



BULLETIN

Vol.10 No.4
April 2, 2006

OF THE
CENTRE FOR POLICY STUDIES
(*GAYATRI VIDYA PARISHAD*)

INDO-AMERICAN RELATIONS

Never before has the visit of an American President to India attracted such attention and comment as George Bush's, exactly a month ago. Why has the United States come to re-evaluate India's strategic importance in world affairs? Why has the US gone out of the way to enter into a nuclear deal with India which has not signed the NPT? Is the former 'cold warrior' planning to use India against her neighbours from whom threats may emanate for the hegemony of the United States? Or is the US viewing India as a major global market to further America's trade interests? As a former American President observed 'the business of America is business.'

Nearly two million Indians and people of Indian origin live in the United States. At the social and intellectual level the peoples of these two countries generally have a healthy and durable relationship. Still, at the political level the world's oldest and the largest democracies seldom displayed much warmth for each other at world fora. In fact there were many verbal clashes involving diplomats and leaders of both India and US. American perception of India, right from the beginning, was unfavourable. Many reasons are there for such a bias against India. American diplomacy was conditioned by the British policy which considered Pakistan as 'a natural ally' and frontline state in South Asia for promoting economic and strategic concerns in the middle east. On Kashmir the western powers led by the US lent support to Pakistan's contention right from January 1948 when the dispute was referred to the UN. Pakistan was a member of pacts and alliances made by the US and her allies during the cold war period. On the other hand India opposed the role of the western countries in the middle-east and the creation of the State of Israel in May 1948. India's support for Communist China and leadership of the non-aligned movement drew sharp criticism from leaders and media in the western world.

Dean Acheson, American Secretary of State during the Truman Presidency, did not conceal his dislike for India and its first Prime Minister. Wrote Acheson: "I have never been able to escape wholly from a childhood illusion that, if the world is round, the Indians must be standing on their heads or perhaps vice versa." His successor John Foster Dulles called the policy of non-alignment 'immoral.' Henry Kissinger wrote a scathing piece against non-alignment and its leaders who

according to him found 'international affairs a fertile field of manipulation for ambitious men because of their intractable domestic problems.' The American media and state department called India 'preachy' found Jawharlal Nehru arrogant and his emissary Krishna Menon diabolical. The worst in Indo-American relations was seen in 1971 when the US sent its Seventh Fleet towards India with President Nixon using abusive terms in his references to Indira Gandhi.

The US has realised the strength of Indian democracy not only in successfully conducting elections but also in effecting smooth change of guard at both national and state levels. India is a 'superpower' in English language and software technology. India may not be 'shining'. But it is emerging as a strong power with the youth being 2/3 of India's population. The 21st century, according to western experts, will be dominated by China and India.

At the beginning of the 20th century an American President wanted the world to be made safe for democracy. When the 21st century arrived, America, the strongest power in the world, wants democracy to be made safe for the world. The underlying assumption is that the United States only has the political competence and moral responsibility to design the architecture of world peace and human development. As the global policeman, the US can launch attacks against any country in the name of freedom and democracy. America is the lone superpower keen on maintaining her stature and supremacy in world affairs.

In contrast India is the second most populous country in the world in which the people living below the poverty line outnumber the entire population of the United States. India never wanted to play the role of a hegemon or superpower in world affairs through weapons and wealth. As Nehru declared India's policy aimed at good relations with all, close relations with neighbours and elimination of poverty, injustice and exploitation. In 2006 India may have acquired a new and welcome ally in US. Emerging India, however, will neither ignore her old allies and trusted friends nor ever forsake the policy of non-violence, peace and goodwill towards all nations of the world.

- The Editor

It is sincere policy based essentially on goodwill and fellowship with all countries, with no ill will for any country. - JAWAHARLAL NEHRU

"CALL FOR REALISTIC FOREIGN POLICY"

The hour calls for cordial Indo-US ties, especially keeping in mind the common global problem of terrorism, says former Chairman of Bar Council of India.

"The foreign policy of any country should be in tune with the global environment. The global scenario is different to day, especially after the dismantling of the Soviet bloc," according to D.V. Subba Rao, former Chairman of Bar Council of India.

He was speaking at a panel discussion on 'Indo-American relations... A turn or a twist' organised by the Centre for Policy Studies.

According to Mr. Rao the current cordial relationship between the two countries is nothing surprising or something that had come up suddenly. "It is the result of certain domestic and international compulsions on both sides. The cold war era is history today and after the breaking up of Soviet Russia the entire scenario has changed. Immediately after Independence the then Prime Minister Jawaharlal Nehru was right in allying with the Soviet bloc and starting the non-aligned movement. That was the need of the hour, as the West always viewed India with scepticism then. But today things are different.

Natural choice

"The second super power has collapsed and India is on course of becoming a super power itself. The hour calls for a cordial relationship with America, especially keeping in mind the common global problem of terrorism."

He pointed out that America needs an ally in this region and India being a country that shares democratic values becomes a natural choice. "The US administration considers China to be a friend but a friend who cannot be trusted. Whereas India apart from being a democratic country is multi-cultural and multi-ethnic. Moreover, the Indian economy is very big and vibrant." Hinting on the Bush-Manmohan nuclear deal he said, "Energy is the key factor all over the globe and there is a need to develop alternative source of energy. In that aspect India stands as a safe country in developing that source. Moreover, the deal is struck only for 65 per cent of the civilian nuclear power leaving 35 per cent for defence and other uses."

Ally of the US

Earlier, Director of the Centre A. Prasanna Kumar set the ball rolling noting that the Indian foreign policy had shifted from the non-aligned movement to acting as ally for America. He initiated the discussion by posing a few questions like why the US had become so fond of India now. Was it trying to hide behind India to play a major

role in this part of the globe and was it trying to project India as a balancer in this region keeping China in mind?

The other members of the panel comprised former Superintendent of King George Hospital S. Satyamurty Head of the Department of Politics and Public Administration B. Meena Rao and Principal of A.U. Law College Prof. R. Venkata Rao.

(Courtesy : The Hindu, 19th March, 2006)

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BUDDHISM AND THE TELUGU COUNTRY

Sri Chennuru Anjaneya Reddy, IPS (Retd.)
Former Chairman APTDC

About a century ago, the Buddha was hailed as the Light of Asia by Sir Edwin Arnold; nothing could be a more appropriate description of the *Tathagatha*, for, it is Buddhism which rescued many Asian societies from the dark recesses of animism, spirit worship and barbaric practices like animal and human sacrifice and set them on a path to civilized living, cultural pursuit and humanistic religious endeavor. The Telugu country is one such beneficiary.

From its very beginning, the driving passion of Buddhism has been societal concern. Being a non-theistic religion, its central concern has been man and his well-being. The bikkhus got their mandate from the Buddha in the first year of his ministry itself. His well-known exhortation:

"Charitha Bhikkave charikam, bahujana hitaya, bahujana sukhaya lokanukampaya Arthaya hithaya sukhaya devamanussanam". ("Go forth Bikkhus, for the good of many, for the happiness of many and for the welfare of both men and gods").

He also said that no two monks might go the same way. This fanning out of those well meaning early Buddhists driven solely by altruism benefited several societies including our own in their formative years.

Though *Suttanipata*, the oldest part of *Tipitaka* establishes beyond doubt, the *Dhamma* reached the Telugu country during the lifetime of the Buddha himself, with an ascetic of *Assaka* country (modern Bodhan area), Bavari and his disciples seeking refuge, the real thrust seems to have come during the reign of Ashoka Maurya when the early stupas at *Amaravathi Guntupally Sankaram, Bhattiprolu, Salihundam, and Chandavaram* started. After the third Buddhist council convened by Ashoka and at which the Andhaka monks or the monks of the Krishna Valley played a significant role and made an indelible contribution, Ashoka dispatched monks to different parts

of his empire for the propagation of the Dhamma. According to the ancient Ceylonese chronicle, *Mahavamsa*, Mahadeva Bhikku came to *mahisha mandala*, which is now identified with the northern part of our State for the propagation of the Dhamma. It is also probable Ashoka himself traveled to this part of his empire some time later, on one of his *dhammayatras* and visited places as far as *Jonnagiri* in Kurnool district, where you find a most comprehensive *dhammalipi*. During the reign of Ashoka, the Telugu country surely became a stronghold of Buddhism from Salihundam in the north to Bhattiprolu in the south and Jonnagiri in the west. Although Ashoka gave the initial thrust, an interesting feature of Buddhism in Andhra is that largely it progressed independent of royal patronage, *sustained* as it was by the munificence of pious laity, artisans and traders and even the women of the royal harems. Among the woman patrons, we can mention *Chamtisiri*, *Rudradhara Bhattarika*, both of Ikshvaku dynasty. *Parama Bhattarika* of Vishnu kundin dynasty, *Bodhisiri* daughter of a wealthy merchant family.

In the Telugu country, we have almost 150 Buddhist archeological sites, many of them clearly indicating the evolution of Buddhism from the *Theravada* to *Mahayana* and later to *Vajrayana* phases. In the first and Second century of the Christian era the Andhra country became the strong hold of Mahayana Buddhism, though shortly later Theravada regained its importance from frequent interaction with Tamraparni (modern Srilanka). That scholar extraordinary of the Theravada tradition, *Buddha Ghosha*, the greatest of the Mahayana philosophers, Nagarjuna both hailed from the Krishna Valley. *We also have Dinnaga, Aryadeva, Budhupalita, Bhavaviveka and Dharmakirti*, all eminent Buddhist philosophers and all hailing from the Andhra Country. Between the first and the seventh century AD. The Tibetan tradition hails *Acharya Nagarjuna, Aryadeva, Asanga, Vasubandhu, Dinnaga and Dharmakirti* as the six jewels of *Bharata varsha*. Of the Six listed by them four are from the Telugu country. In the *Theravada*, tradition followed in Srilanka Burma, and Thailand, Budhaghosha that great consolidator of the Theravada tradition in his remarkable work, *Vishuddhimagga* is the most revered name. In the Mahayana tradition, Acharya Nagarjuna, its great systematiser, author of *Suhrullekha* and *Ratnavali* and composer of *Prajna Paramita Sutras* and propounder of *Sunyavada* in his famous work, *Madhyamika Karika*, is considered the second Buddha. According to *Vajrayana* tradition, all the great Tantras like *Guhya Samaja, Hevajra, Mahavairochana, Vajrasikaara* now well-known *Kalachakra*, were composed at *Dhanyakataka*. This in short is the great role played by the Andhra Country in

the evolution of Buddhist thought and practice in all the three phases.

For a thousand years (400 BC - 600 AD), Buddhism had a glorious career in the Telugu country shaping her political and cultural destinies in the formative period of its history. The cosmopolitan spirit of Buddhism removed the tribal barriers among the Andhras and enabled them to unite under the Satavahanas to establish a mighty empire attended by economic prosperity and cultural glory. Buddhism also gave a stimulus to the creative genius of the Andhras as reflected in the magnificent Stupas and the well-known Amravati school of Art. It roused in them a spirit of adventure to carry the dhamma overseas. From the Third Buddhist Council onwards the Andhaka Monks contributed a great deal, perhaps more than any other group to enrich its thought and practice. The local tribes, Yakshas and Nagas who were unrelenting in their opposition of Vedism, evinced natural interest in Buddha and his teaching. The story of Naga Muchilinda protecting the meditating Gautama, the future Buddha from a raging storm signifies the passionate involvement of primitive tribes like Nagas and Yakshas, with Buddhism. In the way, Christianity civilized the barbarian invaders in Medieval Europe the tribes of Telugu country were civilized by Buddhism; the Dhamma helped them to evolve into a homogeneous society until it was again riven into a fragmented one after the later rise of Vedic religion.

As Buddhism was a dominant religion for over a thousand years in the Telugu country, it can be said to be the bedrock of our culture. The vibrant display of artistic achievement at Amravati, Nagarajuna Konda, Phanigiri, and other places, depicts much more than the religious life of the people; it presents a dynamic society with all its moving images. This artistic exuberance inspired the art and culture of Srilanka, Burma Indonesia and other Asian countries. Creative genius of the people also found its expression in two major literary works in pre-sanskritic languages. Gunadhya's *Brihatkatha* and Hala's *Gatha Saptasati*. It is said of *Brihatkatha* that there is nothing in the later Indian literature, which does not draw on this magnum opus in some way or the other. *Gatha Saptasati* is a delightful treasure of secular literature" of traders and sailors, of courtesans and crooks" giving a splendid account of contemporary society. Much of the later literature of Sanskrit, both secular and religious, owes its origins to Prakrit languages. Telugu is believed to have descended from an amalgam of the ancient Dravidian core and Paisachika Prakritam. How exactly Buddhism influenced our language and literature, is yet to receive scholarly attention. Phrases like *namarupa* a typical Buddhist term is still part of our everyday usage.

Karuna was introduced in Indian aesthetics as one of the nine Rasas under the influence of Buddhism. Most of the literature developed in the Buddhism Millennium (300 BC to 700 B.C.) was either wantonly destroyed by the detractors of Buddhism or otherwise lost; some of it is available in translations in other countries like Sri Lanka and Tibet. Several works in Telugu, not less than some 550 of them, have been inspired by the myth and legend of Buddhism, life of the Buddha and jatakas stories. But most of them emerged in the last 100 years or so. However, curiously, we do not yet have a translation of Tipitaka in Telugu nor do we have any translation of ancient Buddhist works like Kathavattu, which contains the philosophical formulations of the andhaka monks of 3rd century BC.

We are conditioned to looking back to Sanskrit texts for any historical context or reference ignoring vast bodies of Prakrit literature of the Jains and the Pali texts of the Buddhists. In several Jatakas like Serivanija, Assaka, Chulla Kalinga, Bheemasena Sarabhanga, Attaka, Kurudhamma, Kumbhahara, Chetiya, Indriya, Kalingabodhi, there are references to Telugu country and its people. In Jain literature also, there are several useful references. We do not seem to realize that Sramana traditions, particularly Buddhism and Jainism are a vital part of our heritage and if we continue to turn our back on them, as we have done all these days, our understanding of our own history and culture would at best be fragmented. In a way, we continue to be strangers to our own heritage.

(From the Keynote address delivered at AU Seminar on Buddhism on Feb. 27)

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THE MILLENNIUM ECOSYSTEM ASSESSMENT (PART VI)

- Prof. M.N. Sastri

CLIMATE CHANGE

The change with the greatest potential to alter the natural infrastructure of Earth concerns the climate. Human activities resulting in the release of chemicals into the atmosphere over the past century and a half present a great threat to the stability of the global climate pattern, leading to disturbances in the ecosystems. The dominance of coal, oil and natural gas as our sources of energy has resulted in the release of large quantities of carbon previously locked in underground rock layers causing an increase in the amount of carbon dioxide gas in the air by about a third. Intensive agriculture has contributed to significant quantities of methane. These gases have changed the global weather systems by trapping more of the sun's heat within the atmosphere. It is now established

that the global average temperatures are currently 0.3°C to 0.6°C warmer than about a century ago. Last few summers have been the warmest on record. The WMO/UNEP Intergovernmental Panel on Climate Change (IPCC) predicts a global temperature rise between 1.4°C and 5.8°C by the year 2100. Yet another prediction puts the rise at 10°C. The IPCC predicts the greatest temperature rise in northern polar regions, India, Africa and parts of South America. The North Pole sea-ice thinned by 40% in summer and autumn. Global snow has shrunk by 105 since the 1960s and mountain glaciers have retreated. The collapse of the huge Larsen B ice shelf in the Eastern Antarctic Peninsula, measuring some 3,250 sq. km in area and 220 metres thick in 2002 and its eventual disintegration into icebergs, has been attributed to global warming. This shelf has been intact over the last 11,000 years but had slowly thinned to the point where it succumbed to the prolonged period of warming now affecting the entire Antarctic Peninsula region. The Antarctic Peninsula is considered a warming hot-spot, recording a temperature rise of around two degrees Celsius over the past half century. In recent years the Peninsula has lost ice shelves totaling more than 12,500 sq. km. Equivalent to four times the area of Luxemburg. The rising sea levels from melting polar ice caps and glaciers would cause flooding of coastal areas and submersion of low-lying islands. By one estimate the world's glaciers lose at least 90 cubic kilometers of ice annually. This is equal to the quantity of water used by all homes, factories, and farms in the USA every four months. The IPCC reported that sea levels rose between 10 and 20 cm worldwide during the 20th century. It predicts a further rise of between 9cm and 88cm by 2100.

A recent study indicates that global warming is weakening the Gulf Stream, an ocean current that keeps Europe from freezing. This could mean a sharp drop in temperatures in the region. The slowing of the Gulf Stream is likely to be accompanied by the melting of the Arctic ice cap almost certainly by 2080, causing extinction of wildlife and other climate effects. Coastal flooding from the melting polar caps contributes to the depletion of fish stocks. Dozens of major cities around the world are at risk from pollution of underground water. Sea level rise would affect local, regional and global ecosystems, sea levels, ocean currents, prevailing winds, fresh water supplies, agriculture, forests, fisheries, industry, transport, urban planning, demography and human health. Global warming will cause more intense and devastating hurricanes and cyclones (e.g. Hurricane Katrina in August 2005 that almost wiped out the city of New Orleans, killed thousand once a caused damage of US \$ 100 billion)

This anticipated speed of climate changes is greater

than anything seen for the last 10,000 years, making it far more difficult for species to move to more suitable areas or to adapt to the new conditions by evolving new survival mechanisms. One estimate suggests hundreds of thousands of species may be at risk of extinction by 2050 because of climate change. Global warming will also affect the distribution of vegetation. A 10 percent decrease in the yield of corn and rice crops per degree rise in temperature is predicted. Warm climates provide favourable habitat for insects, fungus and microorganisms that cause diseases of grain, fruits and vegetables. Warmer weather will also cause a drastic increase in tropical diseases such as jaundice, dysentery, cholera, meningitis and diphtheria.

Fresh water will be in ever-shorter supply as global climate changes take place. Water stresses will increase significantly in regions that are already relatively dry. Evaporation will reduce the moisture content of many soils in many semi-arid parts of the world. Global warming will have adverse effects on major river flow systems as the glaciers that feed them shrink. The river flows rise initially by about 4 percent for a degree rise in global temperature, causing severe floods. The flows will then begin to drop after about 15 years. China and the Indian sub-continent will be among the worst hit if the key rivers in these countries shrink. For example, there are 334 glaciers in an area of over 1,515 sq. km. in the Sutlej River Basin, a tributary of the Indus River. In addition, there are 1,987 permanent snowfields covering an area of 1,182 sq. km. Studies show that the glacial volumes are reducing. In 1962 19.12 cu. km. of water was stored.

This volume has reduced to 14.71 cu. km. raising concerns about the longevity of the river. According to an UN Report of 2002, over 40 Himalayan glacial lakes were dangerously close to bursting, endangering the lives of people. Temperature changes are reported to have affected the flows in many of the world's 200 largest rivers in recent decades.

A matter of great concern to the Indian sub-continent is a prediction by a team of researchers from the Potsdam Institute for Climate Impact Research. According to them, the Indian monsoon, which sustains agriculture in the region, could run dry (off state) because of human impacts on the environment. Changes in land use and air pollution on the Indian continent are pushing conditions to an off state resulting in the failure of monsoon leading to lower agriculture output. At the same time there is also the possibility of monsoon becoming more intense (on state) under the influence of rising temperatures. This could result in heavy monsoon rains, as illustrated by the 26/7 Mumbai deluge that killed hundreds of peoples and

destroyed property worth Rs. 15,000 crores in a matter of hours. Such "roller coaster" changes in monsoon would have catastrophic consequences for India's agriculture, the backbone of Indian economy.

The Kyoto Protocol aimed at stabilizing the carbon emissions has come into force. But USA, which accounts for 36 percent emission not only refused to sign the Protocol but also continues to release increasing quantities of carbon dioxide into the atmosphere. World oil consumption surged by 3.4 percent in 2004, the fastest rate of increase in 16 years with China and India recording the highest rate. Studies indicate that putting brakes on greenhouse gas levels is not enough to slow down climate change because the oceans respond slowly to perturbations. For this reason the future climate changes can have more severe adverse effects.

Emissions of synthetic compounds such as chlorofluorocarbons used extensively as refrigerants and a number of chlorine and bromine compounds the last few decades have proved harmful to the ozone layer, which provides protection to life from the hazardous ultra-violet (uv) radiation from space. Exposure to uv-radiation causes skin cancer, cataract and affects the immune system. It also affects the growth of phytoplankton, the mainstay of the ocean ecosystem. Studies indicate that several food crops also are vulnerable to uv-radiation. The Montreal Protocol to phase out these harmful chemicals has come into force. But because most of these chemicals are stable, the quantities already released into the stratosphere will continue to affect the ecosystems for a few more decades before they decay.

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INDIA-A GLOBAL ECONOMIC POWER-II

- Prof. M. Jagadeswara Rao

Retd. Prof and Head of the Dept, of Economics (A.U.)

PERCEPTIONS ON INDIA :

The cause for the surging optimism about India as a global economic power, likely to play a strategic role in the world economy, stems from a number of studies about India. Among the many, the following are worth-examining:

A) GOLDMAN SACHS REPORT :

It all started in 2003, from a 24-pages Report from an internationally reputed financial services firm, Goldman Sachs titled "Dreaming with BRICS: The Path to 2050". This Report predicts that "if things go right, the combined economic output of Brazil, Russia, India and China (BRIC) would be larger than that of G6 the USA, the UK, France, Germany, Italy and Japan in 45 Years". BRIC economies

could become a larger force globally. The Indian Economy will be bigger than the likes of U.K., Germany and Japan.

The Goldman Sachs' economists predict that India will overtake Italy in 2015, France in 2020, Germany in 2023 and Japan in 2032. "India has the potential to grow faster than China over the next 30 to 50 years. While its GDP growth rate will stay more than 5% till 2050, that of China will decline to 5% by 2020 and to about 3.5% in mid-2040s. India is thus expected to overtake China in the global race.

An important reason for this optimism is India's superior demographics – the primary determinant of growth. The 'demographic dividend' (% of working age young people in the total population) is in India's favour — About 544 million young people in the age group 20-44, growing in a knowledge economy — will be at the peak of their working carriers in 2030. this is the single largest force that will make India a Powerhouse in the world. Therefore, in 25 years, India will have the most number of people with which economic growth can be accomplished. In 2030, when India will be one of the most youthful economies, the rest of the world will be struggling under the burden of graying populations. China will be among the struggling lot. In 2050, 23% of her population will be in the age group exceeding 65, compared to India's 15%. In fact, China's working population will start declining 10 years from now. India will face no such problem and hence it has the potential to grow faster than China in the next 30 — 50 Years.

However, it must be noted that the 'demographic dividend', mentioned in the Goldman Sachs' Report speaks only about the supply—side of labour while it overlooked the demand side of it. It will work to India's advantage only if these new workers are empowered with education and provided with jobs before they can create an economic value. This is a challenge which this opportunity poses and India has to devise proper policies in this regard. The Goldman Sachs Report rightly cautions that India can attain such growth rates only if "the BRICS maintain policies and develop Institutions that are supportive of growth".

B) THE CIA REPORT :

The cause for the optimism about India emerged from the most unexpected quarter — the Central Intelligence Agency (CIA) of America's Report, An expert Report (2005), commissioned by the National Intelligence Council — a division of CIA — entitled "Mapping the Global Future" avers that India and China will be the economic heavy weights of the 21st Century. The 21st Century will be an Asian Century and India and China will be the super-powers of the 21st Century, "A combination of sustained

higher economic growth, expanding military capabilities and large population will be at the root of the expected rise of economic and political power for both the countries".

The most important finding of the Report is that by 2020, China's GNP will exceed that of individual western economic powers except USA and India's GNP will have overtaken or on the threshold of overtaking European Economies". It predicts that "the US will retain its status as a sole super-power which will enable it to play a pivotal role in global affairs". Probably, the countervailing role to this new disposition of world power will have to be provided by the new "arriviste" powers — China and India. The CIA study further believes that India can sustain its rate of advance longer than China because of (a) its demographic dividend (b) its democratic institutions and (c) its well-developed capital markets.

C) OTHER STUDIES :

Two other studies by the Deutsche Bank and by Keystone India are also bullish on India. The former study predicts that next 15 years. The Report by Keystone India — titled: "The Dawn of the Indian Century" predicts that "By 2020, India will surpass China as the world's fastest growing major economy and in the process begin to change the World Balance of Power".

These are only a few of the recent studies pointing to a future scenario in which India has a role to play in shaping the future global order and India is in the process of emerging as an economic power which will enable it to play this role. However much depends on how India formulates and implements the various needed policies in the context of changing global economy and geopolitical realities. A few of the many needed measures may be mentioned.

MEASURES NEEDED :

A) India's service sector is experiencing a faster growth than its other two sectors; it has emerged as a key player in Business Process Outsourcing (BPO). But this may be subject to slow evaporation; other countries like China are fast emerging as serious competitors and as a result India's share may be cut. India therefore should diversify into more sophisticated areas of software field.

In recent years, knowledge Process Outsourcing (KPO) sector has emerged and it may surpass the BPO. The emergence and the rapid growth of the KPO segment is a clear indication that India is emerging as a knowledge superpower. A transition from BPO to KPO is already discernible. In the KPO segment, India is expected to dominate the world market. India has to take steps to explore the potential of the KPO sector

to emerge as a major knowledge power. The manpower needs of the KPO sector have to be met by proper planning.

Though service sector is expanding and services exports are on the rise, India's manufacturing sector also needs to be paid proper attention. Manufacturing sector growth has to be maintained. Global trade opportunities are significantly higher in manufacturing than in other sectors. The needed reforms in the manufacturing sector is a matter of priority.

- B) The process of globalisation has imposed additional responsibility on India; there is a pressure on the countries in India's neighbourhood to open-up their economies. There is a need to promote regional economic integration of the subcontinent under the Indian leadership. India has to increase its market access to its neighbours. India should lead the march towards rapid integration of the South Asian economic space. The commercial opportunities, opened up by globalisation in some of India's frontier regions should be exploited effectively.
- C) All this calls for a careful evolution of the country's trade policy in a coordinated manner with other policies, India's share in global trade must increase from 0.75% at present, to atleast 2% in the near future. This is very essential, if India were to be a key player in the global arena. Towards this end, the trade policy has to be evolved and such a trade policy should:
- Identify the countries and destinations that will become important for India's exports in the next 10 years.
 - Identify products and services that will become importance in the expected surge in exports in the next 10 years.
 - Identify the trade blocs, holding great promise to India's goods and services in the next 10 years.

So far our major trading partner has been the USA; other countries and regions, which have been ignored so far by the policy—makers need to be identified and included in the policy; similarly ASEAN is an important trading bloc for India's future plans.

- D) It is in this context, the 'Look East Policy', initiated during the regime of late P.V. Narasimha Rao should be vigorously pursued. Enlarging trade with this Bloc — ASEAN — will be consistent with India's interests. India must enter into bilateral trade agreements with ASEAN countries. Towards this end, India's policy must be evolved in the light of what happened at the First

East Asia Summit recently. The determined opposition from Malaysia and China sidelined India, especially in the case of leadership of the proposed Asian Free Trade Zone. China wants to head the proposed zone; countries like Indonesia and Singapore, wary of Chinese intentions, wanted India to be a balancer in the proposed arrangement. India's tardy diplomacy and its reluctance to open-up its economy contributed to this.

(To be continued)

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HUMOUR IN POLITICS - A TRANQUILLISER -

- Sri T. Hanumantha Rao

Retd. Lecturer, A.M.A.L. College, Anakapalli

When Somnath Chatterjee, India's seniormost Parliamentarian took charge as Speaker of the 14th Lok Sabha, he promised to bring order and discipline in the House. But disrupting Parliament's Proceedings at the drop of a hat has become the order of the day and Mr. Chatterjee's compelling statement that he is ashamed of being the Speaker, speaks volumes about his helplessness in dealing with unruly members. He bemoaned the lack of intelligent intervention and humorous repartees which make the functioning of Parliament more interesting and they are replaced by lung power and in some cases by muscle power.

There is no denying the fact that there has been a qualitative erosion of the Parliamentary system and its functioning in recent times. Gone are the halcyon days of Nehru era when none violated the rules and procedures of Parliamentary traditions. No matter, how one looks at the present state of Parliament, it still remains a deterrent to egregious executive tyranny and a useful forum where the more horrendous of the happenings across the country can be exposed and debated. Mending of Parliament is of course overdue. But to think of ending it would be sheer lunacy. There is nothing better that can take its place.

In fact, the life story of the Indian Parliament begins with and to an extent revolves round Nehru. He was in every sense of the term its builder. He showed it a degree of respect utterly unequalled by any of his successors. He skillfully used Parliament as an instrument to educate both the Politicians and people at large in democratic ways. Those like Prof. W.H. Morris Jones who described Indian Parliament in the late Forties and the Fifties as Nehru's "echo room or sounding board" did him no injustice.

In those days, parliamentary debates were characterised by sparkling wit and humour enlivening the proceedings.

Eminent parliamentarians like Acharya Kripalani, Ram Manohar Lohia, Rajaji, Feroze Gandhi, H.V. Kamath, Mahavir Tyagi, armed with their great sense of humour faced the Treasury benches with telling jibes, undaunted by the towering personality of the then Prime Minister 'Nehru who dominated the political scene in the country till the early sixties. Nehru enjoyed the witty repartees and good humour as he knew that they had a salutary effect in bringing down political passions in the debates. As Mahatma Gandhi had rightly said. "humour is both a tranquilliser and equalizer".

As the Westminster tradition had by and large inspired our Parliamentary Practices and traditions, the British sense of humour was also reflected in its indigenous form in the proceedings of the Lok Sabha and the Rajya Sabha as well as in the state Legislatures till recently. The debates of British House of Commons were replete with lively humour especially during the days of Winston Churchill, Britain's conservative and wartime leader. Churchill enjoyed having a dig at his Political rivals. Lady Astor, known for her independence of mind rather than her looks had once told Churchill in the House that: "Mr. Churchill, you are drunk." Churchill hit back saying: "And you Madam, are ugly. But I shall be sober tomorrow". On another occasion she said: "If I were your wife, I will put poison in your coffee". Churchill replied: "If I were your husband, I would drink it".

On another occasion, when a lady told him: "Mr. Churchill, what I don't like about you is your moustache and your politics". Pat came his reply: "Madam, you are unlikely to come into contact with either". Again, on some other occasion, a member of the Opposition jumped to his feet when Churchill had made some comment visibly agitate, and he was almost unintelligible. Churchill coolly said: "My honourable friend should not develop more indignation than he can contain".

Even before the advent of Churchill, the repartees that took place between Gladstone and Disraeli, the two stalwarts of the Victorian age are worth mentioning. When some one asked Disraeli to differentiate between a misfortune and a Calamity, he said: "If Gladstone fell into the Thames, it would be a misfortune. If someone fished him out, it would be a calamity". On one occasion, an exasperated Gladstone remarked about Disraeli: "That depends on whether I embrace Mr. Gladstone's politics or his mistress".

Nearer home, in the Nehruvian era, both in Parliament and in several State Legislatures, the elected representatives had displayed a fine sense of humour and with and all of them could crack a joke and enjoy in without any personal

riancour. To cite a few, in the early sixties, at the height of tensions over the border dispute with China, Nehru said that not a blade of grass grew in Aksai Chin when the agitated members wanted to know what India had done to protect its interests. Then Mahavir Tyagi promptly got up holding his bald pate in both his hands and wanted to know whether it would be right to surrender his head simply because not a single hair grew on it. Nehru joined the House and enjoyed the joke.

Again, when a heated debate was on about Svetlana, daughter of Stalin seeking asylum in India after his father's death, D. Lohia had objected and questioned the action of the Government. Then Mrs. Tarakeswari Sinha, Minister of state, known for her irrepressible nature and Charm asked Lohia: "Doctor sahab, you are not even married, why should you worry about Women? Hitting back, Dr. Lohia said: "Tarakeswariji, when did you give me a chance any way?" The entire House enjoyed the repartee. On another occasion, when the redoubtable Pilo Mody (Son of former U.P. Govenor Sir Homi Mody) was accused of showing disrespect to the Chair by turning his back to it, he said; "I have no back or front. I am merely round."

On another occasion, when Kripalani-a Cassius like figure – known for his biting wit and massive marshalling of facts, speaking on the Kashmir issue said, that India was perhaps the only Country where there were two Prime Ministers – one for India and another for Kashmir. Immediately V.K. Krishna Menon got up and addressed the Chair: "Sir, there is not one but seven Prime Ministers in Australia". To cite another, when one member of the House pointed out that American arms aid to Pakistan was described as not being directed at India, Menon said: "I am yet to come across a Vegetarian Tiger". Once, while talking about taxation, Rajaji with his usual sarcasm said: "The Government has only two ways of taxation – the direct and indirect. It can impose the direct tax on the rich to the extent they can tolerate it and impose the indirect taxes on common men to the extent they do not understand it". Another rare instance of humour is that when Nehru acted both as Prime Minister and External Affairs Minister, he was asked how important decisions in foreign affairs were taken. Pat came the reply: "The Prime Minister consults the External Affairs Minister". There were peals of laughter.

The list is of course inexhaustible and this is not to romanticize the past but my only hope is that they would serve as role models to the present generation of Parliamentarians whose cupboard of humour is bare. Regrettably, with the composition of the Parliament and State Legislatures undergoing a rapid change in recent years and more and more Professionals and Politicians

from non-elitist strata of society being elected, humour has unfortunately become a major Casualty with a drop in its quality.

I only wish that our elected representatives imbibe a little more of humour and wit to make our Parliamentary and Legislative Proceedings a more enjoyable experience for the people. I do not know whether my wish remains a cry for the moon as the Mother of Parliament itself has late lost its savour. If salt loses its savour, wherewith shall it be salted?

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HAROLD PINTER – AN APPRAISAL-II

- Prof. M.S. Rama Murty
(A.U. Retd.)

What surrounds us therefore is a vast tapestry of lies, upon which we feed. This observation is further illustrated by Pinter, when he refers to the recent invasion of Iraq. He points out “As every single person here knows the justification for the invasion of Iraq was that Saddam Hussein possessed a highly dangerous body of weapons of man’s destruction, some of which could be fired in 45 minutes, bringing about appalling devastation. We were told that was true. It was not true. We were told that Iraq threatened the security of the world. We were assured it was true. It was not true.” Pinter has been very outspoken and condemned the big-brother attitude of some of the leading nations who have been able to go scot-free in spite of their blatant acts of aggression. He questions “How many people do you have to kill before you qualify to be described as a mass murderer and war criminal? One hundred thousand? More than enough, I would have thought. Therefore it is just that Bush and Blair be arraigned before the International Criminal Court of Justice” ... Then comes the sparkling wit of Pinter and the *comedy of menace* – “But Bush has been clever. He has not ratified the International Court of Justice. Therefore if any American soldier or for that matter politician finds himself in the dock Bush has warned that he will send in the marines. But Tony Blair has ratified the court and is therefore available for prosecution. We can let the Court have his address if they are interested 10, Downing Street, London.”

Even though Pinter strongly condemns the high handedness of military supremacy in many parts of the world, he is optimistic that a change is bound to occur and the political lies will not last. He feels that it is the bounden duty of all to decry political crime and unrightful dominance.

He says “I believe that despite the enormous odds which exist; unflinching, unswerving, fierce intellectual determination as citizens, to define the real truth of our lives and our societies is a crucial obligation which devolves upon us all. It is in fact mandatory.

If such a determination is not embodied in our political vision we have no hope of restoring what is so rarely lost to us the dignity of man.”

Thus, though Pinter never intruded in his plays to pass judgment or moralise, in his Nobel acceptance speech, he is against this menace in human lives and looks forward to upholding the dignity of man. Pinter recalls an experience he had when he attended the production of one of his plays which perhaps gives in a nutshell his attitude to life. He says:

“I was a little bit late and I walked towards the dress circle and an usherette said to me ‘where are you going?’ And I said, ‘Oh, I’m the author.’ ... and she said ‘Oh, are you? Oh, you poor darling.’” “People don’t call me ‘poor darling’ anymore.”

(Concluded)

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LOK ADALAT AS AN ALTERNATE DISPUTE REDRESSAL INSTITUTION

- Smt. Challa Mahalakshmi, B.A., LL.B., M.L.,
Advocate & Special Public Prosecutor,
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In our Country having more than 130 crore population, of which large percentage constitute illiterate and poor, a whopping backlog of 2.3 crore cases including about 50 lakh cases in High Courts, is no astonishment. We have only 12300 Judicial Officers from the lowest to the Apex. Court to handle such a huge pendency of cases. We have 647 High Court Judges. In the state of Andhra Pradesh, there is a pendency of eight lakh cases and they have to be handled by around 700 Judicial Officers. It is estimated that each Judge has 5,675 cases to attend. Further, in the High Court of Andhra Pradesh, it is said that there is a pendency of 1.6 lakh cases to be handled by 30 or 31 Judges. Overall, we require 650 more Judges to effectively deal with the cases. It is estimated that in our Country, there are 8 Judicial Officers per million population as against 125 Judges in U.S.A. 100 in U.K. It is a known fact that a couple of hundred vacancies exist even in High Courts at any given point of time. To combat the situation, by allocating a sum- of Rs.502 crores, the Central Government has taken steps to establish 1734 Fast Track Courts.

Recently, the Supreme Court has directed establishment of 5000 more Courts to combat the situation. Even as per a conservative estimate, if filing is stopped from today in all the Courts, it takes 324 years for the present set of Courts in our country to clear all the backlog, cases taking into consideration the average disposal of each Judicial Officer.

The above facts clearly explain the alarming situation. A former Chief Justice of India had observed that with this heavy pendency the judiciary in India may get buried under its own weight of cases. This emphasizes the importance that we should have some other alternative mechanism to bring down the pendency of cases, and send away the poor and ignorant litigants at the earliest from the portals of the Courts with satisfaction. Even the existing courts are unable to deal with the pending matters effectively since the personnel that man the courts have not been thinking creatively and have not been trying to evolve skilled methods to use the time available to them for disposal of the matters quickly. They have been using the archaic, outdated and useless approaches during the call work and even at the time of trials and arguments and therefore there is the colossal waste of their man hours. This is not only due to the defective education imparting system which they pursued but also due to the lack of proper knowledge about the legal procedures and substantial laws. Moreover, the higher judiciary is also to be blamed for not appointing efficient lawyers as the judicial officers which is not evincing any interest in updating the legal knowledge amongst the existing judicial officers.

The other reason for the docket explosion is non implementation of the advanced technology in disposing the pending cases and the untidy and unpleasant atmosphere in maintenance of the premises in which courts are situated. None will get enthusiasm to attend to the work in the court halls since the premises are unhygienic and unpleasant. If the procedural laws are properly applied and if the substantial law is well understood, any judicial officer at any point of time can decide double the cases which he was deciding earlier. Though the Evidence Act states that evidence should be given only with regard to facts in issue and relevant facts, I have seen a number of judicial officers allowing the cross examination to be prolix and very irrelevant. The depositions recorded by them prove this fact. Therefore there is the need for evolving new techniques for deciding the ever bulging pending cases in the court rooms. Anyways, Lok Adalats have been trying to share the burden of the courts but will it be possible to totally depend on them is the million dollar question.

TRANSFORMATION OF THE SOUND

- Dr. T.V. Sairam, IRS
Member CESTAT, Delhi.

For a physicist, sound refers to those pressure disturbances, traveling through a medium (air or water) by particle interaction. It is also recognized as a series of compressions and rarefactions. While the human audible range is measured somewhere between 20 to 20,000 Hz, the human voice range lies somewhere between 75 to 1400 Hz. The soothing deep voice can be pegged somewhere at the lower range, shrilling and panic causing voice comes to the higher side.

Sound and culture

Human civilization around the globes have been pegged around the sound experience. From ancient times appropriate sounds have been experimented to achieve desired results. The rites and rituals involved in traditions such as nada yoga, shamanism etc have profusely used & appropriate sounds to elevate the level of consciousness. Festival and festivities have included appropriate sounds to add colour and gusto. Various drums, metal, wind and string instruments have been used to achieve the desired effect. Thus, the link between sound and mind is long-recognised in all human societies.

Transforming Sound to Music

It is the mind which recognizes sound as music or noise. The source, of course is one, that is, sound. The conjugation of mind along can make such distinction, usually the mind responds to 'disciplined', 'regulated' sound and considers it music. On the other hand 'irregular' and 'chaotic' sounds are rejected by the mind as noise. Similarly while familiar sounds create certain curiosity, conjoined with certain tension in the mind. Over a time of course such sounds (even if it is noisy) gets accepted and over-looked. This author had the occasion to interact with families living along the railway tracks in Mumbai (Bombay), who narrated him to that without the routine sounds of railway trains passing through, they feel uncomfortable. Else where some people even stated that they cannot sleep comfortably without the noise, to which they are used to, lying near airports for years.

Acceptance of 'Noise' as Music, Once we accept a sound pattern and start loving it, it can transform into music All we need is initial acceptance and unconditional love.

However, in majority of situations, it is the way sounds combine into rhythmic patterns please our ears and seize our mind, while satisfying our emotional needs — such as

craving for love, recognition, compassion etc, which are rarely available in a competition-ridden society.

Transforming Sound in to Gestures and Mimicry :

Like mind, our body too is capable of responding to our sound experience. A particular pitch can make us raise our arms while another following frequency may make us duck our head and shrink our body-frame. The frequency-following effect, known for the neurologists is thus not confined to mind alone, but also has certain impact on our body – whether we reveal it to others or not.

The civilizations all over the world have exploited this impact of sound on mind and body culturally. Look at the varieties of ways, the sound experience is conveyed to us by musicians — through voice manipulations and through a plethora of musical instruments And look at the way a dancer responds to sounds, coarse sounds, refined sounds, tones, microtones, fast-paced music, slow rhythms — all get responded through the gestures and mine. Thus and ordinary sound gets transformed into glorious movement in mind and body. It is the “sound” experience, indeed.

* * *

SRI SWAMI RANGANATHANANDA-III

(Dec 15th 1908 – April 25th 2005)

- Sri Challa Sivasankaram

The European World particularly Germany felt impelled to listen to him to unknot some knotty problems that might obstruct and obscure their progress towards light that ushers in forever monism and removing the spell of dualism, which is the parent of illusion. He addressed the Universities, Parliaments, Assemblies of minds that were reckoned as masters and giants in the philosophical world pleasantly and convincingly not as one who came to correct them to counsel them but as a real friend, erudite guide and ripe philosopher capable of explaining the intricate truth, puzzling dogmas so that the audience might become enlightened and absolved of ignorance. He was the Upanishad and Upanishad was his heart. The substance of the Upanishad felt privileged to hide in his warm bosom for it hoped that its voice would not lie buried under chatter of false preachers. He enjoyed the prerogative as the unaccredited leader of World philosophical movement. The Swami like the Mahatma did not rest while the world was in a ferment and expectant of raising from the pit it unwittingly fell. Gandhiji's voice was the voice of the Nations stricken in slavery. Swamiji's voice was the voice of the world in dire need of philosophy.

The Swami's lecture tour of South East Asia woke up the nations he toured to the fact of the fraternal bonds that were existing. They were forged by amidst countries of SED the Bodhisattvas of yore and Gurudev Tagore's visit of recent

past. He revisualized the memories of age old filiations that bound the countries of (SEA) South East Asia . By nationality or religion one may be a Moslem, one may be a Buddhist but the culture was Hindu. Late Sri M.C. Chagla, Jurist, Cabinet Minister and ambassador was heard to say by religion he was Muslim by culture a Hindu. Hinduism fortified by absorption of Buddhism and other medieaval religions that sprung in India became the most progressive religion of the world and attained the eminence of world leader. Buddha was renowned as the Light of Asia, Bhagavad Gita was renowned as Song celestial. These two and several other factors historical and spiritual placed India in the position of Mother of all Nations.

The Swami though from all worldly standards was associated with Ramakrishna Mission, he unshackled himself from all bonds that give a label to him. If we go through the pages of his speeches and writings there unveils before us a Swami whose home was as Gurudev Tagore pointedly said 'no where'.

In the proceedings of questions and answers session held in Chicago in 1982, the answers he gave were revealing and 'radical', mincing and hiding nothing. As to selection of a guru his answer was forthright. Let the seeker think twice before he accepts a guru. Search for guru is not religion, search for God is religion. So guru comes secondary just for help and the seeker can watch and see” Sri Ramakrishna's advice with regard to acceptance of a guru agrees with it.

The Swami who was the logical culmination of years of Tapasya and Vedantic study had to say (that) “Death is but a forgetting and rebirth of men to a new life” Memory of the past life will obstruct man's spiritual evolution. So nature has been kind to humanity for blocking that memory and again he says that memory is not the criterion of existence. In a rejoinder to Jualian Huxley (1887-1975) the biologist who had his doubts about some aspects of Vedanta the Swami writes quite logically : The bodies of children bear the genetic impress of their parents but not the minds. Out of 4 children in a family one may become a technologist another a businessman, the third may become a musician and a dramatist and the fourth a religious conformist. These differences lay bare the insufficiency of physical basis of life and demand a psychical factor also. To dispel misgivings and fears about Vedanta as a cloak to negate God the Swami says quite convincingly that Vedanta includes the path of bhakti, the path of Jnana, the path of karma and the path of Rajayoga or of meditation. He says “the word atheism really means that one does not believe in a creator God. Many aspects of Vedanta do not believe in a creator God. Vedanta itself believes that God had produced the universe out of Himself, universe is an evolution from the Divine.

The Swami writes that the philosophy of Caesar and his dues and the philosophy of God and His dues had need to be comprehended in an integral philosophy which bridges the gulf between action and contemplation, work and worship, the secular and the sacred. That is the unqualified philosophy

of the Swami in a nutshell. He came to earth to serve a Divine purpose, to cater Divine's message, to realise the hopes and dreams of Swami Vivekananda in a more gifted and ideal manner. He lived about two and a half times that of Vivekananda and if begots do not take exception the Swami fulfilled thrice better the tasks left unrealized by the ancient and modern seers. The Swami and Aldous Huxley (1894-1963) the votary of Indian Vedanta and Julian Huxley (1887-1975) the biologist were contemporaries. The Swami had very meaningful relations with the two famous brothers of the twentieth century.

During his thirteen year long tenure as President of new Delhi Branch of Ramakrishna Mission the Swami's creative genius and elocutionary excellence were demonstrably outstanding. He got a magnificent hall built for lectures and he held weekly lectures on the Bhagavadgita. The lectures he held there regularly, endeared him to tens of hundreds of men and women, learned and laymen the temporal and the spiritual, the atheist and the theist and the prosaic diplomat and god conscious seeker after Truth. The audience used to feel that their respective thirsts for different branches of philosophy were slaked. The audience became self-appointed propagandists of the noble value of Swami's lectures and the hall used to swell with the flood of listeners. The chairs of the hall could not accommodate all. The Indians accustomed as they are to squat on floor did so without murmur and many others stood in the corridors and verandahs. The foreign dignitaries who were stationed in New Delhi and those on a diplomatic errand and mission were said to have attended the weekly lectures on Bhagavad Gita. Hereunder is a pen picture of Swami sketched by a Danish lady Miss Edith Ryssel who had attended the discourses. 'Sitting in his yellow costume with crossed legs holding the huge assembly in deep harmony, the Swami radiates great power. He is a personality in his face is marked, very grave, his eyes are shining, they don't, by any means burn from fanaticism. To him the meaning of life is not to find joy or sorrow, but to find truth, to gather wisdom and understand why sorrow and joy are there, to worship God in everything and everywhere, also in man to

serve mankind is to worship God. A great calm radiates from Swamiji, as he is sitting there. He seems to have an internal world which was not allotted to many people - It seems to be a sublime world, a transcendent world.

The dynamism, the spiritual magnetism of the Swami could weave an esoteric spell on those near him. There were fantastic instances of Swami gaining access into the sanctuaries of Governments without the wearisome rigmarole of going from pillar to post. In New Delhi he had numerous meaningful and rewarding contacts with foreign envoys, dignitaries connected with Key offices and diplomats belonging to all departments of the Embassies they represented. The Indonesian tour, nay the whole South East Asian tour had a fable to recount, a chronicle to narrate and a marvellous story to retell. President Sukarno (of Bandung fame) was heard as a faithful adherent of the Vedanta the Swami taught in the course of his lectures. It was an awe inspiring personality resembling the prechristian era philosophers of Greece and the sages of Naimisaranya of India. In stature and demeanor the like seldom manifest in the world of touch and sound.

After his remarkable and lasting services at Kolkatta Ramakrishna Mission and Math for some years he was President of Ramakrishna Mission and Math at Hyderabad (A.P.). The selfeffaced and egoabnegated Swami took the reins of the activities and fundamental needs of the Mission. There was much in want and more was to be accomplished in the immediate future to give a face-lift and make it an organisation suited to meet the higher values of life with a programme that vigorously strives for moral and spiritual regeneration of the society. The public of Hyderabad had the will and desire to rise to the occasion to shoulder their responsibilities as and when they were warranted. First a site of considerable extent was necessary. The government alone could grant site in a vantage point in the sprawling city of Hyderabad. The amazingly distinct trait of the Swami was that he could be both temporal and spiritual at one and the same time. He could beg and command in equal dignity as the situation demands.

(To be continued)

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