



# BULLETIN

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## PERILS OF ADVERSARIAL CULTURE

Is the judiciary usurping the powers of the legislature? Are the judges legislating from the bench, thereby doing the job of the legislatures and the elected representatives? Is there truth in the charge that “in India law is not governing the government but government that is governing the law”? Is there now a crisis of legitimacy in view of the ‘confrontation’ between the Supreme Court and Parliament over the recent assertion by the former that it has a right to scrutinise every law in the Ninth Schedule? The perils of adversarial culture have surfaced again in the sixtieth year of our independence.

Any discussion of judicial review begins with the classic case of Marbury vs Madison of 1803 in which the famous Chief Justice of American Supreme Court, John Marshall, displayed “judicial statesmanship of the highest order.” Marshall shrewdly enlarged the jurisdiction of the Supreme Court conferred by Article III of the Constitution and famously declared: “It is emphatically the province and duty of the judicial department to say what the law is.” During the last two hundred years since Marshall’s historic judgement The American Supreme Court invalidated more than a hundred acts of the Congress or their provisions and over 900 state laws. The “due process” clause in the Fourteenth Amendment enabled the Supreme Court “to sit in judgement not so much on the constitutionality as on the wisdom of legislation.” Interestingly “the due process” clause was not incorporated in India’s Constitution on the advice of Justice Frankfurter of the American Supreme Court when he was consulted by Sir B.N.Rau, one of the architects of our Constitution. As Chief Justice Patanjali Sastry explained: “Our Constitution contains express provisions for judicial review of legislation as to its conformity with the Constitution, unlike in America where the Supreme Court has assumed extensive powers of reviewing legislative acts under cover of widely interpreted ‘due process’ clause.”

Alexis de Tocqueville whose Democracy in America

is hailed as an “immortal work” wrote that “the power vested in American courts of justice of pronouncing a statute to be unconstitutional forms one of the most powerful barriers that have ever been devised against the tyranny of assemblies.” But those who oppose “the continued judicial expansion, especially into the realm of public policy” quote Thomas Jefferson who warned the court against making the Constitution “a blank paper by construction.” His words are often recalled: “To consider the judges as the ultimate arbiters of all constitutional questions is a very dangerous doctrine and one which would place us under the despotism of an oligarchy.” Abraham Lincoln voiced concern over ‘judicial obstructionism’ coming in the way of his mission to liberate the blacks in American society. Jawaharlal Nehru spoke on similar lines when he asked the judiciary not to become a hurdle in the way of social progress. Sir Ivor Jennings commented that litigation is the biggest national industry in India.

Still, judicial activism is a welcome development as the power of judicial review is exercised to meet the changing needs of the times. In the absence of a dynamic public welfare policy, judicial intervention to free the society from the shackles of oppression and injustice and to ensure protection of basic freedom for every individual is a vital necessity. The rise of the jurisprudence of public interest litigation bears testimony to the concern of the judiciary for the welfare of the people, especially the weak and the underprivileged.

As Chief Justice Harlon Stone of the US Supreme Court wrote: “while unconstitutional exercise of power by the executive and legislative branches of the government is subject to judicial restraint, the only check upon our own exercise of power is our own sense of self-restraint.” That applies to the other two branches of government also. It was proclaimed in ancient Athens, the cradle of democracy, that ‘no virtue is so virtuous as the virtue of self-restraint.’

- The Editor

“The ultimate touchstone of constitutionality is the Constitution itself, and not what we have said about it.” Justice Felix Frankfurter “The ultimate touchstone of constitutionality is the Constitution itself, and not what we have said about it.” - JUSTICE FELIX FRANKFURTER

## LEADERSHIP FOR IMPLEMENTING CSR PROGRAMMES-I

- Dr. Abid Hussain

(Former Ambassador to the United States of America)

We are living in a very interesting phase of a development era in which the task of transforming a people into a healthy educated modern society is no longer to be left to be done by the government alone. The corporate sector, a creator of wealth, has also to undertake responsibility in this regard. Hence one of the challenges to the modern corporation is to find a role for itself in implementing social responsibility. Business should no longer be just for making money (though that remains its premier task), it must also serve people.

Business houses and corporation have a long ancestry of making charitable donations to support humanitarian causes. Now they are graduating from being “givers of funds” to performers and investors in socio-economic change. Socio-economic activism has become an integral part of corporate activity. Social responsibility is more than supporting charitable causes.

The fundamental idea embedded in CSR is that the business corporation can no longer act as an isolated economic entity detached from the broader issues facing society. A company should be a responsible member of the society in which it works. It is the enlightened leadership of the corporate world which provides organizations with the culture, responsibility, and business philosophy which makes social responsibility an Integral part of an organization. Agents of this process are not hard to find. Corporate leaders have discovered that by helping people they can achieve a higher course of work, and at the same time make good money by driving the bottom line. In this way, they can significantly contribute to the betterment of society. The 1990s saw the birth of many such companies ably shepherded by enlightened, ethically oriented management. Research in the United States shows that companies known for their corporate social responsibility experienced a 3 to 1 advantage in attracting investors and customers.

For corporation to act as agents of change, CEOs, in Gandhi's words, will have “to become the change they want to see in the country.” No big change can be brought about without a visionary leader leading the change from the front. To become such a leader, the

corporate chief has first of all to establish his credentials within the corporation itself.

CEOs have to be ambitious first and foremost for their company, not for themselves. Lead the company by backing the pack, driving and inspiring them to find solutions rather than ordering solutions from the top. These are leaders who have immense faith in the innate capacity of their team to spearhead business with a mission to serve the interest of the corporation as also of society. A CEO cannot abdicate his responsibility to guide. Without guidance people can make bad choices. “Being guided requires not simply the people to be willing to follow but that someone be willing to lead”. When Don Hewitt of CBS News asked his boss as to what the news network wanted out of its show, Leonard answered it should “make us proud”. Those few words triggered a passion to gain the appreciation of the common citizen. There can be nothing more noble and sustainable than a private firm performing public service.

To be effective, a CEO will have to first of all earn the good will and respect of its stakeholders (labour, stock owners, etc). CEOs also have duties and responsibilities to uphold the laws imposing conditions asking them to abide by legal standards in respect of the environment, etc. Now, in some countries, especially in the developing world, these legal standards may be absent or even weak. In such cases, CEOs must aspire to go well beyond the local legal standards. As the Mayor of Rome once told an American industrialist setting up a manufacturing unit in Rome, “When in Rome, do as you did in New York, not as Romans do in Rome”.

In most developing countries critical inadequacies exist due to the absence of effective physical and social infrastructure - like lack of drinking water, housing shortages, bad roads, absence of bridges, insufficient transport, frequent power failures, etc. Rural areas in particular live with meager access to education or health care services. These are the areas which need to be transformed. Here, farsighted business leaders in the corporate sector find space to extended help to state and society. Adoption of villages for setting up schools, health dispensaries and organizing micro credit schemes, etc. have become a trend. Incidentally, it is also realized that good business opportunities exist at the base of the pyramid. Going to a village is not a race to the bottom but instead a race to the top, making a compelling case

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for unleashing entrepreneurial energy at the village level in order improve life and help people to come out of the poverty trap. Hindustan Lever (India) has launched project SHAKTI in which villagers are trained to perform marketing functions. This has empowered women and enabled them to improve the lives of their families. Another firm in Tamil Nadu (India) has trained 400 rural women in manufacturing packing and selling. INFOSYS (Bangalore) has set up “library in every school” in more than 1,000 locations. Mahendra & Mahendra, Wipro (Azim Prem ji), The Oberoi Group, and the Tata Group have been demonstrating their commitments to SR by taking up projects to improve the quality of life in the communities in which they operate, especially of the underprivileged.

They have become front - runners to many more who intend to catch up with them by joining the race. Far more is needed to be done. Government should give mandate to corporate sector to work in these areas and facilitate their presence there - through grants of attractive incentives, price support, tax concessions, etc. At the same the corporate sector should build up capabilities to undertake these tasks.

Since long there have been several good examples of corporations (in India and elsewhere), doing exemplary work to lift the lot of people. Carnegie and Rockefeller held that “Winners should use some of their wealth for public good.” It is to their contribution that we have “Dwarf wheat” and “Penicillin” which ensured that millions of people are fed better and restored to health. Tatas in India, while setting up a steel plant, transformed an unknown and neglected village to the status of a modern city. Birlas, another big business house, was moved by the concept of nation building. They introduced endowments for education, etc. These men behind their industrial ventures represent not nostalgic tales of old times; rather they have become inspiration for others.

Today we have chief executives like Narayan Murthy, Dr.Reddy, Azim Premji and several others in India who are spearheading enterprises “Maximizing the positive spillover efforts of corporate development”. Bill Gates and his like have become world business icons committed to social responsibility projects. They have established that “Doing well” and “Doing good” are not mutually exclusive.

However, the irony of the situation is that just when it was being thought that CEOs, global as well as local, one, in joint venture, would be the guiding angels of the social responsibility movement, there has come to light a burst of scandals, scams and fraudulent practices (in which they were involved). This has obviously raised a question mark vis-à-vis their credibility. Public trust was shaken in corporations and their CEOs. The insatiable appetite for profits had made some of the CEOs of Enron indifferent to rules and practices of good and clean business. Their access to political power and the money they had accumulated made some of these CEOs act in an unrestrained manner. In connivance with corrupt officers, they set up polluting chemical plants and manufacturing hazardous items. The Bhopal Gas tragedy is one such instance among several that could be cited. Union Carbide did own up to pay compensation for the loss of lives and shattered health of helpless residents of localities directly affected. The tragic incident also raised a host of pertinent questions regarding the Madhya Pradesh Government’s skewed decision to allow UC to operate in the midst of densely populated human habitation. The victims, rather the surveyors, have been unable to pressurize the government of the day to admit their short sightedness and serious inadequacy on the environmental front.

Of late however, media exposure, public protests and judicial proceedings have exposed several wrongdoers in the corporate sector in their anti SR activities and restrained them from further damaging the social fabric.

For instance e-mails accusing Nike for allowing child labour to be used in its vendor factories woke up Nike to its social responsibility. Similarly, when Lonestar “a US firm” having unethically taken over banks in Korea wanted to win people’s confidence by donating a large sum of money in charity was severely resisted by public at large with the comment that “it was like a thief donating money from the sale of stolen goods”.

In the wake of such disclosures many respected public voices clamored for greater oversight and regulation. Website exposures changed the profile of the so-called watch dogs into lapdogs. Simultaneously, however, there exists a different class of clean CEOs who stood up to underpin all these trends into a rededication to socially responsible behavior. This was aimed at

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restoring belief in the benign side of corporate cultures to spread the latter's goodwill to abide by provisional and ethical rules of good business.

(to be concluded)

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## **ON A SELF-DESTRUCT PATH?**

- Prof.M.N. Sastri

“Man is a singular creature. He has a set of gifts, which make him unique among the animals: so that unlike them, he is not a figure in the landscape - he is a shaper of the landscape. In body and mind he is the explorer of nature, the ubiquitous animal, who did not find but has made his home in every continent.” J.Bronowski thus begins his narrative in his classic book *The Ascent of Man*. He continues, “his imagination, his reason, his emotional subtlety and toughness have made it possible for him not to accept environment but to change it.”

With the power acquired through a series of technological inventions man has been redesigning the pristine planet to meet his creature comforts. Native forests are being destroyed. Rivers are being dammed, polluted and killed. World fisheries are being harvested beyond sustainability. Mineral deposits are being dug up. Oil and other non-renewable bulk energy resources are being overexploited. Industrial emissions are changing the climate through altering the composition of the atmosphere. The world has been converted, within a short span of less than a century, from a world natural, to one in which, humans, just one of over 20 million species, are consuming, wasting, or diverting resources at a rate exceeding what nature can generate on a continuous basis. All this is termed as development and growth.

The perils of such a growth-oriented culture by over-exploiting natural resources are best illustrated by the story of Easter Island, the most isolated piece of inhabited islands in the world. A speck of volcanic rock with an area of only about 115 sq.km., this island lies about 3,600 km northwest of Chile and 2,080 km east of Pitcairn Island in the Pacific Ocean. The Dutch Explorer Jacob Roggeveen discovered this tiny fertile island during the Easter (hence the name) in 1722. What Roggeveen saw was just grassland without a tree or bushes over three metres high. The islanders had no source of real firewood to warm themselves. The native animals comprised

nothing larger than insects, not even a single species of a native bat, land bird, land snail, or lizard. The Polynesians inhabiting the island numbered around 2,000. They were totally isolated, unaware that other people existed elsewhere.

The Island's unique feature at the time of its discovery by Roggeveen was its huge statues known as moai. More than 200 of these statues stood on massive stone platforms lining the coast. There were at least 700 more at various stages of completion and abandoned in quarries or on ancient roads between the quarries and the coast, giving the impression of the artisans and movers walking away from the jobs (as in a flash strike in present times). The statues were as tall as 10 meters and weighed up to 85 tonnes. The abandoned statues were 20 metres tall and weighed up to 300 tonnes. The gigantic stone platforms were up to 150 metres long and 3 metres high. The most intriguing aspect of this scenario is, how it was possible for the people to move and erect such high structures though they had no wheels, no draft animals and no source of power excepting their own muscles. The statues also suggest that only an island inhabited by a much larger and well organized society of people thriving on excellent resources such as productive forests, farmlands and fishing grounds could have had the capacity to give shape to these historic structures. What then could have happened to these people and the natural resources that supported them? Extensive studies by anthropologists, palynologists (scientists studying pollen and other microscopic plant bodies) and paleontologists, revealed the following information.

Around 400 to 700 AD, the first Polynesians sailed into the island, which at the time was a lush green paradise with rich resources. Thick forests of palm trees covered the hills. There were numerous trees such as the hauhau, which could be used for making ropes. A variety of seabirds used the island as a nesting place while porpoises played in the waves. Bestowed with such excellent natural resources, the island's population swelled to an estimated 20,000 at its peak. The islanders called themselves Rapanui. They used trees and their products for almost everything. They ate the fruits of the trees and the birds that lived among them. They built houses with palm fronds. They fashioned bark-cloth clothing. They burnt firewood for cooking and for keeping warm during winter. They built ocean-going canoes and crafted harpoons to spear porpoises and fish

for food. Trade was well developed. In due course the Rapanui developed into a complex society. With enough time left they started carving the giant statues (moai) out of the volcanic rock. The best stone for the statues came from one quarry. The rock for the crowns came from another quarry and the tools to work on stone from yet another place in the island. For moving the statues the Islanders began chopping down the palm trees to make the rollers and sledges. The hauhau trees provided the material for making ropes to pull and erect the statues. By 1400 AD, the palms were on way to become extinct while only a few hauhau trees survived. As the deforestation continued the statue-building competition turned into an obsession for the Islanders. With the loss of forests the land began to erode. The small amount of topsoil was quickly washed into the sea and crops began to fail. When the last palm was cut down there was no longer any wood to make heavy canoes needed for long voyages or to hunt the porpoises that formed their important food. Even fishing must have become difficult at this point. People had to turn to sea birds and then to rats as sources of food for survival. The only boats they could build were small rafts and canoes made of porpoise reeds. These were maneuverable only in the coastal waters. As a result, the Islanders were more cut off from other islands than ever before. The island turned into a wasteland producing meagre food. The clans battled for the dwindling food resources. Out of desperation they might have even turned to cannibalism, evidence for which has also been found. The administration collapsed and violence grew worse and worse. Around 1770 rival clans started to topple each other's statues. By 1872 the number of inhabitants fell to just 111. The Rapanui civilization collapsed. The sad story of the Easter Island is a warning that the pattern of perpetual growth now being pursued by the humankind is not sustainable on our Planet either, which has only a finite biocapacity and the ability to rejuvenate with the constant energy it receives from the Sun. Ignoring this basic fact could push it to ecological Doomsday.

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## **THE MENACE OF CORRUPTION**

- Shri T.Hanumantha Rao, M.A.  
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When Sardar Patel was released from Ahmednagar Jail in 1945, he looked round and remarked with a wry

smile, "everything is in short supply except corruption". How true the words of this veteran statesman are, even today.

At the inauguration of a conference of the CBI and State Anti - Corruption Bureau in New Delhi last November, President A.P.J.Abdul Kalam observed that corruption has permeated all walks of life in our society and what is more disconcerting is the fact that it does not seem to abate as the years go by and suggested that a powerful independent commission on the lines of the one in Hongkong would weed out the menace.

It is unfortunate that the head of State has to draw our attention to the dreadful malady and it is amusing for a normal citizen to read speeches on evolving a corruption-free India by our President and Prime Minister. But, for the common man, corruption is a day - to-day affair. It is a matter of deep concern that even after sixty years, independent India has not attained any reasonable level of good governance and our economy today is a standing monument to corruption which has assumed colossal proportions. A stage has been reached when the corrupt go about their business in a brazen manner. Everything and everybody with a few exceptions has a price. Family members of a deceased still mourning cannot procure a death certificate without greasing the palms of the functionaries concerned. During the recent past, certain disturbing events in public life like the land scams, bank scams, MP LADS scams etc., have brought disrepute to the government. An impression has been gaining ground to day that top-ranking politicians and bureaucrats have become the fountain -heads of corruption. Illegal gratification to-day appears to pass not from hand to hand, palmful at a time, as it did a few years ago but a suitcasefuls delivered at home. It is a patent fact that the functioning of the Central Vigilance Commission is being throttled and Human Rights Commissions are being reduced to tooth-less tigers. As Dr.Karan Singh rightly described, "the scams that have surfaced in the country recently are the biggest loot of India after the invasion of Nadir Shah". It looks as though politics has become a lucrative profession and has come to be regarded as an art and science of somehow getting into positions of power and by all means staying there.

Many eye-brows would be raised and it would hurt our pride if we admit that India is one of the most corrupt Countries in the world map. The latest Corruption

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Perception Index conducted by Transparency International, a Berlin based NGO ranks India a lowly 72 out of a list of 91 nations. It is often said that corruption is a global phenomenon and is found in the West also and therefore we should not bother much. It is true that Britain in the 18th Century and America in the late 19th Century have been notoriously Corrupt but they have succeeded in tackling the problem through a mixture of administrative and electoral reform.

It has to be realized that corruption is of special concern in developing countries as bribes can expropriate a nation's limited wealth, leaving little for its poorest citizens and distort the economy. Indeed, corruption is the single major factor in keeping India poor and backward despite having the best of natural and human resources and has even impeded the foreign assistance and investment in the present globalisation era. Worse still, corruption often leads to national collapse. The fall of Roman Empire, collapse of Marco's regime in Philippines, elimination of Nationalist Chiang Kai - Sheik's regime in China and so on in modern times bear an eloquent testimony to it.

It is time that the Indian Government awoke and set the house in order lest the undesirable should happen. In independent India, every Prime Minister from Nehru onwards made declarations of jihad against corruption but the approach so far has been lackadaisical. It has almost become a habit with our leaders right from Nehru regime to consider the problem of corruption solved, the moment a solution is arrived at on paper. The way, the recommendations of Santhanam Committee, Vohra Committee and other Committees set up recently on steps to deal with corruption and other crimes were kept in cold storage, would make a sad commentary on the present state of affairs.

The Government would do well to muster Political will and implement effectively all the anti-corruption measures and also give serious thought to the President's suggestion. At the same time, it can take a leaf out of the measures taken by Uganda (once highly corrupt and now a low-corruption equilibrium state) such as the formation of the "Inspector-General of Government with extensive powers to deal with Government corruption and human rights abuses".

Another powerful corrective measure often

advocated, and which increases the accountability and transparency of the Government is sensitizing the people at large about the evil effects of corruption. This calls for making all relevant information available to public as freely as possible and make them entertain an idea that India must become less corrupt. As Victor Hugo said, "there is nothing more powerful than an idea whose time has come". The passage of the RTI (Right to Information) Act is certainly a step in the right direction. But lack of familiarity with the provisions of the Act among the Public is discernible and their dissemination seems to be essential.

Further, the entire integrity system - "Comprising the anti-corruption agencies, Parliament, the judiciary, attorney general, the Director of Public Prosecution and the executive branch in general" - has to be sensitized to the importance of curbing corruption. Stringent measures to reduce the role of black money which is at the root of corruption should be undertaken by the Government in conjunction with the judiciary. Coming close on the heels of the verdict saying no prior sanction is required to prosecute MPs and M.L.A's for corruption, the recent Supreme Court's Judgment upholding the expulsion of 11 MPs for their involvement in the cash - for queries scam is a welcome development and would encourage citizens to expose corrupt elements in the legislatures and serve as a deterrent to erring politicians. It is also time that the Lok Pal Bill kept under wraps for long saw the light of the day.

Some think tanks have opined that the World Bank and other International Organisations should use conditionality to control corruption in their loans and projects. It is answered that, instead, the World Bank should encourage the institutionalisation of accountability and transparency. At any rate, home-grown processes and policies are more beneficial than external conditional ties which are likely to be resisted and sabotaged.

Above all, a national movement for the eradication of corruption led by scholars, social workers and professionals is the need of the day to save the country for the present and particularly the future generations. If the 95 crore citizens who are not corrupt come together and fight against the 5 crore people who are benefiting from corruption, the whole situation will change. I hope wisdom will soon dawn on them.

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## **DOMESTIC VIOLENCE ACT - AN OUT LOOK - I**

- Smt.Challa Mahalakshmi &  
ShriC.S.Rao  
Advocates

Domestic violence is not something new in our country but its recognition as a problem has come slowly. Some types of violence are not acknowledged even today and are not taken seriously and dismissed as being irrelevant and even in-consequential.

Though the constitution of India provides that there should be equality between the sexes, there are areas in which the law falls short of granting equal status. In our country no one takes the laws that provide help and support to the women seriously. Everyone including the intellectuals and educated misinterpret and turn a deaf ear towards those laws. Even those who have to implement these laws do not put in any sincere efforts to do so.

In our country, a majority of us do not take our human rights seriously and no respect is given to other's human dignity and a number of people live like sub humans. It is high time that we should change our mindset and learn to give respect to others' human rights.

Though more than half a century elapsed after we resolved to secure social, economic and political justice, liberty of thought, expression, belief, faith and equality of status and of opportunity and intended to promote among us fraternity assuring the dignity of the individual, we can confidently say that we failed miserably to achieve those essential and important freedoms and rights.

The phenomenon of domestic violence is widely prevalent but has largely remained invisible to public domain and under-reported. Earlier laws on domestic violence were limited to criminal remedies that deal with arrests and prosecution against the perpetrators. The civil law does not address this phenomenon in its entirety. Existing penal provisions including Sections 304B and 498-A of the Indian Penal Code have proved to be insufficient to check the increasing cases of domestic violence. The deplorable condition of women and widespread incidents of domestic violence have attracted attention of social activists and others who threw their full weight for their amelioration and who advocated for

their emancipation from glaring inequalities and injustices. Since it was being felt that initiation of penal action alone against perpetrators of crimes and punishing wrong doers was not sufficient to effectively check the malady and since it was necessary to have a special legislation relating to domestic violence, which will ensure the physical safety of women as well prevent them from being thrown out of maternal or matrimonial home, with power to Courts to grant injunctions to protect a 'battered women' even while living in the house which was in the husband's sole name and belonged to him, the Protection of Women from Domestic Violence Act, 2005 has been enacted by the Parliament, aimed at protecting women against violence of any kind especially that which occurs within the family. This Act came into force on 26-10-2006. (to be concluded)

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## **THE MAGIC OF ENGLISH - II**

- Shri.V.CHIRANJEEVI, M.A.  
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If names of persons and places have contributed many interesting words, English language has enriched itself by its own ingenious ways of forming news words. The processes through which news words are added to the repertory of the English language are not only astonishing but also mindboggling. Leave alone the hundreds and thousands of words borrowed unhesitatingly from other languages at every conceivable opportunity, English has multiplied itself by a kind of in-breeding i.e. spawning new words from old ones through various permutations and combinations. 'Anagram' has given rise to a new genre of words in English, Letters or syllables of a word are shuffled to procreate a new one as 'plum' becoming 'lump'. 'Portmanteau' is a genus in English. It is a combination of parts of two words giving birth to a new word. Thus 'brunch' is a portmanteau for 'breakfast' and 'lunch'; 'smog' for 'fog' and 'smoke'; 'gruncle' for 'grand' and 'uncle'; 'Eurasia' for 'Europe' and 'Asia'; 'don' for 'do' and 'on'; 'doff' for 'do' and 'off'. Yet another process of word formation is the 'Acronym'. It is coining a new word by joining together the first letters of a number of words. E.g: RADAR (Radio Detection And Ranging); LASER (Light Amplification by Stimulated Emission of Radiation). Scores of other words are formed through processes like

- 1) Metathesis (change of position) e.g. 'third' from 'thridle'; 'run' from 'yrnan'; 'curtly' from 'crulle'.
- 2) Syncopation (cutting together) e.g. 'idolatro' from 'idololatro'; 'pacifist' from 'pacificist'.
- 3) Apharesis (taking away) e.g. 'special' from 'especial'; 'adder' from 'nadder'; etc.
- 4) Apocope (cutting off) e.g. 'curio' from 'curiosity'; 'cinema' from 'cinematography'; 'pop' from 'popular concert'; 'bike' from 'bicycle'; 'bus' from 'omni bus'; 'phone' from 'telephone'; 'cab' from 'cabriolet'; 'taxi' from 'taxi meter'.
- 5) Back Formation-a word is formed from another whose last part is mistakenly supposed to be a suffix e.g. 'grovel' from 'grovelling'; 'cose', 'laze' and 'difficult' from 'cosy', 'lazy' and 'difficulty' respectively.

So far we have examined the origin of certain words and the various processes through which new words are formed. Now let us turn to another very interesting aspect of the English language viz. the metamorphosis some words have experienced in their meaning down the ages. Some words have suffered loss in their prestige (Deterioration) and some others have enjoyed elevated dignity (Amelioration). Some have undergone restriction in meaning, others have gained expansion or generalization of meaning and still others have assumed the opposite hue.

Deterioration in meaning: 'vulgar' meaning 'the common people' has now degraded itself to mean 'uncivilised' or 'uncultured'. Similarly 'uncouth' meaning 'unknowing, innocent' has slid down to mean 'awkward in manners'. 'Knave' having the same origin as of 'knight' doesn't enjoy its dignity and now it means only 'a page boy'.

Amelioration: 'Shrewd' and 'knight' are fortunate enough to enjoy enhanced status in meaning, 'shrewd' wickedness or maliciousness about it at the beginning but now a 'shrewd' man is considered to be 'quick witted' and 'astute'. Similarly 'knight' coming from Old English 'cnight' meaning simply 'youth', now is 'a person of valour and courage'.

Restriction: It may sound a little odd, but it is true. What the Christians hold in reverence, I mean, the Bible is in reality just a book as it is derived from 'biblos-book'. Thus it has lost its generality. Other examples are 'voyage'

which meant originally any kind of journey on land, on water, is now limited to journey on the sea only. Interestingly 'journey' - 'travel in a day' (from Fr. 'jour') may now extend over days or months. 'Fowl' was once any type of bird, but now it means only 'hen' or 'cock'. 'Disease' i.e. 'lack of ease' has acquired medical significance and denotes 'illness'. 'Comrade' i.e. 'one who shares the room' is now limited to a member of a particular political sect. Again 'deer' which was merely 'animal' now indicates only one species. Similarly 'meat' was just 'food', 'one man's meat is another man's poison'; 'pedant' was only a 'teacher' formerly but now he stands as a symbol of 'unreasonably fastidious system of rules'. 'Manufacture', 'to make by hand' now means 'making things on a large scale'.

Generalisation: It is a case where words have acquired generalized meaning. 'Companion' who is supposed to share bread with some one ('com' + 'panis') is now anybody who is friendly 'Box' is from the tree of the same name is 'a receptacle' presently. 'Board' has now different meanings but originally it was only 'a plank of wood'.

Opposite significance: 'prevent' simply meant 'to anticipate' or 'come before', but now it connotes going before with the intention of forestalling. 'Cunning' never had the unsavoury flavour of evil or wickedness about it as it simply meant 'to know' from O.E. 'cunnan'. Even more interesting are 'silly' and 'fond' which meant 'blessed' and 'like' respectively. But slowly they have come to mean 'foolish'. 'Let' is a little ambiguous. There seems to be some confusion and mix up of the origins of OE 'Lettan' ('to hinder') and OE 'loetan' ('to allow'). Somehow it has lost its meaning 'to hinder' and the only expression where that meaning is still restrained is 'without let or hindrance'. 'Accident' was just 'a happening' with out any suggestion of seriousness. But now it implies 'unfortunate happening'.

There are other words, which may not come under any of the foregoing classifications, but nonetheless interesting. Nickname is O.E. 'an eke nam' or 'an also/additional name'. Owing to wrong collocation or Metanalysis it has become 'a nick name'. Again the very commonplace word 'next' is the superlative form 'neahest' of O.E. 'neah' ('near'). In actual fact it should be the modern superlative form of 'near'. But strangely it is replaced by 'nearest' and 'next' now means 'coming

after'. Similarly 'complexion' never had anything to do with the colour of the skin but merely meant 'temperament'. 'Humour' which now means 'fun' was at one time only a trait of character of the four humours of the body ('melancholy', 'sanguine', 'phlegm', 'cholera').

Besides the various processes mentioned above there are others also like 'provincialisms', 'cockneyisms', 'vulgarisms', 'slang', 'cant', 'Pidgin-English' that have contributed not a little to the enrichment of English. Thus English has come to be the most equipped and expressive language. At the beginning very few people could imagine that this language which, 'was worthless beyond Dover' in the contemptuous words of an Italian, will at one time occupy the pride of place among the languages of the world. Today it is impossible to overlook English while making even the shortest list of the chief languages of the globe. Over the years English has penetrated every nook and corner. No wonder it has come to be known as 'lingua franca' and 'a window on the world'. English, with its infinite and tremendous linguistic potentialities, is going to enjoy a very long innings.

*(Concluded)*

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## **SRI AUROBINDO - II** **(Aug. 15<sup>th</sup> 1872 – Dec. 5<sup>th</sup> 1950)**

- Sri C. Sivasankaram

Sri Aurobindo does not shirk to say that man and matter, spirit and the Divine presence are eternal coverpapers on the unchartered sea of samsara which is unlikely to ebb. strength of will and spiritual power supported by perfect manliness transform man as Temple of God. Suchman is Dhira who is the favourite of God.

Basically Sri Aurobindo was Indian and verify vedake in his approach. Even so he was open minded to accord room in his psyche to incorporate the substance of western known systems. He formulated an ideal and path of his own. Certainly he is as original Thinker and interpreter as Sayamacharya, Vidyaranya and Sankaracharya. No one man since the beginning of history has given the world as much as the yogi gave. He deserved the adjective, unparalleled.

To return to his 5 years old politico terrorist odyssey. The nation looked for him to lead the country to win freedom by overthrowing the Alien. The country was ready to accept his leadership. Balagangadhara Tilak of

Maharashtra and Sri Aurobindo of Kolkatta were in the forefront the movement to quicken the dethroning of the alien and winning of freedom. To this end he was fully equipped with spiritual and patriotic sentiment to launch the struggle triumphantly. Terrorist tactics were not found compatible with the spirit downcast in the larger sections of the people. But, unwearied Sri Aurobind went ahead towards orientation of action he set in his mind. The creme of the Bengali youth enlisted men selves to join the Bhavani Mandir secret organisation working fearlessly Rabintra Nath Tagore while he was forty six years of age was ready to join the valiant youth organisation prepared to die in fighting. They took vow in the ved ink of their own blood to carryout the fight till success achieved. But fate had another decisive plan for his future to unfold as yogi and Mentor of Divine life to instil in mankind the higher and nobler values not yet touched to pursue in the larger and wider interests of mankind. He was by a secret injunction from within perforce left in British India for French India Chandernagore like Aristotle of Athens that fled from Athens in the night. Although he ceased to work for India to become independent and had left for French India, the interest in India held topmost place in his perplexed mind. He continued to keep the mind abreast of mines occurring in Mother India. He sought to give the ninebun, ninebun if stryggkem he exercised his yogic world trothing subtle Force to keep him posted with upto date facts engaging the world governments. He did not remain detached spiritually and mentally from the world he fogged over the years for the Mother's world mother status of the many works that delightfully flowed from his divine pen, the essays on Bhagawad Sita and the lyrical poem Savitri (known as the longest poem of the English language) gained permanent interest of man knowledgeable circles consider savitri as his autobiography. The role of Aswapati in Savitri partamp his life in its myriad aspects and varied known. His marials with Mrinalin had been a miscarriage and a puzzling tragedy. It intrigues all why he married and what forced him to marry. He was a born solitary being un fascinated by worldly pleasures and uninterested in prolongation of lineage. The relic of his lineage is integral yoga, the scion of his heritage the vast humanity evincing astounding interest in his Aurobindoana. The study of his works manufactures man as a monolith of contentment, continence and stubborn convictions for re-realization No begethal of any man however great he may be stands comparison to his bequeathed. Pandicherry is not Dwaraka, not kasi, no even Madhura but it is something more, more than a human mind can conceive, human heart can feel. It is the consecrated Hope and Heart of mankind past, present

and future.

Sri Aurobindo was not convinced to reconcile with the sort of Independence thrust on India on August 15th 1947, by the Royal scion of United Kingdom.

His rightful reaction to independence of bisected India is : But the old old Hindu Muslim communal division seems now to have hardened into a permanent political division of the country. It is to be hoped that this settled fact will not be accepted as settled for ever or as anything more than a temporary expedient. For if it lasts, India may be seriously weakened, ever crippled. Civil strife may remain always possible, possible even a new invasion and foreign conquest. India's internal development and prosperity may be impeded, her position among the nations weakened, her destiny impaired or even frustrated. This must not be, the partition must so. Let us hope that that may come about naturally, by an increasing recognition of the necessity not only of peace and concord but of common action, by the practice of common action and the the creation of means for that purpose. In this unity may finally come about under whatever form - the exact form may have a pragmatic but not a fundamental importance. But by whatever means, in whatever way, the division must go, unity must and will be achieved, for it is necessary for the greatness of India's future..... The unification is therefore to the interests of all, and only human imbecility and stupid selfishness can present it, but these cannot stand for ever against the necessity of Nature and Divine will.

He was born in British India, blossomed as an accomplished knowledge abuse youth in Britain and ripened as yogi in French India. Aristotle is credited with

polymathi and Sri Aurobindo can be credited with poly history. No term in the vocabularies of languages of the world can offer a term that can adequately express the inward and outward of Sri Aurobindo in their true perspective. He was in a lighter vein was the master of all trades. Over 60 years of his ripe fertile life of 79 years were divinely expended on Divine causes and to formulate a comprehensive philosophy representative of all philosophies of the world of all philosophies of the world.

Some typical appreciations of Sir Aurobindo and his work. Sri Aurobindo was far more a nupto than a politician. He saw India seated on a temple throne. The matripaja - the worship of the Mother - has become a political rite... He returns to his Gods and to me faith of country, for there is no India without its faith Ramsay Maedonald, an exprime minister of UK.

Sri Aurobindo is a great example of intellectual nobustness of mystical souls, whom we approach not so much to partare of their intellectual subtleties as the receive the world of life.

Among the present day Indian thinkers Sri Aurobindo is the most accomplished. His firm grasp of fundamentals of true philosophy, his earnest attempt at the cultivation of the inner life and his abundant love for humanity and its future, give to his writings a depth and a comprehensiveness which are rarely to be met with (S. Radhakrishnan)

“Here comes Aurobindo, the completest sonthesis that has been realised to him day of the genius of Asia and the genius of Europe the last of the great Rishis holds in his hand, in firm unrealised grip, the bow of creatie energy (Russian Rolland, French Sarant).

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