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OF THE CENTRE FOR POLICY STUDIES (GAYATRI VIDYA PARISHAD)

MANDATE and MESSAGE

The mandate is clear and the message unequivocal. The biggest democratic exercise in human history with 417 million people casting their vote gave a firm and decisive verdict mandating continuity of policy with a more effective implementation of the agenda set by the UPA government in 2004. The electorate's seal of approval has been clearly conveyed through the verdict for the policies and programmes of the last five years. It's more than a vote for stability. It strikes a timely balance between the states and the union, seeking to harmonise the rising aspirations and demands of the people of the states and the many regions with the legitimate quest of the union to keep the large and heterogeneous nation strong and united in the midst of global meltdown and growing terrorist threats from across the border.

First of all our grateful thanks should go to the Election Commission and all the personnel, official and non-official, for so ably and smoothly conducting the massive electoral exercise spread over weeks in soaring temperatures. A total of 8070 candidates representing 369 parties contested the 2009 elections to the 15th Lok Sabha. Of these only 36 parties were able to send one or more members to the Lok Sabha while the rest 333 parties could not secure a single seat.

There have been increases and improvements of sorts in this election. For the first time the number of women MPs has crossed the 10% mark with as many as 59 women being chosen to the 15th Lok Sabha as against 45 in the previous Lok Sabha. That, of course, is nowhere near the demand for 33% reservation for women. Gender inequality and injustice, warned Amartya Sen, is a social failure leading to other failures.

The number of young MPs has also registered a rise with the 15th Lok Sabha having 79 MPs under 40 as against 34 in the 14th. Ironically enough the number of MPs with criminal cases pending against them has also increased. According to National Election Watch their number has gone up to 150, with 73 of them facing serious charges in 15th Lok Sabha, from 128 in the 14th Lok Sabha with 55 facing serious criminal records. The number of crorepaths has almost doubled from 154 in the previous Lok Sabha to 300 now.

Apart from these facts and figures the verdict is an endorsement of the policies and welfare measures such as the National Rural Employment Guarantee scheme, Sarva Siskha Abhiyan, the National Rural Health Mission, the Jawaharlal Nehru National Urban Renewal Mission and programmes for the benefit of the disadvantaged groups such as SCs STs, OBCs and minorities. The 11th Plan provides for a substantial increase in social welfare expenditure. Inclusive growth is vital for the empowerment of the disadvantaged sections of the society. Greater investment in education and healthcare is a welcome development. India is expected to catch up with China, at least in one field, in the next thirty years and that is in having more number of people above 65 than under 15, which necessitates provision of healthcare and pension benefits for the ageing population.

For Prime Minister Manmohan Singh the Congress led UPA government's victory in the election gives particular satisfaction. It is a vindication of the bold stand he has taken on the civilian nuclear cooperation with the United States which culminated in the agreement signed in Vienna in September last year 'when the global community represented by the Nuclear Suppliers Group, NSG, accorded India exceptional status, ending 34 years of ostracism.' When Manmohan Singh had vowed in 2005 'to recover for India its due status in the world' he must have been inspired by the astute role played by Jawaharlal Nehru to raise India's stature in the comity of nations, in the first decade of independence. As Geoffrey Tyson wrote "Nehru did not need to go to New York to make pronouncements on world affairs, the world press came to Delhi to hear him."

The heat, both electoral and summer, is almost over. Things should get cooler from now on with the onset of the monsoon being eagerly awaited. It's time for the Congress party, the UPA Chairperson and the suave Prime Minister to shed hesitation and start functioning more cohesively and purposefully in completing the mission they embarked upon five years ago. The agenda is heavy and task daunting. Raising growth rate and reducing fiscal deficit will be at the top. And good governance also means transparency, honesty and ensuring a corruption-free administration. Making the impossible possible is what politics is ultimately about.

The Editor

The election was heartening because it revealed the limits of divisive politics.

The Economist May 23-29, 2009

Lok Sabha—then and now

YOUTH AND EXPERIENCE

Lok Sabha	Age Group				Total no of Members
	25-40	41-55	56-70	70-100	
15 th	79	236	190	36	541
14 th	34	181	225	63	503
13 th	78	264	165	33	540
12 th	68	259	169	28	524
11 th	65	239	171	30	505
10 th	82	233	163	19	497
9 th	72	250	172	14	508
8 th	96	224	184	20	524
7 th	114	229	152	15	510
6 th	88	257	140	16	501
5 th	90	269	117	12	488
4 th	105	238	119	12	474
3 rd	98	221	137	8	464
2 nd	151	211	107	4	473
1 st	112	235	86	1	434

79 MPs under 40 years of age and 36 members who are at least 70 years old. The average age of the House is higher at – 53.03 years, this is the third oldest House so far. 13th LS was the oldest House with the average age of members being 55.5 years. By comparison in the last LS it was 52.7 Years.

(Times of India May 18,2009)

Women in Lok Sabha

Lok Sabha	Women MPs (% of Total)
1 st	—
2 nd	22 (4.5)
3 rd	31 (6.3)
4 th	29 (5.6)
5 th	21 (4.1)
6 th	19 (3.5)
7 th	28 (5.2)
8 th	42 (7.7)
9 th	29 (5.3)
10 th	37 (6.8)
11 th	40 (7.4)
12 th	43 (7.9)
13 th	49 (9.0)
14 th	45 (8.3)
15 th	59 (10.8)

Another landmark in the history of Indian democracy

Ms Meira Kumar, daughter of the late Babu Jagjivan Ram and former Cabinet Minister, has become the first woman Speaker of Lok Sabha

Women representation in some countries :

Women parliamentarians in some industrialized countries: UK 19.3%, USA 16.3%, Italy 16.1%, Ireland 14.2% and France 13.9 %. The Sweden parliament, with 47% women MPs, has the best gender ration in the world.

(The Times of India, May 18, 2009)

Crorepathis

On the financial back-ground of candidates, NEW, which based its analysis on the affidavits of candidates and nomination papers, said there are 300 crorepati MPs – a huge increase from 154 MPs in the last Lok Sabha. The wealthiest is Namma Nageswara Rao of the TDP from Khammam, with a declared asset of Rs. 173 crore. He is followed by Navin Jindal (Congress) from Kurushetra, Haryana, with declared assets of Rs. 131 crore.

(THE HINDU, May 18, 2009)

Criminal cases

About 150 newly elected MPs have criminal cases pending against them. These include 73, who have serious charges under various counts of the IPC pending against them. According to poll watch group National Election Watch, which conducted the analysis, BJP has the maximum – 42 MPs with criminal cases pending against them.

UP has the maximum 31 newly elected MPs with criminal cases while Maharashtra comes in second with 23. They are followed by Bihar (17), Andhra Pradesh (11), Gujarat (11), Karnataka (9) and West Bengal and Tamil Nadu with seven each.

(The Times of India, May 18, 2009)

Voter Turnout 1952 to 2009

Year	Turnout	Year	Turnout
1952	44.9%	1989	62.0%
1957	45.4%	1991	55.7%
1962	55.4%	1996	57.9%
1967	61.0%	1998	62.0%
1971	55.3%	1999	60.0%
1977	60.5%	2004	58.2%
1980	56.9%	2009	58.0%
1984	63.6%		

“It took us twenty seven years to implement electronic voting from the time we conceived and built the machine.” N.Gopalaswami- Former Chief Election Commissioner

INDIA'S FIRST PRIME MINISTER JAWAHARLAL NEHRU'S 1957 SPEECH ON ELECTIONS

“Elections are near. I have no doubt every single type of trouble will be played up. Whatever it may be by our opponents, we shall have to face them. But how can we face them? Not surely by adopting an attitude of compromise on principles.

We must not try to get the sympathies of a group or some individuals merely because that may help us in our elections. Nothing is more fatal than that. Nothing can be more fatal to the Congress than to lose its soul. I am not prepared to say, quite frankly, that the soul of the Congress is bright and shining at the present moment. I don't think so. Nevertheless, we still possess a bit of it and that gives us some strength. The moment we lose that bit, we go to pieces completely. It is important, therefore, that we should not demean ourselves or lower ourselves in any way, merely for the sake of some election, either general or local.

We are, of course, going to fight these elections with all our strength and I am sure, we shall win. But I really do not care very much if we win or lose. It is because I do not care whether we win or lose that I am much stronger and can fight better and hit hard and be aggressive. It is the mentality of fear that makes one defensive, that makes one compromise, that makes one give up this or that and speak in a low voice.

Our approach to this question should be a courageous approach, not an approach of fear. It should not be a defensive approach, not an apologetic approach, not a compromising approach. It should be an approach which is fair and square. But you can take that approach only if you are clear about what you stand for and if you are convinced of the rightness of your position. If you yourself are in error or trying to gain the support of this or that undesirable group, merely for some local advantages, you cannot take up that brave attitude, because there is a chink in your armour.

I think I am more conscious than anyone can be of the difficulties which the government has had to face, of the government's failures and failings. But I do not face the Indian public with any shame or apology in regard to the work of the government or Parliament, in spite of my knowledge of our many failings-I want to

approach them with the fullest strength, talking to them about our failings as well as our achievements, treating them as comrades and taking them into my confidence.

You may say that you must go and serve the masses, 'seva karo', 'seva karo'. These words have become hackneyed. I do not like the conception of seva. I like the conception of co-operation; two together, helping one another, can, I believe, do things better than one alone. I do not mean that service is bad; it is good but may be a dangerous thing. For, the person who is doing this service has a superiority feeling and he conveys that feeling to others: 'I am superior, you see I am doing this for you; I am morally superior, I am otherwise superior.' And thereby the true relationship of two human beings, which should be one of co-operation, is somehow put aside and one becomes dependent on the other, and, becoming dependent, rather resents that dependence. These are psychological things. That is why I do not like this business of 'seva karoing' and the like.

We must approach the Indian people absolutely frankly, without inhibitions, frankly confessing what we have not done, what we ought to have done and telling them what we have done, telling them about our difficulties in the future, telling them what they will have to do and how we cannot solve these problems without their co-operation. Do not merely go about bragging of our good deeds; confess the other things too, and discuss these matters with them with not only frankness, but so as to make them feel that you are treating them as equals in intelligence to you; they may not be equal in intelligence to you, but the mere fact of your approaching them as equals, externally, will bring you nearer to them. And having done that, having worked our hardest, whatever the results are, we accept.

We do not shout and tear our hair and weep aloud. Even if the results go against us, even if we lose an election or two, we are not going to vanish from India. Indeed, it may be a very good thing for those who lose elections. They may be pulled up from their complacency and other habits that we may have developed. Having said all this, of course, the fact remains that we are going to fight the elections with all our strength and aggressively and not defensively.”

(An Address to the Congress Party in Parliament,
New Delhi, 5 January 1957)

from S. Gopal - Ed. *Jawaharlal Nehru an Anthology*

GANDHI, NEHRU and INDIA'S INDEPENDENCE—I

by A.Prasanna Kumar

They had very little in common to become so closely identified with a cause or to get so intensely involved in India's struggle for independence, the greatest mass movement in human history. In birth, upbringing and social status too the contrasting backgrounds against which they grew up hardly suggested any hint of their coming together to shape India's destiny. When the Indian National Congress was launched in 1885 Mohandas Karamchand Gandhi was a lad of sixteen summers and four years later was born Jawaharlal Nehru. They were separated by twenty years in age, besides the diverse backgrounds and dissimilar temperaments. Destiny, however, ordained that Jawaharlal was to become Gandhi's link with the younger generation and his window on the world.' (B.R.Nanda *The Making of a Nation*, p 239). Gandhi who adopted 'the saintly idiom' for 'the spiritualization of politics' and Jawaharlal Nehru possessing an 'impetuous and rebellious spirit,' who was described by Gandhi himself as 'an extremist', came together mainly because of their common goal of liberating India from foreign rule and the people from poverty, backwardness and exploitation. "To the question why two men with such diverse backgrounds and temperaments remained together," wrote B.R.Nanda (ibid) "the simple answer is that they needed each other. In 1919 young Nehru needed Gandhi to provide an outlet to his passionate but pent-up nationalism, and Gandhi, about to enter the Indian political arena, was on the look out for able lieutenants."

The influence of education obtained in good schools on young minds is revealed from Gandhi's early years. He was a boy of twelve when he felt convinced that 'complete brotherhood' was possible among Hindus, Muslims and Parsis. That was 'before the Congress was born.' Gandhi recalled his school days when he joined the Alfred High School in Rajkot which had Hindu, Muslim and Parsi boys and Hindu and non-Hindu teachers: "At the time that communal unity possessed me I was a lad twelve years old' recalled Gandhi (Rajmohan Gandhi- *Mohandas*, p6) whose boyhood dream of communal harmony later became his life's mission, for the benefit of not a few communities or two strife-torn countries of the sub-continent but for humanity as a whole.

It is generally accepted that *Ahimsa*, nonviolence, was born on May 31, 1893 in South Africa when Gandhi was traveling by train. On that cold night when the train stopped at Pietermaritzburg at 9 p.m. Gandhi was thrown out of the first class compartment in which he was traveling and ordered to get into the van compartment. Gandhi was determined to fight spiritually 'the arrogance of power and the arrogance of race' and as Rajmohan Gandhi writes the

two impulses, political and spiritual 'had fused and spoken to him as one.' (Mohandas, p 66) His dilemma was resolved and 'his will to God and his will to politics could flow together as one force.' (ibid, p 67) That was the beginning of Gandhi's confrontation with violence 'virtually everyday of his long life.'

Gandhi, the empiricist, found answers to the many dilemmas that confronted him everyday in his 'inner voice.' His sharp mind was allied to a noble heart always overflowing with love and compassion. His humility cast a spell on the high and the mighty evoking the instant admiration of all those who came to see him. He would put everyone at ease with such honest declarations: "I have nothing new to teach the world. Truth and non-violence are as old as the hills. I have been truthful but not non-violent. It was in the course of my pursuit of truth that I discovered non-violence. There is no dharma higher than truth. Ahimsa is the highest duty." He explained how he conducted experiments in daily life and learnt from the errors he committed in his pursuit of truth and non-violence and in the process "learnt some lessons in truth and non-violence in the form of love and service to our fellowmen." Satyagraha and Ahimsa, Gandhi was convinced, would ennoble the human spirit. "God has chosen me as His instrument for presenting non-violence to India for dealing with her many ills..Ahimsa is supreme law. By it alone can mankind be saved. Non-violence is the weapon of the strongest and the bravest," he declared. It is more powerful than all the armaments of the world, argued Gandhi and declared that "to the God-fearing death has no terrors." Fearlessness was one of the main tenets of the Gandhian philosophy. Hiren Mukherjee thought that Gandhi's *Abhaya* was greater than Gandhi's *Ahimsa*.

Jawaharlal Nehru was also known for his fearlessness. Born and raised in affluence by a doting father, Motilal Nehru, Jawaharlal went to England for higher studies where he "secured a second class degree but first class English education." (Shashi Tharoor) Even before he became the acclaimed master of the art of letter-writing, Jawaharlal, then just twenty, wrote to his father about his idea of education. "To my mind education does not consist of passing examinations or knowing English or mathematics. It is a mental state." Impressed by Jawaharlal's qualities of head and heart Motilal predicted a big role for his son in India's struggle for emancipation. Motilal's "defection to the Gandhi camp was perhaps as much due to the Mahatma's logic as to the passionate pleading of his son Jawaharlal who had completely fallen under Gandhi's spell," wrote Nanda.(p 142) "If Jawahar lives for ten

Gandhi made it possible for the British to 'abdicate without rancour and without dishonour.' Arnold Toynbee

years,” said Motilal in 1928 “ he will change the face of India. But such men do not usually live long; they are consumed by the fire within.” That was the time when Rabindranath Tagore likened Jawaharlal to *rituraj*, the spirit of spring. When the younger Nehru was elevated to the Congress Presidency, Sarojini Naidu said to Jawahar : “ I wonder if in the whole of India there is a prouder heart than your father’s or a heavier heart than yours.”

Gandhi’s religious idiom, it seems, ‘jarred’ on Jawaharlal Nehru at a time when his young mind came under the influence of radical philosophy. The writings of Karl Marx had an impact on Jawaharlal’s mind and among his earliest works was a book on Soviet Russia . He attended the Brussels International Congress against colonial oppression and imperialism in February 1927 and confirmed his conversion to socialism. He was convinced that socialism was as necessary as democracy for human development. He abhorred fascism and imperialism, for that matter authoritarianism of any type. “ I am very far from being a communist. I dislike dogmatism,” he explained and did not hesitate to admit that he was a little vague in his ideological stance and would like to call himself ‘something of a vedantin.’ Notwithstanding his empathy with leftist philosophy Nehru felt that only Gandhian approach would free India from bondage. Nehru, like Subhas Bose, disagreed with Gandhi during in the early years and even questioned the wisdom of the Mahatma’s stance on some issues. Nehru’s bold and open disagreements did not hurt Gandhi who even conceded on a few occasions that the younger leaders, Nehru and Bose, could be right.

The Gandhi-Nehru exchanges of those times, for that matter throughout their long association, remind one of the relationship between Plato and Aristotle, two great philosophers who defined the relationship between the teacher and the pupil. “I adore my teacher,” declared Aristotle, “ but I adore truth more than my teacher.” Nehru knew that though “Gandhi was deeply religious, his politics were completely secular,” (Nanda, p xxv) and his concept of religion “ amounted simply to an ethical framework for the conduct of everyday life.” Gandhi made it clear that he would oppose ‘any proposal for a state religion, even if the whole population of India had professed the same religion.’ He held his prayer meetings not in temples but under the open sky. God, he stated, would never appear in person but always in action. Religion to Gandhi was not a Sunday show or hourly exercise or ritual. He experienced God’s presence and support in every activity, every hour and every minute. The magic of Gandhi cast a spell on the masses, more importantly on the Indian National Congress passing through turbulence then. Nehru, like his colleagues and countrymen, realized that “ Gandhi could do without the Congress, but the Congress could not do without him.”

(To be continued..)

NATIONAL SECURITY

- Report on Cmde C.Uday Bhaskar’s lecture on India ‘s Neighbourhood and Security Concerns at CPS on May 14,2009

“The need for new initiatives in order to be able to craft an adequate, affordable and effective neighbourhood policy should be at the top of the agenda of the new Indian government,” according to Cmde C.Uday Bhaskar, noted expert on strategic affairs. “It is a troubled, in fact, very disturbed neighbourhood, from which emanate serious threats to India’s security,” he warned. The Delhi-based former deputy director of the Institute for Defence Studies and Analyses, who will take charge on July 1 as the director of National Maritime Foundation delivered three lectures in Vizag on different themes relating to national security and recent developments in world affairs. At the Visakhapatnam Public Library he spoke on May 14, 2009 Thursday on “India’s Neighbourhood and Security Concerns” focusing on the crises in Afghanistan, Pakistan, Nepal and Sri Lanka. He was of the view that India’s policy towards her neighbours has been both “inadequate and ineffective” and the time has come to build effective systems and mechanisms for creating a sound policy framework, instead of offering knee-jerk reactions to the recurring crises in the neighbourhood. Explaining the crises now rocking Pakistan, Nepal and Sri Lanka, Uday Bhaskar observed, “India is faced with a huge humanitarian tragedy in Pakistan and Sri Lanka” where millions of people are in need of food, shelter and medicines. The Pakistan army has subsumed the state which is unwilling and unable to deal with the Taliban and the heady mix of religious fundamentalism, military power and the Taliban is ‘an explosive cocktail’ that poses a serious threat to India’s security. In Sri Lanka, military victory over the LTTE may not end the problems of Tamils as Sinhala majoritarianism continues to provoke the Tamil minorities.

Civil Society:

India is the third largest power in Asia and Southern Asia has 25 per cent of world’s population and one-third of world’s Muslims live here. The region is a complex mosaic of different cultures and ancient civilizations. Uday Bhaskar’s plea for strengthening civil society is timely and relevant. He referred to the role of some lawyers, media-persons and social leaders in Pakistan who are bravely raising their heads against Taliban and the army. On his visit to Pakistan two months ago he found in these groups and individuals a silver lining to the dark clouds hovering there. He referred to the dangerous election speeches of some leaders who promised to send troops to Sri Lanka and Pakistan to tackle the internal crises there. In India too civil society must be strengthened, he suggested, as social stability and harmony are as important as political stability.

(Courtesy: Deccan Chronicle, May 18, 2009)

WORLD DEMOGRAPHIC TRENDS-8

- Prof. M.N.Sastri

Refugees

Refugees are defined as people who have been forced to leave their country because they are unable to live in their homes or they fear that they will be harmed. People may also be under threat due to their religion, race or nationality, membership of particular social group or political opinion. Natural disasters like floods, earthquakes also displace people from their homes. Refugees lose everything when they are forced to leave their homes, belongings, family and country.

There is also another category that comes under the category of Internally Displaced Persons (IDPs). These are people forced to flee their homes but unlike refugees remain within their country's borders. As many as 105 million people have been made homeless by the so-called development projects including dams, mines, factories and roads.

The global refugee crisis affects every continent and almost every country. In 2001, 78 percent of all refugees came from 10 areas – Afghanistan, Angola, Myanmar, Burundi, Congo-Kinshasa, Eritrea, Iraq, the Palestinian Territory, Somalia and Sudan. The Palestinians are the world's oldest and largest refugee population and make more than a quarter of all refugees. Asia hosts 45 percent of all refugees, followed by Africa (30 percent), Europe (19 percent) and North America (5 percent). The region with the largest IDP population is Africa involving 21 countries followed by Colombia in Central America.

The United Nations High Commission for Refugees (UNHCR) established in 1950 leads and coordinates international action to protect refugees and resolve refugee problems worldwide. Its primary purpose is to safeguard the rights and well being of refugees. It strives to ensure that everyone can exercise the rights to seek asylum and find safe refuge in another state, with the option to return home voluntarily, integrate locally or to settle in a third country. In more than five decades, the Agency has helped an estimated 50 million people to re-start their lives. The Agency works in partnership with governments, regional organizations international and non-government organizations. At the end of 2006, the number of "persons of concern" to UNHCR was 32.9 million. These include 9.9 million refugees, 7,44,000 asylum seekers, 12.8 million IDPs, 5.8 million stateless persons and others.

The Palestinian refugee problem is politically the most

sensitive one. This was created in the course of 1948 Israel War of Independence in the wake of the UN deciding to partition Palestine into Jewish and Arab states. The war, which was won by Israel, created a large number of Arab refugees estimated between 520,000 and 800,000 and about 4.6 million displaced persons, constitute a monumental humanitarian and political problem, which has become the centre of protracted peace negotiations. The refugee camps housing over one million refugees are located in Gaza, the West Bank, Jordan, Lebanon and Syria.

The late 1970s saw the mass departure of Vietnamese refugees from the Communist-controlled Vietnam following the Vietnam War. These asylum seekers, called the Boat People, emigrated en masse in old and crudely made boats that are often not sea worthy. Boats have also been used by people from Cuba, Haiti, Dominican Republic, Morocco, Indonesia and Albania seeking asylum in the US, Canada, Italy, Spain and Australia.

Africa has 3.3 million refugees. The war in the democratic Republic of Congo, which dragged in at least six foreign countries, has forced tens of thousands of people out of their abodes. Rwanda and Burundi have been torn apart by conflict between the ethnic Tutsis and Hutus causing massive population movement into Tanzania. Some 2.5 million people, one-third of the Darfur population, have been forced to flee their homes after attacks by the Arab militia backed by the Sudanese troops during the ongoing Darfur conflict in Western Sudan.

The conflicts in Croatia and Bosnia-Herzegovina during 1992-95 led to huge migration of people of Serbian nationality to the Republic of Serbia and Montenegro.

In the wake of the Iraqi war there are believed to be well over 4 million displaced Iraqis around the world including some 2.2 million inside Iraq. Continuing violence is forcing an estimated 60,000 Iraqis to leave their homes every month.

About 7.5 million Afghan refugees fled Afghanistan after the Soviet invasion in 1979 and the conflicts that followed. Bulk of these refugees took shelter in Iran and Pakistan. The UNHCR repatriated more than 4.5 million Afghan refugees from both Pakistan and Iran. As of 2006, some 3.7 million Afghan refugees have been living in neighbouring countries – 1.5 million in Iran and more than 2 million in Pakistan.

India hosts an estimated 120,000 refugees from Tibet. There are about 200,000 Kashmiri Pundits displaced from the Kashmir Valley. It is said that there are nearly 500,000

internally displace Kashmiri Hindus living in the Delhi National Capital Region. Large number of refugees from Sri Lanka moved into India in the wake of the conflict between LTTE and the Sri Lankan government.

More than wars or political upheavals, the environmental deterioration through climate changes driven by fossil fuel-based intensive lifestyles is displacing millions people from their homes forcing them to become what are called *environmental refugees*, a growing phenomenon of the 21st century. According to an UN study, the rising sea levels, droughts, desertification, floods, tropical storms, and shrinking freshwater supplies, together with associated problems of population pressure and profound poverty will create up to 50 million environmental refugees by the end of the decade and push this number to more than 150 million by 2050. Environmental migration has already been most acute in sub-Saharan Africa (Sahel, Sudan, Kenya, Egypt and Somalia). A United Nations University study warns that Africa may be able to feed just 25 percent of its population by 2025, if soil degradation of the continent continues at the present rate. More than 600 million people or about 10 percent of the world population live in low-lying coastal zones worldwide. At least 160 million people in these low-lying areas may be at the risk of flooding from sea level rise and storm surges. Maldives will be submerged, forcing the residents to seek shelter in Sri Lanka and India, parts of which are also vulnerable to such effects. About 20 million people will be affected in India. The population in the Sunderbans, the largest delta region in the world is faced from the threat of sea level rise making about 70,000 out of the 4.1 million population living in the Indian part of the islands homeless by 2020. Bangladesh, one of the poorest countries, expects to have around 20 million people displaced, while up to 10 million could be displaced in the Philippines, millions more in Cambodia, Thailand, Egypt, China and Latin America. Low lying heavily populated Godavary and Krishna delta similarly face the spectre of inundation. UN Habitat's Report on the State of the World's Cities 2008-2009 identified more than 3,000 cities as facing the risk of sea level rise and surge-induced flooding. Asia accounts for more than half of these vulnerable cities followed by Latin America, the Caribbean and Africa. By 2070 port cities in Bangladesh (Dhaka), Myanmar (Yongon) China (Shanghai), Thailand (Bangkok), Vietnam, and India (Kolkata, Mumbai, Chennai etc) will have joined the cities whose assets are most at risk. The sheer numbers of people living in these cities means that the adverse impacts of climate are likely to be felt by huge numbers of people especially the urban poor who live in flood-prone and water-logged areas.

Though it is agreed that the number of environmental refugees will exceed the number of conventional refugees in the coming years, no action has yet been initiated to create an international machinery like the UNHCR to deal with these population movements that could be highly destabilizing globally.

SRI KRISHNA CHAITANYA (1486-1533) – VI

- Sri Challa Sivasankaram

The short tale of Ranti Deva in Srimad Bhagavatam exemplifies the trend of devotion Chaitanya decided to preach and adopt. Ranti Deva was an exemplary Bhagavatottama. Bhagavatottama is one who feels and sees all in himself and himself in all. All are God. Love All; Serve All is his indispensable motto. Ranti Deva captivated the gracious attention of God who migrated to earth to meet him and invite him to enjoy the life in Vaikuntha along with himself. Vishnu Deva expressed his benevolent wish to Ranti Deva. Who rejected the offer lest he should forgo the opportunity to serve men in whichever way the occasion demands. He preferred selfless service to humanity, to absorption in Brahman or Salokyam with Vishnu. This large-hearted form of service and creedless devotion unison, and concord Chaitanya fostered in the hearts of devotees. The modern Krishna cult movements gleamed abundantly from the thrilling life and work of Sri Krishna Chaitanya. Whether it was Sankara the propounder of Advaita Vedanta or Chaitanya the die-hard dualist, renunciation was held high as the sure path to deathlessness. Delight infinite ensues out of renunciation. Shant, *chit* and *ananda* are the triune aspects of one changeless and formless. Constant awareness of the triune as jiva or self impersonal leads the aspirant to deathlessness. Hope, desire, and aspiration die a natural death in the self-realized soul. Adwaita and dwaita are sister tributaries of the self same and eternally flowing without ebb river Veda. As in Buddhism proselytization is not a taboo so too in the Sri Krishna Chaitanyaism. Conversion and reconversion are Laws in Buddhism and Chaitanyaism The universal acceptance of the world as the manifestation of one and only Almighty by Sri Chaitanya the uncompromising dualist removes doubts of all hues as to inviolability of the great Upanishadic dictum, Ekaineva Adwiteeyam Brahma. Sri Krishna Chaitanyaism remains as a model form of advanced Krishna worship. Sri Chaitanya's life from birth to death carries a potential lesson to teach men that God loves those who love Him.

(Concluded)

INDIAN AUTOMOBILE INDUSTRY

Dr. K. Kumar Raja

(Dr. Kumar Raja's book Indian Automobile Industry, based on his doctoral dissertation, was released in March 2009.)

The automobile industry is one of the largest sectors and plays a vital role in the economic growth of any region. The famous economist Late Peter F Drucker called the automobile industry as "The Industry of Industries". Similarly, Lee Brausteller says the automobile Industry is so large and so important that it influences the global politics as well as the global economy. It creates employment for millions and gives life to entrepreneurs. It satisfies one of the most basic needs of the human being i.e., mobility. As a result, the Automobile Industry stands as the cornerstone of the most developed and developing countries. Indian Automobile Industry is also playing the same role in Indian economy.

The automobile era in India began in 1898 when the Bombay cycle and motor agency imported four cars into the country. Towards the end of the 19th century, the country had its first taxicab and an American Company started the operation of a public taxi service in 1903. During World War-I, a large number of vehicles were imported consisting mainly of motor cars.

Late Sri M.Visvesvarayya, the noted engineer, Sri Ghanasyama Das Birla and Sri Sethwal Chand Hirachand Joshi made several attempts to manufacture motor vehicles in India till 1948. The year 1949 is a landmark in the history of automobile industry in India as the first partially manufactured car rolled out of the Hindustan Motors factory. There were only two types of vehicles i.e., passenger cars and commercial vehicles which were manufactured. 4,112 units in the year 1950.

Later in the year 1953, the Government of India declared that only those firms which have a manufacturing program should be allowed to operate. About seven firms namely HM, APL, ALL, SMPIL, PAL, M&M and TELCO received the approval in the year 1955. The two and three wheeler industry established a foothold in India during 1960 to 1970. In the 1970's the production remained the same due to implementation of the MRTP Act (Monopolies and Restrictive Trade Practices Act), FERA (Foreign Exchange Regulation Act) and the oil shock in the years 1973 and 1979.

The first phase of the liberalization in the automobile sector was announced by the Government in the year 1980. As a result, the advantages such as monopoly, oligopoly hitherto enjoyed by the Indian automobile manufacturers slowly began to disappear. Moreover, this period has witnessed the entry of a large number of firms in the market. The Government had agreed for allowing foreign collaboration in the automobile sector. Further, the industry had witnessed a resurgence due to major policy changes like relaxation in MRTP Act and FERA, delicensing of some ancillary products, broad banding of the products, modifications in the licensing policy, concessions given to the private sector, new foreign collaboration policy etc., significantly contributed for higher growth and better performance of Industry than in the earlier decades. The Government of India tied-up with Suzuki of Japan which produced the India's most successful car the "Maruti". The Government's new National Industrial Policy dispersed the licence raj in the year 1991 and in turn the automobile industries were allowed to expand freely. Later, The National Highway Policy was announced which had a positive impact on the automobile industry. The Government also laid down the emission standards to be met by the automobile manufacturers in India in the successive millennium. There were two successively stringent emission levels which were to be met by April 2000 and April 2005. These norms were bench marked on the basis of those already existing in Europe such as Euro-I and Euro-II.

Today, Indian Automobile Industry is one of the most modern, growing and vibrant industries in the world. Further, the Indian automobile industry is emerging as a world class outsourcing destination. India is among the few countries, that is showing a growth rate of 30% in demand for passenger cars. Another important aspect is that the outstanding growth is reported for automotives particularly in the rural markets of the country. To-day, India produces one out of sixty automobiles made in the world. At present, the passenger car penetration in India is about 9 vehicles for 1000 people and it is the lowest in the world compared to 17 vehicles for China, 27 for Thailand, 90 for Brazil, 180 for South Korea and over 450 vehicles for Japan, U.S.A., U.K., and Germany. The passenger car penetration in India may improve after the introduction of low cost cars by Tatas and others which are in pipeline.

More than half of the India's population is expected to live in the urban areas by 2020. Further,

India can grow from a 500 billion US dollar economy to a two trillion US dollar economy in the next 10 years. As per the projection of World Bank, the vehicle population in the world would grow to 1.3 billion by the year 2030. Most of this vehicle population growth would come from the developing countries. Further, the Two-wheelers are expected to grow to 12 million units and two million units of passenger vehicles by the end of this decade.

Throughout the world, the trend is towards a fuel efficient, technologically superior vehicle which is impossible without adequate access to latest technology. Indian industry has almost remained isolated from rest of the world till the end of seventies. The Hindustan Motor is a case, which has a steady sale for 30 years with the outdated Ambassador model. The early eighties have proved to be a watershed in the Indian automobile industry when the Government of India has accorded strategic importance to the industry as a priority sector. The liberalized automobile policies concerning foreign collaborations and broad banding have enabled the industry to march towards technology upgradation and modernization. Research and Development (R&D) is vital for technological self sufficiency and is still being neglected in the country. It is evident from the fact that on an average, Indian manufacturers allocate less than one percent of their turnover to R&D as against 3 to 5 percent by the leading international manufacturers

Automobiles are going from Analog to Digital, from Mechanical to Electrical and from Isolated to Connected. The convergence of information technology and communications and the emergence of micro-electro-mechanical systems are causing this revolution. The interference of the technologies in the above mentioned

areas bring structural changes in the technology levels of automobile industry.

The Indian Government may consider the following for the healthy growth of automobile industry

To develop special economic zones and automobile parks exclusively suitable for automobile industries. This kind of zones can be developed in every state which in turn can develop many ancillary and downstream industries in the regions and can significantly contribute towards industrial development in every state. To accord priority for the provision of infrastructural facilities, formulation of comprehensive labour law reforms, rationalized tax structures, introduction of investor friendly policies, encouragement of R & D to improve quality, to encourage cost effective mass production which will reduce the production cost, development of logistic network systems for the supply of goods at cheaper transport costs.

At present over 45 percent of total consumption of oil is accounted for the transportation segment, government should accord priority for R&D in the introduction of various alternative fuels such as bio-diesel fuel, Natural gas, Liquid petroleum gas, Alcohol (Methanol/ Ethanol), development of electric vehicles, hybrid electric vehicles, fuel cells etc.. as well as to increase the levels of utilization; development of powerful, economical and refined advanced diesel engines are necessary to meet the emission standards and fuel savings etc., and zero emissions; Introduction of Robot technology to gear up production processes: Improvement of the use of indigenous components in vehicle production etc.

To develop separate organization in the Ministry of Industries to look after the developmental activities of the automobile industry.

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-Swami Vivekananda



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