

DOWNLOAD PDF SPEECHES. POVERTY AND TECHNOLOGY: MEETING THE CHALLENGE SHASHI THAROOR

Chapter 1 : Poverty Was Unknown To India Before The British Arrived: Tharoor | HuffPost India

6hrs Tibetan monks' meet "You made a slightly pointless criticism of Sushma Swaraj on her speech in the UN." Mr. Tharoor replies "Krishna Menon holds the record for the longest speech at the.

Published Dec 13, , 9: The summit opened on Friday evening with superstar Shah Rukh Khan, who is a hard act to follow - or so we thought. The speakers who arrived on Day 2, which took place at the Leela Palace, did not disappoint, however, with Congress MP Shashi Tharoor delivering the keynote address and finding himself mobbed by admiring men and blushing females alike! MP Shashi Tharoor came on next, to deliver the keynote address, which was, by his own admission, "anecdotal and cliché-ridden. In came the liberalisation and although we have had governments of every kind since, none has been able to undo the effects of that decision. The Indian Sports landscape had tennis ace Vijay Amritraj, Olympian swimmer Nisha Millet and cricketing legend Anil Kumble up on stage immediately after the keynote address. He kept his audience in splits while Kumble and Millet more than held their own as well - a panel on sport seems unlikely at a leadership summit, but they stole the show. He walked on to the pitch at the age of 16 and everybody expected great things from him. He had to prove people right and I had to prove them wrong! Her first films, she said, were done because she thought they were what she "should do. I felt like I was sleepwalking! It could have meant the end of my career, but what did that mean, really? I was following the voice of instinct. They come with their own biases and tend to identify with European films more than those from Asia and Africa. However, they do like human stories, which highlight suffering. Promotions for Kahaani were outrageous: It was an outrageous proposition, but we thought we would give it one shot. So I arrived at a railway station in Mumbai, big belly and all, and started asking people if they had seen the father of my child. The campaign became so big! He also asked me to be his coach, which was an even bigger mistake! My wife told me then that he needed to find a better coach! You need to have a very cultivated sense of insensibility to be a politician!

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Chapter 2 : IIMB alumni meet: Shashi Tharoor steals the show on Day 2

Poverty and technology: meeting the challenge / Shashi Tharoor --Effective poverty reduction: sustainable development and information technology / Jos İCEMaral• Figueres --Technology and poverty / Bill Joy. Discussion Papers and Prepared Remarks.

In the same month, an American gossip blog reported that Tharoor was a finalist for the position of dean of the USC Annenberg School for Communication in Los Angeles, but he withdrew his name from consideration at the final stage. He also spoke around the world about India and Kerala, where he spent increasing amounts of time before moving for good to India in October. Prior to embarking on his political career, Tharoor also served on the board of overseers of the Fletcher School of Law and Diplomacy, the board of trustees of the Aspen Institute, and the advisory boards of the Indo-American Arts Council, the American India Foundation, the World Policy Journal, the Virtue Foundation, and the human rights organisation Breakthrough. At the Fletcher School of Law and Diplomacy in , he founded and was the first chair of the editorial board of The Fletcher Forum of World Affairs, a journal examining issues in international relations. He served on the advisory council of the Hague Institute for International Justice [30] and was elected Fellow of the New York Institute for the Humanities during â€” Tharoor once said that when he began his political career he was approached by the Congress, the Communists, and the BJP. He chose Congress because he felt ideologically comfortable with it. His opponents included P. Despite criticism that he was an "elite outsider", [citation needed] Tharoor won the elections by a margin of about , As Minister of State for External Affairs, he re-established long-dormant diplomatic relationships with African nations, where his fluency in French made him popular with Francophone countries and their heads of state. Tharoor was a pioneer in using social media as an instrument of political interaction. Some of his Twitter posts have proved controversial in the past and were highlighted negatively by the opposition and press. Although many people want him to contest as the Prime Minister candidate in General Elections, he has disowned, downplayed and humbly distanced himself from any such online campaigns run by his large number of followers. He reformed the arrangements relating to the conduct of the Haj pilgrimage. He initiated new policy-planning activities on the Indian Ocean and represented India at various global events during his month tenure as minister. In April, he resigned from the position, following allegations that he had misused his office to get shares in the IPL cricket franchise. Tharoor denied the charges and, during his resignation speech in Parliament, called for a full inquiry. In a rejoinder he defended his position: He participated in several important debates of the 15th Lok Sabha, including on the Lokpal Bill, the demand for grants of the Ministry of External Affairs and of the Ministry of Commerce and Industry, the black money debate, and so on. In this role he took special interest in the problems and challenges of adult education, distance education and enhancing high-quality research by academic institutions. In he published a half-term report followed in by a full-term report. In May Tharoor won his re-election from Thiruvananthapuram, defeating O. Rajagopal of the Bharatiya Janata Party by a margin of around 15, votes, and became a member of the 16th Lok Sabha, sitting in Opposition. Blind conformism is not loyalty, nor independent thinking, dissent. In January, Tharoor asked not to debunk genuine accomplishments of Ancient Indian Science due to exaggerations of the Hindutva brigade, [38] [39] [40] amid Indian Science Congress ancient aircraft controversy. He wrote in an Al Jazeera column that British Empire "conquered one of the richest countries in the world 27 per cent of global gross domestic product in and reduced it to, after over two centuries of looting and exploitation, one of the poorest, most diseased and most illiterate countries on Earth by the time they left in. Nor is there any memorial to the massacres of the Raj, from Delhi in to Amritsar in, the deaths of 35 million Indians in totally unnecessary famines caused by British policy. Tharoor has tried to introduce a number of Private Members Bills in the Parliament. Notably, his efforts to amend the Article were voted out by the majority of parliamentarians on two occasions. Interestingly, the Apex court of India later ruled in favor of amending the controversial article in, vindicating

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the views upheld by Dr. For instance, his speech decrying British Colonialism, delivered at the Oxford Union in , has amassed over 3. Further speeches such as those explaining the importance of " soft power " and analyzing the impacts of education in India have garnered over one million and two million views respectively. He is an outspoken supporter of the Campaign for the Establishment of a United Nations Parliamentary Assembly , an organisation which campaigns for democratic reformation of the United Nations, arguing that "United Nations needs to open its doors to elected representatives" [48] Many note that it is his combination of wit, charm, wry humor, and intelligence that make him accessible and held in high esteem, both in India and abroad. Krishna were accused of staying in luxurious 5-star hotels. This remark on Twitter ShashiTharoor , was alleged to equate the travelling public to cattle and taunt his party, the Indian National Congress over its austerity drive. It was also reported that Congress may take action against him. For this he was criticised for breaking ranks with the official position of the government. He later met External Affairs Minister , S. Krishna , and explained his position on the issue. The rules were subsequently partly modified. The critique angered his party, the Indian National Congress. In the wake of this controversy, he held a press conference describing the report as "inaccurate" and "tendentious". When we tell them about our experience, Saudi Arabia listens as somebody who is not in any way an enemy of Pakistan, but a friend of Pakistan and, therefore, will listen with sympathy and concern to a matter of this nature". He was asked whether India expected Saudi Arabia, given its close ties with Islamabad, to help address the terror threat from Pakistan. If I speak to you, you are my interlocutor. I mentioned the Saudis as our interlocutors, i. Following this, the Kerala Pradesh Congress Committee lodged a complaint against him to the Congress high command for his pro-Modi stance. Following this, Tharoor was dropped as the official spokesperson of the party. Later, in a series of tweets, Tharoor claimed that the reports by Republic TV were "misinterpretations and outright lies. On 10 May , The Huffington Post stated: Churchill has as much blood on his hands as Hitler does. Particularly the decisions that he personally signed off during the Bengal Famine when 4. Literary career[edit] Tharoor has written numerous books in English. Following his resignation as Minister of State for External Affairs, he began a fortnightly column on foreign policy issues in the Deccan Chronicle. Previously he was a columnist for the Gentleman magazine and the Indian Express newspaper, as well as a frequent contributor to Newsweek International and the International Herald Tribune. The Elephant, the Tiger and the Cellphone has undergone seven hardback re-printings there. Each tastes different, and does not necessarily mix with the next, but they belong together on the same plate, and they complement each other in making the meal a satisfying repast". What the British Did to India, arising out of a speech he delivered at the Oxford Union, was published in It sold over 50, copies in eight hardback reprints within six months of publication. Victor Mallet in the Financial Times said Tharoor "wants us to understand the origins of the difficulties that confronted India after ", attributing most of that to colonialism. Kanishk is a former editor at Open Democracy, and is the author of the highly praised short story collection Swimmer Among The Stars [89] and he is working on a novel in New York. Tharoor also claims to have read a "fair amount" of the Upanishads. Tarar tried to downplay the incident by stating that her account had been hacked. She accused Mehr of being an ISI agent. The note stated that the couple was happily married, and that some personal comments not intended for publication had been misrepresented after being posted to Twitter. The note also stated that Sunanda had been hospitalised after being ill, and was seeking rest. He informed the Delhi Police , who recovered the body from the hotel and sent it for postmortem. According to initial reports, Sunanda was suspected to have committed suicide. Later reports stated that the cause of death was unnatural; the doctors at the All India Institute of Medical Sciences gave a preliminary autopsy report that revealed injury marks on her body. They said that these injuries may not be the cause of death. On 20 May a trial court allowed the Delhi Police to conduct lie detector test on three suspects related to her death. Key alleged claims included:

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Chapter 3 : Siren sounded for Modi's fall: Tharoor - The Hindu

Tharoor claimed he was "very mild" in his criticism of Swaraj's speech, saying he was disappointed that the external affairs minister chose to use an international forum to make what was a political speech "aimed at her voters in India rather than at the international audience."

October 29, 6: Excerpts from the interview: What made you write a book on Prime Minister Narendra Modi? We have to confront head on what he Modi represents. He has been seen in many ways as the embodiment of the present ruling dispensation. It is more about the Modi government rather than the BJP government. And if that is so, then we have to confront the man, his message, his work, his beliefs, and what he has actually done for four-and-a-half years. You have spoken about Moditva in the book which is a combination of Hindutva, economic development and his personality. But Moditva seems to be very formidable electorally. You have tried to challenge it in state after state, but with little success. So what is the hope for the Congress party in ? We have basically two strong arguments to make. How many people who genuinely thought they will get cash in their bank accounts from the returning black money are going to vote for Modi? So you go down that list—he is very much more about PR, about marketing, about sales than about substance. And when you have an excellent salesman, but he is repeatedly selling you an empty package, you will stop buying. That is the first and the most crucial thing. I am an Opposition MP. Everyone expects, in any case, I will critical — whether he deserves it or not. But I am trying to show why he deserves it. I have actually laid the yardsticks out in terms of very specific things that he said he would do and he has not done. And I have gone through it in some detail with the wealth of evidence, research, facts and figures, anecdotes and footnotes. As you said rightly many people in India do like Modi. So why do they like him—that is worth understanding. That is the other point. Leaders often say something and do something else. Can you name Manmohan Singh , one example of him saying something and doing the opposite? There is one example playing out in the Congress right now. On the Sabarimala row, the Congress high command is saying one thing and your Kerala leadership is saying and doing something else. It is not the same people. It is the same party. The high command is talking about a particular principle and local politicians are responding to the feelings and passions of their own voters. Yes, if you want you can call it a paradox, but in the case of this book you will find a hundred paradoxes, not one. You find it all the time with Modi. You had 10 years of Singh and no example of this and you had five years of Modi and a hundred examples of this. That is the difference. Is the Congress only confident of stopping Modi from returning to power or are you hopeful of you coming back to power? I think we are hopeful that there will likely be an opposition victory in the elections in the sense of a number of parties cumulatively will have more seats than the BJP. And those parties may or may not be allied before the elections. In some cases, they will be, there will be pre-poll alliances and in some cases, notably in places where the biggest rivals in those states are two opposition parties, you are unlikely to find them allying. This is the thing about the parliamentary system. This is not about Modi versus Rahul or any one individual leader. It is about parties that you have to vote for, at the end of which numbers of seats are going to be added up in Parliament and with that you are going to end up with a government. And I think that the next government is not going to be a BJP government, and least of all likely it will be a Modi-led government. But it was a UPA decision. So if you go and vote for the Congress, yes you are voting for a party led by Rahul Gandhi but you cannot prejudge the ultimate outcome of what happens at the end when all the seats are added up. If we have seats, I am sure he will be Prime Minister. If we have a seats, I am sure he will have to negotiate with others. We just will have to wait and see. Rahul is on a temple visit spree these days and he also talks about jobs, development, etc. So what is the difference between him and Moditva? What Rahul is talking about is an inclusive Hinduism. He talks about embracing all. There is nothing in common. So to my mind, Hindutva is an anti-Hindu project, whereas Hinduism is an inclusive faith that takes in Hindus and non-Hindus alike. That is a political ideology, not a faith.

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Chapter 4 : Shashi Tharoor gives an epic reply on whether India should thank British for its progress [Wat

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The next 21st-century power. Indeed, what worries me is the entire notion of world leadership seems to me terribly archaic. After all, what constitutes a world leader? We will overtake China by Is it military strength? Is it nuclear capacity? We know we have that. The Americans have even recognized it, in an agreement. Is it the economy? Well, we have now the fifth-largest economy in the world in purchasing power parity terms. And we continue to grow. When the rest of the world took a beating last year, we grew at 6. But, somehow, none of that adds up to me, to what I think India really can aim to contribute in the world, in this part of the 21st century. And, you know, lots of countries do this. He was writing initially about the States, but we know the Alliance Francaise is all about French soft power, the British Council. The Beijing Olympics were an exercise in Chinese soft power. Americans have the Voice of America and the Fulbright scholarships. But, the fact is, in fact, that probably Hollywood and MTV and McDonalds have done more for American soft power around the world than any specifically government activity. So soft power is something that really emerges partly because of governments, but partly despite governments. In other words, all sorts of communication devices are telling us the stories of countries, whether or not the countries concerned want people to hear those stories. Now, in this age, again, countries with access to multiple channels of communication and information have a particular advantage. India has more all-news TV channels than any country in the world, in fact in most of the countries in this part of the world put together. In order to have soft power, you have to be connected. One might argue that India has become an astonishingly connected country. Currently there are million cellphones in Indian hands, in India. And that makes us larger than the U. In fact, those 15 million cellphones are the most connections that any country, including the U. You know, when I grew up in India, telephones were a rarity. In fact, they were so rare that elected members of Parliament had the right to allocate 15 telephone lines as a favor to those they deemed worthy. If you were lucky enough to be a wealthy businessman or an influential journalist, or a doctor or something, you might have a telephone. But sometimes it just sat there. I went to high school in Calcutta. And we would look at this instrument sitting in the front foyer. But half the time we would pick it up with an expectant look on our faces, there would be no dial tone. In fact the words "wrong number" were more popular than the word "Hello. Or you could pay eight times the going rate for something called a lightning call. But, lightning struck rather slowly in our country in those days, so, it was like about a half an hour for a lightning call to come through. In fact, so woeful was our telephone service that a Member of Parliament stood up in and complained about this. Now, fast-forward to today and this is what you see: But what is most striking is who is carrying those cell phones. You know, if you visit friends in the suburbs of Delhi, on the side streets you will find a fellow with a cart that looks like it was designed in the 16th century, wielding a coal-fired steam iron that might have been invented in the 18th century. And it was a hot day and he said, "Hey, would you like some fresh coconut water? Fishermen are going out to sea and carrying their cell phones. When they catch the fish they call all the market towns along the coast to find out where they get the best possible prices. So this empowerment of the underclass is the real result of India being connected. And that transformation is part of where India is heading today. My attitude to Bollywood is best summarized in the tale of the two goats at a Bollywood garbage dump â€” Mr. And the first goat, chewing away, says, "You know, this film is not bad. But these movies are made to be understood despite such handicaps, and she has a great time in the song and the dance and the action. She goes away with stars in her eyes about India, as a result. And this is happening more and more. Afghanistan, we know what a serious security problem Afghanistan is for so many of us in the world. And it was the most popular television show in Afghan history. Every Afghan family wanted to watch it. They had to suspend functions at 8: Weddings were reported to be interrupted so guests could cluster around the T. Crime went up at 8: It may not be a very good one. But, today in Britain, for example, Indian restaurants in Britain employ more people than

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the coal mining, ship building and iron and steel industries combined. So the empire can strike back. And India is, and must remain, in my view, the land of the better story. I mean, again, having gone to the U. This can sometimes have unintended consequences. Can you help me fix my laptop? But that too is transforming the Indian story around the world. But, there is something more substantive to that. The story rests on a fundamental platform of political pluralism. Because India has been an open society for millennia. India gave refuge to the Jews, fleeing the destruction of the first temple by the Babylonians, and said thereafter by the Romans. In fact, legend has it that when Doubting Thomas, the Apostle, Saint Thomas, landed on the shores of Kerala, my home state, somewhere around 52 A. And to this day remains the only Jewish diaspora in the history of the Jewish people, which has never encountered a single incident of anti-semitism. Islam came peacefully to the south, slightly more differently complicated history in the north. But all of these religions have found a place and a welcome home in India. You know, we just celebrated, this year, our general elections, the biggest exercise in democratic franchise in human history. And the next one will be even bigger, because our voting population keeps growing by 20 million a year. But, the fact is that the last elections, five years ago, gave the world extraordinary phenomenon of an election being won by a woman political leader of Italian origin and Roman Catholic faith, Sonia Gandhi, who then made way for a Sikh, Mohan Singh, to be sworn in as Prime Minister by a Muslim, President Abdul Kalam, in a country 81 percent Hindu. All the others have been all those three. Because ultimately, that electoral outcome had nothing to do with the rest of the world. It was essentially India being itself. And ultimately, it seems to me, that always works better than propaganda. We have 23 official languages that are recognized in our Constitution. And those of you who cashed your money here might be surprised to see how many scripts there are on the rupee note, spelling out the denominations. But, the whole point is that India is the nationalism of an idea. That is a 21st-century story as well as an ancient one. Now, that is the India that is emerging into the 21st century. All of that is necessary, but we still have huge amounts of problems to overcome. Somebody said we are super poor, and we are also super power. We have to overcome our poverty. We have to deal with the hardware of development, the ports, the roads, the airports, all the infrastructural things we need to do, and the software of development, the human capital, the need for the ordinary person in India to be able to have a couple of square meals a day, to be able to send his or her children to a decent school, and to aspire to work a job that will give them opportunities in their lives that can transform themselves. Thank you very much.

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Chapter 5 : Dr. Shashi Tharoor's official website

Shashi Tharoor is chairman of the Dubai-based Afras Ventures and former under-secretary-general for communications and public information at the United Nations.

The discussion between Shashi Tharoor and Gopalkrishna Gandhi ends. The Hindu Prize shortlists follow. Tharoor on the Congress in Tamil Nadu: Tharoor says "In India we have a culturally Right which is economically Left". Tharoor says to another question "The new law regarding triple talaq criminalises a civil offence. Tharoor says "In the short term we do have to import advanced weaponry. For us to imagine we can replicate overnight the advanced technology of other countries is not possible. This year the category for non-fiction has also been introduced. Gandhi asks "Can the Hindu-Muslim divide and the communal divide today be brought back to where it was? Can India become a civilisation that can overcome its wounds? Tharoor says "On the topic of religion and Hinduism - "I think we will have to brace ourselves for more unpleasantness in the coming months. After the next elections there will have to be a process of healing and reaching out to the marginalised communities" 6. Gandhi asks Shashi Tharoor "Jealousy has always been a big factor in Indian politics. Gandhi, followed by applause. Tharoor further adds "Democracy has always been based on a self correcting mechanism and I am sure we too will correct ourselves" 6. Gandhi asks "Is it time for the Congress to reflect and recognise the roles of the regional parties? Tharoor says "The Congress party has been accused by its own well-wishers for not being robust enough. Tharoor replies "Krishna Menon holds the record for the longest speech at the UN, he then collapsed in a faint". Gandhi asks "One decision that disappointed me was the decision to try to impeach the Chief Justice of India. Tharoor says "If we had a Lokpal that is subservient to the govt. Tharoor says "Intolerance of dissent was something that was not a feature of the UPA". Gopal Krishna Gandhi starts the conversation on a jovial note. Opening the discussion, Shashi Tharoor said "I condemned when it happened and Babri Masjid as well. The Congress has demonstrated a capacity to own up for its mistakes. Tharoor speaks of the hypocrisy how the Prime Minister gave his condolences recently for a man who fasted unto death for his misgivings. Introduction of dignitaries The introduction of the dignitaries was given by Dr. While giving the introductory speech, Ms. Lakshman said "The idea of this annual series is to explore and engage with current critical issues and shine a new light on important subjects from thinkers and public intellectuals.

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Chapter 6 : Indian culture has soft power to make it influential leader: Shashi Tharoor - The Economic Times

MUST WATCH Dr. Shashi Tharoor @ Global Education & Skills Forum Meeting Challenges in Education & Skills, Governments & Private Sector working together to achieve results.

It is an honour for me to be asked to address you today. But though Purnendu Chatterjee introduced me as a United Nations official, I should like to stress that I am speaking today purely in a personal capacity. Instead, I want to take literally your overall theme of nation-building. With those words he launched India on a remarkable experiment in governance. It is no more a single country than the Equator. So how do we go about nation-building? Well, India is more than the sum of its contradictions. How does one gauge a culture which elevated non-violence to an effective moral principle, but whose freedom was born in blood and whose independence still soaks in it? How can one determine the identity of an ageless civilization that was the birthplace of four major religions, a dozen different traditions of classical dance, eighty-five major political parties and three hundred ways of cooking the potato? Any truism about India can be immediately contradicted by another truism about India. The question remains, however: But that sort of an answer is no answer at all, and so another answer to those questions has to be sought. And this may lie in a simple insight: There are, in the hackneyed phrase, many Indias. Everything exists in countless variants. This pluralism is acknowledged in the way India arranges its own affairs: At a time when most developing countries opted for authoritarian models of government to promote nation-building and to direct development, India chose to be a multi-party democracy. One result is that India strikes many as maddening, chaotic, inefficient and seemingly unpurposeful as it muddles its way through the first decade of the twenty-first century. Another, though, is that India is not just a country, it is an adventure, one in which all avenues are open and everything is possible. All the convergent influences of the world run through this society. There is not a thought that is being thought in the West or East that is not active in some Indian mind. The result is unique. But India could hardly have survived as anything else. So the first challenge is that we cannot generalize about India. One of the few generalizations that can safely be made about India is that nothing can be taken for granted about the country. Not even its name: That anomaly is easily explained; yet each explanation breeds another anomaly. From Midnight to the Millennium. In it I focused on India as a country standing on the cusp of four of the most important debates facing the world at the beginning of the twenty-first century: Is the instability of political contention and of makeshift coalitions a luxury a developing country cannot afford? Should we raise the barriers to shield our youth from the pernicious seductions of MTV? Since the East India Company came to trade and stayed on to rule, were our nationalist leaders right to be suspicious of every foreigner with a briefcase, seeing him as the thin edge of a neo-imperial wedge? These are not merely academic debates: But in my remarks today, I do not have time to do justice to all these debates. Instead, I will focus on your central theme: At that famous midnight more than fifty-nine years ago, the British Empire in India came to an end amidst the traumatic carnage of Partition and the sectarian violence that accompanied it. In these nearly six decades of independence, many thoughtful observers have seen a country more conscious than ever of what divides it: What makes India, then, a nation? Now all we need to do is to create Italians. Nonetheless, the India that was born in was in a very real sense a new creation: Let me illustrate what this means with a simple story. When India celebrated the 49th anniversary of its independence from British rule ten years ago, its then Prime Minister, H. Eight other Prime Ministers had done exactly the same thing 48 times before him, but what was unusual this time was that Deve Gowda, a southerner from the state of Karnataka, spoke to the country in a language of which he did not know a word. Tradition and politics required a speech in Hindi, so he gave one – the words having been written out for him in his native Kannada script, in which they, of course, made no sense. Such an episode is almost inconceivable elsewhere, but it represents the best of the oddities that help make India. Yesudas, sang his way to the top of the Hindi music charts with lyrics in that language written in the Malayalam script for him, but to see the same practice elevated to the Prime Ministerial address on

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Independence Day was a startling affirmation of Indian pluralism. For, you see, we are all minorities in India. But he does not. Even his Hinduism is no guarantee of majorityhood, because his caste automatically places him in a minority as well: The Constitution of India recognizes 23 today [and the number keeps going up, but you can see fourteen scripts on our rupee note], but in fact, there are 35 Indian languages which are spoken by more than a million people – and these are languages, with their own scripts, grammatical structures and cultural assumptions, not just dialects and if were to count dialects within these languages, there are more than 22. Each of the native speakers of these languages is in a linguistic minority, for none enjoys majority status in India. Ethnicity further complicates the notion of a majority community. Despite some inter-marriage at the elite levels in the cities, Indians still largely remain endogamous, and a Bengali is easily distinguished from a Punjabi. The difference this reflects is often more apparent than the elements of commonality. A Karnataka Brahmin shares his Hindu faith with a Bihari Kurmi, but feels little identity with him in respect of appearance, dress, customs, tastes, language or political objectives. At the same time a Tamil Hindu would feel that he has far more in common with a Tamil Christian or Tamil Muslim than with, say, a Haryanvi Jat with whom he formally shares a religion. Why do I harp on these differences? Only to make the point that Indian nationalism is a rare animal indeed. And it is not based on religion we are home to every faith known to mankind, and Hinduism – a faith without a national organization, no established church or ecclesiastical hierarchy, no uniform beliefs or modes of worship – exemplifies as much our diversity as it does our common cultural heritage. Indian nationalism is the nationalism of an idea, the idea of an ever-ever land – emerging from an ancient civilization, united by a shared history, sustained by pluralist democracy. So in building this nation, our land imposes no narrow conformities on its citizens: You can be a good Muslim, a good Keralite and a good Indian all at once. So the idea of India is of one land embracing many. It is the idea that a nation may endure differences of caste, creed, color, culture, cuisine, conviction, costume and custom, and still rally around a democratic consensus. The reason India has survived all the stresses and strains that have beset it for fifty years, and that led so many to predict its imminent disintegration, is that it maintained consensus on how to manage without consensus. Now I realize some of you will see this as an excessively rosy picture, and I will deal with their cynicism in a moment. But let me admit straight away that India offers plenty of scope for misunderstandings. My former wife and I have twin sons, born in June. Though they first entered the world in Singapore, and though the circumstances of my life have seen them grow up in Switzerland and then the United States, and they are now living in Hong Kong and London, it is India they have always identified with. Their mother is herself half-Bengali, half-Kashmiri, which gives them further permutative possibilities. They are just Indian. Yet in recent years they have seen an India in which that answer no longer seems enough. Political contention has erupted in violence: Headlines spoke of riots and killing, Hindu against Muslim, of men being slaughtered because of the mark on a forehead or the absence of a foreskin. This is not the India I had wanted my sons to lay claim to. We were brought up to take pluralism for granted, and to reject the communalism that had partitioned the nation when the British left. In rejecting the case for Pakistan, Indian nationalism also rejected the very idea that religion should be a determinant of nationhood. We never fell into the insidious trap of agreeing that, since Partition had established a state for Muslims, what remained was a state for Hindus. To accept the idea of India you had to spurn the logic that had divided the country. Rather, secularism means, in the Indian tradition, multi-religiousness. I remember how, in the Calcutta neighbourhood where I lived during my high school years, the wail of the muezzin calling the Islamic faithful to prayer blended with the tinkling of the bells accompanying the chant of the mantras at the Hindu Shiva temple and the crackling loudspeakers outside the Sikh gurudwara reciting verses from the Granth Sahib. The name itself denotes something less, and more, than a set of theological beliefs. Originally Hindu simply meant the people beyond the river Sindhu, or Indus. It embraces an eclectic range of doctrines and practices, from pantheism to agnosticism and from faith in reincarnation to belief in the caste system. But none of these constitutes an obligatory credo for a Hindu: We have no compulsory dogmas. I grew up in a Hindu household. Our home always had a prayer-room, where paintings and portraits of assorted divinities jostled for shelf- and wall-space

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with fading photographs of departed ancestors, all stained by ash scattered from the incense burned daily by my devout parents. Every morning, after his bath, my father would stand in front of the prayer-room wrapped in his towel, his wet hair still uncombed, and chant his Sanskrit mantras. But he never obliged me to join him; he exemplified the Hindu idea that religion is an intensely personal matter, that prayer is between you and whatever image of your maker you choose to worship. In the Hindu way, I was to find my own truth. I think I have. I am a believer, despite a brief period of schoolboy atheism of the kind that comes with the discovery of rationality and goes with an acknowledgement of its limitations. And I am happy to describe myself as a believing Hindu: I am more comfortable with the belief structures of Hinduism than I would be with those of the other faiths of which I know. As a Hindu I claim adherence to a religion without an established church or priestly papacy, a religion whose rituals and customs I am free to reject, a religion that does not oblige me to demonstrate my faith by any visible sign, by subsuming my identity in any collectivity, not even by a specific day or time or frequency of worship. As a Hindu I subscribe to a creed that is free of the restrictive dogmas of holy writ, that refuses to be shackled to the limitations of a single holy book. Above all, as a Hindu I belong to the only major religion in the world that does not claim to be the only true religion. Hinduism asserts that all ways of belief are equally valid, and Hindus readily venerate the saints, and the sacred objects, of other faiths.

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Chapter 7 : Shashi Tharoor - Wikipedia

Shashi Tharoor speaks about his new book on Narendra Modi - The Paradoxical Prime Minister - the meaning of Moditva, and why the Congress is not projecting Rahul Gandhi as its Prime Minister candidate in next year's General Election.

Away from the media scrum that often follows him, Congress leader, author and Lok Sabha MP from Thiruvananthapuram, Shashi Tharoor opened up on many issues -- personal and professional and musical -- at the Firstpost Salon on 13 July in Mumbai. Following is the transcript of his conversation with Firstpost senior editor Sandip Roy: Thank you everybody for coming and thank you Shashi for coming and Saloning with us. Good to be here. Good to see you all. I want to start on a slightly personal note. I know that you recently lost your grandmother, who was close to a She lived in your ancestral home in the Western Ghat. Touch a little bit on how important was she in your life and how important is that house to you. I was born in London and when my parents moved back to India the first house that I was brought to was this one which was about a couple of hundred years old. No one knows exactly how old it is, but it is about a couple of hundred years old. It is in the middle of the Western Ghats, in the district of Palghat, the rice bowl of Kerala. When I first started going there as a child - because my parents were a part of this typical Diaspora- my father worked in Bombay, then Calcutta and then Delhi. And what was striking about this place was that it was so different from urban India, because it was this big old sprawling house in the middle of the rice fields. And literally, when I first started going there, there was no electricity, no indoor plumbing, and no indoor bathrooms. Basically, we would brush our teeth and spit into the paddy fields. It was quite extraordinary as an alternate experience. Was it fun or a punishment? I think initially, we all felt it as more of a punishment. I remember saying to my father with the precociously unpleasant wit that comes to the young, that going south is strictly for the birds. But, the fact is that, after a while, it actually began to grow on one. The intangible things, the easy sort of comradeship with the relatives growing up in the house; And because my mother was the eldest child a lot of my uncles and aunts were more like brothers and sisters to me. In fact, I actually have an uncle who is younger than me, because he was born when my grandmother was forty and I had already been born 11 months earlier. She and I had even joked mildly about the prospects of celebrating her th and my 60th together, because, she would have turned in the November of next year. And I will hit the dreaded shashtiyaathpurti in the March of next year, but it was not to be. She represented lot of things. She represented leadership of the family. My grandfather passed away in So, she suddenly, went from being the mild, not so terribly talkative wife to being the matriarch, who had to raise the entire brood, run this house. And, she grew very impressively into the task. She was the glue that kept us all together. We would all gather from far flung corners, not just India, but from all over the globe. What did she have to say about you joining politics? Why on earth would you go into this? What was the point in you studying so hard and getting good marks, if you had to end up in politics? My mother and my grandmother never took well to my suddenly being a politician. Your father worked for The Statesman newspaper. Was politics at all a part of your daily life in anyway? How did you encounter it? No, it was something that we talked about but, very much with the detachment that intellectuals tend to have. In other words, I read newspapers; I talked elsewhere about it, including in this book, about, how, in the morning, my dad would sit down with me and read all the newspapers available in the city we were in, which was Calcutta in my high school years. And then in the evening he would bring home the newspapers from the rest of the country. I actually read and wrote a lot for Indian newspapers and Indian news. In that sense, intellectually politics was one of my major interests. But, I have to admit that actually Getting your hands dirty What I wanted to talk about, was growing up in a socialist India, how were your beliefs and assumptions? If you think about somebody of your background, your class, growing up now, what would be the most radical points of difference? People growing up today are much more attuned to that India, the India that has come into being since and liberalisation, because what we have seen with post-liberalisation India is that, profit for

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example is no longer a dirty word, as it was when I was growing up. The idea that people can actually value entrepreneurship is now very much accepted, whereas when I was advocating it in my college days, I was literally alone. In that sense, the backgrounds were very different and people would take much more for granted that capitalism and private enterprise are desirable things rather than these bogeymen, these villains, which goes back to the whole East India experience. The British East India Company came into trade and stayed on to rule so, instinctively the suspicion was that you have a hidden agenda behind the business of commerce. When you talked about your college days, when you were in St Stephens, you were a supporter of Swatantra Party and Swapan Dasgupta was a Trotskyite. So, was Chandan Mitra actually. But, Chandan was a little more pragmatic and ended up being my campaign manager when I ran for the president. What about you then? Will you still feel at home if the Swatantra Party existed? I would very much feel at home with the liberalism of the Swatantra Party. First of all, the Swatantra Party disappeared while I was in college. Much to my horror. But, the fact is that it did disappear. But, with liberalisation, the Congress party adopted many of its core tenets. It was always socially a liberal party. It also became economically more of a liberal party. It is a big tent party. You have people who are self proclaimed Marxists like my good friend Mani Shankar Aiyar and others who proudly say that they are Marxist. But, we also have people who would be in economic terms seen as right wingers in the same party. And ultimately, the main difference, and I suppose the main difference for me too from those days, is that the Congress party has become more of a social democratic institution. That is it is in favour of re-enterprise of growth, of liberal economics, but it wants the revenues that emerge from the growth to be distributed to those who have none. Therefore you need to be able to have the capacity to use the revenues and recruit a government, from the prosperity that comes through economic growth, in order to help the people who have nothing. Well, you said in this book that you consider yourself as an old fashioned liberal, which puts you in a minority. When you say that you are comfortable going into it, was the party comfortable with your old fashioned liberal views coming into it? I think that the answer would depend on who you ask, precisely with a party as diverse as the Congress is, you are bound to find some people with differing views and certainly those who are on the Left of the spectrum do not find my views congenial or even acceptable. Many others are quite happy to see what I stand for being within the party. We go round, all of you in the media, calling the BJP a right wing party but in what meaningful sense are it a right wing party, it is culturally a right wing party but, it is a nativist party in its economics. Modi came along, it was Left in conventional terms, to even the Congress party. They are much more protectionist in the sense that the Swadeshi Jagran Manch talk against foreign direct investment. They are against foreign investment of any sort. They are also against many aspects of foreign trade. This is the kind of economics that the core of the BJP movement stands for. The Swadeshi Jagran Manch is much more authentic to it than Mr. Modi saying that the government has no business to be in business. This was very much a party whose idea of capitalism began and ended with the middle men, small traders of the mandis were the core of the BJP. And that, was one of the reasons why, for example, a kind of foreign direct investment in retail attracted such hostility in the BJP because, it would give better prices to the farmer, lower costs for the consumers and eliminate the middlemen. But, the middle men are where they draw their support from. This is not Right wing economics by any stretch of imagination. The Right wing and the Left wings are the terms that mean very little for our political discourse. We are going to talk a bit more about the current economics, but, I want to go back in time again with your years in St Stephens. One of the things that we have learnt from an impeccable source is that when you were around that time, you were pretty good at pretending to be cricket commentators while shaving. I was a cricket nut from a very young age. Yes, one of the things that I would do is So radio commentary was the thing that I would do This guy has been infiltrating my family; my sisters are the only conceivable source. I have two sisters and he knows the one in California. But, with a limited vocal range, it was a song which I could sing. I sang it quite boisterously throughout my early teens. It came out in 69, so, I was 13 when it came out. And I think that I kept it going through high school. Sure, I will give you two, in fact.

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Chapter 8 : Watch: Top news of this hour

Shashi Tharoor's latest book, Why I Am A Hindu, is a schizophrenic www.nxgvision.com book can neatly be divided into two mutually exclusive parts: the first part is about Tharoor, the Hindu, and focuses.

It is not a matter for economists and planners alone. People cannot develop without culture and the freedom to create. No figures can capture the wretchedness that is the lot of the poor. WITH the passage of October, one more International Day for the Eradication of Poverty has come and gone, a global Garibi Hatao that has been hardly more effective than the national one. Nearly half the population of India lives below a poverty line that has, to put it mildly, been drawn just this side of the funeral pyre. To be poor in India is to be unable to manage the basic elements of human subsistence. No per capita income figures, no indices of calorie consumption can capture the wretchedness that is the lot of the Indian poor, whether destitute amidst the dust of rural India or begging on the sidewalks of its teeming cities. To be poor is to be born of a malnourished mother in conditions where your survival is uncertain; to survive with inadequate food, clothing and shelter, without the stimulation of learning or play; to grow unequipped intellectually or physically to be a productive member of a striving society. That such conditions still afflict million Indians is worse than a tragedy: As a United Nations official, I have often had to address the question of poverty and persistent underdevelopment, which are high among the principal challenges facing the organisation. For the first time, long-cherished hopes of eradicating poverty seem attainable, because the world has the material, natural and technological resources to do so within a generation – provided that concerted political will and sufficient resources are brought to the task. This is not just rhetoric: Others can do it too. The wealth of nations has increased seven-fold since the astonishing proliferation of billionaires is not the only indication of that. Overall, the proportion of people living in poverty has declined; yet, thanks to population increases, the number of poor has risen considerably. The statistics point to the increasing number of people 1. There are million people unemployed and another million underemployed. Some million children are moderately or severely malnourished. About million do not attend school. And poverty in old age remains the most common human experience around the world. Technology offers both a hope and a danger. The worldwide web is bringing us all closer together with rapid and inexpensive communications; it is helping farmers in developing countries tap into market opportunities in the developed world. But the gap between the technological haves and have-nots is widening, both between countries and within them. The Information Revolution, like the French Revolution, is a revolution with a lot of liberti, some fraterniti, and no egaliti. So the poverty line is not the only line about which we have to think; there is also the high-speed digital line, the fibre optic line – all the lines that are transforming so many lives but leaving so many more others out. There are still too many who are literally not plugged in to the possibilities of our brave new world. It is necessary, too, to tackle poverty on a broad front. After all, what is the use of providing a farmer with high-yielding varieties if his crop cannot fetch a fair price? What is the point of providing development aid when poor countries lose more to trade barriers and declining commodity prices? What could be more cruel than immunising a child only to see it die of starvation? What is the use of education if unemployment is the only reward awaiting the educated? Indeed, there are broader questions, too, that the U. Who can sustain creative energy under conditions of instability or corrupt institutions? There are no simple answers to these complex questions, but the world is rising to the challenge they pose. In doing so, I fee.

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Chapter 9 : Shashi Tharoor Speech - [DOC Document]

Shashi Tharoor @ ShashiTharoor Dec 17 , AM Dec 18 , AM December 17 , AM December 18 , AM Rahul Gandhi took over the presidency of the Indian National Congress party on Saturday morning, 16 December, in an emotional ceremony that marked the passing of the torch from the party's longest-serving president, his.

So we thought of sending him dressed in churidar-kurta with a red rose, and said he should tell the story of Jawaharlal Nehru, about which he knew what a six-year-old boy would. The following day the teacher patiently told me that I had probably misread the note: I smiled and said, actually, Nehru was pretty important for British historyâ€”not only because Nehru studied at Harrow and Cambridge and later became a lawyer, but also because he turned the tables on the empire, arguing and reminding the British of how much their actions in the colonies contrasted with their sense of who they were. And he became a democratic ruler and kept India part of the Commonwealthâ€”had India not done so, the decline of Britain would have been far quicker. That was more than 17 years ago. For while Mayo, Naipaul and to some extent Nirad Chaudhuri saw India as an unmitigated disaster redeemed by the benign, benevolent hand of British rule, Tharoor forcefully argues that colonial rule not only impoverished India, it also enfeebled it. The house voted with him. The speech had an electrifying effect in the age of social media, and virtually every Indian, regardless of political affiliation, cheered the former minister and diplomat, the Congress MP Tharoor. While *An Era Of Darkness* takes off from that debate, it does considerably more than that. It refutes British claims of superiority, questions the benefits of British rule, castigates governors and their subordinates for their profligacy and arrogance, exposes their corruption, and ridicules the conceit which has taken root in Britainâ€”that the British rule was a divine dispensation, which civilized the natives. The power of that narrative is such that many in India are unaware of the extent of despair the Raj broughtâ€”it is cringeworthy to see Winston Churchill regarded as a hero in some circles in India, given his central role in creating the Bengal famine of the s. Tharoor pierces this conceited bubble with vivid prose, telling not only what made the British empire, but how. Himself deeply familiar with English literature and traditions and an unabashed fan of cricket which sociologist Ashis Nandy called an Indian game accidentally discovered by the British , Tharoor uses facts, arguments, humour, sarcasm and logic to destroy each pillar on which the myth of the empire rests. Far from being a pioneer in free trade, the East India Company was a private monopoly with state backing, which enabled hundreds of young Britons to get immensely rich, upsetting the pecking order of the British society. He challenges the notion that Indian political unity is a British gift, by undermining the centuries of continuing civilization, where the Indian abroad from medieval times was known as an Indian, and not as a Punjabi or a Gujarati or Tamil. He speaks of class, which separated Indian judges and civil servants from their British superiors and the routine humiliation heaped on the subordinates who were junior to them only because of the colour of their skin. He reveals young menâ€”and they were always menâ€”in mid-to-late 20s administering areas the size of small European nations, performing myriad roles, acting virtually with the divine right of kings. Tharoor then turns to the familiar theme of divide and rule, traversing territory largely familiar to those who view history primarily in political terms. *An Era of Darkness: The British Empire in India: By Shashi Tharoor* Tharoor also shows how entire communities were segregated and marginalized by calling them criminal tribes, and poignantly highlights the colonial-era laws that persist in India, which have far outlived their purpose such as the sedition law and which should never have been enacted such as the laws that criminalize same-sex relationships. I have known Tharoor for close to two decades as a diplomat, writer, and co-panelist at literary festivals, and it is this aspect of his politics that sets him apart from many others in the Lok Sabha, which I admire deeply. Nor does he condone inherent inequities of many Indian customs and traditions. He takes note of them, but his point is that the British empire was not the solution to the problem by any means, and in many instances, it made the problem worse. He showsâ€”with facts and statisticsâ€”how post-independence India has made rapid strides in economic and social development, which were simply impossible during the colonial era, and without

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stressing on the point too loudly, reminds the reader how much more India could have achieved had it been able to modernize without colonial subjugation. Some might question his certitude, but then this book is meant to advance an argumentâ€”it is how the empire strikes back. Tharoor has written or edited 12 works of non-fiction and four novels in his distinguished career. This may well be his most important workâ€”not because he says what was not known, but the way he says it, making a strong argument for sovereignty without shrillness, a civilized response to an inhuman system, and seeking justice, not revengeâ€”and all this with magnanimity, erudition and humour. In an article in *The New York Times* a decade ago, writer Suketu Mehta recounted the story of his grandfather who was strolling in a London park. Tue, Nov 29