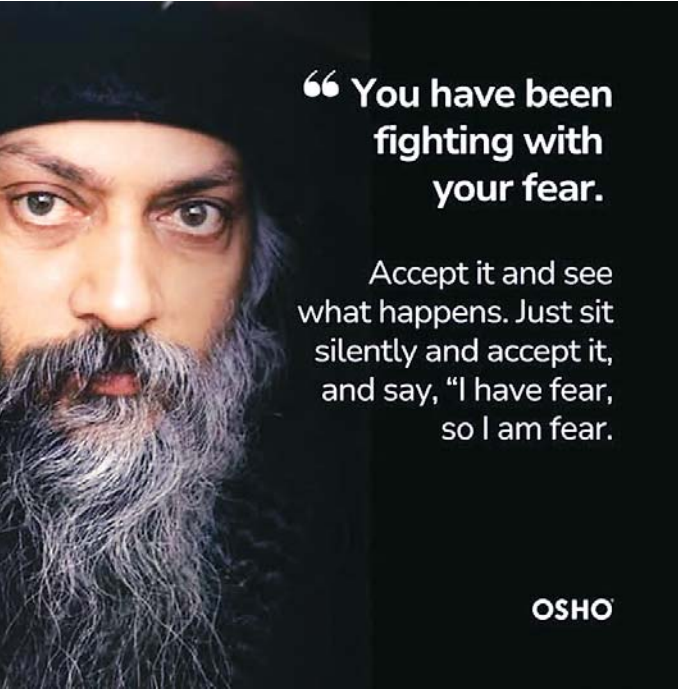


#FEAR

"I see you Fear"

Fear Lives in Future 'What Ifs,' But You Don't Have To



Fear is a powerful emotion, and a deeply human one. But most often, fear isn't rooted in our present reality. It lives in the 'what ifs' of the future.

What if I lose everything?
What if they reject me?
What if I'm not ready?

These 'what ifs' create endless loops in our minds, feeding anxiety, indecision, and over-

Fear Isn't the Enemy

It's important to say this clearly: fear itself is not the problem. It's a messenger, not a master. Fear evolved to protect us, and sometimes, it still does. But in our modern lives, it more often shows up when we're



whelm. Fear convinces us that by worrying, we're staying safe. But in truth, we're often just staying stuck.

From Circling Fear to Moving Through It

Most people spend their lives circling fear. We feel it rising, and we retreat. Or we overthink it. Or we numb it with distraction.

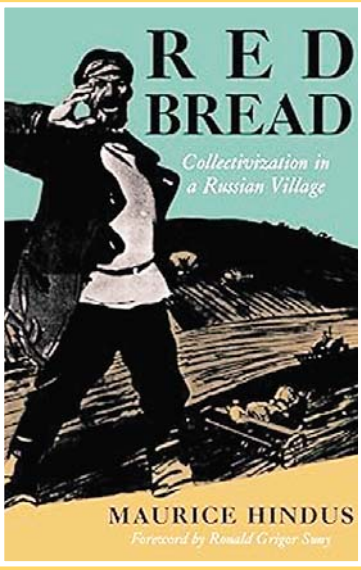
Some important Points to Ponder

- Why fear often masquerades as logic or caution.
- How 'future-based' fear keeps us from living fully today.
- Tools to re-center when fear takes over.
- How to differentiate between intuitive caution and limiting beliefs.
- The freedom that comes from facing fear without judgment.

Give Yourself the Tools, Not Just the Talk

It's easy to say, "Don't be afraid." But that's not real life. Real courage comes from saying: "I see you, fear. You're trying to protect me. But I'm choosing a different path." That

path might be uncomfortable, but it leads to growth, clarity, and authentic living. You don't have to pretend that fear doesn't exist. You just don't have to let it decide your life.



In the 1950s, Nehru was highly respected in both the East and West. It was his stature, and India's diplomatic ties with both Communist and Western blocs, that allowed the country to be seen as neutral during the Korean War. "Let it be noted that it was Nehru who originated the formula for the repatriation of the Korean War prisoners, which is an extraordinary diplomatic achievement," Hindus wrote. "Calculated to save Mao's face and win approval of the United Nations, it broke the deadlock in the Korean armistice negotiations." It struck Hindus as 'remarkable' that a country he considered more backward than Tsarist Russia and slightly more developed than China had produced a leader like Nehru. For this, he credited India's cultural heritage and British constitutionalism.

Maurice Hindus predicted the India-China economic divide



This is a digitized version of an article from The New York Times's print archive, before the start of online publication in 1996. To preserve these articles as they originally appeared, The Times does not alter, edit or update them. The piece, that has been reproduced, speaks about the three 'fast' friends, India China and USSR. It is full of rare insight. Please read on.

The stringent Soviet régime of the last year is a colossal blunder which has impaired the usefulness of collectivism and taken away the Russian's will to work, according to Maurice Hindus, author of 'Red Bread' and a writer on Russia, who returned last night on the North German Lloyd liner Europa. Mr. Hindus, who was born in Russia, has been visiting there for several months.

He said that the strict Russian régime, particularly the imposition of grain collections beyond the powers of collective farms, had resulted in a shortage of grain and the loss of a great deal of livestock, particularly in the Ukraine. Mr. Hindus, who spent five months in the 'Black Earth' country and in the Ukraine, said that he had observed very 'stupid bungling' by the Soviets. The peasants' will to work is gone and this fact is worrying the Soviet lead-

ers, who are now bending every effort to bring back this spark, which is the soul of the Soviet idea. Such a revival is the Soviet's biggest problem today, he asserted. Hardships are not uncommon in Russia and are to be taken for granted, but at present, there is a shortage of meats, milk, eggs and butter sufficiently serious to overtax the stoicism which heretofore has been an important factor in the program.

Concessions of all kinds are being made to restore the spirit of the peasants, to give them the feeling that they have something to work for and that their labors are not in vain. Mr. Hindus said.

He made observations and informed predictions about the future of these three, some of them dire, but mostly near true.

In the early 1950s, as newly-independent India embraced Western-style democracy and China followed the path of Soviet-styled Communism, Western analysts closely monitored the economic trajectories of Asia's two largest countries.

Although the Cold War cast its shadow over both countries, India and China maintained cordial diplomatic relations at the time. To many in the West, however, they were another theatre in the ideological battle between democracy and communism. Among the keen observers of the region was Maurice G. Hindus, an American journalist and author best known for his expertise on Russia and the Soviet Union. Born in 1891 in what is now Belarus, into a moderately wealthy peasant (kulak) family, Hindus emigrated to the United States at the age of 14. His experiences as a war correspondent in the USSR during World War II and his deep familiarity with both



Nehru with Nikita Khrushchev of the Soviet Union at Rashtrapati Bhavan in November 1955.

#HISTORY



Maurice Hindus.

Communist ideology and American life shaped his insights into global affairs. In a column published in Canada's Star Weekly in December 1953, Hindus analysed the competing models of 'backward China' and 'backward India,' describing them as being on the brink of 'the most decisive battle in their own and Asia's very turbulent history' despite their 'outward friendliness.'

"Another way of stating it is whether Pandit Nehru, India's prime minister, who is Asia's most distinguished apostle of democracy, or Mao Tse-tung, who is Asia's foremost apostle of Communist totalitarianism, will win the battle of Asia," Hindus wrote. "No other Asian leaders begin to approach these two men in stature and influence, and an examination of their personalities and of the ideas they represent will give us the measure of the historic forces with which they are grappling and of the strength and weakness of each man."

Though Hindus, of Jewish heritage and a vocal anti-Communist, preferred democracy, he was critical of India's economic pace. He admired Nehru's statesmanship and moral authority but questioned whether a democratic system could achieve rapid transformation in a society still mired in poverty, illiteracy and feudal traditions.

Statesman Nehru

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"Nehru is an aristocrat by birth, and Mao is a peasant," Hindus wrote. "Nehru studied at England's Harrow and Cambridge, is an accomplished linguist and most highly educated man. Mao is largely self-taught and speaks not a single foreign language."

Despite the difference in their intellectual achievements, both leaders faced common challenges. "Like India, with a population of 350,000,000, China with a population of 440,000,000 is overwhelmingly peasant," Hindus wrote. "For centuries, both nations have been steeped in feudalism; in both, the peasant has been a victim of landlordism, usury, famine, illiteracy and disease."

Hindus estimated that the average per capita income in both countries hovered around \$50 and noted that neither had experienced a 'significant industrial revolution.' "Not even the steel plow is in widespread use on the fields of either," he wrote.

Both India and China, he argued, shared the structural disadvantages of Tsarist Russia, indus-



Prime Minister Jawaharlal Nehru and Chinese Chairman Mao Zedong in Beijing.

percent, or about the same as Stalin diverted to his early plans." He said Mao, like Stalin, sacrificed consumption to fund rapid development, whereas Nehru refused to impose such hardship on the Indian people. "The more irrigation projects he launches, the more railroads he lays out, the more factories he builds, the more he must cut down on the daily consumption of the people, including factory workers. But Nehru will not sacrifice consumption, whether of food, shoes or clothes, to any ultimate objective." For Nehru, he said, man came first, whereas for Mao, machine came first. "Besides, in a democracy, it is impossible to impose severe self-sacrifice on people, however laudable and far-reaching the purpose for which it is done," he wrote. "Under a dictatorship, nothing is impossible, and if the people protest or rebel, there is always a police force to quell them."

Chinese edge

Despite China's relative successes, Hindus acknowledged India's advantages, including its efficient civil service. "Neither Russia nor China has ever developed such a service or hope to train one like it in the foreseeable future," he observed. "In consequence, the process of administration, whether in government or nationalized enterprises, is infinitely more competent and infinitely less costly in India than in China or Russia."

Another advantage India had was its access to Western science and technology. "There is no embargo on the sale of industrial equipment or even of strategic materials to India as there is to China," he said. "If India builds a steel plant or a tractor factory, it may do so according to the latest US models; and if India wishes to send engineers and agricultural experts for study in the US, the doors are open to them, as they are shut to Russian and Chinese industrial and agricultural leaders."

Nevertheless, he predicted that China's authoritarian system would outpace India. "There can be no question that within the next 10 or 20 years, China will far outstrip India in industrial development and in the mechanization of agriculture." He warned that India was destined to fall 'far, far behind' 'as long as China devotes five times as much of the national income to construction projects as India does.'

The only way to prevent this, he argued, was if the West aided India's development. He noted that the Western bloc had allocated \$100 billion to paralyse what it called Communist expansionism. Even if just a hundredth of this amount was given to India as financial aid, he said, it would fortify its democracy.

"Indeed because of India's high regard for the dignity and inviolability of the individual citizen, she might become a challenge, if not a threat to totalitarian China and serve as an example to other nations in Asia, which are still groping for a way out of their historical backwardness," he wrote.

Hindus' prediction did not materialise within the timeframe he envisioned. Over the next two decades, India and China struggled with internal challenges, including poverty. However, in 2025, the development gap between them is undeniable, and Western interest in positioning India as a counterbalance to China remains as strong as it was in the early 1950s.

Other studies suggest that new-onset hypertension after delivery may be up to 2.5

Prime Minister Jawaharlal Nehru, during an official visit to China in the 1950s, with his Chinese counterpart Zhou Enlai.

By Rick Kirkman & Jerry Scott

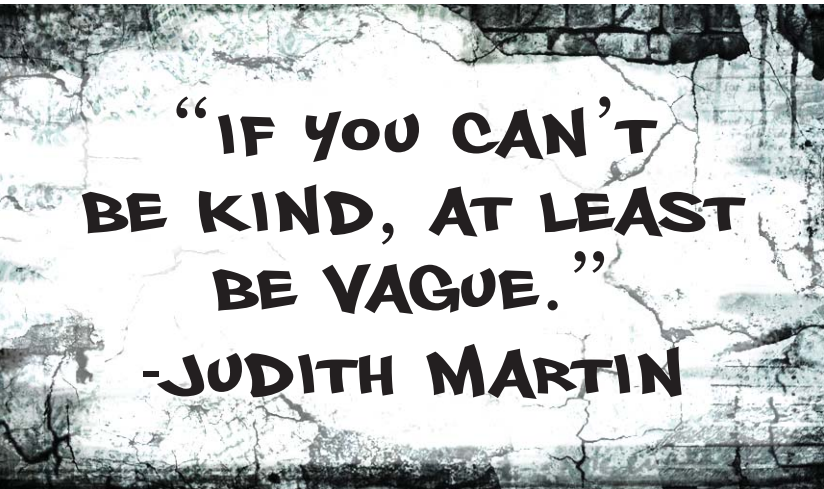


ZITS



By Jerry Scott & Jim Borgman

THE WALL



BABY BLUES