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REVOLUTION THROUGH CONSTRUCTION

On May 15 homage was paid to the memory of Sir Arthur Cotton on his 205th birth anniversary. An Englishman who came to India as an engineer and returned later to his home country as a great benefactor, Arthur Cotton ushered in an agrarian revolution by constructing the Godavari anicut which the Court of Directors hailed as “a new and splendid illustration of Cotton’s powers of mind and self-devotion from the exercise of which the country had so largely benefited.”

The Governor of Madras M.E. Grant Duff lamented that “people perished for want of the water that flowed in abundance at their feet,” and Arthur Cotton was convinced that so magnificent a country in such a state of ruin was the “greatest disgrace to a civilized government.” Having got the clearance from the government for the project he prepared, Arthur Cotton took up the job in hot summer and withstood the strain for five long years declaring that : “The more I worked the stronger I became!”

The anicut construction work began in April 1847 and took five long years for completion. Ten thousand labourers, five hundred carpenters and as many smiths were employed. It was completed on March 31, 1852 costing over 15 lakh rupees. It was hailed as “the noblest feat of engineering skill which has yet been accomplished in British India.” (Morris.) The Godavari district which stood at a poor 13th among the 22 districts of the Madras Presidency leaped to 2nd place and Cotton’s irrigation works increased state’s revenue by 25%. “The construction of the anicut resulted in “an agrarian revolution,” which led to tremendous economic changes, followed by a unique social reform movement launched by Kandukuri Veeresalingam. How apt was the tribute that “Arthur Cotton will be venerated by millions yet unborn!”

If Cotton’s was revolution through construction of the 19th century, Gandhiji launched and led the greatest non-violent revolution in human history. Never before in the history of humankind were so many people engaged in such a peaceful mass movement for freedom, justice and equality. The Mahatma’s non-violent revolution was for political freedom and social emancipation. The message of the Mahatma is that a revolution, scientific or engineering social or political, can be made through constructive action without violence and bloodshed.

The term revolution is an overused, if not abused, term. For some it means achieving a goal or purpose through bloodshed. History, distant or recent, abounds in such instances. For some others involved in the modern technological revolution even a small change is a revolution and as a writer caustically commented that drainage construction is hailed as ‘a sewerage revolution.’

A revolution implies a fundamental change in ideas, attitudes and behaviour. A recent definition of revolution is given Dr APJ Abdul Kalam as “the ability to imagine, invent and create something new by combining, changing or reapplying existing ideas” emerging from creativity. There was force in the statement of a historian that ancient Greece was more modern than modern Europe. The Vemana, the Kandukuris and the Gurazadas were indeed far ahead of their times and that is why they continue to be read and admired.

Science and technology have brought to humankind amazing benefits and unimagined comforts of life. Still, they have not been able to explain and resolve the riddle of human relationships. A revolution through construction in the form of building bridges of understanding and pathways of harmony among peoples of the world is overdue.

- The Editor

“Creativity and imagination of the human mind would always be superior to any computer” — Dr APJ Abdul Kalam

WORLD DEMOGRAPHIC TRENDS – 2

- Prof.M.N.Sastri

FERTILITY RATES

The fertility of a species is its natural capability of multiplying itself. Human fertility depends upon several factors such as endocrinology, sexual behavior, nutrition, culture, instinct, time, economics, way of life and emotions. Fertility rate, also called total fertility rate, is a demographic measure. It is the number of children born to a woman. Replacement fertility is the fertility rate at which women would have only enough children to replace themselves and their partners. Population stability is considered achieved at the fertility rate (replacement fertility) of 2.1. A value greater than 2.1 represents positive population growth while a value less than 2.0 indicates a negative growth. A high fertility rate of 5.0 during 1950-55 contributed to the rapid growth of world population. During 1985-90 the fertility rate fell to 3.85. The Population Reference Bureau reported a world fertility rate of 2.6 in 2006, which indicates a further slowing down of population growth.

The fertility rate in developed (industrialized) countries, which stood at 2.84 during 1950-55 fell to 2.03 during 1975-80. By 1985-90 the value fell further to 1.89 indicating the onset of a negative population growth rate. Europe's fertility rate has fallen to 1.47 and that of Japan to 1.43. Spain has the lowest value of 1.15. The fertility rate of US, the most advanced country, stands at 2.09 partly due to its liberal immigration policies and the higher fertility rates among the immigrant groups. For developing countries the high fertility value of 6.16 during 1950-55 fell to 2.9 (3.4 excluding China). Africa, which contains the largest number of developing countries, is the world's fastest growing region with fertility values as high as 7.37 (Niger and Mali). As a result Africa is projected to double its population before 2050.

China and India are the world's most populous countries. India has currently a fertility rate of 2.9. China, in sharp contrast, has a value of 1.6 indicating a negative growth rate. This is due to the one-child per couple rule introduced by the Chinese government in 1979 to alleviate overpopulation. This involved coercive practices such as forced abortion and sterilization. This has led to problems such as negative population growth in some

areas and population ageing. The government has now liberalized its policies to some extent.

India was the first country in the world to launch a mass media campaign to spread the concept of voluntary family planning through contraceptive methods and by offering incentives. Notable success was achieved in controlling the population growth with the fertility rate of 2.9 reported for the period 2001-05. Projections indicate that the ideal value of 2.1 will be achieved by 2020. surveys show that Delhi, Himachal Pradesh, Tamilnadu and Kerala have already achieved this target while the states of Andhra Pradesh, Karnataka, Maharashtra, Punjab, Orissa will follow suit in the near future. But the fertility rates in the Hindi-speaking states of Bihar (4.3), Chattisgarh (3.5), Jharkhand (3.7), M.P (4.0), UP and Uttaranchal (4.7), Rajasthan (3.09), as well as Gujarat (3.2) continue to be high.

The divergence in the fertility rates has created difficulties in the periodical determination of the Lok Sabha constituencies as required by the Constitution of India. The strength of the elected representatives members of the Lok Sabha is fixed at 554. The number of seats to be allocated to the states is based on the principle of uniform population-seat ratio. In this exercise of redrawing of the Lok Sabha constituencies, the Southern states, which have effectively implemented the population control programmes, could lose as many as 15 Lok Sabha seats (AP-3; Tamilnadu-7, Karnatak-1 and Kerala-7) while the Hindi-speaking states of UP (including Uttaranchal), Bihar (including Jharkhand), MP (including (Chattisgarh) and Rajasthan would gain 5, 3, 3 and 4 seats respectively. With the southern states protesting against this loss of seats, concerns were expressed about a North-South divide. The problem was solved by the Lok Sabha through an amendment putting on hold this exercise till 2026 by which time the demographers expect the entire country to achieve the target of 2.1 fertility rate. On the basis of present formula, a member of the Lok Sabha is expected to represent a population of about 19 lakhs. But actually a member from Rajasthan represents 23 lakhs while a member from Tamilnadu or Kerala represents 19 lakhs. This difference could become larger if the Hindi-speaking states do not achieve the family planning targets.

Another issue that caused political overtones relates to the demographic trends in the Muslim population in

India. One school of thought averred that the fertility rates among the Muslims are high, as they do not practice family planning. As a result, the minority Muslim population was rising at a faster rate and could in course of a few decades equal the Hindu population. But studies have clearly established that the Muslim fertility rate also is showing a negative trend. The Muslim fertility rate, which was 4.4 in 1992-93 declined to 3.6 in 1998-99 while the Hindu rates for the corresponding periods were 3.3 and 2.8.

The fall in fertility rates below 2.1 is currently a matter of concern to the industrialized world. This is attributed to a rise in infertility among its population. With infertility set to double in the next decade the sustainability of population in Western Europe is at risk. Many infertile couples are turning to developing countries to adopt babies. In 2001 some 34,000 children from Asia and Eastern Europe found new homes in Western Europe and North America. The booming international adoption trade has even spawned a solid black market in which children are abducted and sold.

Advances in medical sciences have also helped infertile parents to bear children through methods such as *in vitro fertilization* (IVF), embryo donation and surrogacy. As a result, clinics are turning out to be places for conception instead of bedrooms. In IVF the woman's egg cells are fertilized outside her womb by the sperm of her partner. The fertilized egg is then transferred to the woman's womb to establish a successful pregnancy. Women getting their egg cells fertilized by the sperm of unknown donors are also on the rise.

In IVF, multiple embryos are formed out of which only one is utilized. The rest of the embryos generated can be preserved under deep freeze for a long time. If both the parents are infertile, these couples or even single women can adopt these spare embryos. India has now become a flourishing centre for these procedures with a large number of couples from western countries choosing to adopt embryos and not babies. Embryo adoption offers couples privacy and secrecy so that they may not worry about societal acceptance of an adopted child.

Surrogacy, another means of having babies, is becoming more and more popular. Surrogacy involves creation of a baby through another woman when the

woman who intends to be a parent is infertile in such a way that she cannot carry a pregnancy to a successful term. In India surrogacy services are far cheaper than in the West with a growing number of poor Indian women volunteering as surrogate mothers for a price.

As all these services are available at a low cost compared to the West-India is emerging as the main destination for the childless couples from the West. It is even said that India is fast becoming a centre of "reproductive tourism". After IT services "it is the turn of babies to be outsourced from India!"

A Gift from Shri K.Natwar Singh- "Heart to Heart" is simply unputdownable

How gracious of Shri K.Natwar Singh to have found time to send me two of his widely acclaimed books with his autograph *Heart to Heart* first published in 2003 with a foreword by another famous man of letters Shri H.Y.Sharada Prasad and *E.M.Forster A Tribute* (Edited and with an Introduction by K.Natwar Singh). The multi-faceted Natwar Singh has held a number of high positions right from his twenties ----- a civil servant (he entered the IFS in 1953), a diplomat, an ambassador, a Member of Parliament, a Foreign Minister and above all a prolific writer gifted with a brilliant pen. Natwar Singh's achievements are not restricted to these fields, important though they are without any doubt. Few eminent Indians have won the admiration of such a galaxy of celebrities, drawn from different fields, ranging from Nobel Laureates to Presidents and Prime Ministers, poets and writers to tennis players, musicians and artists as Shri Natwar Singh. To have worked with great leaders including Presidents and Prime Ministers and won their confidence and admiration is no ordinary achievement.

Conveying profound gratitude to Shri Natwar Singh for the kind gesture, let me refer, briefly though, to some of the scintillating pieces written between 1985 and 2002, including a speech he delivered in the Rajya Sabha in May 2003 that make the work *Heart to Heart* so eminently readable. "It must be made compulsory reading for our young diplomats not only for its quality of political analysis but equally for its literary excellence," writes the venerable Shri H.Y.Sharada Prasad, in his superb foreword. The achievements of Natwar Singh as

an ambassador and administrator and his brilliance as a writer —“full of anecdotes and witticisms”——are crisply summed up in the foreword by Sharada Prasad. R.K.Narayan who had affection and admiration for Natwar Singh wrote that his “style is sharp and precise.”

Natwar Singh is a master of wit and anecdote. He writes on the meeting between Mao and Nixon. “Nixon asked Mao what would have happened if Khrushchev had been assassinated instead of Kennedy. Mao’s answer was –“I don’t know, but Onassis would not have married Mrs Khrushchev!” Natwar like Sharada Prasad, had great admiration for Indira Gandhi. He narrates the devastating quip from Mrs Gandhi in reply to Pakistan’s Zia-ul-Haq’s conversation at a meeting arranged by Natwar Singh: “They are calling you a democrat and me a dictator!” said Indira Gandhi to the speechless Pakistani dictator. When Natwar once introduced the 80 year old R.K.Narayan to the 90 year old ornithologist Salim Ali the latter joked: “I don’t talk to juniors.” There are many essays that movingly portray the qualities of head and heart of some great leaders –the humility and punctuality of Rajaji, the courage ‘grace under pressure’ of Jawaharlal Nehru and how Radhakrishnan “taught philosophy to politicians and politics to philosophers” - that make the collection and compilation a literary masterpiece.

Diplomats endowed with a literary flair enrich literature with their writings. A diplomat’s diary could be a source of exciting, at times even explosive, information. John Kenneth Galbraith’s *Ambassador’s Journal* published in 1969 was a highly popular book, especially in India’s capital and diplomatic circles. Henry Kissinger, whose skilful diplomacy for over half a century, from the years of cold war to the era of globalization, continues to evoke interest and admiration with his writings and speeches. Richard Nixon had such admiration for Kissinger’s diplomatic skills that he once said: “ He is the only man in captivity who could go to Paris 12 times and Peking once and no one knew it except possibly a couple of pretty girls.” Kissinger replied with a grin: “They didn’t know it. I used it as a cover.” Discovering a virtue in that also Nixon declared: “ Anyone who uses pretty girls as a cover must be the greatest diplomat of all times.” (Guardian Weekly, March 16-22,2007)

Robert J.Moore in his enjoyable book *Third World*

Diplomats in Dialogue with the First World published in 1985 revealed that the third world ambassadors would spend 546 hours “in dedicated consumption of food and drink...on average 912 dinners occur each normal year for diplomats, 113 days spent on 901 cocktail parties” Moore writes that “an ambassador’s residence to be baronial, his automobile to be ducal, and his entertainment must be regal. The liquid that flowed beneath them was champagne.”

Diplomacy, however, is not just partying and traveling around the world. It is not always ‘making war by other means’. Nor are ambassadors sent abroad ‘to utter lies.’ Indian diplomats and ambassadors, have, by and large, done outstanding work as cultural ambassadors and promoters of peace and goodwill among peoples and countries. Jawaharlal Nehru, one of the great champions of peace of modern times, set the agenda and pace for Indian diplomats in a world traumatized by two terrible world wars and divided by the cold warriors. It was India’s good fortune that some eminent scholar-diplomats were entrusted with the responsibility of spreading the message of peace and goodwill during those turbulent times. To such genre belongs Shri Natwar Singh who continues to enrich our public life with his writings, despite advancing years and personal hardships. As Sharada Prasad writes:

“The voice is the same. But the wit carries a greater charge of wisdom and forbearance”.

- A.Prasanna Kumar

Prof. Iyengar’s Idea of Higher Education

(Paper presented at the seminar organised at Delhi on 18th April 2008 on Prof. KR Srinivasa Iyengar, on his birth centenary, by Sahitya Academy and Sri Aurobindo Ashram.)

- A. Prasanna Kumar

It is indeed an honour to participate in the seminar being organized to commemorate the birth centenary of Prof.K.R.Srinivasa Iyengar at this hallowed place. My first duty is to convey my profound gratitude to the organizers of the celebration committee, especially to the Sahitya Akademi, Sri Aurobindo Ashram and Dr Mrs Prema Nandakumar, for enabling me to join all of you in paying homage to a great teacher and scholar in whose glory we, as students and later as teachers of Andhra

University, had basked for over two decades. But for the kind reassurance given on phone exactly a week ago by Ms Gitanjali Chatterjee about my name being there on the panel of participants and the encouragement of Mr.Nandakumar when I called him up it would not have been possible for me to prepare, though hurriedly, a summary of my paper and undertake this journey. The kind invitation posted on March 13 by Ms.Chatterjee to participate in the seminar reached me on April 8. I am still grateful to the postal department for not denying me the opportunity to join the distinguished assembly of scholars, writers and intellectuals whose indulgence I crave for a rather inadequately prepared presentation.

In 1908, the year in which K.R.Srinivasa Iyengar was born, Dr.C.R.Reddy, then a rising star on the intellectual firmament with a brilliant record at Cambridge, 'had made contacts with Sri Aurobindo' according to Dr.Reddy's biographer, (Dr.K.R.Srinivasa Iyengar). Eighteen years later C.R.Reddy accepted the invitation to become the foundation vice-chancellor of Andhra University, a product of Andhra renaissance. The new university, wrote Iyengar, "taxed all the resources of its vice-chancellor, his knowledge and his experience, his vision and his executive ability, the power of his eloquence and the reserves of his personality." C.R.Reddy, by then a renowned educational administrator with his work in Mysore, raised the stature of the new university by becoming its first vice-chancellor.

Among the important decisions taken by C.R.Reddy two were of considerable significance. First was the choice of Waltair (Visakhapatnam) known as a fishermen's village for locating the university, in preference to better known places like Bezwada, Anantapur, Chittoor and Rajahmundry. Second was his decision, made in his second spell of vice-chancellorship, to invite Dr.K.R.Srinivasa Iyengar to join the faculty as Professor and Head of the Department of English. Before focusing on the second which is the theme of my humble presentation, it is necessary to briefly describe the setting at Waltair when Prof.K.R.Srinivasa Iyengar arrived to give a new dimension to university education, besides playing a significant part in the fulfillment of a mission, ordained perhaps by the invisible power, in 1908 when C.R.Reddy made contacts with Sri Aurobindo. That historic contact of 1908 culminated in the conferment of the Cattamanchi Ramalinga Reddy National Prize on Sri Aurobindo forty

years later at Waltair at the 1948 Convocation of the Andhra University. It was fruition of a dream for the Vice Chancellor who declared that "the light of Pondicherry should spread all over the world."

Destiny decreed that C.R.Reddy, ably assisted by Iyengar, should illumine the path of higher education with his vision and dynamism, with Andhra University showing the way. Incidentally, it is C.R.Reddy who, it seems, named Visakhapatnam the City of Destiny, and only recently the Prime Minister Dr Manmohan Singh described Visakhapatnam as 'a jewel on the Coromandel coast'. As Vice Chancellor of the infant university C.R.Reddy set the trend for the university's intellectual pursuits. Sarvepalli Radhakrishnan delivered the first convocation address in 1927 followed by C.V.Raman in 1928. The university was shifted to its permanent abode, Waltair, flanked by the sea on one side and the hill range on the other. Sir C.V.Raman summed up C.R.Reddy's stewardship thus: "Dr.Reddy by his personality and his example has been able, as perhaps no Indian with the exception of Sir Asutosh Mukherjee, to instill into a body of scholars that idealism for which he himself stands. And so long as that idealism, that love of truth, impels the university, no one need fear for its future." Words of prophetic wisdom were those uttered by Sir C.V.Raman about the university's future. Soon after shifting the university headquarters to Waltair C.R.Reddy resigned as vice chancellor suggesting Dr.Radhakrishnan's name as his successor.

Andhra University's good fortune was that one scholar-orator was succeeded by another and these, again as Sir C.V.Raman wrote, made Andhra desa feel proud of the university. Radhakrishnan built solidly and rapidly too on the foundations laid by his illustrious predecessor. Telugu, English, French and humanities received recognition when the College of Arts was started in 1931, and science and technology too got a boost when the College of Science and Technology in the following year and honours courses were introduced. Radhakrishnan brought outstanding persons from far and near to Waltair and as Sarvepalli Gopal recorded in his biography of Radhakrishnan "The list of recruits of the Andhra University in the thirties is a roll call of distinguished Indians in the sixties and seventies." C.V.Raman was made honorary professor of physics in charge of

preparing the syllabuses in science. Sir M.Visveswaraya was honorary professor of technology and Andhra University was the first in south India to start a course in technology, S.C.Chawla from Lahore came to teach mathematics and Ludwig Wolf of Berlin University then in exile was brought along with Dr.T.R.Seshadri for Chemistry. Humayun Kabir, Hiren Mukherjee, V.K.R.V.Rao and M.H.Gopal were brought to teach social sciences and humanities. Only V.K.Krishna Menon and John Matthai could not join the galaxy of scholars and scientists who joined the university. C.K.Nayudu, India's first test captain in cricket and the Tendulkar of those times, accepted the Vice-Chancellor's invitation to coach university boys in cricket though the offer was forgotten after Radhakrishnan left the campus. Gurudev Tagore came to Waltair and lectured on MAN in December 1933 and came to Waltair again six months later to write poems sitting in the vice-chancellor's bungalow in front of the sea. India's first Nobel Laureate Rabindranath Tagore giving a lecture with the second Nobel Laureate Raman in the audience and another (Radhakrishnan) as eminent as these two in the presidential chair! How many universities can boast of such an occasion! Gopal quotes Sir C.V.Raman on the achievements of Radhakrishnan: "It was like a story from the Arabian nights; Radhakrishnan had waved his hand and a university complete with buildings and staff had sprung up." Fortunately for the university Radhakrishnan's departure in 1935, before the completion of his term, did not result in any void. C.R.Reddy returned to the campus for his second and longer spell as the university's vice chancellor.

It looked as though Andhra University, now a nationally renowned seat of higher education, was waiting for K.R.Srinivasa Iyengar's arrival. Dr.Iyengar was fascinated by C.R.Reddy's vision and work. Reddy's scholarship, wrote Iyengar, "awed, delighted and tantalized us for a generation and more." C.R.Reddy, in turn, was no less impressed by Iyengar's scholarship and mastery of the English language. Just a year after Iyengar's arrival on the campus the Vice-Chancellor announced in 1948 the conferment of the Cattamanchi Ramalinga Reddi National Prize on Sri Aurobindo. The seer graciously agreed to accept the honour in absentia. Oratory and scholarship were at their best when C.R.Reddy read out the citation movingly written by him at the 1948 convocation. "I hail Sri Aurobindo as the

sole sufficing genius of the age," said C.R.Reddy in his address. The Vice-Chancellor made a special reference to Prof. Iyengar's biography of the seer as "a splendid biography, a book written in a style of superlative charm and power and one which could without exaggeration be regarded as a masterpiece in English literature." Referring to the mystic light and fire in Sri Aurobindo's eyes C.R.Reddy recalled the words of A.B.Clark, Principal of Baroda College: "If Joan of Arc heard heavenly voices Aurobindo probably sees heavenly visions." Accepting the honour Sri Aurobindo in his message said: "Andhra University had been created by a patriotic initiative situated not in a Presidency capital but in an Andhra town and serving consciously the life of a regional people. The home of a robust and virile and energetic race, great by the part it had played in the past in the political life of India, great by its achievements in art, architecture, sculpture, music, Andhra looks back upon imperial memories, a place in the succession of empires and imperial dynasties, which reigned over a large part of the country; it looks back on the more recent memory of the glories of the last Hindu Empire of Vijayanagar,— a magnificent record for any people. Your university can take its high position as a center of light and learning, knowledge and culture which can train the youth of Andhra to be worthy of their forefathers, the great past should lead to a future as great as or even greater. Not only Science but Art, not only book-knowledge and information but growth in culture and character are parts of true education; to help the individual to develop his capacities, to help in the forming of thinkers and creators and men of vision and action of the future, this is part of its work." Prof Iyengar's idea of education, higher or lower (as he once humorously wrote about the presence of heirarchy in education too) was articulated in the books and articles that flowed from his prolific pen in the years that followed. Commending Iyengar's work on Aurobindo C.R.Reddy restated his message to Prof.K.R.S."You must live by Aurobindo, perhaps you will make others live." It was the formulation and articulation of a method and a way of living to bring together "our present instruments, intellect, life, mind, body — the perfect channels for the great transformation" as C.R.Reddy stated in his 1948 convocation address.

The twenty years that followed C.R.Reddy's departure

from Waltair saw Iyengar rising to become a nationally eminent Professor of English and a pioneer in the study of Indo-Anglian literature. No less important were the other contributions of Prof. Iyengar—as a public speaker, writer on public affairs and ‘torch-bearer’ of our culture. He was the University Orator for a number of years and when he became, reluctantly of course, the Vice Chancellor of the Andhra University he took the important decision of starting a post-graduate centre of the university at Guntur where a department of Asian Philosophy and Culture was set up. The choice of the place near Nagarjunakonda, the famous Buddhist centre was a historic step and as envisioned by Vice Chancellor Iyengar the PG Centre grew into a full fledged university and a centre for study and research in Buddhist philosophy. Probably it was for the first time in South India that a university took up in-depth studies of South and South East Asia. As vice-chancellor he exhorted the teachers and students to strive for excellence without being bogged down by artificial barriers. In his address as Vice-Chancellor Iyengar stated: “We seek the aid of science and technology mainly for the preservation of national and human values. The future educational organization should firmly refuse to acquiesce in the dangerous antagonism between arts and science which is being sedulously propagated in some quarters. From matter to spirit is one gamut and it is through a widely diffused integral education alone that human race can achieve its salvation.”

It was no surprise that Prof. Iyengar vacated the office eight months before the completion of his term. The decline in values in the educational system distressed him and he did not like to make any adjustment or compromise for the sake of a formality.

He regretted that higher education was being experimented with too often and examined like a patient in a hospital. He likened higher education to ‘a massive invalid’ or ‘an immobile colossus.’ It is not ‘apara vidya’ or ‘para vidya’ that is offered but ‘avidya’ he lamented. It is an age of infinite possibilities and miserable realities and higher education in India is ‘truly an unlimited non-system.’ He was forthright in his criticism and at times even devastating in his satire. Yet Iyengar was neither a cynic nor a pessimist. He had a tremendous faith in the human spirit and in the innate goodness of the pupil and

the teacher. He had also the magnanimity to see virtue in others, even in his bitter critics. I remember one occasion when a book of his was severely criticized by a scholar in a review article of three pages. Talking to us who felt embarrassed to raise that subject, Prof. Iyengar gently said: “See how the gentleman spent hours going through the entire work and took greater trouble in writing such a long review. That should be the role of an academic.”

In one of his memorable pieces he wrote that the only wisdom we can hope to acquire is elementary humility. “Humility is endless and take men as they are and try to understand. Each individual is unique. He is evolved by the loom of time for a particular purpose,” he said. He emphasized the need for ‘healthy humanism’ and ‘a more revolutionary revaluation of values’ as necessary ‘for the reintegration of the human personality and the human community.’ Twentieth century’s leading social scientist Isaiah Berlin struck a similar note before his death in 1997 when he said that humility is the essential virtue of all engaged in the pursuit of knowledge, especially in the academic world.

The relevance of Prof. Iyengar’s idea of higher education, even in this age of information technology, can be understood when one recalls the more recent words of Neil Rudenstine who as President of Harvard University declared (after spending millions of dollars on modernizing the infrastructure of the famous university) that “education is essentially about human values; it is about how to create a just and humane society”. *The light of Pondicherry* which C.R.Reddy had wanted to spread all over the world, did shine luminously at Waltair too when Prof. K.R. Srinivasa Iyengar was there. That light continues to inspire many, in many parts of the world.

THE SONIA FACTOR

- Shri T. Hanumantha Rao

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One of the current preoccupations in political circles and the media is about what has come to be called the Sonia Gandhi factor. From conclaves of political pundits to the cocktail circuit, this has assumed the character of a virtual obsession. From serious politicians to smart-set

socialites one comes across discussing the movement or the interests of the widowed consort of Rajiv Gandhi in saving the sinking party.

It is indeed a matter of pride that Ms. Gandhi has surprisingly turned out to be the longest serving Congress President and she struck a right note when she said in her address to the AICC on April 16, 1998, "I am no saviour as some of you might want to believe. We must be realistic in our expectations. The revival of our Party is going to be a long drawn process involving sincere hard work from each and every one of us!"

There is indeed need for a little clear thinking. Ever since she assumed office as President of the Congress after a great deal of persuasion, there has been an improvement in the image of the party, but her inconsistent and incoherent statements in the earlier part of her tenure, on the Government formation by her party have created an embarrassing situation for the organisation and there was septicism all-round whether her charisma would revive the Congress prestige and serve as a vote-catcher as she had hardly participated in the rough and tumble of politics, the essential apprenticeship for leadership. But later, she put her foot down on many policy matters. With the dawn of sweeping coalition politics, Sonia realised the futility of Pachmarthi Declaration and gave a go-by to it and began to craft alliances cleverly and lead the party in elections. Though the number of Congress ruled State Governments is on the decline, she has succeeded in forming Congress-led UPA Government at the Centre in 2004. Though Sonia has fulfilled the role of the party unifier to a large extent, it is still today a house divided and it seems to be an admixture of various sections of the people who cannot see eye to eye with one another on many matters. Whatever it be, the desire of the Congress to form a single party Government at the Centre would be a "day dream" and unrealistic under the present circumstances. It has to reckon with coalition Governments and for that matter, there is no possibility of any party forming a Government on its own.

The future of the Congress has been the subject of a good deal of comment during the recent past. Congress is no doubt still the biggest political party but it has lost its vigour and vitality and no longer makes any political appeal to the masses. The decline of the Indian National

Congress from the dominant position it had occupied in the early years of freedom to the present level of a party competing for power and pelf can be traced to its own sins of omission and commission. When freedom came, along with it also came the demand for a share in the cake even before it was baked. Politics ceased to be a means of service but instead became a source of material gain. Today, Congress has become a synonym for corruption and indiscipline.

As a major partner in the UPA Government, the Congress has to own the moral responsibility for many of the economic ills that that country has been facing during the recent past. The eradication of the basic problems of poverty and unemployment remained so long a will-o'-the-wisp even after sixty years of independence. Of late, the problem of inflation has become a hydra-headed monster defying solution. Things are pretty bad at PCC level also in many states. Now that Sonia has gained absolute control over the party and has been wielding the highest authority, she should cleanse the Augean stables at the earliest and set the house in order. There is need for removing the dead wood and non-performers in the party and Cabinet and induct new faces who pine for action and abhor inactivity.

It has to be realised that the days when the masses sought a charismatic leader to lead the country are now gone and what they require at present are bread and butter. The Congress should come out with more and more constructive and innovative schemes aiming at eradication of poverty and unemployment. The NREGP is a step in the right direction and it is believed that Sonia is mainly instrumental for its introduction against all odds. Having pinned high hopes on Sonia, the people expect from her many such schemes for their deliverance by effective implementation. She came into active politics to rebuild the Congress Party and will be judged by history on her success or failure to do this.

However, the ensuing Lok Sabha elections would be the biggest challenge for Sonia's leadership and she must have realised by this time that Congress has lost its century-old gift of political ability, which as Winston Churchill put it, is "the ability to forestall what is going to happen tomorrow, next week, next month and next year. And to have the ability afterwards to explain why it did not happen". So, the Congress under the leadership

of Sonia would do well to take time by the forelock and spell out its position on poll-alliances scenario, keeping in mind its commitment to providing a clean, secular and democratic governance to the country.

All said and done, there can be no mission more immediate or more noble for Sonia than that of taking the teeming people out of the morass of poverty, to whom political freedom means no more than the exercise of their vote once in every five years or whenever called upon to – a vote they know they cannot eat nor can it in any way help to stop the gnawing sensation in the pit of the stomach.

"D.V.Subba Rao feted"

Leading lawyer and former Mayor D.V.Subba Rao on Sunday said he spurned several offers for greener pastures just because of his love for Vizag. He was replying to a felicitation accorded to him by a committee of admirers to mark his 50 years at the Bar. He was hailed as 'gentleman of highest order' by many at the meeting and the presence of two Supreme Court and two High Court judges and Padmabhushan P.P.Rao, senior lawyer in the apex court, itself typified the importance given to him by the legal fraternity. Mr.Rao and his wife Sarvalakshmi were later felicitated.

"Vizag is very dear to me. I would have made money by shifting to Delhi or Hyderabad but the recognition I am enjoying here in the community is giving me immense satisfaction," Mr.Subba Rao said.

Justice B.Sudarshan Reddy, Supreme Court Judge, said Mr.Subba Rao was a "76-year-old young man who believed in following probity in public life" and opined that people like Mr.Subba Rao should sensitise youngsters not to follow Western culture as a fallout of globalisation.

Justice Satyabrata Sinha, Supreme Court Judge, said Mr.Subba Rao had become the Chairman of the Bar Council of India for the first time from a mofussil area. By sheer hard work and commitment to uphold professional standards, he could earn a name in the legal fraternity, he stated.

Justice G.Raghuram, Judge, AP High Court, said in this fast-changing and confusing world, the country needed people like Mr.Subba Rao, who could guide

others to lead a simple life by serving the society with all humility. He said a good lawyer was a mentor of judges and Mr.Subba Rao was an extraordinary lawyer. Justice V.V.S.Rao, High Court Judge, also spoke.

Mr.P.P.Rao said Mr.Subba Rao was a man of rare oratory skills and recalled a meeting chaired by Fali S.Nariman in Delhi where his speech drove everyone to give him a standing ovation.

Felicitations committee chairman D.Dakshina Murthy presided. Noted academician R.V.R.Chandrasekhara Rao, Principal District Sessions Judge N.R.L.Nageswara Rao, Director of Centre for Policy Studies A.Prasanna Kumar, Chairman of Bar Council of AP A.Narasimha Reddy and Visakhapatnam Bar Association B.V.Ramamanjeya Rao spoke.

(Courtesy: The Hindu April 28, 2008)

"Eminent advocate"

Today January 27, D.V.Subba Rao, former Chairman of Bar Council of India, and one of the widely respected lawyers, is being honoured at a function attended by two judges of the Supreme Court and two of the A.P.High Court, lawyers, intellectuals and others. A felicitation volume is also being released to mark Mr.Subba Rao's completion of 50 years as an advocate. A fine half-century studded with achievements and accolades for a towering figure in not only the legal profession but in public life as well. Born with a 'legal spoon' in his mouth on April 24, 1932, Mr.Subba Rao inherited from his grandfather Diwan Bahadur Sri Rama Sastry and father Somayajulu, two lawyers of repute, a rich legacy and reputation which he has embellished with his own professional brilliance and personal integrity. The first mofussil lawyer to become the Chairman of the Bar Council of India, Mr.Subba Rao has won the respect of the bench, the admiration of the Bar and the appreciation of the public at large. His presentations and performance in arbitration cases have secured for him the commendation of former Chief Justices of India like Justice Hidayatullah, Justice Chandrachud, and Justice Bhagwati. And among those who hold Mr.Subba Rao in high esteem are Justice Krishna Iyer, Mr.Nariman, Mr.Soli Sorabjee, Mr.P.P.Rao and Mr.Venugopal. Mr.Subba Rao served as member of the Malimath and

Jagannadha Rao Committees and played his part in the reform of the judicial system and improvement of legal education in the country.

It was N.T.Rama Rao who invited Mr.Subba Rao to enter public life by making him chairman of VUDA and later goaded him to become Vizag's mayor. In both the capacities Mr.Subba Rao made significant contribution for the development and beautification of Visakhapatnam.

As Lions governor and later as the president of Andhra Cricket Association for 15 years, Mr.Subba Rao endeared himself to many at home and abroad.

Despite holding high positions in public life and contesting in elections he has made neither money nor an enemy.

The taller he grows the humbler he always remains in thought, word and deed. He is particularly happy that 24 hours before his felicitation function, the statue of his dear friend and classmate the late M.Gopalakrishna Reddy, former vice-chancellor of Andhra University, has been unveiled by Justice S.Rajendra Babu, Chairman, National Human Rights Commission, who also delivered the first Gopalakrishna Reddy memorial lecture at the university on Friday.

(Courtesy: Deccan Chronicle April 4, 2008)

MANU - A CRITIQUE

'Manu is a great and peerless legislator'

- Swami Vivekananda

- Sri Challa Siva Sankaram

India under Manu legislation gathered strength to meet (mete) justice within the framework of the law. The Dharma Sastra was there like the fountain-head to draw rules and enforce them in the light of law. The dharma sastra was consulted as often as necessary to negotiate questions that baffled the imagination of the man concerned with dispensation of justice and law and order. Justice and prudence were not in jeopardy. Manu was and is target of calumny, vilification and baseless criticism for this sentence, "No woman merits freedom" Freedom does not mean madness or license as Gurudev Tagore

put it. No one grudges freedom given to women. Women had amiable place in the social echelon of India, to which the contribution of legislator Manu was not mean or inadequate. Woman is the born decorative piece of nature, the highly praised repository of delight and verve and walking image of Goddess of Manidweepa. Besides, she is an invaluable treasury of virtue, a buoyant source of unrivalled energy. There are superb descriptions of woman by Manu the great legislator which bespeak the infinite esteem he had for woman. He seated the woman on the sky scrapping heights of pyramids to look at her for giving form and shape to his inner esteem for her. This piece of woman's place in the mind of Manu is grandiloquently supported by this statement, "the gods are pleased where women are held in esteem". In another context Manu reiterates in the same vein that Gods bless the families where women are happy and well treated". Instead of levelling charges of bias and narrow-mindedness against the mighty Manu we the critics do well to look back and forward and assess the reasons for the present day tragic circumstances in the lives of modern women. The ghastly incidents of gangrape, assassination of women as a result of abortive love are signs of despair and lack of moral fibre. We reap what we sow. I lament along with the Nobel laureate Pearl S. Buck over the fall of norms and rise of the ugly head of naked thrust towards display of such parts that weigh high in concealment (if concealed). The galloping passion to preposterously exaggerate the breast region should be nipped in the bud. The famous novelist in her autobiographical novel, 'My Several Worlds' painfully refers to this bizarre trend in the women of advanced world. More and more mankind is losing grip over itself. Men are, I am convinced to state, steadily becoming effeminate and women are growing masculine. Freedom's end is sane character not murder of the beautiful and charming in the world. Restraint on her irresponsible itch to look modern by means of aping the vamp on the screen is urgently warranted. We can trace the reasons for road accidents to this abnormality in the culture of women besides the cellphone addiction.

Man and woman, time has arrived, have to enter into a parley to churn out a civilized and viable formula to mend their unholy impulses and to govern their lives

perfectly in tune with the world's highest examples of decency.

Manu the peerless seer foresaw the plight of woman released from the clutch of secure, cozy protected life. Manu's laws concerned with woman's secure flourishing are not reactionary and obscurantist or primitive. Some of the laws enshrined in Manu Dharma Sastra astonish even the highly scientific and pragmatic minds of today. We cannot gainsay their far reaching effect on the law givers of the modern age.

Let us see how sharply and practically the mind of Manu worked in shaping the laws (1) The part of the vedas which agrees with reason is the Veda and nothing else. (2) As the treasury of virtue is with Brahmin he must distribute it for the salvation of mankind. If he does not do so he loses the right to be called Brahmin. (3) When one has come to kill you there is no sin in killing him even though he be a Brahmin. (4) The old men should give up karma and embrace the fourth Ashrama (Sannyasa) (5) The only friend who follows men even after death is dharma, for everything else is lost at the same time when the body perishes. (6) One who befriends all creatures is called Brahmana. (7) Learn good knowledge with all devotion from all the lowest class. Learn the way to freedom (Moksha) even if it comes from a pariah, by serving him. (8) If a woman is a jewel take her in marriage even if she comes from a low family of the lowest caste. (9) Bead necklaces, rosaries, triple paint

on forehead, or putting on ashes, pilgrimages, baths in holy rivers, meditation or image worship do not purify a man as service to fellow creatures does. (10) As the boys are educated so are daughters to be educated. (11) Caste is a social organisation not a religious one. (12) Whatever is based on sound reasoning ought to be accepted.

Illustrating the glory of womanhood Manu says :
"One Acharya excels ten upadhyayas in glory, a father excels a hundred acharyas in glory but a mother excels even a thousand fathers in glory."

Most of the substance of Manu code of Laws echoes vibrantly in the Satakams of Yogi Vemana. His laws are comprehensive and they possess verve and vitality to last for ages, flexible and applicable to all ages. In a German University Manu Smriti is held as an authentic work of law. Dr. S. Radhakrishnan authorised that whatever law has been ordained for any person by Manu was that which has been fully declared in the veda for this sage was omniscient. Manu smriti statement is ideal law.

The woman of India is heir of the bride who declared like this, "He who conquers me in battle, he who humbles me of pride, he who is my equal in this world he shall be my husband". Indian woman is the very icon of self-confidence, self respect and self reliance. It is Manu's India. To conclude The World is a vast prison of which man is the prisoner and woman is the jailor.

(concluded)

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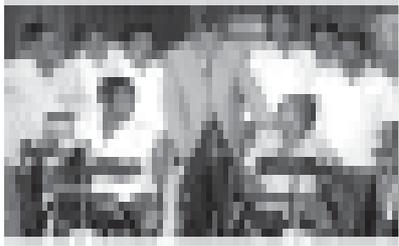
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विश्वान्धा दुःस्वात में हम ...

सुभवत्वा का साथ स्थान रखते हुए समाज की सक्षमतापूर्ण सेवा करते हैं।



- विश्वान्धा दुःस्वात में हम ...
- शिक्षण कार्यक्रमों का आयोजन करना
 - समाज के अर्थ-सामाजिक उत्थान के साथ-साथ शैक्षणिक विकास के कार्यक्रम
 - विद्यार्थियों के लिए छात्रावास/अवकाश प्रदान करना
 - कुशल/असह्य एवं बेरोजगारों के उत्थान के लिए, कार्य, शौ, /पुस्तक के प्रति उत्साहजनक प्रचार
 - "विश्वान्धा दुःस्वात" के साथ ही शैक्षणिक एवं सामाजिक विकास
 - शिक्षण एवं सेवा के अलावा शैक्षणिक विकास के लिए सामाजिक उत्थान प्रदान करना
 - शैक्षणिक कार्यक्रमों एवं सामाजिक उत्थान के कार्यक्रमों का आयोजन करना
 - अर्थ-सामाजिक उत्थान के लिए सामाजिक उत्थान
 - विशेष वर्गों के लिए सेवा-प्रतिरोधिताओं का उत्थान
 - शैक्षणिक/सामाजिक उत्थान के साथ-साथ विकास के कार्यक्रम



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