

## #INTERNATIONAL COFFEE DAY

### The Coffee Affair

The large subcontinent of India has a unique coffee story, far different from any other origin.



Coffee in the morning. Coffee while catching up with old friends. Going out to a coffee bar with that new, hot date. Drinking coffee can be done morning, noon and night with friends, family members,

business associates and lovers! Of course, coffee is more than just a beverage. For many people, coffee is a passion. It even has its own subculture, language and lifestyle. And that's why *International Coffee Day* is ideal for learning about and celebrating it!



#### Let us delve into History of Coffee in India

India is the world's sixth largest coffee producer, behind Brazil, Vietnam, Indonesia, Colombia, and Honduras. The country exports around 70 per cent of production, with exports of greens roughly split between 30 per cent *Arabica* and 70 per cent *Robusta*. As in Brazil,

there is a growing domestic market for coffee in India, as café chains spring up in urban areas to cater to the burgeoning middle class. Coffee consumption more than doubled between 2000 and 2011, and continues to steadily increase by some 5-6 per cent, annually.

#### The Beginning of Coffee

Coffee was introduced to India during the late seventeenth century. The story goes that an Indian pilgrim to Mecca, known as Baba Budan, smuggled seven beans back to India from Yemen in 1670 (It was illegal to take coffee seeds out of Arabia at the time), and planted them in the Chandragiri hills of Karnataka. The Dutch (who occupied much of India throughout the 17th century) helped spread the cultivation of coffee across the country, but it was with the arrival of the British Raj in the mid-nineteenth century that commercial coffee farming fully

flourished. Initially, *Arabica* was widespread, but huge infestations of coffee leaf rust led many farms to switch to *Robusta* or *Arabica/Liberica* hybrids. The *India Coffee Board* was established in 1907 to help improve quality and presence of Indian coffee, through varietal research and education endeavours. The board, throughout the modern history of the country, has stringently regulated the coffee sector, particularly in the period between 1942 and 1995. Upon liberalisation in 1995, growers were given free rein to sell their produce, wherever they choose.

#### Location of Coffee

Indian coffee production is between 70 and 99 per cent, grown on small farms, sized less than 10 hectares. The vast majority is still produced in the traditional growing regions in the southern states of Karnataka, Kerala and Tamil Nadu, which counted for around roughly 90% of the country's production. The rest is grown in the more recently developed areas of Andhra Pradesh and Orissa in the Eastern Ghats, and the North Eastern 'Seven Sisters' states of Assam, Manipur, Meghalaya, Mizoram, Tripura, Nagaland and

Arunachal Pradesh. India's coffee is usually grown under a two-tier mixed shade canopy of evergreen leguminous trees, often intercropped with spices and fruit crops, including pepper, cardamom, vanilla, orange and banana trees. Most *Arabica* farms lie at between 700 and 1,200 metres above sea level. The coffees may be processed using either the natural or washed methods, known locally as 'Cherry' and 'Parchment,' respectively. Coffee is usually dried using patios, tables or, on some of the larger estates, mechanical dryers.



## Not The Last Gallop

The very foundation of the Indian Army is based on intangible, but strong core values of regimentation, tradition and history, apart from a host of other institutional pillars that support this great organization. All these values are deeply ingrained into our DNA. And it is this DNA, it is this ethos and spirit, it is these traditions and sense of history, it is these sacrifices of our forefathers, it is all these intangible but critical facets of military life, that we have nurtured over many years, which enable our soldiers to go into combat and die like they did in Haifa or in Handwara.

● Lt Gen SR Ghosh

*"Canon to right of them, Cannon to left of them, Cannon in front of them, Volley'd and thunder'd; Storm'd at with shot and shell, Boldly they rode and well, Into the jaws of Death, Into the mouth of Hell, Rode the six hundred."*  
—Lord Alfred Tennyson

There had been a flurry of messages on social media on the proposed restructuring of an Indian Army Regiment. This, by itself, would have been of no major interest or curiosity, except for the fact that the regiment in question was 61 Cavalry.

Just over a hundred years back, as the First World War drew to a close, two Indian Cavalry Regiments were tightening their stirrups and watering their war horses in preparation for a battle, which would be etched in the annals of military history for all times to come, a battle between fortified positions, supported by artillery and machine guns versus man and his steed, armed with



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just lances and swords. The task of capturing the Turkish strategic port of Haifa (now in Israel) and to rescue Abdul Baha, the spiritual head of the Bahais being held prisoner, was given to the 15th Imperial Service Cavalry Brigade, comprising the Jodhpur and Mysore Lancers. Not only was it a very formidable task, both in terms of the enemy and the terrain, but the odds of overwhelming such a difficult objective by horsed cavalry were extremely slim.

This unique cavalry attack was launched on the afternoon of 23 September, 1918 by the Jodhpur

### #61 CAVALRY



Lancers, led by their Commanding Officer Maj. Dalpat Singh Shekhawat, closely supported by the Mysore Lancers from the flank. Reminiscent of Tennyson's 'Charge of the Light Brigade,' the Jodhpur Cavalry galloped into the

Valley of Death, overwhelming the Turkish defences by their sheer audacity and bravery. Haifa was won, but at a great cost. The gallant Maj. Dalpat was killed during the charge.

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The next day, the Mysore Lancers rescued Abdul Baha. As a direct outcome, today, Haifa is home to the Bahá'í World Centre, a UNESCO World Heritage Site and a revered place for the faith.

The magnificent blood and guts Cavalry charge at Haifa has been recognized time and again. In 1922, the Teen Murti Memorial was created in Delhi by the British sculptor, Leonard Jennings, in honour of the Jodhpur, Mysore and Hyderabad Lancers. In 2019, Prime Minister, Modi, and his Israeli counterpart, Benjamin Netanyahu, formally renamed the iconic memorial as Teen Murti Haifa Chowk. A year earlier, our Prime Minister had specially visited the Indian Cemetery at Haifa



The arguments of the pragmatists are logical and need little debate, that a professional Army needs combat power and not ceremony, support to elitist equestrian sports and polo cannot be justified, providing equestrian infrastructure to the Academies can be provided by the Remount and Veterinary Corps, and finally, the historical aspect will continue to be maintained.

hundred years ago in Haifa, displaying valour, courage and heroism in the face of seemingly impossible odds." After Independence, as the Indian Army reorganized itself, the Gwalior and Mysore Lancers, along with others, got amalgamated into a single Cavalry Regiment. Thus, on 1953, 1st October, was born the present 61 Cavalry.

The regiment, located at Jaipur, is today primarily ceremonial in nature, though it does have a limited combat role. It has a strong polo team and boasts of some of India's best international players. The unit has won laurels



## World Postcard Day

While the idea for the postcard likely evolved in a number of ways, in 1777, a French engraver designed some sheets of Paris cards that were meant to be cut and sent through the post, likely the first iteration of the postcard. Then, in October, 1869, the government in Austria issued the first official postal card. It took some time to catch on as these postcards were criticized because they could be read by anyone, including servants. Even so, the convenience and efficiency of the postcard eventually overcame the need for privacy and their popularity continued to grow throughout the world.



in polo and equestrian events, including 11 *Arjuna Awards*. It also forms the backbone of equestrian training to cadets of our Military Academies, an activity which is critical to the development of young boys into soldiers.

Over the years, the issue of retaining 61 Cavalry or converting it into a tank regiment has been thrown up time and again at the very highest levels of the Army's hierarchy. Heated and emotionally charged arguments have yoyo-ed between the traditionalists and the pragmatists, but at its end status quo was always maintained.

The arguments of the pragmatists are logical and need little debate, that a professional Army needs combat power and not ceremony, support to elitist equestrian sports and polo cannot be justified, providing equestrian infrastructure to the Academies can be provided by the Remount and Veterinary Corps, and finally, the historical aspect will continue to be maintained just as it is being done by other equally famous armoured regiments.

On the other hand, great institutions do not necessarily always run on cut and dry logic or hard-nosed pragmatism. The very foundation of the Indian Army is based on intangible, but strong core values of regimentation, tradition and history, apart from a host of other institutional pillars that support this great organization. All these values are deeply ingrained into our DNA. And it is this DNA, it is this ethos and spirit, it is these traditions and sense of history, it is these sacrifices of our forefathers, it is all these intangible but critical facets of military life, that we have nurtured over many years, which enable our soldiers to go into combat and die like they did in Haifa or in Handwara. It is because of these core values and traditions that we could reconsider the decision to convert 61 Cavalry. The major arguments of retaining the regiment in its present form are simple and straightforward. One, we as a nation, are not starved for funds or resources that we have to disband a historical unit, just to create another regiment. Two, the regiment can be easily trained and equipped for meaningful operational roles like reconnaissance, defence of critical rear area establishments, manning and defending logistical chains, anti-helicopter operations and so on. Three, if ceremonies are considered redundant, the same logic could apply to the President's Bodyguard and other ceremonial symbols like our military bands, which play during Republic Day and Beating of the Retreat.

"When can their glory fade? O! the wild charge they made! All the world wondered. Honor the charge they made, Honor the Light Brigade, The noble six hundred."

rajeshsharma1049@gmail.com

## #GANDHI JAYANTI SPECIAL

### Tips to dress up your child as Mahatma Gandhi

In remembrance of the *ahimsa* fighter, who was born 150 years ago, let's learn to live, dress and inspire like Mahatma Gandhi. Here are some tips to dress up your child like Gandhiji for fancy dress!

Every year on 2 October, India celebrates the birth of its 'Bapu,' Mahatma Gandhi, and the day is referred to as 'Gandhi Jayanti.' Gandhi was known for his simplicity and minimalist style of dressing. He wore a plain white *dhoti* and shawl for several years. The transition from elaborate *Gujarati* attire to a *simple dhoti* and shawl happened on 22 September, 1921. It bothered him and he wondered how he could work and identify with the masses, if dressed differently from them. And thus, he changed his way of dressing.

If you want to dress up your child for a fancy dress competition as Gandhiji, just ensure to put him a pair of spectacles, a white *dhoti*, and a stick. Even a small child would recognize him as Gandhi, as such is the impact he has made to date. With this little story behind his dressing style, aren't you inspired to dress up your little one as Gandhi? Here is how you can do it!



#### Short speech on Mahatma Gandhi for kindergarten kids

- Mahatma Gandhi was born on 2nd October, 1869 in Porbandar, Gujarat.
- His full name is Mohandas Karamchand Gandhi.
- He is titled as 'the father of the nation' and fondly called Bapu.
- He followed *ahimsa* or a non-violence movement to gain freedom for India.
- He died after the independence of India, on 30 January, 1948.

#### Tips to dress up your child as Mahatma Gandhi

##### 1. Bald Cap

To recreate the iconic *bald look* of Gandhi, all you need is a bald cap. A bald cap is nothing but a skin-colored wig-like cap that can be slipped onto the head. It replicates a bald look. You can also use a shower cap or a swim cap and brush it with a little foundation and blush to give it a flesh-like look. If you feel that buying a bald cap is expensive and unnecessary, then grab a skin-colored fabric and simply wrap it around your little one's head.

##### 2. Fake Mustache

Although Gandhi didn't have any hair, he had a beautiful mustache. You can buy a fake sticky mustache from your nearest costume shop. If you can't find a black and white mustache, use chalk and color some of the hair white. However, some kids might find this itchy and bothersome. In that case, you can use a skin-friendly marker and draw a fake mustache.

##### 3. Round-Rimmed Glasses

You don't have to look for an expensive pair of glasses for this. Grab an affordable one from the nearest thrift store or online. You can also make a glass frame with old copper wire. Just twist it and shape it into round-rimmed spectacles!

##### 4. Dhoti and Shawl

For younger kids, there are many ready-made *dhotis* in the market. You just must wear it like a pant and drape the shawl around your torso. Meanwhile, older kids can wear white *dhotis*. Wrap a long white fabric around the waist and secure it with a belt.

##### 5. Walking Stick

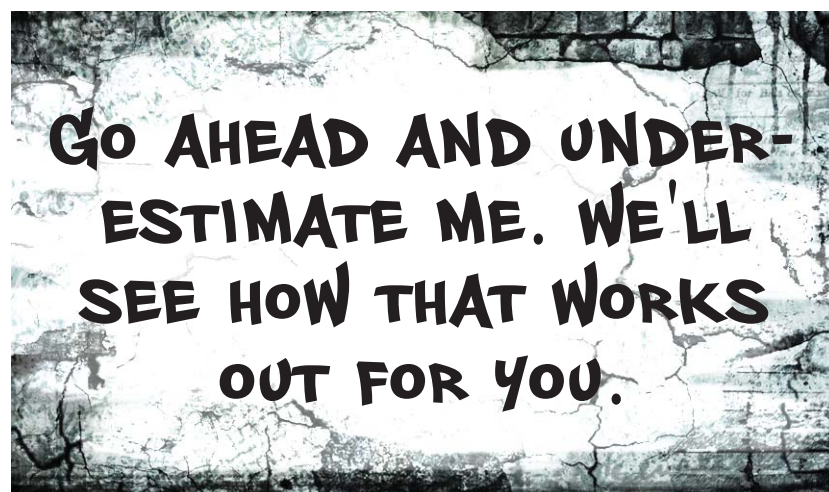
Picking the stick might seem like the easiest of all properties. But guess what, there are some factors to remember while picking the right one. The stick should be in shades of brown and should be at least as tall as the shoulder height of your child. This is also safe, as your child might hurt himself or others with a bigger stick.



#### Short speech on Mahatma Gandhi for primary kids

Mohandas Karamchand Gandhi was born on 2nd October, 1869 in Porbandar, Gujarat. His parents are Karamchand Gandhi and Putli Bai. In his childhood, he was very shy and honest. He completed his early schooling in Porbandar and flew to England to pursue law. He came back to India as an advocate in the Bombay High Court. He later quit his job to join the freedom movement in India. He fought to eradicate social evils such as *sati*, child marriage, casteism, etc. from the country. Under his guidance, India won independence in 1947. He died on 30 January, 1948. He was shot three times in the chest by the assassin, Nathuram Godse.

## THE WALL

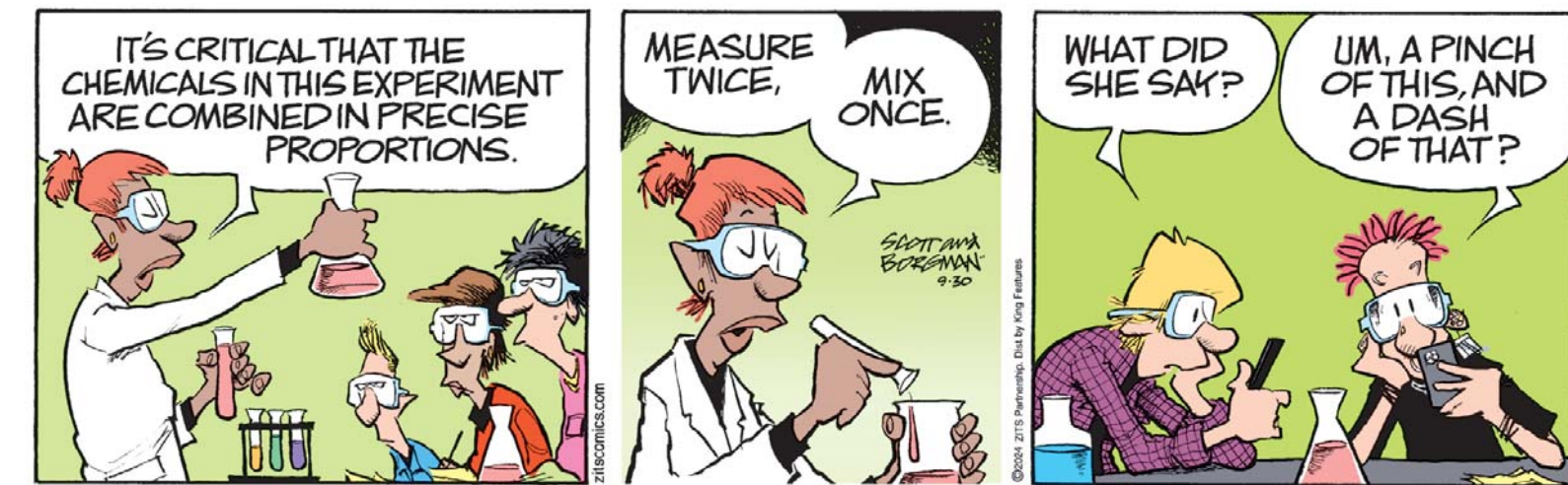


## BABY BLUES



By Rick Kirkman & Jerry Scott

## ZITS



By Jerry Scott & Jim Borgman