



BULLETIN

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YOUNG INDIA

India, the second most populous country in the world, has more than fifty percent of its population under twenty five years of age, a human capital of enormous value. India is a superpower in software, English language and cricket. A global giant in software technology India has the highest number of English speaking people among the nations of the world. India is now the number one country in cricket

Team India led by M.S.Dhoni and inspired by Sachin Tendulkar has won the cricket World Cup twenty eight years after Kapil's Devils dethroned world champions West Indies in a sensational final at the Lord's on June 25, 1983. The midnight celebrations on that occasion reminded one of the historic midnight celebrations of August 14-15, 1947 when Jawaharlal Nehru delivered his historic Tryst with Destiny speech. Holding aloft the National flag on the victory lap at the Lord's that midnight hour were a Hindu, Kapil Dev, a Muslim Syed Kirmani, a Christian Roger Binny and a Sikh Balwinder Singh Sandhu conveying to the world the message that ageless India always stood for cultural pluralism and religious tolerance. Kapil Dev then and Dhoni now led India from the front with their brilliant performance and intuitive captaincy. Their backgrounds too are similar, neither of them boasting of high pedigree or aristocratic upbringing.

In this age of information technology and management studies it would be beneficial for managers, teachers and students to take a leaf out of M.S. Dhoni's book on leadership skills. Imran Khan the former Pakistan Captain and a beacon for millions of Pakistanis aptly summed up Dhoni's achievement. "Dhoni is more than a Captain, he is a leader who leads from the front. By promoting himself up the batting order he took upon himself the challenge of preventing a middle order collapse," explained Imran. One was also reminded of management guru Peter Drucker's famous line that while managers do things right leaders do the right things.

When Presidents, Prime Ministers, leaders, scholars, scientists and celebrities keenly watched the World Cup matches it was obvious that *the Noblest Game*, as Neville Cardus and John Arlott described it, conveyed a message to the world that the spirit of the game would enable countries of the troubled world to come closer to one another in quest of peace and harmony. Mumbai, Mohali, Dhaka and Colombo and other venues of the crowded subcontinent attracting global attention with India hogging the limelight enhanced the significance of the message.

Thanks to television, sports and games have become spectacular carriers of youth power to all parts of the world. It is all live and intensely delightful to watch though, as a scholar warned, it should not be reduced to triple E—entertainment, excitement and exhaustion!

India's sportspersons be it in cricket, tennis, badminton, shooting or any other sport have done the nation proud with their achievements. No less praiseworthy are the achievements of our younger generation in medicine, engineering and business.

Young India was Mahatma Gandhi's English weekly that inspired thousands of people in their march to freedom. Jawaharlal Nehru who remained young in spirit till his last prophesied that "the future of India is going to be what millions of young men and women want it to be." If only our bright young men and women take up with their proven skill, discipline and dedication the task of eradicating poverty, corruption and violence, India will be a truly great nation. Young India will then represent our true culture and heritage enriched by seers and savants from Ashoka to Mahatma Gandhi, redeeming the pledge the nation had made to the people of India at that historic midnight hour of August 15, 1947. India's joy over the world cup triumph is also a celebration of hope.

- The Editor

"Bradman came on the scene during the dark days of the depression of the thirties to lift the spirits of his countrymen. By his exhilarating stroke play Tendulkar has done as much to take our minds off the sad state of affairs in this land." - K. N. Prabhu

THE PRESENCE

- **Shri K. Chakravarthi** IAS(Retd.)
Secretary, Sri Sathya Sai Central Trust
Prashanti Nilayam

Shri Chakravarti who was selected for the Indian Administrative Service in 1960 joined Sri Sathya Sai Organization in 1981 and became the first Registrar of Sri Sathya Sai Deemed University. The distinguished civil servant opted to leave the prestigious administrative service for the higher and nobler service in Sri Sathya Sai Trust as Baba's trusted lieutenant. CPS offers its grateful thanks to Shri Chakravarthi for presenting a copy of his recent address to teachers of Sri Sathya Sai University and other educational institutions (published in the previous issue) and also an article on Sri Sathya Sai Baba being published here. The editor offers again his grateful thanks to Shri Chakravarthi for his kind permission to publish the two articles.

The high noon of life seems full of light and buzz but it is also clouded by an accompanying weariness. The evening of life moves into a gentle glowing twilight. The hectic beat of rumbustious music draws slowly to a lullaby-like rocking. Day has faded into night. A page in life is tuned over.

Through it all, do we find progress or endless repetition in the same grooves? Is there a lesson learnt or unlearnt or re-learnt? Do we conquer ourselves or the world by constant motion? Perpetual motion, perpetual strife- is this the destiny of man or can there be stillness in a turning world, a deep silence under the surface clatter?

Every generation has felt that it is living in a troubled world. If so, what has happened to its achievements? Have high achievements led to more troubles? Surely, it is a strange logic that successive generations have achieved much but end up feeling that it is living in a troubled world!

We are distracted by a thousand things. If only we can focus on persons and matters, time would not have been spent on formal motions but on genuine completion of tasks at hand.

Are these idle thoughts or serious reflections? I believe it is the latter. That is what I have learnt by being

an observer of, and a participant in, the daily unfolding of the mission of Swami. We all have been given a role by Him in His great saga of service and sacrifice, love and mercy, renewal and redemption.

We are celebrating this year, the 85th year of the advent of the Sri Sathya Sai Avatar. Many of us have been blessed to be in His Physical presence. There is the constant seeking of His presence, His company, His words of assurance and reassurance, His encouragement and His consolation. The sharpening of His look, the curve of his smile, the lift of His finger, the quick shifting of His Head convey more eloquently His message than what could be conveyed by ordinary people with their rhetoric and vigorous actions. A few seconds of interaction with Bhagavan results in quick offloading of the heavy weight of anxiety and fear, of depression and desolation.

Watching Him, we are touched by His total concern for the people around and away from Him. There is a sense of belongingness, of mutual togetherness that is not defined by individual acts or responses but by a felt undercurrent of shared being. The external events may have a seeming impact but never do they affect the inner core of being. Truly without conveying anything by talk, He has made us feel that we ought to remain deep within ourselves the masters of our own destiny. To attribute success or failure to others or external events would be an error; rather it is to be found in the strength or weakness within ourselves guided and supported by His grace and mercy. The world is harsh or pleasant depending on our vision of the world. The world cannot be a bad place if in this world we see Him and are with Him.

Extraordinary work is done by Bhagavan through the instrumentality of ordinary human beings like us. We are endowed by Swami with the energy and power which we could not have suspected to be within us. Old and young alike find a meaning and purpose in their lives.

Everything is suffused with sublimity in His presence. Our thoughts and feelings get ennobled when we are with Him. No grossness or meanness overtakes us when we reflect on His form. We see the child in God as we see His child-like laughter, the man in Him when he draws a stern line beyond which we dare not traverse, the

mother in Him when He makes anxious enquiries about the health of His devotees, the God in Him when He shows total control over situations and events. His solicitude towards people who had a record of public service is touching. Honest service to society, He considers as a badge of honour.

Bhagavan does so much to so many. But I have not seen Him mentioning about what He has done to them, except in very rare cases. He is intensely engaged in the lives of His devotees. He is at once involved and distant.

There is so much to learn from nature and creation around us. There is so much harmony in nature. Behind the mathematical equation of the flutter of a butterfly to the patterns of the beach sand left behind by the whirling waters of a receding wave, there is so much mystery. How much more mystery must be surrounding the creator? You can try to understand that mystery in the conventional way. But each time we feel there is some clue, we realize that there is so much more remaining unanswered. We may be able to provide answers to what, when and how but not why. When we cease to raise the question why, we will be given a new light by Bhagavan to accept.

True surrender to God is seen only when we cease to pose options before Bhagavan. When we have the wisdom to accept what is given to us then slowly the meaning of surrender will dawn on us. Surrender to the will of God, is there only when there is no worldly aspiration. True surrender is exemplified as when Jesus said to the father in heaven, "Not as I will but as thou wilt!"

There is a symbolism in the glow of the camphor and the fragrance it spreads. When the glow ceases and the fragrance recedes, there is no trace of the camphor. Human life dedicated to the service of Bhagavan is like that with no separate identity being kept.

We see so many people from different states and different countries coming here for Swami's darshan. Each one of them has a fascinating story to tell as to how Bhagavan has guided them or protected them. All such stories bear witness to the fact that Swami has in some mysterious way touched their lives. There are dimensions in which Swami works for which we have no clue. The more we hear about such happenings the less we seem

to know about Bhagavan. That's why Swami tells us not to try to understand him but simply experience and enjoy His Presence.

There's a constant flow of time. Yesterdays and tomorrows will derive meaning only in the eternal presence. This is what is symbolized in the Presence of Bhagavan. This realization that we are living in His presence that invests each moment with special significance.

The concept of god as a distant and incomprehensible one is no longer so. Bhagavan has made us realize that god is closest to us, and in Him is all the life and the light.

The level of violence in many parts of the world is ever increasing. Such violence can be countered by the opposite influence of peace. To replace violence by peace is possible only when hatred is replaced by Love. This is the mission of the Avatar. The proof of the success of the mission of the Avatar is the ever widening circle of people who choose the path of love in their every day life. Every one of us is indebted to Bhagavan by the way in which He has brought us into His fold and has given us a role to play in the grand mission of the Avatar. Guide us Bhagavan to be so engaged through the rest of our lives.

As I write, it is midnight hour. There is a stillness around. Do I hear at this hour and in this stillness the music of the Spheres? Or a pervasive sound emanating from this deep silence? Or do I hear Your whisper, God, from here and beyond?

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NO BLACK AND WHITE : ONLY SHADES OF GRAY - II

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

Former Secretary, HRD, Govt. of India

The second thing we must do is to observe the caution which John Stuart Mill has given to all who are interested in the maintenance of democracy, namely, not 'to lay their liberties at the feet of even a great man, or to trust him with powers which enable him to subvert their institutions'. There is nothing wrong in being grateful to great men who have rendered life-long services to the country. But there are limits to gratefulness. For in India,

FOOTPRINTS OF THE ENLIGHTENED ONE

- Prof. Manoj Das

(A seer among scholars the venerable Prof Manoj Das who lives in Aurobindo Ashram, Auroville and teaches at Sri Aurobindo International Centre of Education has graciously permitted the publication of this essay from his book My Little India.)

How ancient is this story narrated by the Jatakas – Nyagrodh Jataka to be precise?

Not far from the city of Varanasi was a dense forest, a tranquil one, for it was inhabited by deer galore and not by ferocious animals.

A king whose palace stood close by the forest had obviously nothing much to do, and every day, without fail, he led hundreds of soldiers and citizens to comb the forest for deer. His people would shout and beat drums and corner the deer horde. The king would have taken position on a rock ready with his bow. He would shoot down a deer or two and call it a day. The ritual would end with the king witnessing his prey being butchered and dressed on a slab of stone reserved for the purpose.

One day, while looking at the horde, the king was in the process of choosing his prey when his gaze went over to an extraordinarily charming deer, which appeared as if it was a sculpture made of gold.

Realising that it had attracted the royal attention, the deer slowly advanced towards the king.

‘My lord, I happen to be the unfortunate chief of this horde,’ it said.

‘Why unfortunate? From this moment you are my friend. Surely, it is fortunate to be a king’s friend!’ said the king and, looking at his entourage, said again, ‘Nobody should ever harm my friend, this wonderful golden deer.’

‘Thanks, my lord, kindly pay heed to my appeal. All you need is a deer a day. But, I’m sure, you don’t realise the sorrows we suffer on account of that, day after day. When you raise your bow, there is a stampede among us, causing injury to a dozen. Some of the deer, in a bid to hide behind one another, are accidentally gored

Bhakti or what may be called the path of devotion or hero-worship, plays a part in its politics unequalled in magnitude, by the part it plays in the politics of any other country in the world. Bhakti in religion may be a road to the salvation of the soul. But in politics. Bhakti or hero-worship is a sure road to degradation and to eventual dictatorship.

Ambedkar’s wise words set K thinking. He had no difficulty with Ambedkar’s caution about Bhakti in politics. What is worrisome is that with passage of time the hold of Bhakti in politics has increased instead of decreasing, and many political parties have come to be bands of feudal retainers desperately vying with one another to demonstrate their fealty to their Supreme Leader whom they regard to be omniscient and infallible. However, K is not sure that every extra-parliamentary method of political action can be deemed unconstitutional, and has no role in a democracy. A distinction should be drawn between political action outside the legislature that seeks to bring an issue or a policy preference to the notice of the government or mobilise public opinion, and action that disrupts the functioning of the government and day-to-day life. That apart, extra-parliamentary political action might be legitimate on occasions when a party wins a landslide victory in elections, and the legislative space too narrow for the opposition to assert. A week, it is said, is too long in politics. Without extra-parliamentary action, the opposition parties might altogether fade away from public mind, the next elections might as well be a meaningless charade with the ruling party using the power of incumbency, and democracy extinguished. There could also be occasions when a ruling party has enough majority in the legislature to last the full term of its office, and yet lack moral legitimacy, or be impervious to the opinion of significant sections of the populace, or let matters drift and have no concern other than holding on to power. On such occasions, civil disobedience, non-cooperation and *satyagraha* cannot be deemed constitutionally immoral; they are legitimate methods of democratic protest. Morality depends upon context; ethical dilemmas arise because the practice of ethics cannot be divorced from context. Suffice to say, there is no black and white in public life, or life for that matter; only various shades of gray.

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A woman’s intuition has often proved truer than man’s arrogant assumption of superior knowledge. - Mahatma Gandhi

by horns. My humble proposal is, each day one of us would volunteer to die. It would emerge from the forest at the appointed time and place its head on that slab, under the executioner's axe. You will save yourself the pains of hunting,' submitted the chief of the horde.

Little did the golden deer know that hunting was no pain but a pleasure for the king! However, the king reflected on the proposal for a moment and accepted it. The royal hunting, so far as that particular forest was concerned, stopped. Instead there was regular enactment of a strange and bizarre drama – but bereft of any excitement or suspense. The royal butcher would stand near the slab, his axe raised. While all the deer would stand on the brink of the forest shedding tears, one of them would slowly break away from them and, approaching the axe-man, would quietly lay its head on the slab and lose it.

Nothing was known about the process through which the deer for the day was chosen by the leading members of the horde. One day it was the turn of a doe. 'I'm going to be delivered of my child in another month. Let someone else sacrifice his life today. I will be ready for the purpose after suckling my child for a couple of months,' the doe appealed to those whose deaths had already been scheduled. But none of them was willing to die even a day early.

The golden deer heard about the doe's predicament. 'My daughter, don't you worry. I'll take your place,' it said and headed towards the altar. But the butcher lowered his axe. Who would dare to kill the king's friend? Yet a deer must be killed. The minister was alerted and he reported the impasse to the king. The king rushed to the spot. 'How did you think, my friend, that you could be killed by my men?' he asked fondling the golden deer. 'But, my lord, I'll deem myself cursed if I cannot save the doe whose turn it is to be changed into your dish today!' said the golden deer. 'Well, I will go vegetarian today. And the doe in question would never be required to die,' assured the king. 'My lord, I'm most grateful to you. Even so I entreat you to let me die.'

'But why?'

'My lord, is it not a pity that despite your acknowledging me as your friend, I am condemned to

look on helplessly while the members of my horde, one after another, fall under your butcher's axe? If you truly consider me your friend, spare me this awful daily anguish. Please kill me.'

The king stood stunned under the spell the deer's disarming frankness cast upon him. He then said, 'O noble and wise creature, is there no way to spare you of that anguish other than causing you death? From this moment I prohibit killing deer. In fact, I started losing my taste for deer-meat since the day I befriended you.' 'It's so compassionate of you, my lord! But, pardon me, my anguish refuses to vanish, for it will be equally painful for me to find your courtiers, officers and citizens hunting other beasts and birds in this forest.' 'My friend, here and now I prohibit hunting altogether,' announced the king, and the necessary royal proclamation began reaching the people within hours.

The king's decision must have surprised many, but for those who recorded the event, they found his transformation absolutely natural, for the deer that cast the spell on him was none other than Bodhisattva, one of the earlier manifestations of the spirit that ultimately became the Buddha. The forest had disappeared by the Buddha's time, but the place had a lovely park, a lake, tall trees giving shade to travellers and several public rest-houses around a temple dedicated to Lord Saranganath – from which the place got its later name, Sarnath. Supremely important in the Buddhist chronology, Sarnath lay practically forgotten after the decline of Buddhism till the last decade of the 18th century when Jagat Singh, an influential merchant and noble in the court of Kashi Naresh (the Maharaja of Varanasi), began exploring it. But was Jagat Singh a lover of antiquity? Some opinions, bitterly critical of him, assert that his only interest was in the precious stones of the crumbling monuments. He carried cartloads of them away to use them in new constructions.

The process of real excavation of Sarnath can be said to have been launched by Major General Alexander Cunningham (later Knighted) in 1834. By and by buried spots of great significance were revealed. Sites once identified and their memory perpetuated by Emperor Ashoka through shrines and inscriptions came to light; where the Buddha first met his five would-be disciples;

the earliest batch of Buddhists-Kaundinya, Bhadraka, Ashwajit, Mahanama and Vasava; where he initiated them through his first ever discourse; where he spent the monsoon lost in meditation, so on and so forth.

It was drizzling and an occasional blast of cool wind seemed to turn the pages in my memory of whatever I had known about Sarnath. While Gautama meditated under the Aswatha tree (to be renowned as the Bodhi tree) near Gaya, the five aforesaid mendicants served him with the hope of benefiting by his enlightenment which they expected him to achieve. But they deserted him when they saw him deviating from the path of starving himself and accepting food from a lady, Sujata, and even bathing in the river! How can truth dawn on one who cared to appease his hunger-that too through the services of a woman – and even took care to cleanse his body? But no sooner had Gautama become the Buddha than he looked for the deserters. His intuition led him so Sarnath.

‘Look who comes our way!’ one of the five seekers camping on a rock alerted the others. They looked and felt uneasy and stood up. They instinctively looked in the opposite direction and were about to walk away briskly. But instinctively, again, or call it their reflex action, they cast their eyes on the radiant figure coming closer to them. And this time their look got glued to the pair of compassionate but piercing eyes surveying them. The Buddha sought no explanation for their conduct. He embraced them and one by one they fell at his feet. He led them to a corner of the park. ‘My asceticism has fruited. I’ve received enlightenment and am prepared to show you the path for you to arrive at the experience,’ he assured them.

I ignored the drizzle and sat down at the site. But the blast seemed to tell me-it is not for nothing that the Buddha prescribed the Middle Path. Do not expose your boy to unnecessary hardship nor crave for idle comforts; do not starve nor indulge in greed. Do not go sleepless nor fall a prey to inertia. Keep alive the flame of aspiration for Truth in your heart, in a body that is fit enough to retain your consciousness until it is transformed.

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WORLD DEMOGRAPHIC TRENDS -19

- Prof. M.N. Sastri

WARS

“The history of humanity is a history of wars.”

- Winston Churchill

“The tragedy of war is that it uses man’s best to do man’s worst.” - Henry Fosdick

“The more weapons of violence, the more misery to mankind .The triumph of violence ends in a festival of mourning.” - Lao-tze (604 BC)

“Wars are never paid for in wartime, the bill comes later.” - Benjamin Franklin

“ The death of one man is tragedy, but the death of millions is statistics.” - Joseph Stalin

War is a primitive human institution. From times immemorial men were eager to fight, kill and rob one another. The simplest forms of warfare began about two million years ago and lasted till about five thousand years ago. Roving tribes fought skirmishes over food, territory, shelter and women. They used wooden spheres, stone axes, throwing sticks and boomerangs as weapons. These were followed by bows and arrows. Between 5000 and 200 BC, the main principles of warfare developed with armies using javelins, spears and catapults. The introduction of chariots drawn by domesticated horses gave flexibility and mobility never known before. Metals were used for making axes and arrows with sharp edges and also swords and maces. As human settlements turned into cities and cities grew more prosperous, their rulers began expanding and conquering new areas. The period beginning about 3500 BC saw the rise and fall of civilizations such as Mesopotamian, Egyptian, Roman, Chinese and Indo-Aryan, mostly due to wars. Gunpowder discovered by the Chinese and used by Genghis Khan and his hordes during the 12th and 13th centuries to overrun parts of Asia and Europe saw a great revolution in warfare. The European nations exploited the technological potential of gunpowder through its use in ballistic weapons, to establish colonies in Asia, Africa, Australia and the Americas.

In course of time the western nations developed more effective explosive compounds such as nitrocellulose, nitroglycerin, trinitrotoluene, picric acid

Nonviolent resistance avoids not only external physical violence but also internal violence of spirit. - Martin Luther King Jr

and RDX, which were extensively used for the production of more destructive explosive devices such as bombs, artillery, mines and torpedoes. Airplanes, warships and submarines helped in the extension of battle sectors to the skies, and the high seas.

The concluding part of the 19th century saw the shortage of saltpeter (sodium nitrate), the naturally available nitrogen compound, which is a major source of chemically bound nitrogen so essential for the manufacture of explosives and fertilizers. A solution to this shortage was found in 1912 by Fritz Haber, the German scientist through the discovery of a method for the synthesis of ammonia from the nitrogen available in the air (80 percent). This enabled Germany to produce the explosives needed for launching World War I. This was followed by World War II, wars in China, Vietnam, Congo and Bangladesh, to name a few, resulting in the death of at least 100 million people making the 20th century the bloodiest century in history.

The concluding stages of World War II saw the unveiling of the highly destructive nuclear bomb. Two bombs destroyed the cities of Hiroshima and Nagasaki, killing over 200,000 people and injuring about 150,000. Though the war ended with this event, there began a cold war with the super powers US, and USSR building huge arsenals of nuclear weapons to a level where they attained the capability to not only destroy each other but the entire world in a matter of days. France, UK, China and recently Israel, India, Pakistan, and North Korea also acquired nuclear weapons. According to strategists, this build-up of nuclear arsenals is based on the concept of deterrence, which implies that the nuclear war is so deadly that no country would risk using a nuclear weapon. Stated briefly "Don't do it, or it will kill us both!"

With end of the cold war in the 90s, the members of the so-called nuclear club, US, Russia, UK, France and China initiated the Nuclear Non-Proliferation Treaty (NPT), to take effective measures to end the nuclear arms race at an early date and to achieve nuclear disarmament as part of a process of "general and complete disarmament under strict and effective international control". But these attempts have not so far achieved meaningful results, essentially due to the reluctance of the members of the nuclear club to completely eliminate

their nuclear arsenals through a committed time-bound programme. An agreement between the US and Russia however has set in motion a programme for the reduction of their nuclear arsenals in a phased manner. Currently the high alert strategic nuclear weapons held by these two powers stand at 1185 mega tons while all other nuclear weapons deployed stand at 2,700 mega tons. China, UK, and France also piled up nuclear arsenals. Compare this with the fact that just three megatons of conventional explosives were used in the most destructive World War II ! The issue became more complex with Israel, India and Pakistan and N. Korea acquiring their own nuclear capability invoking the deterrence concept. With Iran reportedly taking steps to acquire nuclear weapons, the Middle-East has become a very sensitive zone. The NPT Review Conference that met in May 2010 saw the reaffirmation by the nuclear weapon states of their "unequivocal undertaking to accomplish the total elimination of their nuclear arsenals". While it also endorsed steps to achieve a Middle-East Nuclear Weapon-Free Zone, there was no commitment on the part of the super powers to completely eliminate their nuclear weapons. The revival of nuclear power generation to control the greenhouse gas emissions exacerbates the problems connected with the international control of nuclear fuel (Plutonium and enriched Uranium) and the safe disposal of nuclear fission products. These can be stolen and used for weapon fabrication by rogue states and terrorist elements. Indications are that nuclear weapons will be around for a long time to come and the world will have to live with the danger of an all-destructive nuclear war. An encouraging development is the keenness of the US President Barack Obama to push the CTBT and other related protocols aimed at creating a nuclear-free world. This is a laudable initiative especially in the light of the changing nature of nuclear threat with the entry of non-state terrorist organizations, which are considered likely to trigger a nuclear incident through procuring nuclear weapons by clandestine channels. One such episode was reported by the Georgian government when it blocked eight attempts sell enriched uranium in the black market.

Though the danger of world wars has so far been prevented through the concept of the so-called nuclear deterrence, the incidence of regional wars has been on

the rise since the 40s, especially in Africa, Asia and the Middle-East, and South America. Most of these wars are local or regional wars or high intensity conflicts between organized groups or armies to take control of a region or a nation or change government policies. Some notable examples are, civil wars in China, Congo, Sudan and Colombia, Korean War, Vietnam War, Middle-East wars, Iraq-Iran War, Lebanon-Israel War, Afghanistan War, Pak-Bangladesh War, Sri Lanka War and Indo-Pak wars. Significantly the supply of arms for these wars came from the industrialized nations led by US, Russia, France, Germany, Czech Republic, Sweden, Israel and the Netherlands. Actually the economies of some of these countries are dependent on their arms sales. Bulk of these arms comprises small arms such as portable and automatic firearms (e.g. hand guns, pistols, assault rifles, machine guns, etc), light missiles, mortars, grenades, land mines etc. There are around half a billion military small arms around the world. In some countries, especially in Africa, small arms can be purchased at throwaway prices. Some 300,000 to half a million people around the world are killed each year with small arms. They are also the major cause of civilian casualties in civil conflicts. Requiring little technical skill in using these small arms, untrained civilians and even children, have become combatants in these conflicts.

Studies show that countries with rapid urban population growth are twice as likely as other countries to experience civil conflicts. In countries where economic opportunities are scarce, disenchanting, politicized or unemployed youth, are often among the fast recruits for these conflicts. Such unrests are likely to increase in the countries, especially developing countries, when the percentage of youth in the 15-29 year age group reaches 35 to 55 percent of the adult male population, become more crowded, economically and politically more and more competitive, and culturally more complex.

The 21st century is experiencing a new phenomenon of terrorist wars - wars without national borders. These wars involve numerous players, called terrorists, for whom national borders have no significance save for a place to hide. These terrorist groups, scattered in unknown locations around the world, are networked to an unprecedented extent (e.g. Laskar-e-Tayyeba)

through modern communication systems, technology and transportation, causing damage and disruption- psychological, physical and political- to their adversaries' infrastructure. Their aim is to sow mistrust and stoke fears, weaken democratic rule of law and shatter the public's confidence in the institutions of the state. Their targets are varied and include commercial centres (New York World Trade Centre, September 2001), public transport (trains in Madrid, Spain, March 2004, Mumbai, July 2007, and London in July 2005), airports (Glasgow Airport, June 2006), passenger aircraft (two aircraft flying out of Moscow Airport, August 2004), places of entertainment (Modern Moscow Theatre, October 2003), places of worship (Akshardham in Gujarat in Sept 2002, and the Mecca Masjid in Hyderabad, May 2007), landmark hotels (the Taj and the Oberoi in Mumbai, November 2008 and the Marriot, Islamabad, September 2008), embassies (Indian Embassy in Kabul, July 2008) and sportsmen (Sri Lankan Cricket Team in Lahore, March 2009). They appear from nowhere and disappear to nowhere or sometimes even destroy themselves (suicide attacks) making it difficult to take retaliatory action. Eradicating the terrorists will necessitate preemptive action within the borders of the sovereign states, which could sometimes trigger unforeseen consequences. With a rise in the terrorist activities, more and more resources of the democracies, especially those with pluralistic cultures, are being diverted from developmental activities to deal with the law and order problems arising from such extremist activities. Fear has become a ubiquitous phenomenon thanks to newer and more ingenious methods terrorists are resorting to. The Prime Minister of UK, has recently said that multicultural countries should be less passively tolerant on groups promoting extremism and resort to more active muscular liberalism in the interests of national security.

Samuel P. Huntington, a political scientist, in his book on "The Clash of Civilizations" has attributed wars to rivalry among the world civilizations based mainly on religious traditions such as Christianity, Islam, Hinduism etc. He also said that in the post-Cold War world divided by competition, cultural differences, national interests and political ideologies, conflicts are inevitable. His theory became the subject of extensive debate, but his logic appears to find support from the

fact that cultural identities, antagonisms and affiliations are not only playing an increasing role but even playing a major role in confrontations in many parts of the world. Henry Kissinger, former US Secretary of State even warned of a war of civilization between the West (US and Europe) and a nuclear armed Middle-East.

Prof. Dominique Moise, says that in the wake of globalization the world is also getting reshaped on sentiments of fear, humiliation and hope. For example the Western nations are now dominated by the culture of fear of “the other” and of foreign cultures as they anxiously tried to maintain their global relevance. The Arab and the Muslim world feel in a culture of humiliation leading to a hatred of the West. Meanwhile, much of Asia has been able to concentrate on building better future, creating a culture of hope. As a result the Asian economies have been growing while the Western economies have been drawn into a debt trap. Intolerance-irrespective of religion- is on the rise in response to the challenges of globalization, consumerism and resource crunch, setting the stage for future economic conflicts. A.J.P. Taylor says, “No matter what political reasons are given for war, the underlying reason is always economic”

All these developments make one wonder whether the dream of global peace and stability is a mirage.

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INTERNATIONAL RELATIONS AND INDIA AS A GLOBAL ROLE PLAYER IN THE 21st CENTURY - I

- A. Prasanna Kumar

(From the Prof S.Bhaskaran Endowment Lecture Delivered at the Annamalai University, Chidambaram on March 18, 2011)

It is an honour to have been invited to deliver the Prof S. Bhaskaran Endowment Lectures at the Annamalai University and my first duty is to thank the Vice Chancellor, the Professor and Head of the Department of Political Science, the faculty and the administration for their gracious gesture. I had the privilege of serving the university as a member of the Board of Studies and also delivering a few lectures some years ago. I have fond

memories of the courtesy and kindness extended to me on every visit of mine to this beautiful and reputed campus. To have known Prof S. Bhaskaran for many years and to have interacted with him on many occasions at both Chidambaram and Waltair was my particular good fortune during my teaching career. Inspired by his teacher Prof R.Sathianathaier, young Bhaskaran chose to study political science in the Annamalai University and rose to become Professor in his alma mater by dint of hard work and merit. Erudite as a scholar and upright in his conduct, Prof Bhaskaran was a highly respected teacher who brought name to the Department of Political Science in particular and the Annamalai University in general during his long association with it. I wish to convey my grateful appreciation of his work and convey my prayerful good wishes to him for many more years of good work. I must thank Prof N.Swaminathan, Head of the Department of Political Science and Public Administration for accommodating my lecture-programme during the busy month of March and also for assuring me that my two lectures this morning would be of use to the students and young researchers. First of all I wish to refer to the general misconception that all politics is bad and the study of it serves no useful purpose. Ancient India’s contribution to the study of politics is too well known to merit particular mention here. The Ramayana and the Mahabharata contain a wealth of knowledge about politics and ethics and Kautilya’s Arthashastra remains an all time classic on the subject. India always treated it as *Rajaniti*. The contribution of the great Greek and Roman thinkers forms an important part of the curriculum in political science. In modern times the importance of the scientific study and analysis of politics has been explained by many scholars.

Stressing the need for improving one’s skill in political analysis Robert Dahl gave three important reasons—a) it helps one to understand the world he lives in, b) to make more intelligent choices among the alternatives he faces and c) to influence the changes, great and small, that seem to be an inevitable aspect of all political systems (*Modern Political Analysis* p 3)

I have chosen to speak on international relations and India as a global role player in the 21st century. The subject is complex but fascinating, especially because the

***The idea of India is stronger than the Indian; the idea of
Pakistan is weaker than the Pakistani. - M.J. Akbar***

focus is on India, always promising seldom performing. As Karl W. Deutsch put it “International relations are too important to be ignored, but they also are too complex to be understood at a glance.” (*The Analysis of International Relations* p5) Hans Morgenthau wrote about “the insuperable resistance of the subject matter of international politics to theorizing.” (*Journal of International Affairs* vol xxi 1967 p 209) In his brilliant work *Commonsense and the Theory of International Politics* (1984) John. Garnett who held the Woodrow Wilson Chair of International Politics at the University of Wales presented different theories and approaches to the study of the subject, some of which are briefly presented here.

Martin Wight divided classical political thought into three traditions of thinking- Realist, Rationalist and Revolutionary. The main characteristics of Realism were a gloomy view of human nature, an anarchical view of international society, skepticism about the effectiveness of moral and legal constraints on state behaviour, and an emphasis on the importance of power and interest as guiding principles for foreign policy-makers.

The Rationalist viewpoint was that goodwill and mutual assistance were possible. Self-interest is important, but it is always tempered by an awareness of the interest of others. Martin Wight’s Revolutionaries included all those writers who believed in the desirability of a world state, a genuine community of mankind which, when achieved, would usher in the Millennium.

Garnett refers to another approach presented by Quincy Wright whose theory identified the international system in five great designs: the world as an Idea or Plan, as an Equilibrium, as an Organization, as a Community, and as an Uncommitted Field. As Headley Bull summed up “international theory may be understood as that ‘body of general propositions that may be advanced about political relations between states, or more generally about world politics.’”

According to the *Oxford Concise Dictionary of Politics* (1996 p248-249) “the main concept of the so-called English school of International relations, its central idea being that states can form a society by agreeing among themselves to establish common rules and

institutions for the conduct of their relations and by recognizing their common interest in maintaining these arrangements. This idea goes to Grotius. The existence of an international society means that states can begin to move away from the regular use of military conflict to operate the balance of power, and towards a more managed form of relations. The European Union is a good example of a highly developed international society. The contemporary global international society is unevenly developed, with some states sharing many more norms, rules and institutions than others”.

History is one subject, wrote J.M. Roberts, (*History of the World*) where you cannot begin at the beginning. The roots of history lie in the prehuman past and it is hard to grasp just how long ago that was. International relations, observed a scholar, is an old subject but a young discipline in search of identity. Ancient history teaches us how centuries ago there were wars between nations which also interacted with one another for purposes of trade and exchange of ideas.

The geographical discoveries of the fifteenth century brought nations closer. The rise of European colonial powers and their ambitious designs for acquisition of overseas territory and wealth led to conflicts and bitter rivalries among the major powers. Nineteenth century witnessed the rise of nationalism and diplomacy and the study of relations between nations became both necessary and fascinating.

Power is the ability “to attain the outcomes one wants and the resources that produce it vary in different contexts. Spain in the sixteenth century took advantage of its controls of colonies and gold bullion, the Netherlands in the seventeenth century profited from trade and finance, France in the eighteenth century benefited from its large population and armies, and the United Kingdom in the nineteenth century derived power from its primacy in the Industrial Revolution and its navy”. (Foreign Affairs)

In 1750 world’s population was 720 million and by 1900 it more than doubled to reach 1.6 billion. In 1750, Asia had more than half the world’s population and economic output. By 1900, after the Industrial Revolution

in Europe and the United States, Asia's share shrank to one-fifth of global economic output. By 1950 it reached 2.5 billion. In less than 20 years 850 million were added and the world's population has zoomed to over 6 billion. In October 2011 the seven billionth child will be born in Uttar Pradesh, according to an expert projection. This century is marked by a burgeoning revolution in information technology and globalization, and to understand this revolution, certain pitfalls need to be avoided.

(to be continued)

'Super'power diplomacy!

Mao- Nixon - Kissinger exchanges :

"Kissinger doesn't look like a secret agent" said Nixon to Mao, the enigmatic Chairman of Chinese community party. "He is the only man in captivity who could go to Paris 12 times and Peking once and no one knew it, except possibly a couple of pretty girls."

"They didn't know it" Kissinger grinned "I used it as a cover"

"In Paris?" asked Mao.

"Any one who uses pretty girls as a cover must be the greatest diplomat of all time," bragged Nixon.

Kissinger was the professional apostle of real politik. His objective "was to purge our foreign policy of all sentimentality."

Mao dismissed Kissinger as "just a funny little man... shuddering all over with nerves every time he comes to see me."

(Nixon and Mao—The Week that Changed the World Margaret Mac Millan reviewed in Guardian Weekly March-16-22, 2007 p 25)

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Nixon asked Mao what would have happened if Khrushchev had been assassinated instead of Kennedy. Mao's answer was – "I don't know, but Onassis would not have married Mrs. Khrushchev!"

(K. Natwar Singh *Heart to Heart*, P 271)

HIERARCHY IN KNOWLEDGE

- Dr. B.Parvathi

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I once mumbled a few foolish words in praise of the refreshing literary style of his economist son to a grand old man of letters. He replied thus in his feeble tone— "all knowledge is one ; we raise walls in between." That grand old man of letters was Prof. K.R. Srinivasa Iyengar and Prof.Ambirajan - his son ,an economist.

Let us see how an understanding of pursuit of knowledge has been classified in terms of social response and individual i.q. Intelligence chooses science for study; brilliance takes up medicine ; maths is for geniuses; engineering needs a special kind of a brain! Such were and still largely are the attitudes that do the rounds.

As a youngster it was possible for me to accept this as superior wisdom —though with some hesitation and a trace of incomprehension —but in unquestioning obedience like many in the generations that followed.

I can recollect that even in my own college days there was this feeling of a tug between Arts and Science students where champions of science floated the notion that those who are unfit to pursue Sciences take up Arts for study and I wonder if there is a great deal of change in that feeling. This superior pursuit of sciences is being complemented by the raging demand for engineering courses and medicine by the brainy aspirants in recent times.

To an ardent student of literature this hierarchy among the branches of knowledge, seems hardly justified.

It is not surprising ,therefore, that we have put our humanities, which are repositories of values, on low priority list where literary studies are regarded as an old fashioned , wool-gathering activity of no consequence.

A doyen among Professors of a gone generation expressed his idea that literature cannot build bridges: yes ,true not physically, but one wonders has it too not been building bridges— invisible yet strong bridges, metaphorically speaking?

***History is soaked either in blood or in tears.
The enemy to mankind is man himself. - Sri Sri***

There is a grossness in social life of materialism which is the order of the day. And there is also a general lament about the absence or loss of values and of finer sentiments among the young. My question, "Can only a fact filled mind- training give to the young a sense of the many realities of life", is a question that gets a negative answer.

Almost for a decade now or more there has been talk about the need for inculcation of not mere technical or scientific knowledge but values— higher values in the young and the need for promoting generations which will be saved from the ills of contemporary consumerist life. It is best thought to be corrected through education through imparting moral education, culture, ethics and values!

There is a desire now, if not clamour; what has been neglected for a long time is now needed and demanded in a new form as an antidote to the evils of materialism.

The question is how can values be communicated to the young when literature— a low priority item on academic agenda, necessary but can be generally ignored—is kept out of focus? Our focus on language teaching is appreciable. But how should language be kept in while treating literature as of no consequence? Divide by parts and sections a measure of knowledge? Delete a portion from the goal of education?

I have heard many persons in key positions and professions recall the moments how their hearts were touched by lines from poets or by great humanistic thought. On hearing such recollections on many occasions, I wonder why it has become so necessary to maintain this hierarchy in our spheres of learning and keep the importance of our great, valuable thoughts, out?

How can this gap be filled except by keeping those patches of the human mind watered by communion with greater minds in the form of literature through more stories, poems, plays and writings which contain all that is needed to keep the humans human, by reminding them that they should be human, that humans of course live by bread and not by bread alone?

A careful selection of masters demonstrates the understanding, tolerance, patience, sympathy, consideration, courtesy, respect, values, sense of right and wrong, not as sermons or ethics but as human values

in the classroom. All teachers of literature will testify to this.

Let us take the English curriculum for example: its benefits are in great demand outside, not in the classroom, and certainly not in the marks list!. Who would care to concentrate on a subject the marks of which will not be counted for a class?; Who would care to take Part I seriously when the award of class is independent of Part I?; WHO WOULD CARE FOR A PART WHEN IT DOES NOT FORM INTEGRAL PART OF A WHOLE?

The minimum mark of 30 percent or the passmark of 40 percent in Part I is required to qualify for a degree, which does not make any difference to the award of class—the award of one class in Part I and another in Part II! A non-countable mark, class or grade will not demand attention of learners.

The pillars of our educational thinking must ponder over the justification for this inconsistency, first in the division of a course into Parts which, after all, must be only an administrative convenience (that is for paper setting and holding examinations) and secondly for awarding class separately for Part I and Part II in the same degree certificate!

And when we come to think of it, the system has been in vogue for ages!

It may be a personal opinion, but, such a practice, it appears to me would be similar to awarding class in the First Year separately and in the Second Year, in our two year post graduate courses.

I come back to my question -should this hierarchy be allowed to continue, in the face of a growing realization of what is missing or has receded in modern urban educational setting? To put it more directly, give literature its due place in curriculum, in whatever language it is written and let it be counted in measuring performance.

Associations of teachers like the ALL INDIA ENGLISH TEACHERS ASSOCIATION and other associations in their annual conferences should focus on such issues as this for the improvement in the status of the subject not as a demand but as a self-imposed responsibility, nation wide.

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JUDGES (INQUIRY) ACT, 1968 & THE JUDICIAL STANDARDS AND ACCOUNTABILITY BILL

- Smt. CHALLA MAHALAKSHMI

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In 1968, we the people of India, first felt that there should be an enactment to regulate the procedure for the investigation and proof of the misbehaviour or incapacity of a Judge of the Supreme Court or of a High Court and for the presentation of an address by Parliament to the President and for matters connected therewith and enacted the Judges (Inquiry) Act, 1968 which came into force on 1st January, 1969.

The Act is made applicable to the Judges of the Supreme Court of India and the High Courts including the Chief Justice of India and the High Courts at various places probably since there is sufficient and proper mechanism to deal with corrupt, inefficient and deviant behaviour of the subordinate judiciary.

The Act is made loosely without any proper application of mind to the vox populi and it seems with the fear that the Judiciary may make the enactment ultra vires or arbitrary or for extraneous reasons and limited to the mental and physical incapacity of the judges. This Statute failed to consider several aspects of the functioning of the Judges.

This enactment though intended to deal with or to discharge the duties of their offices efficiently due to any mental or physical incapacity and if any delinquent judge denies the allegations to make the judges to undergo medical examination and to come to the conclusion whether such of those suffering from incapacity cannot function properly by appointing a medical board. The Act does not define what is meant by misbehaviour and what does it mean by the word incapacity.

This enactment mandates that at least 100 members of House of the People should give notice for a motion

for presenting an address to the President for the removal of a Judge and in the case of Council of States by at least fifty members of that Council and the Speaker and the Chairman are given absolute powers either to admit or refuse the same.

And in case it is admitted, the Speaker or the Chairman of the House may constitute a committee for investigating into the grounds which shall frame charges and after following the fundamental principles of judicial behaviour and after getting examined the Judge, who is alleged to be incapable of discharging his duties of his office due to mental or physical ill health, and submit its report which shall be laid before both houses of the Parliament.

If the report is adverse to the charged Judge, the motion is adopted by each house of the Parliament and an address for his removal will be presented. If notice is given of a motion for presenting an address to the President praying for the removal of "Judge" means a Judge of the Supreme Court or of a High Court and includes the Chief Justice of India and the Chief Justice of a High Court. This law governing the judges enquiry is useless as it cumbersome and the citizens who pay their salaries and perks from the taxes they pay cannot straight away file any complaints against the erring judges even though they have sufficient information about the corrupt and incapacitated judges and since it needed to be changed and a new law has to be made in view of the changing events in the judicial functioning and allegations against the Judges,

The Judicial Standards and Accountability Bill which provides for three tier machinery to deal with complaints against judges of High Courts and the Supreme Court was introduced in the House of People just a few days ago. The Bill explains what are judicial standards and makes judges accountable for their lapses and mandates judges of the High Courts and the Supreme Court to declare their assets and liabilities, including those of their spouses and dependents and to file an annual return in that regard which will be displayed on the website of the Supreme Court and the High Courts concerned.

Though the Judges of the Apex Court have already put the details of their properties, details of deposits and shares on the website of the Court, several judges of various High Courts and subordinate Judiciary in the country failed to follow suit.

The Bill intends to set up of a national oversight committee, to be headed by a former Chief Justice of India, with which the public can lodge complaints against erring judges, including the Chief Justice of India and the Chief Justices of the High Courts and at present the judges are governed by 'Restatement of Values of Judicial Life,' adopted by the judiciary as a code of conduct without any legal sanction and there is no legal mechanism to deal with complaints against judges, The Oversight Committee, which I refer as the Apex Committee, consists of five-members to be appointed by the President will have a serving judge of the Supreme Court and a serving High Court judge, both nominated by the Chief Justice of India; the Attorney-General; and an eminent person nominated by the President.

If the Bill is made law, on receiving a complaint, the Apex committee will forward it to a system of scrutiny panels. In the case of a complaint against a Supreme Court judge, the scrutiny panel will consist of a former Chief Justice of India and two sitting Supreme Court judges, and in the case of a complaint against a High Court judge, the panel will have a former Chief Justice of the High Court and two of its sitting judges. The members of the Supreme Court panel will be nominated by the Chief Justice of India, while the members of the High Court panels will be appointed by the Chief Justice of the High Court concerned. The scrutiny panels as well as the Apex Committee will have the powers of a civil court and within three months, the Scrutiny panel should give its report to the oversight committee. The oversight committee itself will conduct the scrutiny in case of complaints against a Chief Justice, The oversight committee will set up a committee known as Investigation Committee to further investigate the case on receiving the report from the scrutiny panels which also will have the powers of a civil court and the power to frame definite

charges. If the charges are proved, the investigation committee will give a report to the oversight committee, which can issue an advisory or warning or recommend minor punishment if the charges are not too serious. If the charges are serious, the committee can request the judge concerned to resign. If the judge does not do so, the oversight committee will forward the case to the President with an advisory for his removal.

The Bill prohibits the judges having close association with individual members of the Bar and not allow any member of their immediate family to appear before them in courts. It also bars the judges from contesting any election to any office of club, society or other association, except those associated with the law or any court. Further, the Bill mandates that the Judges should not have any bias in judicial work or judgments on the basis of religion, race, caste, sex or place of birth. There is an urgent need for overhauling subordinate judiciary and judicial performance evaluations should be made mandatory and public opinion about the members of the entire judiciary should be received periodically every 6 months and analyzed and evaluated and if there are any short comings, disciplinary action should be taken. There is also an urgent need to improve the methods of recruitment and appointment of judicial officers with integrity, sensitivity towards Rule of Law, human values, good experience at Bar, legal qualifications and legal acumen and continuing legal education should be encouraged. There is no doubt that the proposed law is the need of the day and it aims at achieving judicial transparency and accountability and is the first step in that direction in our country's 63rd years of independence. The Chief Justice and the collegium can appoint the committees to look into the complaints and evaluate the performance of the existing judicial officers and if any material sufficient to initiate action is available and found, may refer the complaints to the Speaker or the Chairman of the Lok Sabha or Rajya Sabha respectively for initiating necessary proceedings through the members of Parliament before the Bill is made into a Statute.

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DRAUPADI-I

or

(The ultimate Hindu ideal of an impeccable pativrata)

- **Sri C. Siva Sankaram**

Subramania Bharati was poet-patriot of the early half of the twentieth century. He was the proud contemporary of stalwarts of Indian Struggle for freedom like M.K.Gandhi, Tagore, Aurobindo and C. Rajagopalachari. He wrote a marvellous book of poems entitled, Panchali Sapatham. Panchali is akin to Punjab. In recognition of his erudition and integral personality the grateful nation loved to confer on him the honorific title of Bharati the faithful repository of Indian Culture and learning. His patriotism was contagious and it won over many a youth to fall in the vortex of freedom struggle. In Draupadi he felt the pulse of Durga, the Goddess representing maya the dynamic energy of Eswara. She was reputed as the destroyer of sorrow along with its cause. As a result of the scathing humiliation Draupadi suffered at the hands of Dussasana who dragged her by holding her hair into the regal court of Kauravas, she took the vow that she would keep her hair unkempt until it was dipped in the

hot blood of Dussasana. The attempt of Dussasana was to render her naked in full glare of the court. Bharati was moved by the vow and emulated the example of Draupadi and took sapatham (vow) that he would not rest until his mother-country was liberated. A distant 5200 years old episode got recorded as exemplar to follow by valiant humans to come. She has become an ageless exemplar and timeless beacon-light.

Darashikoh was the eldest son of Shajahan the great Mughal. He was the author of a famous book called Samudra Sangama (Confluence of Oceans). He translated into chaste Persian certain interesting portions of Upanishads which later journeyed to Germany to occupy the bed-side table of the famous philosopher Schopenhauer who regarded it as his solace in life and in death. Darashikoh was reputed to have aired the sentiment to the effect that Indian women would rather die than submit to the touch of their skirt by an outsider. To such an immortal inheritance Draupadi is heir.

(to be continued)

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