

# *BULLETIN*

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(*GAYATRI VIDYA PARISHAD*)

## **A WAKE - UP CALL FOR INDIA**

The hype is back with a bang. If it was 'shining India' a few years ago, it is now 'rising India' an 'emerging global power.' Described as Asia's third great power, India, we are constantly reminded, will soon overtake China in population. Now being a superpower in English language having overtaken the US with the highest number of English knowing people in the world, India will before long match that super power in both status and sophistication. Day in and day out we see reports of India's march towards parity with the US and China as a global power.

Beneath the hype that creates many illusions are some stark realities. Apt is the comment that "the Chinese always want to know; the Indians always want to show that they know." Ten percent of the 1.1 billion people of India, with their proven skills and expertise, have done us proud by making India a leading power in IT and software taking us closer to the long cherished goal of being on par with the United States of America. Sad but true the number of people living below the poverty line and struggling for two square meals a day, is equal to the population of the United States.

India is a perfect example of J.K.Galbraith's concept of public poverty, characterized by inadequate public services, failing public schools, and degradation of environment. The record is dismal in health, education and water services. The World Development Report provides enough evidence to confirm it. MMR and infant mortality rates continue to be high, despite sixty years of planning and numerous welfare programmes. Both political leadership and the bureaucracy, should accept responsibility for the failure. They have failed to convert national resources into national wealth. Still, they delude themselves into thinking that they alone can usher in development and ensure the well being of the people.

The polity is in a state of decay, because of many factors, the most glaring of which are anarchy,

authoritarianism and unbridled corruption. Alexis de Tocqueville cautioned against the 'wild instincts of democracy' and stressed the need for popular control to check them. India, the world's so-called largest democracy, is today run not just by wild instincts but by predatory forces. Those in power do not shirk to abuse it, whether they are elected leaders or selected civil servants. Operating in tandem with them are some of the elite classes, stricken with affluenza, a disorder without a cure. The fast growing number of millionaires and billionaires may get for India media headlines and global 'status.' But the families of farmers who die in distress and the growing number of beggars found at public places urgently need to be taken care of by both the state and society. The Speaker of Lok Sabha has said in a recent lecture that rural India is in crisis. India, socially, politically and economically is in crisis. It is not enough if we publicly honour the memory of Dr B.R.Ambedkar every year on April 14th. Our independence is real when we secure for the people for whom Ambedkar lived and died, equality of status and of opportunity. Elections alone cannot ensure the stability and success of our democracy. That too when electoral politics are manipulated by vote banks, for securing votes of targeted groups These are banks without any deposits of public trust or confidence The First Past the Post System (FPP) helps persons who do not get even 25% of the votes polled to get elected to legislatures.

Our legislatures have no time to discuss and debate issues and legislate on important matters; leaders and officials have neither the vision nor the will to transform promising India into a performing nation; no social leaders capable of showing the people a way out of enveloping gloom. Let us first think and act locally and strive to become a strong nation and stable democracy. The wake-up call should not be allowed to become an alarm bell.

- The Editor

The heaviest penalty for declining to engage in politics is to be ruled by someone inferior to you. - PLATO

## **SEMINAR ON RELATIONSHIP BETWEEN PARLIAMENT AND JUDICIARY**

Organized by the CENTRE FOR POLICY STUDIES,  
on February 06, 2007

The recent judgement of the Supreme Court that judiciary has the right to review any law under schedule IX of the Constitution, other than the original 13 laws pertaining the agrarian reforms, deserves a national debate to ensure that there is no confrontation between Parliament and the courts, except on issues pertaining to public good.

This was the consensus at a seminar on the theme, 'Relationship between Parliament and judiciary', organized by the Centre for Policy Studies.

The distinguished panelists at the seminar were Mr.D.V.Subba Rao, former Chairman of the Bar Council of India, Dr. K.Hari Babu, former MLA of the Bharatiya Janata Party, and Prof. R. Venkata Rao and Dr.Y.V.Satyanarayana, Principal and Professor respectively of the Andhra University Ambedkar College of Law. The Centre's director, Prof. A. Prasanna Kumar, who chaired the seminar, set its tone by stating that judicial action had come under public scrutiny. Quoting similar confrontations between Presidents and the courts in the US, he said that the issues involved revealed the working of the system of checks and balances in the Constitution. He favoured an approach of self restraint between the two major wings of Indian democracy. Mr. Subba Rao criticized the tendency of the legislative and executive wings to incorporate a plethora of laws into Schedule IX with a view to keeping them away from judicial scrutiny. He recalled Jawaharlal Nehru's promise, while introducing the Schedule, that it would not be misused by including all sorts of laws into it, and said: "The promise has been violated to such an extent that today there are 284 laws in Schedule IX." Stating that the Parliament judiciary confrontation was not new, he quoted several judgements cases like Sankari Prasad, Golaknath, Keshavanand Bharati, Minerva Mills, etc., which indicated the standoff between the two wings. While categorically stating that judiciary could not come in the way of the sovereign will of Parliament to enact laws, Mr.Subba Rao cautioned the law makers to realize that the enabling process of amending the Constitution could not be misused, as the statute "is not a rubber that can be stretched beyond the tolerance limit". Describing the Constitution as a "living and vibrant mechanism", he pooh-poohed the oft-repeated criticism that it was a

stumbling block to progress towards achieving social justice. Dr. Hari Babu, recalling his stint as a legislator, wondered whether the country was under democracy of the people or under that of the executive. He defended the judiciary's role in applying brakes whenever the legislative wing tried to override the fundamental rights of the citizen, with the brutal majority of the ruling party.

Prof. Venkata Rao welcomed the "culture of confrontation" between judiciary and Parliament if it was for a good cause. He termed the so-called confrontation as "jostling for Constitutional space" by Parliament and judiciary. While Schedule IX was invented to accommodate the "rarest of rare cases" like zamindari abolition that was struck down by the apex court, Parliament went ahead with incorporating many inconvenient laws into it, thereby encroaching on the fundamental rights. While interpreting laws, the courts should remember that "judicial activism needs to be judiciously used" he averred.

Prof. Satyanarayana said that while the Constitution prescribed that laws impinging on its basic features could not be enacted by the legislative wing, there was no such restraint on the judiciary. He appealed to the courts to look into the spirit of the laws concerning social justice instead of going deep into the letter of those laws.

(Courtesy : Bay News, Feb. 7, 2007)

## **National Seminar on Gandhian Philosophy and Human Development**

- Prof. P.V. Sarma  
Director, Centre for Gandhian Philosophy  
and Human Development

The Centre for Gandhian Philosophy and Human Development organized a four day National Seminar on "Gandhian Philosophy and Human Development" from 16th – 19th March 2007. Eminent persons following Gandhian ideals, from different parts of the country, participated in the seminar and about 20 papers were presented.

The different sessions of the seminar focused on a wide range of topics in the context of Gandhian perspective. The topics discussed include –

**Ethics and Values**  
**Gandhian ideals in the era of Empowerment of Women.**  
**Gandhi and Trusteeship**  
**Sarvodaya Movement**

2 The age of purely representative democracy is surely over. It is time the people had their say. - GEORGE MONBIOT

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Prof. L. Venugopal Reddy, Vice-Chancellor, Andhra University inaugurated the four-day Seminar. Sri P.A.Nazareth Formerly IFS, Ambassador to several countries and Managing Trustee, Sarvodaya International delivered the keynote address.

Other eminent speakers at the seminar were – Sri D.K.Oza, IAS (Retd), Former Vice Chancellor of Gandhigram Rural University and currently Vice-President – Gandhi Mission, Chennai; Dr.Anil Dutt Mishra, Director, National Gandhi Museum, New Delhi; Sri. C.R. Pradhan, Chairman & Managing Director, NALCO; Prof. R. Madhavi, former Vice-Chancellor, Padmavathi Mahila University; Dr. P.D.K. Rao Sodhana; Sri. Subba Rao, President A.P. Sarvodaya Mandal; Sri.Lavanam, freedom fighter, Prof. A. Prasanna Kumar, Former Rector, Andhra University and Director Centre for Policy Studies, Sri.D.V. Subba Rao, Former Mayor, Visakhapatnam and President, Bar Council of India and Sri K.S. Sastry, Secretary, Gandhi Centre, Visakhapatnam.

Prof. P.V. Sarma-Director, Centre for the Study of Gandhian Philosophy and Human Development and Principal, Gayatri Vidya Parishad in his welcome address said that Gandhij's dream of Sarvodaya, which means the well being of all human beings, advocates that Swaraj and Ramaraj can be realized only when the right kind of human beings are trained in institutions that promote democratic ways of life, justice, equality, liberty and fraternity. In other words social reconstruction is possible only when the younger generation are moulded in their thoughts, communication, and action to become akin to Gandhi. Youth trained under desired conditions propagating the right social attitudes, value systems, ethic, rationality and spirituality, concern for self and sacrifice for others can be motivated to work for the eradication of social evils like corruption and abuse of power. By adopting Gandhian ideology they can deliver better goods and services to the nation and build a better society for the future. Centre for Gandhian Philosophy and Human Development, would like to create a platform for spreading awareness on Gandhian philosophy and Human Development among the present and future generations and renew interest among them to accept the Mahatma's philosophy as a way of life to enrich our society. Seminars would be organized at regular intervals and eminent people invited to deliberate on contemporary topics and deliver lectures to promote ethics and values. Literature on Gandhiji and his philosophy will be published; national festivals will be celebrated to promote a sense of unity and belongingness.

They would also undertake minor research projects on community development initiatives.

Vice-Chancellor of Andhra University, Prof. L. Venugopal Reddy said that Mahatma Gandhi is widely accepted as the greatest leader of the millennium and may be, will be the only one of such a kind for generations to come as well. Today, five decades after he passed away countries all over the world are trying hard to adopt his ideologies. He is considered the greatest management guru who built the biggest and strongest team in history. Unflinching determination and a clear vision were the moving force behind him. Gandhiji adopted all the managerial concepts being advocated today as a way of life in the country's struggle for independence. He viewed independence as a means for the nation's development and never an end in itself. Teamwork, discipline, coordination, perseverance, planning, organization and leadership were all his tools.

Sri.P.A.Nazareth, former Ambassador and diplomat who has been extensively promoting Gandhian values both within and outside the country emphasized the fact that Gandhiji's principles are more important to India and the world today than at any time before. However the biggest challenge today is that nobody wants to listen about Gandhi. Indians have ignored Gandhi and chose to forget him. Promoting Gandhi to non-Gandhians is very important today.

Two things that inspired Gandhi to become a leader were the Gita and the Bible. While the former taught him that whenever a person is confronted with evil and social injustice, he has no choice; he is forced to stand up and fight, the latter taught him the concept of non-violence and self-sacrifice and great love for humankind. Gandhi admits that he discovered neither truth nor non-violence. He made use of these two in the most innovative way to develop the best of management strategies. He used only three weapons i.e.Satya, ahimsa, and charka. He marketed these tools to the common man. The dignity of mankind lies in the law of love. Gandhi never used the word enemy – it was always opponent. He believed that freedom to the nation was not the end; he wanted the transformation of relationship.

Feudalism in India was equally responsible for India's impoverishment as the British rule showed. Gandhi believed that the nation that prays together stays together. He was the strongest of religious persons and yet he never visited any temple. He practiced spirituality. Gandhi's greatest gift to the world was religious tolerance. There is no need to become an ascetic to be called a

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Gandhian. All of Gandhian followers worldwide like Martin Luther King, Desmond Tutu, Nelson Mandela had one thing in common- i.e. they stood up to truth, ready to die for truth and never retaliated.

The present day globalization might lead to constructive destruction. The poor man's voice should be addressed. One should learn from the example of how Mexico was affected by globalization.

The Vision of Gandhi was that the entire world be governed by a spirit of love and non-violence, humanitarianism and compassion. Mere economic development must never be the goal of the country; the person at the bottom line has to be brought up. Ben Kingsley said- "Gandhi's weapon of non-violence has changed the history of 21st century".

Prof. A. Prasanna Kumar, Director, Centre for Policy Studies, Chaired the session on Gandhian ethics and values. He said Gandhi was a social scientist. He experimented with truth. Gandhiji was as much an academician as a politician. He said that Gandhian philosophy on human development is very much relevant in the age of technology. Mere technological, economic and social development is not enough. There should be spiritual development. Erickson explained how Gandhiji made an alliance between his inner voice and voice of mankind and described Gandhi as a religious actualist. Gandhi knew that politics is dangerous but inevitable since it encircles us like a serpent's coils. Gandhi sought to tame politics and religion the two most dangerous phenomena with truth and ahimsa.

Dr. Anil Dutta Mishra quoted from the human development report that the true wealth of any nation is its people; quality of life of the population is the mark of true development. He said Gandhi was never against globalization but he emphasized the need for globalization with a local focus to serve the poorest of poor. The Nation must move from the concept of domination and conquest to that of co-operation.

Dr. Mishra posed three questions –

**Who wants globalization? Globalization for what? and for whom?**

Is it for the 2% for the affluent lot or for the 98% others? Globalization hassled to the culture of domination and exploitation. It is not new it has been there from the times of Alexander. However, information technology based globalization is happening for the 1st time. The three pillars for the globalization are WTO, IMF and World Bank. Therefore, it is highly influenced by the interest of

the rich countries. Globalization is like taking your small boat out to the sea to catch a big fish, which can gobble you down as well.

Contemporary India needs Gandhi more than before. Gandhi mentioned about the problems, which the country is facing today in 1909 itself in his book, "Hind Swaraj". Decentralization, sustainable development, integration of theory and practice, environment, trusteeship etc., were discussed then itself. Gandhi's vision of Swaraj was the empowerment of Rural India. If we have not derived the benefit of the Gandhian ideology and principles it is only because we have not adequately experimented with them. There should be competition but fair competition and not ruthless competition.

Gandhi felt that Britishers have not conquered us, we have given ourselves to them. We have always failed to adopt Gandhi because we have taken the historical perspective to Gandhi and have looked at Gandhi as a God, rather than a human being. But the West has adopted the practical Gandhi, who promotes five important pre-requisites for the success of a society- commitment, competence, confidence, coordination and cooperation. Gandhian values must be wedded to modern technology, then only Gandhi's dream of Hind Swaraj can be realized. Gandhi has to be taken to the younger generation in rural India to make him more relevant. In other words Gandhian ideology must be unlocked from the Gandhian institutions. Today we need to re-invent and re-interpret Gandhi in the contemporary context. Most of the Gandhian institutions are killing Gandhi.

Sri Oza said that Gandhi often gave statements, which he never supported or argued for. Every thing that anybody has must be held in trust to the community, example wealth, talent etc. Individual activities should be introspected in the context of wwgnd i.e. what would Gandhi do?

No Indian company undertakes social audit at present. However it has to be taken more seriously. Corporate social responsibilities (CSR) are today being undertaken by a number of Indian companies. This is a welcome measure. Trusteeship can be replaced by social audit. A few corporates came in up with a proposal to raise UDF (Urban Development Fund), if given 100% tax exemption. However this proposal was rejected.

Gandhi wanted people to ask questions and seek answers. He said one right question would lead to several others. It is the failure of enlightened people to question

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others, self and processes. Persons from FICCI and CII must be invited on a regular basis and questioned on aspects relating to corporate social responsibility. A close observation of the salt pan workers, Leather tanning units, brick kilns, bidi workers and quarry workers brings into focus appalling working conditions, very low wages, extreme levels of exploitation etc.

Sri. Lavanam said that Gandhi never propounded any philosophy, he only believed in action. He wanted people to live like him; his life he said, was his message. If Gandhi were to choose between truth and non-violence he would have preferred truth to non-violence. Gandhi believed in human interaction for better living. If the Gandhian way of life is adopted it would be the end of capitalism. Nehru referred to Gandhi's civilization a bullock cart civilization. However it is a civilization of harmonious interaction between human and natural resources. There can be no exploitation of any sort. Exploration and experience are the dynamics of Gandhian development and never exploitation. Gandhiji always said that his teachings must be buried along with his body but this was not done, so very often we get confused with his teachings though he was very clear about his ideas.

Gandhi always said "forget yesterday's truth; remember only today's truth and explore tomorrow's truth". Gandhi wanted people to identify themselves with him. He encouraged them to develop self-respect, only human beings have self-respect. Gandhi introduced non-violence as a force of revolution. All the revolutions that took place in the world were wrought with violence. Though revolution is human, violence is inhuman. Gandhiji's message from South Africa was – "feel you are somebody". Gandhi humanized himself and humanized the world. People should care for each other.

Dr. P.D.K. Rao said Gandhiji was a man of action and practiced what he preached. Therefore actions are more important. As a consequence of Globalization the poor are being removed from their natural habitat and put in alien environment. We have compartmentalized our lives to such an extent that it is almost impossible to integrate learning, listening and adapting to our lives. We have moved very faraway from intuition. Our life styles and human relationships need to be understood properly. Gandhi seems to have become more popular in India now a days because the West is speaking more of Gandhi.

Dr. B.Swamy said rural India has less awareness

about Gandhi. Many freedom fighters opposed Gandhi's approach to independence struggle like S.C.Bose, Bhagath Singh etc. Initially people did not have confidence in Ahimsa but Gandhi proved them all wrong. Caste system plagued India dividing it into several categories. Gandhi himself agreed that he was a man of paradoxes however people must take these controversies and paradoxes also into consideration.

During the course of the seminar there was a session on Women Empowerment and a Centre for Women Studies – Kasturba Centre for Women Studies was started. Speaking on the occasion Prof. R. Madhavi former Vice-Chancellor, Padmavathi Mahila University said Kasturba is the personification of patience. Speaking on women empowerment she said mere education and financial independence is not sufficient, they should have managerial skills. Education is however the base for financial, political and social emancipation of women. Women form an important segment of the Indian population and hence Gandhi strongly believed that women's contribution to the development of society is very essential.

The women empowerment should start from the grass roots. Women are the harbingers of the society. Gandhi was very much against unequal relations, which are prevailing in the society. Empowerment of women, does not mean an anti-gender agitation. Women are the incarnation of Ahimsa and embodiment of sacrifice and suffering. Women form the single largest group in the world comprising the poorest of the poor. In the context of globalization women are pushed for employment not by choice but due to acute financial problems. Technological changes have opened up new opportunities for women but at same time have created new methods of exploitation. Women are often employed in low paid, low profile jobs with very little social security.

Sri.C.R. Pradhan, Managing Director NALCO, Bhubaneswar opined that politics has permeated all walks of life and in this scenario Gandhian principles are very relevant. Sri.C.R. Pradhan said that Gandhi said committing mistakes is human. The youth must have an aim or goal first and then work for it relentlessly just like Gandhi who had an aim to free and achieved it. The prayer "Raghu Pathi Raghava Raja Ram" is itself energizing. He exhorted the youth to develop patriotic fervor.

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## NUCLEAR PROLIFERATION IN A TURBULENT WORLD

- Prof. M.N.Sastri

Colonial empires dotting the world marked the first decade of the 20th century. The British Empire, stretching at its zenith from Australia through India to Egypt and Canada, contained roughly a quarter of the world's population. Other empires were the Austro-Hungarian, encompassing much Eastern Europe, the Ottoman, covering Turkey and much of the Middle East and Germany, with possessions in Africa. Human subjugation was the rule in these empires with uppermost of the society alone enjoying freedom. Two major world wars that took a huge toll of life changed this geopolitical picture. By the end of the century these empires disappeared and in their place 193 independent countries, accounting for 54 percent of the world population of over 6.0 billion, came into existence. This did not end the conflicts between nations.

Wars are mostly fought on economic and ideological issues. Energy is currently a dominant economic issue in geopolitics. Energy supplies are drying up and the number of players (e.g. US, China and India) is growing for the control of world energy supplies. The war for oil is extending beyond the Middle East to the Caspian region comprising Kazakhstan, Kyrgystan, Tajikistan and Uzbekistan, which have huge gas and oil reserves. Civilizations and cultures have also become dominating factors in conflicts. The ongoing strife in the Middle East, and the wars in Afghanistan and Iraq in the wake of the destruction of the New York World Trade Centre in September 2001 are pointers to this trend.

Ethnicity within a country also is increasingly becoming the cause for conflicts. As a consequence of extensive international migration, single-ethnicity states have become rare. Just 30 countries in the world currently have less than 10 percent ethnic minority. In Africa, where borders have been drawn by the colonial powers without consideration for tribal, linguistic or religious identities, ethnic conflicts (e.g. Rwanda) have become a common feature. Multiethnic nations have been breaking up and the separated units are locked in conflicts (e.g. USSR and Yugoslavia). Some nations are in continuous conflict with some of their neighbours. The number of terrorist groups motivated mostly by religious fervour or ethnic hatred is rapidly growing. The problems are compounded by the availability to these groups of technologies (explosives, poison gases) using which even the most powerful states are challenged. As a result, multiethnic

countries have become political tinderboxes. With an estimated 191 million immigrant population worldwide, managing ethnic diversity is proving difficult and expensive. Exposure to crises the world over through information revolution dramatically facilitated by internet, e-mail, mobile phones and other media, helps these groups organize and engage themselves in acts hostile to states. Fanaticism is increasingly becoming a weapon to these ethnic groups in their battle for identity. Many states are becoming increasingly vulnerable and impotent as a result of the expanding complexity of some segments of the society and their demands for share of power, the anti-state activities of ethno religious groups as well as an endless array of other intractable problems. The situation in some countries is becoming so grave that the majority ethnic groups have started demanding that there should be a limit for unquestioned values of tolerance and multiculturalism.

Nuclear proliferation is a new factor that threatens to assume dangerous proportions in such a turbulent world. Nuclear weapons owe origin to World War II. The Cold War marked by a confrontation between two power blocs, the Western Bloc led by the US and the Communist Bloc led by the then USSR saw the build-up of deadly nuclear arsenals that could almost wipe out life on the planet. This build-up is based on the concept of deterrence, which implies that the possibility is so deadly that no country would risk using nuclear weapons. Having realized the dangers of a nuclear war, the power blocs worked to reduce the risks of nuclear war through intensive diplomacy, improved crisis management, arms control and cultural exchanges. They made deep cuts into their nuclear arsenals. With the ostensible intention of achieving a nuclear weapon-free world, the nuclear powers US, UK, France, and the then USSR gave shape to the Nuclear Non Proliferation Treaty (NPT) in 1970. Another nuclear power China acceded to the treaty in 1992. A total number of 187 states became parties to the treaty. But Cuba, India, Pakistan and Israel chose not to subscribe to the treaty. India felt that the treaty was biased against nations with no nuclear weapons. The logic behind the nuclear weapon states clinging to their nuclear weapons and asking other less militarily equipped nations facing nuclear threats to abandon their quest for nuclear weapons was questioned. According to one writer, the nuclear powers behaved "like alcoholics condemning teenage drinking!" A series of developments followed the indefinite extension of the NPT in 1995. India and Pakistan, which did not join the NPT became nuclear weapon states. Israel also became a nuclear weapon state though it has not declared officially.

Measures to prevent, among other things, leakages of nuclear technology and material from nuclear weapon states and other advanced countries proved ineffective. This created the opportunity to terrorist groups and rogue states to acquire nuclear weapon technology through clandestine methods. Some signatory states took to cheating on the obligations of the NPT. North Korea, an NPT signatory, acquired nuclear weapon capability with help from Pakistan and tested a device on October 9, 2006. With this, the number of nuclear weapons states rose to nine – US, Russia, UK, France, North Korea, Israel, India, and Pakistan. A grave development was the supply of nuclear materials and technology to several countries (described as Wal-Marting after the US multinational supermarket chain Wal-Mart) by A Q Khan, the architect of Pakistan's nuclear weapon programme. Though Pakistan denied its involvement, this would not have been possible without the state's complicity. Among the other beneficiaries, Iran, also a signatory to the NPT, made considerable progress in uranium enrichment programme with Pakistan's help, ostensibly for nuclear power generation but with the undeclared object of achieving weapon capability. Under pressure from the US, Pakistan claims to have busted the illicit activities of Khan and stripped him of his office. According to a report of June 21, 2006. According to Jane's Weekly, the international authoritative journal on defence, Khan's nuclear proliferation network continues to be active.

Today the nine nuclear states possess about 27,000 intact nuclear warheads, down from the 1986 Cold War high of 70,000 warheads. Of these 97 percent are in Russian and US stockpiles. About 12,500 of these warheads are considered operational with the balance in reserve or retired and awaiting dismantlement. India and Pakistan have about 110 nuclear warheads between them. This number is fewer than the number of warheads carried on a single US Trident submarine! North Korea could have around 10. Israel is believed to have between 60 and 85 warheads. All these states not only continue to insist that nuclear weapons are essential for their national security but some of them are even engaged in developing advanced nuclear weapons. The recent test conducted by North Korea has serious implications. Japan with its huge stockpile of plutonium has the ability to assemble a bomb within months. South Korea and Taiwan could also join the race. A nuclear Iran might prompt Saudi Arabia, Turkey, Syria or Egypt to follow suit. As many as 40 states have the technological ability to join the bandwagon if they have nuclear ambitions. The NPT has run out of steam! The international bodies

for checking proliferation are becoming more and more ineffective. The time has come when the Nuclear Pentad (US, UK, France, Russia and China) should rue extending this treaty in perpetuity without any commitment to time-bound nuclear disarmament. The world appears destined to slide to the brink of a catastrophic nuclear war.

Ever since it was first synthetically produced in small quantities during World War II, more than 1,600 tonnes of plutonium has been produced. Of this, 250 tonnes are weapons-grade. The rest is the product of civilian power reactors. As more nuclear power reactors are commissioned, the quantity of reactor-grade plutonium is expected at 2,100 tonnes by 2010. Currently 29 new reactors are under construction, 62 planned, and 160 proposed. Most of these are in Asia. Commercial extraction of plutonium from spent fuel from power reactors is under way on a large scale to meet the expected rise in demand for the element for fueling new power reactors. At present 300 tonnes of plutonium generated from uranium from nuclear reactors has been isolated for use as a fuel in reactors. But only a third of it has been used, leaving a surplus of 200 tonnes in civilian control. The safe custody of this element in its pure form as well unprocessed form presents a great challenge to the civilian nuclear industry. Although plutonium from civilian reactors is not as effective as weapons-grade plutonium for assembling nuclear weapons, it is still possible to assemble a first generation nuclear explosive with a few kilograms of the material. Since the underlying technical and infrastructure can support both weapons and power generation, there is no clear way to ensure that energy can be developed by a nation without also building weapons capability. The international inspectors of the International Atomic Energy Agency are reported to have not succeeded in fully and effectively tracking the plutonium during its extraction. Detection of sneaking of plutonium out of the plant by workers is also proving more and more difficult. There have also been frequent reports of plutonium smuggling across the borders. Seizures of smuggled radioactive material capable of making "dirty bomb" by terrorist groups have been on significant rise during the past few years. There were fewer than 30 cases in 1996, rising to 103 in 2005. A dirty bomb combines a conventional explosive with radioactive material such as spent nuclear fuel like enriched uranium or plutonium. Explosion of this weapon could cover a large area with the hazardous radioactive material. In the coming decades the world has to brace itself to the rising threat of nuclear terrorism. The world is also witnessing a URANIUM RUSH (Cf. the GOLD

The Ganga has been to me a symbol and memory of the past of India running into the present and flowing on to the great ocean of the future. - JAWAHARLAL NEHRU

RUSH of old times) with hundreds of companies prospecting for uranium, the basic raw material for nuclear reactors. Illicit trade in nuclear weapons and nuclear material, like illicit drug trade, could soon become a flourishing business for the rogue states and terrorist groups as well as the underworld. The future of the planet hinges on how diligently society deals with this impending danger. In this context an episode in the concluding stages of the epic story of Mahabharata should provide a moral.

Krishna, the divine incarnation, after guiding the Pandavas to victory over the Kauravas in the Kurukshetra battle, ruled Dwaraka for thirty-six years. The Yadavas, belonging to Krishna's tribe, arrogant with victory, spent their time in unrestrained self-indulgence, losing all sense of discipline and humility. One day some sages visited Dwaraka. The arrogant and interrent Yadavas played a practical joke on these sages by presenting a young man named Samba dressed as a young pregnant woman and asking them to predict whether the woman would give birth to a boy or girl. The sages saw through the game and said in anger, "This person will give birth to a mace. That mace will be the destroyer of the entire Yadava tribe." Pronouncing this curse, the sages left the place.

Next day, to the consternation of the Yadavas, Samba gave birth to a mace. Realizing that the curse of the sages was going to be a reality, the Yadavas deliberated on the ways and means to escape destruction. They ground the mace into a powder and scattered it in the sea, hoping that this would save them. When nothing happened for a while, they heaved a sigh of relief.

The rains came and the fine dust of the dreaded mace was washed ashore. From this dust there sprang up a dense crop of rushes (marsh plants). By that time the Yadavas forgot all about the mace and the curse of the sages. One day they went to the beach for a picnic and spent the whole day in dance, drink and revelry. In their inebriated state they went into arguments and ended up in a brawl. Krishna, who knew that the time has come for the destined end of the Yadava tribe, watched without intervening. During the fight the Yadavas pulled out the marsh plant stalks for hitting one another. Each of these stalks that had grown out of the powdered club turned into a mace with deadly effect. The drunken brawl culminated with the destruction of practically the entire Yadava tribe.

*Let us hope and pray that nuclear proliferation will not prove to be the nemesis for humanity.*

## **DOMESTIC VIOLENCE ACT An Outlook - II**

- Smt. Challa Mahalakshmi & Shri C.S. Rao  
Advocates

Shared household is defined in the Act as, —

“a household where the person aggrieved lives or at any stage has lived in a domestic relationship either singly or along with the respondent and includes such a household whether owned or tenanted either jointly by the aggrieved person and the respondent, or owned or tenanted by either of them in respect of which either the aggrieved person or the respondent or both jointly or singly have any right, title, interest or equity and includes such a household which may belong to the joint family of which the respondent is a member, irrespective of whether the respondent or the aggrieved persons his any right, title or interest in the shared household.

Section-19 (1) of the Act lays down that while disposing of an application under sub-section 12, the Magistrate has powers, on being satisfied that domestic violence has taken place, to pass a residence order restraining the respondent from disposing or in any other manner disturbing the possession of the aggrieved person from the shared household, whether or not the respondent has a legal or equitable interest in the shared household. Section-19(1) further empowers the Magistrate to direct the respondent to remove himself from the shared household and to restrain the respondent or any of his relatives from entering any portion of the shared household in which the aggrieved person resides. The Magistrate may also restrain the respondent from alienating or disposing of the shared household or encumbering the same and from the renouncing his rights in such shared household except with the leave of the Magistrate or in the alternative the respondent may be directed to secure same level of alternate accommodation for the aggrieved person as enjoyed by her in the shared household also empowers the Magistrate circumstances so required. The statute also empowers the Magistrate to impose additional conditions and pass any other directions in order to protect or for the safety of the aggrieved person or her child.

The act provides for appointment of Protection Officers and registration of non-governmental organizations as service providers for providing assistance to the aggrieved person with respect to her medical examination, obtaining legal aid, safe shelter., Section 8 of the Act empowers the State Governments to appoint



by notification in the Official Gazette, such number of Protection Officers in each District as it considers necessary and also to notify the area in which such protection Officer shall exercise the powers conferred and discharge the duties imposed under the Act. It also provides that the Protection Officer shall, so far as possible, be women and shall possess such qualification and conditions as may be laid down by the Central Government, by rules. As per Section-30 of the Act the Protection Officers and members of service providers registered under the Act shall be deemed to be public servants within the meaning of Section-21 of the Indian Penal Code while acting or purporting to act under any of the provisions of the Act or the rules or orders made there under. No suit, prosecution or other legal proceedings shall lie against the Protection Officer for any damage caused or likely to be caused by anything done or intended to be done in good faith under the Act or any rule or order made there under. Any protection Officer who fails to discharge his duties as directed by the Magistrate in the protection order shall be punished under Section – 33 of the Act with imprisonment of either description which may extend to one year or with fine which may extend to twenty thousand rupees or with both.

The Act stipulates that the Protection Officer have to assist the Magistrate in the discharge of his functions under the Act, make domestic incident report to the Magistrate if the aggrieved person so desires praying for issuance of a protection order, ensure legal aid to the aggrieved person under the Legal Services Authorities Act 1987, maintain a list of service providers, make available a safe shelter home if the aggrieved person so requires, get the aggrieved person medically examined if she has sustained bodily injuries, ensure that the order for monetary relief under section 20 of the Act is complied with and executed in accordance with provisions of the Code of Criminal Procedure, 1973, and perform such other duties as may be laid down by the Government, by rules. Sub-section (2) of said section also stipulates that the Protection Officer shall be under the control and supervision of the Magistrate and perform the duties assigned to him by the Magistrate and the Government by or under the Act.

“Shelter home” means any shelter home as may be notified by the State Government to be a shelter home for the purposes of the Act. Section-6 of the Act provides that the person in charge of a shelter home shall be bound to provide shelter to the aggrieved person on being requested by the aggrieved person or, on her behalf by a Protection Officer or a service provider.

“Medical facility” has been defined as such facility as may be notified by the State Government to be a medical facility for the purposes of the Act and Section 7 of the Act provides that the person in charge of the medical facility shall be bound to provide medical aid to the aggrieved person if requested by her or on her behalf by a Protection Officer or a service provide.

Any person who has reason to believe that an act of domestic violence has been or is being committed, such person may inform the concerned Protection Officer and the Act also provides immunity to any such person who is providing the information in good faith from any liability, civil or criminal.

The Act also provides for the registration of certain associations with the State Government as a service provider for the purposes of the Act. Any voluntary association registered under the Societies Registration Act, 1860 or a company registered under the Companies Act 1956 or under any other law, having the objective of protecting the rights and interest of women by lawful means including providing legal aid, medical, financial or other assistance shall be eligible to be registered under the Act as per the procedure laid down by rules. The service provider has the power to record the domestic incident report and to get the aggrieved person medically examined and to ensure that the aggrieved person is provided shelter in a shelter home, if she so requires. No suit, prosecution or other legal proceedings shall lie against any service provider or any member of the service provider who is or deemed to be acting or purporting to act under the Act and for anything done or intended to be done in good faith in the exercise of the powers or discharge of functions under the Act towards the prevention of the commission of domestic violence.

There could be no doubt that for a programme like the one envisaged under the present Act to succeed it must involve public participation. Voluntary organization and social action groups can play a very important role in securing people’s participation and involvement in successful implementation of the provisions of the Act since they have been working amongst the deprived and vulnerable sections of the community at the grass-root level and they know what are the problems and difficulties encountered by these neglected sections of the people. They have their finger on the pulse of the people and they know from their own experience as to what measures are necessary to be taken for the purpose of ending the exploitation and injustice and getting social or distributive justice to them.

## OLD AGE

- Dr. A. Aswini Kumar, M.D.  
Professor of Medicine  
ASRAM Medical College, Eluru

What is old age? When do we say a person is old? The saying is you are as old as your mind. But health authorities all over the world agree that any body after 65 years of age should be considered old. Today the world is facing a real challenge in the case of the old people. Presently in developed countries people aged above 65 years is about 10 to 15% of the population. It is expected to reach 25% by 2060. In contrast those aged 16 years is falling. In U.K. it is expected that there will be parity between below 16 years and above 65 years by 2015 and thereafter above 65 years of age people will be more in number. In India too, people above the age of 65 years are increasing through much less than in the developed countries.

These changes have a major impact on health care and social services because the management of old age people differs in many ways from the routine treatment of adult cases. Changes in function of the organs of the body, which decline as age progress. The functioning of the organs appear normal for daily activity but any stress like an infection, a high fever, dehydration, a fall and a fall and a fracture tilt the balance as the organs do not have the reserve to cope with the extra demand and death occurs. Some features of ageing are age-determined and they are inevitable. Eg: depigmentation of hair, loss of hearing, eyesight, decreasing memory.

But there are others which are age related which occur due to accumulation of factors like lack of exercise, poor diet, cigarette smoking, alcohol consumption, irregular sleep habits and these can be slowed down or even prevented by health life style. Health life style to be encouraged even in old age.

Symptoms of diseases differ in their presentation. Usual symptoms are (1) falls (2) confusion (3) urinary incontinence (4) poor nutrition and dehydration. These symptoms are to be carefully evaluated because there may be underlying serious disease. Many old people accept everything as due to old age and do not complain. When they complain, others also take it all as due to old age.

### Managing Old Age Problems

(1) Age determined problems like hearing loss, defective eye sight and nutrition can be easily corrected, by

hearing aids, hearing amplifiers, glasses and good diet.

- (2) To allow movement and simple exercise likewalking.
- (3) Preventing falls is more important – a hand stick or even a walker is useful.
- (4) Keeping a light in their bedrooms, because of poor accommodation to light they fall often.
- (5) To give a tablet of calcium to strengthen bones and a vitamin tablet as a nutritional supplement.
- (6) To provide if possible a commode in toilet because squatting difficult.

### More Important – Rehabilitation

Old people are often forgotten in the house, their needs are not attended. Many old people get into depression as they are not cared for or talked to.

It is preferable that nearby old people brought together for talking to each other in the evenings.

All old people should be encouraged to attend to their daily activities, to read, to listen to music or to see T.V..

Bhagawan Sri Sathya Sai Baba says “Every one wants the society to change, for getting that he should change first”.

All old people need some one to listen to them or converse with them and other members of the family should provide that everyday. If only we spend 5minutes with any old person we come across , listening and talking to them the whole world looks rosy for the old to live happily. “Depression in old people in India is much less than other countries because of the grand children’s company to grand parents” - British Medical Journal.

### Tailpiece

“How is it old age moves 10 year ahead whenever I reach a particular age”

- Anonymus

## SWAMI VIVEKANANDA-I

- Sri Challa Sivasankaram

On an occasion Sri Rama Krishna Paramahansa said, “The time will come when he (Vivekananda) will shake the world with its foundations through the strength of his intellectual and spiritual powers”. Swami Vivekananda was born in Kolkatta on the banks of the sacred river Bhagirathi on January 12th, 1863 two days before Sankranti, the festival heralding portentous revolution in the Hindu scheme of seasons. The

Government of India under Pandit Jawaharlal Nehru declared it as national day. Like Sri Krishna and Gautama Buddha Vivekananda belonged to the twice born class.

It was five years after the defeat of the first war of independence waged by the people of India against the alien colonial yoke. The scars of humiliation, the disgrace degradation, the soul scorching fire of slavery under British wicked imperialism (The massacre of Jalianwallahabag still agonizes) were conspicuous and writ large on the inward and outward of subject India.

Swami Vivekananda was the middle of the three world renowned personalities that were born within a span of ten years after the Indian uprising and its subdual. The three were Rabindranath Tagore, Vivekananda and Aravinda Ghosh. These three were the unsurpassed gifts of India to the world. The family into which the Swami was born was religious conformists literally practicing the age old custom and tradition peculiar to the house. Like, Samkara two thousand years before, he was the boon bestowed by Maheswara in recognition of their parents devotion and prayer for a male issue, Viswanath Datta and Bhuvaneshwari Devi, the parents of the Swami, Christened him as Narendranath Datta. Narendra was unmanageable in his childhood and visitors to the famous house were wonderstruck as the right of Naren's turbulence and childish exuberance. It is said that his mother's only remedy to quieten him was to pour a pitcher of cold water on the child's head as on a Siva linga emphatically repeating the sacred name of Siva. Soon Naren would become calm. Years rolled by Naren

graduated. He was a voracious student. Maturity of mind and widening of heart saw the man become crazy after seeing God face to face. The irrepressible urge went on unabated until he met on a fateful day Sri Ramakrishna in the latter's temple at Dakshineswar on the banks of holy Ganga in 1884 just two years before the Paramahansa attained Mahasamadhi. (Aug 16th 1886). Sri Ramakrishna looked upon the 21 year old youthful Naren as one who was Supreme's chosen son and avatar of Narayana descended upon earth to fulfil a mission, a heavenly work, and to restore the priceless heritage of Bharata mata to its pristine purity. Naren lived according to a chronicle under the immediate surveillance of Sri Ramakrishna. Sri Rama Krishna transmitted his Nirvikalpa Samadhi and his other accumulated mystic powers to Naren which metamorphosed Naren from stark disbeliever to a dynamic Believer in the Advaita Vedanta though the Brahmasamajic schooling he had for a time came in the way to shape himself as unquestioned adwaitin which was the raison d'eter of his fervent search for God. His insight into ways that would wean the western educated elite from becoming dependent on the west for everything ignoring the infallible culture of the motherland was timely. If the feverish and infectious aping of western ways and means were left unbridled the livelihood of the nation losing its past and present glory was certain, he concluded. The Brahmosamaj was considered as the brains - trust of Bengal having been able to enlist the support of class and mass of the times.

(to be continued)

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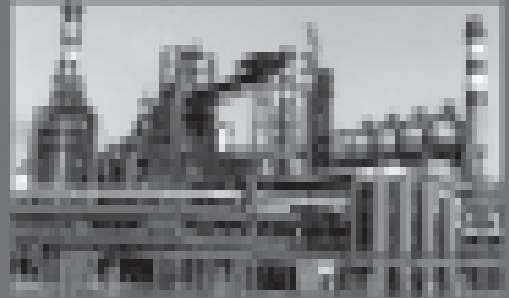
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