

Meet Arunachal Pradesh's richest Assembly poll candidate with assets worth over 163 crore

**Agency
Itanagar April 8,**

Arunachal Pradesh chief minister Pema Khandu is the richest candidate with movable and immovable assets worth Rs 163 crore. He has also emerged as the richest among 184 candidates contesting in the 60-member Assembly elections.

Around 131 candidates had submitted their affidavits where it was revealed that 71 per cent of the total contestants are crorepatists.

The average assets of the candidates were found to be around Rs 9.86 crore. Contesting from Mukto Assembly constituency, CM Khandu, possess movable assets worth Rs 1,43,87,82,786 and immovable assets of Rs 19,62,75,356. Khandu is followed by Lombo Tayeng of Congress (East Siang) with assets worth over Rs 148 crores and BJP's Tsering Tashi (Tawang) with over Rs 109 crores. Khandu was declared winner uncontested twice in 2011 and 2014. However, it

was for the first time that Khandu is going to face the polling. It is significant that 67 candidates which is 36 per cent of total contestants possesses assets worth over Rs 5 crore. The ruling BJP leads the tally of crorepati candidates with 90 per cent or 67 of the 60 contesting candidates possessing assets worth Rs 1 crore or more. On the other-hand the Congress has fielded 46 candidates, of which 30 (65%) are crorepatists.

He is Contesting Polls to Legalise His Acts: Jaya Prada Jabs Friend-turned-foe Azam Khan

**Agency
New Delhi April 8,**

Lucknow: Seeking a third term from Rampur Lok Sabha seat, this time as a BJP candidate, Bollywood actor-turned-politician Jaya Prada Monday attacked her one-time Samajwadi Party colleague and now a rival candidate Azam Khan, saying he is fighting polls to legalise his acts.

I have an emotional attachment with the people of Rampur. I am here to work for them and make Narendra Modi our prime minister once again while Azam is fighting election to legalise his acts," Jaya Prada told PTI in an interview.

Jaya Prada, who had created history in 2004 by winning the Rampur seat for the first time for SP, defeating the heavyweight, sitting Congress MP Begum Noor Bano by 85,000 votes, is now back as a BJP candidate. Asked what differences she finds in the ensuing Lok Sabha polls as compared to her earlier bids, Jaya Prada said, "With the BJP cadre around with me, things have become much easier. I had to manage things earlier on my own but with the cadre support this time, it is quite easy to manage them."

On how she takes Azam Khan's statement calling her

nachne gaane wali' (singer-dancer), Jaya Prada said. He can say anything. He did not have any respect for women. It's his habit to make such statements but the people of Rampur knows him very well."

"They dislike what he says and will reply to him with their votes, she added. In 2004, when I was in Mumbai (acting in Bollywood) and contested from here, he (Azam) campaigned for me. Didn't he know me then? He now calls me 'amrapali' (dancer), nachne wali etc. It's his habit, he can say anything to any women. He is a performer himself, she added.

About the response she is getting from the people of Rampur, Jaya Prada said, "Jatavs and Dalits are unhappy with the SP. They are with us. Azam, who has been nine-time MLA from Rampur has done nothing for rural areas. He had been a Cabinet minister but rural areas still lacks development as he did nothing."

On her rivals' charges that she is an outsider and in Rampur for the Lok Sabha elections only, Jaya Prada asked, "How can I be outsider?" "I represented the constituency in 2004 and

2009. I have been with the people in their good and bad times. They (rivals) are trying to confuse people but they are certainly not confused. They have made up their mind. Referring to various controversial remarks made by Azam Khan in past, Jaya Prada said, "Those who call Bharat Mata as 'dayan', who does not acknowledge Kashmir as part of India and use foul language against our PM Modi and CM Yogi Adityanath, stands exposed before people. Their anger is visible when I meet them and they share their views."

Asked if she missed her friend Amar Singh in her poll campaigning, Jaya Prada, who had contested the 2014 polls from Bijnora on a RLD ticket but lost her deposit and slipped into political oblivion, said she was "concerned" about his health. "I pray for his speedy recovery. May he be fine, she said. On her election issues, Jaya Prada said, she was fighting the poll for restoration of women's pride and freeing Rampur from the illegal grip of Azam Khan".

"I also want to ensure development of the constituency," she added. "I am sure the people of Rampur will once again give me a chance to represent them, she added. Rampur is a minority-dominated Lok Sabha constituency in western Uttar Pradesh. It had been a Congress stronghold from 1952 to 1989 before the BJP won it for the first time in 1991. The Congress, however, managed to wrest it back in 1996 by fielding Begum Noor Bano.

In 1998, BJP's Mukhtar Abbas Naqvi won the seat but the next year, Begum Noor Bano got it back for the Congress again. The Samajwadi Party made its entry in Rampur in 2004, fielding Jaya Prada who defeated Noor Bano by a big margin.

Rahul Levelling Corruption Allegations on Modi for Political Gains: Gadkari Hits Out at Congress Chief

**Agency
New Delhi April 8,**

Nagpur Union minister and senior BJP leader Nitin Gadkari has hit out at Congress president Rahul Gandhi, saying he is levelling corruption allegations against Prime Minister Narendra Modi for political gains, and asserted that Modi should be respected for the position he holds.

In an interview to PTI here ahead of the Lok Sabha polls, he also slammed Gandhi's proposed minimum income scheme to give Rs 72,000 per year to 20 per cent of the poor in the country, dubbing it a "populist slogan" and a "political strategy" to seek votes from the poor.

Dismissing the opposition's charge that the BJP sidelined veteran leaders like L K Advani and Murli Manohar Joshi, he said the party held them in high regard and drew guidance and inspiration from them.

He said any views of Advani were the words of the BJP and that "misquoting" him, by saying the saffron party terms the opposition as anti-national, was not correct. "The way in which he speaks about the prime minister is not good. A prime minister does not belong to a party but the country and it is the duty of every citizen to respect

and recognise the prime minister as a prime minister. Rahul Gandhi unfortunately uses very bad terminology," he said.

Criticising Gandhi's 'Nyunatam Aay Yojana' (Nyay), he said Rs 3,50,000 crore are required to implement it.

"Where will they get the money from? And, if they are using this money, how will they make budgetary provisions for other sectors like agriculture?" Gadkari said. He said the need of the hour was to create good policies for better employment potential and increase in growth rate and per capita income.

"However, if populist slogans are made for political purpose, they may affect the economy. The credibility of Congress is not good," he said. Gadkari said since 1947, the Congress has been raising the slogan of 'garibi hatao' (remove poverty).

"Then the 40-point programme, the 20-point programme, the 5-point programme, but nothing worked. This is only a political strategy and a political declaration to take votes from the poor," the road, transport and highways minister said. Asked about the opposition's

criticism that the BJP was sidelining its senior leaders like Advani and Murli Manohar Joshi, the minister they were the party's motivation.

"In every party, by law of nature, after some age, everyone has to retire. We have respect, regard and recognition for Advani and Joshi. They are still our guide, philosopher, inspiration and motivation," he said. "Everywhere - in media, corporates, film industry - there is an age limit for everybody, on the basis of that the party has taken a decision," he added.

Advani in a blog post last week said his party has never regarded those who disagreed with it politically as "anti-nationals" or "enemies" but only as adversaries. Speaking about Advani's blog, Gadkari said the party holds the same view about anything spoken or written by him.

"We are all with Advani over the blog written by him. Even Modi is with him. However, using some statement and misquoting him that we term the opposition parties as anti-national is totally wrong," he said.

"I feel in the spirit of whatever Advani has written in his blog, we are all of the same opinion and have no problem,

but a section of media misquoted him to create confusion. The fact is that whatever Advani speaks or writes in his blog, we are all of same opinion," the minister said.

Gadkari said the Modi government's policies are aimed at creating more employment potential.

However, like there is a cycle in every business, the present agricultural crisis is a big issue but the government is trying to create more employment by creating irrigation facilities, agro-processing industries and diversification of agriculture towards energy and power sector and making plastic from ethanol, he said.

"These are the new innovations and research taken by our government which will create new jobs. Ultimately there is a cycle everywhere in the world. Some industries are in a good position, some bad," he noted. "Today, real estate is facing a problem. The steel industry was in the past facing problems, but now is in a good position because we erased duty on import of steel," he said.

Strong policies have been put in place to generate employment, he said, adding that though it may take time, there will be strong positive results.

Contd. from Page 2

The Way We Never Wire For much of the century, traditional "family values" have been more myth than reality.

But in 2014, the Supreme Court struck down the section of the Affordable Care Act that required employers to cover certain contraceptives for their female employees, granting a religious exemption to certain types of corporations. Many legislators and business owners have tried to block distribution of the morning-after pill, refusing to accept the medical and legal fact that it is not an abortifacient because it acts to prevent implantation of a fertilized ovum rather than to dislodge an implanted embryo. And the past decade has seen vigorous attempts to roll back women's access to contraception and abortion, including a massive campaign to defund and discredit Planned Parenthood, an organization that Republican and Democratic political leaders alike once endorsed. Amid these many transformations, however, one thing has not changed since my book first appeared in 1992—the tendency for many Americans to view present-day family and gender relations through the foggy lens of nostalgia for a mostly mythical past. Nostalgia is a very human trait. When school children returning from summer vacation are asked to name good and bad things about their summer, the lists tend to be equally long.

As the year goes on, however, if the exercise is repeated, the good list grows longer and the bad list gets shorter, until by the end of the year the children are describing not their actual vacations but their idealized image of "vacation." So it is with our collective "memory" of family life. As time passes, the actual complexity of our history—even of our own personal experience—gets buried under the weight of the ideal image. Selective memory is not a bad thing when it leads children to forget the arguments in the back seat of the car and to look forward to their next vacation. But it's a serious problem when it leads grown-ups to try to recreate a past that either never existed at all or whose seemingly attractive features were inextricably linked to injustices and restrictions on liberty that few Americans would tolerate today. One example of how discussions of family life are still distorted by myths about the past is the question of how marriage has evolved historically. Both sides in the Supreme Court decision extending marriage rights to same-sex couples demonstrated confusion on this issue. In his dissent from the majority opinion, Chief Justice John Roberts wrote, "For all... millennia, across all... civilizations, 'marriage' referred to only one relationship: the union of a man and a woman." Its primordial purpose, Roberts asserted, was to make sure

that all children would be raised "in the stable conditions of a lifelong relationship."

In fact, the most common purpose of marriage in history was not to ensure children access to both their mother and father, but to acquire advantageous in-laws and expand the family labor force. The wishes of the young people being matched up and the well-being of their offspring were frequently subordinated to those goals. That subordination was enforced through the institution of illegitimacy, which functioned to deny parental support to children born of a relationship not approved by the kin of one or both parents or by society's rulers. In Anglo-American common law, a child born out of wedlock was a *lius nullius*, a child of nobody, entitled to nothing. Justice Anthony Kennedy, meanwhile, wrote an eloquent majority opinion in support of marriage equality. Labeling marriage a "union unlike any other in its importance" to two committed persons, Kennedy argued that gays and lesbians deserved to marry because lifelong unions have "always... promised nobility and dignity to all persons" and "marriage is essential to our most profound hopes and aspirations."

These claims are also at odds with historical reality.

For thousands of years, marriage conferred nobility and dignity almost exclusively on the husband, who had a legal right to appropriate the property and earnings of his wife and children and forcibly impose his will upon them. As late as the 1970s, most states had "head and master" laws, giving special decision-making rights to husbands, while the law explicitly defined rape as a man's forcible intercourse with a woman *other* than his wife.

Today, a marriage based on mutual respect and commitment is a wonderful thing for both partners and for any children they have. But a bad marriage is often worse than singlehood for the health and well-being of most family members. And insisting, as Justice Kennedy does, that marriage is essential to fulfill "our most profound hopes" makes it difficult for society to respond to the needs—or recognize the contributions—of the growing number of singles and unmarried couples in America. No one can predict what new family trends and incidents will capture media attention in coming years. But it is safe to say that many Americans will continue to interpret new developments in light of historical myths.

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