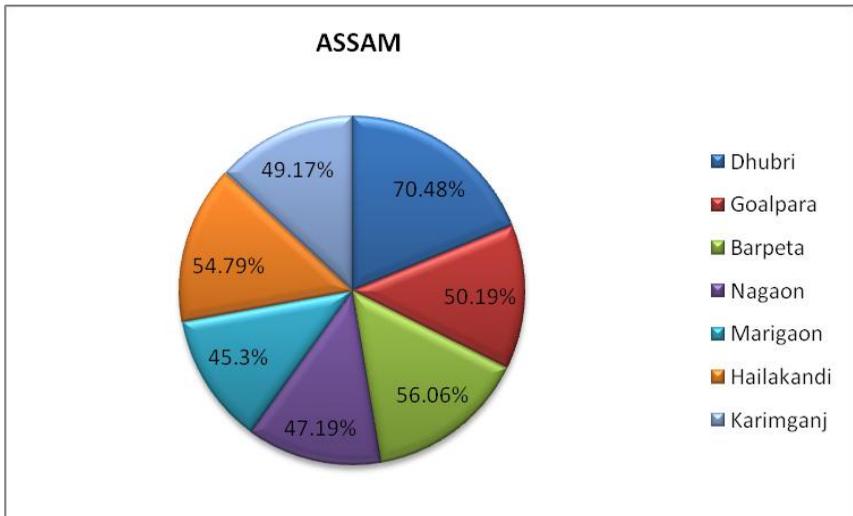
In Uttar Pradesh, the percentage of people who profess Indian religions has dropped over the last fifty years from 85.52 to 81.30 whereas the percentage of Muslims has risen from 14.28 to 18.50. A similar trend is visible in Bihar where Indian religions have dropped four percentage points but that of Muslims has risen by 4 per cent. In West Bengal, Indian religions have dropped 6.75 per cent, whereas that of Muslims has risen by 5.75 per cent. The situation in Assam is even more stark. Indian Religions have dropped 8 percentage points whereas Muslims have gained 6.30 per cent.

These trends over the last fifty years has led to the emergence of a large number of districts along our borders with high concentration of Muslims. Since much of this change has come about by illegal migration and since the loyalties of most migrants lie elsewhere, this is a matter of concern.

ASSAM

Joshi, Srinivas and Bajaj show that seven districts of Assam sharing the border with Bangladesh have become or are about to become Muslim majority districts. They are:

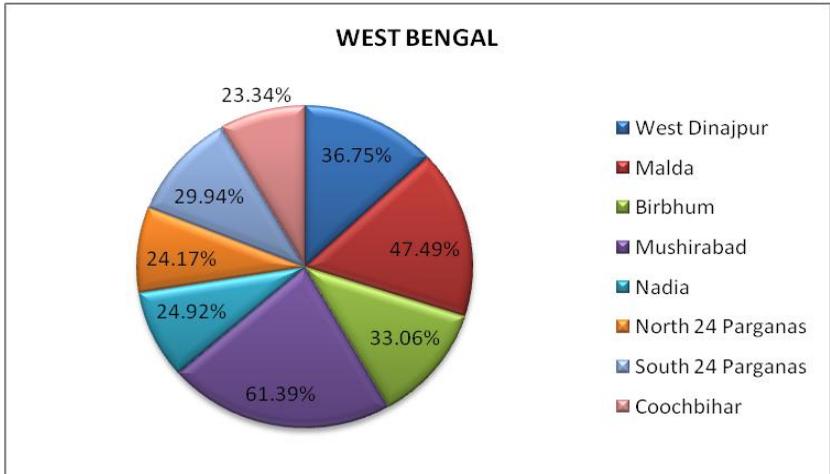
DISTRICT	PERCENTAGE OF MUSLIMS
Dhubri	70.48
Goalpara	50.19
Barpeta	56.06
Nagaon	47.19
Marigaon	45.30
Hailakandi	54.79
Karimganj	49.17



WEST BENGAL

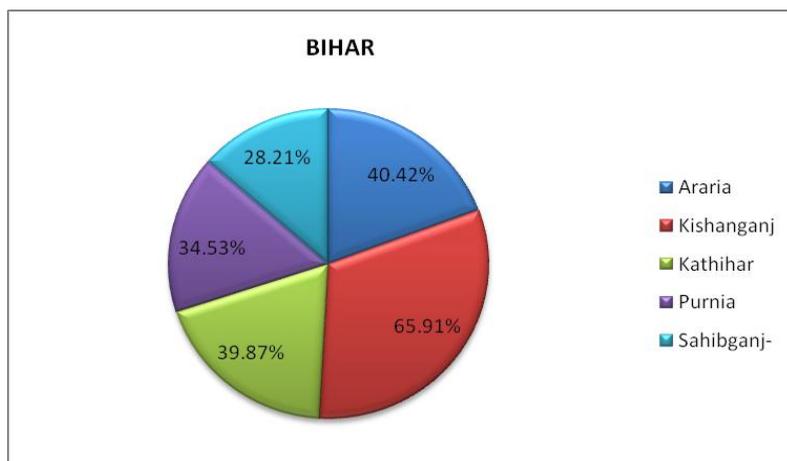
The percentage of Muslims in eight border districts of West Bengal is as follows:

DISTRICT	PERCENTAGE OF MUSLIMS
West Dinajpur	36.75
Malda	47.49
Birbhum	33.06
Mushirabad	61.39
Nadia	24.92
North 24 Parganas	24.17
South 24 Parganas	29.94
Coochbihar	23.34



BIHAR

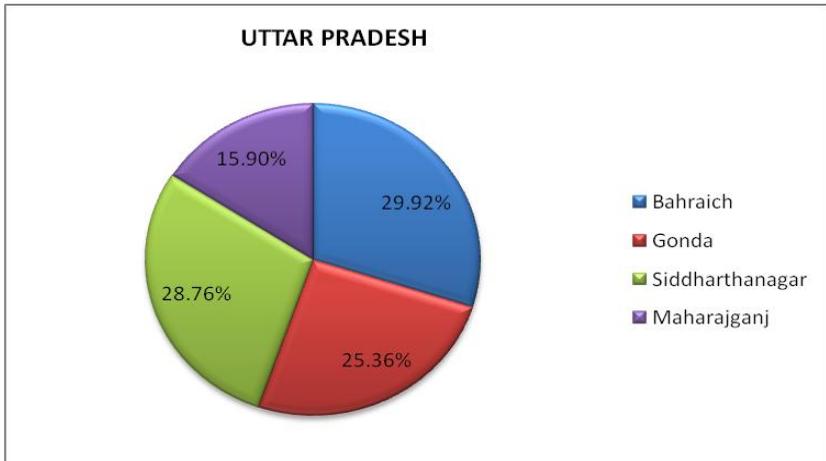
DISTRICT	PERCENTAGE OF MUSLIMS
Araria	40.42
Kishanganj	65.91
Kathihar	39.87
Purnia	34.53
Sahibganj-	28.21



UTTAR PRADESH

Four districts of Uttar Pradesh bordering Nepal have the following percentage of Muslims:

DISTRICT	PERCENTAGE OF MUSLIMS
Bahraich	29.92
Gonda	25.36
Siddharthanagar	28.76
Maharajganj	15.90



DEMOGRAPHIC CHANGE IN GENERAL

National Trends

Let us now look at the national trend:

Notwithstanding the foolhardy attempt made by the census authorities (at the behest of some pseudo-secular politicians in the ruling coalition at the Centre) to provide a fraudulent interpretation to the 2001 census data, the numbers tell their own story. Here are some religious demographic truths. There is a visible decline in the percentage of Hindus in India over the last 30 years and the Hindus are now in a minority in five states and one union territory. They are in a minority in the states of Jammu and Kashmir

(29.60 per cent of the population), Punjab (36.90 per cent), Nagaland (7.70 per cent), Mizoram (3.60 per cent) and Meghalaya (13.30 per cent). They are also a hopeless minority in the union territory of Lakshadweep (3.70 per cent). Apart from these states, two other states – Arunachal Pradesh and Manipur are witnessing a steep drop in the population of Hindus. For example, the percentage of Hindus

in Manipur has crashed from 60.04 percent to 46.00 per cent is just 20 years. The population of Hindus in Arunachal Pradesh is a mere 34.60 per cent. In some of these states, religious conversions have brought about unprecedented demographic changes. For example between 1981 and 2001, the Hindu population in Nagaland dropped from 14.36 to 7.70 per cent, while the Christian population jumped from 80.21 to 90.00 per cent.

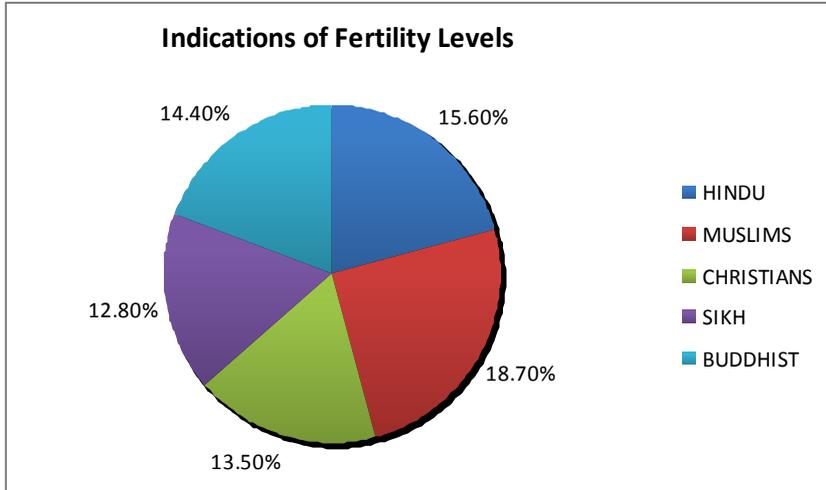
FERTILITY LEVELS

Another point to note is that a good and reliable indicator of fertility levels of different communities is the percentage of population of that community in the 0-6 age group. A national trend that is now obvious after the 2001 Census is that while the percentage of population in the 0-6 age group is highest among the Muslims, it is the lowest among the Sikhs. The table below is self explanatory:

PERCENTAGE OF RELIGIOUS POPULATION IN 0-6 AGE GROUP

Indications of Fertility Levels

Religions	FERTILITY LEVEL (%)
Hindu	15.60
Muslim	18.70
Christian	13.50
Sikh	12.80
Buddhist	14.40



Assessing Census data, the authors of 'Religious Demography in India' say that the adherents of Indian religions will become a minority in India by the year 2061. These figures, indicating significant change in the Hindu-Muslim and Christian-Muslim ratio would have been of no consequence if radical Islam, leading to mindless killing of people in the sub-continent had not reached such disturbing proportions in recent years.

DEMOGRAPHIC CHANGE AND POLITICS

Demographic Change and the First-Past-The-Post System

In the Uttar Pradesh Assembly election held in May, 2007, just 1.10 lakh of the 2.42 lakh electors in the Govindnagar constituency exercised their franchise. Mr. Ajay Kapoor of the Congress Party, who secured 29,993 votes (just 7.5 per cent of the total electorate) was declared elected in that multi-cornered contest. In the same election, in Deoria constituency, just 40 per cent of the 3.49 lakh voters

registered their votes. This too was a multi-cornered contest and the winner, a candidate of the Samajwadi Party, made it to the state assembly riding on the support of a mere 7.30 per cent of the electors. The result in the Varanasi Cantonment Assembly Constituency in that election was equally revealing. The Bharatiya Janata Party (BJP) candidate won the election with the support of 8.20 per cent of the total electors in that constituency.

There are hundreds of such examples from elections to parliament and the state assemblies over the last 10 years. They tell us how the system of representation has gone horribly wrong and how the very basic principle of democracy – that the opinion of the majority shall prevail – stands negated. The time has therefore come for us to re-evaluate the efficacy of the First-Past-the-Post (FPTP) System that has been in vogue since the first general election in 1952.

The defect in the FPTP system is not peculiar to Uttar Pradesh. A similar trend is visible in all states which are witnessing multi-cornered contests but an analysis of the Uttar Pradesh Assembly Election held in 2007 only reinforces the argument that the electoral system has gone completely awry. Of the 403 constituencies in the state, winning candidates in just 14 constituencies secured more than 50 per cent of the votes polled, which means that 389 candidates made it to the state assembly on the support of a minority of the voters in their constituencies. In Karnataka, winning candidates in 175 of the 224 constituencies secured less than 50 per cent of the votes polled in the state assembly election held in 2008 signifying the triumph of the minority over the majority. For example, in that election, Mr.Appaji Channabasavaraj Shankarrao Nadagouda of the Congress Party won the Muddebihal seat. This constituency has 1.57 lakh voters of which 96,367 (61.13 per cent) cast their votes. Mr.Nadagouda secured 24065 votes (24.97 per cent of the votes polled) which translates into support of a paltry 8 per cent of the total electorate. In Indi assembly constituency, the

winner, Dr.Bagali Sarvabhoun Satagouda of the BJP bagged 29456 votes - which was just 8.5 per cent of the total electorate of 1.73 lakh.

Examining this issue in his book *The Parliamentary System*, Mr.Arun Shourie has blasted some myths in regard to “representativeness” in our democratic bodies.

Analysing the results of the Lok Sabha election held in 2004, Mr.Shourie found that 60 per cent of the MPs got into parliament on the basis of a minority vote. Further, if one were to examine the support these representatives enjoyed within the total electorate in their constituencies, the conclusion would be even more disappointing. “In a word, 99 per cent of the members got into the Lok Sabha by getting less than half the electors to vote for them. Almost 60 per cent got in with the endorsement of less than 30 per cent of the electors in their constituencies”. A single table in this book which examines 59 Lok Sabha constituencies in which the winners in 2004 had the support of less than 20 per cent of the total electorate is sufficient to disturb the false sense of security that prevails in the country vis-à-vis the present electoral system. For example in Basti, the winning candidate had the support of just 11 per cent of the electoral college. It was equally pathetic in many other constituencies including Robertsganj (11.4), Mohanlal Ganj (11.6), Mirzapur(12.4), Aligarh (12.5) and Fatehpur (12.8). The “unrepresentativeness” of governments and legislators in the states is even greater. On analysing elections to 20 state assemblies between 2001 and 2005, Mr.Shourie found that in Bihar all those who entered the assembly did so even though “70 per cent of the electors in the constituency had not endorsed them. “In Jharkhand, the figure was 95 per cent; in U.P, 96 per cent, in Uttarakhand, 97 per cent”. According to Shourie, even if we consider only the electors who actually voted in these elections, the percentage of candidates who succeeded on the basis of a minority of votes cast was 89 in Bihar, 80 in Chhatisgarh, 94 in Jharkhand and 96 in U.P and Uttarakhand.

In several other states like Assam, Haryana, Karnataka, Madhya Pradesh, Punjab and Rajasthan, those who succeeded on the basis of a minority vote was between 65 and 75 per cent.

HOW WE `CASTE' OUR VOTE

Over the last 25 years, we have seen the emergence of a large number of caste, region and religion based parties. Though no party proclaims itself to be caste or religion based, we all know that many parties derive their core strength from one of these factors. We therefore have a Yadava Party, a Kurmi Party, a Kamma Party, a Vokkaliga Party, an Ezhava Party, a Christian Party, A Jat party and of course a Dalit Party. We also have the Muslim League and the PDP (both being Muslim parties). Since the Bharatiya Janata Party has floundered in its attempt to emerge as a pan-Hindu party, parties based on Hindu caste groups have emerged and every such party is in search of the Muslim vote because politicians believe that Muslims vote en bloc and since Muslims constitute 10-15 per cent of the electorate in most states, all they need to do is to attach this vote to their caste vote and sail through to power. The threshold for securing a majority in a legislature has dropped from around 45 per cent in the old days to under 33 per cent because of quadrangular contests in all constituencies in most states. Therefore, many such Hindu caste-based parties emerge victorious with this Caste + Muslim formula.

Given the significant demographic changes that are occurring in many states, imagine the impact of these political and electoral maneuvers on the eventual outcome of democratic exercises. In such a scenario, we certainly need to ask ourselves whether this trend of sidelining the majority should continue or whether we need to find a way out to re-establish majority rule.

The first thing we need to do is to ensure that only MLAs and MPs who command the support of the majority of the voters in a constituency enter legislative bodies.

Here, we could consider the suggestion of the National Commission to Review the Working of the Constitution (NCRWC) that there be a run off election between the first two candidates in an election in order to ensure that the winner in an electoral contest has the support of 50 percent plus one of the voters. As against the first-past-the-post system, a run-off contest could mean “a more representative democracy”, it has said.

The other way of doing it is to make voting compulsory.

A WAY OUT - COMPULSORY VOTING

If we wish to restore majority rule in India, we have no option but to introduce compulsory voting. Many people wonder as to whether this is possible in India.

For starters, let us note that 33 countries in the world have made voting compulsory. While some countries impose a monetary fine, some others adopt methods which are more suited to a country like ours where the electorate is poor.

According to the Institute of Democracy and Electoral Assistance (IDEA), a number of countries across the world have made voting compulsory. Prominent among them are Belgium, Switzerland, Australia, Singapore, Argentina, Austria, Cyprus, Peru, Greece and Bolivia. Belgium set the ball rolling with the introduction of compulsory voting in 1892. Australia introduced it in 1924. We need to look at the laws pertaining to compulsory voting in all these countries and draft a law that suits our genius. For example, in Australia, those who fail to turn up for voting are fined Aus \$ 20 -50. Citizens who do not pay the fine could face a prison

sentence. Switzerland, Austria, Cyprus and Peru also impose fines on absentee voters. In Belgium, repeated abstention by a voter can lead to disenfranchisement. In Singapore, a citizen who does not vote is removed from the list of electors. Getting back on the voters' list can be cumbersome. In Bolivia, the penalty for not voting in an election is a salary cut whereas in Greece, the penalty could be harsher conditions for securing a passport or a driving licence.

We could look at the example of Greece's laws to find a way to improve voting percentages. For example getting a BPL Card, a government job, a domestic gas connection, a passport or a driving licence could be made difficult for those who do not vote. We need to introduce disincentives for not voting.

We also need to incorporate this in the Article dealing with Fundamental Duties in the Constitution. Voting in elections must be made a fundamental duty. The right to vote must also become a duty to vote. The National Commission to Review the Working of the Constitution (NCRWC) has recommended something on these lines. It has said in its report that "duty to vote at elections" and active participation in the democratic process of governance "should be included in Article 51 A".

If we fail to act now, the day may not be far off when forces inimical to democracy will gain political power and snuff out what little is left of representative democracy in India.

WHO CONSTITUTE THE MINORITY?

Given these far-reaching demographic changes, it is important to understand the definition of 'Minority' from a constitutional stand point and to ensure that vote-hungry politicians do not tinker with it. For example, the Sikhs are a religious minority in India. But, they are the majority in

Punjab, since they constitute 59.90 per cent of the population in this state. Two years ago, the Punjab and Haryana High Court held that the Sikhs do not constitute a minority in Punjab. The Punjab Government promptly challenged this verdict of the High Court. This has grave implications for the constitutional rights of Hindus in the country even as it raises the question as to whether the Indian State will be evenhanded in the treatment of minorities in different regions in the country.

The reaction of the state government and the protests by Sikh religious institutions over the high court judgement is inexplicable because the criterion for determining the majority or minority status of a community was laid down unambiguously by the Supreme Court in the T.M.A.Pai Foundation Case in October, 2002. In that momentous judgement, ten of the 11 judges on the Bench that heard this case declared that the geographical unit to determine whether a group of citizens belonged to a linguistic or religious minority under Article 30 of the Constitution would be a state and not the whole of India. Yet, despite this overwhelming consensus among ten judges of the apex court, the government of Punjab claims that the Sikhs, who constitute 59.90 per cent of the population in that state are a “minority”!

The Punjab government’s response to the high court’s verdict is yet another example of how vote bank politics can corrode secular principles, disturb the constitutional equilibrium and even challenge the law as laid down by the Supreme Court. Those who track demographic trends in the country will vouch for the fact that if the State of Punjab is allowed to get away with this obvious deception, it will encourage some other states to resort to similar subterfuge and eventually rob the Hindus of their basic rights. As discussed earlier, the Hindus are a minority in five states and one union territory and are on the verge of becoming a minority in two more states.

The Supreme Court's view is as follows:

“The opening words of Article 30(1) make it clear that religious and linguistic minorities have been put on par in so far as this Article is concerned. India is divided into linguistic states and these states have been carved out on the basis of the language of the majority of persons in that region. Therefore, since the state is regarded as the unit to determine a “linguistic minority” vis-à-vis Article 30 and since “religious minority” is on the same footing, the state has to be the unit in relation to which the majority or minority has to be determined”. Further, although parliament can legislate in regard to education after the 42 Amendment, “the determination of who is a minority for the purpose of Article 30 cannot have different meanings depending upon who is legislating”.

This is the law of the land. Therefore, since we have the 2001 census data before us, we need to ask all states and union territories where the Hindus are in a minority to comply with the law as laid down by the Supreme Court. Otherwise, Hindus are in for a double whammy – decline in demographic terms and deprivation of constitutional rights. It also raises the question as to whether Hindus are constitutional pariahs who have not right to claim the basic rights available to citizens belonging to other religious persuasions.

CONCLUSION

Dr.Ambedkar had warned us 60 years ago about the terrible consequences of appeasement. Analysing the attitude of the Congress Party in 1940 to the demands of the Mohammed Ali Jinnah and the Muslim leadership, he said the party was adopting a policy of appeasement. In his book ‘Thoughts on Pakistan’, which I believe must be read by every secular, democrat who wishes to pass on the liberal, democratic environment to succeeding generations, Dr.Ambedkar said:

“Appeasement means to offer to buy off the aggressor by conniving at or collaborating with him in the rape, murder and arson on innocent Hindus who happen for the moment to be the victims of his displeasure. On the other hand settlement means laying down the bounds which neither party to it can transgress. Appeasement sets no limits to the demands and aspirations of the aggressor. Settlement does. The second thing the Congress has failed to realize is that the policy of concession has increased their aggressiveness and what is worse, the Muslims interpret these concessions as a sign of defeatism on the part of the Hindus and the absence of will to resist. This policy of appeasement will involve the Hindus in the same fearful situation in which the allies found themselves as a result of the policy of appeasement which they adopted towards Hitler”. He therefore felt that the creation of the separate Islamic state of Pakistan could be a settlement that could end the Hindu-Muslim problem in the sub-continent.

He felt that the “Muslim problem” would be over once Pakistan was conceded. Since it was believed that 90 per cent of the Muslims in undivided India supported the creation of a separate Muslim state, Dr.Ambedkar presumed that once Pakistan was established, it would result in a fairly comprehensive exchange of population. Consequently, he said partition “will do away with this constant need of appeasement”. Therefore, it “ought to be welcomed by all those who prefer the peace and tranquility of a settlement to the insecurity of a growing political appetite shown by the Muslims in their dealings with the Hindus”. Despite his prescience, Dr.Ambedkar, it appears failed to gauge the damage that pseudo-secularism and minorityism would do to the idea of a free, secular, democratic India.

As you can see, Dr.Ambedkar never minced his words. But his words reminds me of the warning giving by another man who made history – Winston Churchill. He said: “An appeaser

is one who feeds the crocodile, hoping it will eat him last". How insightful!

If you look around and consider the absurd lengths to which our politicians go to appease those who are anti-secular, anti-democratic, you will be reminded of what Churchill said. Ram Vilas Paswan takes along an Osama Bin Laden look-alike on his election campaign to garner "Muslim votes". It seems as if Churchill certainly had our very own, home-grown Paswan in mind.

He obviously had our Malayalee legislators too in mind. For after all, did they not pass a unanimous resolution some years ago in the Kerala Assembly demanding that Madhani, the prime accused in the Coimbatore Blast Case (in which terrorists came close to eliminating Mr.L.K.Advani) be shifted from the Tamil Nadu Jail to a jail in Kerala on "humanitarian grounds".

Churchill also foresaw the attitude of Tamil Nadu politicians. After all, the DMK government ensured special Ayurvedic treatment for Madhani in one of its jails, again on "humanitarian grounds".

Before I conclude, I would like to quote Churchill yet again because of his unerring accuracy on the question of appeasement. Deprecating British policy of appeasement of Germany before the outbreak of World War II, Churchill said:

"Still, if you will not fight for the right when you can easily win without bloodshed; if you will not fight when your victory will be sure and not too costly; you may come to the moment when you will have to fight with all the odds against you and only a small chance of survival".

Pakistan and Bangladesh are bleeding India through a thousand cuts. They propagate a radical form of Islam that is

inimical to democracy and are desperately trying to export it to India. By and large, fellow citizens who profess Islam, have spurned these overtures because, irrespective of caste or creed we all know that there is no peace or harmony outside the democratic play field. Yet, there are some young citizens who are misguided by this propaganda from across the border. Unfortunately, we have not dealt with this problem with resoluteness.

The truth is that we did not fight when we could have won without bloodshed. We have all the odds stacked against us right now and frankly, even if we put up a fight, I think democracy and the secular idea is under severe threat. We are reaping the bitter harvest of appeasement. We have no option now but to live on hope, the hope that the crocodile will not eat us!

CHANGING RELIGIOUS DEMOGRAPHY OF INDIA:

What are we going to do about it¹

Dr. J. K. Bajaj

India is one of the only two great and ancient civilisations of the world – the other is China – that have a continuous history of several thousand years and have survived more or less intact as compact and coherent cultural and geographical entities into the modern times. However, this civilisational and geographic coherence of India has come under great stress in the relatively recent times. The problem began about a thousand years ago, when Islamic invaders began encroaching into the northwest extremities of India and after several centuries of continuous warring succeeded in establishing themselves as the rulers of India. They ruled for nearly five centuries. And when India, under the leadership of great warriors like Shivaji Maharaj and Guru Gobind Singh, had nearly defeated and dislodged the Islamic rulers, invaders belonging to the other major proselytising religion of the world, Christianity, arrived from the sea, and they in their turn ruled India for more than two centuries.

This several centuries of rule by followers of foreign proselytising religions resulted in creating a schism within the cultural and civilisational homogeneity of India. Neither the Islamic nor the Christian rulers brought many foreigners to live and rule here. But significant numbers of Indian people began to be converted to the religions of the rulers through both coercion and inducement; natural and generally higher multiplication of the converted further added to their numbers. Even more importantly, considerable sections of the elite of

¹ This article is based largely on A. P. Joshi, M. D. Srinivas, J. K. Bajaj, *Religious Demography of India (RDI)*, 2003 and *RDI 2001 Revision*, 2005, Centre for Policy Studies, Chennai.

India, while not actually converting to the alien religions, yet began to acquire the ways, manners, worldview and even the language of first the Islamic and later the Christian rulers. Such conversion of the Indian elite to the ways and language of the alien rulers was somewhat limited during the Islamic rule; it became a flood during the Christian rule that engulfed larger and larger sections of the elite. The flood has not abated even after the achievement of Independence, and now all of the Indian elite seem to have adopted the ways, the worldview and the language of their erstwhile rulers. Today, we even make our very young children speak in an alien language, and educate them in the alien ways in an alien ambience, often in schools that are run by Christian missionaries.

These two factors, emergence of a population belonging to religions of non-Indian origin and the conversion of the elite to the alien ways and language, seem to have undermined the capability and commitment of India, perhaps for the first time in history, to preserve her civilisational and geographic integrity. This led to the partition of India in the middle of the twentieth century, when those parts of India that had acquired a Muslim majority seceded violently from the mother country. But the causes that led to the partition have continued to operate in the remaining part of India, perhaps with greater vigour. During the last century or so, the change in sheer numbers of the converted has been much faster than in any previous period of history and is simply staggering. According to our calculations from the figures of the last thirteen decennial censuses, persons belonging to religions of Indian origin, the Indian Religionists, formed 79.3 percent of the population of Indian region, comprising the Indian Union, Pakistan and Bangladesh of today, at the beginning of the Census period in 1881. In 2001, the proportion of Indian Religionists in this region is 12 percentage point lower at 67.5 percent. The proportion of Muslims meanwhile has gone up from somewhat less than 20 percent in 1881 to more than 30 percent in 2001 and that of Christians from just 0.7 percent to

2.1 percent. This decline of about 12 percentage points in the proportion of the mainstream Indians in 120 years is certainly large; and, the long-term trend of a decline by a percentage point every decade is only becoming stronger and sharper.

The actual decline is perhaps larger than even 12 percentage points, because the Christian population of the region is almost certainly undercounted. According to authentic and scholarly Christian sources, the region is home to a large number of crypto-Christians, formally defined as: "Secret believers, hidden Christians, usually known to the churches but not to state or secular or non-Christian religious society". According to these counts, the proportion of Christians in the Indian region in 2001 is more than 5 percent, while the census records only 2 percent. If this is true, then the proportion of Indian Religionists in the region is even lower at around 64 percent, and since 1881, they have lost 15 percentage points in their share of the population, 10 percentage points to the Muslims and 5 to the Christians.

This is the gross picture for the Indian region as a whole. The situation in several individual parts of the region is even more disturbing. In the part that now constitutes the Islamic state of Pakistan, there was a considerable number of Indian Religionists in 1941; they formed nearly 20 percent of the population there. After partition, their presence is reduced to almost nothing. And, in the part that constitutes Bangladesh today, Indian Religionists formed 30 percent of the population before partition. Their proportion has since declined to about 10 percent. This remnant population of Indian Religionists in Bangladesh is being increasingly coerced into leaving the territory. Thus, in the course of the twentieth century, two large parts of the Indian Region, forming more than one-fifth of the area, which had become Muslim majority over history but where Indian Religionists had continued to maintain a considerable presence till before the partition, have become out of reach of the mainstream of Indian civilisation.

Even within the remaining Indian Union, the Indian Religionists have been suffering a significant loss of share in population since partition. They formed 87 percent of the population in 1951, their share in 2001 is 84 percent; much of this loss has been to the gain of Muslims, whose share has increased from 10.5 percent in 1951 to 13.5 percent in 2001. The Christian share has remained nearly steady at around 2.4 percent in this period. But, if we are to accept the claims of authentic international Christian sources then their share in 2001 is above 6 percent. This reduces the share of Indian Religionists in the remaining Indian Union to around 80 percent, which is 7 percent below their share at the beginning of the twentieth century. This decline has occurred notwithstanding the large influx of Indian Religionists into the Indian Union at the time of the partition in the middle of the century. Indian Religionists in the Indian Union thus seem to have suffered a loss of share which is comparable to what they have suffered in the Indian Region as a whole.

The situation is grimmer in several parts within the Indian Union. Thus in a belt of western Uttar Pradesh running from the west of Delhi to the foothills of Uttarakhand, the proportion of Muslims has increased from less than 30 percent in 1951 to nearly 39 percent in 2001 and two-thirds of this increase has taken place in just two decades following 1981. Similarly, in a belt running along the border with Nepal from Champaran in Bihar to Santhal Pargana in Jharkhand, the proportion of Muslims has increased from 14.6 percent in 1951 to 22.3 percent in 2001. Further east along the border, in the belt formed by the West Bengal districts of West Dinajpur to Birbhum, the proportion of Muslims has gone up from less than 40 percent in 1951 to more than 49 percent in 2001, and much of this increase has also occurred after 1981. Further east, across Bangladesh, in the Lower Assam districts, the percentage of Muslims has gone up from 32 percent in 1951 to 40 percent in 2001 and almost all of this change has occurred after 1971; in 1901, the share of

Muslims in the population of the region was less than 13 percent.

In the whole long eastern border belt running from Bahraich district of Uttar Pradesh to lower Assam, the proportion of Muslims has risen from 20.5 percent in 1951 to nearly 29 percent in 2001. And, in the eastern part of this belt from Purnia district of Bihar onwards, their proportion has risen from about 31 percent in 1951 to nearly 42 percent in 2001. Several of the districts in this part of the belt are now Muslim majority districts.

As we move further along this belt, we arrive in the northeastern region (excluding Assam), where the proportion of Christians has risen from 22 percent in 1951 to more than 45 percent in 2001. Christian presence in the region in 1941 was hardly noticeable. Nagaland, Mizoram and the hill districts of Manipur in this region have now become almost exclusively Christian. Meghalaya has become more than seventy percent Christian and the tribes that have not yet converted are under intense and often violent pressure to do so. Indian Religionists continue to maintain a significant presence in Arunachal Pradesh, but during the last two decades, the rate of conversion to Christianity in several of the districts there has been extremely rapid. Manipur valley is the other place where Indian Religionists continue to dominate; they are in a situation of siege, and have to suffer repeated blockades of transport and communication from and to the valley every few months.

In fact, Indian Religionists have been reduced to a minority in the whole of the eastern belt from Purnia to the eastern tip of Arunachal Pradesh. The western part of this eastern belt is now dominated by Muslims and the eastern part by the Christians. Any historian of civilisations looking at the religious demographic map of the region would wonder about the capacity of the Indian nation to keep the region within its fold. The Christianised states of the northeast are being kept

within the Union by spending a disproportionate part of the fiscal resources there and by giving the Christianised tribal people of the region an even more disproportionate representation in the elite central services like the IAS.

Besides the belt of western Uttar Pradesh, and this large eastern belt, that we have discussed, the share of Indian Religionists is declining rapidly in several other border regions of India. Kashmir valley in the north has almost been purged of the Indian Religionists, and has become an exclusively Muslim region. A wide strip of high and increasing Christian presence has developed in central India emanating from the Ranchi region of Jharkhand and Jashpur of Chhatisgarh and moving southward through Sundargarh, Sambalpur, Kandhamal and Gajapati districts of Odisha. Further south, in Andhra Pradesh, Christians have acquired a strong foothold in the coastal districts, though their numbers in the census figures keep fluctuating widely from decade to decade, depending on whether they decide to be counted as Christians or remain known to the church alone. Christians and Muslims have a similar and growing presence in the southern coastal districts of Tamilnadu. On the western coast, southern Kerala has come to be dominated by Christians and northern Kerala by the Muslims. The proportion of Indian Religionists in the course of the twentieth century there has declined from 69 percent in 1901 to 56 percent in 2001. The proportion of Muslims has meanwhile gone up from 17 to 25 percent and of the Christians from 14 to 19 percent. The high Muslim presence in Kerala has begun to seep upwards through the coastal districts of southern Karnataka and further into the interior districts of north Karnataka ultimately joining up with the already significant Muslim presence in Marathwada of Maharashtra.

Thus, India in the course of the twentieth century has already lost two fairly large parts of its classical geography to the Muslims. And, in the various border areas of the remaining Indian Union, Christians and Muslims have already

established a commanding presence. The rise in the proportion of Christians and Muslims has in fact been particularly rapid in the recent past, especially since 1981. The religious break-up of the population for the 2011 census is not available yet. But the provisional data that has been released shows extraordinary high growth in the Muslim dominated districts in as widespread regions as Haryana, Assam and Kerala. It is not possible to make a similar assessment of the growth of Christianity between 2001 and 2011 on the basis of the data released so far. But, if the trends of the last two decades are any indication, we are going to see a sharp spurt in Christian presence in several parts of India. Arunachal Pradesh and Meghalaya would have indeed become much more Christianised. But, visible signs of increasing Christian presence can be seen everywhere in the country from Uttarakhand in the north to Delhi and almost all cities of south India. Even in the central India, where the tribal people have resisted the temptations of Christianity for long, there are indications of Christians making a sudden headway. Hopefully, we shall soon have the data to know what has actually happened.

A couple of years ago, I visited Badrinath and was somewhat surprised and shocked by the presence of visible symbols of Christianity occupying the sacred locations of Uttarakhand. I wrote about these symbols and about the increasing frequency with which such Christian presence is seen in almost all cities of India. Reading this, a Christian from Kerala sent me an e-mail advising me that while I may be disturbed by the Christian symbols dominating the public spaces in India, yet I should be prepared to see more and more of such symbols, and asking me as to what I planned to do about it? That is probably the question that all of us need to ask ourselves. The numbers are depressing; recounting them in various articles and seminars is not a pleasant exercise, unless we plan to do something about it. It is true that in the course of the twentieth century, Islam and Christianity have expanded throughout the world. But that is no consolation for

us. The world will take care of itself. The west will find a way of solving its feuds with Islam. Europeans will find a way of handling the Muslim minorities arising within their societies. Muslims and Christians in Africa will find a way of carving out that continent between themselves. Muslims of West Asia shall find ways of keeping the Christians away from their homeland, as they have done for centuries. But, what are we going to do about the declining presence of the mainstream in India, and about the border regions of India being converted away from the mainstream? That is the question we need to ponder over.

THE TRIUMPH OF DEMOGRAPHY OVER DEMOCRACY

A.Surya Prakash

I remember being in your midst two years ago to talk about the grave implications of demographic changes on our way of life, our national identity, our constitutional scheme and our democracy. I must now report to you that since then there has not been a single development either on the demographic, political, economic or social front to allay the fears which I had expressed at that time. If anything, things have only deteriorated and we seem to be hurtling towards a hopeless situation.

Before I proceed, a quick re-cap of the main arguments in the earlier paper, with some comments on the current status vis-à-vis the points raised then:

The Majority is Apathetic in Most Democracies

The apathy of the majority in democracies across the world to anti-democratic trends and its readiness to yield to demands which hurt the liberal, democratic environment, is now well documented. The Hindu majority in India behaves just like the majorities in many western nations. It believes that the best way to tackle a problem is to remain in denial and to hope that it will somehow go away. This tendency, unfortunately, continues despite historical evidence that problems do not disappear this way. They only build up, gather mass and eventually assume such proportions that it is no longer possible for the majority to retain control. Eventually, over time and primarily because of the apathy of the majority, democracy mutates from being the rule of the majority to the rule of the minority.

Current Status:

Sorry to report that there is no change whatsoever in the attitude of the majority communities in democracies around the world to the threats to democracy from anti-democratic forces. The religious majority in India is placed similarly. In addition, most Hindus appear to have attained the commanding heights of philosophical thought. They believe that there is action in inaction!

*Karmany akarma yah pasyed, akarmani ca karma yah;
Sa buddhiman manusyesu, sa yuktah krtsnakarmakrt*

“He who in action sees inaction and action in inaction, he is wise among men, he is a yogin and he has accomplished all his work”

(Dr.S..Radhakrishna’s translation of verse 18, Chap IV, of the Bhagavadgita)

Inaction of the Majority

First, the issue of the majority’s inaction. Voting trends across democracies show that the majority is generally apathetic to the electoral process. One look at the queues before polling stations on election day will tell you the extent of this indifference. The attitude of the minorities – whether they be racial, religious or linguistic - is just the opposite. While members of the majority tend to treat election day as an additional holiday that gives them a long week-end, and plan their outings in advance (the hill stations in Himachal Pradesh and Uttaranchal were overflowing with tourists from Delhi on the day of voting in the last assembly election), members of minority communities just cannot afford to be lax. While there may be exceptions, this is the rule.

In India, the term “minority” has been used so often by politicians to signify religious minorities, and especially

Muslims, that the general perception is that the term “minority” is a synonym and indeed a euphemism for Muslims. This is wholly incorrect, both in terms of the ground reality and from a constitutional point of view.

There is sufficient evidence to show that religious minorities are not the only ones to be afflicted by the “minority syndrome”. Many a time, linguistic minorities across the country, assert themselves with the same vigour and determination on election day. The huge turn out of Tamil-speaking voters in Bengaluru City and some other pockets in Karnataka and similar assertion among Kannada-speaking voters in the Kasargode area in Kerala, are some examples that come to mind. In fact, when you hear the Tamil chatter in the voting lines in Bengaluru, you will wonder whether you have stepped into Amma country by mistake!

This has been on since 1952, but the majority – the Kannadigas – are yet to find ways to reverse this trend. The Tamils generally voted en bloc, for a party of their choice, which was usually the Congress Party. However, by the 1970s the Dravida parties stepped in, resulting in the DMK and the AIADMK finding representation in the state assembly and the Bengaluru Municipal Corporation. These parties have also begun to field candidates in other urban centres in the state where there is a sizeable Tamil vote. In other words, the Tamils – a linguistic minority bitten by the minority syndrome – voted en bloc for the party which they felt would protect their rights. In later years, they formed their own party/parties and began pooling the entire Tamil vote within the framework of Dravida politics. Fifty years ago, this was just a straw in the wind. It is no longer so.

A similar situation prevails in the Bombay-Karnatak region in Northern Karnataka, where the Marathi-speaking “minority” is out in strength on polling day. Such is the imbalance in the voting percentages of the Kannada majority and the Marathi minority in Belgaum District in this region that the Marathi

minority manages to send, on an average, at least three MLAs belonging to the Marathi Ekikaran Samithi (MES), to the Karnataka Assembly. And what does the MES want? – the merger of Belgaum with Maharashtra!

And the Kannada-speaking majority has been helplessly and apathetically watching the Marathis stage this coup in election after election. In the last 60 years, since 1952, the Kannadigas have never devised a method to stop the Marathis from pulling the rug from under their feet! I am sure there are many variants of this across the land, including that of the Hindi-speaking minority migrants from Uttar Pradesh and Bihar in Mumbai, who are doing unto the Marathas exactly that which they are doing to the Kannadigas in Belgaum and electing Samajwadi corporators to the Mumbai Municipality!

I draw your attention to the voting trends among these two linguistic minorities in Karnataka, just to emphasise the point that minorities can turn the basic principle of democracy – that it is the rule of the majority – on its head, over a period of time, provided they are sufficiently frightened, motivated or appeased to vote as a block.

Of course, there is one more requirement – the demographics must be favourable – and they usually are for all minorities who are made to wallow in victim hood by unscrupulous, vote-hungry politicians. Linguistic Census data for Bengaluru and Belgaum cities only prove the point. The percentage of Tamils in Bengaluru has been steadily on the rise, whereas the percentage of Kannadigas is on the decline. Similarly, in Belgaum, the Marathas seem to be doing better than the Kannadigas. One can see this phenomenon is a much larger scale when a religious, rather than a linguistic minority is trapped in victim hood and milked for votes by political parties.

Democracy is no Longer Rule of the Majority.

This mutation of democracy – from being the rule of the majority to rule of the minority is brought about by a number of factors. Among them are: Illegal migration and demographic changes that occur because of such migration; demographic changes that occur independent of such migration; and demographic change leading to ‘minorityism’ - a political and electoral *astra* deployed by pseudo-secular political parties to garner block votes.

Current Status:

All these factors, each of which is destructive of the idea of India as a liberal, plural, democratic nation and as the land of Sanatana Dharma, are in full bloom. Since we last met, illegal migration has assumed monstrous proportions and has also acquired a political agenda to break up India. As regards demographic changes which are independent of migration, not a single political party or agency has been able to contain the growing hiatus in the demographic behaviour of different religious communities. Finally, the disease of “minorityism” has now spread across the political spectrum and every political party is vying with each other to appease Muslim sentiment at the cost of fundamental constitutional tenets such as equality and equity.

Behaviour of Political Parties Bodes Ill for Our Democracy

While Muslim appeasement has been on for a long time, the United Progressive Alliance Government at the Centre has taken this to new levels, ever since it captured power in 2004. Since then, there have been a series of initiatives aimed at garnering Muslim support for the Congress party, which is the dominant player in this alliance. One of the first measures adopted by this alliance was to set up the Sachar Committee to give the government a status report on religious minorities.

This committee failed to look at the social and religious injunctions which were enforced by hardliners within the Muslim Samaj and which were responsible for the backwardness of Muslims both on the economic and education front. On the other hand it sought to blame the government, policy makers and the majority community for the backwardness of Muslims.

The most glaring example of the unbalanced approach of this committee was the way it handled the issue of polio incidence among Muslims in some Northern states. Though India had proudly proclaimed many years ago that it had eradicated polio, the disease re-appeared in children in some Northern states like Uttar Pradesh. Most of the victims were Muslim children. The reason was the canard spread by the Muslim clergy that the polio eradication campaign was a trick employed by the Hindus to bring down the Muslim population. They said the drops contained ingredients that rendered the children sterile when they came of age and therefore advised Muslim mothers not to immunize their children. This led to the horrible consequence of hundreds of Muslim children contracting polio. Instead of admonishing the Muslim clergy for this monstrous mischief and recommending criminal prosecution of the offenders who had ruined the lives of hundreds of young Indians, the Sachar Committee blamed the Indian State for the high polio incidence among Muslims. It said there was a trust deficit between the State and the Muslims which had caused the problem and therefore suggested that the Indian State bend over backwards to regain the trust of the Muslims. Instead of challenging the committee's conclusions, the UPA Government accepted its recommendations and thereby, even the blame for high polio incidence among Muslim children. This is probably the most striking example of how far the Indian state and political parties can go to appease Muslim sentiment.

After this committee had done its bit to disturb social harmony, the Manmohan Singh Government constituted the National Commission for Religious and Linguistic Minorities, headed by Mr. Ranganath Misra, to carry on Sachar's "good work". This commission was asked to identify socially and educationally backward sections among religious and linguistic minorities and to suggest measures for their welfare. It came up with a host of policy proposals, which it said was most essential for the upliftment of the Muslims.

The Commissioning of Mischief

The National Commission for Religious and Linguistic Minorities (NCRLM) was constituted in October 2004 to recommend measures for the welfare of socially and economically backward sections among religious and linguistic minorities. The NCRLM report was submitted to the government in May, 2007. This commission said at least 15 percent of seats in all non minority educational institutions should be earmarked by law for the minorities, of which 10 percent should be for Muslims; 15 percent share for the minorities (10 per cent for the Muslims) in government schemes like Rural Employment Generation Programme, Prime Minister's Rozgar Yojna, Grameen Rozgar Yojna, etc; and 15 percent of posts in all cadres and grades under the Central and State Governments should be earmarked for the minorities (10 percent for the Muslims).

The Commission was also asked to examine the status of scheduled castes who have converted to Islam. Here, the commission declared as follows: "...we recommend that Para 3 of the Constitution (Scheduled Castes) Order 1950 – which originally restricted the Scheduled Caste net to the Hindus and later opened it to Sikhs and Buddhists, thus still excluding from its purview the Muslims, Christians, Jains and Parsis, etc. – should be wholly deleted by appropriate action so as to completely de-link the Scheduled Caste status from

religion and make the Scheduled Castes net fully religion-neutral like that of the Scheduled Tribes.”

In other words, the Ranganath Mishra Commission wants Dalits, who were granted special privileges because they were treated as outcastes by the Hindu samaj, to retain their privileges even if they convert to casteless religions like Islam and Christianity.

Demography is Destiny – It is also a synonym for votes!

However, the most disturbing development is the crass appeasement of Muslims by several political parties in Uttar Pradesh, where assembly elections are currently on. Since the Muslims constitute 18.5 per cent of the population in this state as per the 2001 census (they would now be around 21 per cent), there appears to be a no-holds barred tussle among at least three major political parties – the Congress Party, the Bahujan Samaj Party and the Samajwadi Party – to garner Muslim votes.

The Congress Party set the ball rolling by announcing a 4.5 per cent reservation for Muslims just a couple of days before the Election Commission’s announcement of elections in five states including Uttar Pradesh. It promised reservation to the most backward sections of the community by carving out a sub-quota of 4.5 per cent for socially and economically backward minorities in the OBC category in Central government jobs, public sector units and educational institutions. The manifesto also promised to actively promote minority education and skill development, establishment of new schools, recruitment of teachers from minority communities, and providing scholarships and vocational training. The party also declared that it would notify Urdu as the state’s second official language.

Other parties quickly followed suit and opened up their bag of goodies. Though the Congress Party is the original sinner when it comes to appeasement of Muslim hardliners, the Samajwadi Party, headed by Mr. Mulayam Singh Yadav, pulled out all the stops. Mr. Yadav, it may be recalled, during his stint as Chief Minister of the state some years ago had announced a half day for schools across the state on Fridays to enable Muslim children to offer namaz. This time, there is a whole bundle of promises. Anxious to be one-up on the Congress Party, this party has announced a separate quota for Muslims over and above OBC and Dalit quota. This quote, it has said, will be in proportion to the community's population (which could be as high as 20 per cent). A party leader has said that there were ways to break the ceiling of 50% overall quota imposed by the judiciary and the party will do so in U.P just as Tamil Nadu has taken total reservations to 69%. The party has declared that once it forms the government in UP, it will suitably change the rules to incorporate a separate quota for Muslims in proportion to their population.

The Samajwadi Party has also announced immediate implementation of the Sachar and Ranganath Misra Commission reports. It has said it will undertake a special recruitment drive to induct Muslim youth into security forces; grant Rs 30,000 to each Muslim girl who passes Class X, for further education "or marriage". Also, university status will be given to Muslim educational institutes which meet certain conditions.

It has also promised to release 'innocent' youth who have been arrested and jailed in terrorism cases and assured compensation and action against "guilty police officers". Further, Urdu medium schools would be opened in minority concentrated areas and madarsas would be given funds for promoting technical education.

Soon, the Congress Party, which had started the mischief, began to feel the heat and some of its leaders felt that the

policy of appeasement ought to go further. As a result, the Union Law Minister, Salman Kurshid announced doubling of the quote for Muslims and even challenged the Election Commission, when the latter declared that his announcement violated the model code of conduct.

Capitulation is the Name of the Game

The incapacity of the Indian State to assert its liberal, secular and democratic character in the face of radical Muslim demands has been in evidence for a long time. The manner in which it capitulated before the hardliners in the Shah Bano matter when Rajiv Gandhi was the prime minister, is well known. The Indian State has never recovered from that. In a way, the State taking the blame for high polio incidence among Muslims, although the Muslim clergy did the mischief, is but an extension of this tragic denouement, which the nation witnessed in 1986. Since Shah Bano, over the last quarter of a century, all that the State has done is to bend and crawl before these anti-secular and anti-democratic forces, thereby substantially weakening the secular, democratic foundations of our Republic.

The most recent example of this is the manner in which Salman Rushdie was kept out of the Jaipur Literary Festival.

As their numbers rise, the radical Islamic voices are getting shriller and, as expected, every political party is bowing and scraping before them. Some recent trends which indicate where we are headed are the success achieved by Islamic hardliners in preventing Salman Rushdie from attending the literary festival at Jaipur. The hardliners also ensured that Rushdie did not make an appearance via video conference.

Since the “secular” Indian State could not prevent Rushdie from attending the conference, it used an old ruse – concerns about his security – and “advised” him to stay away. The promise of reservations for Muslims although the Constitution

does not permit religion-based quotas, the claims of senior Congress leaders that the Batla House encounter was a farce and the repeated assurances offered by members of the political class that they will rescue “innocent” Muslim youth arrested by police for involvement or abetment in terrorist activities, are but some of the more recent examples of how our democratic, secular edifice is beginning to crumble.

Democracy Distorted

Two years ago we had discussed how demographic changes, coupled with apathy of the majority, have brought about distortions in the democratic arena. Since voting percentages are low and there are quadrangular contests in most states, one needs just 12 – 15 per cent support from the electorate to make it to a state assembly or parliament. Since minority communities tend to poll more than the majority, democracy is increasing becoming rule of the minority.

Studies have shown that 99 per cent of MPs got into parliament in 2009 with the support of less than half the electors. Almost 60 per cent had the support of just 30 per cent of the electors. In 2004, 59 Lok Sabha Members secured less than 20 per cent support of the total electorate. Mr.Arun Shourie cites the following examples to show the “unrepresentativeness” of governments : In Basti Lok Sabha Constituency, the winning candidate had the support of just 11 per cent of the electoral college. Here are the percentages for some other Lok Sabha constituencies in the 2004 election: Robertsganj (11.4), Mohanlal Ganj (11.6), Mirzapur(12.4), Aligarh (12.5) and Fatehpur (12.8). The only way to offset this is to scrap the First-Past-The-Post System or to impose compulsory voting.

The National Commission to Review the Working of the Constitution (NCRWC) has suggested a run off election between the first two candidates in an election in order to ensure that the winner in an electoral contest has the support

of 50 percent plus one of the voters. As against the first-past-the-post system, a run-off contest could mean “a more representative democracy”, it has said.

Current Status

No remedies are in sight yet. The absurdities will be seen on an even grand scale in Uttar Pradesh and some other states which are currently in the process of electing new state assemblies. There are no short cuts. A run off election is too complicated in the Indian context. The only remedy is compulsory voting. It is in vogue in 33 countries. Mr.L.K.Advani has raised his voice in support of this proposal. Many others need to join in.

Some Minorities are Trying to Distort the Constitutional Scheme vis-à-vis Minorities.

The problem persists and there are individuals and institutions which are abetting the distortion. But, it is difficult to overturn a 11-judge Supreme Court decision in this regard.

Current Status:

The word “minority” has, in popular perception, become synonymous with Muslims. Secondly, it is erroneously assumed that the nation is the unit to determine the minority status of a citizen. Both these assumptions have no basis from a constitutional point of view in India. The Constitution talks about religious and linguistic minorities and treats them at par. This is obvious from a plain reading of Articles 29 and 30. In fact, when the term “minorities” is used in the Constitution in Article 30, the Constitution makers make it a point to emphasise that they mean both religious and linguistic minorities. Here are the specific provisions:

Article 29 (1) : Any section of citizens residing in the territory of India or any part thereof having a distinct language , script or culture of its own shall have the right to conserve the same.

Article 30 (1): All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

Article 30(2): The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

The other point is that the nation is not the unit to determine minority status. Article 29 talks about “any section of citizens residing in the territory of India or any part thereof having a distinct language.....”. Article 30 refers to “all minorities, whether based on religion or language.....”. These provisions make it clear that the state is the unit to determine the minority or majority status of a religious or linguistic group.

The Hindus, who constitute a majority nationally – the 2001 census says they constitute 80.5 per cent of the population - are a religious minority in seven states and one union territory. As regards language, the Hindi-speaking people – the largest linguistic group in the country – constitute 41.03 per cent of the population. However, since they do not cross 50 per cent, they cannot be classified as the majority nationally. If the entire country is the unit, then all linguistic groups in India would fall in the “minority” category. This would lead to absurd situations like the Tamilians claiming or asserting “minority” status in Tamil Nadu or even the Hindiwallas claiming minority status in Uttar Pradesh and Madhya Pradesh.

Who Constitute the Minority and Where?

The National Trend:

Coming under pressure from the United Progressive Alliance Government, the census authorities resorted to big mischief while presenting the census data on religion after the 2001 census and presented a fraudulent interpretation of data, but one look at the numbers and you see the fraud. Here are some religious demographic truths – however uncomfortable it may be to pseudo-secular eyes. There is a visible decline in the percentage of Hindus in India over the last 30 years and the Hindus are now in a minority in seven states and one union territory. They are in a minority in the states of Jammu and Kashmir (29.60 per cent of the population), Punjab (36.90 per cent), Nagaland (7.70 per cent), Mizoram (3.60 per cent), Meghalaya (13.30 per cent), Manipur (46.00 per cent) and Arunachal Pradesh (34.60 per cent). They are also a hopeless minority in the union territory of Lakshadweep (3.70 per cent). Arunachal Pradesh and Manipur have seen a steep drop in the population of Hindus. For example, the percentage of Hindus in Manipur has crashed from 60.04 percent to 46.00 per cent in just 20 years. The population of Hindus in Arunachal Pradesh is a mere 34.60 per cent. In some of these states, religious conversions have brought about unprecedented demographic changes. For example between 1981 and 2001, the Hindu population in Nagaland dropped from 14.36 to 7.70 per cent, while the Christian population jumped from 80.21 to 90.00 per cent.

So, just as the Tamils cannot be a minority in Tamil Nadu and the Telugus cannot be a minority in Andhra Pradesh, so also the Muslims cannot be a minority in Jammu and Kashmir, the Sikhs cannot be a minority in Punjab and the Christians just cannot be a minority in Nagaland, Mizoram or Meghalaya.

What the Courts Say on the Minority – Majority issue

The Sikhs are a religious minority in India. But, they are the majority in Punjab, since they constitute 59.90 per cent of the population in this state, as per the 2001 census.

This issue came up for judicial determination some years ago and the Punjab and Haryana High Court held that the Sikhs do not constitute a minority in Punjab. The Punjab Government promptly challenged this verdict of the High Court. This case has grave implications for the constitutional rights of Hindus in the country because they have already been reduced to a minority in seven states and one union territory. However, the law as it stands now is that the state is the unit to determine the minority or majority status of a community. This was stated emphatically by the Supreme Court in the T.M.A.Pai Foundation Case in October, 2002. In that judgement, ten of the 11 judges on the Bench that heard this case declared that the geographical unit to determine whether a group of citizens belonged to a linguistic or religious minority under Article 30 of the Constitution would be a state and not the whole of India. Yet, despite this overwhelming consensus among ten judges of the apex court, the government of Punjab claims that the Sikhs, who constitute 59.90 per cent of the population in that state are a “minority”!

The Supreme Court’s View :

“The opening words of Article 30(1) make it clear that religious and linguistic minorities have been put on par in so far as this Article is concerned. India is divided into linguistic states and these states have been carved out on the basis of the language of the majority of persons in that region. Therefore, since the state is regarded as the unit to determine a “linguistic minority” vis-à-vis Article 30 and since “religious minority” is on the same footing, the state has to be the unit in relation to which the majority or minority has to be

determined”. Further, although parliament can legislate in regard to education after the 42 Amendment, “the determination of who is a minority for the purpose of Article 30 cannot have different meanings depending upon who is legislating”.

The Punjab government’s interpretation of these Constitutional provisions is clearly opposed to the 11-judge Constitutional Bench’s view in the matter and will therefore fall by the wayside, but one should never under-estimate the ingenuity of the political class to come up with something else to thwart basic constitutional dharma.

Demographic Impact on the Economy

These distortions have entered every field and the democratic, secular edifice is being eroded from all sides. The economy is no exception.

Current Status

We have seen the impact of demography on politics. Now let us turn to economics. There have been major developments in the field of business and economics over the last two years. Efforts were on for a long time to introduce Islamic practices on the economic front and surprisingly there appears to be little resistance from either the government or the markets or even the judiciary.

Shariah-Compliant Stocks

In 2005, Idafa Investment Pvt. Ltd., a shariah compliant stocks investment firm, released a list of shariah compliant companies based on the BSE 500 Index. The list was released by the promoters of Islamic Bank of Britain and Bank al-Islami of Pakistan.

Mr. Samir Mistry of the Tata Mutual Fund (TMF) was one of the speakers at the launch event. TMF at that stage claimed to have floated the only Shariah-compliant Mutual Fund called the Tata Select Equity Fund. Mr. Ahmad Randeree, an NRI from Gujarat, who spoke at the event appreciated the pioneering effort by Idafa investment and said that stockbrokers in other countries should emulate such efforts as well.

Thereafter, Milli Gazette put out a detailed paper called "Investing in stock market: the Shariah way". The paper outlined the system as follows:

"Islamic economists and financial experts agree that if certain conditions are met, it is lawful to invest in the stock market. Any earnings that result from such investments will be halal. The logic behind this argument is that when one purchases shares in a company he actually becomes a shareholder and thus becomes a partner in the business. However, there are a host of conditions that must be satisfied before one is allowed to invest in stocks. To start with, one must be sure that the business of the corporation/company offering the stock must be halal. Over and above this, shariah scholars have developed certain financial parameters for stocks selection. If a Muslim investor is contemplating investment in the stock market, he must not only be careful about the profitability but also about the compliance of shariah. Following screening patterns may be helpful in determining the shariah compliance of stocks:

There are two types of qualitative screens: i. Industry screening: Is the company in a business that is prohibited or abhorred in Islam? Apart from investment in banking and finance there are a number of business activities that are considered to be prohibited in Islam, and thus investing in these kinds of businesses is not something a Muslim would like to undertake such as alcoholic beverages, pork and pork

products, tobacco products, gambling, lottery, pornography and adult oriented material, prostitution and drugs etc.

ii. Business practices: Following shariah principles are applicable to investing and trading practices applicable to individual investors as well as Islamic financial institutions:

Investible funds must be free of interest based debt: The investor cannot borrow on interest to finance his investments, and therefore cannot trade on margin i.e., borrow to purchase shares. Conventional hedge funds, arbitrage funds, and leveraged buy-out (LBO) funds are prohibited for Islamic investors as they all borrow heavily in order to finance their investment practices.

Prohibition of speculation

Unlike conventional investors, Muslims cannot base their investment decisions on short-term speculation. They cannot enter the market as speculators but only as investors. In addition there are quantitative screening and rules regarding trading. For example, day trading in stocks is prohibited, as it is akin to gambling, Margin Trading is prohibited as also Derivatives, as futures trading is prohibited in Islam, and Short Selling.

Bombay Stock Exchange Launches Index of Shariah-Compliant Companies

Thereafter, Shariah-compliant economics took a big leap forward in December, 2010 when the Bombay Stock Exchange launched a share index of shariah-compliant companies in an attempt to open stock-trading to more Muslims.

A news agency report said BSE TASI Shariah 50 consists of the largest and most liquid sharia-compliant stocks within the

BSE 500 index. Those connected with the development were quoted as saying "All the companies have been vetted to ensure they comply with Islamic law, which does not allow investors to put money into firms that benefit from interest or the sale of sinful goods such as alcohol, tobacco or firearms". The Managing Director and Chief Executive of the Bombay Stock Exchange, Madhu Kannan, said the index would attract Islamic and other "socially responsible" investors both in India and overseas. He said the index would build the base for construction of sharia-compliant financial products, including mutual funds, ETFs (exchange traded funds) and structured products. Companies included in the index have been screened by Taqwaa Advisory and Shariah Investment Solutions (TASIS), an Indian Islamic finance company based in Mumbai, whose board members include Islamic scholars and legal experts. TASIS said the index would "unlock the potential for sharia investments in India".

With the launch of this index, Mr. Shariq Nisar, Director of Research and Operations at TASIS said "Bombay Stock Exchange has the largest number of listed sharia-compliant stocks in the world. All Muslim countries of the Middle East and Pakistan put together do not have as many listed sharia-compliant stocks as are available on the BSE."

He was quoted as saying that stocks would be reviewed every month to ensure continued compliance. Any stocks that do not meet the criteria will be removed.

Islamic Bank

But the real big story on the Islamic Economics front is the judgement of the Kerala High Court in February, 2011 approving the establishment of a Shariah-based banking institution with the participation of the Kerala State Industrial Development Corporation. The court dismissed the petition of Dr.Subramanian Swamy that the involvement of a state enterprise in this initiative amounted to violation of the secular

principle. The state-run KSIDC has teamed up with Al Baraka to launch such a bank, which will work on Islamic principles and won't charge or pay interest. Since Shariah rules prohibit charging interest for loans and emphasise on the sharing of profits and losses, customers get a share of the overall profit reported by the bank.

The LDF government in Kerala first floated the proposal for an Islamic bank. The High Court said by co-promoting a bank of this nature, the government is not throwing its weight behind a particular religious group. Media reports quoted the state finance minister as saying "Though it is known as an Islamic bank, it is not a religious institution. It is another form of a venture capital fund where you do not accept or lend money for interest but will distribute a share of the profit". The activities of the bank will be supervised by a Shariah Supervisory Board which will include Islamic scholars.

Persecution of Religious Minorities in Pakistan and Bangladesh

Both Pakistan and Bangladesh are Islamic Republics where religious minorities are persecuted. Although the Muslim majorities in these nations got what they wanted – Muslim States - migration is unidirectional in this sub-continent. Pakistanis and Bangladeshis are pouring into India and bringing with them the non-democratic and non-secular baggage.

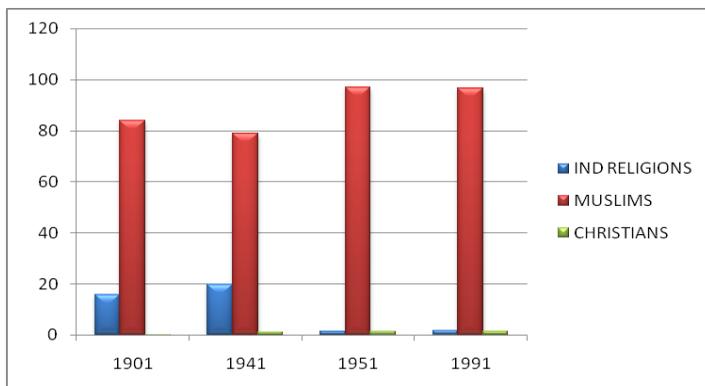
Current Status

There is no improvement whatsoever in the status of minorities in these countries. If any, their condition has only worsened. The demographics, as reported earlier, tell the story. The only change is that there are a few people now who are willing to speak up for the religious minorities in these two countries.

Below is a table showing demographic changes in Pakistan between 1901 -1991.

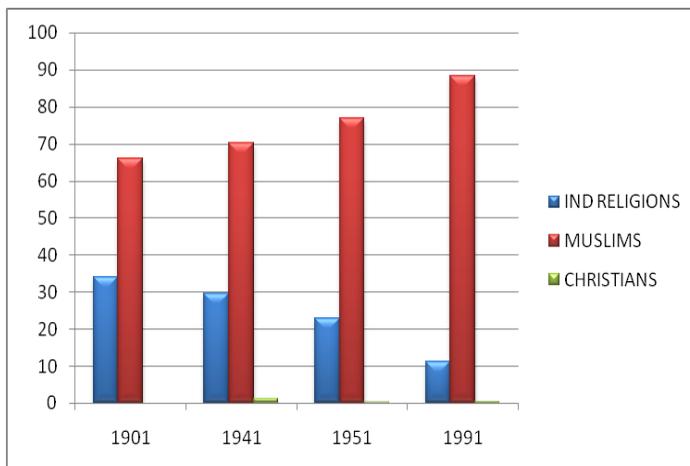
Pakistan:

Year	INDIC RELIGIONS	MUSLIMS	CHRISTIANS
1901	15.93	83.87	0.19
1941	19.69	78.86	1.22
1951	1.59	97.11	1.28
1991	1.64	96.79	1.55



Bangladesh

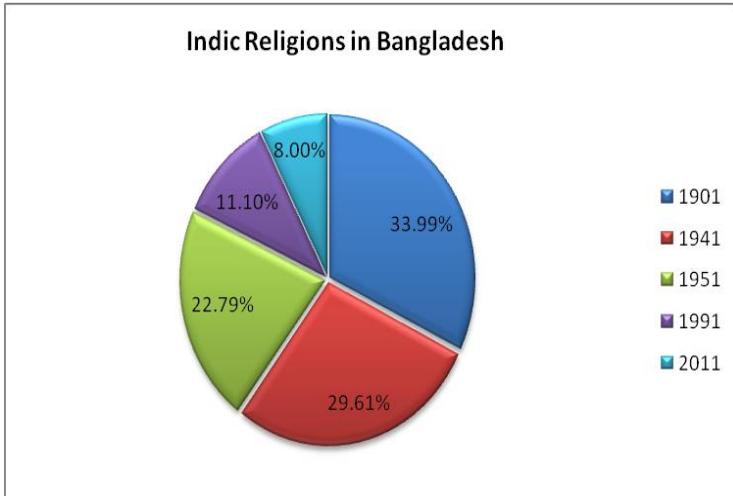
Year	INDIC RELIGIONS	MUSLIMS	CHRISTIANS
1901	33.99	66.07	Negative
1941	29.61	70.26	1.22
1951	22.79	76.85	0.25
1991	11.10	88.30	0.32



(These tables are taken from 'Religious Demography in India', a comprehensive work that brings us disturbing tidings. Its authors are A P Joshi, M D Srinivas and J K Bajaj of the Centre for Policy Studies, Chennai.)

Indic Religions in Bangladesh:

Year	Per Cent
1901	33.99
1941	29.61
1951	22.79
1991	11.10
2011	8.00 (Approx)



Some Voices at Last on Behalf of Religious Minorities in Pakistan and Bangladesh

Although the Hindus, Sikhs, Buddhists and Christians have been subjected to the worst atrocities in the Islamic Republics of Pakistan and Bangladesh, nothing has been heard of their plight in the international media over the last sixty years. But now, in all this gloom, there is a glimmer of hope. For the first time, we see the emergence of voices, demanding minority rights in the Islamic Republics of Pakistan and Bangladesh.

A major conference was held last December under the aegis of Global Human Rights Defense (GHRD) at the European Parliament in Brussels to discuss the plight of religious minorities in South Asia and special emphasis was laid on the status of minorities in Pakistan and Bangladesh. The event - 'protecting minority rights in South Asia' – was attended by European parliamentarians, NGOs and others. The key speakers were representatives of minorities and minority human rights defenders from Bangladesh, Pakistan, Nepal and Bhutan. The aim of the conference was: To begin a dialogue on South Asian human rights issues; to strengthen

co-operation between grass roots human rights activists, NGOs and authorities; and to raise awareness on minority rights issues in South Asia.

The Chairman of Global Human Rights Defence, Mr. Sradhanand Sital said this conference on Protecting Minority Rights in South Asia was a key milestone for his organization because it had taken them seven years to bring local South Asian partners to speak at the European Parliament. At the conference, Mr Rabindra Ghosh, Founder and President of Bangladesh Minority Watch, who has over 25 years of extensive experience in documenting violence and filing cases of minority repression, land grabbing, torture, killings, abductions and gang rapes in Bangladesh, spoke about the plight of minorities. Mr Ghosh highlighted the discrimination faced by Hindus in Bangladesh and the key minority rights challenges in the country today. BDMW spoke of the challenges faced by minorities in the absence of democracy and a secular environment and the lack of equal opportunities to services and employment. BDMW recently got social registration under the Society Act in Paris and a committee has been formed for the protection of rights of Bangladesh Minorities in Europe, consequent to the completion of this legal formality.

BDMW said that despite committing to international human rights charters on paper, the Government of Bangladesh was not sensitive to minority rights. Similarly, the National Human Rights Commission, which has “a weak mandate and low resources” is unable to fulfill its tasks. It urged the international community and the European Union to support the following recommendations :

- a) To encourage the institution of equal job opportunities in the public sector
- b) To encourage the restoration of 1972 Constitution abrogating "Islam as State Religion"

- c) To encourage the repeal of the Vested (Enemy) Property Act with a provision to permit return of properties to those who lost them after 1971, in accordance with Hindu inheritance law.
- d) To encourage the full implementation of the 1997 Chittagong Hill Tracts Peace Accord, and
- e) To support the establishment of a Minority Rights Commission in Bangladesh.

Another prominent speaker from Bangladesh was Mr Shahanur Islam, Founder of Justice Makers Bangladesh. He too spoke about the plight of ethnic and sexual minorities in Bangladesh – two minority groups particularly vulnerable to human rights violations and discrimination in the country. Disputes over land make ethnic minorities targets of aggression, violence and eviction, resulting in their marginalization and discrimination, widespread violence, rapes, killings and sexual assault, he said and sought the intervention of the European Community.

Mr Naveed Walter, the President and Founder of Human Rights Focus Pakistan was another prominent speaker at the Brussels Conference. His organization focuses on the rights of minorities, women, and children in Pakistan. He has been working for minorities in Pakistan for over 15 years. Mr Walter discussed the situation for minority groups in Pakistan and his personal experiences as a human rights defender, the dangers he faces and his motivation for continuing to work in this area.

Mohamed Ali Jinnah, the founder of Pakistan had proclaimed in the Pakistan Constituent Assembly that the new nation would not discriminate on the basis of religion. He had said: “You are free; you are free to go to your temples, you are free to go to your mosques or to any other place of worship in this

State of Pakistan. You may belong to any religion or caste or creed — that has nothing to do with the business of the State”. Mr Walter compared these words with the current situation in Pakistan in which discrimination, violation of minority rights and violence are commonplace as also death sentences and other convictions on the basis of the country’s discriminatory blasphemy laws. He stated that the Constitution of Pakistan is the basis for the discrimination of minorities and how non-Muslims are treated unequally by the State. This discrimination is reflected in social attitudes in Pakistan, where there is a lack of cultural interaction between Muslims and non-Muslims and a lack of social support for minorities who feel unprotected and alienated. In his view the situation in Pakistan often made him feel hopeless when thinking about the future of minorities but nevertheless it is the very future that motivates him to continue his struggle.

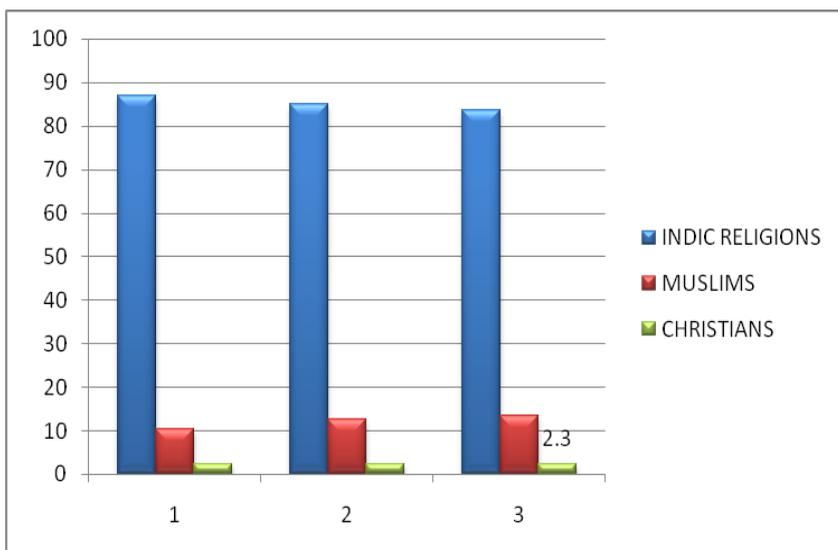
The discussions at the conference centered around the discriminatory practices in Pakistan where religious discrimination is taught in schools and is encouraged in employment (for example, only Muslims are able to get a job at higher levels). The British Pakistani Christian Association called upon the EU to apply the same policy as the United Kingdom, which restricts aid payments when a country has poor human rights records. I have dwelt at length on the deliberations at this conference because I see it as a major initiative to draw global attention to the plight of religious minorities in Pakistan and Bangladesh.

The Situation in India

As against this dismal scenario vis-à-vis minorities in Pakistan and Bangladesh, religious minorities are doing well in India. Here is the India table:

India

Year	INDIC RELIGIONS	MUSLIMS	CHRISTIANS
1951	87.00	10.43	2.33
1991	85.00	12.59	2.32
2001	83.60 PER CENT (HINDUS 80.50 PER CENT)	13.40	2.30



But percentages do not tell the whole picture. The population of Muslims has risen from around 35 million at the time of independence to over 138 million in 2001. The decadal growth rate, in percentage terms, for various religious communities between 1991-2001 was as follows: Hindus (20.30), Muslims (36.00), Christians (22.60), Sikhs (18.20), Buddhists (24.50) and Jains (26.00). Since the decadal growth rate of Muslims has been over 30 per cent, the Muslim

population in the country will rise to over 180 million when the religion data for 2011 becomes available.

The uneven growth rates among different religious groups in India has led to distinct changes in the demographic profile of many states like Uttar Pradesh, Bihar, West Bengal and Assam and a large number of border districts in these states. In Uttar Pradesh, the percentage of people who profess Indian religions has dropped over the last fifty years from 85.52 to 81.30 whereas the percentage of Muslims has risen from 14.28 to 18.50 in 2001 and to 21 per cent (approx) in 2011. A similar trend is visible in Bihar where Indian religions have dropped four percentage points but that of Muslims has risen by 4 per cent. In West Bengal, Indian religions have dropped 6.75 per cent, whereas that of Muslims has risen by 5.75 per cent. The situation in Assam is even more stark. Indian Religions have dropped 8 percentage points whereas Muslims have gained 6.30 per cent. These trends over the last fifty years has led to the emergence of a large number of districts along our borders with high concentration of Muslims.

(For a detailed analysis of these trends, please see 'Religious Demography in India' by A.P Joshi, M D Srinivas and J K Bajaj of the Centre for Policy Studies, Chennai.)

Since much of this change has come about by illegal migration and since the loyalties of most migrants lie elsewhere, this is a matter of concern.

Fertility Levels

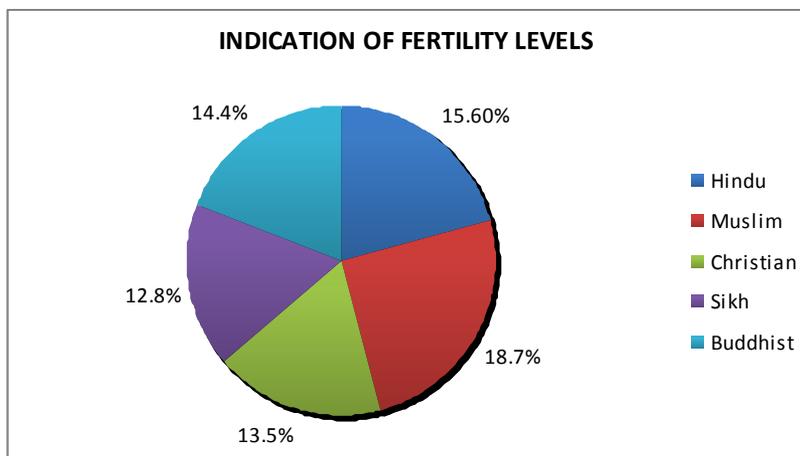
Another point to note is that a good and reliable indicator of fertility levels of different communities is the percentage of population of that community in the 0-6 age group. A national trend that is now obvious after the 2001 Census is that while the percentage of population in the 0-6 age group is

highest among the Muslims, it is the lowest among the Sikhs. The table below is self explanatory:

PERCENTAGE OF RELIGIOUS POPULATION IN 0-6 AGE GROUP

Indication of Fertility Levels (%)

HINDU	MUSLIMS	CHRISTIANS	SIKH	BUDDHIST
15.60	18.70	13.50	12.80	14.40



Assessing Census data, the authors of 'Religious Demography in India' say that the adherents of Indian religions will become a minority in India by the year 2061. These figures, indicating significant change in the Hindu-Muslim and Christian-Muslim ratio would have been of no consequence if radical Islam, leading to mindless killing of people in the sub-continent, had not reached such disturbing proportions in recent years

There is a Grand Design to use Demographic Change to Break-up India

There are forces inimical to India which see much hope in the rapid demographic changes coming about in India.

Current Status

This trend continues and anti-India forces have begun to see demographic change as providing an opportunity for a non-military way to dismember India.

Radical Slogans from Outside India – the Plan to Dismember India

Equally ominous are the radical slogans emanating from outside Indian shores. Muslim radicals across the world seem to have plans to dismember India and to end India's tryst with her secular, democratic Constitution and way of life. The radicals in Bangladesh have already drawn up the blueprint for creation of a Mughalistan, by cutting a neat swathe from east to west at the northern periphery of the country. And, as they say, great minds think alike. Therefore, we have a bunch of Islamists in Britain who have similar plans for India, but under a different nomenclature – Shariah for Hind.

The Mughalistan Plan, as outlined by its originators is as follows :

Mughalistan (or Mughalstan) is the name of an independent homeland proposed for the Muslims of India. This Muslim state will include all of North and East India and will be formed by merging Pakistan and Bangladesh through a large corridor of land running across the Indo-Gangetic plain. This new nation will comprise of Muslim-majority areas of North and East India that will be partitioned yet again.

The comprehensive plan for a second partition of India for creation of Mughalistan was first developed by Jhangir Nagar University in Bangladesh under the patronage of two intelligence agencies – ISI of Pakistan and Director General of Forces Intelligence, Bangladesh. There is also “Mughalistan Research Institute of Bangladesh” which has released a map where a Muslim corridor named Mughalistan will be created. Even Osama Bin Laden had extended his support to the idea to “liberate” the Muslims from the Hindus. This is also in line with the thinking of Lahkar-e-Tayyaba, which says that its aim is to eliminate Hinduism and to hoist the Islamic flag atop the Red fort.

A worrying aspect is that India’s students Islamic Movement of India (SIMI) and the Indian Mujahideen are working in tandem with these external organizations to achieve this goal. SIMI favours “liberation” of India through Islam and restoration of the supremacy of Islam through the revival of the Khilafat. The Indian Mujahideen tells Hindus to “accept Islam and save yourselves”.

Meanwhile, in Britain, British Islamists Anjem Choudary and Omar Muhammad Bakri – former leaders of British jihadist organization Al-Muhajiroun – have launched an organization called Shariah for Hind (India) to re-establish Islamic rule in India. The group has planned a major public event in New Delhi on March 3, 2012, which marks the end of the Turkey-led Islamic caliphate 88 years ago.

The following is a disturbing piece of news and analysis on Europenews.com – a blog that proclaims “ No tolerance for Intolerance – No Apology for Being Free” :

“It should be noted that during the British rule, Indian leaders like Maulana Abul Kalam Azad and Mahatma Gandhi campaigned for the Islamic caliphate led by Turkey – Gandhi doing so perhaps to gain Muslim support against British colonial rule in India.

Shariah for Hind plans to campaign for reestablishing Islamic rule in India with an ideological agenda which outlines a much purer form of Islamic rule for the country than that which existed during various periods of rule by Muslim kings in India both before and during the British era. According to the ideological agenda stated on the group's website, Islamic Shariah will be enforced in India; temples and statues of Hindu gods and Indian leaders such as Mahatma Gandhi will be demolished; and Bollywood, the world's largest movie industry, will be abolished in order to make way for a monotheistic Islamic rule in the country.

Preparations for establishing Shariah for Hind began about a year ago. Its website was launched in January, 2012. Europenews.com reports on the ideology of Shariah for Hind:

"In a statement, titled "The Need for Muslim Rule in India," Shariah for Hind notes that Muslims cannot live under non-Muslim rule, stating: "There is a consensus among all Muslim scholars that it is not permitted for non-Muslims to have authority over Muslims. Allah says in the Quran, 'I have created you (Muslims) a leading Ummah (nation) in order to witness the affairs of mankind.'

"Islam is the only religion to have maintained its relationship with God, with a miraculous book called the Quran and meticulous sciences that ensure texts recorded during the life of the final Messenger Muhammad can be verified, understood and authenticated. This cannot be said for any of the other world religions, which have literally been lost in translation.

"Fundamentally however, Islam is not a secular religion and, unlike the 'biggest democracy in the world' (i.e. India), always refers its governance back to the supreme commander, Allah (God)".

"The Indian constitution, just like its Pakistani and Bangladeshi counterparts, (is) an appalling attempt at law and order, a stab in the dark, a gross display of trial and error.

"Indian political parties have preyed on the Muslim community, as the wolf preys a lamb; they have divided us with nationalism and poisoned us with democracy but most significantly have made us forget what the final Messenger Muhammad (peace be upon him) was sent down for i.e. the total domination of the world by Islam.

"And so we lay defenseless, strewn and confused.

"The Shariah Hind project has thus been launched to kick start the return of Islam in the Indian subcontinent. Raw, undiluted and without compromise; it is the wild card which will inshaa'allah (God willing) make the Indian government forget about Kashmir. It is a call to unite over half a billion Muslims to retake what is rightfully theirs and galvanize a superpower unmatched in the world".

These are disturbing developments for all Indians who value their Constitution, democracy and liberal way of life. Yet, the majority seems untroubled.

Inaction of the Majority and the Strange Attitude of the Media

Before concluding, I would like to dwell on the attitude of liberal-democrats around the world. It appears as if the Hindus are not the only ones having a death wish. Nations with Protestant Christian majorities and media organizations in these nations also seem to be blind to the emerging threat to democracy. One of the most inexplicable facets of life in liberal, democratic countries across the world is the kid gloves treatment that the media gives to radical Islamic thought and actions. Also jihadists are currently the biggest threat to free speech, liberal values and a democratic and

secular way of life – all of which are essential for free media to survive – media organizations are simply not willing to call a terrorist a terrorist. Whenever a Muslim group raises a demand which is anti-democratic or anti-secular or a Muslim group targets a religious minority, the first instinct of the media is to kill the story. That is why the world never gets to hear the horror stories of rape, kidnapping and displacement of religious minorities in Pakistan or Bangladesh. In short, the media view across the liberal world is that it is anti-secular to talk of the atrocities perpetrated by the Muslim majority in any nation or in a region within a nation. That is why no media house in the liberal democratic world ever demands secular policies in Saudi Arabia and 56 other Islamic nations. It is as if they have been exempted from secular, democratic practices. However, when it sometimes becomes inevitable, the media is compelled to name Islamic groups linked to acts of terror. However, they tie themselves in knots and find a string of euphemisms to avoid placing the facts before their readers or viewers in such circumstances.

I found a recent example of this in Canada when a Cabinet Minister in Ottawa declared that Muslim extremists are the “leading threat to Canada’s national security”. However, the media whitewashed his report. This is yet another example of the attitude of the majority – to the growing threat to democracy from radical Islamists. In his report titled “Building Resilience Against Terrorism,” Ottawa’s Public Safety Minister Vic Toews referred to Islamic extremists and “homegrown’ Sunni Islamist extremists” in particular and said they had identified Canada as a legitimate target. He said “recurring instances of violence linked to Sunni Islamist extremism have punctuated the

development of the terrorist threat since at least the 1970s....Despite having been under intense pressure for the past decade, foreign-based Sunni Islam...extremist groups have explicitly identified Canada as a legitimate target for attacks or have taken actions that threaten Canada’s

international interests." He identified Al Qaeda and other groups such as Hizbullah as being organisations in the forefront of Sunni Islamist extremism. "The threat to Canada from terrorism has three main components: violent Sunni Islamist extremism – both at home and abroad, other international terrorist groups, and domestic, issue-based extremism." Toews' report specifically focused on Sunni Muslim extremists. He stated that while "Al Qaeda affiliates may pose a threat of terrorist attacks from abroad, violent 'homegrown' Sunni Islamist extremists are posing a threat of violence within Canada...."

"A number of individual extremists from Western countries have attempted terrorist attacks, inspired by but not directly connected to Sunni Islamist extremists abroad. In 2006, 18 individuals were arrested in Ontario for participating in a terrorist group whose intent was to bomb a number of symbolic Canadian institutions.

"Radicalized Canadians have also traveled to global hot spots like Pakistan, Somalia and Yemen, training or fighting with Sunni Islamist extremist groups. These individuals could participate in terrorism abroad, return to Canada and push others to violence, or return to Canada to carry out terrorist activities on Canadian soil."

But Canada's mainstream media chose to play down the minister's report vis-à-vis Muslim radicals. Arutz Sheva, the Israel national news agency, which analysed the media coverage of the minister's report on Islamic terror, had this to say:

"Canada's mainstream media completely ignored the Sunni Muslim threat in their reports.... The Canadian Broadcasting Company told its readers and listeners that "Canadian agencies will co-ordinate better to prevent terrorism under a new strategy." It quoted him as saying that "no government can guarantee it will be able to prevent all terrorist attacks all

the time” but that “Canada is committed to taking all reasonable measures to address terrorism in its many forms.” The CBC report made no mention of Muslim terrorist threats.

The *Canadian Press*, the major syndicated national news services in Canada, reported that while Toews said the counterterrorist strategy is aimed at “foiling everything from Islamic terrorist threats to ‘lone wolf’ attackers,” but otherwise emphasized that he said, “Terrorism is not specific to any one religion, community or ethnic group.”

Demography Is Destiny

The most famous quote on demography – Demography is Destiny – is attributed to the French social scientist and philosopher Auguste Comte. There are several other social scientists who have lent credence to Comte’s pithy yet loaded observation. One among them is Gunnar Heinsohn, the well known German Sociologist and Economist, who said 80 per cent of world history relates to “young men in nations with a surplus of sons, creating trouble”. He is famous for his theory of the Youth Bulge. His thesis is that a high percentage of young adult males in the population leads to social unrest. He says this happens because the third and fourth sons find no prestigious positions in their existing societies “rationalize their impetus to compete by religion or political ideology”. A Wikipedia entry says “Heinsohn claims that most historical periods of social unrest lacking external triggers (such as rapid climatic changes or other catastrophic changes of the environment) and most genocides can be readily explained as a result of a built up youth bulge, includingterrorism”.

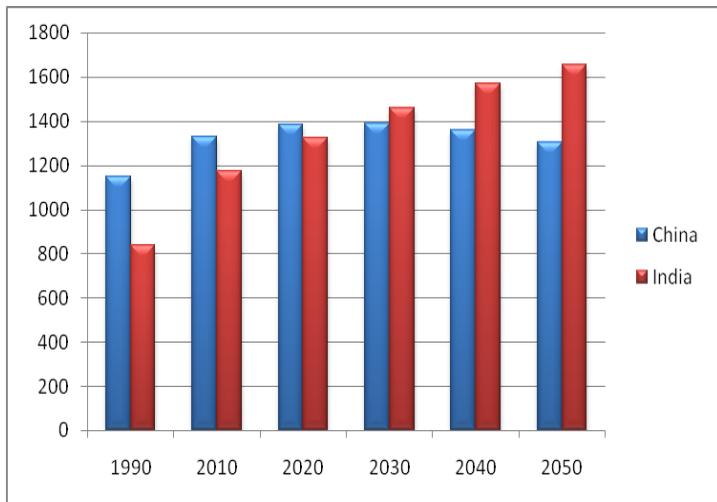
Richard Shaw, a Blogger who looks at the relationship between demography and markets says: “Innovation, ingenuity, governance, taxation, culture, literacy, debt ratios, fiscal balances, wage levels, and many other things help shape the economic future of a country, but one giant force in

the future of any country is population size and age structure”.

Here is a table prepared by the U.S Census Bureau, which he quotes:

(Population figures for China and India are in Millions)

Country	1990	2010	2020	2030	2040	2050
China	1148	1330	1384	1391	1358	1303
India	838	1173	1326	1460	1571	1656



This shows that India’s population will double between 1990 and 2050. If the current population trends continue, over one-third of the Indian population will be Muslim, because Muslims have the highest percentage of population in the 0-6 age group and their decadal growth rate is well over 30 per cent. This also means that the Muslim community will have a youth bulge. There will also be several Muslim-majority states in the country by then. What if Gunnar Heinsohn is right?

Where Do We Go From Here?

The title of this talk *The Triumph of Demography over Democracy* is deliberately chosen. At the outset it would seem absurd to think that demography (or more precisely demographic change) would be in conflict with democracy. After all, do not healthy demographics promote democracy? That is so in the normal run of things when all stake holders value the basic ingredients of democracy like universal adult franchise, free speech, liberal and secular values and equality of all citizens. However, if the liberal democratic environment becomes conducive for the emergence of an ism or a community that is in conflict with these values, then the demographic advantages that accrue to the proponents of that ism or idea could destroy democracy itself. This is the conundrum that liberal-democrats around the world are facing today. If we sincerely wish to save our democracies, all democrats need to close ranks, undertake an honest diagnosis of the sources of threat to democracy and demand correctives. Baroness Sayeeda Hussain Warsi, a Muslim minister in the British Government, has rightly warned the British of the perils of “militant secularism”, which she says has weakened western values and Christianity. She sees a “well-intentioned liberal elite” behind the weakening of these values and the British way of life. We in India are grappling with a bunch of secular-fundamentalists, who are out to wreck the Indian way of life. But, these are larger issues.

In the short term, I would suggest the following initiatives by Patriots’ Forum and organizations and institutions which have a vested interest in the preservation of India’s democratic and secular environment and the extension of these liberal values to the rest of South Asia:

1. The efforts of Global Human Rights Defense (GHRD) and by the NGOs in Pakistan and Bangladesh, who are speaking up for religious minorities in their countries, needs to be bolstered. The Patriots’ Forum must put its

intellectual weight behind these initiatives and consider the following measures:

Collaborate with GHRD to organize a conference on Minority Rights in South Asia under the aegis of the European Parliament annually; Collaborate with GHRD to take the issue of minority rights in South Asia to the American Congress and other American institutions and think tanks which have human rights on their agenda.

Collaborate with Indian think tanks and institutions to step up awareness of the plight of minorities in India's neighbourhood

2. The First-Past-The-Post System (FPTP) must be scrapped or compulsory voting must be enforced. This needs high priority, because at a later stage the baby-boomers, having benefited from the present system, may not want the laggards to exercise their political rights wholly.
3. The constitutional position that the state is the unit to determine minority-majority issues must be clinched once and for all, so that communities with high rates of population growth will realize that demographic advantages are eventually a bane rather than a boon from a constitutional stand point.
4. Finally, we need to constantly remind ourselves of Dr.Ambedkar's assessment of the socio-political situation in India in the 1940s and his warning that "appeasement sets no limits to the demands and aspirations of the aggressor the Muslims interpret these concessions as a sign of defeatism on the part of the Hindus and the absence of will to resist". The future of our democracy is not a matter that concerns just the Hindus. It concerns us all. We just need to substitute "democrats" for "Hindus", to get the larger picture of the threat that radical Islamists are posing to the future of democratic India.

The Cure for Terrorism is Destruction of Talibanised Pakistan

Dr. Subramanian Swamy

Islamic Infiltration

India's mainstream media and most political parties are silent spectators when Pakistani terrorists and Bangladeshi infiltrators are placing the nation in a precarious position everyday by their invasions. India, today, is facing a pincer attack from terrorists as well as illegal immigrants.

Despite the Supreme Court's judgments on how to deal with infiltration, no significant number has been deported by the government. Instead of being deported, infiltrators are de facto being given voting rights! At the other end, Pakistan-trained terrorists are crossing at will into India, with ISI-printed Rs.1000 rupee notes in crores, and setting up local cells for future attacks on vital installations. However, appeasement has become the hallmark of Indian politics. Hence this perfidious development is threatening to become a terminal cancer on our nationhood.

Hindustan originally comprised present-day India, Iran, Pakistan, Bangladesh, Burma, Nepal and Afghanistan. It may be recalled that Kaikeyi was from Iran, while Gandhari was from Afghanistan. It was a 100% Hindu land till Muhammad bin Qasim's Arab army attacked Sindh in 711 and laid the foundation for the take-over of Iran and Afghanistan.

Despite fighting valiantly to defend their dharma and motherland during repeated Muslim invasions for over a thousand years, Hindus lost Afghanistan in 987, Iran in 1011 and present-day Pakistan and Bangladesh in 1947 to Muslims. After 1947, truncated India i.e. Bharat, has seen

genocide and eviction of Hindus from Muslim majority Kashmir and heavy oppressive discrimination in localised Muslim majority areas.

Alert Hindus today apprehend that because of higher Muslim population growth rate and infiltration from Bangladesh, they will be outnumbered soon by Muslims in a few decades and face the same fate as Hindus did in Afghanistan, Pakistan and Bangladesh.

Hindu civilisation today is a demographically-challenged civilisation. Many districts in India bordering Bangladesh have seen abnormal increases in their Muslim population because of infiltration.

By its judgment dated July 12, 2005, the Supreme Court had struck down the Illegal Migrants (D.T.) Act, 1983 as unconstitutional; and termed Bangladeshi infiltration as "external aggression" and directed that "Bangladeshi nationals who have trespassed into Assam or are living in other parts of the country have no legal right of any kind to remain in India and they are liable to be deported."

But, instead of deporting the infiltrators, the UPA government on February 10, 2006, brought in the Foreigners (Tribunals for Assam) Order to nullify the apex Court's judgment. On December 5, 2006, the Supreme Court quashed this Order too, as unconstitutional, and called for the implementation of its earlier judgment of July 12, 2005 for deporting illegal immigrants.

Despite these judgments, hardly any infiltrators have been deported by the government. Those that were sent away, just crept back, instead of being deported. In practice, infiltrators have been quietly acquiring voting rights in India, since, the government is busy with infiltrator-friendly 'confidence-building measures' like soft borders, peace talks, Indo-Pak and Indo-Bangladesh bus and rail links, which are bringing

more and more Pakistani-Bangladeshi nationals into India everyday.

It is ironic that despite repeated waves of foreign invaders for over 1,200 years, Hindus valiantly resisted conversion to Islam and Christianity. But now we are acquiescing in a demographic invasion of Islam and conversion activities of Christian missionaries.

Islamic Terrorism

Did the despicable terror and mayhem in Mumbai on November 26th send a signal to India to wake up? It fundamentally signifies a challenge to the true identity of India from radical Islamic fundamentalists, who are securely based in Pakistan.

Pakistan is a Muslim-majority country and therefore, by definition, cannot be a secular peace-loving country. It is to be regarded instead as Darul Islam, where minorities have no place. Islam commands Muslims of Darul Islam to wage jihad into countries which are Darul Harab, and hence India will continue to be attacked by terrorists from Pakistan and infiltrators from Bangladesh. In Darul Harab, the non-Muslim majority is expected to be flabby and amorphous as the Hindu majority are today. If the majority is united and cohesive then it is Darul Ahad, where minority Muslims are to enter into a peace agreement with the majority. This is called Al Takkiya.

Therefore today, a patriotic Indian government must require Muslims to sign an Al Takkiya contract. For this Indians must not permit any area of India, from State to District to Town panchayat, to be a Muslim majority area, because then it will become a breeding ground for Jihad-based terror and a mini Daru Islam. A nationalist government must, thus, ensure a population re-settlement to make this happen.

In Kashmir, the Indian government must resettle 10 lakh ex-service personnel of the armed forces to reconstruct the population ratio of Hindus in Kashmir that has been changed despite Article 370.

Secular intellectuals may wax eloquent about the “true Islam” being humane and peaceful on TV programmes, but it is clear that they have not read any authoritative translations of the Koran, Sira and Hadith, three holy books which, together, constitute the theology of Islam. Together these scriptures represent a complete menu of intolerance of peoples who are not Muslim, derisively labelled as kafirs and dhimmis.

Hence instead of talking about the “correct interpretation” of Islam, those who call themselves as ‘moderates’ in the Islamic community, ought instead to press for a new reformed Islamic theology that is consistent with democratic principles. Of course, then like Salman Rushdie and Taslima, they will have to run for cover to escape fanatic murderous Muslims.

In 2003, two years after the 9/11 perfidious Islamic assault on USA, resulting in killing of more than 3000 persons within two hours, and which crime of terror was perpetrated by leveraging the democratic freedoms in USA, the Saudi Arabian Embassy in the website of its Islamic Affairs Department (www.iad.org) laid down what a “good” Muslim is expected to do. In that site it is stated:

“The Muslims are required to raise the banner of Jihad in order to make the Word of Allah supreme in this world, to remove all forms of injustice and oppression, and to defend the Muslims. If Muslims do not take up the sword, the evil tyrants of this earth will be able to continue oppressing the weak and helpless”

The above quote is what in substance is being taught in every madrassa in India, and can be traced back to the sayings of Prophet Mohammed. I can quote a plethora of verses from a

Saudi Arabian translated Koran(e.g., verses 8:12, 8:60, and 33:26) which justify brutal violence against non-believers. If I delved into Sira and Hadith for more quotes, then I could risk generating unbearable shock, so it will suffice to say that Islam is not only a theology, but it spans a brutal political ideology which we have to combat in the realm of ideas, sooner or later.

Some may quote back at me verses from Manusmriti about brutality to women and scheduled castes. But as a Hindu I have the liberty to disown these verses if such verses exist (since it is a Smriti) and even to seek to re-write a new smriti as many, for example, Yajnavalkya have done to date.

Reform and renaissance is, thus, inbuilt into Hinduism. But in Islam, the word of the Prophet is final. No true Muslim can disown these verses, or say that they would re-write the offensive verses of the Koran. If they do, then they would have to run for their lives. Leave alone re-writing, if anyone draws a cartoon of Prophet Mohammed, there will follow world-wide violent rioting. But if Hussein draws Durga in the most pornographic postures, the Hindus will only groan but not violently rampage.

We, Hindus, have a long-recognized tradition of being religious liberals by nature. We have already proved it enough by welcoming to our country and nurturing Parsis, Jews, Syrian Christians, and Moplah Muslim Arabs who were persecuted elsewhere, when we were a 100% Hindu country. But today's systematic infiltration of Muslims from Bangladesh and Pakistan is not because of persecution, but for waging Jihad in India.

Despite 1000 years of most savage brutalization of Hindus by Islamic invaders and self- demeaning brainwashing by the Christians, Hindus, as a majority in 1947, had adopted secularism as a creed. We have not asked for an apology and compensation for these past atrocities. But the position of

Hindus in this land of Bharatmata, where Muslims and Christians locally are in majority, in pockets, such as in Kashmir and Nagaland, or in small enclaves such as town panchayats of Tamil Nadu, is terrible and despicable. Even in Kerala, where Hindus are 52% of the population, they have only 25% of all the prime jobs in the state, and are silently suffering their plight at the hands of 48% who vote as a vote bank. This factor makes infiltration and change in the population ratio lethal for our civilisation.

If we do not stand up now to this explicit Islamic terrorism and its implicit version, India will soon end up like Beirut, a permanent battlefield of international terrorists, buccaneers, pirates and missionaries, or in the end, become a Darul Islam of Muslim majority.

This means we have to deal squarely with the incubator of Islamic terror namely Pakistan. Today, Pakistan's civil and democratic society is impotent. They are paying the price of Benazir Bhutto who as Prime Minister helped Taliban to strike roots and infected Kashmir with the call for "azadi". The time has come for us to stand up against all this.

A Possible Solution

What does it mean in the 21st century for Hindus to stand up? I mean, by that, a mental clarity among the Hindus to defend themselves by effective deterrent retaliation, and also an intelligent co-option of other religious groups into the Hindu cultural continuum.

Mental clarity can only come if we are clear about the identity of the nation. What is India? Is India an ancient but continuing civilisation or is it a geographical entity incorporated in 1947 by the Indian Independence Act of the British Parliament? What then does it mean to say "I am an Indian"? A mere passport holder of the Republic of India or a descendent of the great seers and visionaries of more than 10,000 years?

Obviously, our identity should be of a nation of an ancient and continuing Hindu civilization, legatees of great rishis and munis, and a highly sophisticated sanatana philosophy.

If Hindu culture is our defining identity then how can we co-opt non-Hindus, especially Muslims and Christians? By persuading them by saam, dhaam, bheda and dand that they acknowledge with pride the truth: that their ancestors are Hindus. If they do, then it means that they accept Hindu culture and its liberal enlightened mores. In other words, change of religion to Islam does not mean change from Hindu culture. Then we should treat such Muslims and Christians as part of our Brihad Hindu family, and even welcome them to re-convert.

Noted author and editor M.J. Akbar calls this identity as of "Blood Brothers". It is an undeniable fact that Muslims and Christians in India are descendants of Hindus. In a recent article in the American Journal of Physical Anthropology, an analysis of genetic samples(DNA) show that Muslims in north India are overwhelmingly of the same DNA as Hindus, proving that Muslims here are descendants of Hindus who had been converted to Islam, rather than repositories of foreign DNA deposited by waves of invaders. Of course, for Southern Indian Muslims, we do not need a DNA test to learn this. The truth is obvious.

M.J. Akbar thus asks rhetorically: "When have the Muslims of India gone wrong?" and answers: "When they have forgotten their Indian roots". How apt! Enlightened Muslims like Akbar therefore must rise to the occasion and challenge the reactionary religious fundamentalists. That is, India is not Darul Harab to be trifled with. It is in the interest of the Muslims of India to accept this reality. Hindus must persuade the Muslims and Christians, by time-honoured methods, to accept this and its logical consequences.

This identity was not understood by us earlier because of the distorted outlook of Jawarharlal Nehru, who occupied the Prime Minister's chair for seventeen formative years after 1947. For narrow political ends, Nehru had fanned a separatist outlook in Muslims and Christians.

Without a resolution of the identity crisis today, which requires an explicit and clear answer to this question of "who we are", the majority will never understand how to relate to the legacy of the nation, and, in turn, how to relate to the minorities. Minorities would not understand how to adjust with the majority if this identity crisis is not resolved. In other words, the present dysfunctional perceptual mismatch in understanding who we are as a people, is behind most of the communal tension and inter-community distrust in the country and our failure to deal with Pakistan.

To deal with Islamic terrorism and infiltration, and to culturally assimilate the Muslims of India, India needs a Hindu renaissance that incorporates modern principles, e.g., of the irrelevance of birth antecedents, fostering gender equality, ensuring equality before law, and accountability for all. It is also essential to integrate the entire Indian society on those principles, irrespective of religion. A uniform civil code for example, is something that the vast majority of Muslim women want. But the Muslims think that this is the first step to subjugate them or wipe out their identity. But Muslims have quietly accepted a uniform Criminal Code (the IPC), even though it contradicts the Sharia.

In other words, Hindutva has two components---one that Hindus can accept (such as caste abolition, eradication of dowry etc.) without any other religion's interests to consider. The other is the embracing by minorities of the core secular Indian values which have Hindu roots. This would require, particularly on the part of Muslims and Christians, to acknowledge that their ancestry is Hindu. They must assimilate the entire Hindu past as their legacy, and tailor

their outlook on that basis. This would integrate Indian society and make the concept of an inclusive (Brihad) Hindutva, rooted in India's continuing civilization, a reality.

Once Indianness means Virat Brihad Hindutva, we can tackle terrorism from Pakistan by an effective strategy of defence. The components of that strategy have to be formed by taking Pakistan as a failed state, a sponsor of terrorism, and hence, we need to dismember it, unless there is evidence that Pakistan's civil society is ready to reform Islam, in keeping with modern principles of civilisational values and the age-old dharma of Akhand Hindustan.

We can manage infiltration from Bangladesh by either assimilation into the Hindu cultural mainstream or by asking Bangladesh to part with territory in proportion to the Bangladeshis in India (which is about one-third of that country), since Partition of Indian territory was on the basis of population ratio of Hindus and Muslims. Of course, Bangladesh can avoid this by taking back their infiltrators without our having to deport them.

DEMOGRAPHIC COUP OF ISLAM

Frightened Europe and Faultline India

“Marry women who will love their husbands and be very prolific, for I wish you to be more numerous than any other people”

***Prophet
Muhammad
to the faithful***

**(Source: Mishkat-ul-Masabah,
Book xiii, Dictionary of Islam)**

Ram Kumar Ohri

It is time to acknowledge that Islamists are great strategists. Decades ago, when Europe slept and India slumbered, their leaders decided to opt for a powerful global game changer. They saw a unique opportunity in the fact that demography is the key to democracy, because elections are won and lost on the basis of voter support to a particular party or candidate. To achieve their ambition of ruling the world, they decided to embark on a global campaign to overwhelm the world by sheer increase in Muslim population. This strategic move is now emerging as a deadly weapon for capturing power in many parts of the world. The two demographically-challenged iconic civilizations, Christian Europe and Hindu-dominated India appear to be on their hit list for take-over through fast population growth. After being in limbo for nearly four centuries, radical Islam is once again in fast-forward mode.

2. The history of Islam shows that for nearly eight hundred years, from the seventh to the fifteenth century, the soldiers of Islam carried out a number of intrepid campaigns of holy war, called *jihad*, throughout Asia, Africa and Europe. After exterminating and expelling almost all Jewish tribes of Arabia from their traditional habitats, they conquered and destroyed the brave-hearted Zoroastrian rulers of Persia, decimated the Byzantine empire and Christian kingdoms of Anatolia and North Africa. During their eastward campaign, the soldiers of Islam destroyed the Buddhist culture of Afghanistan and defeated most Hindu Rajas of India, with remarkable ferocity and ruthlessness. In the course of their westward campaign to overrun Europe, the armies of Islam conquered parts of Southern Spain, which remained under Moorish occupation for many centuries. They also tried to venture as far as Paris in October 732 A.D., but were routed by the French army led by Charles Martel. After making deep inroads into eastern Europe, the Ottoman Turks unsuccessfully attacked Vienna in 1529. Undeterred by that defeat they again laid siege to Vienna in 1683 in a bold bid to conquer the Hapsburg empire. They were, however, defeated once again, this time by the combined German, Austrian and Polish troops led by Jan Sobieski, the gallant king of Poland. The eastern frontier of Islam's conquest extended deep into India, causing immense plunder, destruction and manslaughter all around.
3. That era of conquest of scores of countries from Spain to India with the might of sword was the golden age of Islam when it ruled a large part of the old world. The Prophet's soldiers gave no quarter to the hapless non-Muslims and carried sword and fire wherever they went for seizing the conquered territories with rare ruthlessness. The process of waging jihads against the so-called infidels and conquering their kingdoms and enslaving people was started by the Prophet himself

after he defeated the Koreish army in the famous Battle of Badr in 624 A.D. And thereafter, the jihadi warriors of Islam never looked back.

4. Anyone who reads the Quran, the Hadith and two authentic commentaries, the Sahi Bukhari and the Sahi Muslim, will understand that Islam is essentially a clash and conquest oriented religion. Its ultimate goal is to conquer the world and subjugate the entire humankind by converting everyone to their Prophet's faith and shape the world into Dar ul Islam. This is to be done first by inviting the infidels to voluntarily accept the religion of the Prophet of Islam. If they don't accept the invitation (called 'Dawa' in Arabic), they are to be attacked and conquered by recourse to jihad for establishing the writ of Islam across all 'kaffir' countries. The Prophet himself had commanded the faithful to wage a permanent jihad against the so-called infidels for bringing the entire world into the fold of Islamic faith. No wonder, once again, the jihadi warriors of Islam are on a war path against the so-called heathen civilizations like the Christians, the Jews, the Hindus and the Buddhists, including even the secularists and atheists. Islamists have once again set their heart on restoring the resplendent glory of Islam by recourse to the time-tested doctrine of holy war. That is the basic truth.
5. There are, however, many phoney liberals and inadequately-informed analysts who keep on saying that the jihadis are mis-interpreting the Quran for misguiding the faithful. That is not true. These self-styled know-alls are mostly those who have never read the Quran, nor the Hadith, nor the Sahi Bukhari and the Sahi Muslim, two voluminous but highly illuminating commentaries on the basic precepts of Islam. Yeol Natan, a scholar of Islam, has identified 164 verses in the Quran which preach hatred and violence against non-Muslims (read infidels).¹

6. To achieve their cherished goal of supremacy, the Muslim strategists have devised a twofold strategy. Their first endeavour has been to humble the non-Muslim civilizations by waging an asymmetric war, called jihad, against them through the so-called non-State actors which are being promoted by Islamic States for launching terrorist attacks across the world. Many armchair philosophers and bleeding-heart liberals have been highly critical of the US action against jihadi terrorists, without taking into account the history of repeated targeting of US outposts and troops for years before the most daring 9/ 11 attack on the twin towers and the Pentagon. It had been preceded by a number of attacks on outposts and troops of the USA, located in West Asia and Africa. In 1995, an American training facility was bombed in Riyadh (Saudi Arabia) in which five US soldiers were killed. In the same year an attempt was made in Sudan to assassinate the Egyptian President, Hosni Mubarak, who was regarded by Islamists to be a stooge of the USA. Again, in 1998, the U S embassies in Kenya and Tanzania were bombed killing 224 persons, among whom were 12 Americans. According to US intelligence agencies, these attacks were organized by bin Laden's terror outfit, Al Qaeda, which was responsible for attacking USS Cole near Yemen claimed the lives of 17 US marines and soldiers. The 9/11 attack on the World Trade Centre was the last straw which broke the camel's back and prompted the then US President, George Bush, to declare war on Al Qaeda.

The 9/11 carnage was followed by a dastardly attack on the Indian Parliament on December 13, 2001, by the jihadis of Jaish-e- Muhammad and Lashkar-e-Tayeba. Since then, the western world and India have been subjected to thousands of jihadi attacks, the most spectacular of which, after 9/11, was the barbaric

Mumbai Massacre of 26 /11. During the last ten years, there have been thousands of jihadi attacks in various countries from the USA to the Philippines. According to one estimate, since 9/11, there have been more than 18,300 jihadi attacks across the globe in several countries.² The cost in terms of human lives comes to nearly 60,000 innocents killed and roughly another 90,000 injured worldwide. This figure might not include many 'smaller' attacks which don't appear on the media's radar. Most of these attacks were carried out by the so-called non-State Actors. It is, however, common knowledge that all non-State Actors like Palestine Liberation Organisations, Hamas, Hizbollah, Taliban, Al Qaeda, Lashkar-e-Tayyeba, Jaish-e-Mohammed, Harkat-ul Jihad-e-Islami and scores of similar jihadi outfits are a speciality of the Islamic ummah. Each one of them has been fathered, nurtured and armed by some Islamic country or other. Strategically, Pakistan has played a central role in fostering and strengthening Al Qaeda and Taliban, apart from siring Lashkar-e-Tayyeba and Jaish-e-Mohammed. Most of these terror-spewing outfits have deep roots in Pakistan and are actively supported by the ISI and the Pakistani army.

7. A mere look at multiple terror attacks across the globe indicates that the future of the beleaguered civil society is likely to be more violent and war-torn. In retrospect, the late Samuel Huntington, who foretold the impending clash of civilizations, stands out as the man who saw the future..
8. The second strategy of Islamists, and a clever one duly sanctioned by the Prophet himself, as stated in Mishkat-ul-Masabah, is to exhort the faithful to have more children for multiplying the global strength of Umma. Sahi Bukhari says that the Prophet had ordained: "I

hope that I will have the greatest following on the Day of Resurrection".³

9. The ultra-clever strategy to increase the Muslim population was clinically analysed and laid bare by late Oriana Fallaci in her seminal-researched tome, *The Force of Reason*. As comprehensively exposed by Fallaci, the ultimate goal of Islamists is to overwhelm and overrun all non-Muslim countries by sheer growth in numbers and simultaneously undermine their governance by migration and infiltration of surplus Muslim population into non-Muslim countries. This demographic jihad of Islam is indeed a unique strategy because demographic changes have the potential to destroy democracy, root and branch. And, after democracy is put to sleep through a demographic coup, a Shariah-ruled State can be established. In every democratic country, elections are won and lost on the basis of adult suffrage. Jihadists have correctly assessed that a rapid increase in population of the faithful will ensure successful capture of political power through the ballot box in non-Muslim countries. The Islamists worldwide are jubilant at the success of their demographic jihad, powered by the scriptural sanction allowing them to have four wives, even in modern times, and debunking small family norms in order to multiply their population. The campaign for increasing Muslim population, both in non-Muslim countries and Muslim societies, is being pushed forward with the help of Ulema and Islamic scholars who issue regular religious diktats in non-Muslim countries, directing the Muslims not to accept the small-family norm on the ground that Islam does not permit use of contraceptives. At the same time, the growing population in the Muslim dominated countries is being further pushed into non-Muslim countries in search of jobs, and greener pastures, with a long term objective of establishing the Sharia rule. The double whammy of increasing Muslim

population and promoting their migration and infiltration into non-Muslim countries has played havoc with the geopolitical scene in many countries, where Muslims are still in a minority. The time has come to undertake an in-depth study of the Islamist strategy to boost their population both in Europe and India, by recourse to all kinds of tactics, including conversions, monetary incentives and the so-called love jihad rooted in taqaiyah (i.e., deception), which aims at seducing non-Muslim girls and converting them to Islam, either before or after marriage. A study of this diabolical strategy reveals that love jihad is a carefully crafted global campaign to seize the reproductive powers of non-Muslim women by recourse to deceit, or 'taqiyah'.

Death by Demography

10. To understand Islam's grand strategy to conquer the planet by a demographic coup, we have to rewind to the year 1974 when the Algerian President, Boumedienne, famously declared in his address to the UN General Assembly thus:

'One day millions of men will leave the southern hemisphere of this planet to burst upon the northern one. But not as friends. Because they will burst in to conquer, and they will conquer by populating it with their children. Victory will come to us from the wombs of our women'.³

Thus, forty-eight years ago President Boumediene of Algeria was the first Muslim leader to prophesy the death of Europe by engineering a demographic *coup*. And since then the global brotherhood of Islam has not looked back.

11. In her well researched book, *the Force of Reason*, late Oriana Fallaci termed this stratagem as 'the

Policy-of-the-Womb' for breeding Muslims in abundance and then exporting them to take possession of a territory or a country. According to her research, the objective is to "dominate a country, to replace a population or to subjugate it".⁴ She draws attention to a Resolution passed in the same year during a session of the Islamic Conference at Lahore in Pakistan which spelt out a plan to turn the modest flow of immigrants to Europe, into a tide and penetrate the continent through demographic preponderance, a plan that is now a precept.⁵ Bemoaning the likely fate of Christian Europe in the coming decades, she highlighted the fact that in every mosque of Europe the Friday prayer is accompanied by an exhortation, through which the Imam tells the Muslim women to bear at least five children. And the author highlighted tellingly that if the immigrant has two wives, they will have ten children and in the event of three wives the number would grow to fifteen. The macro picture of the fast-changing world demography brings into bold relief the contours of a massive surge in the Muslim population worldwide.

12. Oriana Fallaci chided the liberal groups of Europe, whom she called the 'intellectual cicadas', for promoting fundamentalist Islam across the continent. Long before before Geert Wilders took up cudgels against the rising crescendo of radical Islam across Europe, Oriana Fallaci was the first intellectual to warn that the Christians of the continent were in the midst of "a cultural, political and existential war" with Islam. Fallaci recalled that the enlightenment about the ultimate Islamic goal to overwhelm the world came to her in Beirut in March 1972 when she interviewed the Palestinian leader, Georges Habash, who told her that the Palestinian problem was more than a clash with Israel. Habash frankly told her that their enemy was the whole West, including Europe and America. "Our revolution is a part of the world revolution", he

asserted.⁶ (Oriana Fallaci, *The Force of Reason*, p. 132) He also meant that it was going to be a cultural war, a demographic war, a religious war, waged by stealing a country from its citizens.⁷ Without mincing words, Georges Habash disclosed the global agenda of Islam in the following words :

“To advance step by step. Milimeter by millimeter. Year after year. Decade after decade. Determined, stubborn and patient. This is our strategy. A strategy that we shall expand throughout the planet.”⁸

Obviously as early as in the 1970s the Muslim leadership across the globe had formulated a grand plan to enslave the world through a demographic *coup*, to fulfill the command of their Prophet, enunciated in *Mishkat ul Masabah*, and *Sahi Muslim*. Rapid growth in Muslim population is now a worldwide phenomenon and in several non-Muslim countries, including India, Nepal and Thailand. Buoyed by the dynamics of demography now many Muslim scholars and ideologues feel confident that “the 21st century will be the century of Islam”, as claimed by Akbar S. Ahmed, a Pakistani diplomat turned scholar. Emphasising the fact, that Islam is the fastest-growing religion in the world, he boasts that because of a unique combination of geopolitical factors, Islam is in confrontation with all the major religions: Judaism in the Middle East, Christianity in the Balkans, Chechnya, Nigeria, Sudan, and sporadically in the Philippines and Indonesia, Hinduism in south Asia, and after the Taliban blew up the statues in Bamiyan, Buddhism.⁹ Astoundingly at the time of writing his book, Akbar S. Ahmed did not understand that the Christian Europe was already trapped in the throes of an existential demographic crisis.

13. There are reasons to believe that an “Islamogeddon”, turbo-driven by billions of petro dollars bankrolled by

Saudi Arabia and other Muslim countries, and strategically powered by Pakistan's jihadi storm-troopers, is on the move across Europe and India. As reflected in their pronouncements, the manifest goal of radical Islamists is to overrun and subjugate the two iconic civilizations, the European and the Indic. Let us make no mistake. We should try to understand that an asymmetric battle for supremacy in the sub-continent is already being waged against India by our next-door neighbour, Pakistan.

Importance of Demography

14. Democracy has three important functions. First, no country or nation can progress economically, nor exploit its resources and talent effectively without adequate and efficient human resource. Human resource is by far the most critical input needed for every economic activity, e.g., agriculture, manufacturing, transport, commerce and scientific research. The second important function of demography is to provide an ample reservoir of youthful manpower for manning the defence forces of the country for protection of its citizens and their property from predators and hostile groups. In this brutal world, no nation State can defend its sovereignty and unity without protecting its borders. This strategic requirement applies more rigorously to large countries like India, China, America, Russia and Australia which have extensive land mass, large borders and over-stretched coastlines. The third function of demography is equally important. In the sense that the demographic constituents of a society determine the societal mores of a nation. In democratic societies like India and the political dispensations of most European countries. the population numbers, their religious and social composition and socio-political attitudes determine the electoral future of the country, especially the mode of governance and civilizational values. Many politicians

and sociologists, especially those claiming to be multi-cultural liberals, forget that democracy is all about elections based on universal suffrage. It is the soul of a nation in the sense that the voters decide the type of government citizens of a nation aspire to have. Verily has it been said that demography is the mother of democracy.

Death by Demography

15. The danger of death by demographic decline is not a new phenomenon. It has happened in the past and will continue to happen in the future, too. Frankly, demography is a somewhat dense and unpopular subject. Not learning a lesson from the destructive impact of demographic changes on the fate of three formerly Christian-dominated territories and countries, namely, Lebanon, Kosovo and Bosnia Herzegovina would be downright foolish and a brazen lack of statesmanship. The history of Lebanon is a classic example of a violent politico-religious civil war, caused by large-scale demographic changes, resulting from a sharp decline in the fertility rate of the Maronite Christians of Lebanon. Not many Indians know that in the year 1932, Maronite Christians constituted approximately 55 percent of Lebanon's population, while the Muslims were around 45 percent. Based on the proportion of the population of two communities, Lebanon's National Pact of 1943 stipulated that political power would be shared between the Christians and the Muslims in the ratio of their population in the country. Consequently the posts of top ministers were apportioned between the Christians and the Muslims in a six to five ratio. It was further decided that the President of Lebanon would be a Christian. while the Prime Minister would be a Muslim. But within three decades, the tables were turned on the Christians. Because of large-scale acceptance of the small family

norm by the Christians, their share in the country's population fell sharply and around 1970-72, Lebanon became a Muslim majority country. The denouement came because around 1970 the fertility of the Christians had declined to four children per woman from the earlier average of six, while the Muslims throughout maintained their fertility rate at six children per woman. Despite widespread awakening among Christians, who were better educated, the efforts of their community leaders failed to motivate them to have more children and the trend could not be reversed. In fact, the civilisational conflicts had started rising sharply even before the drastic demographic change. When Muslims became the majority community and staked claim to rule over the country, a civil war broke out in 1975 between the two communities. Ultimately the jihadi militias aided by Syria and neighbouring Muslim countries carried the day in a decades-long civil war. The Christians were routed in the bloody civil war. Lakhs of Christians migrated out of Lebanon to Europe and the USA. Presently, the Christian population of Lebanon stands reduced to 25 percent or less. And it is declining rapidly. The embers of the civil war continue to glow every now and then, leading to occasional outbreaks of hostilities between the two communities.

16. Though belatedly, many European and American strategic analysts have woken up to the threat of the demographic surge of Islam, a phenomenon which has been accelerating now for almost eleven decades. According to a study undertaken by the Carnegie Endowment for International Peace, the Muslim population across the world was estimated at 1.657 billions in the year 2008 out of the total global headcount of 6.695 billion people. Thus, Muslims already constituted 24.31 percent of the world population. A survey by the Pew Research Centre in the year 2009, however, placed the world population and its

Muslim component a little lower. The Pew survey disclosed that there were 1.57 billion Muslims in a total world population of 6.8 billions. The latest survey by Pew Research Forum in 2010 clearly shows that the Muslim population is growing worldwide at 1.5 percent per annum, while the population of non-Muslims is growing barely at 0.7 percent.¹⁰ No wonder, Christian Europe is in serious panic because the Muslim growth rate worldwide is twice the growth rate of non-Muslims. In essence, the Total Fertility Rate (i.e., TFR) of Muslims in Europe is three times higher than that of Christians. The sheer velocity of the demographic march of Muslims is mind boggling. It may be recalled that in the year 1900, Muslims constituted only 12 percent of the world population. Now their population is reaching the high watermark of 25 percent, virtually doubling within one hundred years. The world Muslim population rose at an average rate of 2.2 percent per annum. Thus, climactic demographic changes were witnessed across the globe during the twentieth century, especially in Europe and India, and perhaps to a lesser extent even in the USA.

17. And, interestingly, in tandem with the rapid increase in Muslim population, the incidence of jihads being waged against non-Muslims across the globe has increased, almost exponentially!

Dirge of the Dying Europe

18. In recent years Europe has woken up to the threat of the likely Muslim domination of the continent within the next few decades. Across Europe the fertility rates of Christians have fallen far below the replacement level of 2.1 children per woman. On the other hand, the reproduction rate of Muslims is much higher. The fast-paced increase in Muslim population coupled with increasing jihadi attacks have caused enormous

trepidation in several European countries, even in the USA. Islam is already the second largest religion of almost every European country. The European Union has an estimated 15-20 million Muslims, while the number of Muslims in the U.K. could be around two million or more. If the numbers of Muslims in the countries of the Balkans are added, the total Muslim population of Europe could add up to 53 millions or more. According to the Carnegie Endowment for International Peace, there were 51.46 million Muslims in Europe four years ago, i. e., in the year 2008. According to some analysts, the figure by now is likely to have reached 58-60 million Muslims in Europe. It is feared that in the coming decades many Christian nations of Europe like France, Italy, Spain, Germany, the United Kingdom, Netherlands and almost all countries of the Balkans will be on board the bullet train of Islamisation !

19. The Muslim-dominated State of Kosovo, which broke away from Serbia on February 7, 2008, and declared independence, is now being viewed as a beach-head for Islam's speedy march across western and central Europe. As many as 64 nations have recognised Kosovo's independence, though Serbia still refuses to acknowledge it as a separate state – an event of little consequence. Now the continent has four Islamic nations, namely Albania, Azerbaijan, Bosnia and Kosovo. With Muslims already constituting nearly one third of the population of Macedonia, that nation state is likely to be Islamicised fairly soon, may be in the next two decades, despite stubborn opposition by Macedonian Christians. The day is not far when the entire Balkans will be a Muslim-dominated region of Europe, except perhaps Serbia which has a long historical tradition of battling it out with Muslims since the fourteenth century when the Serbs lost to Ottoman Turks in the historic battle of Kosovo in 1389.

20. The demographic change across the continent has been accompanied by a corresponding surge in Islamic violence. In recent years, Europe has witnessed many terrorist attacks. On November 2, 2004, Amsterdam witnessed the gruesome killing of Theo Van Gogh, a film director and descendant of the famous painter Von Gogh, who had made a controversial film, 'Submission', depicting the plight of a Muslim girl forced into arranged marriage against her will. The script of the film was written by Ayaan Hirsi Ali, a bold Somali refugee and a former member of the Dutch Parliament, who now lives in the USA because of a death fatwa. In one scene of the documentary, regarded as highly objectionable by the Muslims, the documentary showed a Muslim girl in a see-through chador with Quranic verses written across her body along with whip marks. The film told the story of a forcibly-married Muslim woman who was abused by her husband and raped by her uncle. Theo Van Gogh was first stabbed and then shot dead in public by Mohammed Bouyeri, a Moroccan Muslim, carrying a Dutch Passport. The assassin held dual Dutch and Moroccan nationality. A letter, stabbed through and affixed to the body of Van Gogh by a dagger, declared that the film maker was assassinated because of his objectionable views about Islam. The missive was addressed to Ayaan Hirsi Ali, who had acted in Von Gogh's documentary. It gave a call to the faithful for jihad against 'kafirs, especially the USA, Europe, the Netherlands and Hirsi Ali herself. Such is the surge of Europe's Muslim population, that the film 'Submission' had to be withdrawn from the International Film Festival, Rotterdam, because of fear of violence. After the brutal killing of Von Gogh, there were 'revenge' fire bombings of some mosques and Muslim schools, followed by counterattacks on churches. Undeterred by the killing of Van Gogh, Hirsi Ali proclaimed that she intended to make another film titled 'Submission Part II'. When

questioned if she would submit to the threats to her life, she replied, “not me”. Incidentally, Netherlands is home to approximately one million Muslims who constitute approximately 5.5 percent of the total population. Most of them are young, fanatic and aggressive, altogether different from the ageing, sedate and peace-loving Christians of Europe.

21. Radical Islam’s onslaught on Europe has continued unabated post 9/11. One of the ghastly jihadi attack was the notorious bombings of four trains in Madrid on March 11, 2004, by jihadis in which nearly 200 innocents, including some children, were killed and another 1500 persons were wounded. Investigations revealed that the bombings were the handiwork of Al-Qaeda related Muslim outfits. Interestingly a few months ago, a taped threat purported to be from bin Laden, had surfaced, which included Spain among the countries which should be attacked in future. This tape appeared to be genuine, according to the sleuths of the CIA. A Spanish Judge, Valtasar Garzon, Spain appeared to have become an important target for terrorist activities by jihadis. It may be recalled that Mohammed Atta, a lead pilot of the 9/11 attack on WTC and Pentagon had reportedly visited Spain twice in the year 2001, perhaps for working out the last minute details with some of the plotters living in Spain. Incidentally Spain has a sizeable Muslim population and a long history of conflict with Islam..
22. Barely fifteen months after the Madrid bombings, jihad visited the United Kingdom. On June 7, 2005, London went through the horror of coordinated suicide attacks on underground trains and a double-decker bus by Muslim terrorists, which claimed 56 lives (including four terrorists) and caused injuries to nearly 700 persons. The bombings were carried out by four British Muslim men, three of Pakistani descent and one of Jamaican

descent, who had converted to Islam. These four jihadis were motivated by the British government's decision to send troops to Iraq in support of the American attack on Saddam Hussein's regime. There was another attempt to bomb London's public transport system on July 21, 2005, by exploding four bombs. Luckily, only the detonators of the improvised bombs exploded and only one minor injury was reported. Again, on July 29, 2007, two car bombs were detected one near a nightclub in Haymarket and another in Cockspur Street. These were disabled before they could be detonated. The next day, an attack was made on Glasgow Airport in which two Muslims, Bilal Abdullah and Kafeel Ahmed, an Indian national (who died due to injuries sustained while carrying out the attack) were found to be involved. Later on, Bilal Abdullah was arrested in Australia. There was strong suspicion about the complicity of Haneef Ahmed, brother of Kafeel Ahmed, who was employed as a doctor in Australia. But he could not be prosecuted because of lack of evidence. According to CBS News, a message had appeared on June 28, 2007, on a Jihadi Internet forum, Al-Hesbah, declaring, "Today I say: Rejoice, by Allah, London shall be bombed", which forecast came true, thereby indicating that the bombings were part of a well planned international plot.

23. Because of the rapidly-ageing population of Christians, most European countries need more working hands for their factories and transport systems, even for their defence forces. But the likely immigrant workers are only from Africa and West Asia, all of whom are Muslims. There is a clear civilisational mismatch between the religious ethos of two civilizations, which makes the choice of immigrant labourers very difficult. Europe's demographic tragedy is best summed up by Zachary Shore in his tome, 'Breeding Bin Ladens: America, Islam and the Future of Europe'. He points out that "the world's median age is 24, but by 2050 it is

projected to be 53-55 in Germany and Japan. Western Europe and Japan will grey the most. At the same time, Europe's mortality rate is falling, so too is the birth rate. Ethnic Europeans are having fewer children and consequently their populations are shrinking. And with them shrinks the labour force. He forecasts that by "2050 Japan is expected to see its work-force - those aged between 16 and 64 - drop by an extraordinary 37 per cent, Italy's work-force will fall an even greater 39 per cent and Germany's by 18 per cent". Presently the ratio of workers to pensioners is 4 : 1, but by 2050 their ratio may drop just to 2:1. That will put enormous strain on societies with high ageing populations by drastically reducing the percentage of working age young population. The result will be an economic disaster. The example of Japan highlights the economic hazards of having large ageing populations, inherent in the small family norm. According to Japan's National Institute of Population & Social Security Research, the population of Japan of 128 millions will shrink by one-third by the year 2060 – thus losing one million numbers in coming decades.¹² That will put enormous strain on the economy, social security system and tax structure by reducing the working population by almost 50 percent.

Global Population Scenario

24. For decades, a lot of disinformation has been spread across the world, especially in developing countries, that any increase in population per se is an impediment to economic development. The Malthusian theory was used as the medium for spreading this disinformation. The truth, however, is altogether different. Manpower, or human resource, is a great asset for economic development. There is, however, an important caveat: the population must be educated and invested with professional skills. The real roadblocks to economic development are illiteracy and lack of skill. Youthful

population, if it is educated and skilled, can be the biggest fountainhead of enhanced productivity and higher Gross Domestic Product. Every skilled human being is capable of producing, or earning, at least 5 or 6 times more than what he or she consumes in a lifetime. So overpowering is the impact of knowledge and specialization on economic productivity that those who acquire superior technical skills are capable of earning more than a hundred times, even one thousand times, more than the wealth consumed by them in their entire lifespan. A study undertaken by the Development Research Centre of OECD (Organisation of Economic Cooperation and Development) covering eight decades (1900-1980) revealed that the per capita income in most developing countries rose faster than the increase in their population. Briefly, during the above time-span the population of Latin American countries increased nearly seven-fold, while their GDP grew thirty-five times, thus multiplying their overall prosperity nearly five times.

25. In recent decades the population profile of many countries has undergone radical changes. The latest threat to humankind does not emanate from over-population. It comes from too few new arrivals, a phenomenon which will soon lead to depopulation of many countries and regions. After the invention of contraceptives, fertility levels all over the world, except in Muslim countries, have sharply declined by more than half since 1972 - from 6 children per woman in 1972 to 2.9 in 1990s. Ten years ago it was pointed out in the United Nations Population Report 2002, Europe's fertility rates had declined far below the replacement level of 2.1. The population of Russia is decreasing by 7000,000 every year and President Vladimir Putin considers it a 'national crisis'. In the next forty years, the population of Germany could go down by one-fifth, Bulgaria's by 38 percent and Romania's by 27 percent.

26. Muslim countries however, are striking exceptions to the global trend of declining population growth. The decline in population growth in Muslim societies is extremely slow. In Europe, Albania and Kosovo are growing fast, and in Asia so are Saudi Arabia, Yemen, Syria, Pakistan and Afghanistan. Because of the diktats of ulemas and religious scholars, the small family norm has found very limited acceptance among Muslims and the ulema quote scriptures in support of their religion-based stand against use of contraceptives. Along with growth in population, there have been huge mass migrations of Muslims from country to country and continent to continent in search of livelihood and better living conditions. Apart from flooding of Europe by millions of job-seeking Muslims from Africa and West Asia, India has been witnessing a massive illegal infiltration of Bangladeshi Muslims whose numbers, including their progeny, are now estimated to range between three crores to five crore. The illegal infiltration has emerged as sort of another extension of demographic jihad !
27. The growing population invariably asks for more land, seeks more jobs and economic opportunities for earning livelihood. They demand more living space for expanding families and ultimately seek greater say in managing the affairs of the country - even a more prominent say in the foreign affairs of the nation. These increasing demands are opposed, quite naturally, by the majority community which feels as if they were being boxed in, because of their belief in the small family norm and not multiplying faster. That is how the ultimate stage gets set for violent confrontation between the two communities, namely the one growing and the other declining in numbers. The history of civil wars in Lebanon, Cyprus, Kosovo and Bosnia- Herzegovina bear eloquent testimony to the havoc played by fast demographic changes. One has just to look at the

changing demographics which led to large scale killings and riots witnessed during the partition of India in 1947, the Greco-Turkish conflict over Cyprus, the civil war in Lebanon, the secessionist insurgencies in Chechnya, the Philippines, Thailand and emergence of Muslim -dominated states of Kosovo and Bosnia after prolonged hostilities.

28. Today, the entire continent of Europe is seized by a foreboding atmosphere of fright, comparable to the one faced by the Christians of Europe in the eighth century when after subjugating Spain (also known as Iberia), the storm-troopers of Islam led by Abd ar Rahman, the Muslim Governor of Spain, had knocked at the gates of Paris in a bid to overrun France (then known as the land of Franks or Firangs). Luckily for the Christians of Europe, the Islamic army was defeated in the historic battle of Tours-Poitiers on October 10, 732 A.D. by the French army led by Charles Martel and their Berber commander Abd ar Rahman was killed. Later on, between the fourteenth and seventeenth centuries, the Ottoman Turks overran the Balkans and once again made a bold bid to storm the heart of Europe, the Hapsburg empire, by laying a siege to Vienna in 1683. They were again defeated by the combined armies of Christians, gallantly led by King Jan Sobieski of Poland who rushed from Krakow to Vienna with a vow to “wage a holy war” against invaders and help the Christendom. Though presently, there is little possibility of any comparable armed invasion, the Christians of Europe are facing a demographic war, forcefully supported by frequent jihadi attacks. Currently, Muslims constitute something like eight to ten percent of Europe’s population, but the fear of Islamic take-over within next few decades is exploding across Europe. The increasing visibility of women wearing niqab or hijab, presence of bearded men with skull caps and ankle-high pyjamas and the growing number of high profile

mosques with lofty minarets, coupled with frequent jihadi attack have made the average European Christian feel insecure. In recent years a number of strategic analysts and demographers have been warning the Christians of Europe about the likely take-over of Europe by Muslims. Bruce Bawer, in his book titled, 'While Europe Slept', published in 2006, gave a clear warning about the future conquest of Europe by Muslims, saying the continent has a horrific Muslim immigration and reproduction problem". He pointed out that, buoyed by their galloping population, many Muslims across Sweden were flaunting T-shirts announcing "2030 - then we take over".¹³ He laments that Muslims across Europe were confidently planning to rule Europe and make it part of their caliphate. Interestingly, Europe is already being referred to as Eurabia by many futurologists and strategic analysts. The late Oriana Fallaci, in her two seminal books, *The Rage and The Pride* and *The Force of Reason*, had warned the continent about the likely demise of Europe's Christian values and civilisational ethos. Phillip Longman, an expert in demography and author of the celebrated tome, *The Empty Cradle*, proclaimed that "Birth rates, not weapons or tech, spell power". He emphasized that in countries where populations age, economies will falter and the world influence of the affected country or community will diminish.

29. Meanwhile the demographics of the Christians of Europe have gone into a tail-spin. It is accepted by demographers worldwide that a TFR (Total Fertility Rate) of 2.1 children per woman is necessary to maintain the replacement level of a country or community. It means two children per woman to replace the couple and a margin of 0.1 per woman to compensate for any aberration. But the national TFR averages across Europe have already

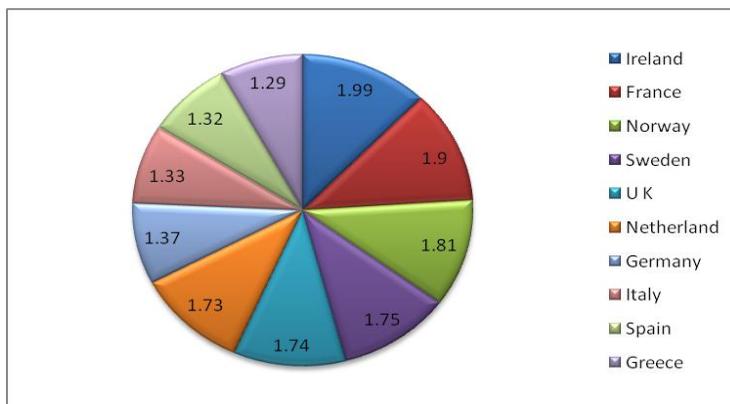
plunged far below the minimal TFR requirement of 2.1. More importantly, these are going down far too rapidly, as would be seen from the following table giving TFRs of ten major European countries :

TABLE 1

TOTAL FERTILITY RATE IN SELECTED EUROPEAN COUNTRIES

S.NO.	COUNTRY	TFR
1.	Ireland	1.99
2.	France	1.90
3.	Norway	1.81
4.	Sweden	1.75
5.	U K	1.74
6.	Netherland	1.73
7.	Germany	1.37
8.	Italy	1.33
9.	Spain	1.32
10.	Greece	1.29

(Source: Eurostat - 2004 data)



An important aspect of demographic change in Europe is that many large cities, mostly capitals of important countries, have come to acquire a disproportionately larger presence of Muslims, especially in northern Europe.. As pointed out by Daniel Pipes, a well known scholar of Islam, Sweden's Stockholm and Malmö may soon be the first Western European cities having Muslim majority, followed by Moscow in Russia. Though census headcount of many European countries does not indicate religion as a distinct category, according to Laina Farhat-Holzman the following data collected from mosques and Islamist organisations gives an approximate idea of the Muslim population in 20 major European cities :

TABLE 2

PERCENTAGE OF MUSLIMS IN SOME MAJOR EUROPEAN CITIES

S.NO.	CITY	NO.OF MUSLIMS	TOTAL POPULAION	PERCENTAGE OF MUSLIMS
1.	Marseilles	200,000	800,000	25%
2.	Malmö	67,000	2,70,000	25%
3.	Amsterdam	180,000	750,000	24%
4.	Stockholm	155,000	771,000	20%
5.	Brussels	N.A	N.A	20%
6.	Moscow	2 millions	10-12 million	16 to 20%
7.	London	1.3	7.5 million	17%
8.	Luton	26,963	-	14.6%
9.	Birmingham	139,771	-	14.3%
10.	The Hague	67,896	475,000	14.2%
11.	Utrecht	80,000	600,000	13.2
12.	Rotterdam	80,000	600,000	13%
13.	Copenhagen	63,000	500,000	12.6%
14.	Leicester	30,000	280,000	11%
15.	Aarhus	N.A	N.A	10%
16.	Zaan district (Netherlands)	N.A	N.A	8.8%
17.	Paris	155,000	2.1 million	7.38%
18.	Antwerp	30,000	450,000	7.7%
19.	Hamburg	110,000	1.73 million	6.4%
20.	Berlin	200,000	3.40 million	5.9%

This data, however, does not reveal how many of these Muslims are integrated into western culture, or how many are new, illegal or radical.

30. According to Daniel Pipes, the fate of European civilization in the coming years will depend upon the following three unknowns:
 - i) whether radical Islamism will prevail, or
 - ii) whether integration will prevail, or
 - iii) if a nationalistic turn in Europe will, at some point, opt to deport the immigrants.

These are loaded questions and at this stage it is difficult to arrive at any definite conclusion.

31. Though the United States does not appear to have any comparable concentration of Muslims in any city, there is a sizeable Muslim presence in two towns, Dearborn and Michigan. The birth rate of the Christians of the USA is, however, certainly lower than that of the Muslims. And that indisputable fact has been causing concern to American society.
32. Commenting on the demographic decline of Europe, Ben Watenberg, a well known sociologist, pointed out that since the Black Plague, never during the last 650 years did the fertility rates of Europeans fall so fast, to such lower levels and in so many places. Historically, the European nations dominated the world in the nineteenth century when their share in world population galloped ahead from a meagre 14 percent in 1500 A.D. to about 40 percent in 1920. Simultaneously, the grip of Christian Europe over the world was further powered by a proportionately higher proportion of youth in their populations and the discovery of new technologies and innovative weapons of war. Many analysts argue that because of an eager

acceptance of the small-family norm, Europe has been busy committing demographic harakiri which will result in the decimation of its civilizational values and erasure of its glorious history of renaissance, industrial revolution and liberal democracy. They argue that the rigid and uncompromising hold of clerics over Muslims gives little hope that the fast-growing Muslim population would join the democratic mainstream of Europeans, or integrate with the traditionally tolerant and secular society of Europe. For instance, both in the U K and France, the gatherings of the faithful in mosques are bigger than the congregation on Sundays in churches. In a country like U.K., which has been sending thousands of evangelists to Asia and Africa, presently less than 5 percent Christians attend Sunday church service. In most government schools in countries like France and Belgium, Muslim pupils now constitute almost 50% of the total student population. Unfortunately, most Christians of Europe have become a non-religious community, bereft of spirituality. Some don't even know the elementary distinction between what is ethically wrong and what is right.

33. So overpowering has been the dominance of aggressive Muslims across the U.K. that the British government decided to allow the Islamic religious law, Sharia, to be enforced for the purpose of regulating the lives of British Muslims. There are 85 Sharia courts functioning in Britain. As explained by John Grifing in an insightful article, titled 'Islam's European Conquest: Is America Next ?', even though Muslims constitute less than 5 percent of the U.K.'s population, the Archbishop of Canterbury agreed that "Sharia is unavoidable".¹⁵ And that emboldened the Chief Justice of London's Sharia Court to declare that "if Sharia is implemented then you can turn this country into a heaven of peace. Once a thief's hand is cut

off, nobody is going to steal. Once an adulterer is stoned, nobody is going to commit this crime at all.”¹⁶

34. It is sunset time for a country, or civilization, when its total fertility rate (i.e. TFR) falls below 2.1 children per woman. Christian Europe has already slid below that critical benchmark and is steadily heading for difficult times in the decades ahead. No wonder, the Jordanian Minister for Religious Endowment, Ali Al-Faqir, recently declared that “Islamic lands that were occupied by the enemies will once again become Islamic.

We proclaim that we will conquer Rome, like Constantinople was conquered once, and as it will be conquered again”.¹⁷

35. Sometime ago, the well known Dutch Member of Parliament, Geert Wilders, produced a controversial documentary ‘*Fitna*’ which juxtaposes verbatim passages from Surahs, or chapters, of the Quran with the notorious September 11, 2001, jihadi attacks and beheadings, including the shootings and speeches by Muslim clerics advocating violence against all non-Muslims. This led the prosecution of Wilders on charges of racism. Later on, during his speech in New York while highlighting the plight Christian Europe, he told the audience that the future generations will ask two questions. First, they will ask the Americans, “who lost Europe”. The second question will be addressed to the Dutch leaders of the next generation, “what were our fathers doing”. Geert Wilders felt that in the coming decades no one will be able to answer either question. On October 29, 2008, while speaking at Columbia University, he lamented that where Islam takes roots, free speech dies, highlighting the fact that there is not a single Islamic country where people were free to speak or write what

they thought was correct. To buttress his argument, he drew attention to Prophet Muhammad's order to his followers to murder the poetess, Asma bint Marwan, simply because she had been warning her people against this murderous cult. Geert Wilders called upon the Christians to defend Western culture, claiming that it was far better than its Islamic rival. His remarks were greeted with a mixture of applause and boos when he proclaimed that "you might at the end of the day lose your Constitution". Summing up his speech Wilders said that free speech is Islam's enemy and that Islam is a threat to the Europe of Socrates, Voltaire and Galileo. He has been exhorting the audience to "wake up, defend your freedom".

36. Despite grave threat to his life from fundamentalists, Geert Wilders has been indefatigably touring the continent and the USA trying to alert the Christians about the threat of demographic decimation of European civilisation. Mark Steyn, a Canadian strategic analyst, wrote an article titled, 'Wake up Europe, you 've a war n your hands', predicting that soon the world might be watching burning buildings, street riots and assassinations on the news every night. According to Steyn, the Eurabian civil war has already started with the young rioters, wedded to an assertive Muslim identity, burning cars and firing at police in suburbs of Paris in 2006 and subsequently in several other European cities. He feels that it is easier to be optimist about the future of Iraq and Pakistan than say, the future of Holland and Denmark. The fear of Muslim dominance has spread as far as Norway, where the population of Muslims grew 75 times in just 23 years, rising from 1006 in 1980 to 75,761 in 2003.¹⁸ A glaring example of the spread of radical Islam in Norway is that in 1974 some Muslim immigrants from Pakistan established a mosque called 'The Islamic Cultural Centre' which did not cause any raising of

eyebrows. On the face of it an Islamic Cultural Centre sounds altogether different from a mosque set up to promote radical Islam. Later on, it was found that the Islamic Cultural Centre was a direct subsidiary of a notorious religio-political movement known as Jamat-e-Islami, which was founded by the leading Islamist ideologue of the twentieth century, Abu Ala Maududi (1903-1979) who was the inspiration behind total Islamicisation of Pakistan by the country's former dictator, General Zia-ul-Haq. The ICC of Oslo was found to be associated with the Pakistani Islamist Qazi Hussain Ahmed. When Qazi landed at Oslo airport in August 2004, the arrival hall was packed with Norwegian-Pakistani men and boys who openly lionised him.

37. Norway is in serious trouble, because the birth rate of the Norwegians is too low even to sustain the current level of the non-Muslim population. Muslims are concentrated mostly in Oslo and Akershus area, surrounding Norway's capital, Oslo. Many analysts feel that Oslo and Akshersus will be the first to become Muslim-dominated areas. Many Norwegian Christians are worried by the growing impact of the '*ousting effect*' - a colourful term coined by media analysts to describe the outmigration of non-Muslims from localities overwhelmed by the Muslims. The '*ousting effect*' can be compared with the process of cleansing of Hindus from parts of Jammu & Kashmir because of jihad, and outmigration of Hindus from several border districts of Assam and West Bengal. Some analysts of the confrontationist situation developing in Europe have pointed out that there is a long history of hostility and wars between Christianity and Islam which makes the task of bringing about some sort of reconciliation almost impossible.

38. France appears to be the soft underbelly of Europe, because it has the largest Muslim population, far more than any other European country. The ground-reality is quite complex, because France has more than 700 No-Go areas where the police find it difficult to enforce the law because of determined resistance by Muslim mobs. After Switzerland responded in January 2010, to the Islamic threat by banning more minarets, France, too, decided to adopt a number of measures to protect its civilisational identity. After imposing a ban on the wearing of the veil in public places, it decided to take proactive measures to reaffirm 'pride' in the country's secular tradition and curb the influence of radical Islam. Despite criticism by many liberal analysts, the President of France, Nicholas Sarkozy went on record by announcing that the wearing of 'burqa' was unacceptable because it violated the civilization values cherished by France. Simultaneously some innovative measures were initiated to keep France safe from the influence of radical Islam, including lessons to children in singing the national anthem with gusto and teaching them the history of France. Also there are plans for giving civic lessons to adults, including Muslims, explaining the history of the nation, as disclosed by Eric Besson, the former Immigration Minister. He called for a national debate on the importance of the national identity of France on the subject, "What does it mean to be French?". The Immigration Minister further announced that a decision had been taken to send back to Kabul all illegal Afghan immigrants – all of them Muslims, by chartered flights. More than 21,000 illegal entrants were deported from France in 2011. The ultimate target is to deport 27,000 Muslims who have been illegally staying in France.
39. The rapid rise in Muslim population, both in Islamic and non-Islamic countries, has led to increased

religion-based conflicts in West Asia, the Balkans, western Europe, Chechnya in Russia, break-away Muslim countries of the erstwhile Soviet Union like Turkmenistan, Uzbekistan, Kyrgistan, Ingushia, Dagestan and even in Azerbaijan. In Asia, the Phillipines, Indonesia, southern states of Thailand and India have been badly infected with the virus of secessionist Islamic campaigns, powered by the sharp increase in Muslim population and the promotion of jihadi ideology. Historically, the Muslim populations have always exhibited a morbid preference for secession from the parent nation by waging holy war. There is a strong tendency to break away from the parent country and constitute the Muslim majority areas into exclusivist theocratic States. As soon as Muslims in any region reach a near majority status, as happened in Lebanon, Kosovo and Bosnia, they take recourse to jihad which is followed by ethnic cleansing of minorities by wanton recourse to violence. Their ultimate aim is to set up a separate Muslim state. This peculiar trait has deep roots in the theology of Islam which divides the mankind into two hostile camps, Darul-Islam, i.e., the land of peace ruled by Islam, and Darul-Harb, the land of conflict, where non-Muslims happen to be rulers and Muslims are required to convert it into Darul Islam at the opportune time by recourse to jihad. This holy war against non-Muslims is facilitated by the unique bond called 'ummah' which means that Muslims all over the world across the globe are one single fraternity. The concept of ummah has coalesced the Muslims worldwide into a transnational corporation of 1.6 billion shareholders, flush with petro dollars and fired with the jihadi zeal to conquer the world for restoring the lost grandeur of Islam.

40. Islam does not recognize the concept of nationality, nor the idea of a nation State, because its basic

postulate is that the whole earth belongs to Allah and it must be ruled in accordance with the commandments of Prophet Muhammad enshrined in the Quran. Ummah is the strong glue which made Islamic jihadis from 42 countries fight against the armies of the US coalition in Afghanistan. It also explains how and why jihadi warriors of Islam from 18 countries have been found waging holy war against Indian Army in Jammu & Kashmir. The bond of Ummah is also the root cause of thousands of Indian Muslims going to Pakistan for joining terror camps and receiving training in arms to wage jihad against their motherland.

41. The latest example of a demographic upheaval is Bosnia-Herzegovina which has become a Muslim-dominated country. Demographic changes in the Balkans led to multiple faultline conflicts, enormous bloodbath and large scale uprooting of populations. It was estimated by the International Centre of Migration Policy Development, approximately 15 percent of the population of the Balkans peninsula totalling 75 million inhabitants had to move from their homes in the 1980s because of demographic changes and resultant politico-religious upheavals. In India, too, the huge damage caused to the Indian polity by demographic change is visible in Assam, West Bengal and Kerala, where jihadi activities are growing.
42. The partition of India in 1947, was rooted in demography and religious divide. The chances of any permanent reconciliation between the Hindus and the Muslims appear to be bleak. In this era of political correctness there are not many Indian political leaders who have the courage to speak the truth. But in a crisis situation like the present one, truth, and nothing but the truth, must be spoken and written. The Indian sub-continent has a 1300 year old history of gory strife and oppression by Muslim invaders which makes the

task of any reconciliation even more difficult, perhaps far more difficult than it is in Europe. Compared to Europe, the bridging of the centuries-old smouldering divide between Hindus and Muslims in India is a far more daunting task. The thousand year old acrimonious hostility between the two communities in India had received a massive fillip barely 66 years ago in August 1946, during the Muslim League's anti-Hindu pogrom in Calcutta (now called Kolkata) on Direct Action Day. It was further accentuated by the Jinnah-sponsored holocaust called partition, which soaked the sub-continent with blood of lakhs of innocents. And in recent decades the historical religious divide is being constantly fuelled and flared by the Pakistani-sponsored jihad in Kashmir and across several states and cities of India. It is foolish to believe that despite the infamous Mumbai Massacre of November 26, 2008, the historical divide will disappear and that no bad blood will exist between the Hindus and Muslims.

43. Adding to the growing disharmony is the ever-growing demands of Muslim ideologues and scholars for more and more concessions at the cost of the poorest sections of the majority community. Then, there has been a demand for creation of a Muslim Pradesh out of U.P., voiced in July 2007 by Azam Khan, a stalwart of the Samajwadi Party, who was then a Minister in Mulayam Singh's government in U.P. Additionally, the late Dr. Omar Khalidi, a staunch fundamentalist, had been writing about the need for creating a number of Muslim dominated enclaves in various parts of India. Because of these reasons the danger of a religion-based faultline conflict in India, and a massive one at that, is far greater than the conflict which frightens Europe. Several temples and leading commercial centres have been targeted and innocents shot dead in cities. It is the same jihad which had led to killings of millions of innocents and plunder of hundreds of

cities and towns and thousand of temples by marauding hordes of invaders.

44. All over Europe, the problem of integrating the fast-growing Muslim population into the mainstream has become virtually a 'mission impossible. For instance, the United Kingdom, the birth place of parliamentary democracy, is now reeling under the onslaught of radical Islam. Already the frightened government has officially approved 85 'Shariah Courts' and London and several towns have a surfeit of "No-Go" areas where not only ordinary citizens, but often the police officers are reluctant to enter for fear of violent resistance by Muslim groups. On October 31, 2009, an aggressive group of Muslims, calling themselves 'Islam4UK' had staged a raucous demonstration in London demanding an end to the "oppression of democracy and man-made laws" proclaiming it was time for the country's sovereignty to return to the Creator of the heavens and earth, the Almighty Allah. Implicit in their demand was resolve to convert Britain into Dar-ul-Islam ! While announcing the date for the proposed demonstration a call was given to all Muslims in the United Kingdom, in Manchester, Leeds, Cardiff, Glasgow, etc., to join in the demonstration and collectively declare that as "submitters to Almighty Allah, we have had enough of democracy and man-made laws and the depravity of the British culture". According to the London Evening Standard, the Islamic supremacist group, 'Islam4UK', was a spin off from the previously banned radical outfit, 'Al-Muhajiroun' led by the exiled leader Omar Bakri Muhammad. Anjem Choudary, a British citizen of Pakistani origin, has been carrying on the 'Islam4UK' campaign for a 'Shariah-governed United Kingdom'.
45. There is a growing fear among Christians of Europe that within the next few decades their iconic

civilization, nurtured by them and their forefathers for centuries might vanish altogether. Though scores of secularist columnists and public speakers are criticizing the ban on minarets in Switzerland, labelling it as an assault on the freedom of Muslims, there are thousands who are questioning the obsession of liberals solely with the rights of Muslims, when the track-record of Islamic countries worldwide about human rights of non-Muslims and tolerance of multiculturalism is pathetically poor. It is being openly said in many European cities that minarets in Switzerland should be allowed only when church bells are heard in Saudi Arabia and other fundamentalist Muslim countries. They have openly started questioning the secular liberals and are asking whether freedom is the sole prerogative of only the Muslims, and why must it be denied to the Christians who want to preserve their culture and civilization. Why should anyone deny the right of the original inhabitants of Switzerland or France to pass on their cultural ethos and right to freedom to their children and grand children? Whose rights should come first, the original inhabitants or the minority immigrants ? How can the rights of the dominant majority be sacrificed to please the aggressive immigrants and narrow-minded bigots who don't allow any basic human right to non-Muslims in more than 50 Islam-dominated countries of Asia and Africa ?

46. Unfortunately, in India, a majority of the middle-class elite and opinion-makers do not understand the weird phenomenon of demographic decimation which destroyed the secular ethos of Lebanon, Kosovo, Bosnia, etc., solely because of the fast growth of Muslims who outpaced the Christian numbers. Finally, these countries/territories were overwhelmed by Muslim majorities. A similar demographic change now threatens the pluralistic ethos of Macedonia and

France. Even tiny Switzerland feels threatened by growth of Muslim numbers and Islamic fundamentalism. In Macedonia the Muslims were only 8 percent in 1900, but now they form nearly one-third of the country's total population. In France between 1970 and 1990 the Christian population declined by two millions, from 425,58,000 to 406,27,000, while Muslims multiplied three times, from 1,353,000 to 3,850,000 in the same period. The orgy of car-burning and violence towards the end of 2005 by Muslim youth in France was rooted in the fast-changing demography of France. Muslims now form anything between 12 to 15 percent of the population of France.

Agony of Hindu Civilisation

47. India, too, is heading for a major demographic upheaval. Within the Indian Republic, the sharply-rising Muslim population, both in absolute numbers and percentage terms, and a corresponding decline in the population of Hindus, the Sikhs, the Jains and the Buddhists, has the potential of escalating the faultline conflicts. The dice of demography is heavily loaded against the Hindus, the Sikhs and the Buddhists. At this rate, Indian civilization might also head for a Lebanon-like situation. It is time to learn some lessons from the tragic fate of Christians of the Balkans and the three weeks long rioting in France in October-November 2005, which resulted in the burning of 30,000 cars and damage to 200 public buildings, including many nursery schools. It led to more than 3,200 arrests. Nearly 400 rioters were sentenced to prison terms and many stripped of their nationality and externed from France.

Studied Silence of Indian Analysts and Politicos

48. To understand the long-term implications of fast-paced demographic changes for Indic civilisation, it is necessary to consider the following facts gleaned from the data of last six censuses held in India since 1951:
- i. Since independence, in percentage terms, there has been a relentless increase in the population of only one community, i.e., the Muslims, to the exclusion of every other religious group. The percentage growth of all other communities, e.g., the Hindus, Sikhs, Buddhists, Jains and Christians has been in a declining mode. On top of it, since 1981 the Muslim population growth has been in a fast-forward mode, growing at almost 45 percent higher rate than the Hindus and Christians. In terms of percentage, the Sikh population_has recorded the steepest decline since independence.
 - ii. The Census of 2001 disclosed that the decadal growth rate of Muslims was around 36 percent, while the Hindu growth rate had declined from 23 percent to 20 percent. On the eve of Maharashtra State Assembly elections an unseemly political controversy was manufactured by the government on the ground that since no census had taken place in the J. & K. State in 1991, the conclusions drawn in terms of census 2001 data were faulty. It led to a very clumsy fudging of census 2001, by omitting from the census 3.67 crore people living in Jammu & Kashmir and Assam, the 2 States having high Muslim population. In 1981 no census could be held in Assam, too, due to disturbed conditions, but that did not result in any political ruckus, nor was

fudging of census data done at that time because no elections were due then. The most extraordinary aspect of this fudging of the population profile was the deletion with retrospective effect of population data of these two sensitive states from every census held since 1961 - something never done before in any democratic country.

- iii. It was highlighted in a lucid article by two well known professional demographers, late P. N. Mari Bhat and A. J. Francis Xavier, that "the fertility of Muslims, which was about 10 per cent higher than that of Hindus before independence, is now 25 to 30 per cent higher than the Hindu rate".¹⁶ It means that Muslim population is now growing at a rate nearly 45 percent higher than that of Hindus.
- iv. The late Mari Bhat and Francis Xavier pointed out in the same article that the assertion made in a section of English media that census 2001 had revealed a higher reduction in the growth rate of Muslims than Hindus was incorrect. The decline in Hindu growth rate was higher at 12.2 percent as against 10.3 percent decline in Muslim growth, they reiterated. Fast growth of Muslim population, especially in non Muslim countries, is a global phenomenon, the two demographers averred.
- v. There is no truth in the assertion that higher Muslim fertility was because of their poverty or illiteracy. Since 36 percent Muslims live in urban areas, as against only 26 percent Hindus, and additionally the Muslims have a higher life expectancy at birth than Hindus, logically their fertility should have been lower than Hindus. But the fact remains that fertility of Muslim continues

to be higher despite their greater urbanization and lower incidence of infant and child mortality. Within 7-8 years the gap between the longevity of Hindus and Muslims has widened to 3 years, i.e., 68 years for Muslims as against only 65 years for Hindus, as revealed the by National Family Health Survey of 2005-2006.

- vi. Acceptance of family planning by Muslims is lower at least by 25 percent than Hindus and other Indic communities. The real reason is 'religion'. The two professional demographers have described the community's higher fertility as "*Muslim effect*", a somewhat colourful, but truthful, expression.¹⁷
 - vii. Late Mari Bhat and Francis Xavier further highlighted the fact that in non-Muslim countries there is a general trend towards higher growth rate of Muslim populations. Incidentally, Mari Bhat died sometime ago at the age of 56 years.
 - viii. According to the National Family Health Survey-2 of 1998-99, in Kerala where the literacy level of the two communities was almost equal (and due to large remittances from Gulf countries the Muslims are economically better off than the Hindus), the growth rate of Muslims remained much higher than Hindus - by almost 45 percent. A cold analysis of Census 2001 shows that on an average every Muslim woman is giving birth to at least one more child than her Hindu counterpart.
49. It may be clarified that late Mari Bhat and Francis Xavier were not, partial to the so-called 'right wing' Hindu fundamentalists, as is evident from their occasionally chiding the Hindu "right" at one or two places in their research study. Both of them are well

known professional demographers. At least one of them, Francis Xavier, is a Christian.

50. It is time that Indians understood the mind-boggling import of the highly revealing Statement 7 of the Census 2001 Religion Data Report (on page xlii) which gives the religion-wise breakup of children in the 0-6 years age group. It shows that the percentage of 0-6 years old Muslim cohorts (a term commonly used in demographic parlance) is 21 percent higher than Hindu cohorts. Although according to census 2001 Muslims constituted only 13.4 percent of India's population, their population in the crucial 0-6 years age group was 21 percent higher than Hindus, giving Muslims a headstart advantage of 7.6 percent over the Hindus, as and when these cohorts enter reproductive age, say roughly between 2012 and 2016. This single page of Census 2001 Report gave a total clue to the demographic crisis likely to engulf India, say anytime after 2011 or latest by 2021. These 0-6 yrs old cohorts (enumerated in 2001) will become reproductively active between 2012 and 2016 and then continue to reproduce for the next 30-40 years. With a 21 percent higher cohort population and at least 25 percent less acceptance of family planning, the growth in Muslim population during the next few decades is likely to become even more fast paced. It is simple arithmetic - even a high school student can understand it and do it.
51. The Census 2001 Religion Data Report further revealed that among all religious groups the Muslim population of 0-6 years cohorts was the highest, it being 18.7 percent. The lowest percentage of 0-6 years cohorts was, however, seen among the Jains and the Sikhs, the ratios being a meagre 10.6 for Jains and 12.8 percent for the Sikhs. It *ipso facto* means that in the coming years the percentage

increase in the population of these two religious groups, important components of the Indic civilization, will be slower than the growth recorded in Census 2001, and their share in the population of the country will decline further - and may be at a faster pace.

52. In terms of percentage increase the biggest quantum jump in Muslim population in the coming decades will occur in Haryana where the ratio of Muslim cohorts is almost 60 percent higher than the Hindu cohorts! Next in descending order registering fast Muslim growth will be Assam, West Bengal, Uttaranchal, Delhi, Nagaland and Bihar.
53. **A further analysis of the 0-6 years cohorts data reveals that out of 35 States and Union Territories listed in Statement 7, the percentage of Muslims cohorts was higher than Hindu cohorts in as many as 31 States and Union Territories. The percentage of 0-6 years Hindu cohorts was marginally higher than Muslims only in two States of Sikkim and Madhya Pradesh and two Union Territories of Daman & Diu and Andaman & Nicobar Islands according to Census 2001. It proves that in the coming decades the Muslim population will grow at a higher rate than that of Hindus in 31 States and Union Territories of India.**
54. Statement 7 of Census 2001 Religion Data Report is self explanatory and vividly depicts the looming dark shadow of future demographic changes across India. I must reiterate that these future demographic trends, based on the data given in Statement 7, are totally unalterable, because these children are already born and will enter reproductive age between 2012 and 2016 and continue to reproduce for the next 30 to 40 years. No one, except God Almighty, can add to, or subtract from, these numbers.

55. Trapped in the suicidal cult of political correctness, most Indian strategic analysts and intellectuals deliberately refuse to understand the reasons which prompted the former Prime Minister of the U.K., Tony Blair, to advise all British couples to opt for the 5 children norm. Even after reading about the fear of take-over of parts of Europe by Muslim, our secularitis-disabled columnists don't try to analyse why in recent years most European countries have announced liberal cash bonuses to those couples who opt to have more children, why Peter Costello, Australia's Chancellor of the Exchequer, gave a call to his countrymen that every couple must have at least 3 children, preferably more, stipulating "one child for father, one for the mother and one for the country". Apprehensive of the population growth of jihad-oriented Indonesia, he announced an incentive of 2,000 Australian dollars for every child born after June 2004.¹⁸ No wonder, many keen observers of global population trends like Niall Ferguson, Bernard Lewis, Robert Costello, Bruce Bawer and Mark Steyn are now alerting their countrymen about the threat posed by demographic changes across the world to their civilisational values. Incidentally, in the U.K. and Australia no one laughs at or ridicules Tony Blair, Niall Ferguson or Peter Costello. The well known Dutch M.P. and leader of the Freedom Party, Geert Wilders, has launched a campaign for waking up the Europeans to the looming threat to their civilization. As a nation the Europeans and the Australians appear to be far more sagacious than us, the myopic Indians. Incidentally, Cherie Blair, wife of Tony Blair gave birth to their fourth child while her husband was the Prime Minister of the U.K.
56. India has many bleeding-heart liberals and doubting Thomases who will ask why this global panic, what is

the problem, where is the problem ? The answer is that in the year 1900 the Muslims constituted only 12 percent of the world population; they grew to 18 percent in 1992-93 (when Huntington published his first thesis on the clash of civilizations); but today Muslims constitute 24 percent of the global population. It was pointed out by Samuel Huntington in his famous tome on the clash of civilizations that by 2025, i.e., barely 16 years away from now, they will constitute 30 percent of world_population.¹⁵ (Source: Spangler, *The Decline of the West*). According to some demographic estimates, the Muslims might constitute anything between 37 to 40 percent of the world population by the year 2100 AD. Correspondingly in recent years the numbers of jihads worldwide have also multiplied in tandem with the growth in Muslim population, our next door neighbour Thailand being the latest entrant to the growing list of jihadi conflict zones.

57. Niall Ferguson (a strategic analyst who teaches contemporary history at Harvard) wrote in *The Sunday Times*, London, in April 2004, that in next fifty years time Europe was likely to become a Muslim dominated continent. Prof. Bat Y'eor, an enterprising researcher has re-named Europe as 'EURABIA' in her book. According to a column published in *The Economist*, London, in October 2004, many well-to-do Macedonians, fearful of the growing Albanian numbers and their clout in the Balkans, are migrating out and the destination of choice is New Zealand. Apparently they no longer consider Europe safe enough for their children and grand children. Niall Ferguson has drawn further attention to the fact that due to low fertility rates and increasing life expectancy by 2050 one in every three Italians, Spaniards and Greeks is likely to be 65 years or older. So the 'old Europe' will become much more older and unable to counter jihad. He pointed out that the birth rates of Muslim societies (i.e., including

those Muslims who live in non-Muslim countries) are more than double the European average. 58.

Incidentally, the same phenomenon appears to be coming true even in India where the Hindu birth rate is fast approaching the European average. According to census 2001 the decadal TFR, or birth rate of Hindus of Kolkata district (West Bengal) was barely 1.0 % which was much lower than the birth rates of Germany, Italy and Spain. In the southern state of Kerala too the Hindu TFR at 1.64 is below the replacement level of 2.1 in 2001. The State of Kerala has witnessed a massive increase in Muslim population which rose from approximately 23,75,000 in 1951 to 78,64,000 in the year 2001. During the same period the population of Hindus grew from 83,48,000 to 1,79,20,000, while that of Christians increased from 28,26,000 to 60,57,000. During the last five decades the Hindu percentage in Kerala's population declined from 61.61 to 56.28, while that of Muslims rose from 17.53 to 24.70 percent. The percentage share of Christians, too, declined from 20.86 in 1951 to 19.02 in 2001. No wonder, nearly three years ago the subject chosen for a discourse at Akshara Theatre, New Delhi, by P. Parmeswaran, President of Vivekananda Kendra, Kanya Kumari (Kerala) was the 'Foretaste of Hindus as a Minority' in Kerala.

58. The time has come for the Indian middle-class and opinion makers to grasp the long-term climactic consequences of the existential demographic crisis writ large across the Indian horizon. In a different context, while analysing socio-economic aspects of Census 2001, the renowned demographer, Prof. Ashish Bose, had estimated that in 49 districts Muslims already constituted more than 30 percent of the population. A back-of-the-envelope calculation made in the light of Muslim growth rate during the last

two decades shows that Muslims will attain majority status in all these 49 districts, any time between 2091 and 2111, perhaps even earlier. What might happen thereafter is anybody's guess. It has the potential to give a massive fillip to the growing jihadi fervour in the sub-continent. According to a well researched study published by the Centre for Policy Studies, any time around the year 2061, the total Muslim population of the sub-continent (India, Pakistan and Bangladesh, counted together) will exceed the total Hindu/ Sikh population. And no prizes for guessing, that could lead to a fierce struggle for supremacy in the sub-continent between Hindus and Muslims. According to a friend, the contours of the impending existential struggle are already visible in the ongoing jihadi onslaught on Indic civilization, and the chorus for more unmerited concessions for the major minority community, the Muslims. Sachar Committee, too, admitted, perhaps unwittingly, that by 2101 Muslim population in India will be around 32 to 34 crores. As per Census data, in the year 2001 it was 13.8 crores, while in the year 1951 it was barely 3.77 crores. Thus, within a span of 150 years, i.e., from 1951 to the year 2101, the Muslim numbers are likely to grow exponentially from 3.77 crores to around 32-34 crores (as admitted even by Sachar Committee) thereby multiplying nearly 9 times!

59. The foregoing cold facts should ring a loud alarm bell to wake up all those who want to ensure the long-term survival of secularism in India. Demography is the key to every democracy, because elections are won and lost by the numbers game called adult suffrage. India will remain a secular and democratic nation only so long as it remains a Hindu /Sikh/ Buddhist/Jain majority country. That is the bottom line.
60. Equally important is the fact that a large reservoir of young manpower is the single most important factor for

defence preparedness of a country, because it alone can provide a steady supply of young soldiers and officers for the defence forces. No wonder that a U.S. Department of Defence report on the subject of *Population Control as a Military Issue* went on to proclaim that population control deserves a level of importance which is essentially equal to the development and procurement of advanced weapons". The free fall in the population of Russia and the plight of many countries of Europe like Germany, Italy and Spain getting burdened by number of pensioners have awakened the population experts to the hazards of lop-sided emphasis on family planning solely for reducing the birth rates. Time has come for the policy makers to ponder over the long term consequences of flawed population policies. In March 2002, the United Nations had convened a meeting of demographers to discuss the whether the fertility of developing countries like Brazil and India will continue to fall, perhaps even reaching the extremely low fertility rates found in many developed countries. And the Population Division of the Department of Economic and Social Affairs of the U.N. concluded that it was quite likely that the fertility of much of the world will sink well below replacement level, which is 2.1 children per woman.

61. While the world woke up to the threat of rapidly changing demography more than one decade ago, we Indians have remained comatose. The proposed ban on constructing new minarets in Switzerland, after a nation-wide referendum, has to be seen in terms of fast-paced demographic changes and growing incidence of jihad. As regards India, a detailed analysis of the percentage of 0-6 years old cohorts, along with explanatory comments, given below, highlights the long term dimensions of the problem.

**Proportion of 0-6 years Cohorts to total population
of Religious Communities, based on statement 7
on page XIII of Census 2001 Religion Data Report
(India, States and Union Territories).**

States and Union Territories	All religious communities	Hindus	Muslims	Christians	Sikhs	Buddhists	Jains	Others
1	2	3	4	5	6	7	8	9
All India	15.9	15.6	18.7	13.5	12.8	14.4	10.6	18.0
Jammu & Kashmir	14.6	13.3	15.4	11.6	10.6	11.7	10.9	15.5
Himachal Pradesh	13.0	13.3	16.2	12.8	12.1	10.6	10.5	13.2
Punjab	13.0	13.2	16.3	16.1	12.8	13.4	10.2	13.5
Chandigarh	12.8	13.4	17.1	12.1	9.1	7.7	10.0	9.7
Uttaranchal	16.0	15.4	21.2	11.7	14.8	9.1	9.8	14.7
Haryana	15.8	15.4	24.5	12.4	13.0	16.2	11.3	11.7
Delhi	14.6	14.3	18.5	11.4	10.8	13.5	11.3	10.1
Rajasthan	18.8	18.8	21.0	14.6	15.1	18.2	10.7	15.9
Uttar Pradesh	19.0	18.6	20.9	14.6	14.1	19.9	11.9	17.0
Bihar	20.2	19.9	22.0	14.8	14.2	19.4	11.0	20.3
Sikkim	14.5	14.6	13.2	14.6	2.0	14.4	11.5	15.0
Arunachal Pradesh	18.8	17.1	18.8	20.5	7.6	19.8	15.7	19.1
Nagaland	14.6	12.7	19.2	14.6	8.3	11.9	11.7	12.8
Manipur	14.2	13.2	19.8	14.0	8.5	18.4	10.1	14.8
Mizoram	16.2	9.2	10.1	16.1	9.8	20.5	16.8	15.8
Tripura	13.6	13.0	18.6	15.7	4.5	17.9	11.9	12.1
Meghalaya	20.2	14.2	21.2	21.1	12.3	14.4	13.5	21.5
Assam	16.9	14.5	21.8	17.6	9.9	14.3	10.5	15.5
West Bengal	14.2	12.7	18.7	13.4	10.1	10.6	9.6	15.4
Jharkhand	18.4	17.9	21.2	16.2	11.1	16.8	11.1	19.0
Orissa	14.6	14.4	16.5	17.8	10.8	13.3	10.8	17.8
Chhatisgarh	17.1	17.2	15.5	15.3	12.3	13.4	11.7	19.0
Madhya Pradesh	17.9	18.0	17.9	13.3	12.9	14.5	11.3	18.1
Gujarat	14.9	14.9	15.8	12.8	12.7	17.3	9.2	12.7
Daman & Diu	13.0	13.2	12.3	9.8	11.0	13.5	10.8	8.7
Dadra & Nagar Haveli	18.2	18.3	16.1	19.3	11.4	18.6	13.8	13.3
Maharashtra	14.1	14.0	16.2	10.3	11.6	14.1	10.1	13.1
Andhra Pradesh	13.3	13.2	14.9	12.3	12.4	16.2	11.3	13.8
Karnataka	13.6	13.3	16.1	11.1	11.9	15.3	12.0	13.8
Goa	10.8	10.9	15.2	9.6	10.0	12.0	11.5	11.9

Lakshadweep	15.0	3.6	15.5	3.1	-	-	-	-
Kerala	11.9	10.8	15.0	11.2	10.0	12.7	9.7	15.9
Tamil Nadu	11.6	11.5	12.9	11.2	10.4	12.0	10.8	11.1
Pondicherry	12.0	12.0	13.1	11.0	8.3	5.5	11.6	12.6
Andaman & Nicobar Islands	12.6	12.7	11.3	12.7	12.4	5.9	13.0	15.1

- Notes:**
1. Population figures for India and Manipur exclude those of Mao Maram, Paomata and Purul sub-divisions of Senapati district of Manipur.
 2. The column All Religious Communities includes 'Religion not stated'

The above data of 0-6 years old cohorts reveals the following facts :

- i) Although presently Muslims constitute only 13.4 percent of India's population, their share in 0-6 years children was as high as 21 percent in 2001 - i.e., 11 years ago. According to a demographic assessment anytime between 2051 and 2061 the total Muslim population of the sub-continent (i.e., India, Pakistan and Bangladesh counted together) is likely to be higher than the Hindus in the sub-continent. Interestingly Sachar Report on page 45 goes on to pontificate that how does it alter which community has the largest population. **Surprisingly the retired Chief Justice Sachar, heading the high-level Committee, totally ignored the fact that the reason for growing secessionist terrorism in Kashmir and ethnic cleansing of Hindus from there is that Muslims happen to be the majority community in the valley.**
- ii) The story of the future climactic demographic changes likely to overwhelm the secular identity of India is written on page xlii of the Census 2001

Religion Data Report. No one, except God Almighty, can subtract from or add to these 0-6 yrs cohorts who are already born and are being brought up. They will enter the reproductive age during the years 2012- 2017 and then remain active for the next 30-40 years. Every economist knows that the long term statistical trends are not easily reversed unless there are some radical changes in the basic determinants of those trends. As a general rule, it requires two generations of youthful 'Baby Boomers', i.e., a span of 50 years, to counter and reverse the skewedness of adverse demographics facing a country, or a civilization. Like the Christians of Lebanon and the Balkans Europe, too, discovered it too late, too little, as is evident from a number of books on the subject recently written by several strategic analysts.

- iii) In the coming decades the percentage of youthful component among Hindus, Sikhs and Jains will continue to decline year after year, while the proportion of old people (mostly pensioners and non-earning sedate men and women) will continue to rise. But among the Muslims the youthful component will remain higher than that of Hindus /Sikhs for many years to come, as is evident from the census 2001 data of 0-6 years cohorts. The youth are more aggressive, more demanding and more violence-prone. That could be a dangerous prospect for the fast ageing non-Muslim civil society (comprising Hindus, Sikhs, Buddhists and Christians of India). When push comes to shove, the ageing non-Muslims will find it very difficult to meet the challenge of aggressive Islamist trying to take over India through recourse to violence and mayhem.

62. The problem of youth-powered violence likely to confront the ageing societies has been highlighted by Samuel Huntington in his futuristic tome, *The Clash of Civilizations and The Remaking of the World Order*, in the context of the growing Islamic militancy. The Christian Europe is in serious trouble because it is rapidly growing old and becoming functionally *effete*. The fast ageing Christian societies of Europe find it difficult to meet the challenge of the growing jihadi militancy of young Muslims, despite sustained efforts of many strategists.
63. **The community growing at a faster clip invariably asks for additional land, more jobs, higher share of productive resources and greater political power. Historically the numerically growing Muslim community has always tried to seize power by force through recourse to civil strife, as happened in Lebanon, Kosovo and Bosnia. The same narrative is being played out in Nigeria and some other countries of Africa, even in parts of India and Bangladesh.**
64. Propelled by fast-paced demographic changes, this weird phenomenon of colliding civilizations is likely to be replicated in India, too, in the coming decades, as is evident from strident demands being made by Muslim leaders for greater share in jobs and elected bodies, etc., in proportion to their population. Let us not forget that a call for carving out a Muslim Pradesh out of Western U.P. (instead of a Harit Pradesh advocated by the Rashtriya Lok Dal), was given in the year 2006 by Mohammed Azam Khan, a former Minister in the government of Mulayam Singh Yadav. The demand was ostensibly voiced on the basis of fast-paced increase in Muslim population. More importantly, a similar demand for creating four or five Muslim dominated enclaves was voiced by Dr.

Omar Khalidi through an interview published Times of India, New Delhi, in June 2004.¹⁹ Later on, he followed up his campaign through writings in *The Radiance*, a mouthpiece of the Jamaat-e Islami. Late Dr Khalidi was assiduously following the roadmap for another partition of India, laid out by Mohammed Ali Jinnah several decades ago. His aggressively communal writings foreshadow the faultline problems likely to confront the Indic civilization in the decades ahead because of the massive demographic changes unfolding in several parts of the country. While advocating the creation of Muslim dominated enclaves in Mewat region of Haryana, certain parts of U.P., Bihar, Andhra Pradesh and Karnataka in one of his articles, Dr. Khalidi had openly advocated reservations for Muslims on the pattern of Kerala, Karnataka and Andhra Pradesh. He openly inciting his co-religionists to stand up for their rights by exhortations like “Haq liye jaate hain, pesh nahin kiye jaaate”, meaning thereby that rights have to be snatched because no one is going to concede the Muslims their rights on a platter.²⁰ Incidentally late Dr. Khalidi taught structural architecture at Harvard (Masachusetts Institute of Technology) and was in the forefront of the lobby seeking proportionate representation for Muslims in various services, especially in the defence services and para-military forces. He along with G.M. Banatwala of Muslim League was believed to have indirectly used Sachar Committee as the medium for mounting political pressure for seeking jobs for Muslims in proportion to their growing population in government departments, especially in the defence services and para-military forces, along with greater representation in the Parliament and State legislatures. Unlike ill-read and ill-informed Hindu leaders and opinion makers, by and large the Muslims are fully aware of their future empowerment through sharp growth in their numbers.

Many of them have now brazenly started pushing the Muslim claim to disproportionate political power in India. Sometime ago when Rahul Gandhi, the well known Member Parliament and the crown prince of Gandhi family, visited the Aligarh University, a Muslim student asked him how soon does Rahul visualize a Muslim becoming the Prime Minister of India. Thus barely sixty-five years after achieving independence, the battle lines are being drawn for another politico-religious conflict which could result in another partition of India.

65. Before concluding, it may be useful to reiterate the well researched findings of two famous demographers, i.e., late P.N. Mari Bhat and Francis Xavier, that the fertility of Muslims which was about 10 percent higher than that of Hindus before independence is now 25 to 30 percent higher than the Hindu rate. In the realm of population, the Hindus have already lost considerable ground since 1947. Yet no Hindu leader worth his salt, neither political nor spiritual, has tried to wake up the millions of illiterate and ill informed Hindus living in the countryside about the looming threat of demographic decimation of their ancient faith and civilizational values.
67. The writing on the wall is clear. The two iconic civilizations facing demographic decimation, namely the Christians of Europe and Hindus of India, have pushed themselves to the edge of the suicide cliff by sheer failure to understand the dynamics of demography in this age of adult suffrage. No wonder, some Russian demographers have described the rampant recourse to abortion by their countrymen for promoting the small family norm as the 'do it yourself genocide'.

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YUGOSLAVIA & KOSOVO - A DEMOGRAPHICALLY ENGINEERED BREAK-UP OF A COUNTRY

A CASE STUDY

Jay Bhattacharjee

HISTORICAL IMPORTANCE OF KOSOVO FOR SERBIA AND SLAVIC CONSCIOUSNESS

When discussing the subject, we must bear in mind the critical importance of Kosovo in the Serbian / Slavic psyche.

The Serbian army was crushed by the invading Ottomans in 1389 in the infamous battle of Kosovo Polje. Simply put, the Serbs view Kosovo as the cradle of their civilization. The monastery of Vrdnik-Ravanica, where the remains of King Lazar, who led and died in the historical battle of Kosovo, are buried, is also in Kosovo.

For the Serbs, the land of Kosovo is as important as Chittorgarh and Jalianawallabagh are for us.

This was a defeat, without precedent, for the Slavic world and for Europe vis-à-vis the world of Islam.

Quite unlike the resounding victory of Charles Martel at Tours / Poitiers over the invading Muslim army of Abdul Rahman Al Ghafiqi, or the victory against the Turkish invaders in Vienna in 1683 (on 9/11/1683, let it be noted), the Battle of Kosovo Polje marked the beginning of Turkish domination in the Balkans that was to last till 1918.

THE STEADY ISLAMISATION AND OTTOMANISATION OF KOSOVO

The Myth of Turkish Rule being Tolerant and Just

Curiously, this myth started in Bosnia-Herzegovina in the 19th century. It alleges that Turkish rule over Christians in its European provinces was just and lawful. That the Ottoman regime, being Islamic, was naturally "tolerant" and well disposed toward its Christian subjects; that its justice was fair, and that safety for life and goods was guaranteed to Christians by Islamic laws. Ottoman rule was brandished as the most suitable regime to rule Christians of the Balkans.

The parallel to the treatment of Islamic rule in India in this rosy light by some historians and scholars must be emphasised.

This theory was advanced by European politicians in order to safeguard the balance of power in Europe, and in order to block the Russian advance towards the Mediterranean. To justify the maintenance of the Turkish yoke on the Slavs, this yoke had to be presented to the prevalent public opinion as a just government. The Ottoman Empire was painted by Turkophiles as a model for a multi-ethnic, multi-religious empire. Of course, the reality was totally different. Firstly, the Ottoman Empire was created by centuries of jihad against Christian populations; consequently the rules of jihad, elaborated by Arab-Muslim theologians from the 8th to the 10th centuries, were applied to the subjected Christian and Jewish populations of the Turkish-Islamic dominions. Those regulations were an integral part of the Islamic legislation pertaining to the non-Muslim vanquished peoples. Therefore, they presented a certain homogeneity throughout the Arab and Turkish empires, as in Muslim Asia and India.

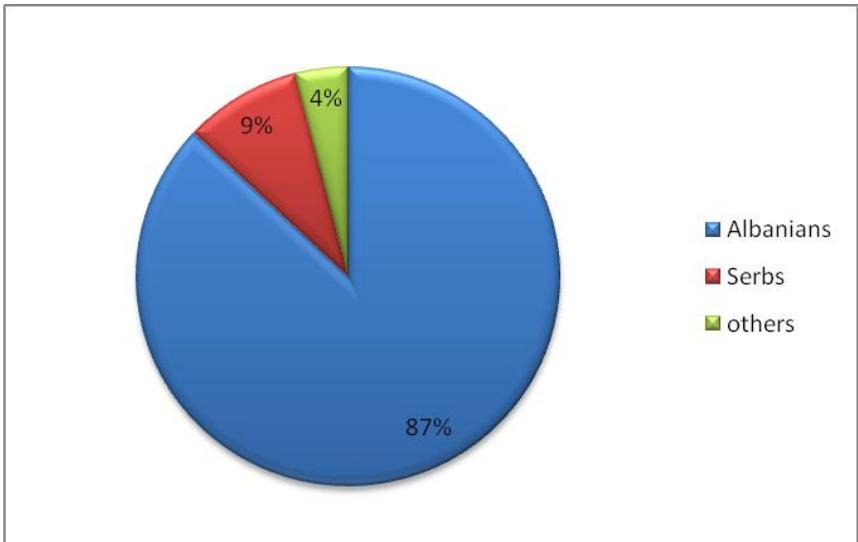
THE DEMOGRAPHIC CHANGE IN KOSOVO.

In 1900 it was 50% Serb with Gorani (a Slavic Muslim group), Gypsy and Jewish groups amounting to another 5 to 7%.

The 2000 Living Standard Measurement Survey by the Statistical Office of Kosovo found the ethnic composition of the population as follows:

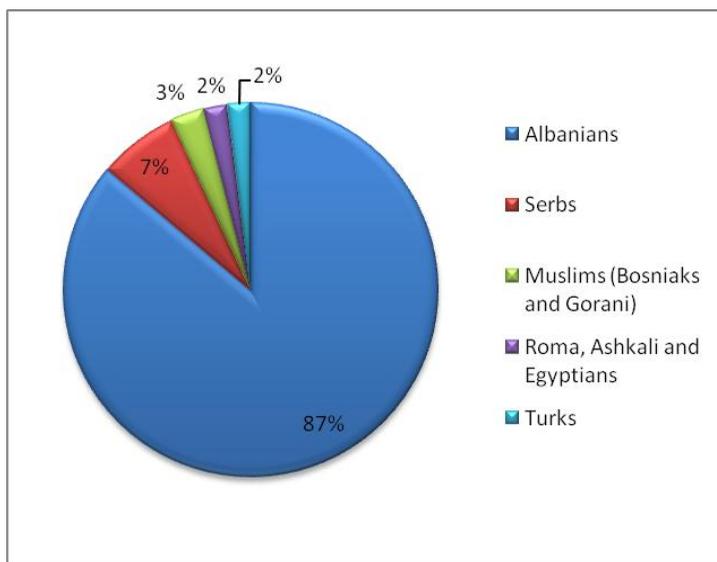
ETHNIC COMPOSITION OF THE POPULATION OF KOSOVO

ETHNIC COMMUNITY	PERCENTAGE OF TOTAL POPULATION
Albanians	87%
Serbs	9%
Others	4%



A more comprehensive (October 2002) estimate (for the 1.9 million inhabitants) was as follows :

ETHNIC COMMUNITY	PERCENTAGE OF TOTAL POPULATION
Albanians	87%
Serbs	7%
Muslims (Bosniaks and Gorani)	3%
Roma , Ashkali and Egyptians	2%
Turks	2%



The latest data : Kosovo has an estimated population of 2.1 million (as of 2007). The dominant ethnic group is [Albanian](#) (92%), with significant minorities of [Serbs](#) and others.

Many non-Albanians - chiefly [Serbs](#) and [Roma](#) - fled or were expelled, mostly to the rest of Serbia at the end of the war,

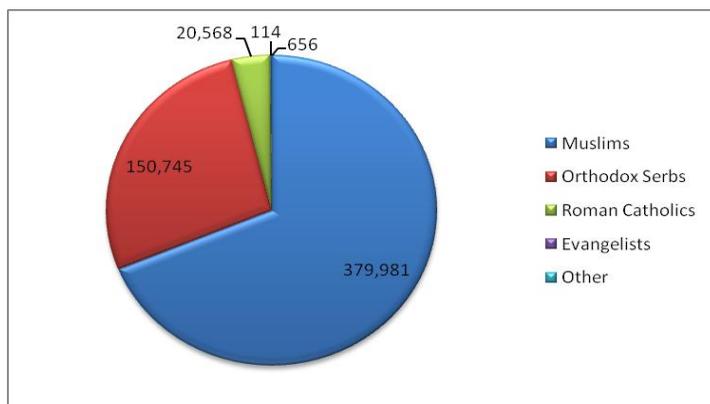
with further refugee outflows occurring as the result of sporadic ethnic violence. The number of registered refugees is around 250,000. The non-Albanian population in Kosovo is now about half of its pre-war total. The largest concentration of Serbs in the province is in the north, but many remain in [Kosovo Serb enclaves](#) surrounded by Albanian-dominated areas.

THE CHANGES BETWEEN 1900 AND THE EARLY 1990S

According to the 1931 [Kingdom of Yugoslavia](#) population census, there were 552,064 inhabitants in today's Kosovo.

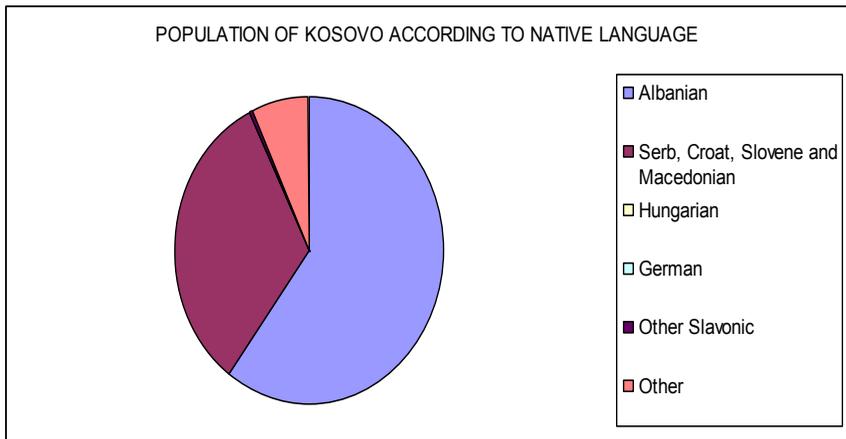
ETHNIC COMPOSITION OF KOSOVO IN 1931

ETHNIC COMMUNITIES	NUMBER	PERCENTAGE OF TOTAL POPULATION
Muslims	379,981	(68.83%)
Orthodox Serbs	150,745	(27.31%)
Roman Catholics	20,568	(3.73%)
Evangelists	114	(0.02%)
Other	656	(0.12%)



POPULATION OF KOSOVO ACCORDING TO NATIVE LANGUAGE:

LANGUAGE	NUMBER	PERCENTAGE OF TOTAL
Albanian	331,549	(60.06%)
Serb, Croat, Slovene and Macedonian	180,170	(32.64%)
Hungarian	426	(0.08%)
German	241	(0.04%)
Other Slavonic	771	(0.14%)
Other	38,907	(7.05%)

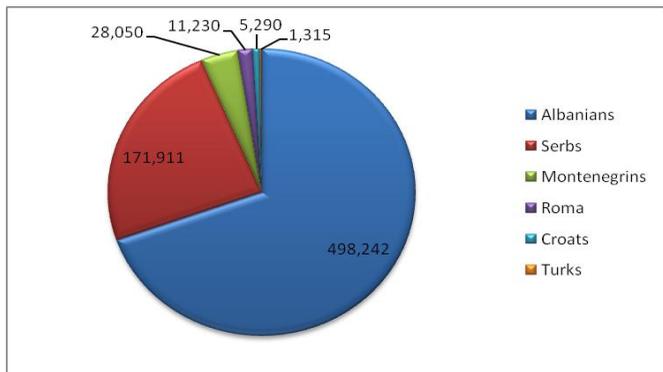


In 1938, after lengthy negotiations, the Yugoslav and Turkish governments prepared a convention on the emigration of some 200,000 Muslims (ethnic Albanians and Turks) from Kosovo and Macedonia to Turkey. Because the Turkish government abandoned the agreement and also because of the lack of funds to dispatch the emigrants, the convention was never implemented.

POPULATION COMPOSITION OF KOSOVO IN 1948

TOTAL POPULATION : 727,820

ETHNIC COMMUNITY	NUMBER	PERCENTAGE OF TOTAL POPULATION
Albanians	498,242	(68.46%)
Serbs	171,911	(23.62%)
Montenegrins	28,050	(3.86%)
Roma	11,230	(1.54%)
Croats	5,290	(0.73%)
Turks	1,315	(0.18%)



1968-1989: Autonomy

After 1961, 103,000 Serbs and Montenegrins left Kosovo, mainly because of mistreatment by Albanian authorities and population.

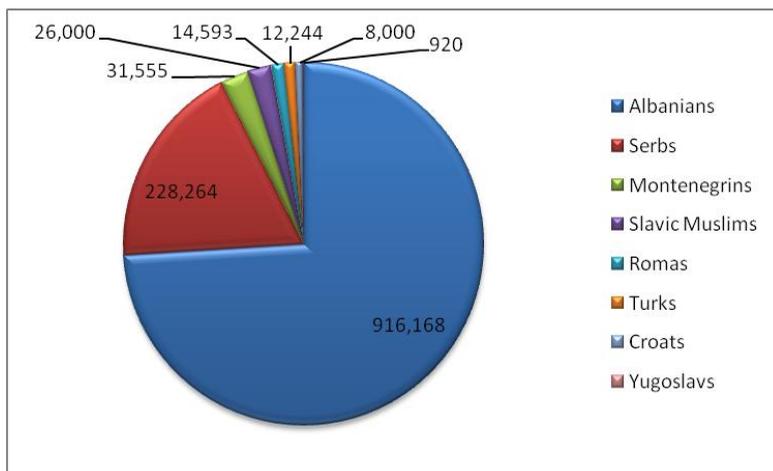
After the province gained autonomy, the local provincial Statistical Office was given authority over census matters within the province, whereas the rest of the country's census was under the tutelage of the Federal Statistical Commission. There were Serb protests that Albanians had drastically exaggerated their own numbers. Nothing could be

substantiated though, because the Kosovo Statistical offices were under exclusive Albanian control. This was despite the Federal Yugoslav rules at the time which stipulated that census enumerators had to be from different nationalities.

POPULATION COMPOSITION OF KOSOVO (1971)

TOTAL POPULATION 1,243,693

ETHNIC COMMUNITY	NUMBER	PERCENTAGE OF TOTAL POPULATION
Albanians	916,168	(73.7%)
Serbs	228,264	(18.4%)
Montenegrins	31,555	(2.5%)
<u>Slavic Muslims</u>	26,000	(2.1%)
Romas	14,593	(1.2%)
<u>Turks</u>	12,244	(1.0%)
Croats	8,000	(0.7%)
<u>Yugoslavs</u>	920	(0.1%)

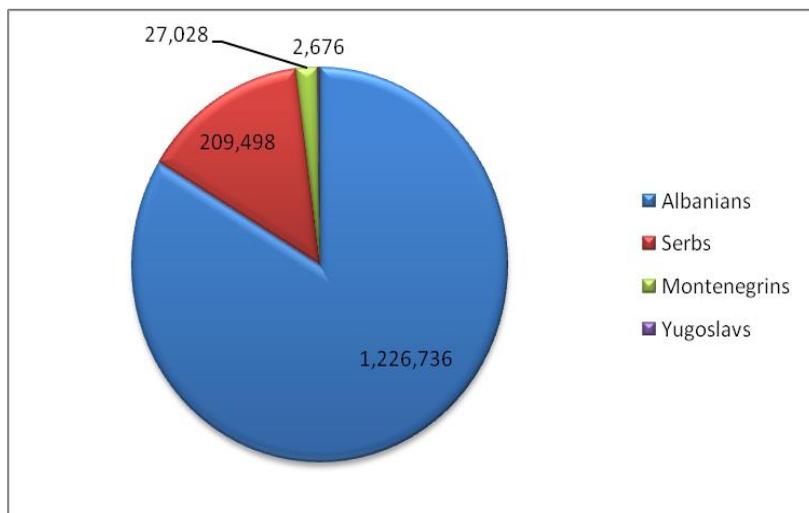


Albanians started to take progressively greater control of the Autonomous province, after the introduction of the 1974 Yugoslav Constitution.

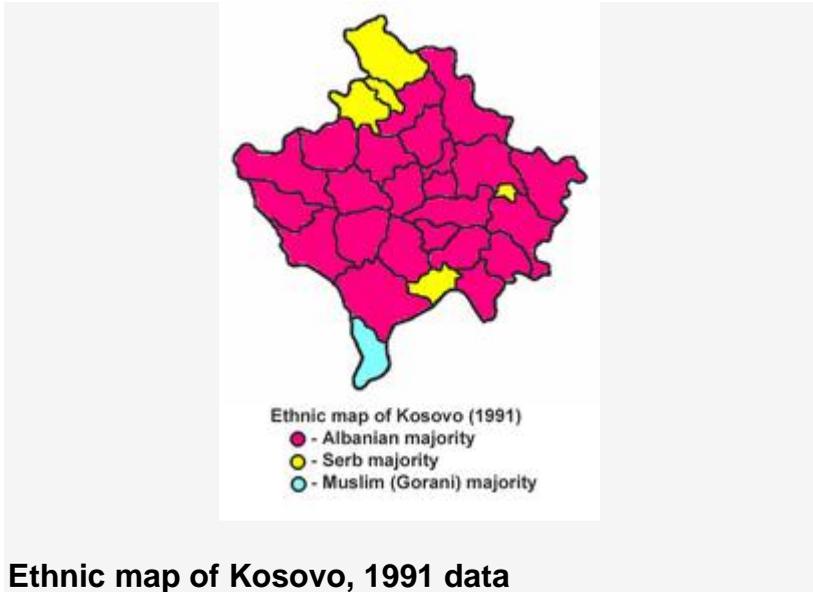
POPULATION COMPOSITION OF KOSOVO (1981)

TOTAL POPULATION 1,584,558

ETHNIC COMMUNITY	NUMBER	PERCENTAGE OF TOTAL POPULATION
Albanians	1,226,736	(77.42%)
Serbs	209,498	(13.2%)
Montenegrins	27,028	(1.7%)
<u>Yugoslavs</u>	2,676	(0.2%)



1989-1999: Centralized Yugoslav Control



Ethnic map of Kosovo, 1991 data

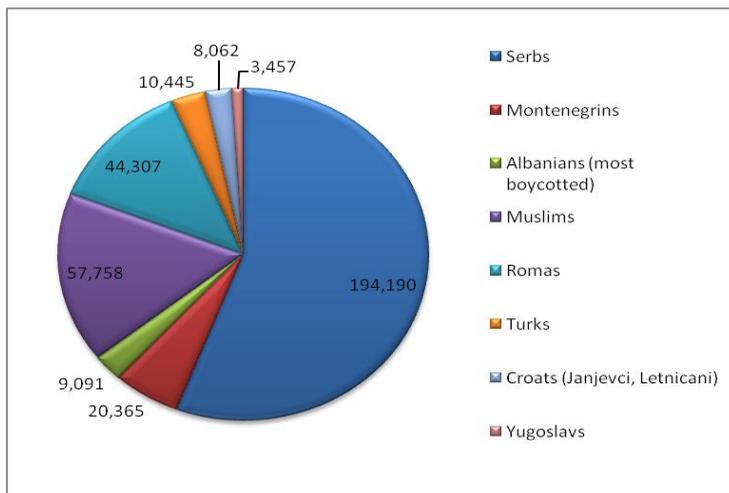
Yugoslav Central Government reasserted control over Kosovo in 1989.

According to official Yugoslav statistical data, almost all Albanians and Muslims boycotted the census in 1991, following a call by the Kosovar leader Ibrahim Rugova to boycott all Serbian institutions.

POPULATION COMPOSITION OF KOSOVO (1991)

TOTAL POPULATION 359,346

ETHNIC COMMUNITY	NUMBER	PERCENTAGE OF TOTAL POPULATION
Serbs	194,190	(10%)
Montenegrins	20,365	(1%)
<u>Albanians</u> (most of whom boycotted the Census)	9,091	Negligible
<u>Muslims</u>	57,758	Negligible
Romas	44,307	Negligible
<u>Turks</u>	10,445	Negligible
<u>Croats</u> (Janjevci, Letnicani)	8,062	Negligible
<u>Yugoslavs</u>	3,457	Negligible



The high Albanian birthrate of 32 per 1,000 (the highest in Europe), coupled with the accelerated exodus of Serbs and Montenegrins after the riots in the spring of 1981, strengthened the demographic foundations on which the Albanian claim was based.

The Albanian population of Kosovo grew constantly, both in absolute and relative terms, according to all the post-Second World War censuses : 498,000 (68.5%) in 1948; 647,000 (67.2%) in 1961; 916,000 (73.7%) in 1971; and 1,227,000 (77.5%) in 1981.

The Serbian population of Kosovo, in contrast, increased only in absolute terms (171,000, 189,000, 227,000, and 228,000 in 1948, 1953, 1961, and 1971, respectively), while initially stagnating and then declining in relative terms (23.6%, 23.5%, 23.6%, and 18.4%). By 1981, however, there were 209,792 Serbs in Kosovo, comprising only 13.2% of the total population. Therefore, between 1971 and 1981, the number of Serbs in Kosovo decreased by 18,208 in absolute terms.

The Montenegrin (a Slavic Orthodox Christian ethnic group) population of Kosovo increased during the first three censuses after World War II (28,000, 31,000, and 37,000 in 1948, 1951, and 1961, respectively), while in 1971 and 1981 their total population dropped first to 31,500 in 1971 and then to 26,000 in 1981. In 1981 the Montenegrins accounted for only 1.7% of the total Kosovo population.

Perhaps the most profound demographic change in Kosovo took place between 1971 and 1981 when over 100,000 Serbs and Montenegrins left the region. After the violent 1981 riots in Kosovo, during which ethnic Albanian demands included the province's political separation from Serbia and the establishment of a Kosovo Republic, the tempo of Serbian and Montenegrin emigration accelerated.

In 1982 alone, 5,810 Serbs and Montenegrins left Kosovo and during the first 3 months of 1983 yet another 1,180 departed from their age-old homeland. This pogrom has an eerie resemblance to the eviction of Kashmiri Pandits in our shores.

TITO'S POLICY OF APPEASING THE KOSOVO ALBANIANS

The Kosovo imbroglio must also take into account President Tito's misconceived policy of appeasing the Kosovo Albanians. Tito, after his falling-out with the Soviet Union in 1948, sought to build up an alliance with Albania, whose leader, Enver Hoxha, though an avowed Marxist and atheist, was also a committed Albanian nationalist. Tito and the Yugoslav senior leadership mistakenly assumed that taking a soft-line on Albanians in Kosovo and on the rapidly-changing demographic balance in that province (in favour of the Albanians) would give Yugoslavia a stable relationship with its southern neighbour, Albania.

INTERNATIONAL BACK-DROP

WESTERN POLICY OF CONTAINING RUSSIA-HISTORIC SERBIAN – RUSSIAN CULTURAL AND CIVILISATIONAL TIES

Another historical-cultural factor was also operating in this complicated scenario. This is the traditional Western-European tendency to contain Russian-Serbian ties or oppose any version of pan-Slavism. Old cultural perspectives die hard; even ideological alliances do not replace socio-cultural viewpoints that have lasted for centuries. The principal element, here, is the age-old German ethos of "Drang Nach Osten" that has historically viewed Slavic lands as fertile territories for German expansion, either economically or politically. West Germany, therefore, was

quite content to see the break-up of a large Slavic country located in an important geopolitical zone.

Germany also had a historic alliance with Croatia during the Second World War and German influence in Croatia continued even in the 1980s and 1990s. The Croats, of course, were delighted that their traditional rivals, the Serbs, were being confronted by resolute opponents in their own back-yard.

The Kosovars took advantage of this amazingly-complicated interplay of forces and interests in order to promote their agenda to get an Albanian-majority province within Yugoslavia (and later Serbia), that would become an independent country in due course. Here was a practical, real-live demonstration of the process of “Balkanisation” that has been a text-book concept for years.

At this stage, one must bear in mind the clear parallels with India, which also faces serious threats from rivals like China and Pakistan, both of which would be happy to see a Kosovo scenario play out in our nation.

PARADIGM OF A DEMOGRAPHIC DESTRUCTION OF A MULTI-ETHNIC, MULTI-RELIGIOUS NATION AND THE CREATION OF A MONO-ETHNIC AND UNIRELIGIOUS COUNTRY: YUGOSLAVIA’S DEBACLE IN KOSOVO : LESSONS FOR INDIA

The process of such a change can be summarized quite easily :

- (i) Bring about drastic demographic change, through inward population flows of a particular group (religious, ethnic or linguistic) from a neighbouring country or through significantly higher birth-rates domestically.

- (ii) Create law and order problems for the federal / central authorities and administration.
- (iii) Terrorise the erstwhile majority (that has been reduced to a minority) and force them to emigrate from their original homelands.
- (iv) Create civil-war conditions in the province / region.
- (v) Internationalise the conflict and involve other regional and global powers.
- (vi) Leverage historical rivalries to invite physical foreign intervention.
- (vii) Use the international Islamic lobby to finance insurrection and obtain arms to combat the federal / central forces, and also to project their “cause” in international organisations and forums.

Analysts and observers will certainly notice that the Kosovo paradigm has a close resemblance with Indian developments. In many senses, the commonality is clear and ominous. One can only hope that public opinion in these shores and the national decision-making apparatus will realise that the experience of a far-off country can be of great use to us, if we draw the appropriate and correct lessons. Thereafter, we should urgently move to take the necessary curative and preventive measures to safeguard our nation’s sovereignty and vital interests.

ILLEGAL IMMIGRATION FROM BANGLADESH : WHAT DO WE DO?

Tathagata Roy

There was a time when the 'seculars' in our country used to deny that there is any illegal immigration from Bangladesh. An example will make the extent of this denial plain. In the late 1980s, some BJP leaders went to meet Jyoti Basu, Chief Minister of West Bengal, with a view to make him aware of the problem and its inherent dangers. Basu received them with barely-concealed hostility and made a great show of looking under his desk and behind his chair. This done, he declared that he had been unable to see any Bangladeshi Muslim infiltrators below his desk or behind his chair. The BJP delegation decided not to waste their time and left.

Attitudes have changed considerably since then. Today no one denies that there are many crores of Bangladeshi infiltrators in the country. Seemapuri and Seelampura in Delhi, Wadala in Mumbai are chock-full of them. Of course, the worst affected states are the Bangla-rim states of West Bengal and Assam, and to some extent Bihar. Meghalaya and Tripura are also Bangla-rim states, but they have not suffered much – Tripura because of lack of opportunities, and Meghalaya because tribal resistance has not let the Bangladeshis in.

Three districts in West Bengal, eight in Assam, and three in Bihar have, as a result of this infiltration, become Muslim-majority. Apart from the demographic change, the immigration has brought, in its wake, several serious problems. Among them are : undercutting of wages of Indian labourers, harassment of Hindus in the border areas, trading in counterfeit currency, petty crimes and terrorism. Nobody denies these now. In fact Jyoti Basu's successor, Buddhadeb Bhattacharjee had once gone on record that nefarious

activities are going on all over the border areas. Later, upon pressure from his party and Muslim fundamentalists, he retracted his statement. In Assam, Badruddin Ajmal has already floated a Muslim communal party.

A comparison of the densities of population of the locations involved would be instructive : Bangladesh has a density of 1126 per sq km. As opposed to this, West Bengal has a density of 903, Assam 340 and Bihar 881. The overall density of India is still as low as 350, which is less than that of Netherlands. It is therefore easy to see that India will always remain an attractive destination for the Bangladeshis.

Now the question is : what do we do about them? 'Them' means the ones who have already got into India, and those who are about to, or are contemplating entry.

As for the latter category, fencing is the first task. The fencing ought to be made stronger and even electrified fencing may be considered. The riverine borders (possibly some 40% of the total border) may have to be mined. Patrolling and lighting of the fences and rivers need to be improved drastically. Building of roads along the border must be completed.

Exchange of enclaves on the border in the Cooch Behar district of West Bengal must be carried out. Similar action should be taken in respect of areas under adverse possession.

Vigilance in the Border Security Force has to be heightened. Money is made mainly in the smuggling of cattle, foodstuff and coal into Bangladesh, and from the entry into India of infiltrators. This has to be taken in hand and put an end to. There is a lot of hypocrisy inherent in the smuggling of cattle. Ways of tackling it must be found.

Identification and expulsion of the infiltrators, who are already in India, is a herculean task, and will require an iron political

will and confronting the resistance from not only the secular lobby but also the bureaucracy. First of all, it has to be clearly declared that the Hindus, Buddhists and Christians coming over from Bangladesh are refugees while the Muslims are infiltrators. Saying this would be perfectly in sync with the definition of 'Refugee' as given by the UNHCR. Next, it has to be declared that the infiltrators have no right to live in India and must be deported. It has to be realized that while it may not be ultimately possible to deport many infiltrators, all these steps will make infiltration an unattractive operation. Even the US has not been able to stop Mexican infiltration or deport illegal Mexicans. But this has not caused any slackening of effort on their part, and it is this effort which keeps further infiltration in check.

In India, it is not easy to distinguish Bangladeshi Muslims who have settled down already, from Indian Bengali Muslims. Nuances in spoken language are the only means of pinpointing these difference, and for this, special investigating teams have to be set up. After identifying the Bangladeshis, the task of judicially proving them as Bangladeshi (under the current Indian legal and court system) and actually pushing them back (which will be resisted tooth and nail by Bangladesh) may prove to be even more difficult. Nevertheless, these steps will have to be attempted. The failure of the IMDT Act in Assam has to be borne in mind when we look at this scenario.

ILLEGAL MIGRATION AND NATIONAL SECURITY

M. N. Panini

The link between illegal migration and national security has for long been a major theme of Indian politics. In the 1970s, some political observers noticed that the leaders of the Congress Party in Assam were actively wooing illegal migrants from Bangladesh by helping them settle down on government land, by actively giving them documents to establish their Indian citizenship and by getting their names registered as voters. By extending such patronage, these political leaders were merely trying to build their own vote banks. Vote banks are like a depository of committed votes for the political leader who invests in it. Illegal migrants from Bangladesh being mainly Muslims, would surely vote for their political benefactor, especially because they would feel insecure in their new surroundings. For quite some time, complaints have been heard from the people in the North East of India that mini-Pakistans have emerged on their land, because of persistent vote-bank politics. There is now enough data to show that even the Left Front government in West Bengal decisively tilted the demographic balance of districts in West Bengal bordering Bangladesh, in favour of Muslims, because they too were practising vote-bank secularism.

Population trends in other parts of India, especially the north, also show that enclaves of Muslim domination are proliferating. These demographic trends may not, in themselves, be significant but the rise of Islamic fundamentalism all over the world has elevated terrorism and mindless killing to the status of jihad. India has been a major target of such terrorism, mainly because there are Islamists in Pakistan who nurture and train young and impressionable

men into insurgents, under the pretext of fighting injustice rendered to Islam and Muslims by non-Islamic nations.

In Bangladesh too, Islamic fundamentalism is spreading rapidly. Islamic fundamentalists have now become so ambitious that their project of spreading Islamic regimes does not stop with the liberation of Kashmir. They are now aiming to recover the glory of Mughal rule in South Asia and have even evolved a project of establishing Mughalistan by linking Bangladesh and Pakistan with an Islamicised corridor consisting of Muslim-dominated districts of north India. Such a project, along with several others that want to create Islamic khilafats cutting across national boundaries, could be considered as mere flights of fancy of an extremist fringe, unrelated to the overwhelming normality of everyday social life, that compromises with other religions and with secular ideas and institutions. Unfortunately, modern civilisations cannot afford to slip into some kind of secular stupor and dismiss such projects as being merely fanciful. This is because a handful of determined terrorists could dismantle even powerful states and throw their structures of governance into chaos by their carefully- designed plans.

There is a thesis that India, being a large country and one of the leading democracies in the world, need not be worried by such terrorist agendas. It is true that numerous attempts made by extremist groups based in Pakistan in the last two decades have not destabilised the country. Yet, we cannot derive comfort from past experience. It is likely that the next terrorist attack may create a chain reaction that dismantles India as we know it and nurture it. This is because extremist groups can cleverly harness media to indulge in campaigns of disinformation that make Muslim communities in India feel vulnerable and insecure, laying themselves open to manipulation by Islamic extremists bent on balkanising the country. There are already signs that Muslims are getting alienated from India's national aspirations. There are signs of polarisation between Muslims and Hindus and of the

shrinkage of spaces that allow free and unfettered interactions between Hindus and Muslims. Although Muslims in India constitute a diverse array of cultures, there are signs that the efforts of Muslim extremists in welding these communities into a monolithic religious bloc are succeeding. Illegal migration that is feeding on vote-bank politics is contributing to this gradual polarisation of Hindus and Muslims and creating the conditions for another, bloodier Partition.

What is the way out? The way out is the way of genuine pluralism. I would argue that Indian pluralism derives from multiple streams of Hindu traditions that converge to split the *laukika* or the worldly, comprising the highest common factor drawn from diverse traditions, from the *vaidika* or the other worldly or spiritual realms. I argue in this paper that such pluralism could be evolved by nudging social and political forces in the direction of a common civil code that would eliminate the politics of vote-bank secularism.

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