



## The 2011 Egyptian Revolution: A Nation Demands Change

In January 25, 2011, Egypt witnessed the beginning of a historic uprising as thousands gathered in Cairo's Tahrir Square, demanding the resignation of President Hosni Mubarak. Sparked by widespread frustration over corruption, unemployment, and political repression, the protests quickly spread across the country, marking the start of the Egyptian Revolution. Citizens from all walks of life united, using social media to organize and amplify their calls for change. The movement symbolized a broader wave of the Arab Spring, inspiring other nations to challenge authoritarian rule. The protests ultimately led to Mubarak stepping down, reshaping Egypt's political landscape.

#LT GEN KULDIP SINGH BRAR

## How One Call Forced Pakistan to Surrender in 1971 Indo-Pak War

We are ready to surrender but we don't know how to inform the Indian Army that we are ready to surrender. I don't know how to respond to speeches of Manekshaw



On the radio, we were hearing announcements from Gen Sam Manekshaw. I ask all to surrender, we will be given Geneva Convention Treatment, we look after you, why do you want to give your lives, please surrender.

Interviewer: You heard this legendary speech of General Manekshaw.

Gen: Not once nor twice. We repeated it six times. My GOC was Gen Nagra. Very fine man. So, Nagra said why don't we send a patrol to the bridge to see if anyone is there. We sent the Patrol. We found the bridge abandoned. Pakistanis had left and gone back to Dhaka. There was a telephone there. Reply came from the other end. Headquarter Eastern Command here. Brigadier Claire said can we speak to Gen Niazi please? Who is calling? He said we are from the Indian Army. Gen Gandharv Nagra would like to speak to him.

Now, Gandharv and Niazi had been in college together in Lahore. Niazi came onto the phone and he says that I have already given orders to my troops to move into the surrender. I was there.

## AN ODE TO ARUN KHETARPAL



Soon thereafter, the enemy reformed with the squadron of armour for a second attack, and this time, they selected the sector held by Arun and two other tanks as the point for their main effort. A fierce tank fight ensued and out of ten enemy tanks hit and destroyed, Arun personally accounted for four. When enemy fire severely wounded him, he was asked to abandon his tank but realizing that the enemy, though badly decimated, was continuing to advance in his area, and if he abandoned his tank, the enemy would break through, he chose to gallantly fight on and destroyed another enemy tank.



## ● Bulbul Joshi

Arun Khetarpal, Foxtrout Squadron, 38th Course, National Defence Academy (NDA), not a political alliance, evokes memories of exciting swimming competitions, of paddling neck to neck till I beat him only in the last few yards and of blocking each other in water polo! Being my senior by a year, when we parted company, little did I know then that we would never meet in the Armoured Corps, which I joined later.

Belonging to the Khetarpal family hailing from Sargodha, now in Pakistan's Punjab and one with a long tradition of service in the Army from his father's great-grand-

father's time, Arun was born on 14th October 1950, at Poona (Pune), to Maheshwari and Madan Lal Khetarpal, then a Lieutenant Colonel of the Corps of Engineers. Mrs. Maheshwari Khetarpal came from the distinguished Tandon family of Hardoi, in Uttar Pradesh. Arun had his early schooling in local schools of whichever station his parents happened to be in and after four years at Lawrence School, Sanawar, followed by three years at NDA and a year in the Indian Military Academy (IMA), Dehradun, was commissioned 13 Jun 1971 into the Poona Horse (17th Horse).

The clouds of the third and most significant India-Pakistan War were gathering when Arun joined the regiment. His colleague, Brigadier Singh, now a early retired Brigadier, has an interesting anecdote to tell about Arun. In October 1971, both

were into their third day of the Young Officers' Course at Armoured Corps Centre and School, Ahibmednagar, when it was called off because of the impending war. At New Delhi Railway Station, where they had to change trains, Arun wanted to make a quick train home. The reason, he told on being asked by Brigadier, was that he wanted to collect his 'Blue Patrols' (ceremonial mess dress) and golf set, 'Are you bonkers? We are going for war,' exclaimed Brijendra. 'Certainly not. We will be winning this war and both these items will be required in Lahore!' On 3rd December 1971, when it began, The Poona Horse was poised on the own side of Basantar river, rearing to go.

On 16 December, when 'B' Squadron Commander of 'The Poona Horse' asked for reinforcements on radio as the Pakistani tanks in superior strength had counter attacked him in the area of Jarpal, Second Lieutenant Arun Khetarpal, commanding a tank troop (a sub-unit of 3 tanks) in 'A' squadron, voluntarily moved his troop to assist 'B' squadron. Enroute, while crossing the Basantar River, his tanks came

under heavy fire from enemy strong points which were still holding out. Time was at premium and as a critical situation was developing in the 'B' squadron sector, Arun threw caution to the wind and started attacking the enemy's infantry with small arms. After clearing this position, so carried away by the wild enthusiasm of battle and the impetus of his own headlong dash, he started chasing the withdrawing enemy tanks and even managed to shoot and destroy one of them.

Soon thereafter, the enemy reformed with the squadron of armour for a second attack, and this time, they selected the sector held by Arun and two other tanks as the point for their main effort. A fierce tank fight ensued and out of ten enemy tanks hit and destroyed, Arun personally accounted for four. When enemy fire severely wounded him, he was asked to abandon his tank, but realizing that the enemy, though badly decimated, was continuing to advance in his area, and if he abandoned his tank, the enemy would break through, he chose to gallantly fight on and destroyed another enemy tank.

At this stage, his tank received a second hit which caused his death, but his intrepid valour saved the day, as the enemy was denied a desperately sought break-through.

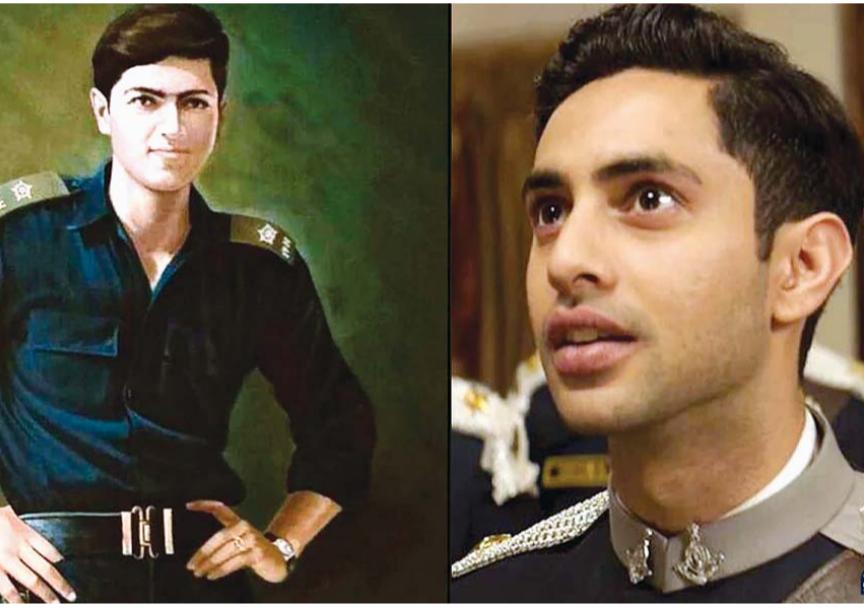
Arun Khetarpal became the youngest recipient of the Param Vir Chakra, India's highest award for gallantry in war. His mother was handed over the medal and scroll by then President VV Giri on Republic Day 1972.

The story of Arun's role in the Battle of Basantar did not end on that day, or even after the ceasefire of this short two weeks war, resulting in the demise of East Pakistan and the announcement of the newly liberated Bangladesh. Major Khwaja Mohammad Nasir, then a Squadron Commander of 13th Lancers, the regiment pitched against Poona Horse, who came bandaged the next day to collect the dead bodies of his fallen comrades, wanted to know more about the officer who stood like an insurmountable rock and whose troop of three British World War II vintage Centurion tanks was responsible for decimation of his entire squadron of fourteen American Patton tanks of more recent make.

His bandages were owing to



## #WARRIORS



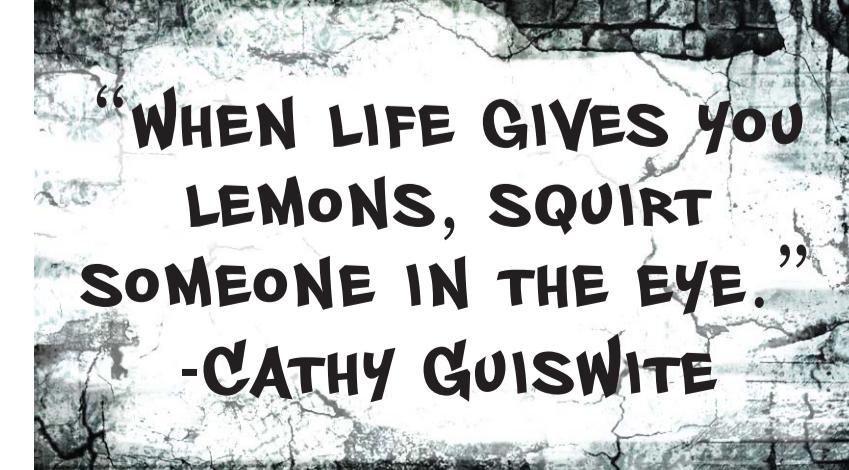
injuries sustained by him in the final engagement of his and Arun's tank. 13th Lancers is the same regiment which exchanged its Sikh squadron with the Muslim squadron of Poona Horse, during Brigadier Khetarpal.

During this visit, Nasir hesitatingly admitted that he was the one at whose hands Arun died. "...He (Arun) was singularly responsible for our failure. He was a very brave boy..." said Nasir to the senior Khetarpal, who even in his sorrow, stoically remained an officer and a gentleman. It was indeed a pleasant surprise that President APJ Abdul Kalam addressed the Arun Khetarpal Memorial Lecture on 18th November 2005, for which 25 students of Lawrence School, Sanawar and other schools from Delhi were also invited.

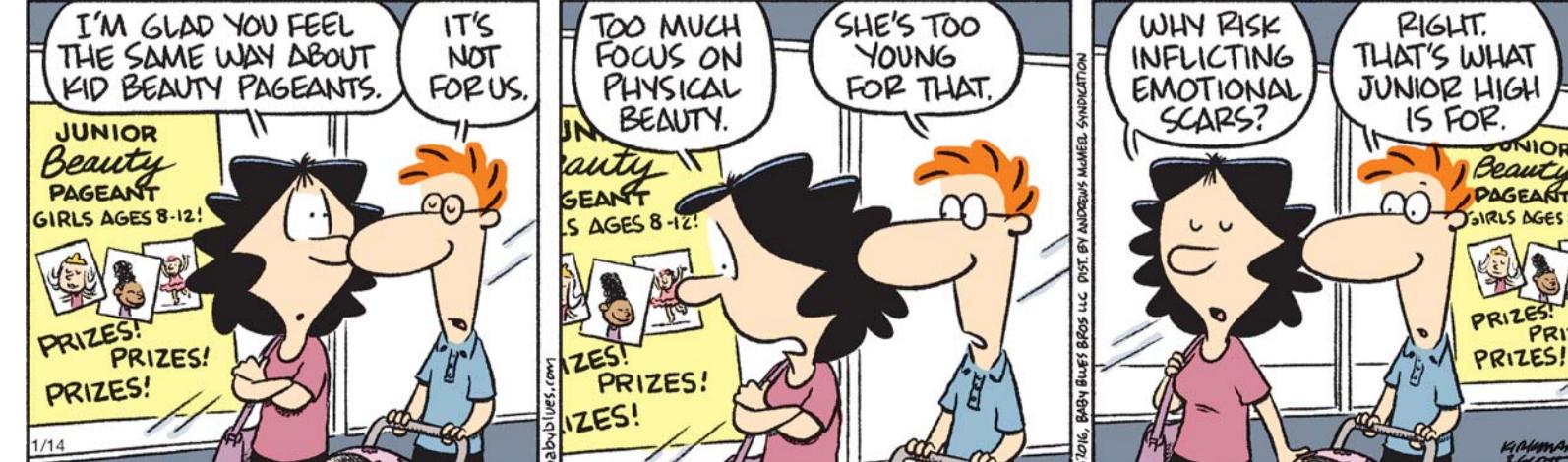
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## THE WALL



## BABY BLUES



By Rick Kirkman & Jerry Scott

## ZITS



By Jerry Scott & Jim Borgman



## #REVELATIONS

## BR Ambedkar On Gandhi

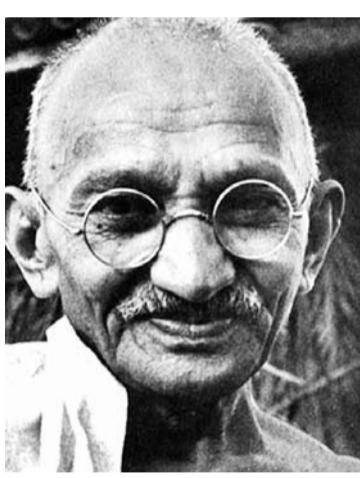
However, I (Ambedkar) always say that because I met Mr. Gandhi as an opponent, I feel I understand him better than most people

First met him in 1929, through the intervention of a common friend, who asked Mr. Gandhi to see me. Mr. Gandhi then wrote me a note expressing his desire to meet, so, I went and saw him just before the Round Table Conference. He attended the second Round Table Conference but not the first, and he stayed for about five or six months, during which time, I met him again and also confronted him.

Later, after the signing of the Poona Pact, Mr. Gandhi asked me to visit him while he was in jail, and that was the only time I met him. However, I always say that because I met Mr. Gandhi as an opponent, I feel I understand him better than most people. He revealed his true nature to me, showing his real character, while others who went to him as devotees saw only his outward appearance as a Mahatma. I see him as a human being, in his raw and unvarnished form. Therefore, I believe I understand him more deeply than most of those who associated with him.

When it comes to how I perceive him, I must admit I find it surprising how much interest the Western world, in particular, seems to have in Mr. Gandhi. In my judgment, Gandhi was an episode in the history of India, not an epoch maker. He has already vanished from the memory of the people in this country, and his memory is largely kept alive because the Congress party holds annual celebrations, either on his birthday or on some other day connected to his life. Without these artificial observances, I think Gandhi would have been long forgotten.

You might ask if I feel he fundamentally changed India, and I would say not at all. In fact, he was always double-dealing. He ran two newspapers: Harijan in English, and that, Young India, and



in Gujarat, he ran another paper, Bandhu. If you read these two papers, you will see how Gandhi was deceiving the people. In Harijan, he posed as an opponent of the caste system and untouchability, portraying himself as a democrat. But if you read his Gujarati writings, you will find him supporting the caste system and other orthodox Hindu dogmas that have kept India down for so long.

Someone should write a biography of Mr. Gandhi, comparing the statements he made in his English paper with those in his Gujarati writings. The Western world only reads the English papers, where he advocated democratic ideals to maintain his esteem among Westerners who believed in democracy. However, what he actually said in his vernacular paper reveals a different side of him, one that has not been addressed in the numerous biographies of Gandhi, all of which focus on Harijan and Young India, but not his Gujarati paper.

Living in an untouchable ability, like not being allowed to take water from public sources or own land for cultivation, but that is not the real issue. The real issue is that untouchables should have the same status in the country as others. They should be given the opportunity to hold high offices and occupy strategic positions from which they can protect their own people. Gandhi, however, was totally opposed to this. He was content with things like temple entry, which, in my view, held little significance for the untouchables. Today, no one cares much for Hindu temples. The untouchables have become so conscious of the fact that temple entry is of no real consequence.

As far as his intentions with regard to the scheduled castes, the temple entry was limited. Similarly, people once refused to let untouchables travel by train because of the perceived pollution, but now, they don't mind it because the railways make no special arrangements, and everyone travels together. However, this doesn't mean that life in the villages has changed for the untouchables. Whenever the Hindu and untouchable meet in a railway carriage, they revert to their old attitudes.

So, yes, Gandhi was an orthodox Hindu, absolutely. I never saw him as a reformer, he lacked the dynamism to bring about real change. All this talk about untouchability was really just an attempt to draw the untouchables into the Congress party, and secondly, to prevent the untouchables from opposing his Swaraj movement. Beyond that, I don't think he had any real motive for upliftment. He wasn't like Garrison in the United States, who fought for the rights of African Americans.

