ARBiT
it happens here...

Freethinkers Day

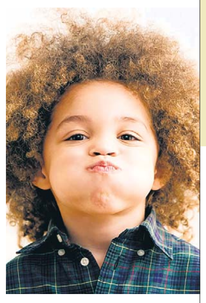
Exploring ideas with open minds, embracing the art of independent thought and challenging norms, paving the way for unique perspectives. *Freethinkers Day* falls on the birthday of Thomas Paine, a prominent thinker, whose work and publications, promoting a philosophy of Enlightenment, heavily influenced the course of the American and French revolutions. Although he was English-born, Paine was a courageous man whose life and work were an inspiration for those who wanted to find their independence (particularly, from his native land of England). Particularly, his efforts promoted the rejection of abstract authority that embodied power and self-promotion over reason.

राष्ट्रदूत
MONDAY
29 January 2024
A-B

#REMEDY

How To Stop Your Hiccups

"We believe that bloating of the stomach, caused by overeating, eating rapidly, or gulping down drinks, especially carbonated drinks, exacerbate the risk of getting hiccups," says Arlette Perry



Experts have some tips to help you get rid of hiccups!

Medical experts say that *hiccups* are caused by repetitive, involuntary contractions of the diaphragm, or breathing muscle that sits just below the lungs and near the stomach, and then, is followed by closure of the vocal cords. That gives hiccups their characteristic sound!

But why do we get hiccups?

"We believe that bloating of the stomach, caused by overeating, eating rapidly, or gulping down drinks, especially carbonated drinks, exacerbate the risk of getting hiccups," says Arlette Perry, a professor in the Kinesiology and Sport Sciences department at the University of Miami, School of Education and Human Development.

"Even getting suddenly excited or scared can cause one to suddenly have hiccups," she says.

Fortunately, most hiccups last a short time, somewhere between one and five minutes. However, there are historical accounts of people who have had the condition for weeks and even years. The Guinness World Records confirmed that an Iowa man, by the name of Charles Osborne, hiccupped for 68 years.

Hiccups are mostly harmless, but if the condition persists, doctors recommend seeing a medical professional.

There is a myriad of remedies for halting hiccups. The National Health Service, a publicly funded health service in England, shares these recommendations:

- Breathe into a paper bag (but do not put it over your head).
- Pull your knees up to your chest and lean forward.
- Sip ice-cold water.
- Swallow some granulated sugar.
- Bite on a lemon or taste vinegar.
- Hold your breath for a short time.

Robynne Redmon, associate professor at the Phillip and Patricia Frost School of Music, teaches classical singing and voice.

"There is no way to prevent hiccups because it is some nerve that triggers your diaphragm to spasm," she says.

But she does believe that there is a method to help in getting rid of them.

"Honestly, if you look at all the remedies to try to stop hiccups, they all have to do with disturbing the breathing pattern," she says. "You are drinking water upside down, not really because it helps you but because you are focusing on something else, and you are also bending over. So, this causes a disruption of your breathing pattern."

"That is also true of the advice to hold your breath or holding your breath and swallowing 10 times," she says. "These measures help you to focus on different muscle groups and stop the spasms," she says.

In her many years as a professional singer, Redmon does not recall any performer developing hiccups, or even coughing during a performance.

"Somehow, something about the activity of singing, where we close our glottis (vocal cords) and compress the breath, must help," she says. "I have never heard anyone hiccupping or coughing while they are singing."

But Lala's father was hell-bent upon showing him to the doctor. Taking advantage of this divide in the family, the *Kathodiyas* offered thirty rupees for handing over Lala to them, then and there. How could the father accept this shocking demand? But the *Kathodiyas* kept on persuading them by increasing the amount of offer. Their constant persuasion, the offer of money and the liquor had softened Lala's family, yet, the father, with tears in his eyes, declined this offer. Now, the determined *Kathodiyas* raised the offer to rupees fifty. It was a fortune in those days for these poor tribals. The offer was so tempting that Lala's brothers and uncles, not only extended their open consent but also succeeded in convincing the father. And that is 'how Lala got sold for fifty rupees.'

Cannibals In The Forest

Sunayan Sharma
IFS (Retd.), Ex field director of project tiger, Sariska & Keoladeo national park, Bharatpur

Daiya-Ambassa, located on the Rajasthan-Gujarat border was an important forest *naka* (headquarters of a forester) of the *Kherwara* range, falling under the Udaipur division. Here, a seasonal river acts as the inter-state border. The *naka* was functional in a non-masonry building, located on one side of the *Daiya* village. The entire area was inhabited by *adivasis* (tribals). The forest, all around, was full of dense growth of *teak* and *mahua* trees. Interstate timber smuggling was a huge challenge for our staff, especially owing to heavy demand by rich *Gujaratis* of *Idar* and adjoining townships.

Though many years back, during my probation period, I had visited this *jungle* but this time, it was different. Now, I was far more versed with the problems and the people responsible for these. The four years' experience of managing *Mewar* forests came handy in diagnosing the root causes of the problems, helping me immensely in finding out credible solutions, as in-charge of this important range. After day-long inspection of the forests, I decided to halt at *Daiya* for the night. While strolling through the village, to have a feel of the tribal life, I saw a masonry building. It was quite unexpected.

The Forester took me to the building. It was the only shop in the area. Surprisingly, it was quite a huge one, owned by a Gujarati-Muslim, belonging to the *Bohra community*. One could buy anything here, right from a nylon ribbon to shoes, umbrella, strings, grains, vegetables, biscuits etc. In a nutshell, it was fully equipped to cater to the needs of the inhabitants of *Daiya* as well as several other adjoining villages and hamlets.

The shop owner welcomed us with delight and offered tasty *masala* tea. It was interesting to learn that the shop was 250-years-old and was being run by this *Bohra family* for several generations. The shop owner's entire family was settled at *Idar*, an adjacent township of Gujarat, which he used to visit every now and then, leaving the shop and other assets under supervision of one assistant and few *adivasi* labourers. He gave another surprise by sharing that there has never been any theft or loot in his shop since inception.

This revelation reminded me of the incidence of *Deogarh* range, when in 1974, once, I had a night halt at an *adivasi's* hut, where he not only arranged food and other requisites but also guarded the government money, throughout the night, totally selflessly. This utter honesty and faithfulness of the *adivasis* did not match their proclaimed criminal background, pertaining to involvement in timber smuggling, and was puzzling me.

> On enquiry, the forester told me that one *adivasi* of this village had eloped with a married lady, belonging to some other *adivasi* village. Her husband and his family members want the lady back along with compensation. But the person, in possession, was not ready to return her.

Reading my mind, *Bohra*, the trader, shared that basically these *jungle* inhabitants are not agrarians and therefore, neither they have enough agricultural lands nor have learned proper farming. Since times immemorial, they have been surviving on *jungle* fruits, herbs, honey, wild animals etc. In the name of trade, they were involved in gathering and selling of minor forest produce only. It is only the ever-growing demand for 'timber of the fast developing townships of the modern times' that has lured these poor *adivasis* to fell their forests. Yet, *adivasis* go for it only as a last resort and that too, especially, during famine years.

He also shared that the *beedi* (herbal smoking stick/ a local version of cigarette) industry, too, has come up as an important source of income to the *adivasis*, as during summer period, they are earning their livings through selling newly-born tender leaves of *tendu* (Diospyros melanoxylon) tree to the contractors involved in this business. It has helped in reducing forest fellings by them.

Bohraji was quite right that eco-friendly occupation can help in dissuading these *adivasis* from felling forests. And based on this hypothesis, plantation works had been started by the department, not only to replenish the forests which are subjected to heavy losses in the past but also to provide gainful employment to these forest inhabitants.

In *Daiya* also, a dry random rubble masonry closure was under construction those days, to raise plantation in the coming monsoon. During inspection of the work, I noticed that laborers' numbers had fallen considerably in the last 2-3 days.

On enquiry, the forester told me that one *adivasi* of this village had eloped with a married lady, belonging to some other *adivasi* village. Her husband and his family members want the lady back along with compensation. But the person, in possession, was not ready to return her as he brought the lady with her consent and the lady too was not interested in going back to the desolate husband. This has developed huge tension between these two families. The villagers were also divided in two groups. Now, the matter is being sorted out by community representatives.

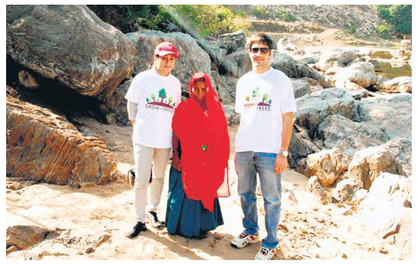
Villagers backing this *adivasi* were busy in protecting his family lest they are attacked by the aggrieved husband and his supporters. The forester also told me that like *Deogarh* area, elopement of a married lady with any other male of her choice is not uncommon among tribals, in this belt also. And compensation payment norms to the husband are also same.

I was more worried because the construction of 50 hectares enclosure and digging of pits for plantation had to be completed before the advent of monsoon, expected after second week of June, in this part of the country and we were left with not much time. The case of *Pal* village of *Deogarh* range flashed on my mind. If it is repeated here, it will spoil our plantation programme.

I shared my worry with the forester in-charge of this area. He assured me that the dispute shall be resolved soon now, as Bohraji, the influential shopkeeper, is already making his efforts. And forester Khan proved right as Bohraji succeeded in bringing both the parties to agreement.

Our work resumed the next day. In the evening, while disbursing wages of last fortnight to the labourers, I saw a tribal labourer named *Lala*. He was to say the least, so healthy as never seen before. He was an exception among the lean and thin tribals here. His wrist was double of my own. On enquiring, a horrifying story was revealed to me. He introduced me to another world of a typical community of forest dwellers, locally called '*Kathodiyas*.'

#GORY STORY



Though, the middle-aged *Lala* could understand and speak Hindi to some extent, I had to take the Forester's assistance to follow his tribal dialect. He narrated that about 25 years before (immediately after independence, may be 1948-49), once he fell seriously ill. He was living in a small hut with his wife on a small hillock, located in the midst of the forests of *Ambassa* block, full of dense *teak*, *khair*, *dhawada*, *gurjan*, *kadaya*, *tendu* and *mahua* trees. Since there was no medical practitioner in the entire *Daiya-Ambassa* area, he was to be taken to the township of Idar, far away from his hamlet. His father, uncles and brothers, living separately near the hills, laid him on a bamboo cot and started carrying on their shoulders, crossing the high hills spread between Idar and its scattered hamlet. The tough, hilly terrain and the dense vegetative growth had made it a herculean task. After crossing 4-5 hills, finding a little plateau, they stopped here, for a little break. After a while, 5-6 people, belonging to the *Kathodiya community* also arrived here. They belonged to *Ogna* village, falling under police station of *Jhadol*, in those days. They were engaged on *kattha* manufacturing task by Ghulam Abbas, the famous forest contractor of those times, belonging to Udaipur. The contractor had taken the forests of *Phalasia* and *Ambassa* blocks on lease from the forest department of the state of Udaipur, prior to 1949. Like many other princely states of Rajasthan, this important princely state of 'Udaipur,' continued its rule in the *Mewar* region, with capital at *Udaipur*. In those times, *kattha* manufacturing from *khair* (Acacia catechu) trees was a source of good revenue for the state and since Udaipur region was full of these *khair* trees, therefore throughout the year except the monsoon period, this manufacturing kept on going. Since, it was a tough job, a particular community of people, mainly *the tribals of Mewar*, were initiated into this work.

They had to live almost 8-9 months in the dense forests of the tough *Aravalli* hills, with minimal livelihood resources. Centuries of continued hard work and nomadic lifestyle had made this *kattha manufacturing community* people, not only tough but also earned them specialization in this work, which made them richer, as compared to other tribals of this region. Also, over a period of time, this section of *adivasis* earned a different identity by being called, '*Kathodiyas*,' denoting their profession. Also, they had to pay a heavy price for this lifestyle. They lost their permanent settlements, owing to living away from their homes for most part of the year.

Their agony further deepened after 1980s, with introduction of the Forest Conservation Act, putting ban on large-scale forest fellings, resulting into their 'unemployment' and 'homelessness.' Their misery continued till 1990s, when for the first time in independent India, the government then thought of their welfare and rehabilitated many of these *Kathodiyas* in the township of *Ogna* village (now under *Ogna* police station).

That day, a group of these *Kathodiyas*, perchance, had met the bed-ridden Lala and his family people on the hill plateau, while in transit to another *kattha* manufacturing site in the forest of *Ambassa* block.

In a short while, they learned that Lala was seriously ill and his family people had very little hope of his survival. The *Kathodiyas* also made out that they were quite poor people and were worried about expenses to be incurred on Lala's treatment in the township of Idar. As described earlier, the never-ending forest life had not only made the *Kathodiyas* exceptionally tough but also shaped them to adapt to strange ways for their survival.

Some of them had even adapted to 'cannibalism.' Perchance, this group, here, at the plateau was full of *cannibals*.

Seeing Lala in this condition, their bizarre instinct of 'human cannibalism' started surfacing. In a brief meeting, among themselves, secretly, they decided to fulfill their long-cherished desire. Now, as a well-thought strategy, they offered *mahua-based* alcoholic beverage to Lala's family members, which they accepted, gladly. This spirituous liquor is prepared locally in this entire tribal belt by fermenting and distilling the vitamin and mineral, especially calcium rich flowers of *mahua* (Madhuca indica) trees, commonly found in this belt. This alcoholic drink, popularly known as *mahuli*, is so popular among the tribals that they devour it like tea or coffee, consumed by us in urban areas.

Shortly, over few rounds of the *mahuli*, the *Kathodiyas* succeeded in developing friendship with Lala's family and cleverly convinced them to accept that Lala could not be cured and is likely to die, even before reaching the doctor at Idar. The logic seemed reasonable to the majority of the tired family people, already worried about the expenses to be borne for Lala's treatment.

> In this entire period of exile, he ever never forgot his native place nor the horrifying incident. Also, he never shared his secret with anybody, not even his wife. He survived only on hard labour which rewarded him with an extremely good health and he never fell sick, even for a day, after that *Kathodiya chase*.

But Lala's father was hell-bent upon showing him to the doctor. Taking advantage of this divide in the family, the *Kathodiyas* offered thirty rupees for handing over Lala to them, then and there. How could the father accept this shocking demand? But the *Kathodiyas* kept on persuading them by increasing the amount of offer. Their constant persuasion, the offer of money and the liquor had softened Lala's family, yet, the father, with tears in his eyes, declined this offer. Now, the determined *Kathodiyas* raised the offer to rupees fifty. It was a fortune in those days for these poor tribals. The offer was so tempting that Lala's brothers and uncles, not only extended their open consent but also succeeded in convincing the father. And that is 'how Lala got sold for fifty rupees.' Since this meeting was going on at a hearing distance from Lala, who in a semi-conscious state, he listened to this entire conversation and it was unbelievable to him that money could 'seal his fate' forever.

For a moment, his senses got paralyzed but shortly, his survival instinct got him back to life. Both the parties agreed to have one more round of drink to celebrate the finalisation of the deal. May be, the father wanted to bid farewell to his dear son this way only. *Lala* had only these few moments to save his life and the unforeseen powers helped him. Silently, he slipped from the cot and started crawling on the undulating ground and then got up to pick running. But hardly had he covered some distance, when one of the *Kathodiyas* spotted him. At once, all of them started chasing him. It was almost impossible for 'seriously-ill Lala' to escape from these blood hounds but impossible things also happen in this world, though, once in a while. Perhaps, God had held Lala's hand and he succeeded in dodging these 'deadly cannibals.' For fear of being caught, he could not go back to his home or to any of his relatives. So, taking advantage of the forests and shady trees, shrubs' cover, through a circuitous route, he fled to Idar state.

He received treatment there from a tribal, having specialization in medicinal herbs. With a pseudo-identity, he managed to settle on a hill, in the midst of a forest. Initially, he was not allowed to socialize with the tribals of that area but gradually, he was accepted in that society. Thanks to his hard labour and generosity shown towards the *mahuli* lovers! He also married a tribal girl and had two children from her but after the marriages of the children, he departed from his wife, breaking more than 20 years of married life.

In this entire period of exile, he ever never forgot his native place nor the horrifying incident. Also, he never shared his secret with anybody, not even his wife. He survived only on hard labour which rewarded him with an extremely good health and he never fell sick, even for a day, after that *Kathodiya chase*. Time passed by and the *Kathodiyas*, too, got shifted from the *Daiya-Ambassa* forests towards forests of *Dungarpur-Banswara* areas. Yet, it took him years to gather courage to return to Ambassa, his ancestral village. But on his return, he was welcomed by his brothers. They told him that the *Kathodiyas* paid back the money, after they failed to catch Lala. They had assumed that Lala, being so seriously ill, must have died in some hideout in the *jungle*. So, for many days, the entire family tried hard to recover his body but failing in the attempt, ultimately, had to sit silent believing that he might have fallen victim to some wild animals.

After few days of returning to Ambassa, Lala again married a young girl and was leading a happy life. His extraordinary health and endurance were his great assets as compared to fellow tribals. He was making enough money from collection and selling of minor forest produce to Bohraji of *Daiya* and *tendu* leaves (Diospyros melanoxylon) to the forest contractor. With the advent of the closure work in the Ambassa block, the forester had also engaged *Lala* as 'first choice,' for his extraordinary physical ability.

Lala's thrilling story was good enough to give goose bumps to anybody. Today, even after 40 years, while writing this story, Lala's horrific story is flashing past my head as fresh as narrated by him, that evening at the *Daiya naka*.

Five years after this evening i.e. in 1982, luck had again brought me back to these forests. This time, it was an assignment with more responsibility on my shoulders as Assistant Conservator of forests, Udaipur division, under which the *Kherwara* range falls. This time, during my visits to this range, I noticed no big change except bit more depletion of the forests, especially in *Daiya-Ambasa* area, owing to faster development of the bordering prosperous towns of the Gujarat state. The forester, too, had been replaced by a new one. Equipped with an experience of working for nine years in this tribal belt, I had become better versed with this world of original forest inhabitants. This helped me immensely, in motivating them, to reduce forest exploitation. This time, within my three-years of tenure here, I could see encouraging results.

Every time, I visited this *naka*, I tried to meet Lala, but had no luck. I was told his new wife had eloped with some young man and after that, Lala had left the village. Nobody knew for sure as to where he had gone. My heart ached for 'missing forever this *best specimen* of *adivasis* of this belt.'

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#LEADERSHIP

The Importance Of A Business Coach

Most entrepreneurs have great ideas but need to know where or how to start to execute them, bring them to fruition and make them successful. This is where, having a *good business coach*, can be priceless.

Launching a business is a dream that many people share. Whether product or service based, the excitement and reasoning usually stem from the same place, 'You want control over your destiny, you're passionate about it, you want the lifestyle, you want to be your own boss or you want to pass something successful down.' But here's the thing! Most entrepreneurs have great ideas but need to know where or how to start to execute them, bring them to fruition and make them successful. This is where, having a *good business coach*, can be priceless. The importance of having a coach when launching a business, especially for individuals who are themselves coaches, cannot be overstated. Being a coach does not exempt you from needing one. It's the same concept as every therapist needing a therapist!

Here's a breakdown of why every new business, including a coaching business, can benefit from a coach when venturing into the 'business realm.'

Leveraging Mentorship Culture

Coaches, by nature, understand and appreciate the transformative power of guidance and mentorship. The coaching mindset easily translates to recognizing the need for mentorship in the business arena.

Gaining Strategic Advantages

A coach, preferably one who is more advanced in progress and success, provides a strategic advantage in navigating the complexities of entrepreneurship. This mentorship brings a nuanced approach to business endeavours, leveraging the coach's experience and insights. A strategic approach is paramount when launching a business or brand, considering the competitive landscape and the need for optimal visibility. A coach's expertise extends beyond coaching to 'strategically position businesses' for success.

Accelerating Success And Minimizing Mistakes

Launching a business requires a blend of strategy, foresight and resilience. A seasoned coach can help accelerate success by guiding entrepreneurs through potential pitfalls and offering solutions based on first-hand experiences.

Saving Time

Time is a critical factor in business, and having a coach is akin to having a time-saving ally. Tapping into the coach's wisdom allows entrepreneurs to swiftly make informed decisions, avoiding common pitfalls.

Crafting A Unique Brand Narrative

Storytelling is a powerful tool in the digital age, and many coaches specialize in helping others weave compelling narratives for their brands. A coach's 'unique journey and expertise' form the foundation of a brand narrative that resonates with the target audience.

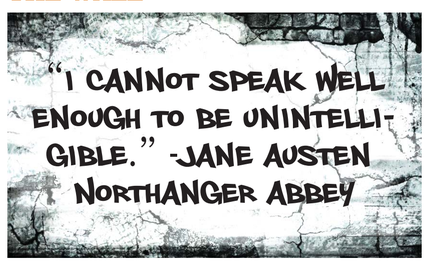
Optimizing Digital Presence

Beyond keywords, a holistic approach to digital presence is indispensable. Some coaches can help optimize online visibility, considering website design and social media strategy and ensuring a meaningful digital footprint.

Navigating Marketing Channels

In a saturated market, strategic marketing is essential, and coaches can guide others through various channels. The approach is rooted in data-driven insights, ensuring that marketing efforts yield tangible results.

THE WALL



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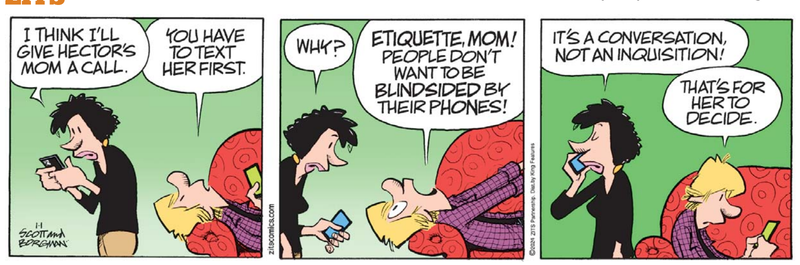
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