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GLOBAL POWERSHIFT

It is an uncontestable fact that there is a massive shift in the global balance of power. The international system is not what it was just a few years ago and may undergo several tectonic changes in the years ahead. The shift in balance of power has been silent and sudden, caused by a convergence of several factors. History teaches that great nations and empires from ancient Rome to twentieth century Great Britain declined due to loss of economic strength. Still, it is possible that the recession and meltdown staring at today's world are symptoms of a deeper malaise.

The geopolitical shift that followed the collapse of the Soviet Union was marked by the emergence of the United States as the predominant military power and the 'lone superpower' besides being the centre of the international economy. Samuel Huntington, the author of *The Clash of Civilizations*, conceded that the world perceived the United States as a 'rogue superpower, intrusive, interventionist, exploitative, unilateralist, hegemonic, hypocritical.' Not only archrival Russia but other leading role players like China abhorred the idea of such a unipolar world dominated by the 'superhegemonist ambitions' of the United States. The way the US and Russia tried to checkmate each other on the chessboard of international politics during the last few years is reminiscent of the politics of cold war. Lesser powers too resented the United States assuming "the self-appointed task of unilaterally invading and rebuilding other countries."

Suddenly the world came to witness the unexpected climb-down of the United States from being the *sui generis* to that of *primus inter pares* (first among equals). Mighty America's quest for winning new friends and allies including India gained momentum in the first decade of the new century. In addition to its old ally Japan, China and India began to figure prominently in American strategy and diplomacy though it is bemusing to hear an American policy maker's recent statement that the US and China are 'natural allies' because they both are 'the two world's largest consumers and largest importers of oil.' Notwithstanding the severe economic setbacks, 2008 is a landmark year in

the history of the United States as for the first time an African-American has been elected its President. Barack Obama the President elect has brought to America a new hope with his charisma and dynamism, assuring his country of its status as the world's pre-eminent economic and military power.

Recession, energy crisis and rise of terrorism have brought the former rivals and present big powers closer to one another in their effort to fight the new challenges. The first decade of the 21st century has witnessed horrendous terrorist strikes in many parts of the world with India being the worst affected. The 'golden age of globalization', say some experts, has ended as evidenced by the fact that global outsourcing is fast losing its attraction. Prosperity of some individuals and a few nations may have gone up. But human misery has alarmingly increased. The world food prices have, since 2005, shot up by 83%. And the woes of the farmers have not abated. Added to these is climate change which will hit humankind very hard in the future. A Report released by the Center for Strategic and International Studies says that planet earth will be warmer by 1.3 degrees and there will be "heightened internal and cross border tensions caused by large scale migrations; conflicts sparked by resource scarcity; increased disease proliferation." The 'carbon monster' will be man's worst enemy according to the report. Ecological meltdown has begun to cause immense damage to marine resources and seas are being converted into 'dead zones', warn climate scientists. An expert has revealed that fish stocks are being decimated and some species are "down to a mere 2% or 3% of what they were in 1850."

At stake is not the future status of big nations or the prosperity of some individuals but the survival of humankind and the health of planet earth itself. Unless nations, big and small, realize that the time has come for collective and constructive action to overcome these challenges, the future of humankind is bleak. It is not enough to say 'we can.' We should, sooner the better.

- The Editor

"History teaches us that for a nation to remain a pre-eminent military power, it must remain a pre-eminent economic power". - BARACK OBAMA

CALL TO REINVENT ADMINISTRATIVE SERVICE

R.V.Vaidyanatha Ayyar, Former Secretary to Govt. of India and Professor of Public Policy IIM, Bangalore on 12th November said “If the administrative service is to be of continuing relevance in years to come, it has to reinvent itself. How it would reinvent itself could be the subject of not one but many lectures.” He was delivering the endowment lecture of Garimella Sitaram and Mahalakshmi, on ‘Indian Administration Service- Retrospect and Prospect, organized by the Centre for Policy Studies, Gayatri Vidya Parishad at Visakhapatnam Public Library here. Stressing the importance of the service, he recalled French Philosopher, Voltaire, who said ‘if God does not exist he had to be invented, likewise administrative service should be invented’. Dr Ayyar in his hour-long address touched upon many aspects of administrative service including political interference, the challenge of balancing competing demands and enforcing the rule of law, comparison of IAS with the ICS, how an IAS officer should lead and how IAS officers learnt to work with different governments and manage the transition from one government to another. ‘No one can deny that along with the image of government in general, that of the IAS also has shrunk’ he said.

(Courtesy: The Hindu, November 13, 2008)

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INDIAN ADMINISTRATION SERVICE: RETROSPECT AND PROSPECT-I

- Dr. R V Vaidyanatha Ayyar IAS (Retd.)

Former Secretary to Govt. of India

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(Lecture delivered at CPS on Nov 12, 2008)

Let me begin by thanking you for giving me this opportunity to meet you and speak about a subject

CPS Thanks:

Centre for Policy Studies offers its grateful thanks to : Shri T.R.Prasad, IAS (Retd) Former Cabinet Secretary, Government of India for consenting to be a Patron of Centre for Policy Studies and Dr.S.Vijaya Kumar CMD Vijay Nirman and Dr.B.Subba Rao, former Vice-Principal Andhra Medical College and neurosurgeon for agreeing to be members of the Governing Body of CPS.

on which I spent over half my life. If you spend over 35 years of your life as a babu, a bureaucrat as the media is fond of calling, you stop doing anything on your own. You do only such things which you are called upon to do. You become a taxi driver. You have to be hailed, told where to go before you get moving. The topic of today’s lecture is far too wide to be covered within an hour. Given the constraint of time, and the need to be focussed I would limit my observations to only some aspects of the Indian Administrative Service.

When I was a student here in the Andhra University fifty years ago, it used to be said that one could judge how advanced a country is by the extent of its industrialisation, which in turn was measured by the quantity of sulphuric acid used or the power consumed. We used to say that electricity plus democracy was socialism. Now, no one equates the state of development of a country with just industrialisation or even its economic wealth. It is considered necessary to factor in its human capital and social capital. The skills, knowledge, and values of the citizens of a country are its human capital, and the quality of its public and voluntary institutions and associations are its social capital. To my mind, the best measure of the social capital of a country is the quality of its public library system. Books embody the collective wisdom of mankind, past and present. It is rightly said, that they are the carriers of civilization, engines of change, windows on the world, lighthouses erected on the sea of time. I can say with my own experience that the best of education comes from the public library which charges no more than a bus fare as tuition fee. A public library is more than a collection of books; it is the hub for a variety of activities that brings together the families and the local community. These days, after retirement, I look forward to visiting my only child and her daughters in the United States. What gives these visits added pleasure is the public library system there. So rich is the collection of books in public libraries that I find it difficult to choose. The librarians are only too happy to get you any book you want in a short time either through outright purchase or through inter-library loan system. That apart, I am fascinated by the enormous range of activities in public libraries such as authors reading their works, book discussions and public lectures. Nothing gives you

greater pleasure than escorting young grandchildren to a story telling session- which is not just dull narrative but with song and drama –a prathyakksha ramayanam short of Hanuman setting the stage on fire. I cannot but be touched by the sight of young children and infants coming to the library in large numbers with their parents and by the interest that parents evince in guiding their children through books and other activities. I hope that sooner than later our libraries advance to that situation. What gives me hope is the Visakhapatnam Public Library and similar institutions. In this context, I cannot but recall the summer of 1958 when I attended for nearly a month a series of day-long lectures on different subjects at the Lingamurthy Library, Anakapalli. In effect, that was a summer school; that was the only schooling in general liberal education I had.

Coming back to the topic of my lecture today, in the entire world, the IAS is unique in that nowhere else does a single service holds almost all positions of policy advice in the central as well as state governments. In addition, the IAS officers hold many constitutional, regulatory and oversight positions in the central government. Further, in all states, IAS officers hold most of the positions which oversee policy implementation only at the state, regional and district levels. In no other country do officers belonging to a career civil service hold the position of the Election Commissioners, Comptroller and Auditor General, Governor, Reserve Bank as well as the Chief of SEBI [Securities and Exchange Board of India]. The French higher civil service, grand corps, comes closest to the IAS, but then France is a unitary and not a federal state. How come that the IAS is so exceptional? To my mind, three explanations stand out. First are the historical circumstances which led to the creation of the service in the first place. Second is the extraordinary ability displayed by many officers to continuously adapt themselves to the changes in the polity and to the changing demands placed on them- may be far too much of adaptability for public good! They played a lead role in the conceptualisation and implementation of every major activity of the government. Just to give a few examples, planned development, early industrialisation, agricultural development, economic reforms and deregulation,

total literacy campaigns, the quest for universal elementary education and formation of women's self-groups. Third is the rich variety of human capital within the service: there have been and are effective managers, policy thinkers, economists, social reformers with a large social conscience, business and investment friendly officials and so on. Name any skill, you have it. The challenge to the powers-that-be is not scarcity of talent but picking the right person.

But for the aftermath of the Partition and the sagacious statesmanship of Sardar Patel, the IAS as it came to be would not have been created. The IAS was assigned by the constitution-makers, particularly Patel and Dr. Ambedkar, a pivotal role in managing our federal system. Given their overriding concern for national unity, the constitution-makers designed the IAS as a basic structure of the Constitution. It was to be an All India Service common to the centre and the states, in order to ensure that the centre is in close touch with ground realities, and that the states get a leavening of senior officers from outside whose vision and outlook transcend local horizons. Strategic posts throughout the country were to be held by IAS officers. Sardar Patel told the Constituent Assembly that the Constitution was meant to be worked by a ring of service, which will keep the country intact, and that if the All India Services were removed there would be nothing but chaos all over the country. What Patel said about the IAS very much echoes what Lloyd George said about the ICS in the House of Commons in August 1922. Thus, if ICS were the steel frame of the Raj, the IAS was to be the steel frame of the Indian Republic.

The IAS would not have retained its role if it were only a matter of constitutional design. After all, the Constitution was amended 104 times, and it would not have been difficult to do away with role assigned to the IAS just as the service conditions of the ICS officers were changed through a constitutional amendment in 1972. While there are critics galore, there are few defenders of the service and its role. No one can deny that along with the image of government in general that of the IAS also has shrunk. The list of critics is long. No less a person than T N Seshan had, as Chief Election Commissioner, called his erstwhile colleagues in the IAS call girls. The popular opinion

among professionals of the service is captured by a comment I came across in a network of Harvard alumni in India, when government introduced mid-career training for very senior IAS officers by the Harvard University. To quote:

It is endlessly frustrating even disgusting to see the IAS folks corner the best trainings, foreign trips, scholarships, opportunities over and over again funded by the common man's taxes. I have never seen this happen anywhere else in the world. One big gang of guys.....which perhaps explains the abject state of governance.

It would have been unlikely that the judiciary would have come in the way of the decision to do away with the IAS, given that in a number of cases the judiciary upheld the right of the state government to appoint a person of its choice as chief secretary. The logic underlying the original decision in this matter has been termed derisively as the 'cook theory'. If a person is entitled to appoint a cook of his choice, so is the government. The demise of an elitist service in a populist democracy would have gone unsung and unmourned.

In spite of the widespread criticism IAS has more than survived; one can even say it is flourishing, given that since Independence many of the new positions that have been created from time to time with changes in the ideas of governance have been occupied by IAS officers. A recent example is the Right to Information Act, and the consequential creation of over hundred posts of Information Commissioners in the central and state governments. What explains this seeming abnormality? As I said earlier, it lies in the extraordinary ability displayed by many officers to continuously adapt themselves to the changes in the polity and to the changing demands placed on them, and to demonstrate again and again their utility. Let me elaborate this explanation. Those who critique the IAS often compare it with the ICS - this was so at least in the recent past when the ICS was a living memory. Those who consider IAS an anachronism in a democracy consider it as a continuation of the ICS which was bureaucratic absolutism personified. An imagery that comes to my mind was the remark of late Sri Chenna Reddy who described the District Collector as *dasa kantha Ravana*; he was very

unhappy with the decision of Sri Brahmananda Reddy to vest in the District Collector all developmental powers in the district and to designate the district heads of departments like agriculture and cooperation as Personal Assistants to the Collector. Those who expect the bureaucracy to uphold the rule of law, and to resist the unreasonable demands of politicians, compare IAS unfavourably with the ICS, and bemoan the fact that the steel frame has rusted. In this context, it is important to remember that institutions like organisms have to grow and change if they were not to die, and that in this rapidly moving age every old man stands at a greater distance from his own childhood than in the past when the pace of change was less rapid. The IAS is no different.

Though cast in the mould of the ICS, IAS has shed many of the attributes of the ICS long ago in order to adapt to the changed political environment. Of course, any adaptation is not easy, and requires a struggle within, and a struggle with the external environment. IAS is no exception. 'We are the guardians', and 'We are the government' were two important beliefs of the ICS. Most of the ICS officers considered themselves to be disinterested guardians of the Empire as well as public interest. During the Raj, the district officer was supreme in the district and no parallel power centres existed to challenge his authority. In any situation, an officer was expected to apply his mind and decisively act, and not look to his superiors for guidance and instructions. The government largely left the district collector to himself so long as he collected the land revenue, and maintained law and order - and more importantly he ensured the continuation of the Raj. Those who have an idyllic view of the ICS and tend to be highly critical of the politicisation of the IAS miss the fact that the ICS was essentially a political service - I repeat a political service. An important aspect of the District Collector's job was to nurture the support of the Raj. As foreigners, the British ICS officers were autonomous from societal pressure; therefore they could without difficulty uphold law and order. However, the law and patronage were expected to be and in fact was tilted the in favour of those who supported the Raj. Officers who were suspected of being not sufficiently loyal to Raj or considered less efficient were shifted to judiciary which was considered less demanding than the

executive branch of government. All in all, order was given preference to law, and pragmatism, flexibility and decisiveness were prized above technical expertise and strict legality.

With a few adaptations, the ICS tradition of 'we are the government' and 'we are the guardians' continued to linger for a long time. I myself came to the state from the National Academy of Administration, Mussoorie with that belief. The value system that was sought to be inculcated at Mussoorie was that we should be like the ICS officers, be decisive, and be guardians of the rule of law, of Constitution and of the public interest against self-serving politicians. Governments may come and go, but we were the permanent government. With at least one of our colleagues in every district of the country, and many more in the state and central secretariat we held the country together. Our director, Sri M G Pimputkar, was a living embodiment of the tradition. Meticulously punctual and scrupulous, he was a Holy Terror to the trainees and even the IAS officers who helped him run the Academy. To give an example, one day there was a sports event in the Happy Valley Club which was down below the hill on which the Academy was situated. I saw him get into the official car with his wife to drive down to the venue while his son had to walk with us along the steep hilly slope leading to the venue. In his view, it was proper for his wife to travel to an official function in an official car but it was not so for his son. Legend had it that one day when he was Municipal Commissioner, Pune, he was travelling in his official car and saw his wife driving his personal car beyond the permissible speed. He had his wife booked for traffic violation and went to the police station and paid the penalty himself. The story did not say how he reached the police station. In all likelihood, he would have reached driving his personal car, or if the station were nearby bicycled all the way. But for a major flaw, the value system is ideal for an IAS officer. If the flaw were rectified, Sardar Patel himself would have been happy with it.

The major flaw lay in ignoring the salient features of a democracy. It is one thing to commend resistance to unlawful interference by or the unlawful demands of politicians. It is another to rule out any role for politicians in governance. A democracy is

inconceivable without competitive politics, which in turn presupposes the politicians being responsive to and espousing the views and interests of the citizens. It would be wrong to consider every intercession of a politician on behalf of his constituents as political interference. Further it is utterly wrong to stereotype politicians as intrinsically bad. Further, it is fallacious for any organ of the State including the judiciary to believe that it is the sole guardian of the Constitution and public interest. Such a belief is unwarranted arrogance for a member of a service which is the instrument of the government of the day. Whatever, young officers strove to live by this unnuanced belief till they received a hard knock of reality. Seniors who were reputed to be tough with politicians were our heroes. As sub-collector, a contemporary went to the extent of removing all chairs from his office except his own so that everyone, whether he was a humble arjidaar [a petitioner] or a MLA, had to stand in his august presence. Of course, many of our seniors who were more experienced thought we were childish but they as well as many ministers were indulgent to the folly of the youth. An incident would illustrate. A young sub-collector ran into trouble for his rough and ready methods of administering what he thought was justice. Sri Brahmananda Reddy asked Sri A Krishnaswamy, a fine specimen of an officer and a gentleman, to inquire into the allegations. After inquiry, Sri Krishnaswamy informed Sri Brahmananda Reddy that the allegations were true. However, he recommended two alternative punishments: either get the officer married or send him on deputation to the Central Government. Delhi has been and is still a great leveller for sahibs and memsahibs who lord over districts. They are reduced to the status of ordinary mortals forced to live in cramped government accommodation, wait on haughty school principals for admission of their children, and do daily chores like shopping for daily provisions. Sri Brahmananda Reddy thought over the suggestions for a while, heaved a sigh, and said with resignation 'What can I do? With his reputation I cannot get him married. Let us send him to Delhi'. So, it was. Legend has it that Delhi had no effect on the redoubtable officer. But with the passage of single party dominance and the replacement of gentlemanly politics by competitive- nay combative politics- paternal indulgence has given way to a spirit of

retribution. With passage of time, young IAS officers now seem to be no longer naïve in the ways of democratic politics as earlier generations were. As Chairman of a recent committee appointed by government to review the entry-level training of IAS officers, I had the privilege of interacting with a large number of young officers all over the country. It would appear that even now when many officers arrive in the districts from Mussoorie, the situation is very different from what they expected. What comes out is that over course of time, many learn how to balance their duty to uphold the rule of law and public interest on the one hand and their duty to serve the government of the day. Where the balance is struck varies from officer to officer. A few are more righteous, eschew ambition and are indifferent to what happens to them. Many being human, all too human are more pragmatic. All in all, an IAS officer unlike his ICS predecessor can no longer command and control. For sheer survival, if not success, the ability to manage men, conflicting demands and contradictions came to be critical. A few, however, are unable to cope, give up, grow fatalistic and resigned to a life of sanyas even while in service. On the other extreme are some who go overboard for pragmatism and become part of the political class.

(to be continued)

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WORLD DEMOGRAPHIC TRENDS-5

- Prof. M.N.Sastri

AGEING POPULATION

“It is desirable for a man to be blotted out at his proper time. For as nature has marked the bounds of everything else, so she has marked the bounties of life. Moreover old age is the final scene, as it were, in life’s drama, from which we ought to escape when it grows wearisome and certainly, when we have had our fill.”

Cicero (106 BC- 43 BC)

We recall that that several industrialized countries have been recording below-replacement fertility rates and the developing countries also have been moving towards lower fertility rates. At the same time life expectancy at birth at the global level has increased markedly with the value of 47.5 years during 1950-55 rising to 66.5 during 2005-10. In the industrialized countries the life expectancy

today averages 76 years as against 65 years in developing countries (China – 73 years and India- 64.7 years). By 2025, 26 countries will have a life expectancy of over 80years. It will be highest in Iceland, Italy, Japan and Sweden (82 years) while China is projected to have a life expectancy of 75 years and India 71 years.

The combined demographic consequence of these phenomena has been the rise of ageing population. Today 11 percent of the world population is aged 60 years or over. This is expected to reach 22 percent in 2050. By this year the number of persons aged 60 and above will triple from 705 million in 2007 to almost 2 billion. Also the number of older persons in the world will exceed the number of children below 15 years for the first time in history! The proportion of old people has already exceeded that of the children in the industrialized countries. By 2050 this will be double. In the less developed countries the proportion of old people is still low (though significantly large) but will increase rapidly in the coming decades. In next 25 years the population aged 65 years and above is likely to rise by 88% - almost a million people a month- compared to an increase of 45% in the working age population.

The fastest growing age group in the world is the oldest old, those aged 80 years and older. They are currently increasing at 3.8 percent per year and comprise more than one-tenth of the total number of old persons. Many thousands of people born at the end of the twentieth century will live through the twenty-first century and see the advent of the twenty-second century. For example, France is projected to have 150,000 centenarians by 2050 compared to a mere 250 in 1950. Queen Elizabeth now sends out ten times as many congratulatory messages to centenarians in UK as she did when she came to the throne over fifty years ago.

The majority of older persons are women as the female life expectancy is higher than that for men. In 2000, there were 63 million more women than men aged 60 or older. At the oldest old range of 80-100 there are two to five times more women than men. With their health deteriorating with increasing age, older persons need greater attention from the younger members of the family. As a result, people in 50’s or 60’s, themselves on the verge of retirement, are increasingly finding themselves responsible for the care of one or more close family members aged 80 and over.

Japan, one of the world's giant economies is a typical example of a country on the course of a population collapse from a shortage of young population and a surfeit of old population. With a low fertility rate of 1.32 and life expectancy of 82 years, nearly one in five Japanese is aged 65 or older and this figure will jump to more than one in three in the next three decades. At the same time the population will dip by 30 percent to 90 million. The government forecasts suggest that there will be 1.3 workers per old person by the mid-century down from 3.3 in 2005. Faced with a shrinking labour force, companies are looking to older people as well as younger women, immigrants and even robots to maintain productivity. They are even shifting to countries where growth is, leaving their headquarters and R&D in Japan but selling and producing overseas. As a result Japan will soon become just a control centre for industrial activity. Even strategies such as, using robots instead of people to spoon-feed the elderly or to hoist them on the toilet and phone a nurse when they won't take their pills, are being explored.

A UN report says that China is on course to age faster than any other country in history. The country's median age is set to shoot up from around 32 today to 39 by 2025 and at least 44 in 2040. In 2000 the percentage of China's elderly population of 60 years or above made up 11 percent of its total population. By 2040, 28 percent of it population will be elderly. India's population is also steadily ageing. Projections indicate 32.8 percent of the entire Indian population will be over 50 and above by 2050. There were 141 million in 2000 in this group. Their number will cross half a billion by 2050.

According to the National Sample Survey only 4-5 percent of the aged live alone. Less than 1 percent live in old age homes. About 11 percent of rural aged and 8 percent of urban aged live with the spouse. About 46-47 percent live with the spouse and other relations and 33-35 percent live with their children.

Social security is crucial for the elderly in protecting their incomes, health, well-being and their dignity as citizens. But rising aged population in both industrialized and developing countries is leading to higher social security costs with a dwindling working population to support these costs. There is increasing concern, in both the developed world that became rich before it became old and the developing countries that are becoming old

before becoming rich, whether social security schemes for the aged will be sustainable in this context. Pension schemes throughout the world are in a state of upheaval. At the same time the overwhelming majority of the world's population is still without some form of income security and healthcare in old age or disability. In many developing countries (e.g. India) the retirement benefits provide sustenance to only a small fraction of the population, primarily upper-income urban workers. Limited social security assistance is available in the predominant non-organized sector only through private provision for sustenance in old age, which occurs through work, limited old age pensions from the state, assistance from other family members and support from charities and Non Government Organizations. The well-being of the ageing population depends on the success with which economic and social sustainability can be combined into a comprehensive approach to its social security.

"I rather suspect that people generally think old age sits lightly upon your shoulders, not because of your cheerful disposition, but because, you are rich. Wealth is known to be a great comforter." - Plato (427 BC - 347 BC) in THE REPUBLIC.

GAYATRI VIDYA PARISHAD LAUNCHES A NEW STUDY CENTRE

Prof B.Sarveswara Rao who turned 94 on November 22 gave an inspiring and thought-provoking address on the need to promote values in our educational institutions. He also presented a paper on the subject extracts of which are published here.

Centre for the Study and Practice of Human and Spiritual Values was inaugurated on October 31, 2008 by Satguru K.Sivananda Murty at a function at the GVP Degree College with GVP President Dr B. Swami in the chair and Founder-President Prof B.Sarveswara Rao as a Guest of Honour. Satguru Sivananda Murty commended the GVP initiative in this age of growing materialism and consumer culture. Professor Sarveswara Rao lucidly explained the relevance of such a Centre, an idea he had conceived twenty years ago as the Founder-President of Gayatri Vidya Parishad. He felt happy to

see his wish come true. Extracts from a paper he prepared on the subject are published here.

In the present patterns of curriculum, there is a trend to fragmentation of broad areas of knowledge and emphasis on specialization in small narrow areas with job-market orientation. In defining the content of any course of study, there is hardly any reference to the social and moral implications of the knowledge imparted or the methodological limitations of empirical scientific generalisations, even in the social sciences. The educational system is becoming increasingly dominated by market demand considerations and the teachers have become largely instruments for the realisation of the institutions' narrow objectives. The teacher-pupil contacts have ceased to be of the classical liberal education type, the teacher functioning as a guide and philosopher besides imparting relevant information and knowledge of the concerned discipline. Changes in the attitudes of parents in regard to the education of their children and choice of occupation, and changes in lifestyles and consumerist orientation in behaviour influenced by the new developments in communication media constitute the new social and cultural environment which is not congenial for the understanding and practice of human or spiritual values.

While much can be said in favour of curricular reform and reconstruction, it is difficult to envisage significant and substantial move by the Universities in India in the present context of socio-economic and political changes at the national and global level, the powerful forces of globalisation and marketisation encouraging competition, and the great emphasis on knowledge building and new technologies for rapid economic growth, etc. One possible escape from this dilemma or crisis in higher education is to provide extra-curricular programmes by providing opportunities for students and teachers for participating in meaningful value-based extra curricular activities.

Unfortunately during the last few decades, the traditional extra curricular programmes in colleges and universities have lost their importance and almost disappeared in some institutions. The role of student societies in the fields of literature and culture, sports, communications, theatre development, and performing arts, have all ceased to find a place now in most of the college campuses. Such extra curricular activities

undoubtedly provide valuable learning experiences and organizational skills for students, and support their intellectual, social and moral development. It is necessary, nay imperative to revive these activities in the interests of value-orientation of higher education. Whatever attempts are made in this direction have to be properly designed and well-organised and sustainable with proper participation by the students and faculty members as well as managements.

One of the aims of the Centre is to encourage the members of the Centre to practice values. What is meant by this is that knowledge and awareness and understanding the significance of human and other values should be followed by some kind of action. This involves much more than mere work experience for students often referred to in the literature on education and values. As Acharya Rammurty Committee on Education (Towards Enlightened and Humane Society, 1990) observed that, while competence to reflect on critical issues facing humanity in the spheres of social, economic or cultural life is important for the students of higher education, they have also a valuable role to play by way of participating in various national, social and cultural development programmes, such as universal literacy, elementary education, health care of the poor, development of backward areas and regions, etc. Acharya Rammurty Committee infact felt that the curriculum and the entire education process in the Colleges and Universities should be dynamically and integrally linked to such issues. Such action-oriented educational process would also help in strengthening faith in human, social and moral values. This line of thinking is in consonance with the broad definitions of the scope and goals of higher education as given by eminent thinkers. It may be relevant in this connection to refer to a recent UNESCO Report – Learning the Treasure Within (1996) which refers to the four pillars of education, namely, *learning to know, learning to do, learning to live together, and learning to be*. As the Report pointed out “a broad encompassing view of learning should aim to enable each individual to discover, unearth, and to enrich his or her creative potential, to reveal the treasure within each of us. This means going beyond an instrumental view of education, as a process one submits to in order to achieve specific aims (in terms of skills, capacities or economic potential), to one that emphasizes the development of the complete person, in short, *learning to be*”.

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GLOBAL WARMING AND CLIMATE CHANGE-II

- Prof. D.V. Bhaskara Rao
Retd. Professor, Andhra University

The effects of global warming are difficult to be quantified because of the complicated relationships between air temperature, precipitation quantity and pattern, vegetative cover and soil moisture. However, model studies indicate that the frequency, intensity and duration of storms and other extreme weather events could increase. Climate change is likely to have an impact in the following ways : (i) substantial decrease of tropical forests and grasslands, particularly in parts of South America and Africa. (ii) decrease of water availability in the rivers of Australia, India, Southern Africa, South America, Europe and the Middle East (iii) inundation and erosion of coastal areas, increase of flooding and salt-water intrusion which will affect coastal agriculture, fisheries and aquaculture, freshwater resources, human settlements and tourism and (iv) increase of water-borne diseases, heat stress and vector-borne diseases such as malaria. All developing countries facing the problems of population and economic growth will be put under even greater stress as a result of these impacts.

For the fast developing India, climate change could represent additional pressure on ecological and socio-economic systems that are already under stress due to rapid urbanization, industrialization, and economic development. With its huge and growing population, a 7500-km long densely-populated and low-lying coastline, and an economy that is closely tied to its natural resource base, India is considerably vulnerable to the impacts of climate change. Most countries in temperate and tropical Asia have already felt the impact of extreme climate events such as droughts and floods. The intensity of extreme rainfall events is projected to be higher in a warmer atmosphere, suggesting a decrease in return period for extreme precipitation events and the possibility of more frequent flash floods in parts of India, Nepal, and Bangladesh. An increase in rainfall is simulated over the eastern region of India but the northwestern deserts may see a small decrease in the absolute amount of rainfall. Warmer and wetter conditions would increase the potential for a higher incidence of heat-related and infectious diseases. The incidence and extent of vector-

borne diseases, which are significant causes of mortality and morbidity in tropical Asia, are likely to spread into new regions on the margins of present endemic areas as a result of climate change. The Ganges – Brahmaputra delta is one of the world's most densely populated areas, and the combined effects of subsidence and sea-level rise could cause serious drainage and sedimentation problems, in addition to coastal erosion and land loss.

Studies using projected future climate scenarios indicate projected depletion of soil moisture which would cause decline in teak productivity from 5.40 m³/ha to 5.07 m³/ha and the productivity of moist deciduous forests also could decline, from 1.8 m³/ha to 1.5 m³/ha. The Rann of Kutch in India supports one of the largest Greater Flamingo colonies in Asia and with sea-level rise, these salt marshes and mudflats are likely to be submerged which would result in decreased habitat for breeding flamingoes and lesser floricans. In addition, about 2,000 Indian wild asses in the Rann of Kutch could lose their only habitat in India due to rising sea level. In India, chronically drought-affected areas cover the western parts of Rajasthan and the Kutch region of Gujarat. However, drought conditions also have been reported in Bihar and Orissa. These drought disasters due to the severe failures of the Indian summer monsoon are known to be associated with anomalous warming of the eastern equatorial Pacific Ocean, and these may increase with increased anomalous warming. Mangroves may be affected by climate change-related increases in temperature and sea-level rise. Although the temperature effect on growth and species diversity is not known, sea-level rise. Although the temperature effect on growth and species diversity is not known, sea-level rise may pose a serious threat to these ecosystems such as sunderbans in Bangladesh.

The temperature increase will effect towards decrease in the yield of crops. Major impact will be on rain fed crops which account for nearly 60% in India. A 20 C increase could decrease rice yield by about 0.75 ton/hectare in the high yield areas and about 0.06 ton/hectare in the low yield regions. The loss of revenue from the farming sector will range between 9-25% for a temperature raise of 2-30 C. Coastal inundation and salination, due to sea level rise, will affect the crop areas and so loss of crop yield. With increasing demand on food production due to population increase, the reduction

"We are leaving to the politicians, to the State, and to the Government the main task of building up this country and of changing it. It is there we are wrong." - JAYAPRAKASH NARAYAN

in crop yield due to global warming will have a compounding effect.

The climate system undergoes changes based on consistent trends in the temperature. If the temperatures were to increase steadily, ice regions will slowly melt contributing to reduction in the reflected radiation lost to space (Albedo) which means more absorption of radiation at ground and so ground temperature rises. Past a threshold temperature value, the earth-atmosphere system will have only warming and the earth will be ice free. The present global warming trends are alarming as a consequence of the increase of greenhouse gases and if appropriate measures are not taken to curb the greenhouse gases, mankind may have to experience a warm ice-free age which has extraordinary ecological implications. The world is awake to this bitter truth and efforts were initiated with the rogination of Kyoto Protocol followed by the establishment of the Intergovernmental Panel for Climate Change (IPCC). The award of Nobel Prize for Peace – 2007 to Mr. Al Gore and IPCC for their contributions to climate change shows the commitment of the world to control the global warming and the consequent climate change. *(Concluded)*

Library Week Celebration

Visakhapatnam Public Library celebrated the National Library Week from November 14 to 21. On Children's Day November 14, the 120th birth anniversary of Jawaharlal Nehru, school children participated in the programme "A day at the Library" designed by Sri S.V.Rangarajan, Principal Associate Director of NSTL, Visakhapatnam. From Jawaharlal Nehru's versatile pen flowed articles, letters and essays on a variety of subjects ranging from political and social issues to books and brooms. The following two pieces bear testimony to it.

Jawaharlal Nehru on...

Authors and Publishers

"The first thing to remember is that publishers always try to exploit authors, except those fortunate few who are well known and can dictate their terms. From an author's point of view publishers are an evil crowd.

Secondly, it is all wrong to imagine that you are serving the public by cutting the poor author's throat. You pay your printer for composing and printing; the

publisher wants at least to get back his expenses; the bookseller wants his commission and son on. But the author – the person who counts most – is supposed to live on thin air and produce books for the greater glory of all the others who try to make money out of him. I do not understand this. If you analyse this, you will probably feel that most of us do not attach any real value to creative literary work. We pay the carpenter, the cobbler, the smith, the tailor and so on, but we expect our author to work for nothing. If I could function as an author, and not so much as a politician, I would set about building a trade union of authors who would refuse to accept less than the required and fixed royalties. Anyone breaking this rule should be treated as a black leg."

(A Letter to N.R. Malkani, 10 September 1941)

Brooms

"I am writing to you about brooms, the humble broom used by our cleaners and sweepers as well as in our houses. The normal Indian broom can only be used if one bends down to it or even sits when using it. For most household purposes this might not matter much, although even there it is troublesome. A broom or a brush with a long handle, which can be used while a person is standing, is far more effective from the point of view of work and far less tiring to the person using it. So far as I know, all over the world these standing brooms or brushes are used. Why then do we carry on with a primitive, out-of-date, method which is inefficient and psychologically all wrong? Bending down in this way to sweep is physically more tiring and, I suppose, encourages a certain subservience in mind.

But the main consideration is not the individual house-holder but the large-scale cleaning operations done on behalf of corporations and municipalities. These can undoubtedly be made much more efficient by the use of the long-handled broom or brush. I think that every corporation and municipality must be induced to bring this small, but far-reaching, reform. They can easily supply the long-handled brooms and brushes to their sweepers and cleaners. In addition, every such sweeper or cleaner should be given a proper container with a lid to collect the refuse, etc. It is a disgusting sight for open pans or baskets to be used for this purpose....

I think also that all municipal sweepers and cleaners must have a proper uniform. All this adds to efficiency

and cleanliness; and further raises this class in their own and other people's esteem which is important." (A letter to Chief Ministers, 12 June 1960)

(From Jawaharlal Nehru An Anthology – By Sarvepalli Gopal)

Prof. M.N.SASTRI FELICITATED

Prof M.N.Sastri, former Professor of Chemistry, Andhra University, noted environmentalist and regular contributor to the Bulletin of Centre for Policy Studies was felicitated at a function organized by CPS on November 12, 2008. Dr B.Swami, President of Gayatri Vidya Parishad and Chairman of Centre for Policy Studies and other members felicitated Prof Sastri and Smt Sarala Sastri.

From 1948 when M.N.Sastri joined the Chemistry department of the Andhra University as a demonstrator he has been tirelessly pursuing his teaching and research work with rare intellectual vigour and extraordinary steadfastness during the last sixty eventful years. Born on August 5, 1925 Sastri obtained from the Andhra University the BSc Hons degree in 1946, MSc in 1947 and DSC in 1951. Going to the United Kingdom on a Government of India Scholarship he took the Ph.D. degree from the Durham University in 1958. He became Reader in the Department of Chemistry in 1959 and Professor in 1966 and his research work, especially in the field of Volumetric Methods, Chromatography, Solvent Extraction, Precipitation from Homogenous Solutions, Chemical Kinetics and Tracer Methods, earned for him recognition in India and abroad. Nineteen research students obtained their doctorate degree under his guidance. He has to his credit over 13 books and 110 research papers. The Bulletin of the Centre for Policy Studies has been privileged to carry his scholarly articles on energy and environment which have been brought out last year in a book form under the title The Profligate Civilisation. As the Head of the Department of Chemistry, Chief of University's Employment and Guidance Bureau, UGC Coordinating Officer and Warden Science College Hostels he served the university with distinction. The University also benefited from his guidance in starting new courses such as nuclear chemistry. As an expert member of important bodies at state and national levels he has contributed significantly for the promotion of environmental care. The PC Ray

Gold Medal awarded by the Calcutta University, Dr MV Ramanaiah Memorial Award for 2004 from India Association of Nuclear Chemists and Allied Scientists for Lifetime Achievements and Contributions to Radiochemistry and the Best Teacher Award of the Government of Andhra Pradesh are among the honours he has received. Gayatri Vidya Parishad remembers with gratitude his able guidance as the Secretary of the GVP Degree College in its early years and Centre for Policy Studies for his constant support for the Bulletin through his valuable articles.

SRI KRISHNA CHAITANYA (1486-1533) - III

- Sri Challa Sivasankaram

Like the great Aurobindo he was severely critical of Sankara's Advaita Vedant and its mainstay, mayavada. He used to reiterate that the Veda taught only Prema, love, Bhakti, but not the twisted conclusions of soulless logic and insolent pedantry. Any argument that was aimed at the crushing of dualistic devotion to which he was terribly wedded did not succeed. For Chaitanya Sri Krishna was the premieval Godhead. In search of pastures congenial to sow profusely the reeds of his brand of devotion and establishing Sankirtan and ecstatic Bhajan in the place of ritualistic parade of Vedic sacrifices he felt strongly to travel Southward where the climate was favourable for spread of dualistic theological exercises and experimentations. He visited as part of his itinerary Vidyanagar. (not Vijayanagar of Bukkaraya) Rajahmundry on the banks of river Godavari to enlist support of Ramananda Roy. Ramananda Roy was Governor of King Pratapa Rudra. Prataparudra and his Governor Ramananda were lenient to the practicability of Chaitanyaism. Ramananda gained in argument and he overnight followed in the foot steps of Chaitanya. Chaitanya the unremitting warrior of Dualism led his odyssey to setubandhan and Kanyakumari. Kanya and Kumari were two holy epithets of Parvathi the Mother that had given second birth to Swami Vivekananda to trot the world to spread the world's noblest philosophy, vedanta or sanatana dharma. Chaitanya the master of Dwaita persuasion was at Srirangam on the sacred banks of Kaveri. Gangawaters confluenced with the waters of Kaveri. Srimad Bhagavatam declares Kaveri and Ganga

"Democracy is always a beckoning goal, not a safe harbour. For freedom is an unremitting endeavour, never a final achievement." - JUSTICE FRANKFURTER

as proud sisters of equal piety. The confluence engendered in Sri Krishna Chaitanya the conviction that Nama Sankeertan and frenzied dance escalating to trance were efficacious to bring out to endeavour what he could achieve by primitive rituals. There was effected a harmonious polarization between the views of the north and south about attainment of Godhead. The iron was rubbed with magnet.

Sri Krishna Chaitanya visited all the South Indian famous pilgrim centres. He selected Srirangam where Yati Raj Ramanuja lived and perfected his visistadwaita philosophy. There were not horrible dissimilarities between Sankara's Advaita and Ramanaja's visistadwaita. Sri Chaitanya observed his Chaitannasya Diksha as Srirangam (a four month long penance). Daily he took his dip in Kaveri. He carried without relent argument and discussion with the pandits that gathered at the temple. His life's main task, it seems, was to refill the religious arena with his form of devotion. Devotion and Jnana were the two sides of the same coin. One must concede to the claim of Jnana as the ultimate and a shade superior to Bhakti. He obtained Brahma Samhita the cream of Vaishnava Scripture. He kept a copy of it as precious possession. He went Northward to Udipi the unique seat of Madhvaism. Everywhere he was victorious. Thus over two years he spent in the South. South seems to more energise him. His mission was to get it highest recognition. Back to the North. Armed with what the South infused in him Sri Krishna Chaitanya moved from one place to another in a mood of unsettled mind. He passed through wild forests infested by ferocious animals. Nowhere his mind was in its own

place. He passed through times of agony, anguish and frustration. He abjured the five fold salvation in Vaikuntha and sought the ceaseless service of Sri Krishna as his role end. In this way he converted mighty Pandits into his Krishna consciousness. There were some Moslem followers to him. He returned at long last to Nilachal (Jagannath) the city his mother Sachi insisted upon him to stay forever. Here he enjoyed enhanced glory. Many critics were vanquished. He was regularly participating in the Ratha Yatra, Car festival. He received patronage of Rajasthan king the Governor of Akbar. On the way to Prayaga or modern Allahabad he was confronted with heady Pathans. One of them a pir became his disciple bearing the name Ramadas. Later the whole tribe converted itself into Vaishnavism and came to be known as Pathan vaishnavas.

The later and twilight years of this magnificent saint were spent at Puri. When and where he died was not exactly known. As he was an omniscient he had the premonition that he would die on June 14th 1533 the day of car festival of Jagannath. Probably it was the day before uttarayan ends. It was the path of gods. All Bharatias cherish to die in the uttarayan as it ensures the path lit by divine light which embarks upon heavenward journey. Sri Krishna Chaitanya's modus operandi was to give larger scope for application of his guiding principle. "Love to God and compassion to Jivas". He razed down the adamant tower of casteism. In his unadulterated admiration of Sri Krishna Chaitanya's universal devotional zeal, Swami Vivekananda said, "Nowhere is seen such sublime unfoldment of teaching as in Bhagavan Sri Krishna Chaitanya the prophet of Nadia". *(to be continued)*

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