

Dr. Sivananda Murty

Bheemunipatnam

Dt. 14 June 2009

A word from My Heart

Shri V. Seetharamiah garu, my valued friend, is completing seventy five years and entering into the fourth quarter, the most significant and purposeful quarter, of his century. '*Satamaanam bhavati*' is my obvious utterance with Shri Sadasiva in my heart and mind.

Human life essentially is neither happiness nor sorrow, neither success nor failure. It is a journey with a purpose, its fulfilment, with an accountability to all with whom one interacts. Few are those who acquit themselves in this onerous responsibility. My honest belief is that Shri V.Seetaramaiah garu is one of those few, well known to me.

I offer my hearty congratulations, appreciation and love to this wonderful friend of mine. I wish that Lord Siva confers all peace and good health to Shri Seetaramaiah garu, his noble wife and all the beloved members of his family.


(Sivananda Murty)

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Former President, Gayatri Vidya Parishad, Visakhapatnam

Message

I am extremely happy to know that Shri Vavilala Seetaramaiah Platinum Jubilee Celebrations committee has been set up, and a volume of articles and essays on education is being brought out in honour of Shri Seetaramaiah garu on the occasion of his completing 75 years. I had the privilege of knowing him closely for the last three or more decades as a soft-spoken man of knowledge, wisdom and dignity. It has also been my privilege to work with him in the Gayatri Vidya Parishad and its several institutions of higher education including professional education. Shri Seetaramaiah garu has earned a great reputation in developing higher education institutions of excellence especially GITAM and GVP, also as a Founder trustee or treasurer of famous temples, and as a member of several social and cultural institutions.

Shri Seetaramaiah garu has been a most distinguished member of the profession of chartered accountants and earned a great name for his knowledge of Auditing, Taxation and Finance, besides his knowledge of several branches of professional and higher education. It is difficult to say how he has been able in his life to put together knowledge, efficiency, wisdom, human value orientation and dignity.

May God bless him with several decades more of active life and service to the society.

B.Sarveswara Rao

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సమాజంలోని కొందరు వ్యక్తుల ప్రభావం ఆ సమాజమీద ప్రత్యేకమైన ముద్ర కలిగి ఉంటుంది. కాని ఆ వ్యక్తుల గురించి మాత్రం జనసామాన్యానికి అంతగా తెలియదు. కారణం! ఆయావ్యక్తుల సింప్లిసిటీ, సైలెంట్ నేచర్!

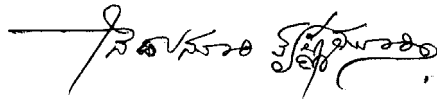
విశాఖ నివాసి శ్రీశీ వి.సీతారామయ్యగార్ని, నేను చాలాకాలంగానే ఎఱుగుదును. ఓ ప్రముఖ ఆడిటింగ్ వ్యవస్థలో కీలకవ్యక్తిగా, కళాభిమానిగా, కళాభారతి, ఆంధ్రా మ్యూజిక్ ఎకాడమీ మీటింగుల్లోనో, ఇతర సంగీత సాంస్కృతిక కార్యక్రమాల్లోనో ఆయన్ని కలవడం పరిపాటి.

సంగీతం, సాహిత్యమానండి, ఆధ్యాత్మికం సమాజసేవనండి, కార్యక్రమం ఏదైనా సరే ఆయన్ని ఎవరడుగుతారో, ఆయన ఎలా సాయం చేస్తారో ఆ యిద్దరికీ తప్ప మూడో కంటివాడికి తెలీదు. అదీ..... ఆయన సింప్లిసిటీ! ఇలాంటి నిండైన వ్యక్తులు నేటి సమాజంలో చాలా అరుదు.

వక్తగా చాలా మితభాషి. మిత్రబృందాన్ని నవ్వుతూ, ఆత్మీయంగా పలకరిస్తారు. సీతారామయ్యగారంటే నాకు చాలా గౌరవం. ఆయన 75 వసంతాల పండుగ విశాఖ కళా సాంస్కృతిక రంగానికి ఓ ముచ్చటైన వేడుక.

ఈ శుభ తరుణాన వారికీ వారి కుటుంబానికీ పరమేశ్వరుడు పరిపూర్ణ ఆయురారోగ్య భాగ్యాలను, సకల సంపదలనూ అనుగ్రహించాలని మనసా ప్రార్థిస్తూ.....

శుభాకాంక్షలతో



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Message

I am very happy to learn that you are bringing out a special volume containing articles and essays, and the role of educational Institutions in national development. It is appropriate that he same will be released on June 26, 2009 to mark the completion of 75 years of respected Shri Vavila Seetharamiah garu. Shri Seetaramaiah garu has been an outstanding auditor, a committed educationalist, and a respected upholder of our cultural heritage. He has never sought fame, publicity, or positions for his services. He has always remained visible only in results of his efforts which are indeed most exemplary. He has been an icon of simplicity, integrity and efficiency of the highest order --- an ideal role model for students of the institutions he has helped to establish.

I join you as one of the admirers of Shri Seetharamiah garu in wishing him many more decades of active and purposeful life.

With regards,


(R. Prabhakar Rao)

M.Chittaranjan

Former Vice-President, I.T.C.

USA

Shri V.Seetaramaiah garu's arrival in Vizag was the starting point to his pioneering efforts to promote socio-cultural activities in the city. Waves of his noble thoughts have brought about a sea change in the mindset of corporate leaders and to set up several note worthy institutions, fulfilling the aspirations of the local people.

His philanthropic achievements earned him profound respect and now Shri V.Seetaramaiah garu is indeed a heritage property of the city. I am indeed privileged to qualify myself as an admirer and friend of Shri V.Seetaramaiah garu and I do express my joy on the eve of his Birthday function being held by the citizens of Vizag.

The celebrations, nodoubt, will create emotional vibrations from his longstanding loving friends. I am sure that the younger generation who respect his head and heart will be inspired to become contributing members of society.

My wife Chaya joins me in extending our warmest wishes to Shri V.Seetharamiah garu for his continued well being in Visakhapatnam, where he is enjoying the best part of his life.

M.Chittaranjan

Grateful thanks to...

Shri T.S.Krishna Murty, Former Chief Election Commissioner of India for so kindly coming all the way to Visakhapatnam to release the volume and give his valuable message,

senders of good wishes for their kind and generous messages,

friends who helped with valuable suggestions and proof corrections,

and Sathyam Offset Imprints for publishing the work elegantly and in time.

Shri Vavilala Seetaramaiah

Chartered Accountant, Educationist and Philanthropist

The Milieu, the Man and the Mission

The Milieu: For centuries it was known as a fishermen's village. Tucked away in the remote north Andhra area, Visakhapatnam is situated midway between Chennai and Kolkatta on the Coromandel coast, "the only place on the east coast where the eastern ghats meet the sea." It was not a prominent place except for its proximity to the Simhachalam hill shrine at which the famous Krishna Deva Raya and later the Kalinga rulers worshipped. According to popular belief the name Visakha, was derived from the Vaisakhi temple built by an ancient ruler. The natural splendour of the place remained for centuries unspoiled by human greed or the ambitious invader. Flanked by the gorgeous hillrange on one side and the roaring sea on the other Visakhapatnam has won the admiration of poets, philosophers, scholars and engineers. In modern times Sir Arthur Cotton, the great engineer -builder and benefactor who transformed the poverty stricken Andhra region into a prosperous rice bowl of south India by constructing the magnificent Godavari barrage in 1850s was the first to predict a glorious future for Vizag in the 1840s when he was here. Freedom seems to rejoice here, wrote savant Ramanand Chatterjee, between the roar of the sea and the echo of the valley. P.V.Rajamannar the former Chief Justice of the Madras High Court and scholar of repute said in his convocation address at the university that intellectually a dialectical process was taking place in Visakhapatnam between the still and silent hill-range on one side and the restless sea on the other , the former representing tradition and values and the

latter adventure and change. Only a few years ago Prime Minister Man Mohan Singh during his visit to Vizag described it as a jewel on the Coromandel coast. Socially and culturally too Vizag has carved a niche for itself in the hearts of the people. The quiet and beautiful town has always been known for the people's catholicity of outlook and broadmindedness. Caste, creed and region seldom figure either in public discourse or in private life.

When the Andhra Medical College and King George Hospital were started in 1923 a new era began in the history of the groovy coastal town. In 1930 the Andhra University, founded in April 1926 at Bezwada, came to be located here, thanks to the vision of C.R.Reddy the Foundation-Vice Chancellor of the university. He, it seems, called Vizag the City of Destiny and Vizag's 'tryst with destiny' really began then as S.Radhakrishnan, the second Vice Chancellor, transformed the infant university into a nationally renowned centre of higher learning. Sir C.V.Raman was made Honorary Professor of Physics, Sir M.Visveswaraya, Honorary Professor of Technology and scholars and scientists of national renown like Hiren Mukherjee, Humayun Kabir, VKRV Rao, TR Seshadri and M. Venkatarangaiya were appointed as teachers. Gurudev Rabindranath Tagore India's first Nobel Laureate came to Waltair and delivered a lecture on MAN with Sir CV Raman, the second Nobel Laureate in the audience and Dr Radhakrishnan, no less eminent, in the presidential chair. As Sir CV Raman said CR Reddy and Radhakrishnan made the university a famous centre of learning, earning the grateful admiration of people all over, Andhras in particular. Around that time, in the 1930s, Vizag, endowed with a natural harbour, also witnessed another important development. The Visakhapatnam Port became operational when small vessels started sailing out of

it, though not many then had an idea of the bright future that was to unfold later. In June 1941 Babu Rajendra Prasad laid the foundation stone for the Shipyard started by Walchand Hirachand and six years later Jawaharlal Nehru, India's first Prime Minister, launched *Jala Usha*, the first ship built by the shipyard named Hindustan Shipyard Limited. The setting up of the oil refinery in the 50s accelerated the industrial growth of the city as a number of big and small industries came into being in and around Visakhapatnam. When the headquarters of the Eastern Naval Command came to be located, Visakhapatnam emerged as a nationally important city and a sentinel of security on India's long coastline. The 1965 war with Pakistan confirmed Vizag's strategic importance while during the 1971 war with Pakistan Vizag figured prominently in naval operations.

The Man: Into such a place arrived in 1966 Vavilala Seetaramaiah, Partner of Brahmayya & Co to start and head the company's branch in Visakhapatnam. The man and the place seemed to be made for each other. They had many things in common—altruism, imperturbability, tranquility of a healthy mind and a spirit of accommodation. Seetaramaiah found in Vizag a perfect city for the pursuit of his goals- professional excellence, promotion of educational, social and cultural activities for the development of the city and well being of the people. Not just an individual self aiming at personal success and acquisition of fame and wealth but a social self, seeking common good and all round development.

Born on June 26, 1934 in Guntur district Seetaramaiah studied B.Com. On his brother Shri V.L.Narasimha Rao's advice he became a chartered accountant. Inspired by the vision and lofty ideals of Shri P.Brahmayya, a pioneer in the profession,

Seetaramaiah joined in 1956 the Brahmayya & Co in Vijayawada. For eight years from 1958 to 1966 he headed the Masulipatam branch of the company before he shifted to the fast growing city of Visakhapatnam.

Professionally his role was that of a chartered accountant and auditor helping individuals and industries in managing their wealth, assets and earnings in accordance with established law and within the framework of rules and regulations. Socially he set for himself a broader role as an educationist and patron of art and culture and a custodian and promoter of the intellectual and cultural assets of the city. His capacity for hard work and meticulous care of every detail, be it in matters of money or organizational rules or institutional framework, have earned the trust, confidence and boundless admiration of highly placed persons and leading institutions all over the state. His capacity to sit through long and at times tedious meetings of companies and educational institutions is amazing. His silence throughout, whether it is a meeting or music programme, punctuated occasionally by a gentle smile, is no less admirable. He does not like to be on the stage and make speeches, but prefers to be in the audience and lend support to any useful activity unostentatiously. He is never known to have hurt in word or deed any person and is an *ajatasatru* in the sense that he never considers anyone as his enemy. He is a balancer and harmonizer of diverse and even conflicting interests and therein lies the relevance and usefulness of his life and work. Beneath the quiet exterior is a strong spirit and will power that people, including perhaps his kin and close friends, dare not question or challenge. Exactly after completing fifty years in his profession in 2006 he retired from the Company though there was no decline in his physical strength and mental faculties.

But the retirement was only from the company and professional work.

The Mission: Shri Seetaramaiah's association with Vizag's social and cultural activities began in the early 70s when he joined the Visakha Music Academy as a member of the managing Committee. In some capacity or the other he came to be associated with the city's numerous organizations. In 1979-80 began his active association with educational institutions. He became a founder-member of GITAM launched in 1980 of the Gayatri Vidya Parishad in 1988, Seretary of the Bharatiya Vidya Bhavan's school later and for over a decade a Member of the Executive Council of Andhra University. The Visakha Music and Dance Academy, Kuchipudi Kalakshetra, Lebenshilfe, an NGO for the mentally challenged, Bharatiya Vidya Bhavan, Shri Sitaramachandra Swamy Religious and Charitable Trust, Pragati Charitable Trust Visakhapatnam Public Library, and other organizations began to receive his help and guidance as an office bearer or patron. GITAM University has made him its Pro-Chancellor, Gayatri its Vice President, seeking his wise counsel in all its activities and Bharatiya Vidya Bhavan school would neither have survived nor been able to get a building of its own but for his support throughout. Having served the cause of education at the highest level for over three decades, Shri Seetaramaiah has decided to adopt a small municipal school under the Sweekaram Scheme and support its maintenance for the upliftment of the poor little children — a fitting gift on his 75th birthday. He believes that education, high or primary has the same goal. As former Harvard University Chairman Rudenstein aptly summed up: "In the end education is a fundamentally human process. It is a matter of values and significant action, not simply information or even

knowledge...it is about how to create a just and humane society.” Vavilala Seetaramaiah is a simple, ordinary man of extraordinary qualities. It is the extraordinariness of his qualities that emboldened us to persuade him to accept this volume of essays in his honour. The book carries 38 articles by eminent persons who have graciously sent or permitted us to use their already delivered lectures or published articles for the volume. It begins with his profession and his mentor, followed by some famous convocation addresses of the Andhra University which he served as a Member of the Executive Council for over a decade, addresses delivered at GITAM and GIFT of which he is Pro-Chancellor, addresses delivered at Gayatri Vidya Parishad of which he is the founder vice president and on other subjects contributed by eminent persons and experts in the field. The volume, it is hoped, will serve the purpose, to some extent at least, in disseminating valuable information and expert views in the fields of education, culture and development of human spirit so necessary and vital for a better future.

A. Prasanna Kumar

Visakhapatnam

June 26, 2009

Brahmayya & Company

A Profile

Brahmayya & Co was established in 1932 by Shri P. Brahmayya after qualifying as Incorporated Accountant in U.K. Subsequently, offices were opened in several important centers in South India i.e, Bangalore, Hyderabad, Vijayawada, Visakhapatnam, Kakinada, Guntur and Adoni.

The mission of the firm is to render the highest standard of professional service to clients upholding the code of conduct and ethics of the profession.

The number of personnel including Partners, Chartered Accountants and others in the firm is over 450.

At present the firm is a member of MORRISON INTERNATIONAL, a world wide group of professional accountants with head quarters in London.

The firm handles audits of financial, industrial, trading and service companies including the subsidiaries and associates of transnationals covering wide spectrum of activities.

Apart from audit the firm specialises in taxation. The organization represents several overseas companies for their tax matters.

The organization has been in the panel of auditors for Public Sector Banks and Insurance Companies and other Public Sector Undertakings whose audits are allotted by Reserve Bank of India and Comptroller & Auditor General of India. The organization conducted audits of Reserve Bank of India, the New India Assurance Company Ltd., Oil and Natural Gas Corporation

(ONGC) and several other leading Banks, Insurance Companies and other undertakings in Public Sector.

The firm also conducts investigation and inspection on behalf of statutory authorities and institutions and conducts due diligence reviews. The firm offers management consultancy and corporate advisory services.

The following partners of the firm served on the respective bodies of the Institute of Chartered Accountants of India.

- i) Shri P. Brahmayya : President
- ii) Shri S. Nandagopal : Member, Central Council
- iii) Shri D. Seetaramaiah : Member, Central Council
- iv) Shri S.S.R. Koteswara Rao : Chairman Regional Council
& Member, Central Council
- v) Shri P.S. Kumar : Chairman, Regional Council
- vi) Shri C. Muralikrishna : Chairman, Regional Council

Shri P. Brahmayya :

Born in Nujella Village in Gudivada Taluk of Krishna District (Andhra Pradesh) in 1908, Shri Brahmayya garu graduated from the Loyola College, Madras in his seventeenth year. After studying incorporated Accountancy Course in Britain, he returned to India and started practice as an Auditor in 1932. A fellow of the Institute of Chartered Accountants, England and Wales and India, he launched Brahmayya & Co., and built it up as one of the premier organizations in the entire country. The greatness of Shri Brahmayya garu lay in attracting young and talented people into the profession and giving training to them.

And true to the Gandhian doctrine of trusteeship, he gave partnership to his colleagues in the organization.

Shri Brahmayya's name is a synonym to competence and courtesy, proficiency and politeness. He coupled Economics with Ethics. He produced professionals of high stature. His colleagues had always looked upon him with faith and fidelity, affection and affinity. Yet, he was humble and humane without any pomp or flourish.

It was not for money but for love, he trained and shaped the destinies of hundreds of disciples in his own field of Auditing and Accountancy. No other doyen would have so many disciples spread all over the country who would address his awesome and towering personality, with an affectionate prefix "AYYA GARU" meaning esteemed papa, a rich reward hardly any one can hope to get.

Shri Brahmayya garu in his career spanning nearly five decades adorned many offices. He served as President of the Institute of Chartered Accountants of India and of the Andhra Chamber of Commerce. He was a member of the Executive Committee of the Federation of Indian Chambers of Commerce and Industry and Indian National Council of the International Chamber of commerce. He represented the Indian National Committee on the Commission of Taxation of the International Chamber of Commerce, Paris. He was connected with several Advisory Committees appointed by the Government of Madras, Andhra Pradesh and the Government of India. He was a member of the Madras State Sales Tax Advisory Committee and Direct Taxes Advisory Committee, Madras. He was a member of the Three Man Committee, appointed by the Government of Madras to

review the structure of Sales Tax in Madras. He served as a member of the A.P. State Planning Advisory Committee, A.P. Informal Consultative Committee of Legislators on Industries, Regional Export and Import Advisory Committee, Madras City Savings Committee, Jawaharlal Nehru Memorial Fund and Madras Regional Committee, Madras Cyclone Relief Fund Committee. He was a Director of the Unit Trust of India and Chairman of the Local Board of Directors of the State Bank of India.

Shri V. Seetaramaiah :

Shri Seetaramaiah joined the firm in 1956, after qualifying as a Chartered Accountant. He was admitted as a partner in the firm in 1964. Initially working in Vijayawada and Machilipatnam, he opened the Visakhapatnam branch of the firm in 1966 and was in-charge of the branch till his retirement in 2006, on completing 50 years in the practice of Accountancy, Auditing and Taxation. He served as Chairman of Visakhapatnam Branch of the Institute of Chartered Accountants of India and has played an active role in the construction of the branch building, a floor in which is named after Shri Brahmayya as “Parvataneni Brahmayya Centenary Memorial Hall”.

Problem of the New Entrants - Practice or Service

- CA. P. Brahmayya

For this evening's talk, I have, for practical considerations, limited the connotation of 'Service' to 'Industry'.

It is common knowledge that the most crucial question bedevilling the mind of a new entrant is whether to set up practice or join industry. But, quite frankly, it is not that easy for him to decide. The right choice makes his career and the wrong one mars it. He has a heavy stake in the bargain. I am personally aware of a few Chartered Accountants not blossoming in their careers on account of the wrong choice they made. Said and done, no two Chartered Accountants succeed or fail in their careers for exactly identical reasons in toto. There are always different permutations and combinations of factors leading to success or failure in our profession. It is not possible to conduct an enquiry into each and every case of success or failure. Nor does it appear to serve much useful purpose.

The core of the subject of this evening's Paper is to highlight the postulates to which the new entrant should address himself before finally deciding whether to practice or join industry. His future depends on the viability and soundness of his decision. This process involves a candid introspection by the new entrant. Besides, he can, to some extent, depend on his well wishers to guide him as to which way he should go in search of success. But, in the final analysis, he has to decide the issue himself. He must assume full responsibility for it.

I have set out in this paper the general guidelines along which the new entrant may proceed to get the right answer for his enquiry. I have tried to avoid in it all theoretical considerations. I have

been guided by severe down-to-earth considerations in preparing it. For a few decades I have been enjoying the privilege of being consulted by new entrants on this subject. In view of these contacts, I believe, I have become somewhat familiar with their problems. This is my only credential to stand before you this evening.

Before we start reciting the general guidelines, we must consider the personality and the state of mind of the new entrant. What, then, are they ? He has become an Associate after having spent the preceding three or four years of his life in a fairly strenuous manner in doing his Articles and passing exams. He is quite young - say - 24 or 25 years of age and somewhat doctrinaire in his outlook on life. He has his own ideas and ideals for a fruitful career but is inexperienced and does not have clear cut views about his future nor could he be expected to have them. His vacillation and worry get hold of him. He is conscious of the fact that he has been depending on his parents for years and years for his upbringing. He must, therefore, do something right here and now to support himself. He is anxious to acquire a new status for himself and also bring some financial relief to his parents. This obsession leads to an in-built tension in his mind.

I hope I have given a faithful portrayal of the picture of a new entrant.

The new entrant should be able to take an objective view of the comparative prospects of practice and industry. But, how should he proceed in his quest for the right answer? It is at this point of time and tension he may follow the guidelines that I would be suggesting shortly for his consideration.

As I have indicated above, the choice of practice or industry is a highly personal one. There is no uniform formula for solving this problem. Let us take for example the respective behaviours

of one entrant with a strong financial backing and another without it. To start with, they would both consider their respective future careers from totally different angles. The former is a bit cocky in his outlook and prepared to take a chance in life, while the latter is understandably timid and uncertain, and anxious to start earning something forthwith to stand by his family. That is why one should not be tempted to lay down a hard and fast rule on this subject to the new entrants whose backgrounds are diverse. At best we can only take stock of the general considerations one should bear in mind before coming to the crucial decision.

Now let us start our enquiry by taking the question of practice. The new entrant will have to ask himself several questions in this connection and his final decision would depend on the assessment of the *totality* of the answers he would be getting to his self-questioning.

The first question is : “Do I have the temperament to withstand the rigours of a highly competitive profession?”

You know, gentlemen, in our profession, as in all other professions, there is what is called a ‘waiting period’, which consumes the financial resources of new practitioners with uncertain results and creates a state of animated suspension. This could be most agonising to the new entrant, as every one of the old practitioners could recall to his mind, faithfully, his own traumatic experience in the early stages of his practice. Most of us could reel out incidents from our early careers, which used to make our daily lives at times thoroughly miserable and cause us pangs of regret for having set up practice. To the lucky ones such occasional painful experiences may turn out to be merely passing clouds on an otherwise bright day, while to the unlucky ones a permanent feature of their professional careers. It is, therefore, to be borne in mind that a practitioner’s daily life would

not be an even flow of milk and honey but a mixture of the bright side and the gloomy one of a competitive life. It follows that one should have a stable temperament, not to be elated at success today and cowed down by failure tomorrow. A practitioner must be endowed with evenness of temperament and uniformity of behaviour. I would not like him to allow his mind to be shuttling always between optimism and pessimism. It will not do him any good in decision making. He would do well to realise that there cannot be an unbroken sunshine every day in his career. As in his private life, there are bound to be both appointments and disappointments in his public life too. He must have the capacity to take the rough with the smooth with a smiling face.

We next go to item No. 2 of his self-questioning. "Do I want to build up a good audit work with particular reference to the Corporate Sector or tax practice or both?" You know, gentlemen, gathering audit work, particularly in the Corporate Sector, is a back-breaking experience. Audits come in rather slowly. Therefore, one must judge his success or failure over a period of years. In other words, there is a long gestation period. Also, don't forget that your real troubles begin only when you start getting work. You must have a good organisation to service audits. Corporate Sector audits need collective efforts. You are one of the many in your organisation needed to put through an audit unlike a tax engagement which you may handle practically the whole thing yourself. It is, therefore, essential that you must build up an efficient and vigilant staff, partly in advance of work and partly simultaneously with it, which would mean your spending quite a good bit of money with dividends not guaranteed! You may also remember in this connection that certifying accounts would entail permanent responsibility. Even after - say- twenty years you may be pulled up on the credibility of the statements

you had signed in good faith in the past and in case your Report to the shareholders transpires to be inadequate or incorrect, or both, your whole future may be threatened and attacked for mistakes you had unwittingly committed years and years ago. Let me assure you I am not trying to scare you away from attempting to develop a first class audit office. Far from it, I am only suggesting that you may aspire for this type of work with your eyes wide open. You also know that you must maintain a fairly costly office and have a durable records filing arrangements. In the Corporate Sector there is no statute of limitation under the civil law to operate in your favour. It is, however, a matter of some consolation that our Institute should have abridged our period of responsibility to a period of eight years or so but this has nothing to do with the timeless responsibility under the civil law. To repeat the question : if you have a fancy to develop audit work, with an emphasis on corporate sector practice, are you in a position to build up the necessary infrastructure of your organisation ? This is part of question No. 2 of your introspection.

If you want to set up practice with an accent on tax work and not bother yourself with company audits, having regard to the complexities of the Companies Act, by all means do so. But bear in mind the problems of an average tax practitioner. He cannot expect big assignments to start with. He has to prove his mettle before he may hope to be entrusted with them. So, for a few years to come he has to be content with what is called medium and small 'representation work'. Under this arrangement he does not do any audit work as ordinarily understood. He gathers information from the accounts produced before him for additions to and subtractions from the disclosed income in order to arrive at the adjusted income for purposes of income-tax. He assumes very little responsibility when he appears before the Tax Officer for the finalisation of his client's tax liability. It is my personal

opinion that this type of work does not very much enhance the respect and prestige of the Chartered Accountant. His personaility may also possibly get stunted in course of time. Moreover, the Income-tax Practitioner, who is not subjected to our Code of Conduct, is a formidable rival. I must make it clear that I am not belittling this type of practice. Far from it, what I am suggesting is that you must take into account the type of professional personality you would be building over the years if you would have to be content with a second class tax practice. It is not suggested that there is no money in this. There can be plenty of it to the lucky few. However, if you are inclined to specialise in tax work at the lower strata, you would have to stay put in that position for several years.

Question No. 3, which is really a continuation of question No. 2.is: “Would I be content with this type of practice for years and years in case I am not able to reach the higher strata of tax practice?” Make up your mind positively about this and develop a sense of contentment- Don’t ruminate in later years over the limited results you had achieved in your profession.

For a Practitioner the ideal type of practice is a combination of audit and tax work. In case you decide to set up practice, you aim at this desirable composition of work. You can then acquire a more broad based knowledge and experience in your work. Do not be scared away by the size and complexities of the Companies Act. After all, the other auditors who are handling a large number of Company audits are just as human and fallible as you are. Once upon a time they were what you are today and if our profession is a dynamic organism, as I believe it is, you are destined to be in due course what they are today. I have abundant faith and confidence in your future. As you are all aware, success in life is the reward for honesty of purpose and consecrated hard work. It must be understood that it is not the monopoly of a particular

generation of human beings, in the instant case : the existing practitioners. In this view of your future, start your practice with audits of private limited companies and proceed step by step. In course of time you will have lost all terrors of the octopus, to wit, the Companies Act. I want to make a suggestion here, which is somewhat sensitive in nature. In the certainty that you would not mistake me for doing so, I would like to be quite frank about it. I some times come across young practitioners who are overconfident of handling even the most complex problems themselves' when their professional stature does not warrant it. They are too presumptuous to consult their colleagues in the profession on their problems. This can lead to very undesirable situations. It would be expedient on their part to consult a senior as they do in the legal and medical professions. They have everything to gain thereby and nothing to lose. I for my part would love to consult others when I do not know the solution to a problem myself. There is nothing wrong in it. On the other hand, I owe that much of duty to my client as part of the service I am expected to give him.

The fourth consideration is: "Have I the capacity to start a good office in a nice premises, furnish it well, stock it with a good library when I set up practice and wait for the results ?"

I have already touched upon this aspect in another form. There is a certain amount of inevitable repetition of ideas in what I am going to say. There is nothing like a well maintained office to attract clients, apart from giving quality service. It may cost you a lot of money to do that but if you want to create a good environment, which is bound to be liked by your clients, you must invest money in your office equipment, library, establishment etc. You cannot get away from it. You would do well to remember that a prospective client has his own ways of making a silent study of your organisation and forming his own

impressions. See that these impressions would be favourable to you. Otherwise, you would never get his work.

About staff requirements I would place one aspect of it before you for your consideration. I would do it in the form of a question. Should you appoint your staff ahead of getting work with an element of speculation involved in it or wait for work and appoint the staff after getting it? The first alternative may be costly because of the idle time involved in it but in the long run it would create an excellent and rewarding impression on your prospective clients. The second alternative is in my opinion prejudicial and even detrimental to the formative period of a practitioner. However, please bear in mind these two opposite considerations for what they are worth.

Now about the last part of the question, namely, the waiting period and the financial implications thereof. Every practitioner has to face the waiting period. It is tantalising. It could even be excruciating, driving the new entrant to despair and despondency. Whatever it is, it is always safe for him to overestimate the deficit he will have to meet from his resources during this formative and trying period. He must be prepared to go through this phase of tears, if I may put it some what drastically that way. By way of paranthesis I may add that it will do us good to suffer for some time because moderate suffering is the best educator in life. Then only we understand with sympathy the problems of the unsuccessful practitioners, if any. If you believe in this philosophy, then you would be able to withstand the stress and strain of a costly inactivity in the early stages. However, you cannot dispense with providing yourself with ample funds and equipment before you start navigating the uncharted seas.

Before I take up the prospects in industry for consideration I

would like to summarise the salient points to be borne in mind in connection with setting up practice :

1. It is essentially an individual problem to be considered in the totality of circumstances forming the new entrant's background.

2. He would do well to do some introspection with the following guide lines;

(a) Do I have the necessary temperament to face the problems of a self-employed person with courage and confidence ?

(b) Do I want to build up audit work with particular reference to Corporate Sector audit practice or tax practice or a combination of both? Since each type of practice requires certain concomitants of a complex nature, would I be in a position to provide them to myself ?

(c) Have I the necessary financial resources for initial investment and for maintaining myself during the early idle period? Even after expending my material resources, no doubt compulsively, I may not be an assured success. In such a catastrophic contingency, would I be on the roads or would I still have some capacity to switch over to other spheres of activity.

I submit, gentlemen, that in case you are considering setting up practice, you must ponder over these issues deliberately and satisfy yourselves that you have prudently considered all the relevant aspects before coming to the right decision.

I would now take up the postulates for industry. It is a matter for gratification that Industry holds out good prospects now-a-days to Chartered Accountants. But don't forget it takes from you more than what it gives you. It certainly pays you a handsome salary and gives you security to a reasonable extent, subject to service rules. But it extracts from you a versatile expertise. There

was a time when an accountant was synonymous with a book-keeper. But this synonymity has now become archaic and outmoded. The accountant of today has become a pivot of the Finance and Accounts Department of Industry. He may also be described as the heart of the anatomy of this Department. His duties extract every ounce of mental energy from him. The Directors of a Company look to him as the arbiter of the several complex problems that arise from day to day. Before a newly qualified accountant considers joining industry, he must make himself fully conversant with the problems that he would be beset with. I am not suggesting for a moment that right from the first day of his joining industry, he would have to carry this load on his shoulders. It does not work out in that precipitous manner. As things happen, he joins as an assistant accountant on a four figure salary and, if all goes well, the mantle of Chief Accountant would fall on him in due course. But if he is conversant with the duties of the Chief Accountant even at the outset, he will have sufficient time and opportunity to pick up experience before he reaches the exalted designation. With this general background we shall take up Industry as an alternative career. A little while ago we laid down certain postulates for practice. We shall now consider their counter-parts for industry.

We shall start with a different aspect of introspection. You know in industry you will be one of the many in your department. Very likely you will be started at the lowest rung of the highly paid executives. This implies that you will be expected to take orders from your superior officers on certain vital matters. You will, thus, be a junior in a team of executives. Many a time you will be directed to do things in a manner not always to your liking or at times even obnoxious to you. But you must pocket your personal beliefs and convictions and learn to obey your superior officers without any unseemly behaviour on your part.

Is your sense of organisational discipline such that it enables you to forget your ideas and obey the dictates of your superior Officers? Or temperamentally would you nurse the grievance of your views being ignored always, feel pretty cut up and miserable about it and become a chronic conscientious objector or, to put it in the colloquial language, a fighting cock? If you become a victim to this condition, then you would go on changing places and in due course become a rolling stone with its proverbial limitation. I have known a few cases of able accountants who never learnt the art of playing the second fiddle for a while, and in course of time became bad failures in life.

So the first question you have to ask yourself is: "Have I the temperament to fit into a team of workers and take orders from my superiors with alacrity before I reach the pinnacle when I would be giving orders to others?" This is an important and weighty question you have to ask yourself. After all, you should go to your employer every morning with pleasure, give your honest best to him for the day and come back home with job satisfaction and pleasant memories of the day's association and collective performance. You should not go there to inflict your unwanted views on others and make yourself a perpetual nuisance to your employer, thereby bargaining for the discharge notice!

The next question you have to ask yourself is whether you possess the requisite knowledge and experience to occupy the post that is assigned to you. Please remember that the scope and content of the knowledge that are expected of you have become somewhat sprawling in volume. Thus, today you are expected to know something of industrial finance, accounts. Companies Act, Income-tax Act, Sales Tax, Labour legislation and God only knows what other subjects are there in store for you! You would, therefore, realise that the knowledge expected of you has an aura of versatility about it.

You would have to ask yourself whether you are competent to join industry at a given moment. If objectively you feel you do not have the requisite knowledge and experience, then don't take the risk of doing the right thing at the wrong time. Join a good firm of practising Chartered Accountants, work with them for a year or two on salary basis, acquire varied disciplines, inspire confidence in your principals and then join industry under their sponsorship. This is about the safest course for you to adopt. Don't take the risk of joining industry when you are not quite ready for it.

The next consideration is your adaptability to any environment. The mention of this point may sound somewhat banal and trivial to you. But, as I look at it, it is more crucial than what some of you may think of it. Quite frankly, my anxiety is this. We have yet to get over our tribal instincts and affinities in spite of what we proclaim to the contrary in the Press and on the platform. We continue to be victims of communalism, casteism, regional jingoism and other aberrations of mind and outlook. 'Sons of the soil' theory is the latest addition to our prejudices. While so, are you sure you have the catholicity of mind not to become a victim yourself to these prejudices and predilections? Can you manage to work in an environment saturated with these extra territorial considerations, as it were, and yet develop your faculties to their fullest extent? You must be sure that you have the capacity to make the best of a bad environment.

The final consideration is a comparative study of the financial prospects. Theoretically speaking, to you as a practitioner the sky is the limit for practice. Or you may draw blank. Other things remaining the same, it depends on your luck also. On the contra side, in industry you are assured of a decent salary and perquisites to start with. You would, of course, be gradually receiving your increments. So far so good. But under the Income- tax Act there

is a ceiling of Rs. 5,000 per month on your salary - I mean as far as its admissibility in the Company's expenditure is concerned. You may not, therefore, hope to reach the dizzy heights of income, notionally speaking, as in the case of a practitioner. No doubt there is some security to your career in industry, which is not available to you in the profession.

To summarise the postulates for an industrial career :

1. Before deciding to join industry for a good career, ask yourself whether you have the aptitude for it.
2. For this evening's talk, I have used the word 'aptitude' in an all embracing sense. Thus» your capacity to become a perfect team mate even at the lowest level, your versatile knowledge and experience and your capacity to attune yourself to any kind of environment-all these attributes are collectively included in aptitude. You ask yourself whether you satisfy all these criteria.
3. Lastly, you have your own assessment of the financial prospects in Practice and Industry. Which would be more potentially remunerative to you, bearing in mind also the limited quantum of security available to you in Industry ?

I believe that if you consider the future of your career on these lines objectively, dispassionately and with integrity, you will get the right answer in most cases. You will have no regrets now or later for your decision.

Friends, for want of time I have not gone into full details of certain aspects but I think I have placed all the important points before you for a profitable debate.

(From : Address at the Southern Regional Council of Institute of Chartered Accountants of India)

Shri DV SUBBA RAO, born in a distinguished family of scholars and lawyers, studied law at the University and enrolled as advocate in 1957. By hard work and merit he rose to become a leading lawyer. He was the mofussil lawyer to be elected as the Chairman Bar Council of India for two consecutive terms. He was a member of the Justice Malimath Committee for Reforms on Criminal Justice and Member of the Committee for making recommendations for reservations for the economically backward sections of the society. DV Subba Rao was made Chairman of Visakhapatnam Urban Authority and later elected as Mayor of Visakhapatnam. He held many high positions in public life including Lions International Governor, President of Andhra Cricket Association for three terms and member of several educational, cultural and social organizations.

CA - Non Pareil

- Shri D.V. Subba Rao

Shri V.Seetaramiah Garu is a rare human being and I consider it my good fortune to have been associated with him very closely for more than 30 years. In these days of diminishing values and vaulting ambitions, Shri Seetharamiah garu stands out as an outstanding example of remarkable intellect, dedication to the profession and contentment. Seetharamiah Garu limited himself to Visakhapatnam a self imposed restriction and had he been in any of the metropolitan cities he would have been acclaimed as one of the outstanding Chartered Accountants of this period. I had many occasions to work with him in important matters relating to the Vizag Steel Plant and when in some matters we had to interact with him, some of the leading tax consultants in Bombay, I could gauge the profound knowledge that he possessed and his capacity to appreciate the subtle nuances of statutory interpretation. The great Nani Phalkivala, the doyen of the legal profession was always lamenting about our complex tax laws particularly the Income Tax Act and through the web of the legal obscurity of the tax laws. Seetharamiah Garu had the unique capacity to weave fine yarn by getting to the crux of the issue and with the subtlety of interpretation he used to hold his own with his peers and Tax authorities.

Seetharamiah Garu is a man of many parts and is not only an outstanding Chartered Accountant but an individual who did not confine himself to the profession but had varied interests. Seetharamiah Garu's contribution to the field of education, particularly higher education is unparalleled. Shy of publicity and always remaining in the background, his contribution to the diverse fields of activities is something amazing whether it is the

GITAM Engineering College or the Gayatri Group of Educational Institutions, his contribution is immense and the commitment that he had shown is unique. Shri Seetharamiah Garu alongwith Dr. M.V.V.S. Murthi, the present Chancellor of GITAM University can be said to be the architects of the prestigious GITAM Engineering College which is rated highly among the engineering colleges in India. His contribution to the Andhra University both as a Senator and also a Member of the Executive Council is unrivalled and in any deliberation relating to academic matters his interventions were greatly appreciated by the academicians. Shri Seetharamiah Garu's contribution to the Kalabharati is another manifestation of his varied interests. The Kuchipudi Kalakshetra and the Andhra Music Academy owe a great deal to him. Deeply religious he along with Dr. A. Prasanna Kumar are responsible for the construction of Shri Seetharamachandra Swamy Temple in Pithapuram Colony. Shri Seetharamiah Garu is an inspiration to many youngsters in the profession of Chartered Accountants. In fact one can say that any professional is treated by his clients as an advisor who renders services for a fee but in the case of Seetharamiah garu Dr. M.V.V.S. Murthi himself a leading industrialist, a Parliamentarian and the founder of GITAM College of Engineering and allied institutions, holds him in such high esteem that in his sitting room where he receives the guests he has the portrait of Shri Seetharamiah. In these days when even juniors who get their training from the seniors to whatever profession they belong do not show that kind of respect to their seniors that an eminent individual who succeeded in all that he touched Dr. M.V.V.S. Murthi has Seetharamiah Garu's portrait in his room is enough tribute to the individual's high standing. His association with the Sivananda Ashram near Bheemili is another remarkable facet of his deep religious bent of mind. Satguru Sivananda Murthy Garu. a rare

saint and savant, holds him in the highest esteem. These two instances of the respect that a successful man of the world and a spiritual leader have, are a tribute to the universality of his appeal.

Neither power nor pelf attracted him. Pure committed service is his badge of honour and he wears his eminence lightly and it is rare to come across such an individual. I consider myself lucky and privileged to have been associated with him. Shri Seetharamiah Garu is the treasurer of every institution in the city, whether it is the Public Library to which he has made immense contribution or any other institution; people have immense faith that the institution's monies are in safe hands. In fact, he is a "treasure" of this city. I wish that there are more of his kind in the times in which we live, so that they give a meaning to the worthiness and value of human life. I salute him and hope and trust that he continues to guide us and the several institutions with which he is associated for many years to come.

Shri S. RAJARATNAM, (born on 15.06.1928) is a Post Graduate in Economics and Law (Commercial Laws) He is a Fellow Member of the Institute of Cost and Works Accountants of India and a Life Member of the Indian Law Institute.

After serving the Income Tax Department in various capacities, he joined the Income-tax Appellate Tribunal as Accountant Member in 1980 and retired from Government Service and post in 1985.

He has authored several books and is a regular contributor of articles for journals and participates in Seminars on tax matters besides writing a weekly column "TAX FORUM" in The Hindu every Monday, besides a bi-monthly column in Income Tax Reports (ITR), a monthly column in Corporate Law Cases and The Management Accountant and a fortnightly column in Consolidated Commercial Digest. He has revised 10th Edition of Sampath Iyengar's Law of Income-tax.

Tax Treatment of Education

- Shri S. Rajaratnam

A TRIBUTE TO SHRI VAVILALA SEETARAMAIAH, A PIONEER IN ACCOUNTING AND TAX PRACTICE AS WELL AS EDUCATION ON HIS 75TH BIRTH ANNIVERSARY.

Education under the Constitution

Education has recognition under Article 41 under Part IV of the Constitution relating to Directive Principles of State policy. Income-tax law has also considered it worthwhile to include “education” as one of the four objects listed as charitable purposes within the meaning of section 2(15) of the Income-tax Act, 1961. Similarly a special status had been given for the object of education and medical relief under section 10(22) and 10(22A) [now section 10(23C)] of the Act.

Though right to education is not a fundamental right, it has been decided that as a Directive Principle, it is a judicially enforceable right in *Samir v. State* AIR 1982 SC 66. It was held that legislative and administrative action to provide facilities for education conforming to standard of equality and rationality is expected as pointed out in *Ajay v. Khalid* AIR 1981 SC 487.

Education under Income-tax law

Law in England has understood education in a wide sense. Building character by the principles of discipline, loyalty and good citizenship as in the case of Boys Scout Movement was understood as an educational activity in *Webber (Deceased) Re Barclay Bank Ltd. v. Webber* (1954) 3 All ER 712. On the same reasoning, promotion of fine arts such as painting, music and acting on the stage were accepted as education in *Shakespeare Memorial Trust, In re* (1923) 2 Ch 398. Promotion of art and choral singing was

recognised as an educational activity in *Royal Christian Society v. IRC* (1944) 12 ITR (Supp.) 13 (CA).

Wider interpretation has been given in India in some cases as in a case of recognition of a Statutory Board set up for promotion of education in *Secondary Board of Education v. ITO* (1972) 86 ITR 408 (Orissa), *CIT v. Doon Foundation* (1985) 154 ITR 208 (Cal), *Aditanar Educational Institution v. Addl. CIT* (1997) 224 ITR 310 (SC) and *Governing Body of Rangaraya Medical College v. ITO* (1979) 117 ITR 284 (AP), where these bodies for promotion of education without themselves running an educational institution were held eligible for tax exemption as an educational institution. Promotion for reach of truth, diffusion of useful knowledge and publications were all held to be educational purposes in *Ecumenical Christian Centre v. CIT* (1983) 139 ITR 226 (Kar).

There are, however, precedents, which would take a narrower view of education. The Supreme Court in *Loka Shikshana Trust (Sole Trustee) v. CIT* (1975) 101 ITR 234 (SC) has understood education in following words:

“The sense in which the word ‘education’ has been used in section 2(15) in the systematic instruction, schooling or training given to the young is preparation for the work of life. It also connotes the whole course of scholastic instructions which a person has received. The word ‘education’ has not been used in that wide and extended sense, according to which every acquisition of further knowledge constitutes education. According to this wide and extended sense, traveling is education, because as a result of traveling you acquire fresh knowledge. Likewise, if you read newspapers and magazines, see pictures, visit art galleries, museums and zoos, you thereby add to your knowledge. Again, when you grow up and have dealings with other people, some of

whom are not straight, you learn by experience and thus add to your knowledge of the ways of the world. If you are not careful, your wallet is liable to be stolen or you are liable to be cheated by some unscrupulous person. The thief who removes your wallet and the swindler who cheats you, teach you a lesson and in the process make you wiser though poorer. If you visit a night club, you get acquainted with and add to your knowledge about some of the not much revealed realities and mysteries of life. All this in a way is education in the great school of life. But that is not the sense in which the word 'education' is used in clause (15) of section 2. What education connotes in that clause is the process of training and developing the knowledge, skill, mind and character of students by normal schooling." (emphasis supplied)

The above interpretation, no doubt, was in the context of claim that running a newspaper was an educational activity. In England, for example, a council formed to prepare and publish reports of judicial opinions has been held to merit exemption.

Even running a private coaching institute for training the students to appear for examination in specified courses was held to be not covered by education in *Bihar Institute of Mining and Mine Surveying v. CIT* (1994) 208 ITR 608 (Pat). A museum was not treated as one for promoting education in *CIT v. Maharaja Sawai Mansinghji Museum* (1988) 169 ITR 379 (Raj). Merely giving educational scholarships, it was held, would not make it eligible for treatment as an educational activity in *CIT v. Sorabji Nusserwanji Parekh* (1993) 201 ITR 939 (Guj). Running tutorial classes for students of high schools and CA entrance examination was not accepted as education as the courses were not affiliated or registered with any recognised institution as held in *Saurashtra Education Foundation v. CIT* (2005) 273 ITR 139 (Guj). Publication of text books by a Government undertaking was

not accepted as an educational activity in *CIT v. Assam State Book Production and Publication Ltd.* (2007) 288 ITR 352 (Gau).

Exemption for educational institutions under section 10(22)/10(23C) can probably be understood in a sense wider than the definition of education under section 2(15) of the Income-tax Act. This difference was noticed in *Saurashtra Education Foundation's* case (supra), but it was found that what could not be treated as education under section 2(15) would also not be covered under section 10(22) of the Act. Such a view would need review, since it is settled law that even where the assessee may not be imparting education by itself, it could qualify for exemption as an educational institution, if it promotes education. In *CIT v. Geetha Bhavan Trust* (1995) 213 ITR 296 (Ker), a trust with varied objects was still accepted as an educational institution under section 10(22), because it was spreading faith in God with consciousness of the basic identity of all religions and spirit of universal brotherhood apart from sponsoring and supporting educational institutions, besides establishing libraries and reading rooms. A broader view was also taken in *Institute of American Hotel and Motel Association v. CIT* (1996) 219 ITR 183 (AAR). Teaching carpentry and other vocational courses under a scheme sponsored by the Central Social Welfare Board was accepted as education in *CIT v. Shri Lal Bahadur Sastry Education Society* (2001) 252 ITR 837 (Raj).

Effect of amendment (2008)

In a number of cases, where education was understood in a narrow sense, the Courts have found that the trusts and institutions qualified for exemption under the fourth clause covered by any object of general public utility. Such a view was taken in *CIT v. Shri Ram Education Foundation* (2001) 250 ITR 504 (Del), where the dominant purpose was imparting vocational training and

women's education. Similar view was taken in yet another case by the Supreme Court itself in *Victoria Technical Institute v. Addl. CIT* (1991) 188 ITR 57 (SC), where the assessee institution, with the object of promoting handicraft was instructing craftsmen for promoting the quality of their manufacture and sale of handicrafts. After the amendment to the definition of charitable purpose under section 2(15) by the Finance Act, 2008 disqualifying exemption for trusts and institutions, which are covered by the object of general public utility, the exemption may be lost for such institutions from A.Y.2009-2010. It is for this reason, that it has become necessary, that educational institutions, which charge fees from those who can afford it or charge subsidised fees run the risk of losing exemption, because of the inference of business, unless they are understood as engaged in education, non-controversially,

Ordeal of capitation fees

It has not become unusual to deny exemption for those educational institutions on the ground that they are violating the conditions of the State legislation barring acceptance of capitation fee. Voluntary agencies run on donations, so that mere acceptance of donations from whatever source could not be treated as violation, unless the provisions of the State legislation is found to have been violated by the State authorities. Authorities under the income-tax law are neither competent nor are they expected to administer any law other than the statute under which they are functioning, notwithstanding some decisions of the Tribunal in misunderstanding the law on the subject.

Charitable institutions run on voluntary contributions made by its promoters, friends, well wishers and quite often by the beneficiaries themselves. While the State laws would bar any contribution over and above the prescribed fees and deposits as

consideration for admission, it does not bar donations from the beneficiaries to run institutions for their benefit. At any rate, one would expect that the State will take care of the implementation of the State legislations, where they have not found anything amiss. When there is no complaint from any of the donors or the State authorities, violation of the State law cannot be lightly inferred by the Assessing Officers.

There is a direct decision on capitation fees in respect of relief under section 10(22) and 11 in CIT v. Khalsa Rural Hospital and Nursing Training Institute (2008) 304 ITR 20 (P&H), where exemption was denied for alleged receipt of capitation fee, which were not even accounted in the books of accounts. It was found that the trust was running solely for educational purpose and was entitled to relief even in respect of receipt of additional amount of Rs.40 lakhs inferred by the Assessing Officer. This addition was made on the basis of inference of receipt of Rs.2 lakhs from each student for BDS course. Addition was deleted, since the only issue before the High Court was whether exemption could be denied either under section 10(22) or section 11. In fact, there was even a verbal admission during the course of enquiry that capitation fee was charged, though there was no evidence. The High Court proceeded to observe “Even otherwise, the Assessing Officer has not found any irregularity in the accounts of the trust. There is no document to show that the trust is being run for any purpose of profit except that for educational purposes.”

Conditions for exemptions - Consequences of violation

Should a public institution suffer for the faults of the trustees or its office-bearers, who may either consciously or unwittingly violate the conditions for exemption? In Director of Income-tax v. Saravana Education Foundation (2007) 213 CTR 541, even the existence of undisclosed income, it was found, would not justify

denial of exemption for an educational institution under section 10(22), as long as such undisclosed income is applied for charitable purposes. This is now subject to the amendment under section 115BBC providing for taxation of anonymous donations.

In *Dy. CIT v. Cosmopolitan Education Society* (2000) 244 ITR 494 (Raj), even misapplication of the fund by the trustees, it was held, cannot have the effect of loss of exemption for the institution. Special leave petition against this judgement was also dismissed (2000) 241 ITR (St.) 132. It was pointed out in Notes and Comments in the Income-tax Reports (2001) 244 ITR (Journal) 45 in relation to this decision as under:

“The judgment of the High Court in this case should be useful for charitable institutions in cases where there is misconduct on the part of the trustees. The charitable institution is certainly expected to take appropriate action against such trustees and to recover the amount so diverted, but that does not mean that the institution should forfeit exemption. Otherwise a good institution may well be punished by being required to pay tax from the left-over funds, while the persons responsible will be allowed to enjoy the fruits of their misconduct. It should be certainly possible for the Income-tax Department to tackle such cases not merely within the confines of income-tax law but the provisions of law relating to public trust and registered societies.”

Violation of income-tax provisions in section 269SS and 269T and discrepancies in account, it was held, would not lose exemption in *Director of Income-tax (Exemptions) v. Moti Bagh Mutual Aid Education* (2008) 298 ITR 190 (Del). Even breach of trust was not found to forfeit exemption, if there is application of income for the objects as was held in *CIT v. Karimia Trust* (2008) 302 ITR 57 (Jharkhand) approving the following finding of the Tribunal:

“The above findings of the learned Commissioner of Income-tax (Appeals) clearly show that if the trust has been validly created with its charitable and religious objects and that are being fulfilled, the benefit of exemption cannot be denied only because there are some miscarriage on account of breach of trust by the trustees without affecting the vires of validity of the trust. In fact the crux of the law relating to exemption to the charitable or religious trust is that its obligation being discharged by applying the income or property for those avowed or cherished purposes and even the existence of the trust deed is not required and this proposition is very much clear from the proviso to Explanation 1 to section 13 of the Income-tax Act where the word ‘trust’ has been given amplitude to encompass a valid or legal obligations to the discharged for the charitable or religious purposes. It is also to be noted that there is nothing in the appeal record to show that such omissions and commissions from the income-tax point of view rendered the trust invalid. We agree with the finding of the learned Commissioner of Income-tax (Appeals) that even if there being breach of trust which are in fact extraneous so far as income-tax is concerned does not render the trust from qualifying it to obtain exemption under section 11 of the Act particularly when the application of the income of the trust has been towards the cherished and avowed objects and purposes of the assessee-trust. The order of the learned Commissioner of Income-tax (Appeals) is justified and so we uphold it?”.

Even where part of the income may become taxable for violation, say, in respect of income from unauthorised business, only such income will be taxable as held in *Director of Income-tax (Exemptions) v. Shardaben Bhagubhai Mafatlal Public Charitable Trust* (2001) 247 ITR 1 (Bom), a decision, which relied upon Circular No.621 dated 19th December, 1991 and Circular No.636

dated 31st August, 1992, so that even in such a case, the right to exemption is not lost.

Right of donors under section 80G

Recognition under section 80G to trusts and institutions, which are eligible for exemption under section 10(22) or 11 cannot be denied on the ground, that there is loss of exemption for them either on part or whole income for any particular year either for violations relating to impermissible investments or for diversion for benefits for interested persons, etc. Even if it loses exemption for any particular year, exemption may be lost for that year and not permanently with registration itself being intact. Apart from the same, section 80G itself lists the circumstances in which recognition cannot be granted in clauses (i) to (v) under sub-section (5) of section 80G. It is only for violation of these clauses that recognition could be denied. The clauses only require that the trust or institution as such should be eligible for exemption and not based upon year to year conditions. The purposes should be charitable and should not be for benefit for any particular religious community or caste. It should keep regular accounts for its receipts and expenditure and should have been formally formed. The Income-tax Appellate Tribunal has pointed out that for approval under section 80G, only section 80G(5)(i) to (v) are relevant in *Shikshan Prasarak Mandali v. CIT* (2009) 28 SOT 50 (Pune) (URO).

Spectre of Service Tax

Should public institutions imparting vocational and other training for students either for formal or informal courses be liable for service tax, notwithstanding the entry requiring such tax to be paid for “commercial training or coaching centre”? In view of

the stipulation of the word “commercial”, it was considered that public institutions recognised under the general law relating to public trusts as well as income-tax law, could not be liable for service tax. In fact, such a view has been held by the Central Excise Tribunal in *Great Lakes Institute of Management Ltd. v. CST* (2008) 12 VST 518 (CESTAT - Chennai), *Administrative Staff College of India v. CC&CE* (Order No.1230 of 2008 dated 11th August, 2008) (CESTAT - Bangalore) and *Center for Development of Advanced Computing v. CC&CE* (Order No.124 of 2008 dated 21st October, 2008) (CESTAT - Bangalore). However, a narrower view was taken in *Punjab Ex-Service Men Corporation v. CCE* (ST/337 of 2008 dated 11th November, 2008) (CESTAT - Delhi).

However, an elaborate Board Circular No.107/1/2009-ST dated 28th January, 2009 holds the view that the mere fact that such vocational training and courses may be imparted does not alter the character of taxable service for purposes of service tax law irrespective of its treatment for income-tax law. Only courses which are recognised by statutory authorities such as University Grant Commission (UGC) or All India Council of Technical Education (AICTE) are acceptable for exemption under the Circular. Mere imparting of training for improvement such as communication skill, personality development or coaching for improving job prospects are not eligible on the ground, that they only improve the chance of success of a candidate, who already has required skill. The Circular would create problems for number of educational institutions, which offer both formal and informal education.

Outlook for future

It is hoped that the meaning of education will be reviewed by the Supreme Court in the light of the conflicting decisions as regards the concept of education itself for tax exemption under direct taxes in the wider sense as promoting knowledge and not in the narrower sense of formal education recognised by an university. It should be possible to persuade the Government to accept the wider meaning of education in view of the assurance of the Finance Minister that genuine institutions will not be affected by the amendment made by the Finance Act, 2008. A similar review for exemption of all educational activities for service tax is necessary.

CA.T.N.MANOCHARAN is a fellow member of the Institute of Chartered Accountants of India(ICAI), is a Post-graduate in Commerce and a Law graduate from the Madras University. He was the President of the ICAI during 2006-07; member of various committees constituted by the Government of India and the Regulators like SEBI, C&AG, IRDA; Convener of the Working Group based on whose recommendations the Chartered Accountants Act was amended permitting Multi-disciplinary partnership firms and such other reforms.

During his tenure as President, ICAI, Shri Manoharan has launched several innovative schemes for the development of the profession and the benefit of its members.

CA. Manoharan was a member of the International Accounting Education Standards Board (IAESB) of IFAC. He was Chairman of the Committee of Education and Centre for Excellence of South Asian Federation of Accountants (SAFA). At present he is a member of the Working Group constituted by International Accounting Standards Board (IASB) with reference to IFRS for Private Entities. The Government has appointed him as a Member of the Appellate Authority under the Chartered Accountant's Act for a term of 3 years upto 2011. He is a director in a few companies. The Government appointed him as Director in Satyam to revive the Company. He is a guest faculty of the RBI Staff College. CA. Manoharan was a visiting faculty of professional Institutions and Business Schools. Newspapers and magazines carry his articles. He presented several papers on technical subjects in India and abroad. He has authored books on Direct Tax Laws for professionals and students. Mr.Manoharan is a recipient of "For the Sake of Honour" award and "Life time Achievement" Award from Rotary International. He was presented the "Super Achiever Award" by Lions International.

Indian Economy - Can it Emerge Stronger?

- CA. T.N. Manoharan

INTRODUCTION:

I am delighted to know that Shri V.Seetaramaiah Garu will be completing 75 years of useful life on 26th june,2009. Having been part of M/S.Brahmayya & Co., he has rendered yeomen service to the profession and the nation for a period of 50 years before demitting his office as partner in 2006. I recall with profound happiness that in 2006 I had the privilege of calling him over phone from the Chair of the President of ICAI and expressing gratitude for the commendable service rendered by him. He imbibed all the attributes and qualities of Late Shri P.Brahmayya and excelled in all his endeavours with a great deal of success and satisfaction. It is a matter of honour for me to pen down my thoughts in the form of an article for publication in the volume to be brought out to commemorate the Platinum Jubilee celebrations of this great personality.

GLOBAL SCENARIO:

Global financial crisis has affected the economic stability of Developed Nations and slowed down the progress of the Developing Nations. Recession has resulted in unemployment of over 600,000 in USA , unprecedented in the last 25 years and the impact in UK seems to be no different as more and more Corporates in England are announcing massive lay-offs. The worst affected sectors are the Financial; Automobile and Realty sectors. Many Banks failed in North America and Europe mainly because they were least regulated which in turn led them into the trap of lending against assets that had least or no resale value and lending

to persons who neither had the capacity nor the inclination to repay culminating in to the Sub-Prime crisis. In contrast, the scenario in India is not as gloomy as it is in the Western World. The Indian Banking System, thanks to the regulatory governance mechanism of RBI, has undoubtedly withstood the impact of recessionary trends and is expected to play a crucial role in infusion of much needed capital to match with the needs of the Infrastructure and other Industry development plans. It is not surprising that in the G 20 Meet held in 2008, Leaders of the developing nations like India were given due prominence by the others contrary to the past practice. The recently held BRIC summit involving the emerging economies –Brazil, Russia, India and China - have made the rest of the World look up to these nations as those who have the potential to accelerate the revival of the World economies.

PRIORITY AREAS:

Elections to the Parliament are over and the outcome is such that people have reinstated the same Government to direct the journey of the Country for an uninterrupted period of next 5 years. Even before elections, stimulus packages had been announced and implemented and one more package is expected as part of the Union Budget to be presented on 6th July, 2009. The slow down experienced in many sectors is expected to respond positively by 2010 middle and from then on the recovery would be faster is the hope. For the Government of India, the priority should be to achieve self sufficiency; growth and excellence predominantly in five fields Viz., Health; Education; Infrastructure; Tourism and Agriculture. In each of these areas what must be done as part of good governance is captured briefly in this article.

HEALTH:

Welfare of the people lies in good health care system and health is the most neglected arena in the Indian Democracy. Lot of initiatives and reforms are to be undertaken whereby impetus is provided to free medical care to the poor and needy at similar efficiency and with the same quality as available in the private hospitals to those who can afford. Measures to ensure provision of nutrition to all Children and steps to achieve and maintain environmental cleanliness and hygiene should be given due importance and focus. State Governments should come forward to uniformly adopt the Emergency and Health Care models that are prevalent in 9 States including AP: Gujarat and Tamilnadu under the PPP basis with the Brand name Emergency Management Research Institute(EMRI -Dial 108) and Health Management and Research Institute(HMRI -Dial 104) so that technology can be effectively deployed to save human lives and to do medical counselling.

EDUCATION:

Unfortunately, education has been relegated to a non-priority level by the Governments, as otherwise, we would not be witnessing dominance of Private Educational Institutions and a situation where only the rich is in a position to secure admission to professional courses. Even primary and secondary education is not available to the poor at the standard and level one would reasonably aspire for. Government has been compelled to raise additional revenue by levying educational cess for strengthening the system of primary and secondary education but the benefits of this endeavour is not yet visible. A new stream of Education

should be evolved to empower the youth with soft skills; technological skills and professional skills. Soft skills should encompass linguistic skills too. India should emerge as the hub for human resource development and intellectual manpower sourcing. With the kind of Demographic advantage India enjoys, we should be in a position to translate this dream into a reality over the next decade.

INFRASTRUCTURE :

India and China are the two Asian economies among the fastest growing economies of the World. The edge which China can claim over India is its investment in infrastructure far ahead of the growth. Huge investment in India in establishing adequate infrastructure in the form of Roads; Ports; Airports; Power generation and telecommunications would be the right answer to the threat of China consistently surging ahead of India. Rail tracks need to be totally modernised to increase the speed of the trains at least twice the present levels as connectivity between cities in a matter of hours would transform the attitude and mindset of people wanting to settle down only in cities and thereby ease out metro cities from the congestion. Good roads can make cities to grow horizontally than to grow vertically. We need to facilitate movement of population within a city or town by surface transportation divided between Road transport and Rail transport and wherever possible by underground transportation which is prevalent in cities like London; New York and Hongkong. The Irony is that instead of building infrastructure first to make a place habitable and then allow people to settle down, we allow people to built houses and then try to create infrastructure unsettling life around the vicinity.

TOURISM :

India has the best of everything in terms of natural scenic beauty and man made monuments and structures. You talk of Mountains or Valleys; Rivers or Lakes; Forests or Resorts; Backwaters or Beaches; Canals or Snowfields; Deserts or Wild Sanctuaries, all are there in India. There is hardly anything which some other country can boast of that does not exist in India. Similarly, places of worship such as Temples; Churches and Mosques ; Monuments with architectural carvings and structures that prompted NDTV to come out with a quest to find out the 7 wonders of India are all there in plenty. But, thanks to the indifference or the lack of proper governance, we fail to showcase them. If only proper access is facilitated with good infrastructure and the world is made to know as to why India is known as an “Incredible India”, our motherland would turn out to be the most popular tourist destination and that could keep the players in the Hospitality Industry like Hotels, Airlines, Taxis and the allied industries thriving and prospering besides bringing considerable amount of convertible foreign exchange inflows.

AGRICULTURE :

India was known as an agrarian society. Father of the Nation Mahatma Gandhi believed that India lives in villages. Today we are made to believe that suicides are committed more in villages as every minute, somewhere, there is a farmer attempting to find a permanent solution to a temporary problem. It is saddening that we have grossly neglected the Agricultural sector. The Government should pay attention to improving the methods of cultivation and help the farmers to mechanise the process as it is becoming difficult to get work force to toil in the fields. Modern implements/equipments need to be provided and methodologies

have to be imparted in order to increase the productivity many fold. Countries who do not have sun shine all through the year succeed in achieving greater productivity than India. In our country, we have Sunshine and rains but we have miserably failed in generating Power and water storage and supply . We need to prioritise irrigation projects implementation and should not delay the building of reservoirs any longer. It is unfortunate that even though Nature is supportive, lack of human effort and absence of good governance to harness the resources have led us to be in this pathetic state of affairs. Economists say "India is a rich country inhabited by poor people" . This statement can be falsified only if Agricultural Sector gets the importance it richly deserves and it is promoted at par with the Service sector and Manufacturing sector.

CONCLUSION :

We the Professionals have a role to play in bringing about awareness and contribute to the policy formulation for the progress of the nation. Senior Professionals like Shri V.Seetaramaiah garu should be taken as a role model for emulation by youngsters in performing with a social purpose and be useful to the Society. May the Almighty bless him with good health and long life to continue to guide us and inspire us. Let us continue to play a vital role in advocating reforms and good governance measures in the functioning of the new Government as each of us owe this to our country to the task of alleviation of poverty and to ensure that prosperity percolates down to the masses. I strongly believe that the time has come for India to join the league of Developed Economies and we should contribute our best to make India a strong economy in the comity of Nations.

Ms.J.KEERTHANA REDDY quotes:

“With the growth of the Indian economy, the role played by its entrepreneurs as well as its technical and professional manpower has been acknowledged internationally. It is felt opportune that entrepreneurship, knowledge and risk capital combine to provide a further impetus to India’s economic growth. In this background, a need has been felt for a new corporate form that would provide an alternative to the traditional partnership, with unlimited personal liability on the one hand, and, the statute-based governance structure of the limited liability company on the other, in order to enable professional expertise and entrepreneurial initiative to combine, organize and operate in flexible, innovative and efficient manner. The Limited Liability Partnership (LLP) is viewed as an alternative corporate business vehicle that provides the benefits of limited liability but allows its members the flexibility of organizing their internal structure as a partnership based on a mutually arrived agreement. The LLP form would enable entrepreneurs, professionals and enterprises providing services of any kind or engaged in scientific and technical disciplines, to form commercially efficient vehicles suited to their requirements. Owing to flexibility in its structure and operation, the LLP would also be a suitable vehicle for small enterprises and for investment by venture capital.”

Dynamic Changes in forms of Business Organisations

- Ms. J. Keerthana Reddy

As the saying goes, nothing is permanent in this world except change. New forms of business organisations are coming up through legislation, which would radically change the forms or structures, in which people will do business, in the future. The structuring of business would be such that the businessman would not be insolvent, even if his business becomes bankrupt. The new legislation aim's at making the liability of the businessman limited, except in the case of fraud, misrepresentation, mala-fide acts etc. The personal assets of a person would not be at risk of being auctioned for clearing business debts, in case of loss in business which leads to insolvency of the business unit, which occurs due to bona-fide and genuine business decisions. Of course all this would be true if a business man does not give personal guarantees to the transactions in question.

Till now the various form's of business organisations which are usually adopted by business men, professionals and others are – 1) Sole proprietary concerns; 2) Partnership concerns; 3) Private limited companies; 4) Public limited companies; and 5) Joint ventures which are in the form of association of persons. Certain mutual concerns, such as co-operative societies, as well as certain types of trusts, are also in fields of business activity. In the new era there are going to be basically two types of business organisations, which would catch the imagination of the people and we would concentrate only on these two forms of business organisations in this article. These two forms of business organisations are 1) LIMITED LIABILITY PARTNERSHIPS

2) ONE PERSON COMPANIES. We now discuss each one of them separately.

LIMITED LIABILITY PARTNERSHIPS :

Now with the passing of the Limited Liability Partnership Act, 2008, there is going to be a paradigm shift in the way people do business or carry on there professions. The Indian Parliament passed this Act on December 12, 2008 and Presidential Assent has been accorded on January 07, 2009. The act was notified in the Official Gazette on March 31, 2009.

Let us examine what is this Limited Liability Partnership (LLP in short). LLP is a partnership firm in which the liability of the partners is not unlimited in the sense that the partner would be deemed to be an agent of LLP only and not an agent of other partners. Hence, a partner cannot be held liable for the acts of the other partners if done without authority or with mala fide intentions.

Enumerating the needs for an LLP, the official website of the Ministry of Corporate Affairs explains as follows:

“With the growth of the Indian economy, the role played by its entrepreneurs as well as its technical and professional manpower has been acknowledged internationally. It is felt opportune that entrepreneurship, knowledge and risk capital combine to provide a further impetus to India’s economic growth. In this background, a need has been felt for a new corporate form that would provide an alternative to the traditional partnership, with unlimited personal liability on the one hand, and, the statute-based governance structure of the limited liability company on the other, in order to enable professional expertise and entrepreneurial initiative to combine, organize and operate in flexible, innovative

and efficient manner. The Limited Liability Partnership (LLP) is viewed as an alternative corporate business vehicle that provides the benefits of limited liability but allows its members the flexibility of organizing their internal structure as a partnership based on a mutually arrived agreement. The LLP form would enable entrepreneurs, professionals and enterprises providing services of any kind or engaged in scientific and technical disciplines, to form commercially efficient vehicles suited to their requirements. Owing to flexibility in its structure and operation, the LLP would also be a suitable vehicle for small enterprises and for investment by venture capital.”

THE MEANING AND NATURE OF AN LLP :

The LLP Act, 2008 provides as under:

- 1) A limited liability partnership is a body corporate formed and incorporated under this Act and is a legal entity separate from that of its partners.
- 2) A limited liability partnership shall have perpetual succession;
- 3) Any change in the partners of a limited liability partnership shall not affect the existence, rights or liabilities of the limited liability partnership.

The salient features of the LLP Act 2008 are as follows:

- (i) The LLP shall be a body corporate and a legal entity separate from its partners. Any two or more persons, associated for carrying on a lawful business with a view to profit, may by subscribing their names to an incorporation document and filing the same with the registrar, form a Limited Liability Partnership. The LLP will have perpetual succession;

- (ii) The mutual rights and duties of partners of an LLP inter se and those of the LLP and its partner shall be governed by an agreement between partners or between the LLP and the partners subject to the provisions of the LLP Act 2008. The act provides flexibility to devise the agreement as per their choice. In the absence of any such agreement, the mutual rights and duties shall be governed by the provisions of proposed LLP Act;
- (iii) The LLP will be a separate legal entity, liable to the full extent of its assets, with the liability of the partners being limited to their agreed contribution in the LLP which may be of tangible or intangible nature or both tangible and intangible in nature. No partner would be liability on account of the independent or unauthorised actions of other partners or their misconduct. The liabilities of the LLP and partners who are found to have acted with intent to defraud creditors or for any fraudulent purpose shall be unlimited for all or any of the debts or other liabilities of the LLP;
- (iv) Every LLP shall have at least two partners and shall also have at least two individuals as Designated Partners, of whom at least one shall be resident in India. The duties and obligations of Designated Partners shall be as provided in the law;
- (v) The LLP shall be under an obligation to maintain annual accounts reflecting true and fair view of its state of affairs. A statement of accounts and solvency shall be filed by every LLP with the registrar every year. The Central government have powers to investigate the affairs of an LLP, if required, by appointment of Inspector for the purpose;

- (vi) The compromise or arrangement including merger and amalgamation of LLPs shall be in accordance with the provisions of the LLP Act 2008;
- (vii) A firm, private company or an unlisted public company is allowed to be converted into LLP in accordance with the provisions of the Act. Upon such conversion, on and from the date of certificate of registration issued by the registrar in this regard, the effects of the conversion shall be such as are specified in the LLP Act. On and from the date of registration specified in the certificate of registration, all tangible (movable or immovable) and intangible property vested in the firm or the company, all assets, interests, rights, privileges, liabilities, obligations relating to the firm or the company, and the whole of the undertaking of the firm or the company, shall be transferred to and shall vest in the LLP without further assurance, act or deed and the firm or the company, shall be deemed to be dissolved and removed from the records of the Registrar of Firms or Registrar of Companies, as the case may be;
- (viii) The winding up of LLP may be either voluntary or by the Tribunal to be established under the companies act, 1956 till the tribunal is established, the power in this regard has been given to the High Court;
- (ix) The LLP act 2008 confers powers on the Central government to apply provisions of the companies Act, 1956 as appropriate, by notification with such changes or modifications as deemed necessary. The Indian Partnership Act, 1932 shall not be applicable to LLPs.

Thus, an LLP is a partnership with some or all partners having

limited liability. It exhibits both the elements of a partnership and the corporation. The partners have a form of limited liability similar to that of a shareholder of a corporation. One of the major differences between an LLP and the company registered under the Companies' Act is that unlike a corporate shareholder, the partners have the right to manage the business directly. In a corporate structure, the shareholders are required to elect the Board of Directors and the Board of directors manage the business activity.

The other salient feature is that there can be any number of partners, unlike in the current form of partnership firm where the maximum number of partners are 20 and in a private limited company, where the maximum number of shareholders is 50. LLP's as per the Act are mandatorily required to be registered with the Registrar of Companies and will have perpetual succession, i.e. admission or cessation of a partner will not affect its status. A firm, private limited company or a public limited company can be converted into an LLP. A partner may transact with an LLP. The rights of the partners can be transferred either wholly or in part in an LLP. While the compliances are lesser than that of a corporate structure, there are also provisions for mergers and amalgamations. LLPs can acquire, hold and sell properties. It can sue and can be sued in its own name.

The professionals in India, at present carry out their profession, either as sole proprietary concerns or in partnership with other members of the same category i.e. the same professional institution. With the advent of LLPs, it is expected that the professionals would form very large partnerships and carry on profession by including members of other professional

institutions. For example, advocates, chartered accountants and company secretaries can come together and form an LLP. In fact, the big four firms of chartered accountancy profession, are LLPs formed in other countries. Here we have to sound a note of caution, as the professional bodies, such as Bar Council of India, the Institute of Chartered Accountants, etc. have not yet amended their acts and laws to bring it in conformity with the above object of having multidisciplinary professional partnerships and the professionals have to wait for some more time to adopt this new form of partnership.

ONE- PERSON COMPANIES

Another new form of business organisation is the introduction of the concept of “One-Person Companies” by the Companies Bill, 2008. Clause 3 in this bill provides formation of One-Person Company for any lawful purpose and it enjoys limited liability as applicable to other types of companies. However, it has been made mandatory to indicate the name of the person, who shall, in the event of subscriber’s death, disability or otherwise become a member of the company, in the Memorandum of the Company. The only exception is that One-Person Companies are not required to hold annual general meetings but all other compliances are mandatory.

The advantages of One-Person Company (OPC) can be listed as follows:

- 1) **LIMITED LIABILITY:** Some persons do not prefer doing business jointly with others. They prefer to do business all by themselves. As a sole proprietor your personal assets are not separate from your business assets. In case of business failure these personal assets are at risk, though it might not

be your fault. Similarly, in a partnership, you might be held jointly or severally responsible or liable for the debts incurred by the partnership firm or any of the partners. In a one person company your liability is limited to the capital invested by you in that company and your personal assets are protected.

- 2) **PERPETUAL ENTITY:** When you register a company it is considered a separate legal entity with perpetual existence. Unlike a sole proprietary concern the company structure lasts beyond an individual's life time.
- 3) **IMAGE:** A company which is registered carries a greater credibility at the market place. It enhances your image as you can present yourself much better. It helps in rising finances from lenders and investors as there is transparency and the organisation can be better evaluated.
- 4) **EASY TRASFERIBILITY:** The exit route in a company is much easier than a sole proprietary concern or a partnership, as it is easy to sell a company. Selling a company involves mere transfer of its shares.

In fact the entire company law is being recodified and a new act is proposed to be passed which would cater to the current requirements. It would be appropriate to list out in this article some of the highlights of the proposed new companies act.

- (i) Harmonise the company law framework with the sectoral regulation.
- (ii) Articulation of shareholders democracy with protection of the rights of minority stakeholders, responsible self-regulation with adequate disclosures and accountability.

Reduction of government control over internal corporate processes;

- (iii) Easy transition of companies operating under the companies Act, 1956, to the new framework as also from one type of company to another. New entity in the form of One-Person Company (OPC) while empowering government to provide a simpler compliance regime for small firms. Speedy incorporation process, with detailed declarations and disclosures about the promoters, directors etc., at the time of incorporation itself.
- (iv) Every company director would be required to acquire a unique director Identification number (DIN)
- (v) Relaxation of restrictions limiting the number of partners in entities such as partnership firms, banking companies etc., to a maximum 100, with no ceiling as to professional associations regulated by Special Acts. Duties and liabilities of the directors and every company to have at least one director resident in India.
- (vi) Special courts to deal with offences under the Bill. Company matters such as mergers and amalgamations, reduction of capital, insolvency including rehabilitation, liquidations and winding up are proposed to be dealt with by the National Company Law Tribunal.

In view of the above changes, in the coming days, we would have people preferring the new forms of business organisations such as LLPs or OPC in preference to the traditional form of business organisations. The taxation issues connected with such form of organisations have not been clarified by the government and this remains an area of anxiety.

CONCLUSION:

These new Acts and Bills introduced by the government to bring into existence new forms of business organisations are with a basic objective to make, the liability of a businessman limited to the assets employed by him in the business, unless, of course, personal guarantees are given or fraudulent methods adopted. Protection is given to personal assets. As the personal liability of a business man is sought to be minimised by these enactments, to my mind, it may result in certain unintended consequences and a person may get away with bad decision making, which may have put a number of others at loss. To come to a conclusion as to whether a particular decision or transaction or business act, is bonafide or not, will be a big area of litigation. This is definitely a grey area. Such forms of business organisations, to inspire confidence, would require greater transparency requirements and certain regulations should also be put in place to have the required checks and balances in the system. Removing the sword of unlimited liability from the head of a business man or a professional, though welcome, should be subject to certain controls and regulations so that there is sufficient accountability. Governments need to exercise grater vigil. Be it as it may, the possibility of misuse should not colour our approach to any issue. The great boost that these business structures would give to business development and resultant accelerated growth in economy, would benefit our great country. The age old time tested wisdom, that it is the man and his character that matters and not the form, should not be forgotten.

Dr.S.RADHAKRISHNAN, succeeding Dr. CR Reddy marked the beginning of a golden era in the history of the University. The transformation that took place was amazing and as Sir CV Raman, then Honorary Professor of Physics at the University put it:

“He waved a hand and a University has sprung up in his frail body is enshrined a great spirit which we have learned to revere and admire, even to worship.” What an intellectual feast and honour it was when in 1933 India’s first Nobel Laureate Gurudev Rabindranath Tagore lectured at the University on Man (Sir Alladi Krishnaswamy endowment lecture) with the second Nobel Laureate CV Raman in the audience and Radhakrishnan as eminent as them in the presidential chair!

Address at the First Convocation, Andhra University, 1927

- Dr. S. Radhakrishnan

I count myself fortunate in having the opportunity to associate myself with you on this occasion of the first Convocation of the Andhra University. It is a unique honour to participate in the events of this day which will live in the annals of the Andhra country. I thank you most cordially Mr. Chancellor, for your kindness in inviting me to give the address.

Graduates of the Andhra University, the degrees conferred on you today are a recognition of your successful completion of a course of liberal education. You go into the world well equipped for a life of usefulness and service to man. Some of you, I hope will dedicate your lives to scholarship and search for truth. To all of you falls the responsibility in life due to exceptional opportunity. I congratulate you as you enter on a life which will both test and reward you and bid you bear in mind the great ideals for which the University stands.

As the first alumni of this University your responsibility is great. The life you lead, the ideals you entertain and the service you render will be cherished by your successors. It must be a matter of peculiar satisfaction to you to be enrolled as the graduates of this University along with such distinguished educationalists as Principal Ramanujacharlu, Sir Venkataratnam Naidu and BrahmaShri Venkataraya Sastri. Each in his own line has contributed in no small measure to the intellectual awakening of the Andhras. With these gentlemen at the head of the University roll of graduates, you need not feel that the University is only an infant just a year old and has therefore no traditions about it.

While the term “university” is a modern one in India its meaning has been familiar to us for ages past. If the earliest records of India are to be trusted we find that students gathered round famous teachers with strange enthusiasm and in surprising numbers. Takshasila the capital of Gandhara in North West India the native land of Panini the grammarian attracted fine young men from all quarters of India even as early as the fourth century B.C. The famous seats of learning belonging to Nalanda Vikramasila, our own Dharanikota, Benares and Navadvipa were cultural centres to which flocked not only crowds of Indians, but many eager students from distant parts of Eastern Asia. The Universities, the whole body of teachers and pupils had something like a corporate existence. These seats of learning, were responsible for developing the higher mind of the country, its conscience and its ideals. They helped to produce what we might call a university world, a community of cultural ideas, a profound like-mindedness in basic aims and ideas. In the altered circumstances of today, it is the universities that have to assume the leadership in the world of ideas and ideals. India, distracted by the deadly feuds of creeds and communities, requires more than ever the spread of the university spirit of self-criticism and broadminded reasonableness towards other peoples’ beliefs and practices. I am afraid that the sastris and the pandits, the moulvies and the moulanas, the missionaries and the clergymen of the conventional type are not likely to be of much help to us in our present condition. They seem to think that religion has come into the world in order to afford careers for pedants and priests and not that the mass of men may have life and may have it more abundantly. We are all familiar in this part of the country with the type of mind which is concerned with the protection of privilege. It upholds privilege by plausible arguments and employs in its defence the powerful motive of self-interest. It deludes itself into the belief, that what

the critics call privilege is but the law of nature and the barest justice requires the satisfaction of its prejudices. In North India the troubles are due to the opposite type of mind, the type which strives strenuously to obtain universal conformity to its own standards. The mind which works for conformity shrinks at nothing to gain its ends. When inflamed by passion it resorts to violence and persecution. To cast the whole of a great people in one mould and subdue them into the blind acceptance of a central power or creed is what we are taught to characterise as the Prussian method, though it is not peculiar to Prussia. Conformity has been the dream of despots, political as well as religious. The ideal of the university is the promotion of liberty of mind or freedom of thought. It has little to do with the protection of privilege or a call to conformity. It contests privilege which is something other than that excellence which follows on intellectual eminence or spiritual greatness. It contests conformity for each individual has the right to develop his own convictions. As a society of thinkers the university is the home of liberty. The power and presence of the types of mind which deny liberty and uphold privilege or conformity are responsible for communal bigotry and religious fanaticism. It is the task of the universities to break down these types of mind and reshape the thought and temper of the age.

The history of humanity is a ceaseless conflict between two fundamental instincts : the instinct of defence of conservatism which jealously clings to what it holds turns back into itself and locks itself fast in, and that of expansion the bubbling of life of the vital urge that ceaselessly strives to break down the barriers. Every age of expansion is succeeded by one of contraction and vice versa. The age of the Vedic seers was a period of vigour and vitality when India gave voice to immortal thoughts. The great epic of the Mahabharata gives us a wonderful picture of seething

life full of the freedom of enquiry and experiment. New and strange tribes poured into the country, and the Mahabharata relates how the culture was vigorous enough to vivify the new forces that threatened to stifle it and assimilate to the old social forms the new that came to expel them. In the age of the Buddha, the country was stirred to its uttermost depth. The freedom of mind which it produced expressed itself in a wealth of creation in all phases of life, overflowing in its richness the continent of Asia. Chandragupta, the great military leader almost unified a continent. Asoka of immortal fame sent Buddhist missions to Syria and Egypt, Cyrene and Epirus. India soon became the spiritual home of China and Japan, Burma and Ceylon. Under the Guptas and the Vardhanas, we had an immense cultural flowering. Those who carved deep out of the solid rock “cells for themselves and cathedrals for their gods” which are even today the admiration of the world must have had sufficient strength of spirit. But soon the spirit of creation died away. The vivid life, the passionate enthusiasm and the strong conviction gave place to teachers less original, to ambitions less exalted and to tame compliance with the old forms. There was a dread of venturing outside the safe limits of guaranteed ideas. The country seemed to suffer from exhaustion. The ebb of the tide has reached its utmost. At the present moment, we are in one of those periods when humanity pushed back by the powers of reaction is about to make a great leap into the future. Everywhere the same suffocation is felt, the same vital need to pull down the walls to breathe freely to look around on a vaster horizon.

If the Andhra University is to participate in what may fittingly be called the Indian Renaissance, it must pay adequate attention to the study of India’s past. This land of ours is no sand bank thrown up by some recent caprice of earth. It is a stately growth

with roots striking deep through the centuries. Nations have a history as well as a geography. They live and grow not by the forces of wind and rain, sun and stars but by the passions and ideals which animate them. The University must stimulate an interest in the sources of our civilisation, its art and thought, its language and literature, its philosophy and religion. Any one who has studied and meditated on the ancient classics of this country will testify to their peculiar greatness, their power to yield new meanings and their inexhaustible value as a criterion of the present day modes of life. In these days of startling scientific developments, it may not be useless, to point out that reconstructing the mosaic of the long forgotten past is not a less ennobling performance on the part of the human mind than "calculating the movements of the stars or making ships fly in the air.

To plead for an awakened interest in Indian culture is not to advocate a return to the conditions of antiquity. The past never returns. In the European Renaissance of the 15th and 16th centuries, there was a renewal of interest in the thought of Greece and Rome and the early Christian church, and it marked the beginning of modern European civilisation. So I believe a study of our past will lead to a quickening of our cultural life and a triumph over scholasticism.

In the handling of the past of one's country there is one serious danger which we have to guard against. We are tempted to look for great things in the past, which is generally regarded as a golden age of peace and plenty when men lived for centuries married with angels and entertained gods. The farther we go into the past of a country, the greater is the temptation to the uncontrolled imagination. The danger is a very subtle one to every real interpreter of history. If he is to present his work in an intelligible way he must note the general principles unifying the multitude

of facts with which he deals. It is but a short step from perceiving this unity to imposing the design of one's own making. We must beware that we do not give more than their due weight or value to the facts observed. To pervert the past in order to gain new sanctions for our dreams of the future is to sin against our intellectual conscience. If a scientific study of the past of India is possible it is only in the atmosphere of a university.

A discriminating and critical study of the beliefs and institutions of our country is fitted to be much more than a means of satisfying an enlightened curiosity and of furnishing materials for the researches of the learned. It is a "powerful instrument for progress". History is a mirror in which we may see ourselves, not merely our outer forms as in a common glass but if only we choose, our inner selves stripped of trappings and spread out on the table. We can find out our strength as well as our weakness the germs of life growth and recovery as well as the maladies which afflict us. We can discover why, we the products of a civilisation which has lasted for nearly 40 centuries are only half alive today. We live and yet do not. Why is it so ? If we are to be restored to health and vigour, we must learn to conquer our national failings. We must find out what those institutions are which have outlived their utility and still survive thanks to our mental laziness and the extreme unwillingness which men have to overhaul habits and beliefs which have become automatic in their workings. To the conservative mind and the artist soul it may appear a melancholy task to strike at the foundations of belief, in which, as in a strong temple, the hopes and aspirations of a large section of humanity through long ages have sought a refuge from the strain and stress of life. It is difficult to break even a physical habit; it is much more difficult to break long established habits of thought and mind. But I hope that love of

ease, regard for antiquity or considerations of safety will not induce us to spare the ancient moulds however beautiful when they are outworn. It is not true conservatism but a false sentimental one, which tries to preserve mischievous abuses simply because they are picturesque. Whatever comes of it, wherever it leads us we must follow truth. It is our only guiding star. To say that the dead forms which have no vital truth to support them are too ancient and venerable to be tampered with, only prolongs the suffering of the patient who is ailing from the poison generated by the putrid waste of the past. We need not shy at change. Our philosophy tells us that permanence belongs to eternity alone and unceasing change is the rule of life.

It is impossible for any nation to stand still and stiff within its closed gates while humanity is marching on. The world is no more a miscellaneous collection of odd and dislocated spots where we could live alone. It has become a small neighbourhood where we would neither live alone nor be let alone. We cannot return to the walled cities of the middle ages. The flood of modern ideas is pouring on us from every side and will take no denial. On the question of response to the new forces there is much confusion of thought. We come across a curious blending of self-assertion and timidity. There is a passionate loyalty to everything Indian, haunted by deep but secret misgivings. The conservatives adopt an attitude of forlorn resistance and cling tenaciously to old ideas. They little realise that the forces will steal unknown, bring down the defences where they are weak and cause inward explosion. The radicals are anxious to forget the past, for to them it is to be remembered, if at all not with pride but with shame. But they forget that, where other cultures may give us the light, our own furnishes the conditions for action- The constructive conservatism of the past is the middle way between the reactionary and the

radical extremes. If we study the history of Indian culture from the beginning of its career, somewhere in the valley of the Indus four or five milleniums ago down, till today, the one characteristic that pervades it throughout its long growth is its elasticity and ability to respond to new needs. With a daring catholicity that approaches foolhardiness on occasions it has recognised elements of truth in other systems of thought and belief. It has never been too proud to learn from others and adopt such of their methods as seemed adaptable to its needs. If we retain this spirit we can face the future with growing confidence and strength.

The recovery of the old knowledge in its depth and fullness, its restatement in new forms adapted to present needs and an original handling of the novel situations which have arisen in the light of the Indian spirit are urgent necessities and if our universities do not accomplish them nothing else will. I hope that the Andhra University will give an important place to Indian culture in its school of humanities. It is needless to say that its special task would be to present to the world an authentic account of the history of the Andhras based on literary artistic and historical records. Sanskrit literature, the epics and the puranas will be of considerable value in such an undertaking. I hope the University will make the study of a classical language compulsory for all students at some stage or other of the arts course.

I am aware that we are anxious to give greater attention to Telugu and make it, if possible the medium of instruction and examination in the degree courses as well. This very desirable reform has to be worked out with great caution. English is not only the language of international commerce and thought but is also one of the chief factors in the making of the Indian nation. If the course in English is not of a sufficiently high standard our students are likely to be at a disadvantage in their search for posts, which after

all, is not a minor consideration. India is not the only country in the world where we have to pay regard to the commercial value of a university career.

While we look to the humanities for the development of the inner spirit, which is necessary for any sound national reconstruction, sciences pure and applied will help us to build the outer organisation. A passionless and understanding contemplation of objective nature is in itself an intellectual satisfaction of a high order. The scientific temper is characterised by a passion for facts, careful observation and cautious statement of conclusion. It discourages reliance on vague impressions, second-hand evidence and hasty generalisation. It is quite possible in these days of specialisation that our graduates might obtain their degrees without the knowledge of a single objective science. I hope the Academic Council will make such a thing impossible by providing for the compulsory study of an objective science by the arts students at the stage of the Matriculation, if not the Intermediate. We live in an age of intense striving and creative activity. If we are to be credited with intellectual power, we cannot afford to say 'Let others make the experiments we will benefit by their experience'. The assumption that we are metaphysically minded and are not interested in the pursuit of science is not quite true. In our vigorous days we developed sciences like astronomy and architecture mathematics and medicine, chemistry and metallurgy. Latterly however there has been a decline in scientific activity owing to the cramping effects of scholasticism. All signs indicate that we are waking up from our scientific slumber. The work done in the Post-graduate schools of the Calcutta University shows that our men are competent to do original work of a high quality, if only they have the opportunity. If we are to swing out again into the main stream of the life of the world, the University must

build laboratories and equip them adequately thus offering opportunities for original investigation to the abler students of science.

I hope there are not many who sneer at the conquests of science as materialistic avenues to the betterment of human conditions. A spiritual civilisation is not necessarily one of poverty and disease, man drawn rickshaw and the hand-cart. It is one thing to say that wisdom is more precious than rubies and the wise man is happy whatever befall him and quite another to hold that poverty and ill-health are necessary for spiritual advance. While poverty is spiritual when it is voluntary the crass poverty of our people is a sign of sloth and failure. Our philosophy of life recognises the production and increase of wealth among the legitimate aims of human endeavour. Pursuit of wealth does not in itself spell spiritual ruin. It is a means in itself, ethically colourless neither good nor evil, but a necessary means for the attainment of the higher life for the individual and the mass of mankind. What counts is the purpose for which wealth is striven after, and so long as we realise that it is a means to a higher end we can boldly venture out on the path of the conquest of nature's secrets and their utilisation for man's service. There are so many ills that flesh is heir to which need not be met by fatalism and folded hands. Instead of facing suffering and disease by apologetic justifications of the ways of god to man a nobler piety demands their reduction and ultimate removal.

Economic crises are slow and undramatic. As we cannot visualise the coarse poverty of the large majority of our people our emotions react to it rather sluggishly. The average standard of material well-being is exceedingly low. Poverty is widespread and is causing immense unhappiness though it is not for the most part the fault of the poor. The middle class unemployment is

growing apace. Industrial and commercial activities to which educated young men of other countries devote themselves hardly exist in India. Young men from five years of age up to twenty are trained in our educational institutions and at the end of all the toil and the cost find themselves faced by blind alley occupations and unemployment either in or out of law courts. It is a tragic waste of human effort, in a country where so much needs to be done. Earth and its resources are bountiful and there are plenty of hands capable of producing wealth and yet they are all lying idle. It is not fair to contend that Indians are unwilling to apply themselves to industrial pursuits as they are more speculative than practical. There does not seem to be anything radically wrong about the Indian mind. Till the industrial revolution, the conditions were practically the same in India and in Europe. Our agricultural methods, economic institutions, industrial developments, and the relations between the landlords and the tenants were governed on almost the same lines in India and in Europe. Only we happen to remain still in large part in the mediaeval agrarian and pre-industrial stages. It is a matter for deep concern that Great Britain has done little to stimulate us into life and activity inspite of our long and close political and economic association with it. One would expect that this connection with Britain would have given us a start in the race and enabled us to outstrip our competitors in the East.

But nothing like it has happened. An educational policy overweighted on the literary side on account of its inexpensive character is largely responsible for the wrong notions of the dignity of certain callings and indifference to others. It is not more dignified to hold a pen and keep accounts than work in a factory or a field. What little there is of industrial development is largely in the hands of British firms who do not seem to realise

that they cannot for all time depend on imported skilled labour. It will be to their advantage and to ours as well if they take young Indians in their firms and give them training and facilities. Perhaps we are not justified in expecting British firms to be so generous as all that Lieut. Col. Paddon in his report of the work of the Indian Store Department for 1926-27 observes regarding the work of assisting Indian students to obtain facilities for practical training in various branches of manufacture and industry : "The problem of placing a large number of students each in the line of industry in which he desires training is both complex and difficult particularly at the present time when trade depression and labour troubles have resulted in decreased production.

Factories working half-time or less are not as a rule prepared to afford facilities for training an individual whose experience may later be placed at the disposal of a rival source of supply. In certain trades the matter is further complicated by the fact that a large proportion of the orders placed by the Department go to the Continent; in other lines of manufacture certain processes are jealously guarded as trade secrets. We can easily understand the economics of this attitude though not the ethics of it. Greater efficiency in the cotton industry of India will mean less business for Lancashire. A higher standard of idealism will be necessary if Britain is to encourage and assist the development of trade which may compete with its own. In a spirit of narrow vision and legalistic quibbling it is adopting that most perilous of all policies - drift. It is very much to be hoped that the State will give up the narrow view of its functions as a superpoliceman maintaining law and order and in a larger spirit foster the industrial growth of the country and help India to find her feet in the world. It is not fair to condemn lack of private initiative and enterprise for State socialism prevails to a large extent in the country. Industrial

development is obviously not the direct concern of the University. Technical education will have to depend on the creation of industries which does not lie in the hands of the University. But with the goodwill and co-operation of the State the University can help the industrial growth of the country by the institution of new technical courses which will have a direct relationship to the Indian industries in general and those of the Andhra area in particular.

A realisation of the defects of the purely affiliating universities led to the constitution of the Andhra University which has for its objective the establishing of Honours and Postgraduate schools in arts and science as well as technological institutions. The Madras University started nearly seventy years ago has succeeded not only in supplying the State with a body of able and faithful servants but also in producing men of distinction in arts and science. Thanks to it South India is astir today with the promptings of a new life in every sphere. Its unwieldy size and affiliating character however hampered its usefulness. Academic opinion the world over is against purely examining and affiliating bodies. The main function of a university is not to grant degrees and diplomas but to develop the university spirit and advanced learning. The former is impossible without corporate life the latter without honours and postgraduate schools.

While many students join the university for its utility rather than for its culture, still when once they are, in they should find themselves in a community of workers devoted to the pursuit of knowledge for its own sake. This is the old Indian ideal of gurukulavasa carried out on a larger scale. The university is not so much the official lecture room where the teacher gives a set lesson to his pupils, as the atmosphere where the new generation first becomes conspicuous of itself, where reputations sometimes

lifelong, are made in private discussions in somebody's rooms. Concentration in three centres contemplated by the Act is intended to give our young men the advantages of university life.

Honours and post-graduate schools provide training of the highest kind and offer our students opportunities for self expression and advancement of knowledge. As divorce between under-graduate and post-graduate work is not desirable Rajahmundry and Anantapur which have decent under-graduate colleges maintained by Government are selected as centres to be developed eventually into full-blown universities. I have no doubt that the State which has delegated the management of higher education in the Andhra area to the University will transfer the control of these colleges to the University with sufficient safeguards for vested interests.

I am not however much in sympathy with the idea of developing the sciences in one centre and the arts in the other. The liberal arts and pure sciences complete, correct and balance each other. Recent events in England and America have shown the enormous importance of scientific evolution for philosophy and religion. Lord Haldane in his Bristol address on the Civic University observes, "You cannot without danger of partial starvation separate science from literature and philosophy. Each grows best in the presence of the other". Subjects like Experimental Psychology and Anthropology are closely related to both arts and science. Only the other day we requested a distinguished professor of Physics to explain to our philosophy men in Calcutta the principles of Einstein's relativity. The students will be the gainers by living in a university where all subjects are taught though each may pursue only a few of the subjects, in these days of specialisation it is difficult for one to keep oneself up-to-date in any branch of learning without neglecting to a certain extent other branches of learning. University life where men pursuing

learning in different spheres daily meet together in intellectual and social intercourse is the only safeguard against the dangers of over-specialisation. I am strongly of the opinion that both Rajahmundry and Anantapur should have provision for arts and science.

The value of university training consists not so much in the information acquired as in the scientific habits developed. The student should learn to distinguish knowledge from opinion, fact from theory, should be able to weigh evidence, argue closely, and state and examine fairly the opponent's point of view. The spirit of research is nothing else than the carrying out of this attitude of free inquiry and rational reflection. Whether a university succeeds in this, its chief aim or not depends on its staff of professors. It is the men who fill the chairs that create the atmosphere. We cannot be overcareful in the selection of professors. No other consideration should weigh with us in the appointment of professors than academic achievement and original work for where there is no zeal for research there is no zest in teaching.

Strong as may appear the assertion I do not see how I can avoid making it that we Andhras have been deficient in practical sense. We have not shown much constructive enthusiasm or sense of the practicable in our discussions about the University. There is not to be found that real and effective public opinion which no Government or Legislature can despise or disregard when its voice is clearly heard. It is split up into sections and represents very often the views and interests of this class or that ilique. We could have raised the Rajahmundry college to the Honours standard a decade back with organised action in the Legislative Council and persistent pressure on the Government. We attempted more and achieved less. The selection of a non-centre as the headquarters

of the University is not very creditable to our academic sense. Even after the passing of the University Act, events have taken a sad turn. Each local group is trying to pull its own way and serve its selfish ends, and we have reached in this matter, a condition of stalemate. While the leaders are wrangling about the claims of localities, young lives are being cheated of their legitimate aspirations.

The University has a right to the devotion of the Andhradesa in a way which no other institution in our area can hope to emulate; and the public which can now through the Legislative Council control educational policy, will, I trust hereafter at least not tolerate obstruction to educational progress. We are fortunate in having as our first Vice-Chancellor an educationist of knowledge and vision, ability and devotion. He has burning love for the Andhras and his zeal for their educational advancement will not let him rest satisfied with anything short of the best. An architect who combines imagination with expertness is found with difficulty and when found we should let him build. If we can have two fully equipped and adequately staffed Universities at Rajahmundry and Anantapur with technological institutions at Vizagapatam it will be the ideal thing for the Andhra country. We are told that the resources of the State are not unlimited and they can provide only for the development of one centre. Mr. Chancellor I ask your indulgence when I venture to express my lack of faith in these professions of poverty. The expenditure of the Madras Government on universities is inconsiderable when compared with that of other provinces. The Government of Bengal not only maintains a good number of colleges but spends annually over twelve lakhs of rupees on the universities at Calcutta and Dacca. It is no use starting a University without providing it with necessary funds. I hope that our Chancellor will not allow

His Excellency's government to treat the Andhra University as a step-child. If we do not wash our hands, we are dirty; if we do, we are wasting water. You cannot stint money and then complain that the Andhra University is a second-class institution if not a failure. Our leaders in the Council and the country must press the Government to develop both the centres before the money released by the remission of provincial contributions is utilised for other purposes.

While it is the paramount duty of the State to undertake the higher education of the community, the responsibility of the people cannot be ignored. While we in the Andhra are not so fortunately situated as the people of Bengal or of Bombay in having a large number of rich millionaires, we have a fairly good number of gentlemen not only with the means to assist the University but animated by a desire to do so. That we will not look in vain to private benefactors is evident from the endowments already to the credit of the University. Benefactions in a cause so noble and so urgent as the spread of sound knowledge among all classes of people are entirely in accordance with our traditions. I need not remind you, how in the classical times, the schools and their teachers depended for their maintenance on the people of the place. A single professorship, a single fellowship, a single scholarship will help to maintain the memory of the donor's name and create the reputations of several others.

In education, as in politics the best is often the enemy of the good. Now that the Government is prepared to provide funds for the development of one centre, let us start work at once at one centre and keep up the agitation for the development of the other. Where the development first takes place, there should be the headquarters.

Graduates of the Andhra University, your University has for its

motto a great saying of the Upanishads (Tejaswinavadhitamasth). May our study impart that inward light or tejas May it grant us the power (virya) to stir the soul to effort. If you are truly educated, you will have the light to see the truth and the strength to make it prevail. Young men and women of today have a greater opportunity to show their real worth than at any other time in our recent history. I am sure that each of you is dreaming of the day when India will be self-governing, but I am not sure that you are aware of the conditions necessary for the realisation of this ideal. Our leaders seem to be of the impression that all will be well if there is a change in the form of government. Some believe that we can coax our rulers to grant us this boon, others who regard themselves as more advanced argue that it can be extorted as a concession to clamour and threats. But no amount of wizardry can induce an immediate millenium. We cannot win swaraj by simply shouting for it. Self-government cannot be talked into existence. No people can keep another in subjection against its will, if only its will expresses itself in the achievement of that unity and organisation which will enable us to act as one. Swaraj is not a mere change in the form of government or a transfer of the seat of authority. It is the transformation of the habits of mind of the people. I am afraid that we are paying too much importance to the criticism of the machinery and too little to the moral forces necessary for improving it. The great light (tejas) which shall also be an actuating power is what we need, the light that tells us in the famous words of Lamartine "No man ever rivetted a chain of slavery round his brother's neck but God silently welded the other end munda the neck of the tyrant." Unfortunately it is the case that the ardent advocates of modernism in public life are at the same time staunch devotees of mediaevalism in social life and habits. There cannot be substantial political advance or industrial growth unless we develop corporate life and comradeship. No power on earth can stand against the

corporate effort of a people to recover its manhood. The difficulties of the enterprise far from being a reason for giving it up in despair are to my mind a reason for accepting it as the challenge of the age. Education and discipline and constant forbearance alone can help us.

We the Andhras, are fortunately situated in some respects. I firmly believe that if any part of India is capable of developing an effective sense of unity it is the Andhra. The hold of conservatism is not strong. Our generosity of spirit and openness of mind are well-known. Our social instinct and suggestibility are still active. Our moral sense and sympathetic imagination are not much warped by dogma. Our women are relatively more free. Love of the mother tongue binds us all, Hindus, Mahomedans and Christians. If the University supplies a constant stream of young men and women imbued with love of truth and service to man it will help to bring about a renaissance, not an intellectual renaissance only, but a moral and spiritual one. May it be your endeavour to realise the poet's dream, that in this land all may be in a position to overcome the difficulties of life to attain an insight into the good to gain that wisdom and find enjoyment everywhere :

*“Sarvas taratu durgani sarvo bhadrani pasyatu
Sarvas tad buddnim apnotu sarvas sarvatra nandatu.”*

Friends we cannot offer to you any glittering prizes of wealth or position or power. You have only difficulties of an unheard of character to face. May God give you the courage and the insight, the self-sacrifice and the devotion which alone can make you worthy to fulfil the task before you. Farewell. (1927)

*(From : Challenges and Opportunities, Convocation Addresses of the
Andhra University, Chief Editor - Dr.M.Gopalakrishna Reddy,
Editor - Dr.T.R.Dutta, April 1995).*

C.V.RAMAN went to school in Visakhapatnam when his father was a lecturer in the AVN College. Years later he came back to Visakhapatnam as Honorary Professor of Physics in the Andhra University. He delivered the second Andhra University Convocation address in 1928 in which he suggested Waltair(Visakhapatnam) for locating the Andhra University then functioning at Bezwada. “ Surveying the whole of Andhra I feel that by far the most suitable location for a great University centre is to be found at Waltair. It lies on the great highway between the older universities of Madras and Calcutta, being within quick and easy reach of both. It has a fine climate and beautiful surroundings,” said Sir CV Raman in his oration. Two years later the University was shifted to Waltair.

Address at the Second Convocation Andhra University, 1928

- C.V. Raman

I am deeply sensible of the honour of being invited by Your Excellency to address the Convocation of the Andhra University this year. One of the most remarkable phenomena we have witnessed during the past decade has been the springing up of a great many new Universities in India.

Counting only those which have received the official blessing thirteen new Universities have been established since 1915, the first of these being at Benaras at the inauguration ceremony of which I was present and the last at Chidambaram which Your Excellency's Government have just brought into existence. It is not without interest to enquire into the reasons which have caused this remarkable outburst of new Universities. Broadly speaking it may be ascribed to a feeling of intense dissatisfaction with the administration of the older Universities a growing conviction that they failed to satisfy the educational requirements of the country - The same feeling of dissatisfaction is indicated also in the attempts at reform made by the older Universities. Calcutta inaugurated the new University era in India in 1914 by bringing into existence almost overnight a University College of Science and Departments of Post-Graduate Teaching in Arts and Science. Punjab University, which I visited in the year 1919 to give a special course of lectures, has gone ahead with the creation of University Laboratories and Honours Schools. Allahabad reconstituted itself in 1922 as a teaching University. Bombay and Madras are trying to move though very slowly. They possess the respectability of age and can therefore afford to be conservative.

Andhra is one of the products of this remarkable University

movement. It came into existence by a process very familiar to the biologist that is the process of fission of one cell into two. The parent cell naturally transmits its characters including all its weaknesses to its progeny. Madras for seventy years has been an examining and affiliating University. Andhra is precisely the same with the difference that it cannot claim the respectability of age and suffers from the disadvantage of having no particular place with overwhelming claims to be regarded as its educational nucleus. A further complication has arisen from the fact that Andhra is geographically not really a single unit. The Circars and the Ceded Districts have agreed at least for the time being to have a common University. We cannot however, overlook the fact that their interests are not completely identical.

The most vital defect in the organisation of Andhra University at present is that as remarked already, it possesses no real cultural centre. The real academic life of Southern India in the past had centred in the city of Madras with its many colleges and institutions particularly the Presidency Christian and Pachaiyappa's Colleges, the Engineering, Law and Medical Colleges which between them brought together teachers and students from all parts of the Presidency with not wholly unsatisfactory results. Andhra has cut herself off from Madras but she has yet to find her own soul. She has no doubt some fourteen collegiate institutions within her jurisdiction, but none of these has yet acquired the prestige and influence necessary to give it the status of a University College. You have yet to build your University and in building it you must be careful to lay your foundations well and truly. You must envisage dearly in your minds, what it is you really wish to achieve and set about doing it in the right way.

There is a feeling abroad which is often voiced from high places

that you have only to do away with affiliating Universities and put in their places unitary and residential and teaching Universities and that by doing so you would straight away usher in educationally a new heaven and a new earth. Let me warn you that this is only a half-truth and a very dangerous half-truth. It is possible to have a unitary teaching and residential University which is quite as bad as any affiliating, examining and territorial University. A residential University which propagates ignorance, communalism and religious fanaticism under the guise of education is even worse than an affiliating University which leaves its students severely alone to learn whatever they can. Whether a University is good or bad is determined entirely by the ideas and ideals that inspire its activities. No University can be great which has not men of outstanding ability as its teachers which does not attract the ablest and most ambitious students and does not provide its teachers and students with opportunities for the highest and most original kind of work. A University is a Republic of Learning. It needs of course material resources in the shape of well-equipped laboratories and workshops libraries lecture-halls hostels residences and playgrounds. But above all it needs great men as teachers. There is no tragedy more deplorable no waste more appalling than to have huge buildings filled lavishly with books and apparatus and equipment and spacious lecture-halls and to find within them mediocre teachers and misguided students doing an inferior type of work. A tragedy of this kind is much commoner in India than many of you realise.

The essence of University work is that it marches with the frontiers of human knowledge. You require for it men who are explorers in the unknown territories and sailors on the uncharted seas of new knowledge. It is such men and such only that can inspire young minds with real enthusiasm for work that can infuse their followers with courage and a spirit of emulation and can

lead them to victory in the quest of knowledge. Without such men as leaders, the army of seekers after knowledge will flounder and get lost in the bogs of ignorance. The real aim and purpose of your University organisation must be to ensure that you get the ablest men to be found anywhere as the teachers of your rising generation and to give them generously the material resources they require for their work.

The urgent task ahead of you is to create a centre in Andhra where real University work can be organised and carried on under the most favourable auspices- At the same time you have to devise some machinery by which your scattered colleges which are at present doing an elementary type of work can be looked after and improved so that they can act as satisfactory feeders for the central organisation, and meet local needs as preparatory institutions. Surveying the whole of Andhra I feel that by far the most suitable location for a great University centre is to be found at Waltair. It lies on the great highway between the older Universities of Madras and Calcutta being within quick and easy reach of both. It has a fine climate and beautiful surroundings which should make work possible and agreeable right through all the seasons of the year and make it easier to secure the services of scholars from other Universities for short periods and thus secure a stimulating academic atmosphere. It has already a medical faculty and an engineering school; you have also an intermediate college which will act as a local feeder for the University. There is reason to hope that ere long Waltair will develop into a great port and a wealthy emporium of commerce. Its position as a sea port and commercial town should render it possible to obtain supplies and services for the University quickly and cheaply. Waltair is not too far from the wealthy districts of the Krishna and the Godavari deltas to adequately serve their needs for the highest type of University work provided adequate residential

facilities are provided for the students and this I believe would be quite practicable. There is reason to believe that local support will be forthcoming sooner or later in aid of the finances of the University. Thus in all respects it seems admirably suited as a location for a great teaching University. My feeling is that to be a real success the teaching organisation at the head-quarters of the University should undertake not only Honours and Post-Graduate work but also work for the ordinary degree classes above the Intermediate standard. Such teaching carried on directly under the auspices of the University is in my opinion likely to be of real benefit to the younger generation of Andhra. It would serve to bring even those whose abilities or resources do not permit them to take up Honours or Post-Graduate work, into contact with University teachers of real ability and thus colour their mental outlook in a manner that must be of lasting advantage to them in their future life. I do not propose that all the existing degree colleges outside the University head-quarters should be shut down. There would no doubt be certain colleges as for instance Anantapur college where degree work would be permitted to continue. But it would certainly be better if the less strongly equipped colleges should concentrate on improving their intermediate teaching and leave the degree work to be done under the auspices of the University or in such of the colleges outside the University head-quarters as are sufficiently well-staffed and well-equipped to be given the status of University colleges.

I think it is essential that all colleges which are permitted to undertake degree work should agree to come under University control to a greater extent than at present. In their case University affiliation should be replaced by University management exercised through the intermediary of a semi-independent Governing Body in which the University Executive is represented, and whose proceedings come up to the Syndicate for review. While such a

constitution will leave a reasonable amount of independence to the colleges it would serve to ensure that their affairs are regulated in a manner more in accordance with University ideals than is the case at present. The creation of a centre of University teaching as outlined above will certainly be expensive but I cannot see that it can possibly be put off or avoided. A capital expenditure of 30 lakhs and an annual recurring expenditure of 6 lakhs would be a reasonable estimate of the cost considering the range of subjects to be covered and the extent of the population whose needs have to be met by the University. With a little judicious pressure from Your Excellency on the Finance Department of the Local Government and upon the wealthy aristocracy of Andhra the money will have no doubt be forth-coming. This leads me on to consider the question of the financial relations between the Government and the University. The present arrangement under which the University receives what I may refer to as an unemployment dole seems to me wholly indefensible. The policy of a close linking up of the colleges and the University indicated above involves as a corollary that all money spent by Government on collegiate teaching should pass through the University Budget so that the University may have an effective voice in the distribution of the available funds. It would certainly make for improved efficiency if all the grants to colleges (as distinguished from High Schools) are made on the recommendation of the University. The quality of the work done in the colleges is a matter that affects the University vitally and I can conceive of no authority more competent than the University to advise whether financial assistance is really needed and deserved by any particular institution in the area.

It is a matter of most serious concern to every one connected with Andhra University that no facilities of any kind exist at present in its jurisdiction for higher scientific technological and

literary studies. It is a most pressing duty of the University to organise such studies and it may rightly be claimed that Your Excellency's Government is under an obligation to provide funds on the most generous scale for this much-needed expansion.

From University organisation we naturally pass to University aims and ideals. The man in the street is prone to regard a University as something which enables his sons (perhaps also his daughters) to pass examinations and obtain degrees and ultimately to secure some sort of remunerative employment. This is not altogether an unreasonable view to take. But it is rather a superficial one, and a University which regards itself as a degree-giving organization and nothing more, will soon find that its alumni are not wanted by any employer who needs talent. There is a fundamental fallacy involved in regarding University work as merely a glorified kind of school teaching which leads to degrees instead of to school-leaving certificates. School and University alike serve the interests of a community. But to imagine that the ideals of School and University are identical is to commit a grave blunder which will in the long run injure the interests of the community. To my mind the true aim of University work is the advancement of knowledge and not the imparting of instruction. In the Republic of Learning there is room for many different degrees of ability knowledge and training, and the leaders may well be required to help their followers over the difficult places on the road to knowledge. But you require as your leaders men who have courage and vision, and themselves know the true road to knowledge which is by personal study and research and investigation. One who does not know the road himself will only lead others astray. You require leaders and teachers for whom the advancement of knowledge is the motive power in life, and who will inspire others with like ideals, and you cannot get or keep such men if your University is just a glorified school and

nothing more. Human knowledge is not at the present time a static structure which just needs to be occupied and will serve as a permanent rest house for the jaded traveller. It is tremendously vital and dynamic a something which is ever to be sought and never will be finally reached. It needs for its devotees men of tireless energy and enthusiasm, who seek for the pleasure of the chase and care not overmuch for the triumph of the conquest. Such men are truly the salt of the earth. They are not discovered by Government Departments and Official organizations. It is the function of a University to discover them and furnish opportunities for their work.

The aim of University teaching should be to stimulate and guide the student on the right path, to help him to acquire habits of study and work, and to encourage him to exercise an independent judgement on problems presented to him. Such training is only possible by bringing the student into personal contact with teachers who themselves possess great independence of outlook and live a life of strenuous intellectual activity. To deprive our alumni of opportunities of contact with such teachers and to place them under men of inferior merit is to poison the wells of learning. A University or College which converts its alumni into mere passive absorbers of knowledge is doing incalculable harm to the rising generation.

I have commented on University aims and ideals only to show how immensely important it is that the right kind of University organization is created that the right kind of teachers are secured and that the right kind of opportunities and training are provided for our students. I have myself an immense faith in the possibilities of achievement which lie in front of a really well-organized and well-equipped University in India. I am not here referring merely to academic possibilities, but also to the services which such an

organization can render to the material welfare of the community. Scientific research as is well-known even when inspired by purely academic ideals leads sooner or later to results of practical value. It is not a difficult step for a student who has acquired habits of study and research in a University laboratory to apply his mind in the same way to the practical problems he meets in later life. India has still an abundance of natural resources and it is high time that the alumni of our Universities take a hand in the utilization of those resources and not simply remain passive spectators of their exploitation by foreign capitalists. The knowledge and the training required for such efforts to be successful can only be acquired if our Universities are organized in the right way. I hope Andhra will realise the immense importance of the issues that are at stake and agree to arrive at some settlement which will place the entire control of University teaching in Andhra directly under the University and enable it to be organized in a manner most beneficial to the interests of the community. Graduates of the year I desire to congratulate you on your successes in the University examinations and the degrees which you have so well earned and received to-day. I hope you will go forth into the world with some enthusiasm and gratitude for what your *Alma Mater* has done for you and help her so far as you can to attain and fulfil her destiny. I earnestly hope that the training you have received will stand you in good stead in your life hereafter. I wish you all success.

(1928)

*(From : Challenges and Opportunities, Convocation Addresses of the
Andhra University, Chief Editor - Dr.M.Gopalakrishna Reddy,
Editor - Dr.T.R.Dutta, April 1995).*

C.R. REDDY the Foundation Vice Chancellor of the Andhra University was described by Rajaji as an “extraordinary vice- chancellor and N.Raghunathan of The Hindu as a ‘Statesman of Education. It was a historic occasion when CR Reddy, as the Vice Chancellor of the Andhra University presented to Shri Aurobindo, in absentia, the Sir Cattamanchi Ramalinga Reddy National Prize at the University Convocation on December 11,1948 in stirring words described it as an offering, not an award. In his acceptance letter Shri Aurobindo hoped that the Andhra University “ can be of supreme service and do a work of immeasurable importance.

Shri Aurobindo

- C.R. Reddy

Mr. chancellor, our object in founding the National Prize was to bring about association between the members of the University and the inspiring personalities of contemporary India, they that make history and will live in history as permanent lights that lead us through the encircling gloom. If that was our object, we have reached the summit of realisation today by the kindly acceptance of this offering of ours by Shri Aurobindo. We are not awarding; we are making an offering. If it is due to the eminent merit in Humanities of Shri Aurobindo that we are paying him this tribute, his acceptance of it is the climax of the good fortune of the Andhra University and its blessing.

In all humility of devotion, I hail Shri Aurobindo as the sole sufficing genius of the age. He is more than the hero of a nation. He is amongst the Saviours of humanity, who belong to all ages and all nations, the *Sanatanas*, who leaven our existence with their eternal presence, whether we are aware of it or not.

The *Rishi* tradition is the most glorious and priceless element of Hindu culture. Its origin is lost in mystic antiquity, but its flow has never ceased. It will continue its sublime course till it mingles itself with eternity. We had *Rishis* in the Vedic era. And then a succession of Seers, of whom Gautama Siddhartha, the fairest flower and fulfilment of humanity, towers to the highest heaven, and the Sages of the Upanishads, Mahavira, Nanak, Ramadas, the inspirer of Shivaji, and in our own times - Dayananda Saraswati, Ramakrishna Paramahansa, Ramana Maharshi, and he to whom we are today presenting our National Prize, Shri Aurobindo.

A great Frenchman has hailed Shri Aurobindo as the last of our *Rishis*. Really he is the most recent, for in this world of death and sorrow, *Rishis* are an undying race of bliss. And they pulsate every now and again with far-flashing revelations like those wonderful stars which astronomers call the Lighthouses of the Celestial Regions.

Shri Aurobindo excels in the range and compass of his genius. He is a poet, dramatist, philosopher, critic, interpreter and commentator of Vedas, the Gita, and all the transcendent lore and legend of India, and he is something higher than these, the Saint who has realised his oneness with the Universal Spirit, and has fathomed the depths and brought up treasures of supreme value and brilliance. But these many aspects of Shri Aurobindo possess an organic unity of thought, impulse and purpose. They all reflect in their several phases, the fight of eternity that is in him.

I am not going to narrate the life of Shri Aurobindo as chronologically lived. Our Professor, Mr. K.R. Shrinivasa lyengar's splendid biography of Shri Aurobindo is there, for all to read. A book written in a style of superlative charm and power, and one which could without exaggeration be regarded as a masterpiece in English literature. Perhaps I may recall by way of pardonable vanity and the petty desire to shine in Shri Aurobindo's reflected light, that we are both Cambridge men, he very much my senior, and that I succeeded him as the Vice-Principal of the Baroda College. I had the honour of knowing him, though scantily, in his *Purva-Ashrama*. We had a number of friends in common of whom Subodh Mallik was the chief. Mr. A.B.Clark, the Principal of the Baroda College, remarked to me, "So you met Aurobindo Ghosh. Did you notice his eyes? There

is mystic fire and light in them. They penetrate into the beyond.” And he added, “If Joan of Arc heard heavenly voices, Aurobindo probably sees heavenly visions.” dark was a materialist of materialists. I have never been able to understand how that worldly but delightful person could have glimpsed the truth, then latent, about Aurobindo. But then does not the lightning’s blinding flash, which lasts but a moment, leap forth from the dark black bosom of the cloud? The Alipor Jail where he was consigned to solitude and meditation for a year, marks a turning-point in Shri Aurobindo’s career. The British Government had bound his body and liberated his soul. They did not mean it. But the best things that we do are, not infrequently, done unwittingly, spontaneously. Body enslaved, soul set free, that was the paradox of his incarceration. It was there that his first mystic experiences and direct perception of the Eternal Truths, which according to our *Sphuta* theory are ever present, floating as it were in the space that envelops the Universe, occurred. Beginning to realise himself he retired to Pondicherry in 1910. Can a *Rishi* ever retire? He may retire in body; very often the retirement of the body is the prelude to the soul ascending the heights of heaven and ranging over the entire globe. His physical being is in Pondicherry; but his influence, can we set limits to it in space or in time? His *Ashram*, one of the beacon-lights of the world, attracts the devout and the serious minded without distinction of race and country. Judged by temporal standards he is seventy-six years old, but really time cannot touch him, nor earth and its impurities. His soul is like a star and dwells apart.

In Shri Aurobindo, literature, metaphysics, and the *Sadhana* of realisation, are a spiral ascending from Earth to Heaven in mutual support and unison. In the superb summary of Mr. K. R.

Shrinivasa Iyengar, “the Seer has fronted reality ; the Poet has hymned his ‘Gloried Fields of trance, the Philosopher has sought to interpret the vision in terms of reason; the Yogi has formulated a method, a multiform technique, for achieving the desired change in consciousness; the sociologist has thrown out significant hints in regard to the organization of tomorrow’s world; and the creative critic has sensed the rhythms of the ‘future poetry’ and described how the ‘new’ poet will ride on the wings of an elemental spirituality and articulate the ineluctable rhythms of the Spirit”.

As a poet Shri Aurobindo ranks high. In that most difficult of all forms of prosody, the Blank Verse, which under inartistic hands has a fatal tendency to become prose, he has a place all his own, which is among the highest. *Urvusie*, and *Love and Death*, and *Savitri*, a legend and a symbol, are in charm and beauty without a parallel in English Literature. *Ahana* and *Ilion* are masterpieces in hexametre, a classical metre difficult to transplant in modern soils. *Savitri* is rising and growing, and has not yet reached the full flush of her grace and beauty, and when it does, it will have given a new colouring, a new life and attraction to the immortal legend of the Mahabharata.

In many of his works of criticism, interpretations of the Veda and the Gita, he has combined vast research with the intuition of a poet, the reflection of a philosopher and the vision of a *Rishi*. He has a sentence that will serve to inspire the United Nations Organization and give it spiritual ground and hope—“Evolution moves through diversity from a simple to a complex oneness. Unity the race moves towards, and must one day realise,” It is a fine phrase “complex oneness” and a far-reaching ray of hope and comfort, though today we are all overwhelmed by the complexity

and do not seem to be nearing oneness except under the devastating might of the Atom bomb.

Shri Aurobindo's faith in the sure but slow evolution of human unity in harmonious diversity is too robust to be dwarfed or defeated by hard, stubborn facts. Rather it is a faith that is out to conquer fact and remould it nearer to the heart's desire. He is of the race of prophets who see the present as but a transitory moment that should not be allowed to overcome the optimism of man.

It is not as a man of letters or of philosophy that Shri Aurobindo reaches his unique eminence; but it is as a *Yogi* who has caught the light and reflects it in blissful abundance. He is the Prophet of the Life Divine. To him it is an experience and not mere idea. The experience could be shared by others. The nature of his spiritual quest, which led to his great conquest, he thus described in a letter to C.R. Das who defended him in the Alipore trial - "I see more and more manifestly that man can never get out of the futile circle the race is always treading, until he has raised himself on to a new foundation. How could our present instruments, intellect, life, mind, body, be made true and perfect channels for this great transformation? This was the problem I have been trying to work out in my own experience and I have now a sure basis, a wide knowledge, and some mastery of the secret."

He presents his gospel in a book that is a landmark in the history of human thought and aspiration, "The Life Divine", which Sir Francis Younghusband has acclaimed as the "greatest book published in my generation". Pythagoras spoke of the Music of the Heavens. Here is the Music of Humanity, no longer still sad, ascending to Heaven, Shri Aurobindo believes that we shall evolve

into a higher stage of being; and this evolution will enable us to overcome the limitations and miseries of our present existence and lead us to a world whose course is equable and pure—a life of harmony and bliss. This process of evolution is actual. It is operating steadily here and now, and will not stop short of fulfilling itself. In due course Man will attain the New Life, in which pains and sorrow will have no existence and death no sting.

Shri Aurobindo relieves our despair by the certainty of this advent. In the world of death, he the Immortal, gives us the assurance of Immortality. The world has need of Thee, Shri Aurobindo, and that is why Thou art with us still,

Mr. Chancellor, I now request you, on behalf of the Andhra University, to be so good as to make the offering of this National Prize, with which it is my unmerited good fortune to have my name linked, *in absentia* to Shri Aurobindo. I doubt though, if the term, *in absentia*, is properly applicable. For though Shri Aurobindo leads a life of rigorous seclusion, rarely seeing people or being seen by people, yet thousands of devotees in all parts of the world feel him as a real presence. He is not of the earth and does not mix with the earth, but like heaven envelops us all. So Mr.Chancellor, honour the University, and if you don't think it impertinent of me to say so, honour yourself by awarding the Sir Cattamanchi Ramalinga Reddy National Prize to Shri Aurobindo.

(From : Essays and Addresses, C.R.Reddy, Edited with an Introduction by K.R.Shrinivasa Iyengar, Andhra University Press, 1966)

Justice M.N. VENKATACHALIAH, Served as Chief Justice of the Supreme Court of India and Chairperson, National Human Rights Commission. He is associated with a number of social and cultural organisations as well as Centres of Learning. He became National Law Professor and also served as the Chairperson of Sarvodaya International Trust.

Justice Venkatachaliah's finesse in the task of balancing the separation of Powers while upholding the doctrine of Judicial review in the famous case, popularly known as the case of the determination of the constitutional validity of the Anti-Defection Law, received deservingly rich commendations. His concern for Human Rights of the marginalised sections as delineated in his learned judgement in *Indira Sawhney vs. Union of India*, popularly referred to as Mandal Commission's case, has demonstrated his abiding faith in the Constitutional goals of Social Justice, Equality and Fraternity.

Justice Venkatachaliah was awarded the "The Honorary Degree of Doctor of Laws" at the Sixty-Seventh Convocation of the Andhra University.

Address at the Sixty-Seventh Convocation Andhra University

- Justice M.N.Venkatachaliah

It is indeed a matter of privilege for me to be with you at the 67th Annual Convocation of the Andhra University. For a student, the prospect of a University career has always been glamorous, though, he enters the portals of a University a little curious and insecure. It is the teachers who have a strong impact on the personality of the student.

Over these 73 years since it was established, this University has been home to a large number of aspiring humanity seeking moral and intellectual salvation through the liberating force of higher education. Education is indeed learning for life, instilling knowledge, courage, compassion and dedication, to cultivate an austerity of the mind which alone can enable discernment in the choice of the man's interaction with fellowmen in social intercourse and determining the dimensions of man's curiosities and elevate him from his base self to nobler self.

Andhra University has great traditions. In its long history it has constantly endeavoured to live upto the exhortations of Shri Aurobindo that Andhra University can be of supreme service and to do a work of immeasurable value in shaping the future generations, whose training *as well as* talent, genius and force of character is one of the first order. The opportunity of being present in the portals of this great institution on this occasion and to receive the distinction that you have conferred on me will be a precious and cherished possession.

The importance of the educational system in shaping the future

and destiny of a nation can never be sufficiently over-emphasized. About the importance of Universities, Pandit Nehru said : “A University stands for humanism, for tolerance, for reason, for progress, for the adventure of ideas and for the search for truth. It stands for the onward march of the human race towards ever high objectives”.

The meticulous care a country ought constantly to bestow on the excellence of its system of education is reflected in the caution that an American Committee administered to its country in its report entitled “A Nation at Risk”

“Our Nation is at risk. Our once unchallenged preeminence in commerce, industry, science, and technological innovation is being overtaken by competitors throughout the world. This report is concerned with only one of the many causes and dimensions of the problem, but it is the one that undergirds American prosperity, security and civility. We report to the American people that while we can take justifiable pride in what our schools and colleges have historically accomplished and contributed to the United States and the well-being of its people, the educational foundations of our society are presently being eroded by a rising tide of mediocrity that threatens our very future as a nation and a people. What was unimaginable a generation ago has begun to occur - others are matching and surpassing our educational attainments.

If an unfriendly foreign power had attempted to impose on America the mediocre educational performance that exists today, we might well have viewed it as an act of war. As it stands, we have allowed this to happen to ourselves. We have even squandered the gains in student achievement made in the wake of the Sputnik challenge. Moreover, we have dismantled essential support systems which helped

make those gains possible. We have, in effect, been committing an act of unthinking, unilateral educational disarmament³'.

The cause is even more relevant to us today.

We are celebrating the 51 st Anniversary of India's freedom. The word 'freedom' like the kindred words truth and 'Justice' has always opened up a vast music of hope, of fulfilment, and of redemption.

India's freedom was the most sublime event of the Century, Not so much because a great mass of humanity under bondage became free; but because in achieving this aspiration new and great heights of the spirit were attained by those who, by the sacrifices of their lives, gave to the posterity the great blessing to shape its own future on the common bonds of truth and justice.

Freedom essentially signifies liberty of choice. But what our own generation did with its freedom of choice is again a story of both ecstasy and agony. Has India achieved a substantial measure of success in handling its economic problems? The answer may not altogether be in the negative. Again, looking back, can we say that the great and caring Indian society uniting its members in the common bonds of justice, equality and compassion that those who brought us freedom fondly dreamt of, was achieved? In sadness, one must confess that the answer is 'NO'. That is the greatest tragedy of our times. It is time, therefore, to look back in some humility on the journey of the past fifty years and honestly to assess how worthwhile it has been. Material and economic prosperity is one side of things. It relates to man's wealth and the standards of living. Quality of life, in the true spirit of freedom and equality, is a matter that belong to man's well-being. Some futuristic euphoria about India has come from knowledgeable

people. Some say that by 2020 India would be one amongst the first ten countries in per-capita income and the third in purchasing-power-parity; that by 2020 India will be the largest software developer in the world and that the advances in space technology would greatly enhance the potential for education, tele-health, disaster management, remote sensing meteorology etc. Some others predicate that India will develop into a Human Resources Development-oriented, stable, federal democracy. The thrust areas of business in the next decade or two are perceived as the service-sector : Tourism, Banking, Transportation, Airlines, Shipping, Medical-electronics, Health, Information technology, Communications. The other areas of growth are Food-processing and Pharmaceuticals. The optimists predicate a sustained seven percent growth in infrastructure for twenty years and thereafter at five percent till 2037 which, according to them, would make India a powerful economy. India and China, it is said, would emerge as two great powers of the world.

We might here have a glimpse of our own industrial past. India, it would appear, had a population of about 110-120 million for almost 2000 years from 300 BC to 1600 AD. In 1750, India's share of world's manufacturing output was 24.5% while that of Japan was 3.8%, of U.K. 1.9% and of U.S. 0.1 %. But today India's share of world's GDP is about 0.9%. India occupies 2.9 percent of the earth's land mass and has 17 per cent of its population. But Japan has 0.28 per cent of earth's land and a population of 2.29 per cent of the world.. The per-capita GNP in Japan is nearly 90 times that of India. Japan's share of world's GDP is nearly 18 percent.

India's social infrastructure is not a happy reflection. According to some estimates, 50% of the world's leprosy afflicted are in

India. Besides 40% of the world's tuberculars are in it. Every minute an Indian dies of tuberculosis and every minute two or more are newly infected. About 40% of all the infant mortalities of the world are said to occur in India and 25% of world's blind are in it. By 2000 AD nearly 50% of the world's illiterates will be in India. 670 millions do not have basic sanitary facilities and nearly 260 million do not have safe drinking water. About 38% of India's population constitute children below the age of 14. 72% of India's population is that of persons below the age of 35.

In the year of the American Declaration of Independence, Adam Smith published his "Wealth of Nations". He posited: (i) The principal human motive is self-interest; (ii) The invisible hand of competition automatically transforms the self-interest of many into common good; (iii) Therefore, the best government policy for the growth of a nation's wealth is that policy which governs least. But anti-Smithians are also alive and well. They believe that : (1) economic planning is superior to laissez-faire; (2) markets are usually monopolized in the absence of government intervention, crippling the invisible hand of competition; (3) even if markets are competitive, the existence of external effects, public goods, information asymmetries and other market failures ensure that laissez-faire results in the common bad rather than the common good; (4) and in any case laissez faire produces an intolerable degree of inequality.

All countries have eschewed unbridled economic individualism. But there are *great* inequalities in the international economic order. It is said that four richest men of the world possess wealth which equals the combined GDP of the 48 least developed nations and just 32 richest men have personal wealth which equals the combined GDP of South Asia.

A restructuring of global financial markets and institutions after the breakdown of Bretton Woods has enabled the accumulation of vast amounts of private wealth, a large portion of which has apparently been amassed as a result of strictly speculative transactions. "Without need to produce commodities, enrichment is increasingly taking place outside the real economy divorced from bona fide productive and commercial activities. Capital flight dramatically reduces a state's tax revenues, paralyses social programmes, drives up budget deficits, and spurs the accumulation of large public debts. Within this global financial web, money transits at high speed from one banking haven to the next, in the intangible form of electronic transfers. 'Legal and illegal business activities become increasingly intertwined. Favoured by financial deregulation and collaboration of banking institutions, this black-economy has entered the spheres of merchant banking. In such bizarre world-economics, it is of great significance as to how market economy behaves in countries with very large populations'.

In a great measure challenges before us relate to and arise out of our inability to handle and manage forces of change. This inability is both individual and institutional and is the result of an inherited mind-set. The stereo-type of the pattern of University education, the traditional concept of colleges, students, curricula, classrooms, will all greatly change. Though the ideals of education and their eternal verities continue to inform the educational endeavours, the content of education will change. The achievements in Science and Technology of the next century will far out-class those of the past 1000 years. Human life span might itself be doubled. Boundaries between machines and the thinking man will get increasingly blurred and great issues and dilemmas of biogenetic

research will surface. Human brain and its potential will increasingly preoccupy research. Humanity will have to cope with an increasing depletion of the gene-pool of the tropical forests. Learning process by electronic implants is an eminent possibility. These changes correspond in their complexity to the changes in the eco-systems of the planet itself. The Brundtland Report "Our Common Future" gives an idea of these changes :

"Over the course of this century, the relationship between the human world and the planet that sustains it has undergone a profound change. When the century began, neither the human numbers nor technology had the power radically to alter planetary systems. As the century closes, not only do vastly increased human numbers and their activities have that power, but major unintended changes are occurring in the atmosphere, in soils, in waters, among plants and animals, and in the relationship between these. The rate of change is outstripping the ability of scientific disciplines and our current capabilities to assess and advise. It is frustrating the attempts of political and economic institutions, which evolved in a different, more fragmented world, to adapt and cope."

Moreover, international human rights norms and their domestic applications will increasingly alter and even subvert the concept of national domestic sovereignty. Profound structural transformation will affect inter-state relationships. Individual states will no longer be able to claim immunity from the consequences of use of violence within their own territory. Most forces that affect people's lives become global in scale and consequence. Every act within domestic jurisdiction affecting the welfare of the people will increasingly become exposed to international scrutiny. The Universality of the international human rights norms will bring about great changes in the structure

of the domestic governments. The marked crudities of the internal and international economic order will come up for greater international attention and attract greater international concern. These changes will inevitably exert hitherto unforeseen pressures on the centres of learning. Educationists will find themselves suddenly transplanted into a new and exciting scientific world marked by constant change. Western Universities, many of them, are intellectual power houses. Scientific research is of a high order. Academic commitment is total and discipline very high. Unfortunately Indian Universities, in the quality of their research programme, have not realised and achieved their own potential. The quality of intellectual life is not uniformly bright. There is an increasing air of indiscipline and irreverence. There is an increasing sense of disenchantment with the Universities and their ability to contribute to the development of science and technology. There are many reasons for this. The foremost is the disenchantment with the institutions of Indian democracy and the increasing denudation of faith in the institutions of governance. Further, there is marked inequality in the distribution of the blessings of education. Large masses of people justly feel a sense of deprivation of social opportunity.

The important task is free and compulsory elementary education, particularly of the girl child. The inverse proportion between literacy on the one hand and population growth, infant-mortality, maternal-mortality on the other are too well documented to need any further demonstration. Literacy augments productivity, nutritional standards and empowers civil society to exact its due from the political society. Education of women is the key to social empowerment. Statistics have proved this beyond controversy. While in the state of Uttar Pradesh, the percentage of rural girl

children in the age group of 12 to 14 who have not been to a school is 68%; in Kerala, in contrast it is just 1.8%. The percentage of child births taking place in hospital in Uttar Pradesh is 4% while in Kerala it is 92%. The percentage of the population receiving the benefit of subsidised cereals under PDS is 3% in Uttar Pradesh while it is 87% in Kerala. This is what literacy, particularly, female literacy can do to empower society. The argument of financial constraint on literacy is specious. Countries economically less well-off have achieved spectacular results in literacy. Indeed, Maqbool-ul-Haq, whose campaign for literacy in the Indian sub-continent was tireless, advised educational institutions to train every under-graduate in 'Education' so that every graduate either in Arts or Science would be a potential teacher of elementary schools.

The crisis in India is the result of failure to sustain institutions of good governance and management. There is on the contrary a pervasive sense of abandon in public administration. The civil and political societies are alienated from each other. In such a situation it would be unrealistic to be astonished if political leadership failed to exhibit a decorous regard to the rules of the constitutional game. When values are abandoned, political leadership increasingly tends to exploit the anger and dissatisfaction of the people and splinter society into heterogeneous groups pitched in conflict with each other. Institution of good governance and respect for Rule of Law are the only answers to the contemporary chaos we see all around and to the tendency for an amoral majority to render democracy into elective despotism.

In the days of World War, IQ tests were developed by a psychologist at Stanford called Lewis Terman. The IQ ways of

thinking has it that people are either smart or not, are born that way, that there's nothing much you can do about it, and that tests can tell you if you are one of the smart ones or not". But there are theories refuting the IQ view; holding that there is not just one monolithic kind of intelligence that is crucial for life's success, but rather a wide spectrum of intelligences, with seven key varieties. One of the components is the 'spatial capacity'. In this scheme of things, IQ plays a small part, Just a 20 per cent part in human personality. Emotional, inter-personal-intelligence on the other hand enables one to understand other people and to work cooperatively with them. We need this emotional intelligence for a just society.

The thoughts and actions of men tend to be influenced by some set of general ideas about the nature of the world and man's place in it. This world picture conditions both the scientific temper and the religious culture of the times and furnishes a dim background to the dimensions of curiosity of the times. It is said that the 'Modern Mind' is the product of 17th Century science. That era saw the birth of the modern science as it is understood today and was exposed to the thoughts of Kepler, Galileo and Newton. Several theories of creation and cosmology were put forward. There was the expected and inevitable confrontation between the "Technological" and "mechanical" theories of evolution : whether there was 'purpose'⁷ or 'consciousness' in evolution or whether it was merely a causative factor. Science is generally associated with 'mechanism' and religion with "Technology", The discerning of a purpose in evolution was considered unscientific. This scientific temper militated against the religious concept of the world as a moral order and the declaration implicit in it that moral values were

objective. Modern Science postulated propositions which were inconsistent with moral values being objective. The new scientific and technological forces in the next century will sharpen this debate. The difficult points of contact between science on the one hand and religion on the other will attract a sharper debate resulting ultimately in a purposeful endeavour to search for a fundamental unity on which all postulates of science and philosophy could be explained. Stephen Hawking spoke of this quest. In his "A brief History of Time", he wrote : "We find ourselves in a bewildering world. We want to make sense of what we see around us and to ask: what is our place in it and where did it and we come from? Why is it the way it is?"

Ultimately science and philosophy will achieve clearer versions of the higher absolutes that serve as impelling forces in science, philosophy and religion. It will increasingly come to be realised that great truths of this all pervasive unity are not amenable to mere sensory perception or to the field of reason, for, the logical mind is unable to perceive this ultimate reality- "The field of reason, or of the conscious workings of the mind" said Swami Vivekananda "is narrow and limited. There is a little circle within which human reason must move. It cannot go beyond- Every attempt to go beyond is impossible, yet it is beyond the circle of reasons that there lies all that humanity holds most dear. All these questions, whether there is an immortal soul, whether there is a God, questions, whether there is any Supreme intelligence guiding this universe or not, are beyond the field of reason. Reason can never answer these questions".

There will thus be a new yearning for the discovery of this higher moral order. In this inevitable search it will increasingly be envisioned that impersonal love of all mankind, goodness for

goodness' sake, reverence for all life are the foundations of morality and justice.

Swami Siddheshwarananda, a former member of the Cochin Royal Family, who became a monk of the Shri Ramakrishna Mission and went to France in 1937, in his work in French on "Hindu Thought and Carmelite Mysticism", made some profound observations on Religion and Spiritually, "Religion erects barriers between men because it rests on concepts which are provocative slogans and rallying points. That is why there cannot be amity between particular religions if one considers doctrinal and theoretical values. The word "Spirituality", is closer to our ideas, is of a more universal order; it designates this life which expands slowly in the deepest part of ourselves and which is indefinable because it is ceaselessly renewed. All its manifestations (symbols, ideas, beliefs) are only its changing envelope, according to the different doctrines and notions which men form of God when they think about the problem of salvation. But if we take the word "religion", "as signifying human efforts to realize the highest level of consciousness, a transformation of being", then we discover at the innermost recess of the different religions, however different outwardly, a true oneness of aspiration, a completion in the sense of blossoming of the soul - a conversion, in short, which transforms the animal that was man into a divine being in whatever religion he belongs to, to the extent that his religion does not consist in vain discussion, polemics, and subtleties."

This is the way to re-establish the morality of aesthetics, desist from surrendering to agnosticism and cease to worship doubt. Definition of justice, truth, beauty and goodness need not be provisional subject to revision as we plod our way through the wilderness of lifers experience; but remain substantial anchors

for moral sublimity. One of France's greatest humanists and writers *Anatole France* said, "Truth possesses within herself a penetrating force unknown alike to error and falsehood. I say truth and you must understand my meaning. For the beautiful words truth and justice need not be defined in order to be understood in their true sense. They bear within them a shining beauty and heavenly light. I firmly believe in the triumph of truth and justice that is what upholds me in times of trial."

I offer my congratulations to all the graduates. It is my prayerful wish that their lives be enriched and ennobled. May your lives be full of happiness, prosperity and auspiciousness.

Prof R.VENKATA RAO: Born in Berhampur where he had his schooling, studied law at the Andhra University. He obtained the Ph.D. degree also from the Andhra University which he served for 31 years in various capacities — as Lecturer, Reader, Professor and Head of the Department, Principal of the AU College of Law and Officer on Special Duty. He became the Vice Chairman of the Indian Society of International Law, Member Governing Body of the Indian Law Institute and Member of the Editorial Committee of the Journal of Indian Institute of Public Administration. In May 2009 he was appointed Vice Chancellor of National Law School of India University, Bangalore. He has participated in several national and international conferences and published articles in a number of journals and newspapers and among them is the recent one on ‘Child Soldiers and International Humanitarian Law’ presented recently at an international conference at Geneva.

Bangalore Law School - The Harbinger of a New Era in Legal Education

- Prof.R.Venkata Rao

“Education is the manifestation of perfection in man. Perfect Man is God and imperfect God is Man” said Swami Vivekananda. Education is the means of empowerment of people. The Constitution of India has been growing from strength to strength in the last fifty nine years and has been hailed as the instrument of social change in India, with its focus on justice - social, economic and political. Rule of Law, Due Process of Law and upholding the dignity of human beings assuring Fraternity have been the bed rock of the Constitution of India. Realising that these will be possible only through Education and Excellence in Education, the Founding Fathers have rightly given importance to Education in the Constitution of India. Later when the Chapter on Fundamental Duties was included, excellence was included as a Duty.

Art 51A (j) states :

“to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement .”

With the inspiration from this Mandate of the Constitution, the National Law School of India University in Bangalore was started in 1987. If Delhi is our political capital and if Mumbai is our financial capital, Bangalore is referred as intellectual capital, and in Bangalore we had the genesis of National Law School. In my younger days people used to say that India has the tradition of producing brilliant lawyers in spite of its law colleges and not because of them. Perhaps, to disprove this the Bar Council of

India bestowing its attention on the quality legal education has come out with an innovative idea of starting a model Law School producing quality Law Graduates who will be no inferior to the best from any other place.

The National Law school of India University came into being on 29th August, 1987 through a Gazette notification under the National Law School of India Act. This was the beginning of the experiment of a new model of law schools in India. It was due to the concerted efforts of law teachers, lawyers and judges to bring about the reform in legal education in India. It was a unique experiment in the cooperation between the law teaching profession, the bar and the bench. The objective in setting up this institution was not only to prepare “conscientious, competent members of the legal profession, but also “to advance and disseminate knowledge of law and legal processes in the context of national development”.

The establishment of the National Law School marked a major turning point in legal education in India. It provided a viable model of selective recruitment of a talented body of students; an innovative curriculum that extended the ambit of study beyond doctrine; participative learning; connection with, and preparation for, actual work in the profession; and a connection of law training to the great issues of policy that confront the Indian legal system. The arrival of the NLSIU coincided with the efforts of practicing lawyers, responding to new demands and opportunities, to depart from the traditional pattern of organising legal practice by embracing new forms of specialisation and new forms of collaboration. This setting of ferment and change in the profession provides both a challenge and an opportunity for NLSIU.

The National Law School has been a Centre for Excellence and has been serving as a pace-setter for Indian Legal education and as

a testing ground for bold experiments. It has established an enviable reputation in India and internationally as a unique, innovative, multi-functional institution whose programmes are being watched with interest all over the world. If today number of Law Schools are being established all over the country it is a testimony to the trendsetting culture of Bangalore Law School. Indeed, NLSIU is in danger of becoming a victim of its success. It has stimulated expectations, demands and requests that are formidable.

Today, India stands on the threshold of a knowledge society. Alvin Toffler has observed in his 'Power Shift' that if the 19th century was ruled by Great Britain and if the 20th Century was dominated by the United States, power will shift to India and China in the 21st century. As knowledge is Power, we at the NLSIU strive our utmost to empower people through legal knowledge and provide access to quality legal education to one and all. Students are from among the best, selected through a Common Law Admission Test, and are provided with an intellectually stimulating environment for study WHERE THE MIND IS WITHOUT FEAR. If today the Law School is the preferred destination for all who aim high, it is because of the sustained efforts of everyone in the Law School family. Here we dare to dream, and dream to dare!

The famous lines of Tennyson

*"Heights by great men reached and kept
Were not attained by sudden flight.
They, while their companions slept,
Were toiling upward in the night."*

softly caution us that reaching a height is perhaps easier than keeping it. *Noblesse oblige*. We cannot rest.

Dr. M.V.V.S. MURTHI, M.A., B.L., Ph.D, Chancellor, GITAM University and President GITAM Society is a an industrialist, educationist, philanthropist and a former Member of Parliament.

Dr.Murthi is a pioneer in Higher Education. He started the GITAM in 1980 (Gandhi Institute of Technology and Management) in Visakhapatnam for quality education which is now GITAM University (established u/s of UGC Act, 1956).

Dr.Murthi, who took his M.A. degree in Politics and Public Administration, B.L. and Ph.D. in Economics from Andhra University had a stint as an Advocate in the High Court of Andhra Pradesh early in his life. Dr.Murthi contributed immensely for the rapid industrialisation of Andhra Pradesh by establishing various enterprises. In 1980 in recognition of his contribution to Industry, Dr.Murthi served as the President of Andhra Pradesh Chamber of Commerce & Industry. In 1986 he was elected President of Olympic Association of Andhra Pradesh; he supported the cause of collegiate education through philanthropic contributions to some institutions in East Godavari, Visakhapatnam and Vizianagaram districts; he held several positions in public and worked for community development and clean surroundings. As Chairman, VUDA during 1987-89 he initiated the Green Visakha concept and satellite Townships. Dr.Murthi was elected in 1991 and in 1999 as a member of 10th and 13th Lok Sabha from Visakhapatnam.

Dr.Murthi is a member of various Charitable Trusts and Foundations like, Pragati Charitable Trust, Kuchipudi Kalakshetra, M.P.M. Trust, VBC Educational Society, GITAM Trust, GITAM Foundation.

The GITAM Saga

- Dr. M.V.V.S. Murthi

Way back in 1980's there was a feeling in public that technical education was a far cry and limited to very few individuals, thereby the societal needs were not served, particularly in our country with a large number of employable youth. Many of the youngsters were not able to find jobs for lack of right type of education and training. Government alone could not establish the institutions needed except creating some centres like IIS at Bangalore, a few IITs and IIMs across the country with very limited seats and those passing out from such prestigious centres migrated to developed countries, keeping India away from their expertise and knowledge.

If technical education was better spread reaching out to more and more youngsters, economic development and national progress would be hastened. The role of STATE as a provider of higher learning cannot be underestimated though it alone cannot deliver goods without private participation to create infrastructural needs for higher learning which requires huge investments. At this juncture the government started encouraging Industrial houses for establishing institutions for imparting technical education and building hospitals for health care, recognizing the need of higher skills and competence in education and public health.

GITAM was registered as a charitable society in 1980 for imparting and preparing higher technical and skilled personnel in the fields of technical education and management that is how the name was coined. GITAM is the dream of an inspired group of intellectuals, industrialists and eminent people in public services.

The First President of GITAM was none other than, an eminent

career Indian Foreign Service AMBASSADOR N.V. Rao, I.F.S a.d., and the First Treasurer was Shri V. Seetaramaiah a respected Chartered Accountant and I happened to be its Chief Executive i.e., Secretary of the Society.

The main objectives of GITAM are : to promote, establish, maintain and assist educational institutions of higher learning in advanced Technology and Management, thus to facilitate the youth of our country, in securing gainful employment. GITAM established its Private Engineering College in the year 1980 by an invitation by the then government. GITAM had a vision in those days to acquire about 100 acres in the picturesque sylvan surroundings on Rushikonda Beach overlooking the Bay of Bengal with the backdrop of the Rushikonda hills. Its serene atmosphere and salubrious climate make it an ideal place for healthy, pleasant living and undistracted pursuit of knowledge and skills by the students.

The saga of GITAM started with the establishment of College of Engineering in 1980, followed by College of Management Studies in 1988; Institute of Foreign Trade in 1997; Dental College and Hospital in 2001; College of Pharmacy and College of Science in 2006. GITAM institutions were known across the country and globally for the quality of higher education they provided, expanding the students' horizons in terms of academic programs, well qualified faculty, facilities and infrastructure successfully addressing the changing and challenging needs of the world. These formative years were fruitful for GITAM with many laurels it has won. GITAM's Engineering and Management institutions, became the first in Andhra Pradesh to be conferred autonomy, NBA grading, NAAC Accreditation, ISO 9001, top rating by APSCHE and inclusion in the top 30 engineering colleges by IBM, best business school in the south by GIIB (GITAM Institute

of International Business) and many more laurels, culminating in promising results in examinations and near 100% placement record in National and Multinational companies of repute. GITAM has the distinction of having collaborations with many reputed Foreign Universities like Burgundy School of Business, Dijon, France, International University of Paris, Nanterre, France, University of Glasgow, UK, Central Michigan University, USA, to mention a few. GITAM has been recognized as the centre for research and excellence by industrial majors. All these efforts culminated in the formation of GITAM University on 14th August, 2007. GITAM after becoming University has not rested from its innovative path. The examination procedure is online for admissions, the best and the transparent way to probe the young minds is being conducted year after year. Today GITAM a name with excellence is synonymous in the fields of Technology, Management, International Business, Science, Pharmacy Dental, students from almost all the states of the country right from Guwahati to Trivandrum, Mumbai to Kolkata, Lucknow to Jaipur are drawn into the portals of GITAM. The students enjoy their stay on GITAM campus drawing inspiration from its natural habitat, clean surroundings, affectionate and dedicated faculty.

GITAM alumni are located in many countries of the world and they have a registered association, GITAM Alumni Association of North America (GANAM) with headquarters at New Jersey, USA having as its President Vedula Venkateswar, New York, with eminent alumni members like Atri Kalluri, Atlanta, Dr. V. Siva Prasad, Tampa, D. Mukund, Los Angeles, V. Govind Chicago all supporting their association.

GITAM right from its inception in 1980 till date, from just one college to the mighty GITAM University owes its debt to its

founders - Ambassador N.V. Rao who guided its destiny in the beginning as President till date to myself, the wise counsel, advice and future course of direction provided by Shri V. Seetaramaiah garu. His intellectual capabilities, sincerity and dedication are unquestionable and par excellence. His managerial decisions have helped GITAM in emerging as the best and on par with the best in the country. Shri V. Seetaramaiah garu, though technically has retired from his professional body M/s Brahmayya & Co., and as Treasurer of GITAM, is sought after for his wise counsel on critical issues by GITAM as well as by the earlier cliental friends who are innumerable occupying high positions in the Industry and Civil services. Today GITAM is fortunate to have his services extended as Vice-President to GITAM Society and Pro-Chancellor, GITAM University. I am sure GITAM cannot be separated and seen without V. Seetaramaiah garu in all its spectacular results and achievements of which GITAM University is justly proud. May his guidance further enrich GITAM University to achieve all its objectives especially in reaching out to as many youngsters as possible so that GITAM contributes significantly in making India a Knowledge Society.

Gandhi Institute of Technology & Management

A Profile

1. Established : 1980

2. UNITS :

i) GITAM UNIVERSITY : CONSTITUENT INSTITUTIONS

a) Institute of Technology : 1980

b) Institute of Management : 1988

c) Institute of International Business : 1997

d) Institute of Science : 1999

e) Institute of Pharmacy : 2006

f) Hyderabad off-Campus Centre : 2009

ii) GITAM DENTAL COLLEGE & HOSPITAL : 2001

3. President : **Dr. M.V.V.S. MURTHI**
Former Member of Parliament
(Lok Sabha)

Vice-President : **Shri V. SEETARAMAIAH**

Secretary : **Shri B.V. MOHANA RAO**

Treasurer : **Shri V.V.S.N. MURTHY**

4. GITAM UNIVERSITY

Vice-Chancellor : **Prof.Dr.M. GANGADHARA RAO**

Prof.M.GANGADHAR RAO is the first Vice-Chancellor of GITAM University, Visakhapatnam. He is one of the veterans in the field of management education in India. He has five decades of academic experience and fifty five research papers, five books to his credit and four decades of academic administrative experience. He held various positions in Andhra University like Member of Executive Council, Dean of the Faculty, Principal, College of Arts and Commerce and senior professor for twenty five years. He served as member of various expert committees of the UGC and NAAC. He has been on inspection and selection committees of many universities across the country.

A tribute to an emblem of selflessness

- Prof. M. Gangadhara Rao

Shri V Seetaramaiah is an embodiment of commitment and a synonym of simplicity-one who is looked upon as a role model to be emulated for his simple living and high thinking. My association with Shri Sitharamaiah dates back to 1975, the year in which the centre for holding CA examinations was started in Visakhapatnam and for which I was nominated as Chief Superintendent. I still remember my close encounter with him at the time of preparing regulations and syllabus for BBM programme which was introduced in GITAM for the first time in the entire state of Andhra Pradesh. My association with him has been reinforced after my joining GITAM as Director, College of Management Studies in 2000. He was always gladly available for consultation and guidance. He is instrumental in CMS's winning many laurels during my tenure as Director. This applies equally well to all other GITAM Institutes during the past three decades. His invaluable advice at the time GITAM University's formation and thereafter has been significant. The entire Board of Management of GITAM University is deeply beholden to our Pro-Chancellor.

Shri Sitharamaiah's contribution to the field of fine arts and performing arts, school education and higher education, charitable trusts and philanthropic organizations, besides his profession of chartered accountancy in which field he is a legend and beyond comparison, is simply phenomenal. He is very popular among various elite circles of the city and around for his remarkable memory power and his smart application of his profound knowledge and experience for trouble shooting. Many institutions

in the city owe their very existence and growth to the great vision of Shri Sitharamaiah. Though he has established and nourished many institutions, he has nothing to expect from them in turn except their success and good service to society at large. He works like a true *karma yogi* with absolute detachment. He is least bothered about recognition or reward. Once his mission is fulfilled, he is satisfied and doesn't look back. Having shared many platforms with him and having seen him from close quarters, I have developed a great regard and respect for his straightforwardness and selflessness.

I fervently wish and pray in the vedic tradition “ *Jeevema saradassatam*” .

Shri P.P. PRABHU, IAS is Chairman, IIPM, Bangalore, and Former Secretary to Government of India; former Commerce Secretary and Former Chairman, IIFT, New Delhi. He served in several responsible positions in Govt. of India. He was member of the Advisory Committee on International Trade to advise the government in the formulation of International Trade Policy and analyse other policy issues for the Ministry of Commerce & Industry.

Address at the first Convocation of GITAM Institute of Foreign Trade, 1999

- Shri P.P. Prabhu

I consider it a privilege to be present here on this first Convocation of the Masters Programme in International Business organized by the GITAM Institute of Foreign Trade. You have a very beautiful campus here located against the backdrop of serene mountains and overlooking the Bay of Bengal. The atmosphere should be really conducive for studies. Visakhapatnam has been emerging not only as a major centre of industrial activity in the eastern part of the country but also as a centre for higher studies and learning, and in this, your Institute is playing an important part. It is gratifying to know that the Institute has been able to attract students from various parts of the country.

You are all going to enter the exciting arena of international trade, which is fast becoming, an integral and important part of the economies of most of the countries. Our country is also now in the process of integrating our economy with the world trading system. In the earlier decades we chose as a deliberate policy to isolate ourselves from the world trading system and also shun foreign investment and as such external trade was not important. It was believed that import substitution was the best way to go about to conserve foreign exchange and not earning of foreign exchange through export promotion. The greater advantages of, and the benefits to be derived from, more open economy and export orientation was sadly ignored. And the consequence is that we were misaligned with the world in terms of productive efficiency, product quality, factor productivity and consumer welfare. And our export competitiveness is weak in many sectors.

But international trade is not new to us. Trade with the rest of

the world was very much part of Indian business from the days of Indus Valley Civilization. Those of you who have read India's mercantile history will have known that for centuries India dominated world commerce. Even at the time of independence, Indian traders had considerable presence in many countries and India had a share of 2.5 percent of world trade. Even if we had been able to just maintain that share of world trade, our merchandise exports today would have been of the order of 130 billion dollars as against a meager 35 billion dollars today. You can well imagine how many lakhs of well paid jobs would have been created and available from such huge volume of exports? Thousands of Management graduates like you would have also got excellent openings.

Only since the beginning of this decade our economy has been opened up. However, over the past few decades the rest of the world has moved up leaving us behind. Thailand whose export in 1970 was far lower than ours, overtook us long back. The performance of South Korea is even more revealing of the opportunities lost. In 1970 South Korean export was around half of ours and by 1997 their exports crossed 140 billion dollars – around four times that of ours – all in a period of 25 years, and the result is that their per capita income is many times more than ours, their infrastructure is world class and they can face world competition without any difficulty.

I am stressing the point because international trade offers an exciting possibility for our country to get out of the unemployment and poverty trap. World trade alone, as you all may be knowing, has grown to over \$5300 billion and has been growing every year. In fact, during the years 1994 and 1995 it grew by 13 percent and 17 percent respectively; only during the last three years the growth rate slumped to 4, 3 and 2 percent.

But even if the annual growth rate were to be just 1 percent, the additional trade generated will be of the order of 50 billion dollars. You can appreciate the vast opportunities that are available for our country.

Coming to our export performance, our share in world trade was down in the seventies to less than half a percent. During the year 1990-91 it was just 0.55 percent of the world trade. Only during 93, 94 and 95 it grew at around 20 percent per annum but later on there was a setback in line with the world trends. Fortunately, after a period of decline, the world trade is now poised to register a growth rate of 3 percent in 1999 and 5.9 percent in the year 2000 and would touch the \$ 7.5 trillion mark by 2000. India also has been experiencing a positive change in export growth. In October, 1999 we had a growth rate of 21.7 percent and during the first six months of the present financial year the growth rate has touched 10 percent. Our export during this period has exceeded 21 billion dollars as compared to 19 billion dollars in the same period last year.

The present export performance should, of course, not lead us to complacency because during the previous two years there has been little growth in exports and hence this year's growth rate is not to be excited about. Our export basket is still narrow and hence our export growth is susceptible to many imponderables. Until and unless we diversify our exports, move up the value chain, we will continue to be at the mercy of any slight tremor in world business.

I apologise for dwelling too much on world trade scenario but it is only with the purpose of impressing on the fact that the field of international trade that you have chosen to specialize is really dynamic and exciting and full of opportunities. Of course, international trade is also complex and highly – perhaps I should

say – ruthlessly competitive. And you have to compete with the best in the world. Your studies here and the Masters programme is organized to equip you to face the challenge, overcome the competition and succeed. And I have no doubt that you will all succeed.

Let me however caution you, if you will permit. Perhaps you may be feeling relieved that this is a day when you are finishing your programme and that would mean an end to your studies. Let me remind you – far from it, this is only a beginning. Management education never ends and international trade practices and techniques constantly change. Hence, in this field, continuous study and updating is essential if you want to be successful.

I am sure you must have read from the management books that management ideas, theories etc. have been evolving throughout the last few decades: in fact, some cynics even call these not theories but management fads. You must have mastered all those. I remember that in the fifties it used to be quantitative management, in the sixties management by objectives, X and Y theories; zero based budgeting in seventies, and in the eighties one minute managing and so on. I am recounting only to point out that management is not a static subject. New ideas, new concepts and new instruments constantly evolve. I recall that as a post graduate commerce student, almost 37 years back, we had very limited vision of management. Today the literature is vast, all best practices and world wide experiences are available at the ‘enter’ button of a computer; the opportunities for learning and constant updating is thus limitless. And what is more important is that in this rapidly changing global environment, only such companies and such managers will survive who are ever learning, constantly picking up new ideas, constantly updating themselves

with what is happening around and adjusting their own programmes as well as practices, to respond to the fast-changing situations and the new demands of business. These are the days of knowledge workers, days of learning organizations and only those enterprises which are constantly on the learning curve, flexible enough to take on new challenges and agile, they only will be successful. Ten years back, you could be a successful manager without knowing much about computer. But today, if “dot com” is not part of your daily vocabulary you are out. And the way the business is done is also constantly changing. Even five years back internet and e-mail were not part of business education. But today they are essential part of business. Hence, mere bookish studies and academic excellence alone will not make you successful. I recall a very humorous article by Art Buchwald a few years back. His piece was that the solution to US trade deficit with Japan was to make the foreign competitors earn MBAs at Harvard so that when they return to the country and man top positions, they can ruin their business, as the American Harvard MBAs have done to American business. Joke apart, the point made was that management and international trade is something far beyond academic studies.

The challenges to managers are more acute now as the face of international trade is going to change with the liberalization and globalization that is taking place. You are all aware that India as a member of WTO has accepted to open her economy. Indian industry and business will get increasingly exposed to the world in terms of quality, standards, products, business practices, etc. In such a changing situation, it is not only those companies which are engaged in export which would be affected but also a wide ranging number of companies operating domestically. It will become imperative for all companies to become globally competitive and maintain standards not only in terms of quality

of products but also in terms of marketing, after sales service and the like. It is obvious that in the enterprises in which you are going to join or the fields in which you are going to work, you will increasingly have to reach up to the world standards to be able to be successful and it is this endeavour of yours which will decide whether your career or future is bright or not.

I hope all of you, young friends, were happy with the Institute's teaching and the faculty and it has been upto your expectation. We would like the quality of Faculty and other inputs to be further improved so that students get the best of the academic inputs. The course adopted by GIFT has now been, I learn, updated to suit the ever-changing business environment and covers several new areas including role of multi-lateral institutions like WTO, international marketing, international finance, etc. I am indeed happy to note that Business Ethics has been included as one of the courses taught in this Institute. In an increasingly global competitive environment, one cannot understress the need for values and ethics since the maintenance of quality and adherence to commitments are very essential for us to capture and retain overseas markets. In the past often due to unethical behaviour on the part of some of our exporters India has earned a bad name. It is necessary for all of us to work together towards building a good brand image for India so that the 'Made in India' would stand for excellence and quality the world over.

Graduates of the MPIB programme, I would like to congratulate each one of you for having successfully completed the two-year programme. You are now on the threshold of taking on real challenges of the management. Apart from careers in business, opportunity for personal growth is also vast nowadays. We all see a growing breed of young entrepreneurs. Many experienced managers who have been in companies for a long time are now

branching off to set up their own new ventures. As you are aware, the Hon'ble Prime Minister recently announced the setting up of a 'venture fund' for the IT sector. I am sure that many among you might become bold enough to branch off on your own and become a successful entrepreneur.

I do hope that GIFT will emerge as a 'think tank' for the policy makers of the Government of Andhra Pradesh. States have a pivotal role to play in industrialisation and exports and States like Andhra Pradesh have to play a leading role in this endeavour. In this connection, I recall that while inaugurating a National Seminar organized by IIFT and GIFT at Hyderabad in March 1999, the Hon'ble Chief Minister of Andhra Pradesh had said, - I quote "Andhra Pradesh with its bountiful agricultural and agro-based resources, minerals, services sector, has been contributing to India's export effort substantially. Studies have revealed that Andhra Pradesh has huge growth potential in rice, dairy products, poultry, horticulture, fisheries, agro industries, construction, infrastructure, textiles, mining, pharmaceuticals, small-scale industries, information technology, knowledge-based services, tourism, logistics, health care and education. These are the growth sectors which we have focused upon as part of the "Vision 2020" for Andhra Pradesh" unquote. It is for you graduates of the class of 1999, who are passing out today to take on this challenge and to see that the "Vision 2020" is translated into reality and help in ushering in a "Swarna Andhra Pradesh" by redoubling the export efforts of your State.

We all have great faith, and the country is reposing full confidence, in the capabilities of the younger generation. I am sure that your efforts would contribute substantially to the growth of the Indian economy. I deem it a great privilege to address the young graduates and to share a few thoughts on international business management. Let me wish you all the best in your career.

Shri SIMON J.SCARFF is Chairman, GlaxoSmithkline Consumer Healthcare Ltd. Earlier, he served as Chairman and Managing Director of SmithKline Beecham Corporation.

Address at the Fourth Convocation GITAM Institute of Foreign Trade

- Shri S.J. Scarff

I am happy and feel privileged to be here with you on this auspicious occasion. I am deeply impressed with the campus. With the towering lush green mountains on one side and the blushing blue waves of the Bay of Bengal caressing the career dreams of young minds on the other, the serene setting and ambience of the sprawling and well-maintained campus makes it an ideal place for learning. Once in a while, when I visit campuses like these I recall what Abdul Kalam, President of India, wrote: “ignited minds daring to dream and raring to succeed”.

I see that GIFT has attracted a highly qualified and experienced faculty and drawn students from different parts of the country. Looking to the future, I would like to see GIFT drawing its faculty and students from neighbouring countries as well.

I am happy to note that GIFT is practicing what many management pundits have been professing: think global and act local. I believe that this budding international business school has already taken the first step in its commitment to corporate social responsibility and has come out with the first-ever city development report which I understand will be released later this evening. I feel strongly that the involvement of the faculty and students in such community development activities will provide a unique profile for your institute.

Though India did not truly capitalize on her capabilities during the industrial revolution, she is setting world standards and taking significant strides in the wake of the tremendous new

opportunities offered by the IT revolution in the new economy.

India will certainly regain its past glory and make its mark in the world economy in the new millennium. The Indian economy is a sleeping giant. Economic liberalization has produced, as Gurucharan Das says, a million reformers. Last year the export-import policy of India set a modest-target of achieving one percent share in the world trade by 2007. Already India has touched 0.8 percent. It is clear that it will not only exceed the target but it will do so well ahead of schedule. As Sumantra Ghosal avers, managers during the era of protection in India suffered from satisfactory under-performance. Managers of your generation must adopt global performance standards if India is to harness its true potential and achieve its rightful place in the world commensurate with its rich and diverse physical, natural and human resources. You must also imbibe the positivism that is advocated by Gurucharan Das in his *India Unbound* and Sumantra Ghosal in his case book, *India World Class* and develop the spirit that Shiv Khhera talks about in his motivation therapy, *You Can Win*. The only advice I wish to give is that you must shed 'Ek Din' in 'Ham Honge Kamyab Ek Din' and develop a here-and-now approach to realize your dreams and translate your promises into performance.

When I was invited to deliver the convocation address, I wondered what I would say to you. Since I work for one of the most admired and successful companies in the world and rated among the 10 most admired companies in India I thought of sharing my experiences.

When I began my career it was not fashionable to change jobs often. People considered it as something like a social taboo. Today

it is the other way round. If you have stayed in a job for more than three years it may be thought that there is something wrong with you. I did not change with time and despite some tempting offers, refused to change jobs. I continued to work for the same company – which has changed managements several times over the past decade! The company I joined was known as Horlicks Limited, has one of its manufacturing bases located at Dowlaiswaram near Visakhapatnam. Horlicks Ltd., was acquired by Beecham Group, which in turn merged with SmithKline Beckman to become SmithKline Beecham. Following the latest merger, we acquired a prefix to our name and dropped the suffix. We are now known as GlaxoSmithKline – one of the world's best-known and most respected health care companies.

What I will share with you briefly over the next few minutes is well documented by INSEAD as a case study and in a Harvard Business School publication titled “From Promise to Performance”.

As I said earlier, with the merger of SmithKline Beckman of the USA, and Beecham plc from the UK, SmithKline Beecham, a British based company was born. With this merger, SmithKline Beecham became one of the leading international Consumer health care companies. That apart, this was also an example of one of the most successful transnational corporate mergers of all time. The transformation process was driven by a culture change program which embraced all employees from the top to the bottom of the company, and was known as “Simple Better”. The process was based on a framework of five key requisites for creating and sustaining a culture change in organizations, a phenomenon which is becoming increasingly critical in today's globalizing economy. These five key requisites were:

1. Instill a winning attitude: Winning is about never being satisfied with current performance. If one goal has been reached, then a higher one must be set to gain momentum to scale further heights. The idea is to keep on winning and go from strength to strength. Initially, our target was to establish ourselves as a better-health and consumer-care company. Later we redefined our goal to become a 'lever in our peer group'.
2. The organization as hero: The whole is greater than the sum of its parts. Individuals and teams who make up an organization are the heroes, not top management, or any one person. The organization is the hero.
3. Cumulative Learning: Continuous growth requires continuous learning both at an organizational and an individual level. The companies that sustain success have Cumulative learning where people seek new ideas that they augment, adopt, adapt, and integrate into their own existing knowledge bank.
4. Institute strategic communication: Tell the truth so that you do not have to remember what you said on an earlier occasion.
5. Align behaviour with strategy: Perform what you promise. Walk the talk. Talk the walk. Do not, walk the walk and talk the talk.

These five key requisites are ably supported by the strong Simply Better culture with the following core values.

1. Customer: customer satisfaction.
2. Innovation: Total new products as a percent of sales.
3. Integrity: Most admired by three key groups: customers, shareholders and employees.

4. People: Turnover and retention of performing people.
5. Performance: Shareholder value, sales, profits, return on assets.

Translating values into practice being critical, we wanted every employee to manifest a certain behavior.

1. The organizational practices had to describe the values in action.
2. The practices should be limited in number but broad in concept.
3. They must allow for individual interpretation, and thus accountability.
4. The practices must be specific enough to be measurable.

We had extensive consultations, internally and externally via a series of workshops and identified nine leadership practices that each employee was expected to imbibe. They were:

1. Find opportunities for constantly improving on personal performance.
2. Work with people individually and as a team to determine new targets, and to develop programmes to achieve higher standards of performance.
3. Identify and continuously implement improved ways of anticipating, serving and satisfying the needs of external as well as internal customers.
4. Stress the importance of developing and implementing more effective and efficient ways to improve procedures, products and services through quality analysis.
5. Initiate and display a willingness to change in order to gain and sustain competitive advantage.
6. Reward and celebrate significant and creative achievements.

7. Develop and appoint high-performing and high potential people to key positions.
8. Enable all employees to achieve their full potential by matching their talents / skills with jobs and through performance feedback and coaching.
9. Communicate with all constituents openly, honestly, interactively, and on a timely basis.

These five values and nine Leadership Practices guided and contributed to our success. In sharing these with you at your graduation ceremony it is my ardent wish that you will benefit from them too, in your work and life.

I am aware that past glory does not guarantee future success. Yet, I am of the firm view that values and principles do not change with time. They remain eternal. Together with grades and diplomas if you put equal emphasis on values and principles you will be building a sound base for your career and for success in your endeavours.

It would not be out of place here to mention that you are graduating at a time when most big businesses are downsizing and de-layering. But turbulent times open up unique opportunities alongside difficult challenges. The big risk, then, as Sabir Bhatia once said, is to not take the risk. Globalizing India has space for not only a million reformers, but also for several million entrepreneurs. Aim high, Work hard. Be sincere to yourself and earn the trust of others. Have faith and success will beckon you. I wish you good luck and every success as you go into the world.

Dr. SUBHASH SHARMA is Dean, International Business Academy, Bangalore; holds Ph.D from the University of Southern California (USC), Los Angeles and Post Graduate Diploma in Management (PGDM) from Indian Institute of Management, Ahmedabad (IIMA). Dr.Sharma has authored well known and path breaking books, viz., *Creation from Shunya* (1993), *Management in New Age: Western Windows Eastern Doors (WWED)* (1996, 2006), *Quantum Rope: Science, Mysticism and Management* (1999) and *Arrows of Time: From the Blackholes to the Nirvana Point* (2001). A number of his scientific and spiritual verses are quite popular among his students and professional managers across the country.

Prof. Subhash Sharma was among the founding faculty of the Institute of Rural Management, Anand (IRMA), Gujarat. Prof.Subhash Sharma has also assisted in conceptualization and development of Women's Institute for Studies in Development Oriented Management (WISDOM) at Banasthali Vidhyapith, Rajasthan. He is Founder Director, Indian Institute of Plantation Management, Bangalore and Founding Member, Indian Business Academy (IBA), Bangalore.

Address at the Seventh Convocation GITAM Institute of Foreign Trade, 2006

- Dr. Subhash Sharma

First of all I congratulate all the graduating students for successful completion of their studies at GIFT. You are now taking a new step to begin a new journey, a journey that would lead you to play a larger role wherein you would touch and influence the life of many. Hence, for this convocation I have chosen the theme of a new model of corporate leadership, viz. Making of Corporate Rishi. A question arises as to who is a “Corporate Rishi”? Can corporate rishis be produced in institutions such as GITAM? To answer this question, let us take a historical view of transitions in society. During ancient period we had ‘kingdom states’ wherein the kings were the leaders. Then came the ‘nation state’ period and now in the globalization period, we are witnessing the emergence of corporates as a dominant social force. Hence, the need for corporate rishis.

When we review our development experience since 1947, we can identify three eras of development. During the socialistic era, the focus was on public sector. In 1991, the policy focus shifted to LPG (Liberalization, Privatization and Globalization). Now we are in the WTO era. WTO is not just World Trade Organization, it also means, World of Threats and Opportunities. Essence of leadership lies in converting threats into opportunities and making the best use of new opportunities. In this new world of threats and opportunities, we also observe a new dynamic interaction between Market, Society and Self representing three components of a holistic view of life. Market operates on the basis of efficiency and profit approach based on competition and self interest that can be referred to as pcs (profit, competition and self-interest)

approach. Society wants equity and social justice and this approach can be referred to as jrd (justice, rights and duties). Self finds its expression in the form of three types of energies viz. violent, vibrant and silent and its ultimate desire is to express itself in the form of love, compassion and devotion (lcd). In today's society we are witnessing a new interaction between these dimensions of life. Corporates are also responding to this change in the society through a focus on corporate social responsibility and good corporate governance. Thus, the new corporate model seeks to balance 3 Es viz efficiency, equity and ethics. We can also explain this new approach through the metaphor of three wise-men walking on an Indian road. On the right side of the road was the wise-man, Adam Smith, and his followers were chanting the mantra of pcs (profit, competition and self interest) as ultimate goal of life. On the left side was another wise-man Karl Marx, and his followers were chanting the mantra of justice, rights and duties (jrd). These two wise-men were following the third wise-man, Gandhi and his followers were asking for good governance and chanted the mantra of love, compassion and devotion. This metaphor provides us a new social vision as well as new basis for a new model of the corporates..

This new social vision can also be captured through the concept of "Holistic GDP" i.e., holistic view of Growth, Development and Progress of society and its institutions. In this view, a nation's Growth, Development and Progress is measured in terms of per capita income plus per capita happiness plus per capita joy reflecting the integration of Market, Society and Self dimensions of human existence. In this new vision, corporates integrate profit, social responsibility and good governance and thereby contribute to the development of the society.

The above vision leads us to a new definition of management. In

this definition, concept of management is defined as 'joy of living'. Managers create wealth for the organization, for society and for themselves. They create employment. They create new knowledge. Any process of creation is a process of joy. Hence, management can be defined as 'joy of living'. The new corporate model recognizes this new definition of management.

For converting this new vision into reality, we need leaders of a different variety viz. Corporate Rishis. If we interpret ancient metaphors, then a corporate rishi is a combination of Greek concept of King Philosopher and Indian concept of Rajrishi. Such a leader also has a very high degree of Re-See competence i.e. an ability to re see events, threats and opportunities in new ways. They combine core competence with 'character competence' and re-see competence and thereby provide leadership not only to their corporate but also the entire industry and society. In Indian context, we have many corporate rishis widely recognized nationally and internationally. They represent new role models of leadership that graduating students can follow. In fact our management institutions can facilitate creation of such leaders by broadening the scope of management education. Further to become corporate rishi is also a step by step process. For any success one has to learn taking various steps. This process is similar to climbing the mountain and going to the moon. These two metaphors indicate that success would come provided we are ready to overcome difficulties and explore new opportunities. I am sure that GIFT graduates have already learnt some of the steps to success and in future your job experience will teach you a few more lessons. I wish all the graduates a great career and success in their future endeavors. May all the graduating students become Corporate Rishis and lead their organizations, our country and the world with a new spirit of a new vision.

Prof.K.KOTESWARA RAO, is a renowned technical education professional with specialisation in Mechanics and Hydraulics. He obtained his M.S. and Ph.D from University of Iowa. He worked as Principal, Regional Engineering College, Warangal from 1973 to 1989; served as member of the Syndicate/ Executive Council of Kakatiya University, JNTU and Andhra University. He was the member of Andhra Pradesh State Council for Higher Education at the time of its formation; member of high power committee on P.G.Education and Research in Engineering, Government of India which was instrumental in recommending the introduction of GATE for admission to PG programmes all over the country; Chairman of the High Power Committee appointed by government of Andhra Pradesh in 1983 to review the functioning of private Engineering Colleges which resulted in the abolition of capitation fee and introduction of admissions through EAMCET in Andhra Pradesh. Since 1956 he held several important academic and administrative positions in the State of Andhra Pradesh and India. He has been closely associated with the monitoring and suggesting of reforms in technical education in the country. He makes a significant contribution to GITAM University, as Member of Board of Management

The Role of Institutes of Higher learning in National Development

- Prof K. Koteswara Rao

I am glad to know that some of the friends and close associates of Shri Vavilala Seetaramaiah, Pro-Chancellor of GITAM University are bringing out a volume containing articles and essays on education on the eve of Platinum Jubilee Celebration of his 76th birthday. Shri Seetaramaiah is intimately connected with several educational Institutions and cultural organizations in Visakhapatnam and it is in the fitness of things that a book on 'The role of educational institutions in national development' should be released in recognition of his commendable contribution to these organizations. As a token of my contribution to this volume, I feel nothing can be better than highlighting the views expressed by N.R.Narayana Murthy, Founder Chairman of Infoys Technologies Ltd, in his book on 'A Better India: A Better World' released recently. Some of the observations made by the author of this book in the chapter on 'A Framework for Reforms in Higher Education in India' are so very relevant to the main theme of the volume under compilation that I am impelled to reproduce them in what follows.

"The aim of countries higher education system is sustainable development and improvement of the economy as a whole. It enables this through the creation, transmission and dissemination of knowledge that is vital for a country's economic and social development, thus providing a direction for future growth. Research has shown that, on average, countries that have higher levels of literacy and have invested steadily in raising the education levels of their labour force have sustained high level of economic

growth. Science is about unraveling nature and creation a foundation for technology to make life better for human kind. The higher the quality of university education is in a country, the more prosperous and competitive are the people. As countries move up the ladder of development, the contributions of hi-tech manufacturing and high value-added services to the GDP become higher and higher. Consequently, today, the comparative advantage of a country is increasingly determined by how it uses knowledge and innovation is only possible with a sound infrastructure of higher education. On a global scale, wealth and prosperity have become more dependent on the access to knowledge than the access to natural resources, the role of education has thus, become central to the development and competitiveness for an economy. The USA is the finest example of this thesis, since it has built a vibrant educational system which is the second largest in the world. Seventeen of the world's top twenty universities are American. Not only do US universities produce workers to drive economic growth, but they are also world-class incubators of innovation and knowledge creation. The American education system has helped seed the growth of key "new technology" industries in the USA - the semiconductor, information technology, biotechnology and pharmaceutical industries - through the early discoveries of university researchers. In fact, the growth of Silicon valley was initially driven by electronic and high technologies companies around Stanford University which accessed the university's technology expertise and skills. The Massachusetts Institute of Technology (MIT) alone incubates around 200 companies every year. The result is the enhancement of prosperity and competitiveness of the US economy year after year. Similarly since the 1960's, the South-East and East Asian countries pursued a strategy of building a

‘stock’ of highly trained human resources to attract knowledge-intensive investment and boost economic growth. The Republic of South Korea is a good example of such an economy”.

Focusing attention on the Indian scenario, Narayana Murthy pays rich tribute to the vision and perception of the first Prime Minister of India, Jawarharlal Nehru, regarding the importance of industries and institutes of higher learning. He points out that it was this vision that led to the establishment of IITs, the IIMs and a network of National Laboratories resulting in many high-impact initiatives including Vikram Sarabhai’s space programme and Homi Bhabha’s atomic programme. Narayana Murthy adds further that M. S Swaminathan’s Green Revolution, Sam Pitroda’s telecommunications revolution and Yash Pal’s experiment in using satellite technology for instructional television are all good examples of success in the application of advanced knowledge for the betterment of the common man. India’s vast pool of low-cost, educated workers has helped establish the country’s burgeoning software, biotechnology and pharmaceutical industries. To show how the educated work force of the country played an important role in the growth and success of several industries many examples of outstanding companies founded by innovative, educated, entrepreneurs are cited.

In a lecture delivered at Cornell University in 2005, Narayana Murthy asserts that it is obligatory on the part of every educational institute to instill values and ethics in its students, besides imparting knowledge in the chosen area of study, he raises several basic questions which are quoted hereunder: “Is the agenda of Cornell just bringing about great advances in engineering, science and liberal arts? Or do we stand for a nobler purpose? Can we make the world a better place? Do we fight for better justice in

this world? Can we be catalysts in wiping out the tears from the eyes of the poorest of the poor?’ he quotes Hunter Rawlings II who said ‘ Cornell’s greatest contribution derives not from the significant knowledge that its scholars and researches produce, but from the women and the men who carry its values with them into the world ‘. Narayana Murthy stresses the need for the great universities like Cornell to create Cornelians who have courage to dream big , and the courage to stand for their convictions. He quotes Robert Kennedy who said ‘Some men see things as they are and ask why; I dream of things that never were and say why not?’.

To convert natural resources into wealth, it is essential that every nation should utilize the existing techniques and technologies and create new ones. It has to develop human resources for this purpose, primarily through its network of educational institutes. Every nation has to explore ways and means of improving the quality of life of its population on a continuous basis and the need for Human Resource Development for this purpose cannot be over-emphasized. Educational institutions have to play their role in this stupendous task. It is by nurturing scientific temper and rationalism coupled with ethical value that education can liberate individuals from dogma and superstition which impede human progress.

Prof. C.S. VENKATA RATNAM, is Director, International Management Institute, New Delhi and Editor, Global Business Review (published by IMI and SAGE); and Former Director GIFT. He is also Executive member of the International Industrial Relations Association; Fellow, Indian Society for Training and Development; Founder Secretary Indian Industrial Relations Association and a life member of National Institute of Personnel Management. Dr.Ratnam has specialized in human resource management and industrial relations and has held numerous consulting assignments for International Labour Organization, Asian Productivity Organization and International Confederation of Free Trade Unions in various countries in Asia and Europe. He has authored several books. Dr.Ratnam is a member of the HR /IR committees of FICCI, AIEO, SCOPE, CII, PHD Chamber of Commerce and Industry. He served as member of study groups set up by the Second National Commission on Labour, Planning Commission, National Commission on Unorganized Sector Enterprises and MOU Committee of Department of Public Enterprises, Government of India. He is on the board of the National HRD Network.

Building a good B-School

- C.S. Venkata Ratnam

Abstract: This paper begins with a tribute to Shri Seetaramaiah garu. Then, after a brief stocktaking of the criticism about the business of a business school by stakeholders, identifies the characteristics of an integrated B-school. It discusses the templates for building a good B-school in terms of: educational philosophy, the approach to teaching-learning and evaluation, the need for rethinking the student selection process, talent management issues (specially with regard to faculty), curriculum and pedagogy, interaction with industry, strengthening relations with alumni and overview of the international dimensions/orientation. Finally it concludes by highlighting a set of leadership dilemmas which need to be overcome by the director of a B-school if he/she were to build a good B-school.

Let me begin with a brief tribute to Shri V Seetaramaiah garu whom I have the privilege to know for over a quarter century. He is an accomplished professional, a fine gentleman, a great individual who contributed immensely to education and to a wide variety of other social service and cultural spheres. Along with Dr MVVS Murthi garu and others he started the GITAM Institute of Technology and Management nearly thirty years ago which has now blossomed into a full fledged university. Along with Dr Somaraju and others he contributed to the growth of Gayatri institutions which are about to be declared as deemed university. Apart from contributing to the setting up of temples of learning, he also contributed in a large measure to the development of Andhra Univerity (as a member of the Syndicate for several terms), propagation of music, book reading (setting up public library) and the construction of a temple in MVP Colony. He made a great difference to the civic, educational, and religious life of Visakhapatnam and its hinterland by his self less social service, through his manifold contributions, through individual

responsibility to society and the educational and cultural emancipation of the community where he grew. I consider it my good fortune to have been invited to contribute my ideas on a subject which is dear to him. I had the opportunity of working as Director of GITAM Institute of Foreign Trade for nearly three years, during which time, I had the privilege of his guidance and counsel. Some of the thoughts I present in this paper are developed during the course of my association with him at GIFT and my long tenure at IMI where I am currently working. Shri Seetarmaiah garu has devoted a major part of his life to the development of institutions of higher learning, and therefore I thought it fit to contribute this write up on building a good business school.

THE BUSINESS OF A B-SCHOOL

There is a growing concern and criticism about B-schools. Some attribute the current global meltdown and economic slowdown to B-schools and warn that it is time that B-schools go back to schools and reinvent themselves. For the last few years several B-school scholars themselves and a few other stakeholders have been critiquing B-schools through self introspection along the following lines:

- Most B-schools around the world are imparting management education to wrong people (meaning freshers without industry/business exposure) using wrong methods (meaning excessive use of case method of teaching)
- From higher aims, B-schools graduates have degenerated into hired hands (Rakesh Khurana, Harvard B-School)
- Bad theories are driving good businesses out (Sumantra Ghoshal, INSEAD)

- B-school research has lot of rigor, but little or no relevance (Warren Bennis, The leadership guru)
- There is concern that neither the teachers nor students have business exposure before they get into b-school and are declared masters of business. This does not happen in other professions like law and medicine. You can't learn horse riding without being in the saddle.
- The campus should be corporation, the curriculum and the (real) guru, the marketplace.

Much of the criticism is well placed. A good B-school should address these questions.

AN INTEGRATED B-SCHOOL

Teaching, training, research and consulting are the four pillars/main activities of any good B-school. Among these, scholarly inquiry is an essential process that places collegiate business schools in a unique and important position at the intersection of management theory, education and practice. Research should result in knowledge creation and knowledge dissemination takes place through publications besides feeding into teaching and training and consulting activities of the B-school. Association for the Advancement of Collegiate Schools of Business (AACSB) classifies intellectual contributions according to **purpose** such as (See Annex 1):

- (1) Discipline-based scholarship (**basic research**) or the scholarship of discovery contributes to the stock of knowledge of business and management theory.
- (2) Contributions to practice (**applied research**) or the scholarship of application apply knowledge directly to

important problems in business and management. [To be considered scholarship, these contributions must go beyond observation and description and beyond what might be considered service to business organizations]. These intellectual contributions are based on knowledge of theory and the application of rigorous approaches to inquiry.

- (3) Learning and pedagogical research (**instructional development**) or the scholarship of teaching, transform and extend discipline expertise to enhance learning, knowledge acquisition, problem solving, and skill development.

The relative emphasis on the above three types of scholarship is expected to vary across schools. Defining its research priorities is a right and responsibility of the school.

If a business school wants to gain credibility in the academic world, there is clearly the need for a focus on research. There is an ongoing debate about “relevance vs. rigour” in the sphere of research. Both are important and should be encouraged. Research is known to correlate positively with teaching effectiveness. Intellectual contributions can be made in many forms, ranging from innovations in teaching/training, publishing research papers in academic journals and contributing articles in popular newspapers/journals, to making presentations at meetings of industry associations.

Doctoral research/fellow programs, support infrastructure, constant emphasis on faculty development, incentives for research and periodic review and monitoring of research, preferably by external experts for its rigor and relevance should be in place.

EDUCATIONAL PHILOSOPHY

Some B-schools are in the business of education. Others are genuinely there with a certain educational philosophy and keenness to facilitate teaching-learning. The educational philosophy of a professional institution arises from such fundamental concerns as: *“who we are as an institution, why do we exist, what larger purpose should guide us, how do we see our core function, namely education, how is education to be interpreted in the context of a professional programme, how is this different from mere training, how are we different from other institutions, or, in what way would we like to be different, what processes, values, and culture should the institute promote, etc.”*

The need for articulating our educational philosophy arises out of the concern to resolve the dilemmas between the short term expectations of students and the demands of the market on the one hand and the broader educational approaches needed for developing true professionals. Unfortunately B-schools are assessed and ranked mainly in terms of the quality of placements and the campus industry connections rather than the academic rigor and intellectual contribution.

Instead of looking at things in a binary fashion or one versus the other, we should consider and balance the needs and demands of providing high quality education with the expectations and pressures of the students and the market place. Placements are subject to fluctuations in market demands and host of other factors beyond the control of the institution. Without losing sight of this external reference point, the institutions should focus on their internal strengths and processes and take upon itself the desired role of driving the environment by developing professionals

capable of shaping the future of organizations and institutions in the face of growing turbulence and uncertainties and rapid pace of changes. The challenge is to adopt an inclusive approach by being internally-driven and externally aligned. The educational philosophy spells out the *raison d'être* of the institution, sets broader educational purpose underlying its academic endeavour, outlines beliefs, enunciates principles and specifies the approach to achieving these. It provides a framework that guides decisions/actions of the internal constituents – students, faculty, support staff – provides a regulatory mechanism, reinforces the beliefs/values and helps resolve dilemmas and conflicts between old and the new, short term and long term, survival and sustainability; and generates collective will to translate ideas into action.

An academic institution must address the purposes of the internal constituents of the system; purposes of the institution itself and the larger purpose of the environment from which it draws sustenance. The purposes of various internal and external constituents of the institutions may be in conflict with each other. The educational philosophy provides an overall framework within which these conflicts can be optimally resolved and managed. While in most cases it is rooted in the conventions, traditions, history as also the vision of the future, and often remains implicit in the minds of people, it is useful to articulate the same with an action plan to convert the intent into action.

The focus should be on providing education, imparting skills and knowledge and shaping the attitudes. The purpose is to promote the spirit of enquiry, problem solving and decision making skills and develop accountability towards all stakeholders. The attempt should be to inculcate the habit of seeing things in perspective from multiple/holistic perspective and groom and develop the

full personality of an individual with focus on simplicity, humility and integrity.

AN APPROACH TO TEACHING-LEARNING AND EVALUATION

Any good B-School should have teachers from various disciplines with diverse background. Ideally there should be a mix of people from academics and industry. Also, in an area, say HR/OB if there is more than one full time faculty, they should come from different disciplines such as anthropology, sociology, psychology, economics, and law. Yet the teachers should not teach the subjects as if they are teaching anthropology, sociology, psychology, economics or law. Since they would be teaching managers or prospective managers, the teacher should leverage their knowledge in a particular discipline such that the focus is on its application to management having regard to the roles and responsibilities of the manager. The focus of teaching-learning in a B-School is not merely on the acquisition of knowledge but also its transfer or application in discharging managerial roles.

The system of evaluation of student performance in a good B-school may ideally have the following distinctive features:

- 1) The teacher who teaches the subject evaluates. It is based on the principle of unity of teaching, learning and evaluation. Therefore the role of the teacher is distinctly different from that in the conventional system. The main focus is not examination, but developing the habit of self learning.
- 2) The students should be regarded as adults and partners in the learning process.
- 3) The focus should be on learning than teaching, enabling the

students to learn in more ways than one, whetting curiosity, provoking inquiry and stimulating creativity.

- 4) The teacher has to be sensitive enough to understand the learning habits/preferences of the students. The teacher has also to be adaptive and innovative. Depending on the level of comprehension of students and the requirements of the subject, the teacher may use a variety of pedagogical tools. The teacher's role in a B-school is to help the student to learn on his/her own. The teacher's role is thus one of facilitator or enabler rather than that of a provider or controller of knowledge and information.

The course outline and the handouts

Each course in the program must have a standard outline which sets the framework or broad content or syllabi. The teacher must prepare a course outline detailing

- a. the objectives of the course (what would the learner gain at the end of the course in terms of knowledge, skills, attitude, etc.).
- b. session-wise break of the course outline
- c. prescribe text and readings/resource materials or sources for the course. Ideally teachers should use the same text as the one prescribed in the course and class time should be used to test preparation (through surprise quizzes if the students are believed to be not mature enough to be self motivated to learn on their own) and to provide clarifications and application of concepts through discussion, cases, exercises, group work, etc.
- d. Ideally teachers should prepare teaching notes/course handouts themselves to supplement the text. Copyright material should not be used in any course without express, written permission

or authorized subscription of the copyright material. The faculty is therefore encouraged to identify and provide (subject to budgetary limits laid down from year to year) a standard text for use in each course. The concerned teachers must own responsibility and bear accountability for the infringement, if any, of any of the provision of the copyright liabilities and the Institute will not come to the rescue of any faculty who violate this. (Beginning from 2006-07) each area will have a budget of about Rs.3 lakhs per year to subscribe to cases and other learning resources for class room use.

- e. pedagogy used in the course
- f. topic, reading case/exercise for each session
- g. details of evaluation, with segment-wise weightage
- h. formation of groups, scheduling of tests/assignments, etc. as appropriate (the teacher may choose to conduct surprise tests in which case it should be mentioned in the outline)
- i. any other details which the teacher/instructor deems appropriate.

A typical session in a course should begin with the introduction of the topic, explain the key concepts and present the leading ideas logically, coherently and in a concise manner. The teacher should avoid spoon feeding and let the student to fill in the details through self study. To ensure that the teacher may ask questions or conduct quiz, as often as necessary, to test the understanding. Cases can be used to test the application of concepts and to sharpen analytical abilities for problem solving and decision-making.

EXAMINATION AND GRADING

Examination/evaluation should not be considered as an end in itself. It should focus not merely on knowing through

memorizing, but, instead, on developing faculties such as understanding, judgement, ability to deal with unknown situations and total comprehension. Therefore, evaluation must have three or more components or segments such as class preparation and participation, quizzes, cases, assignments, term papers, projects, mid term, and end-term comprehensive examination. It must be continuous throughout the term and not just year end or term end. Group work element should not be more than 40 per cent. No segment of evaluation should be more than 40 per cent. Ideally all courses should have mid term examination whose purpose is to let the student know where he/she stands vis-v-vis the course and what grade he/she can expect in the final grade and what steps the student can take to beef up the learning and improve the grade. End term should have a minimum of 30 per cent and a maximum of 40 per cent weightage.

The answer books are returned to the students in the class within 72 hours, but not later than a week after the examination and the answers should be discussed with the students. The teacher must make public or put in website the solutions to problems.

FEEDBACK

The students should get feedback within 72 hours of each test/assignment/examination. The feedback should be timely and complete in terms of clarifying the doubts, if any of the students. The students should also be encouraged to give feedback to the faculty. The students should not be made to feel that they are evaluating the faculty. Instead, the emphasis of student feedback should be on the teaching-learning and evaluation process. The purpose is to let the teacher know how he/she is faring vis-à-vis students in terms of communication, speed, pitch/level of understanding, so as to decide whether and how to elaborate or

clarify further to let the students comprehend the subject better. Both the faculty and the students should focus on the problem and the process than the person, be it the student or the teacher. Then only the recipients of the feedback will feel less defensive and make use of it for improvement/progress.

PROGRAM/SYSTEM DISCIPLINE

The Dean and/or the Program Office should ensure system discipline. A faculty committee may review the course outlines and see that the academic schedule is just right and followed rigorously and will moderate the evaluation system each term.

a. Moderation of course outlines

- i. To find out if the course outlines confirm to the guidelines (as discussed earlier)
- ii. To examine whether the course content is adequate and contemporary
- iii. To ensure that there is a proper sequence among courses (preparatory/prerequisites), there are no over laps and there is a logical progression within a course

b. Moderation of course load to ensure that:

- i. The time table is just right in terms of average load across courses and within a course. Normally one session a week per credit in a course. For example a three credit course should have three sessions a week.
- ii. There is no bunching of tests/assignments, etc.
- iii. The students have time off, if they are required to undertake field visits for collection of data, etc., for term papers and project work

- iv. There is system discipline in terms of the academic schedule and completion of course work as per the norm and in accordance with what is communicated to the students.

STUDENTS' SELECTION NEEDS RETHINKING

In most schools initially the Common Admission Test (CAT) was conducted by the Indian Institutes of Management (IIMs) as a first filter for admission into their two year Post-graduate Programs in Management. Now over 100 of about 1250 B-schools in India use CAT scores as the basis for short listing the candidates for admission into their two-year Post-PGDM. Besides CAT, several other tests are used parallelly or complementarily:

- MAT by the All India Management Association
- ATMA by the Association of Indian Management Schools
- XAT conducted by XLRI for themselves, a few others
- JET for MBA programs of IITs and IISC
- Separate tests by Indian Institute of Foreign Trade, Faculty of Management Studies of University of Delhi, and several other schools and many state governments for admissions in respective universities and affiliated colleges in their states.

Unlike the GMAT in the USA, CAT is not the only test. However, with CAT scores being made available to the concerned applicants (as in the case of GMAT), B-schools started using CAT scores without being formally admitted into CAT Scheme.

Some B-schools use CAT along with other tests including their own in case the response from the applicants to other tests is lower than the seats they have. A few B-schools make no secret of their desperation: CAT, MAT, ATMA or any other test score

is welcome. If you missed applying for any of them, you can take our own test!

Today one does not know whether a B-school is strictly following the merit order or picking up candidates at random using purposive convenient sample for merit, sponsored and management quota seats from top, middle or bottom scores respectively. Outside the IIM stream, the mere fact that an Institute is using CAT as a basis for admission should not be taken as a seal of approval of minimal quality in admission.

CAT tests one's vocabulary and comprehension, but not his/her conversation skills or written communication ability. It tests analytical skills, but not the technical skills, human relations skills or conceptual skills. It is inadequate in testing communication skills of the applications. It seems to test computational skills a shade better, but not the ability to make decisions. A manager's job involves interacting with people, gathering and processing information and taking/making decisions. At least two of these critical functions of a manager cannot be tested through CAT.

Therefore there are many who consider that CAT score should be used as a basis for short listing candidates and no further weightage should be given thereafter. For many serious contenders CAT preparation is like putting oneself in a grinding mill and MBA (or PGDM) education in a good B-school is like being in a pressure cooker! People who score very high marks in CAT score often do so, in my judgment – and I wish I am wrong – not because they are the best, but they are most hard working who had taken similar tests umpteen times to acquire limited proficiency to beat the system (or test). Studies to validate the appropriateness of the tests found that there is very little

correlation, if any, between test scores, performance in MBA and performance later in one's career.

Though group discussion, interview and in some institutes the applicant's background (consistently high academic performance, work experience, accomplishments in extra curricular activities, etc) form the basis for the final selection, the choice is limited, in the best schools to the top one percentile. We know that it takes more than intelligence to become a good manager. Team skills are not about individual brilliance. There is considerable research about the left brain and the right brain. We short list people who are exceptionally good in logic and structured reasoning and look for other attributes. Certainly the basis is somewhat lop sided. Still many of us – including our own Institute use it because (a) it is less subjective; (b) lends credibility; (c) frees us to an extent from external pressures.

We have had successful managers before the IIMs and CAT came into being. Decades ago a Harvard Business Review article exploded the myth of a well educated manager. There are books and books on what B-schools do not teach. There are theories and theories about rational human behaviour even though in real world behaviour is rarely rational. Warren Bennis wrote about the growing irrelevance of B-schools and the management education. Henry Mintzberg was critical that MBA education is imparted to wrong people using wrong methods.

There is a need to rethink about the selection criteria and entry level qualifications for management education in the country. This can be done taking into account, among others, the perceptions about the key attributes of an ideal MBA which, of course, vary across recruiters. But, as can be seen from a random

sample, expectations of some of the major recruiters, there is a certain amount of commonality:

- Managers need value based education, conceptual foundation and ability to deal with people from diverse background.
- Managers need to be adaptive and adaptable with ability, willingness and fire in the belly to be transformative.
- Managers should have three attributes: passion to excel, capacity to excel. Ethical disposition.
- Soft skills, particularly basic manners including written, oral and aural communication, dress code, etiquette, dinner table manners are important. Orientation to do's and don'ts and preparation to adapt one's self to situations different from one's own are key to success.
- The emerging global Indian manager, one recruiter said should have the following global business competencies; personal literacy, social literacy, business literacy, cultural literacy and global literacy with ability to set and exceed world class excellence in one's chosen area of work. She said that along with subject knowledge, the person should have breadth of understanding about one's society, its history, ethos, culture, etc. so that one can engage the clients and others whom he/she interfaces can converse with ease on any subject and establish rapport before getting down to business. Mostly today's MBA's are more narrowly focused on one's area of specialization in a function and do not even pay adequate attention to other subjects of study in the program, let alone wider reading about various aspects of society, culture and life beyond one's chosen field of work.
- Managers should be equipped to develop understanding and

sensitive to preserve and further the biosphere, sociosphere, infosphere, political/power sphere and ethical and moral sphere. They need to understand the large impact on wider society of their actions and inactions, omissions and commissions. They need exposure to a wide variety of pressures and address the resultant contradictions and dilemmas. They should have the mental fertility, entrepreneurial spirit, and the intellectual capacity to galvanise the efforts and to treat and envision leadership to meet the challenges.

Knowledge acquisition is important but not sufficient. The explosion of knowledge and the resultant paradigm shifts warrant people to continuously learn, unlearn and re-learn. Skills are useful, but often need customization. Hence companies are willing to invest in and provide the skills themselves. Attitude formation is something that does not get done over night. Ideally it should begin at home and in the school at an early age. However, even b-schools have a role in inculcating positive and proactive attitude, perseverance and persistence. Integrity, ability and willingness to work in and lead teams, managing uncertainty and planning and leading change are the four key competencies of any manager.

FACULTY - TALENT MANAGEMENT

The talent crunch has become pervasive. For a B-School getting right faculty has become a bigger challenge than getting right students. With a virtually stagnant pool of qualified and experienced faculty and increasing competition among quite a few Tier 2 B-Schools striving hard to get into Tier 1, faculty movements between and among B-Schools have become something akin to a musical chairs program.

Most corporations seem to classify the people into four categories:

Able and willing: retain and pamper them. Use them as trainers and coaches

Unable, but willing: train them

Able, but unwilling: counsel them

Unable and unwilling: fire them

There are many others who approach the problem somewhat differently:

Top 10: Grand-motherly pampering

Bottom 10: Step-motherly treatment/harassment

Middle 80: 'Solid citizens' – benign neglect

The best employers realize the cost of retention is less than replacement and therefore try to be sensitive to the individual needs of employees from diverse backgrounds and different aspirations. They believe that really talented people may have tantrums which need to be addressed. They know that if they do not take care of talent some one else will...

Most faculty in good B-Schools are underpaid with reference to their talent and overpaid with reference to their performance/contribution. The problem in several instances is not whether you can pay more, it is whether you can afford not to pay more. The problem is that for some people what you are already paying is more than what they deserve. There are some others in whose case no matter how much more you choose to pay, it is still less because they are so good that you cannot put a price on their head!

B-School students may say that when they decide which school to join, they look for track record in placement and of alumni

more than the quality of faculty. The recruiters look for not what the students have learnt, but they have the attitude to learn and apply what they learn. They also know that the criteria for success in a B-School are different from that in business and life. The big challenge for a B-School management then is two fold: when it concerns faculty, look for those who can help the students to learn; when it concerns students, look for those have the right attitude to unlearn and relearn. The school should have faculty whose ability to make students from diverse background to learn as also to test the ability of the students to learn. If you have talented faculty they can transform ordinary people into extraordinary people. If you have faculty with no flair or potential to be good teachers – not to speak of talent – they can frustrate several generations of students.

Talent management in B-Schools requires a different approach. B-Schools are collegial, not hierarchical. Really talented faculty can earn more, but cost less. In fact, in a B-School which is predominantly in training and consulting, each faculty is known to earn enough for the Institute to support six others. Their performance is less easily amenable for external supervision and control.

There are three issues related to talented faculty: intellect, intransigence and integrity:

- Intellectuals expect others to adjust, but they themselves will not adjust. Their need for control is greater than the desire to be controlled or subject themselves to system discipline.
- Intransigence. Talented people can be compared to match-stick heads. If they brush with each other, friction may ensue.

Talented people can be arrogant which can affect teaching-learning process as well as interpersonal effectiveness.

- Integrity. Talented people are usually in great demand. They may begin to dictate terms and even flout norms when they think that the Institute needs them more.

The real challenge for a B-School Dean or Director in managing faculty is to (a) hire good faculty, (b) provide them the resources, facilities, conducive environment and appropriate incentives to harness their potential, (c) give them room to operate freely without close supervision or control, and, (d) encourage dissent on subject and issues, but discourage interpersonal conflict. To be successful, B-Schools should strive to build consensus and commitment than seek to achieve results through direction and control. Above all, the Dean or the Director should not compete with faculty, but contribute to their betterment.

CURRICULUM AND PEDAGOGY

To what extent the course curriculum even in the best of the best B-schools different from what it was in the pre-liberalization era? B-schools need to make an honest introspection and conscious stock taking in terms of the objectives of the program and the benefits to the participants having regard to the changes and challenges in the environment and organizations in which they function today and tomorrow. Special attention should be made to the changes in technology, speed of change, shift to market economy and pressures of global competition. How each of these impact business and therefore the role of the managers and what managers of today and tomorrow should learn to be able to address the challenges of massive and rapid changes?

We want managers to be professionals. Professionals tend to be

more loyal to the profession than to the organization. Organizational challenges require them to be professional entrepreneurs with a sense of ownership and commitment to the organization. Society and the people in the society expect organizations to be good corporate citizens. How each of these expectations can be blended into the tasks, roles and challenges of managers and what implications it will have for designing the course curriculum for preparing managers for tomorrow?

CORE AND ELECTIVE COURSES

Typically an Indian B-school in the non-university system offers nearly double the number of courses offered in an Ivy league school in Europe or North America. 36 courses in India against 18 in Europe or North America, over two academic years. Indian students have the breadth perhaps at the cost of depth. They seem to know something about many things but not much in-depth about anything. Much of what they learn – other than communication and computational skills, is not readily required to be applied. They know more about strategy than about its execution. That could be one reason for the gap between knowing and doing among our MBAs. Since most organizations do not allow them to use most of what they learn in business school initially, most MBAs suffer from dissonance and try to find solace by being footloose and jumping jobs.

What is core and non-core in terms of knowledge is an issue in B-schools. Presently more than half the courses an MBA student goes through are part of the core or compulsory package in the first year plus a few in the second year. As years roll and new knowledge surfaces, most teachers who get into B-schools with background and training in diverse disciplines exuberate a heightened sense of loyalty to their disciplines. They want all the

available knowledge in their discipline to be imparted as compulsory input for the poor, but hungry young and inexperienced students. Students with prior work experience know what is relevant and significant. But the fresh MBA student is confused to make an intelligent choice. And, teachers make the best of such confusion by insisting that what they know the student should also know.

20 years ago, every foundation or functional areas used to have only one or two courses. Now we want the students to study two more courses: Thus, for example, in addition to Marketing I and II, it is argued that students should also know as part of the compulsory package, International Marketing and E-Marketing or E-business. Mercifully many other marketing courses like Retail Marketing, Rural Marketing, B to B Marketing and CtoC Marketing, Services Marketing, and other sub areas like Sales Management, Distribution Management, Brand Management, Product Development, etc., are by and large offered as electives. Similar situation prevails in the Finance area. We want MBAs to know not only Accounting, Finance and Control Systems but also international finance. Economics area people want that besides micro and macro economics the students should also know International Economics, International Trade and Econometrics. Operations people want operations research, TQM, Project Management and the like all to be made compulsory. Then there are some who want all students to study compulsorily Business and Society (or at least CSR, Ethics and Governance – preferably as separate compulsory courses), Environmental management (for sustainable development) and Technology Management. If teachers have their way, students will not be left with any option to choose a course! We are adding to the load rather than

integrating international and information technology aspects into basic, foundation courses in management. The courses on Strategy formulation and implementation were initially meant to be integrative. But, over the years academics like Michael Porter have transformed them into a separate and distinct discipline. Then there are the liberals who want to introduce variety into MBA curriculum because variety is the spice of life. They strongly feel that MBA should learn from real life and reel life. So Shakespeare and Management and Lagaan (learning management from movies) are introduced as courses. Mercifully, however, they are electives, not compulsory. Then there are the purists who are worried about the elite focus of MBA and want the students to spend a term not just in a company but also another with an NGO or in a rural setting so that they know the other, real, rural India where most of the untapped market – both for people and products — resides.

Though alumni surveys and industry expectations emphasize the need for a strong dose of electives in specialized areas of learning in the second year, in institutions where academics rule the roost, there is more compulsion in what the student should read and very little choice is left.

Within the elective areas – specially the favoured ones such as Marketing and Finance, followed by their poor cousins Human Resources and Operations and Systems, there is new knowledge wanting to evolve and shape themselves as courses, if not specialized streams of learning.

When one actually gets deeper to know what is offered in electives, one finds most of them repeating what was covered in the basic courses in the first year. If there are six or eight subsystems or

chapters covered in the first year HR stream, each of those chapters is turned to an elective course in the second year. What gets taught and learnt depends on the understanding and ability of the teacher who delivers the course. Often such deliveries end up in miscarriages because the teachers in B-schools, being rare and in great demand in other schools, are not left with enough time to specialize themselves to be able to do justice to specialized courses. It is one thing to download the course content from websites of premier institutes, it is another to actually deliver. There is a big hiatus between what the course promises and what it actually offers. Some courses require team teaching. Group dynamics in our society make it difficult to do it well in most situations with desired impact.

With new products and developments in the market, the students are baffled with careers in retailing, insurance, biosciences, pharma, agribusiness and what have you. Therefore, in an anxiety to widen the job opportunities several B-schools started offering courses that mean something for every segment rather than carve out a niche for themselves in chosen fields of study for which the Institute is known in terms of its faculty competence and research output. For most B-schools these things do not matter at all because they neither have enough full time faculty nor any research tradition or track record. So the students want to do more courses in dual or triple areas of specialization along with sectoral specialization in retailing, insurance, financial services, et al. Thus, Indian B-Schools have the unique reputation of preparing specialists who are generalists: Jacks of everything but master of nothing.

Finally when the placement season comes, the industry has to blame itself. They get what they pay for and what they expect. It

is time industry and industry associations get their act together and start telling the B-schools that we do not want management education to be supply led, but we want it to be demand led. They should also tell them what they are actually looking for. Knowledge? Skills? Attitudes? How much knowledge in how many areas? What skills? Only generic or those specific to industry as well? Here they should learn from the IT industry which look for skill sets and competencies than courses and diplomas and degrees. Attitudes are formed before they get into their teens, but B-schools can and will have to do a lot educating them about system discipline in terms of regularity, punctuality, attention to detail, spoken and written skills which go beyond the SMS and email etiquetee, etc.

The B-schools, the students and the industry need to sit up and reflect on how to restore focus, direction and a sense of purpose in MBA education.

The curriculum should proactively focus on making students anticipate and make change happen than respond to changes and the demands of the market place. This means the B-school curriculum should evolve @ a speed faster than the rate at which business is changing. The emphasis should shift from short to long-term and from excessive preoccupation with shareholders concerns to a holistic stress on multiple stakeholders. Some B-schools are moving from teaching functional courses in silos to integrated learning to capstone cases and even replacing functional courses with courses that focus on stakeholders (for example, Yale University did this two years ago).

The focus should be on learning than teaching with minimum need for teacher-initiated learning. Opportunities must be created

for learning should take place through interaction among peers as well as outside the class room through internships, project work and exposure to live projects and the real world. Further there should be greater emphasis on autonomous learning, with emphasis on de-conditioning the deterministic mindset and promoting action orientation. Execution skills are as important as planning skills. There is a need to bridge the knowing-doing gap. Also, today's students, more than ever before, require cross cultural competence and global mindset to be able to operate and lead in a global context.

INTERACTION WITH INDUSTRY

To day there is dis-connect between industry and B-Schools. This is hurting both. Effective cooperation between industry and academia can achieve several things such as the following:

- 1) Build good theory based on sound/best practices
- 2) Align education/training and research to meet the emerging needs of industry
- 3) Address key social issues
- 4) Build credibility and acceptance for professional management which is at times sought to be trivialized through highlighting scams, omissions and commissions in some professionally managed companies, including particularly transnational companies.
- 5) Develop values and build knowledge and expertise in frontier areas of technology and management so that we focus on 'next' practices than best practices alone.
- 6) Impartial analysis of issues facing business and society through establishment of multi-stakeholder fora and contributing to

informed discussion that reconciles conflicting interests (such as in the area of flexibility for competitiveness) and contributing to the creation of appropriate institutions (including in the field of regulation in the current context) and sound policy both at macro and micro level.

- 7) Strengthen data and research base, which is woefully inadequate, dated and unreliable.
- 8) Set up thinktanks on issues of strategic importance at the global level from a national perspective.
- 9) Collectively influence government to take the best possible situations and bring sanity into politics and make economies not only feasible but adequate and sufficient to meet the emerging competitive scenario.
- 10) Questions the value systems and reconcile and balance the interests of divergent groups so that markets work for all concern for efficiency is not at the expense of equity.

ROLE OF B-SCHOOLS

B-Schools may take, among others, the following initiatives:

- 1) Move out from ivory towers and reach out to stakeholders, particularly alumni and corporates
- 2) Understand/clarify and realize mutual expectations
- 3) Seek inputs from industry in programme design, curriculum development and course offering
- 4) Undertake collaborative/joint research and case writing as IIM Ahmedabad has done with Indianoil Institute of Petroleum Management and IMI has tied with a few other corporations

- 5) Multidisciplinary teaching to come out of functional silos and team teaching to bridge the gap between theory and practice
- 6) Develop integrative capstone case studies for holistic understanding of business
- 7) Develop CEO-In-Residence programmes so that CEOs and others who can be role models spend time with students and faculty in the campus for a couple of days and share the secrets of their success and elevate learning from those who have become successful/great to how to achieve success and greatness.
- 8) Distinguished senior faculty can be coaches for executives.
- 9) Joint action in corporate social responsibility areas and social audits.
- 10) Moderate business-government interface through structured interactions based on well thought out discussion/issues papers grounded in solid research and database.

ROLE OF INDUSTRY

Industry can undertake the following activities:

- 1) Share expectations and influence actions to bridge the gap between acquired and required skills
- 2) Use chambers and employer bodies and through them representation in national institutes of importance in the fields of technology and management to correct the aberrations and pitfalls – adopt selectively one or more educational institutions in the community where the business is concentrated to help strengthen the curriculum,

infrastructure, pedagogy, etc. This is not just philanthropy, but also make immense business sense.

- 3) Set up or cooperate in establishing sector specific training institutions/programmes in respective fields of concern where skill shortages are critical: Today only 5 per cent in the age group 18-24 in India have vocational skills compared to 95 per cent in South Korea.
- 4) Encourage two-way exchange (faculty and managers)
- 5) Sponsor research
- 6) Adapt a technical institution and/or a B-school
- 7) Undertake collaborative research/case writing
- 8) Mentoring/coach/counselor roles
- 9) Reflect on HR systems and revamp them to see that there is no occupational disorientation. Develop parallel streams of career progression in both technical and managerial leaders separately
- 10) Do well in one's own business and help build documentation on the learnings. Though past success factors do not guarantee future success, the deeper one digs, the farthest he/she can look ahead. So, help build, manage and share such knowledge with academia, which can be of immense use to the successive generations of managers.

STRENGTHEN RELATIONS WITH ALUMNI

B-Schools reputation is largely based on the placement at the time of graduation and the career growth they enjoy thereafter. All good schools try to maintain active links with the alumni because the networking is mutually beneficial. The contribution of Vinod

Gupta to Vinod Gupta School of Management in IIT Kharagpur is an example of alumni munificence. Several ivy league schools in the USA have had large endowments from their alumni. Alumni is a good source of funding and placement support besides contributing immensely to make the B-school contemporary in terms of its offerings.

B-schools can recognize alumni through offering membership in board, advisory counsels, offering adjunct faculty positions (some universities have such titles as Professor of Management Practice) and awards to those who distinguished themselves in their chosen vocation. They can facilitate networking through weekly podcasts to periodic meetings and magazines as well as directories and brand building through promoting a wide variety of gift items. Alumni can contribute to their alma mater through donations, endowment of chairs, research grants, support for infrastructure, opportunities for internships, live projects, consulting assignments and placements, etc.

Most good B-schools are known not only by the kind of faculty and intellectual contributions they make but also the kind of positions their alumni occupy in business and other walks of public life. Therefore, B-schools must do whatever is possible to strengthen the bond and continue to engage the alumni in one way or the other through the rest of their lives.

INTERNATIONAL DIMENSIONS/ORIENTATION OF A B-SCHOOL

In the context of global integration, B-schools should strive for an active interaction with people, activities and institutions outside the country. There is a need to think and act globally while being rooted locally. To operationalize this expanded dimension and

thereby build its reputation and brand value among business schools in India and abroad the school's international activities may be organized, promoted and implemented through a new International Affairs Office (IAO).

1. Research and publications

A good B-school does everything needed to encourage and ensure that its faculty produce research that is presented at high-quality international conferences and published in high-quality, refereed international journals. It should also promote quality book and chapter publications in international editions of books and the development of cases registered in reputed international case clearing houses. Faculty should be encouraged to publish in high-quality, peer-reviewed international journals. The Institute should develop a new reward system, based on international benchmarks, which includes a list of the journals that are recognized for incentives. To be specific,

- Provide funding for each faculty member to present a paper at an international conference once a year subject to the following conditions: the conference must i) be organized on behalf of an established academic society; ii) have been held on an annual basis for at least the past seven years, and iii) the paper should be a full paper to be presented and not a poster session.
- Promote the school as a host for international conferences that are organized on behalf of an established academic society conducted annually, with the school playing host in a given year.

2. Curriculum

Instead of increasing the number of courses that are fully

international in orientation (e.g. International Marketing) the endeavor should be to ensure that there is a significant international component, with readings and cases, in all courses where feasible. Even in courses with little cultural context such as quantitative methods, faculty should seek to provide international examples. Faculty members should be encouraged to highlight cross-cultural issues and cultural diversity in its teaching and class discussions. In short, the school shall:

- Ensure that there is a rich international component to each course.
- Provide sufficient India-focused electives for the Ex-PGDM program as foreign student numbers increase.

3. Students

By sending students abroad, schools provide them with an international experience. By receiving foreign students we provide greater diversity in our classes and on campus. The International Affairs Office (IAO) should have the responsibility of playing an active role in promoting and managing student and faculty exchanges. Towards this end the IAO should

- Negotiate student exchange terms such that the host institution provides free accommodation for the visiting students on a quid pro quo basis.
- Set up an international students' hostel.

4. Placements

There is an increasing expectation among students and it is also becoming an important measure of external reference point whereby B-schools are made to step up their effort to expand the foreign placements of their students. This will include liasing

with alumni abroad, using established contacts, developing contacts with companies in selected foreign companies and visiting such companies to promote summer and permanent placements.

5. Faculty

Exchanges of faculty with foreign business schools or universities provide exposure of faculty to overseas institutions, academics and students and they provide the school's students with exposure to non-Indian academics and the ideas that they provide. While many schools have been signing numerous Memoranda of Understanding which provide the framework for such exchanges, in most cases such MOUs are not actively utilized. As such, a more focused and pro-active effort will henceforth be pursued. This will be achieved, in part, through a dedicated IAO, which will have a full-time focus on all issues associated with both faculty exchanges and student exchanges.

6. Consulting and Executive Development Programs (EDPs)

Consulting: B-schools will do well to track the consulting opportunities offered by international organizations (World Bank, UN, ADB, etc) and bilateral agencies so as to bid on research-consulting projects. The International Affairs Office and the Placement Office, which track MNCs that have their corporate offices outside of India, can liaise with them for student or faculty-guided live projects. This will generate benefits for consulting and placement activities.

EDPs: Foreign student participation in EDPs could be encouraged through the contacts developed with foreign companies by the International Affairs Office. Where good contacts have been established with some companies in a foreign country, the schools may offer to conduct in-country and/or in-company EDPs.

EDPs may also be designed in collaboration with business schools abroad, with which a school may or may not have an MOU. Participants will spend time at both IMI and the partner institution. Both institutions will promote the program and thus participants will be drawn from India, the country of the partner institution and possibly other countries. The program would be fully international as participants will meet, study and network with people from elsewhere. Such an approach will distinguish these EDPs from those of other schools and will be marketed accordingly. It will also generate contact with companies in other countries.

Open EDPs will be organized and delivered jointly with the visiting faculty. This will, of course, require extended discussion and collaboration between the faculty members designing the program. If planned in advance, such programs can be incorporated into the EDP calendar to gain visibility.

7. Alumni

The International Affairs Office will be responsible for maintaining and updating the database of school's alumni who are based abroad. The IAO will maintain close links with them by keeping track of their visits to India and will ensure that while visiting they are encouraged to visit the school and present guest lectures or have interactive sessions or discussions with the faculty and students. The alumni are a major strength and will be developed to support the other international dimensions of the school as suggested elsewhere.

LEADERSHIP DILEMMAS

In conclusion, let me present 10 dilemmas that I faced during my long innings as faculty and more recently as Director of two B-schools:

1. *Are we training wrong people using wrong methods?* Henry Mintzberg's treatise, 'Managers, not MBAs' is a shocking revelation. He is brutally frank in his assertion that MBA education is imparted to wrong people using wrong methods. From 1984 to 1993, at IMI we offered programs only to those with experience. But we made a departure when we started the two year program in order to be part of the mainstream. When we have people with five plus years experience in the class, the value addition within the class through participants' contribution itself used to be quite high. And, we as faculty also felt challenged and learnt from our students. They are less focused on grades than learning. The freshers' in the two year program are quite sharp and prone to think out of box. But I wonder whether the internal examination system and the craze for grades among the candidates is stifling their inquisitiveness to learn and inhibiting them from being bold and candid. Too many courses and distortions caused by placement pressures are also, in my view, stifling creativity.
2. *Are we selecting the right candidates?* In the west (Europe and North America) selection into an MBA program is a process of attraction. Among the good b-schools in India, it is a process of rejection using the entrance test as an elimination process. Unlike in the USA which has one test, GMAT, in India there are several tests. Some of us use CAT because it gives us the feeling that we use the same test as the IIMs use. That by itself does make the selection process among the IIMs and non-IIMs comparable. The cut offs are misleading. Even a candidate with 98 percentile may have scored zero in one segment or less than 50 per cent in all three segments. Besides, our attempts to study the validity of CAT revealed little or

no correlation between CAT scores and class performance. Prior scholastic achievements are better indicator, but we could not have used them because we take students from different streams and myriad universities. CAT does not test spoken or written communication. It also does not measure the soft skills and management aptitude. In the absence of a better objective filter we continue to use CAT. To be frank to the point of being blunt, we feel it is the politically correct thing to do. After that I wonder whether we should give further weight to CAT score. Instead, we may be better off in giving weight to prior scholastic achievement and, of course, the various segment in the interview process.

3. *Are we focusing more on breadth than depth?* Typical by a PGDM student in India is made to take 35 to 40 courses. In the University system in India and abroad, students take about 16 to 18 courses. Are we making our MBAs jack of all trades and master of none? With the passage of time we have started multiplying courses without really or necessarily adding substance. For instance, let us take the case of marketing: Marketing, rural marketing, service marketing e-marketing, international marketing, etc. in marketing and similar proliferation of courses with a variety of pre-fixes and suffixes. In a truly international program, there is no separate international marketing or global marketing course. In such a program there is no distinction between domestic and international marketing.
4. *Is there an excessive emphasis on teaching than learning?* The All India Council for Technical Education (AICTE) insists on around 1200 hours class room contact over two years. In North America and Europe the class room contact hours is

less than 700 hours. Ideally one hour's class room contact should mean three to four preparation outside class room. For a prospective manager to be a complete person there is a need for a balance between class room learning, co-curricular and extra-curricular activities. Is there a right balance in our b-schools? Do we care for what the students want and what the industry expects? Or do we believe, blissfully, in too much spoon feeding?

5. *Should we make attendance compulsory?* Should we force students attend classes they do not find interesting or where they do not see value add?
6. *Are we training candidates to be Einstein's or Zubin Mehtas?* Our examination system is largely focused on testing individual brilliance. We lose faith in group work because students learn the art of cooperation and are practicing division of labour by sharing assignments based on one's own chosen field of specialization and not putting in even minimal efforts in subjects that are not to their liking or of their specialization from employment point of view. Is there a way we promote team leadership? In a course on leadership and team work should we not be asking students to plan and execute assignments in teams through division of responsibility and test them, through peer rating and other means to assess their team leadership qualities?
7. *Do we have tolerance for dissent?* Learning takes place through promotion and encouragement to inquisitiveness. Real learning comes from asking questions like 'Can't it be done any other better way?' If we have only yesmen in our team no new ideas come. We need at least a few cynics and out of

box thinkers in any team. The problem is how open and receptive are we to dissent, be it from staff, students or faculty. A good leader of any organization – B-school being no exception – should encourage conflict or dissent on ideas, not over persons. Teams should focus on issues/problems, not people.

8. *Do we practice what we preach?* We teach the imperatives of flexibility to compete in today's markets. Do we practice it? Consider the example of Stanford. It allowed Azim Premji renew his registration after decades and complete the course through distance learning. In several of our b-schools we are too rigid about rules that take – in our university system – years to change. Barring some exceptions, we are also excessively possessive about the courses we teach and the pedagogy we use. Many of us are found wanting in applying the test of relevancy and currency when it comes to restructuring courses and curriculum having regard to the changes in the world we live and the way business is carried out in the real world. We teach about networking, but do not network enough within the country. We want our students to submit their assignments in time lest they get punished with sub-grades or even non acceptance. But do the faculty submit grades in time?
9. *What are my expectations from industry and regulator?* From industry I look for partnership in selection of students, development and delivery of curriculum including generation of new knowledge through case research and assistance in career counseling and other placement of students if there is a match between students' profile and organisation's requirements. Specially, I expect the industry to make

placements based on achievement (of students in terms of their competency skill sets) rather than ascription (background of the school alone). I expect the regulator to become more of a facilitator and less of a controller and allow space and freedom for institutions to experiment with new programs and collaborative networks, within and outside the country.

10. *What is my role as a director?* I believe the role of a director of any institution, specially a b-school is three fold: (1) put in place adequate resources and infrastructure; (2) create conditions to attract good faculty and students; (3) encourage diversity in ideas and views in faculty teams and in class rooms so that real learning takes place; (4) manage the interface with the environment; (5) build external linkages; and, (6) support people with ideas so that they become the champions who pursue with passion their creative ideas, be it in education, training, research, consulting or business and community development work.

Annex 1: Forms and Categories of Intellectual Contributions

Discipline-based Scholarship	Contributions to Practice	Learning and Pedagogical Research
Articles in peer-reviewed discipline-based journals	Articles in professional or trade journals or magazines	Articles or cases with instructional materials in referred learning oriented journals
Research monographs	Publicly available technical reports for organizational projects	Teaching manuals
Scholarly books Chapters in scholarly books	Professional or trade books Chapters in professional or trade books	Textbooks Chapters in textbooks or other learning-oriented materials

Articles published in proceedings of scholarly meetings	Significant contributions to trade journals or magazines authored by others.	Instructional software
Papers presented at scholarly meetings	Significant presentations at trade meetings	Materials describing the design and implementation of curricula or courses
Papers presented at research seminars	Reviews of professional or trade books	Papers presented at learning-oriented meetings
Reviews of scholarly books	Reviews of popular books	Reviews of learning-oriented books

Note: This list is not intended to be exhaustive and the categories are not intended to express strict boundaries.

(Source: AACSB International's Final Report on "Impact of Research")

Parts of the write up on educational philosophy and international orientation are based on the work of my colleagues at IMI who headed the subgroups on the subjects as a follow up to the Retreat we had on 18 April 2009.

Dr B.SWAMI, educated at Andhra Medical College, is a well known Professor of Medicine and educational administrator. A former Vice Chancellor of Nagarjuna University, in-charge Vice Chancellor of Andhra University and former member of Medical Council of India, Dr Swami has been associated with several medical councils and educational institutions for over thirty years. Currently the President of Gayatri Vidya Parishad, Dr Swami is also a member of the Governing Body of GITAM society. As a physician he has been rendering yeomen service to the poor and disadvantaged sections of the society, attending his clinic everyday, besides guiding the activities of the Gayatri Vidya Parishad's institutions.

Gayatri Vidya Parishad's Quest for Excellence

- Dr. B. Swami

India, a vast country with enormous population became independent 60 years ago facing serious problems of poverty, illiteracy, ignorance, inequality and many such hurdles in the way of the progress and development of the country. Intellectuals of the country think that one of the main causes for these maladies is that India did not have a suitable educational system for its progress and development. The present education system is not adequate in relation to our needs. It is rigid, stagnant, unwieldy and unmanageable and insensitive to social justice and unable to excite intellectual curiosity. It is also not helpful to the poor, particularly, the *Dalits*, *Adivasis* and other poorer sections of the society — who are unable to benefit from the system adequately. The present education system is inherited from British rule which probably is responsible for its degradation. The colonial system was not meant to educate the natives of the country but to command intellectual resources in service to its interests.

Another cause for the unsuitable education system to persist in our country and responsible for India's poor performance since independence in the matter of elimination of deep rooted poverty and deprivation of a large sections of the people is its failure to achieve higher economic growth, and raise in per capita income so as to make large investments in basic education, health care, social security and related measures which enhance human capital and social opportunities. As the workforce becomes educated its capabilities acquire new skills and new knowledge has also increased.

In the year 1927 itself, Dr.B.R.Ambedkar made the following observation which is of significance even today. “Education is the key for empowerment. It is through education alone that society can move forwards true equality”. This link between education and equality was best understood by Dr.Ambedkar who took care to introduce an activist policy on education for all in the Constitution itself. It is our misfortune that despite the constitutional mandate for providing within a period of ten years free and compulsory education for all children until they complete the age of 14 years successive governments have failed to comply with its obligation to a substantial degree.

Education is something which need to be brought within the reach of every one. Education ought to be accessible to all in all possible ways, to the possible extent. This is because we are arriving at a stage where the lower order of the society are just getting into the high schools and colleges. We may forego material benefits of civilization but we can not forego our right and opportunity to reap the benefits of higher education to the fullest extent.

Education is a subject which was very dear to Dr.Ambedkar without standing in the way, he argued for the advancement of education – all throughout his life in such a way that one is left to argue if he had been the education minister instead of law minister, India would have achieved a proud record of accomplishments in the field of education for all its dreaming millions.

The Gayatri Vidya Parishad is a premier registered educational trust established in the city of Visakhapatnam in the year 1988 by a group of erudite academicians, eminent educationists, industrialists and dedicated teaching professionals to serve the cause of higher education with a vision of creating **Human**

Excellence for a better society. The major aims of the society are to promote, establish, maintain and assist educational and other institutions with a view to imparting quality education in all branches of knowledge in general and in advanced technology, management and science in particular and to help in securing gainful employment to the youth of the country and to promote research in all branches of knowledge.

At present the Gayatri Vidya Parishad is being guided and managed by the eminent economist, educationist and former Vice-Chancellor of Acharya Nagarjuna University Prof.B.Sarveswara Rao as its founding President, Dr.B.Swami, retired Professor of Medicine, Andhra Medical College, Member, All India Medical Council, and former Vice-Chancellor, Acharya Nagarjuna University as its President, Shri V.Seetaramaiah, eminent educationist and Chartered Accountant, M/s. Brahmayya & Co. as the Vice-President, Shri A.S.N.Prasad, an Engineer and Managing Director of M/s. Ramcor Agro Pvt. Ltd. a another Vice-President of Gayatri Vidya Parishad. Prof. P.Somaraju, eminent mathematician, Professor of Mathematics is the Secretary of Gayatri Vidya Parishad, Dr. P. Rajaganapathi, former Principal, Govt. Degree College is the Joint-Secretary, Shri V.R.K.S. Siva Prasad, a Chartered Accountant is the Treasurer of Gayatri Vidya Parishad. Some other eminent people like Sadguru Shri Sivanana Murthy garu, a famous spiritual leader and Chairman, Lalitha Educational Trust, Bheemunipatnam, Shri D.V.Subba Rao, leading Lawyer, former Mayor of Visakhapatnam and former Chairman, Bar Council of India, Shri D. Dakshinamurthy, former Principal, Govt. Degree College, Prof.P.V.Sarma, former Professor of Economics, A.U., Prof.V.S.R.Krishna Prasad, former Professor of Chemical Engg., A.U. are associated with the management of the Gayatri Vidya Parishad and its educational institutions.

Towards fulfillment of its aims, the Gayatri Vidya Parishad started a **Degree College** in the year 1989 with a number of restructured courses in Computer Science, Electronics and Management. The College is affiliated to Andhra University. The College is conferred with Autonomous status by the UGC, and got B+ + grade by NAAC. In the year 1992, the Parishad has also started a **Junior College** introducing vocational courses in Computer Science and Automobile Engineering apart from regular arts, science and commerce groups. In the year 1993, the Parishad started offering instruction in a number of **P.G. Courses** like MBA, MCA, M.Sc. (Computer Science), M.Sc. (Mathematics), M.Sc.(Electronics), M.A.(Economics), and MHRM.

As a step further towards developing technical education, the Parishad started an **Engineering College** in the year 1996 with an intake of 200 in four branches of Engineering Computer Science, EEE, Mechanical and Chemical Engineering. Now the College is offering seven branches of under-graduate courses adding ECE, IT, and Civil Engineering with a total intake of 570, and offering Post-Graduate programs in M.C.A. and M.Tech. in Chemical Engineering, Computer Science & Engineering, Power System Control & Automation (EEE), CAD/CAM (Mechanical), Software Engineering (IT), Infrastructure Engineering & Mgmt. (Civil).

All the UG programs are accredited by NBA of AICTE. With the approval of UGC, the JNTU-Kakinada which is an affiliating body has conferred autonomy to the Engineering College from the academic year 2009-2010. The College is expecting grading by the NAAC of UGC as the Peer Team has already given its report. The College has entered into MoU with foreign Universities like, Cleveland State University, Florida Tech., Illinois University, etc. for academic exchange.

The Engineering College established a **Centre for Industrial Consultancy, Research and Development**.

The GVP also started a **Women Engineering College** from the academic year 2008-09 as a step towards women empowerment with an intake of 300 in four branches of Engineering viz. ECE, CSE, IT and Bio-Medical Engineering.

The Government of Germany in collaboration with Governments of India and Andhra Pradesh, under technical exchange programme, identified the Gayatri Vidya Parishad project implementing agency for the establishment of **Indo-German Institute of Advanced Technology** in Visakhapatnam. The Institute was inaugurated by the Hon'ble Chief Minister of Andhra Pradesh, and started functioning from the year 2004.

The UGC has permitted the Gayatri Vidya Parishad Degree College to start a **Centre for Gandhian Philosophy and Human Development** under 10th Plan period and sanctioned financial support for the functioning of the Centre.

Centre for Policy Studies, a research Institute established in 1995 and being directed by Prof. A.Prasanna Kumar, former Professor of Political Science, and Rector, Andhra University and is serving as an intellectual forum for analyzing the contemporary policy issues. The CPS is bringing out regularly a bimonthly Bulletin with a very useful and informative articles of various disciplines by eminent people.

The Management, Staff and Students of Gayatri Vidya Parishad institutions have been trying to achieve success after success by translating their vision and mission into a reality and thereby serving in its own way for promoting higher education.

Dr. KANDUKURI SIVANANDA MURTYJI, D.Litt (b.1928, Andhra Pradesh) is a multifaceted personality — an embodiment of Sanatana Dharma, a fountain of Vedic learning, a positive interpreter of Puranic-lore, a complete Yogi, a blend of Vedic and modern sciences, a great patron of art and letters, a music lover, a cultural interpreter to the West, an observing traveller to the East and the West, a performer of Vedic rituals in all corners of India for the welfare of the people, culture and country, a devout patriot, a philanthropist, an inspirer, an unswerving social activist, preceptor, educator, philosopher, a homoeopath, a keen reader and a prolific writer. Above all, He is a Divine father, a caretaker, a saviour, a well-wisher and a spiritual guide to thousands of His devotees spread over the globe who are treated as His extended family. He is highly respected by the most learned scholars of our country. His works include *Kathayoga*, *Bharateeyata* (2 vols), *Maharshula charitra* (2 vols), *Gautama Buddha*, besides innumerable incisive articles published in the dailies and periodicals over several decades. His abode, *Anandavanam* in Bheemili is visited by devotees from far and near for his blessings, counsel and guidance.

Spirituality is the Purpose of Life

- Satguru K.Sivananda Murty

There is nothing called a spiritual life. For, the world is material and so is our life. The human body is material. Our thoughts and even our dreams are material because they hover over matter. Therefore, life is material. Even Maharshis had to eat food when they were hungry! However, man is not material. He is essentially the soul that is given a body to evolve and evolve till it achieves the ultimate liberation. This is why, in our understanding, *Shrishti* or creation is *anugraha*, blessing. We do not consider life as a curse.

Having said that, one must understand life. Mere existence is not living. Life is lively existence. Engaging in a noble pursuit converts an otherwise mundane existence into real living, that is, lively existence. It is to facilitate this process that values in human life were founded, recognized and introduced by our ancestors. All such human values like honesty, truthfulness, love, charity, hospitality, sacrifice and so on, formed the bases for order in a civilized society, politics, governance and religion. The collection of such values is called morality. Now, at the material level, an immoral human being is not a good sample in the society. And, morality cannot have any conflict with spirituality. Spirituality begins where religion ends. Even there, there cannot be any compromise with morality or the set of human values. Therefore, their place and their necessity in our day to day life are vital.

With this as the backdrop, if we look at the life around us, particularly in India, we are disturbed. We wonder whether we have made any noteworthy progress at all after Independence. No doubt, there has been tremendous growth in industries, educational institutions, transport and communications, medical

facilities, high rise buildings, a plethora of gadgets and employment opportunities abroad. All this is development which only means improvement in the physical comforts of man and not his qualities. In fact, man's over-dependence on comforts has reduced him to a weakling. We have been paying a heavy price for this so called progress because it has weaned man away from values and weakened him. Definitely, there has been a sea change or rather a shift since 1950 as many of our habits and traditions have changed and some have been given a go by. Indian spiritual thought does not preclude materialism. It has put everything in place. It wanted the inner man to progress and not lose himself in material life. What we see in our midst now is an undue materialistic frenzy which will only erode our vital energy if it has not already done so.

The major difference between other countries and India is this. Everywhere, culture is a part of religion. It is in Bharath that religion is a part of culture. This is one reason why science governed religion in ancient India while religions ruled over science elsewhere. (We do know how people like Galileo were hounded) This is also why we do not mistake evidence of civilization as evolved culture. Yes, we do not treat pottery, rock paintings etc. as culture but only as civilization. Culture is a compendium of values, practiced and lived by people who passed it on from generation after generation consciously. This is why ours is a living culture while civilizations like Rome, Byzantine etc are lost and have been reduced to the pages of history. On the other hand, the Sanathana Dharma, despite undergoing changes has survived till today, in spite of several aggressions and trespasses. For, its human value contains in its core the spiritual value. We are advised to achieve cessation of the chain of births and deaths. It means, life after life, we should become better

equipped to understand the purpose of life which is spirituality.

Unfortunately, generation gap has become a sad reality in India, which was not so earlier. Our grandfathers practiced the values as prescribed. We did not. Hence, we have broken away from the youth as we are not able to inspire them by being examples ourselves. If we think we are progressive, then, we will think that they were backward. In that case, we have to answer several questions. Are we really happy? Why are we disturbed? Are not our safety and security threatened? Is not our institution of family, which is the fulcrum of our culture, shaken now? If we admit that we have not really progressed, then, we should return to the attitudes of our ancestors.

The urgent need of the hour for our generation is to re-orient itself to the old values. The Bharatheeya gene is still alive. While the fire may not be that visible, the embers have not died. A conscious effort in stoking the fire will bring back the time tested values into our lives. It is only then that we would be able to inspire the youth. Indeed, we are at crossroads. But, if we revamp our understanding, we will be at a junction, a *sandhi*.

Certain irreversible changes have happened in the last century. Now, we have to think of continuity of the past. We should recall the good that our ancestors had carefully nourished. We should respect the institution of family as they did and try to bring back the joint family system. We should practice charity as they did and at the same time, not mistaking it for sacrifice. *Danam* comes out of *daanam*. By locking it, you are blocking it! You don't have to be rich to indulge in charity. Charity is an attitude, a disposition. Institutionalized charity was never in vogue in our country as charity was a way of life which everyone practiced, according to his capacity and attitude. Giving

something out of what we have is charity. Giving away everything that we have is sacrifice. Charity earns merit while sacrifice leads to salvation. That is why, the Lord Himself came to Maha Bali and took everything that he had, which he willingly parted with. It is values such as these that we should transfer to our children.

Simple living is the central theme of our value system. That is why, *Sanyasis* were respected implicitly. *Sanyas* is embracing poverty voluntarily. Today, people take to *Sanyas* to become rich and build posh *Ashrams*. As citizens, we have duties and not rights. As humans, we have rights based on values. So, values have to be re-infused into education, industry, economy, governance, politics and spirituality also.

Not all men can walk on the same path. Paths are plenty in accordance with the difference in the tastes and the stages of evolution of the human beings but the goal is one and the same. One can walk towards the Creator through material life the *prakriti*, and religion. Any religion has to go by human values. Here, the religion has a specific, finalized spiritual goal. There, one is and should be alone. A Guru can take a few disciples on to the path. How much distance one covers differs from person to person. This is spirituality and it is based on human values only.

As Kalidasa says, one should leave the body like a Yogi. You should walk out and not be kicked out! All things material, including the different worlds will disappear but the platform, on which they rest, would remain changeless. This is spirituality. This is our goal. This is the purpose of our life. This is attained by practicing the human values. India is rich in those values. We have to go to our past to retrieve them for a better life. Indeed, India's future lies in its past; not the recent past, but the remote past.

Gayatri Vidya Parishad Launches A New Study Centre

Prof B.Sarveswara Rao a doyen among economists and former Vice-Chancellor of Nagarjuna University who turned 94 on November 22, 2008 gave an inspiring and thought-provoking address on the need to promote values in our educational institutions. He also presented a paper on the subject extracts of which are published here.

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

Values in Higher Education

- Prof. B. Sarveswara Rao

The universities and colleges in our country including the professional colleges have never taken any interest in encouraging students to study the social, cultural and moral implications of the use of disciplinary knowledge imparted to them, either by means of appropriate curricular changes or extra-curricular programmes. Nor have they paid much attention to creating awareness among the students regarding our national, social and cultural goals of development or to their regular and sustained participation in social and cultural development programmes. The purpose of reconstruction of curriculum, revision of the content of courses of study, reform of the examination system, etc., often undertaken, has always been to modernize and improve the efficiency of the system in terms of modern scientific knowledge and training in skills. In recent times, the utilitarian value-orientation of our educational system has become much more prominent to the exclusion of other values.

We have a rich heritage of wisdom coming from ancient times in combining the secular, moral and spiritual elements in the educational process. We have also the heritage of great thoughts on education by great thinkers like Swami Vivekananda, Mahatma Gandhi, and Pandit Nehru. Swami Vivekananda, emphasized that education should be man-making and character-making and also acquiring mastery of modern knowledge (western scientific and secular) is essential for the purpose of achieving material progress for the benefit of the Indian masses. Mahatma Gandhi too while emphasising education as a means to develop the potentialities of the child and his/her character, also emphasised

that the social relevance of modern science and technologies should be seriously considered in the context of poverty and degradation of millions of Indian people. Pandit Nehru wanted to build an efficient educational infrastructure in Universities and Colleges so that the Indian students would quickly master the modern scientific knowledge and technologies and develop the associated modern learning skills. He emphasised that the Universities and colleges should develop as centres of search for Truth and as Temples of Learning. During the last few decades, several important Committees on education such as the *Radhakrishnan Commission*, the *Kothari Commission*, and the *Acharya Rammurty Commission* made valuable recommendations and policy prescriptions to reconstruct our educational system, linking it closely to our national and social goals of development, and with orientation to human values, but little progress has been achieved in these directions.

Value Orientation in Higher Education :

The demand for value-oriented education in our universities and colleges, offering package of modern knowledge and skills in various disciplines of study, is based on the premise, that human and spiritual values serve as powerful motivating factors for the student to grow and develop not only as an intellectual but also as a moral being, capable of playing his/her proper role in the family and society and for the material and moral progress of mankind. As one writer explained, values which include human values are “norms or guidelines for morally valid personal conduct and behaviour, and social relations, and the working of the various institutions in an efficient and equitable way in all sectors of activity-political, social, economic, legal, cultural - all for enabling the people to develop and live a good life in a good society”. It is

not always easy to categorise the values in a clear-cut fashion, but some may be referred to as fundamental or basic human values which are of universal significance such as self control, charity and compassion as emphasised in our ancient vedic and puranic literature. Such values do not change over time and are not region specific or culture-specific. Some values may be considered as national, social or political values, such as equity and social justice, patriotism, citizenship, concern for the poor, etc. The ranking or the choice of these values for the purpose of organizing courses of study depends on the socio-political environment which can change from time to time. Some values may be considered as spiritual values in the sense that they lead to the development and growth of the person transcending physical and intellectual dimensions and personal, family and group interests, and emphasising consciousness and concern for the survival and sustenance of societies and universal peace and well-being. Spiritual values also emphasise personal development conforming to ethical norms through controlling the senses and desires, discipline of the body and mind, etc. These values are indeed no less fundamental as basic human values. Some times values may be classified as personal and social, intellectual and moral, secular and religious, scientific and spiritual etc. The important point for consideration is that the students of higher education should be provided ample opportunities for discussing this matter, and to realize that understanding and practice of these values are the most important dimensions of the development of man, institutions, and society in contrast with the role played by technological changes per se towards a modern civilisation, highly efficient in producing wealth.

One of the major deficiencies identified in the higher education

system has been that the institutions of higher education are unduly geared to the utilitarian values in their functioning to the almost total neglect of basic human values, social and moral values and spiritual values. In offering various packages of courses of study or curriculum, defining the scope and content of the courses, the methodologies of instruction followed, the examination systems (which emphasise memorization and reproduction from standard text books) and in understanding the meaning, techniques and the implicit values of cognitive learning, the neglect of the human and other values is unimaginable. The utilitarian values are undoubtedly important and more so in the present context of developmental needs of the Indian economy and society, and the emergence of knowledge societies in the developed countries. The emphasis on training students as efficient human resource agents is justified. But even here the products of the institutions do not reflect adequate grasp of the cognitive learning techniques and values. Cognitive learning implies a set of values related to acquiring verbal and quantitative skills, substantial knowledge of disciplines selected for studies, capacity for logical thinking and critical reflection, imagination to formulate new hypotheses and ideas, intellectual tolerance and integrity, motivation for lifelong learning, etc. Unfortunately few of the products of existing institutions of higher education can claim to have understood or internalized these values. If properly internalized, cognitive learning will also help in understanding other personal and moral values all of which will help them to grow and function properly in their relations with fellow students, teachers, and college campus communities, and after completing their formal education, in their roles as family members, citizens, and professionals, etc. The pursuit of cognitive learning in the college does not imply in any way value neutrality on the part of the faculty and

management and students. In fact it becomes a most helpful tool for understanding other values in depth.

The curricular and pedagogy deficiencies mentioned above constitute a serious imbalance in the pursuit of national and social goals of higher education in our Colleges. This imbalance is equally serious at the level of post-graduate studies and professional studies like Engineering and Medicine. At the 1st Degree level (B.A., B.Com., and B.Sc.) there is no doubt some attempt is made to offer mandatory courses in “general education” such as the course on Indian Heritage and Culture in all the Colleges in Andhra Pradesh, and some courses in literature (English and one or two regional languages). Experience however shows that these attempts to provide opportunities for the students to understand in a limited way the basic human and other values are hardly adequate or meaningful. The impact of these courses of study does not show that the educational system conforms to the ideal of classical liberal education. As one writer pointed out liberal education is “a perfective process, sharpening of human sensibility toward desirable and rationally justified patterns of action. It is quite frankly an ethical enterprise involving nothing less than the transformation of the individual.” Even this limited approach to value-based education is totally absent at the level of postgraduate studies and professional studies.

The need for continuing and reinforcing value - oriented curriculum at the post graduate level and at the level of professional studies may be considered even more important. The students trained at these levels, most of them, are likely to become leaders of business and industry, technocrats, leaders of thought, teachers and educationists, research workers, professionals, political leaders and social workers, etc besides playing their

normal roles as citizens and family members like all other people. But most of them, it appears to me, at the time of leaving the college after 3 to 4 years of study have a poor idea of the values of freedom and human dignity, the value of food security and health care for the millions of poor and disadvantaged people, the importance of correct public policies for managing societies and solving several problems, the importance of proper human relations and personal lifestyles, etc. A good number of them however are now getting opportunities to acquire modern scientific and technological knowledge of high standards particularly in some of our institutions of excellence, comparable to the best institutions in the developed countries. But the problem of very inadequate access to this kind of modern knowledge for the poor and disadvantaged groups in our society constitutes a serious social and moral issue.

Curricular reform and reconstruction on proper lines should be the active concern of educational planners, because as pointed out in the National Policy on Education document, 1986, it can be a forceful tool for the cultivation of social and moral values. In our culturally plural societies education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate "obscurantism, religious fanaticism, violence, superstition, and fatalism". As pointed out by several scholars and educationists, one of the best methods of promoting strong value orientation in higher education is to offer courses of study related to contemporary social, economic and political problems, which will be necessarily interdisciplinary and will require both students and teachers to consider various human and ethical aspects of modern industrial development and civilization, and questions

of moral choice between alternative solutions to the problems. Some examples of such problems would be poverty and destitution, social inequalities, urban plight and slums, environmental degradation, mass illiteracy and lack of social mobility, crime of various kinds, wasteful national expenditures of nuclear and other armaments or weapons of warfare, etc.

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

While much can be said in favour of curricular reform and reconstruction, it is difficult to envisage significant and substantial move by the Universities in India in this direction in the present context of socio-economic and political changes at the national

and global level, the powerful forces of globalisation and marketisation encouraging competition, and the great emphasis on knowledge building and new technologies for rapid economic growth, etc. One possible escape from this dilemma or crisis in higher education is to provide extra-curricular programmes by providing opportunities for students and teachers for participating in meaningful value-based extra-curricular activities.

Unfortunately, during the last few decades, the traditional extra-curricular programmes in colleges and universities have lost their importance and almost disappeared in some institutions. The role of student societies in the fields of literature and culture, sports, communications, theatre development and performing arts have all ceased to find a place now in most of the college campuses. Such extra-curricular activities undoubtedly provide valuable learning experiences and organizational skills for students, and support their intellectual, social and moral development. It is necessary, nay, imperative to revive these activities in the interests of value-orientation of higher education. Whatever attempts are made in this direction have to be properly designed and well-organised and sustainable with proper participation by the students and faculty members as well as managements.

Practice of Values :

One of the aims of higher education should be to encourage the students and faculty members to practise values. What is meant by this is that knowledge and awareness and understanding the significance of human and other values should be followed by some kind of action. This involves much more than mere work experience for students often referred to in the literature on education and values. As Acharya Rammurty Committee on

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

Suggestions for Value-Oriented Reforms

It is time that Universities and Colleges gave serious consideration

to reconstruct our system of higher education in respect of value-orientation on the following lines :

1. The “general education’ programme at the 1st degree level needs to be further strengthened and reoriented to human values, and instruction in the courses of study prescribed should be spread over the entire period of study.
2. It is very necessary to continue the programme of “general education” at the postgraduate level and introduce it also in all professional colleges.
3. Every college should adopt or undertake a well-designed and well-organised extra-curricular programme for understanding and practice of values for the benefit of both students and faculty members.
4. The extra-curricular programme should include the following.
 - (i) Organising lectures by eminent people, seminars and workshops on the themes related to basic human values, social and moral values, and spiritual values.
 - (ii) Developing a good library of books and journals and audio and video tapes, bearing on the themes related to values in higher education in addition to literature on cultures and civilizations, and religions and spirituality. The Library should have modern facilities such as audio-visual systems, Xerox machines, etc.
 - (iii) Regular instruction in meditation and yoga practice and techniques for self-development (physical, mental and moral) in the light of our Indian traditions.

- (iv) Undertaking social service or social welfare projects for the benefit of the poor and disadvantaged families and groups in society with active involvement of the faculty members, publication of reports on such activities, and planning of follow-up studies and action (sometimes referred to as action-oriented research or studies). Adopting villages or slum areas on a long-term basis for the overall development of the people and improving their quality of life.

(From : Address at GVP on the occasion of launching the Centre of the Study and Practice of Human Values).

222 Educatin : Shri V.Seetaramaiah as Vice-President, GVP

Prof. P.SOMA RAJU is Secretary, Gayatri Vidya Parishad.

Shri V.Seetaramaiah garu as Vice-President, GVP

- Prof. P.Soma Raju

Shri Vavilala Seetaramaiah Garu, one of the Vice-Presidents of Gayatri Vidya Parishad is the inspiration behind the establishment of Gayatri Vidya Parishad Institutions and specifically Gayatri Vidya Parishad College of Engineering, Madhurawada. His close association with our ex-Member of Parliament Dr. M.V.V.S. Murthi garu brought his efforts to fructify the GVP College of Engineering. Shri Seetaramaiah Garu was instrumental in acquiring the land for the establishment of the College from the family of Shri Annam Raju Brothers.

It was the most memorable event when the foundation stone for the Administrative Block of the Engineering College was laid by **HH Shri Jayendra Saraswati Swamy varu** of Shri Kanchi Kamakoti Peetham. It is the good-will of Shri Seetaramaiah garu which prevailed upon such an eminent holy person to grace the auspicious occasion of laying the foundation stone for the Engineering College.

Shri Seetaramaiah garu was the guiding spirit in winning the legal case which threatened the very closure of College in its initial stages. He owned the responsibility to give this institution a sound financial standing by encouraging donations from the public.

As a member of the Executive Council (Syndicate) of Andhra University he was responsible for getting the sanction for the GVP Degree College in MVP Colony and his contribution to its growth and development is worth recording. His role in the merger of Centre for Policy Studies is vital and his involvement

in its running and continuance is indeed commendable. In the capacity of an advisor, Shri Seetaramaiah garu is also instrumental in drafting the constitution and establishing the Indo-German Institute of Advanced Technology (IGIAT). He has been strongly supporting the cause of Deemed University Status to GVP College of Engineering. He has been serving as the Chairman of several selection committees of GVP Institutions helping them in recruiting the quality faculty to keep up their excellence both in academics and administration. Being humane and unassuming in his approach he is very well sought for any advice and the advices he has offered were very constructive helping the GVP in its overall growth and development. The GVP is indeed fortunate to have such a personality as a Vice-President, who with all his patience and kindness would always be happy to render any kind of help for the cause of the Parishad and its constituents. One cannot overstate contribution for the Engineering College to reach the zenith of its glory as it stands to-day.

His abiding love for the GVP is evident from the enormous support for the establishment of GVP College of Engineering for Women also.

We pray to the Almighty to shower all His loving grace on Shri Seetaramaiah garu and bless him with many more years of active life on him so that the society, we, in particular at GVP can be benefited by his thoughts, words and deeds which always manifest through his mind, speech and action, noble in all respects.

'te vy satpurushaa dhanyaa vandyaste asminbhuvane'

(‘Such good people are always greatly honored in this world’)

Gayatri Vidya Parishad

1. Established : 1988
2. UNITS :
 - a) Degree College : 1989
 - b) Junior College : 1992
 - c) College for P.G. Courses : 1993
 - d) Engineering College : 1996
 - e) Engineering College for Women : 2008
 - f) Indo-German Institute of
Advanced Technology (IGAIT) –
In collaboration with Governments
of Federal Republic of Germany,
India and Andhra Pradesh : 2004
3. Founding President : Prof. B. Sarveswara Rao
(Former Vice-Chancellor,
Nagarjuna University)
- President : Dr.B. SWAMI
(Former Vice-Chancellor,
Nagarjuna University and
former Member,
Medical Council of India)
- Vice-Presidents : **Shri V. Seetaramaiah**
Shri A.S.N. Prasad
- Secretary : Prof. P. SOMA RAJU
- Treasurer : Shri V.S.R.K. Siva Prasad

Padma Bhushan SAM PITRODA, Chairman, National Knowledge Commission, is an inventor, entrepreneur and policy maker. He is widely considered to have been widely responsible for India's communications revolution. He is the Chairman of World-Tel Limited, an International Telecommunication (ITU) initiative. He holds many key technology patents, has been involved in several startups, and lectures extensively around the world on management, governance and the implications of communications and information technology. He is the founder and CEO of C-SAM, Inc. which has developed a suite of patented mobile transaction technology called One Wallet. He has served as an Advisor to the United Nations in 1992, his biography, 'Sam Pitroda: A Biography' was published, and became a bestseller on *The Economic Times* list for five weeks. Throughout the late 1960s and early 1970s he was involved in the cutting edge technology research work in telecommunications and handheld computing. He is particularly known for having introduced microprocessors in telephone switches leading to early digital switching. His invention of the Electronic Diary in 1975 is now regarded as one of the earliest examples of hand-held computing. With over hundred patents to his credit Pitroda has been a leading name in telecommunications and information technology for over three decades. In 1984, Mr.Pitroda was invited to return to India by the Prime Minister Mrs.Indira Gandhi, when he started the Center for Development of Telematics (C-DOT), an autonomous telecom R & D organization. 1987, Shri Pitroda became advisor to Rajiv Gandhi and was responsible for shaping India's foreign and domestic telecommunication policies. When the United Progressive Alliance government came to power following the 2004 General Elections, the Prime Minister Dr.Manmohan Singh invited him to head the National Knowledge Commission. In January 2008, Andhra University, Visakhapatnam, honoured Sam Pitroda with a Doctorate of Science. He has received several awards internationally; the Government of India for his contribution to Science and Technology awarded the Padma Bhushan in 2009.

Innovation

- Shri Sam Pitroda

It is a respected privilege to be here with you. I am delighted that I had an opportunity to come to you and also learn a little bit about Gayatri Vidya Parishad College of Engineering. I would like to take this opportunity to talk to you little bit about 'Innovation'. I asked Dr. Rao, earlier, what would you like me to talk about and I thought it would be a good idea to just share with you little bit on Innovation. But before that, based on what I heard I want all of our young students to realize that they are indeed very fortunate to have had a place like this with all these committed people who have put in many years of hard work to give you this kind of an opportunity. It is unique in many ways that all these senior people, eminent Dr. Rao, leaving IIT, coming here and spending ten years to make this happen with lot of sacrifice at a personal level. And these things do require sacrifice of large number of people. At times, there is also that you do not get right opportunity, I appreciate their efforts, I thank you all for putting in this time and energy in building an institution like this. I hope many more all over the country would in deed devote their time and energy for this kind of a cause. Because today, India needs large expansion in our education field. We do not have enough colleges, we do not have enough schools and the colleges we have do not have the quality that we need. So we are at a point in the history, where we have huge possibilities. We can't get enough people to do anything and when we get them they are not equipped to what we want to do. So on one hand there is a huge demand for education, there is a huge demand for jobs and we have not been able to match this effectively.

Not too long ago, I was also young like all of you, I also sat like

you there dreaming at times. Just to give a little bit of background, I was born and raised in 1942 in a small little tribal area of Orissa in Sisilabad / Sisilaganj, not too far from here, poor parents like many of us, no education, my father had fourth grade education, but I had a dream. Then I wanted to realize that dream. You also need to dream. Dream big, dream wild, dream something that is not thinkable, that is the Dream. And you will get support from many people like here to realize your dream. It is possible to make your dream into reality today, than ever before. Today, institutions and infrastructure is available, communication is easier for you to learn from others to realize your dream, as long as you are willing to dream. I want all our young people to dream - dream for themselves, dream for their family, dream for their community and dream for the nation. To be in the journey, you are just getting all the tools in this College to be able to take that journey to dream.

I want young people not only to dream wild but also to innovate. Heart of the problem, I find in our Society, is that we lost in to our traditions and our past so very hard, that at times we do not think to innovate well. This society needs to innovate more and faster, innovations of all kinds, social innovations, organizational innovations, product innovations and fastest innovations. Innovations require a different mind sets. It requires people who want to change things. Innovation by definition, change the order into something different. Innovations add values, reduce cost, improve productivity, efficiency; innovations make things easier to use, make it convenient. Innovations not necessarily imply technology. But technology is indeed an input to bring about generational changes.

If you look at the last twenty years, technology has changed lots and lots, especially in Information and Communication

Technology has essentially killed the difference. You can be here and there. You would be here doing 15 things at the same time. Multi tasking is very common. Communication Technology has also changed business models. Had you changed. Had you learned, you would have been able to change that fast. Today, our learning model is based on the model of the past. Learning model of the future would require to learn more from the environment, more from the networks, not necessarily from books. I have been saying this recently that today's teacher spends most of his / her time in creating content and delivering content. In the future, content is going to be available on the net by best of the best of experts in the world and it will be delivered to you in variety of forms and as a result role of the teacher will change to that of a true mentor. Teacher doesn't need to spend time in delivering content and in creating content. That does not mean we do not need teachers. We need teachers to be mentors, guide, somebody to look upto, somebody with whom you can have a dialogue with, somebody you can discuss questions and that you can learn a lot from your College, from your classmates. In China, a fifth grade student is teaching English to the First grader. He is the teacher. Can you think of a 5th grader as a teacher. All of these things require innovation.

Now let me move on to Innovation. I firmly believe that this country needs more and more innovators. Our young people disappoint me. They get lost into their parents' tradition. Five years out of College, they look like 50 year old, because they think like their parents. We need young people to go out and chart out task, task that is very different from what their parents do, explore new frontiers, make mistakes, fall down, get up and move again. Don't do things that your parents wanted to do, many times, wrong advice, because they do not have the answers.

Their answers are based on their experiences. Your experiences are going to be very different because your world is going to be very different. I had not used telephone before going to America, I have never seen a television before going to America, because that world was very different and the world you are living is very different. So there is much, people like me to advise you about. You need your own things and that requires focus on exploring new frontiers. Innovation is all about taking risk. Innovation is all about doing new things.

I give you a couple of examples from my own experiences which for that you can relate to yours. I take you to one example to so see how things unfold in life.

Many years ago, in 1973, I had invited a friend of mine from Hyderabad, Md. Haq for dinner at home. I wrote it in my black diary. I carry that diary, you see there, with me all the time. I have 40 years of this diary with me. I wrote it down : Dinner at 7.30- Haq for Dinner. Forgot to read. Had my dinner and Haq turned up at 8 O'clock. During the bell, I talked to him and I said what brings you here, and he said, what do you mean? You invited me for the dinner because my wife is in Hyderabad. You met me last week and asked me to come home tomorrow for dinner. I did not read the diary. So, I said, excuse me to Haq. My wife cooked the dinner while we had some drinks. Finally, that night I had two dinners in two hours. So my stomach was upset. Then I said something went wrong somewhere, what has gone wrong. So I had this light in my brain which said you did not have a diary that read for you. You could have a diary that you could write into. So I designed an Electronic Diary that you punch in a message – 'Dinner with Haq at 7.30', real time to Haq and the message time would match and give you a beep and message will appear. This was '73. There were no

Microprocessors, it was all discrete logic for some of you Engineers. I designed one and applied a file of patent, because whenever you have an innovative idea, you file a patent to get the intellectual properties. So I visited patent search and found out nobody had patented an idea like this. Filed for a patent and in '75 got the patent. You can go to patent by date and even look at it. Then came Microprocessors, in 1974-75, Intel 4000 in 80-85 and all that. Then forgot about it completely lost track of it. Came to India to work on telecom in mid '80s, did lots of interesting things, worked with Rajiv Gandhi, had a heart attack, had a bye-pass and essentially ran out of money. I had no money at all, I had two children ready to go to College and I could not pay for their fee. So I decided to get back to US because that is the only way I thought I could earn money. So I went back. But by then, I didn't have a work permit. I went back on a tourist Visa. On a tourist Visa you couldn't work. I didn't get a job. So depressed, thinking what to do next. I saw everybody using Electronic Diary. I wrote to Texas Instruments, Hewlett Packard, Sharp, Toshiba nice letters "You are using my diary. I had a patent on it. I must get some money from it" First reaction was where were you before. So there is a nice letter, your patent is not valid. I wrote a couple of more nice letters. One day I got mad and I sued everybody in Chicago court. Immediately all the big multi-nationals came forward. Gave enough money to restart my life. One little idea changed everything. 20 years down the road and there is no clue. You do it for fun, you do it because it needs to be done.

Everywhere I look, I see a room for innovation. water, sanitation, health, housing, power, telecom..... You name it you can thing hard enough to find a way to improve, reduce cost and change your mind to do that. Normally people take things as they are. I

want to change your brain. I give simple example – in every room I find bulbs. When I first go into a room, I first count all the bulbs in every room I count bulbs, I count space, I count people constantly engaged in doing something. It's a way to see. It's a pre-condition of an innovator. Go on first and find out how, where, why not, how much - that ability to question is very important for innovation. I want all our young people to question, question the system. Many years ago, when I was chairman of telecom company. I questioned the Money Order Form. Why should a Money Order Form be that complicated. All I have to do is send this much money to this person. Why not design a simple money order form. Why do we need five copies of the same certificate when we apply for admission into a school. When you enter India, at the airport they ask you to fill a form. I don't know what they do with the form. But they collect millions of these forms. When there was Chicken guinea problem, a few years ago, I landed up to see hundreds of people trying to fill-in the form and several people collecting the forms. I asked them "what will you do?" "Even I don't know. I just collect". Because nobody question. You look around, Everything we do today was designed hundred years ago. Somebody came up with an idea, that it takes four years to get a Degree. I don't know why it takes four years. Who came up with the idea that it takes four years to get a Degree. I want to question that. Why does it take 2 years to get a Masters. How are you learning? When I think of school today, learning automatically assumes dusters, black boards, teachers, text books, walls, exams, grades. Is it necessary? Can you have a new model of learning? Can we say we all learn and we all passed and there are no grades. I think it is time to question. Only you can question. We have lost our ability to question in other words. So, I want all our young to question everything that goes around them because lot of these

things were designed by British Raj and now in the name of electronics we are computerising and calling it E-Governance. It is the disaster. We designed all our processors before computerization. Only you can begin to think like that. How do we get land record. How do we get a Birth Certificate. What happens somebody dies, who came up with this process? I don't think they are really relevant today. Should we follow those? Should we change those?

I insist that our young begin to question in a big way. Then only there will be change in the society. Otherwise, I am concerned. I am concerned that not enough of our people question the way we have been doing things and when you question you get BP. Somebody takes a hammer and put it on your head. It is okay? We need rebels in this country. We don't have enough effort.

Many years ago, I used to give a talk on invention to the 4 graders in the US because my son was young and one of his teachers found out that I am an inventor and asked me whether I could give a talk on invention. One day I went to one school, about 400 children lined up in the basket ball court, some on the floor, some hanging. They never heard an inventor talk to them. When I talked to 4th Grader about patent, copy right, trade mark, what to do you do, kids were very very talented. Interestingly every time I talk to kids when I come home I would get letters from them. In those days there were no E-Mails. I still remember, one kid, 12 years old wrote me a letter that Mr. Pitroda, I had never met a liar in my life like you. I met today I had invented something, will you check it up.

There is a background, we had a cat at home, every day both of my parents used to work, when they come home, when they ask me did you feed the cat, where is it, how is the cat, they never

asked me, did I eat. So I said I have designed a automatic catch figure. So next time when they come in, laser SMS, think how it works, see how STD works, you may mind work, you have only to think of innovation, doing new things. When I mentioned this to Montek Ahluwalia many years ago, he said “why don’t you go to Modern School at Delhi and talk to kids about innovation”. I said okay, I go to the school, all the kids lined on the floor dressed up exactly like this, very disciplined, when we entered, they said Good Morning Sir, I said “you will never invent because you are too disciplined. I am telling you! You have to be little odd-boys. My mother used to ask me, very uncertain mighty long hair, what is this beard, why don’t you be civilized like everybody else. I said may be I want to make a statement. But I don’t even know. I want somebody to analyse that I am different. Each one of you should think like that. So modern school guys were told by their parents all the time what to do or what not to do, what to eat and what not to eat, follow these don’t follow that. Our parents made up very early because they think that they have all the answers and they constantly tell you what to do and what not to do.

I have two kids, wonderful kids and I take great pride in saying I never told them what to do and what not to do. I have a son who went to MIT, went to Harward. I have a daughter, went to Michigan. One day she came to me, Dad, I want to go to Hollywood and make movies. She went to Hollywood and is making movies. Nothing to do with what she studied. I said that’s the power of youth. Power of youth to do crazy things.

My message to you all is focus on doing something new for the sake of the country and for yourself, for your family, you need to create new world for yourself and for next generations. We have done our best, right or wrong and different, made our own

mistakes to some extent nurtured up, now it is in your hands to make it. You can fix it in your way and you will not be able to fix it if you follow our path.

With this, I want to once again thank you for giving me this opportunity. Wishing you luck and best of luck! Once again remind you that you are very fortunate to have an opportunity to come here for your education for this institution. This will set your best innings on your road map for the future. Good Luck!

(From : Address at Gayatri Vidya Parishad Engineering College)

Dr. AMRIK SINGH, a distinguished educationist, was conferred the University Grants Commission (UGC) Swami Pranavananda Saraswati award for “books and writings on key issues in universities and collegiate education in a global perspective”.

A former president of the International Congress of University Adult Education and a recipient of the Tom Symons Award of the Association of Commonwealth Universities, a member of the National Integration Council and prolific writer

In 1967 he was appointed secretary of the Association of Indian Universities.

Over the past three decades, Singh has published about a dozen books which include the much-debated *Role of the UGC* and *Challenge of Education*. Moreover *Asking for Trouble* which narrates his experiences as vice chancellor of Punjabi University, Patiala has become a primer for administrators in higher education.

Policy making in Higher Education

- Dr. Amrik Singh

In higher education Vice-Chancellors play a crucial role and at college level, the principals play that role. In the case of aided colleges, the managements play important role. The turnover is quick in government colleges due to the presence of DPI. But in reality, the politician and the bureaucrat have more to say in policy making. Truth is that the mandarins of the Human Resource Ministry are ruling the affairs of higher education.

Till 1973 teaching was not given the importance it required. We failed in both our legal system and education system. The change that ought to have been made was not made. Today a feeling has come to the common man's mind that university education is not meant for us. It is for the elite class.

There is a mushrooming of professional colleges without adequate infrastructural facilities and faculty. The two crucial problems confronting the higher education system are: 1) The teachers are not upto the mark and 2) The number of colleges multiplied enormously. All these maladies are due to the fact that our society is a soft society and we don't take hard decisions. Besides, there were many loopholes in policy making. Policy making is not done on the basis of merits of the issue but on other grounds known best to us.

Another important point is that there is total neglect of our teaching at all levels. At every level of teaching, we are running short one or two levels. Half of what is being taught at university level, could have been taught at college level itself and what is being taught at college level, could have been completed at school

level. In the process we have diluted the concept of university education. There is astonishing lack of coordination in our research. In reality universities are to be built on what has been taught earlier but it is not done so. Today we are in a situation where the politician has no interest other than making money and the bureaucrat is disinterested.

Added to these is the important problem of lack of leadership among teachers. They are a hopelessly divided lot with a pronounced trade union mentality of promoting sectional interests.

The teaching community should rise to the occasion and must be involved in policy making. Politicians and bureaucrats should shape the policy matters in line with the thinking of the academic community.

(Summary of a lecture delivered at CPS on 23 January 2004.)

Amrik Singh on Teacher Leadership

“Lack of accountability in the teaching profession, it needs to be recognised, virtually destroys the profession of teaching. Something along these lines has been happening in the last few decades. If things have not collapsed, it is basically owing to the sense of commitment of those 15-20 per cent of teachers in the profession who, despite so many things happening to the contrary, have continued to do what was expected of them.”

“A comparison with teachers in other countries is a humbling experience. Most of them are knowledgeable about educational policies. Compared to them, our teachers are virtually ignorant of the complex dimensions of higher education.”

“There is hardly any organ of opinion or information about

education which circulates throughout the country. For a university system which has a strength of over 400,000 teachers, this level of ignorance on matters educational is indefensible.”

“What about the teachers? Properly speaking, it is they who understand the issues they deal with more than anybody else. Indeed they know where the shoe pinches, as they say. Were they to participate more actively and more creatively than they do at present in how educational institutions are run, what is sought to be achieved and to what extent it is achieved and so on, things would become vastly better. The painful truth is that it is this abdication of their role as standard setters and policy makers which is largely responsible for the existing sorry state of affairs.”

“In other words, decision making, such as it is, has got into a rut largely because of the apathy of teachers and teacher administrator who are vested with the responsibility of running universities and colleges. In certain cases, they do manage to impart a touch of excellence. But it needs to be acknowledged that their number is very small.”

“They participate in how the educational institutions are run. They have as much of a stake in the proper running of their institutions, as those who shape and determine policy making.”

“To put it bluntly, the profession of teaching at the university and college level has yet to properly evolve. Had we been professional in our outlook and functioning, things would have been different.”

“Student Assessment of Teachers (Chapter XI), a proposal has been mooted. That proposal, if implemented, can prove to be a shortcut to some of the problems. It has been suggested there

that the centre should take this view that unless the system of student assessment of teachers is implemented as recommended by all the committees that have gone into this issue, there would be no fresh revision of scales of pay in the next round.”

“In the case of universities and colleges, most teachers are highly educated. Not only that, they are charged with the responsibility of training the next generation and to a certain extent they do that job with some degree of competence. But the kind of training that they impart to students is partial, even lop-sided. More than anything else, teachers have to be models of the right kind of decision making. It is only when they are seen as the right kind of models that their students will learn to distinguish between what is right and what is wrong. Unfortunately the teachers themselves are lacking in this particular quality of participation in decision making.”

“The fact of the matter is that an average teacher is, for the most part, ignorant of what is happening in his institution. He may be well informed about his own discipline and here the situation would differ from person to person. But of matters educational or what, broadly speaking, may be described as policy making, he is supremely ignorant. Perhaps he is unconcerned with what is happening at the policy-making level. In this situation, who takes over? Mostly those who have either an axe to grind or an ideology to promote. In either case, the right decisions are not taken.”

“By contrast, in decision making at every level in universities in advanced countries, teachers regard it as a part of their duty to take part in whatever is under discussion and bring to bear their judgement and independence of thought upon whatever decisions

are being taken. This does not happen in government nor in business. University administration is unique from this point of view that decision making at the administrative level is shared with some people in public life who are interested in education. At the academic level, most decision making is done by the academics themselves though, in certain cases, academics from other institutions too are invited to participate.”

“A precondition for the right kind of decision making is that the teachers should be well informed, indeed knowledgeable, about the issues connected with education. In our country, most teachers are by and large apathetic to what happens in education.”

“To put it another way : the issue before the teacher leadership is how to adjust to things in such a way that there is not much of dislocation nor setback to the profession while at the same time, ensuring that academic standards improve rather than decline.”

“Whether the teachers are being sincere in their work or not is no longer an academic question; it is being debated in a large number of homes. In other words, teaching is not a private activity. It is, without question, a public activity.”

“There is also a positive reason why the teacher leadership should encourage participation of teachers on a much larger scale than what is happening now. A large number of teachers are dissatisfied about these decisions. But, over the years, because of their unabashed apathy, they have allowed decision making to slip out of their hands and go into hands which are not always sympathetic or well informed. In any case it is highly desirable to promote better standards of performance.”

(From: Amrik Singh, Fifty Years of Higher Education in India, Role of the University Grants Commission, SAGE, 2004).

Shri K.M.MUNSHI on Bhavan's goal : “ We seek the dignity of man, we seek the harmony of individual efforts and social relations, within the framework of a Moral Order; we seek the creative art of life, by the alchemy of which human limitations are progressively transmuted, so that man may become the instrument of God and is able to see Him in all and all in Him.”

V. SEETARAMAIAH : Shri V. Seetaramaiah is presently the Vice-Chairman of Visakha Kendra, having served earlier as Hon-Secretary for fifteen years. During his tenure as Hon.Secretary, the Kendra has acquired land from Visakhapatnam Port Trust and constructed the school building in 2 phases. Presently Shri Ajeya Kallam, Chairman, Visakhapatnam Port Trust is the Chairman of the Kendra and Shri D.S. Varma Head (H.R. & Admn.) of Essar Steels Limited is the Hon. Secretary.

Bharatiya Vidya Bhavan - Visakha Kendra A Profile

Bharatiya Vidya Bhavan was founded by Dr. K.M. Munshi on 07 November 1938, the auspicious *Kartik sud Purnima*, Samvat, 1995. As is the case with any mighty movement, the beginning is humble and the vision is great. During the seven successful decades of the saga of the Bhavan, it has evolved into an all India intellectual, cultural and educational movement. With unflinching commitment to its goal of revitalizing *dharma* (moral law) in its three fold form of *Satyam, Shivam, Sundaram* (Truth, Love and Beauty) the Bhavan has been on its untiring march striving to carry forward India's ageless message of *Sradha, Samyama and Samarpana* (Faith, Self- Discipline and Dedication). This phenomenal growth is possible because of the vision of its founder Dr. K.M. Munshi whose practical idealism and versatility got translated into a practicable action plan. Dr. Munshi is a lawyer, author, constitution maker, statesman, social reformer and above all he ceaselessly strove for cultural and spiritual regeneration. He conceived the Bhavan as 'an adventure in faith', a faith in India's past, present and future. From being a modest indological research institution, the Bhavan has gradually emerged into a holistic, cooperative, apolitical, national movement with global vision to inculcate value - based life and promote ethical and spiritual values in every aspect of human endeavor.

The breadth of Bhavan's intellectual, cultural and educational activities is reflected in the many multi-dimensional programmes carried out through 367 constituent institutions, 119 Kendras in India and 7 centers abroad. The Bhavan has published around 1800 titles including its monumental eleven volume history series. *The History and Culture of the Indian People*. Around 40,000 students appear every year for Sanskrit and Gita Examinations

from 550 centres. The Bhavan regularly conducts All India Colloquia, seminars, symposia, lectures and discourses on subjects of ethical and spiritual importance. The Bhavan has taken up a Herculean project for correlating ancient insights to modern discoveries in the fields of science, technology, life, health sciences and human values. Through its project *Dharma Seva Pratishthan*, the **Bhavan** has taken up repairs and renovation of old places of worship and the task of spreading the fundamental teachings of all religions and faiths. The Bhavan's cassette project, *Amar Vani Mala*, brings out the hymns and prayers of all religions. Bhavan's Culture Course Readers, specially designed for children with illustrations inculcate in young minds the spirit of unity and national integration. In the words of Pandit Jawaharlal Nehru, "The Bhavan's programmes cover all aspects of life from the cradle to the grave and beyond. It fills a growing vacuum in modern life".

The Bhavan believes that there are elements in all cultures which transcend all barriers and knits people together. Its ideal is: *Vasudhaiva Kutumbakam* "The world Is one Family". Its motto is *Aa no bhadraah kratavo yantu vishwatah*: "Let noble thoughts come to us from every side". Few of the many awards and recognition won by the Bhavan are: a) Educational Institution of National Eminence, b) International Gandhi Peace Prize, c) Communal Harmony Award and d) Rajiv Gandhi Award for National Integration. As Dr. Manmohan Singh, Prime Minister of India succinctly puts, "The Bhavan is a unique institution because its feet are firmly placed on the solid foundation of our rich heritage and culture, while its head has soared into the skies to embrace all that is new and modern".

VISAKHA KENDRA : The Bhavan's Visakha Kendra was established in 1976. The Visakha Kendra offered coaching for

various PG Diplomas of Bhavan from 1979 to 1995 which was discontinued subsequently for logistic reasons. The project to start a public school was undertaken by Shri V Sitaramaiah as Secretary. The school was initially started in 1994 with LKG and KG classes for 30 students in the accommodation provided by Visakhapatnam Port Trust. The Kendra constructed a two floor Building as a cost of Rs-25 lakhs and the school started functioning in this building from 1996. In 2002, one more additional floor was added as a cost of Rs.15. lakhs. Today the school offers instruction up to X standard of the AP Government Syllabus. The present strength of staff is 20 while that of the students is 420. The students of the Kendra have proved successful in their academic as well as co-curricular activities conducted by various bodies in the city. The school is vibrant with activities throughout the year with various festivals like Dassehra, Krishnashtami, Raksha Bhandhan, Diwali, Christmas and Sankranthi being celebrated on the campus to make students understand the importance of the festivals against the backdrop of our culture. To express love and regard for elders. Grandparents Day is celebrated with the required fervour. Educational trips are organized regularly to correlate class room instruction with field knowledge. During the past three decades, the Kendra has been living up to its objective of providing quality education at affordable cost.

Visakhapatnam Public Library

of which Shri Seetaramaiah is the founder-secretary.

A gift of the Visakhapatnam Municipal Corporation in response to the appeal made by some public-spirited elders of the city was inaugurated in December 2003. The VMC has raised a huge building on an area of 2000 square yards in Dwarakanagar providing space for all facilities in the two-storeyed structure. The Visakhapatnam Public Library Society has been registered with the following main objectives :

- 1) establishing a modern public library well-equipped with internet and other electronic facilities.
- 2) providing other services to the public for spreading useful knowledge and information.

And

- 3) strengthening the intellectual base of the city by regularly organizing educational, cultural and research programmes.
 - The spacious halls and reading rooms provide such facilities as newspaper and magazine reading, internet connectivity, books for children, book reading and a section on Gandhiana.
 - The Library has so far acquired over 22,000 books and subscribes for about 87 periodicals including journals of academic nature.
 - On an average, there are 300 visitors per day.
 - The Registered Members are over 8,000.
 - The number of Internet users (including renewals) has crossed 1000.

Founder President	: Prof. B.Sarveswara Rao
President	: Shri D.V. Subba Rao
Vice-Presidents	: Shri Kasim S.Mehdi Shri M.Varahalu Chetty
Secretary	: Shri V.Seetaramaiah
Treasurer	: Shri A.S.N. Prasad
Members	: Prof. A.Prasanna Kumar Prof. G.V.S.L. Narasimha Raju Shri N.V.S. Murthy Prof. K.C.Reddy Dr. S.Vijaya Kumar Dr. B.S.Sastry Prof. B.S.R. Anjaneyulu
Librarian	: Shri G.Krishna Reddy

Shri C.SITARAMAMURTI was a renowned teacher of English and College principal who contributed significantly for the enrichment of our culture through lectures and writings for more than 70 years. He wrote a number of works in English, Telugu and Sanskrit and translated epics and classics into English. He was busy writing till he breathed his last in his 98th year. Some of the publications of the Late Shri C.Sitaramamurti are given here under.

1. Sri Ramayanam Tatvadeepika (6 Kandas, 8 Parts)
2. Sundarakanda Tatvadeepika
3. Bhagavatam Tatvadeepika (5 Kandas, 12 Skandas)
4. Tiruppavai Tatvadeepika (Telugu & English) each
5. Tiruppavai Bhavadeepika
6. Sri Vachana Bhooshanam (Vyakya)
7. Dasarathy Satakam Tatvadeepika (Telugu & English) each
8. Mukundamala (Vyakya) (Telugu & English) each
9. Vibhishana Saranagathi (Telugu & English) each
10. Aditya Hridayam (Vyakya) (Telugu & English) each
11. Yedukondalu-Yedukandalu (Telugu & English) each
12. Ramude Manavude (Telugu & English) each
13. Sri Tattvam, Bhagavat Tattvam (Telugu & English) each
14. Gita Jyoti (Telugu & English) each
15. Tiruppavai (Sanskrit)

Reminiscences

- Shri C. Sitaramamurti

Centre for Policy Studies and Sankar Foundation celebrated the annual award presentation and Teacher's Day function on September 3, 2001. Shri C. Sitaramamurti the nonagenarian scholar and teacher was felicitated on the occasion.

Shri C. Sitaramamurti's reply to the felicitation :

Ladies and Gentlemen,

All of us know that 5th September is the hallowed Birthday of Shri Sarvepalli Radhakrishnan, an eminent educationist, a masterly exponent of Indian philosophy and culture and scholar-statesman who filled prestigious positions with dignity and distinction-Professor of philosophy in Mysore, Madras, Calcutta and Oxford Universities, Vice-Chancellor of Andhra and Benaras Universities, Ambassador to Soviet Russia, Vice-President and later President of India. And it is in honour of such a celebrity that his birthday is observed as Teacher's Day. I was a Lecturer for three decades (1938-68) and Principal for a couple of years (1970- 72). On earlier occasions, former students of mine from Kakinada, Rajahmundry, Cuddapah and Ongole approached me with invitations to be their Guest of Honour on the Teacher's Day, I appreciated their love and regard for me but pleaded with them to excuse me from embarrassment, as an ocean separate me from the dignitary in whose honour this day was being celebrated. They were my students; they had consideration for my sensitive feelings and did not press their proposals. They left me free.

I am beholden to the organisers of this function for their magnanimity in inviting me to receive their loving felicitations on this Day. Any teacher feels proud and happy to be thus

honoured and I am no exception. I express my profound thanks to all of you. I am glad that some of my former students are present here to participate in the rejoicings of this occasion. They have enriched me with an inexhaustible treasure of their love and esteem which I warmly cherish. And in return I can only invoke the Lord's gracious blessings on them and their families. As lecturer, my work was concerned with imparting knowledge to students and equipping them with skills which would serve them in gaining academic degrees. I strove to discharge this duty to the best of my ability; and my students gave me the fullest co-operation all through my career and made me contented and happy.

Permit me to make a digression and let you know how I chanced to get into the teacher's profession. After graduation in 1928 with Economics for the optional subject, I submitted an application for a job in the Cooperative Department and I received, within a fortnight, orders of appointment as clerk in the office of the Deputy Registrar of cooperative societies, Rajahmundry. I met our Principal, Dr. Ramakrishna Rao garu, to receive his blessings before joining service. He was happy that I got a pensionable job with bright prospects and blessed me. At the same time, he made an observation that career in the Department of Education would have been more congenial to one like me. In the course of my brief stint of two years in the Cooperative Department, I had to face three transfers, at short intervals from Rajahmundry to Visakhapatnam, back to Rajahmundry and finally to Nellore, for no fault of mine and in the name of official exigencies. The officers were kind to me and got me promotions and increased emoluments at appropriate times. But I was a misfit in that service and felt suffocated with the monotonous array of dull duties and badly needed a change. I wrote to our Principal requesting him

to give me a Tutor's job in the College; and sought his guidance in my studies for M.A. Degree as a non-Collegiate candidate. He graciously offered the post of Personal Assistant to the Principal as there was no vacancy of a Tutor in the English Department and promised help in my studies; that generous gesture brought me back to my alma mater in August 1930. Though Dr. Ramakrishna Rao garu retired and went back to his native place, Masulipatnam in 1932, he continued to give me excellent guidance (by post) in my studies and with his blessings I took my M.A. Degree of Nagpur University in 1938 with the First Rank among successful candidates.

The saintly leader of the Brahma Samaj, R. Venkata Ratnam Naidu Garu - the revered preceptor of Dr. Ramakrishna Rao Garu, Peddada Rama Swami Garu and a host of eminent personalities, was the Adviser to the Maha Raja of Pithapuram in the governance of his Educational Institutions. He evinced a lot of interest in me; and he was immensely pleased with the distinction I earned in the M.A. Examination. I did not know how it happened: the College of Commerce, Wardha and D.A. V. College, Lahore offered me appointments as Lecturer in English in the scale of Rs.150-250. I showed him these offers and sought his advice and blessings. There was no vacancy of a lecturer in our College; and even if it was created afresh for me; it would carry a scale of Rs. 80-130. Naidu Garu thought for a while and posed a question before me: "I do not want you to forsake your alma mater, you have been serving for the past eight years, on consideration of a better scale of emoluments. Think over this and let me know your decision". His word was law to me as to many other young people who came under his benign influence. I consulted my mother and she expressed total agreement with his view. I continued serving the college in my new assignment as Lecturer

from 1938 and I have had no occasion to regret my decision. The Maharajah transferred his educational institutions to Government control in 1952; and we, the employees became subject to Government Rules, both for privileges like pensionary benefits and disadvantages like transfers to other places. The Government gave me an opportunity to enjoy new pastures at Rajahmundry (1957-62) and Cuddapah (1962-63). And the students at both places extended to me enthusiastic cooperation and my colleagues treated with love and esteem. I had a pleasant stay at both places. After retirement from Government service, I had an offer from C.S.R. Sarma College, Ongole in 1964 of Headship in the Department of English for a term of 5 years. I welcomed this generous gesture of the Management, had a pleasant stay with students and staff, and finally took retirement in 1968. Principalship of Ideal College, Kakinada, was a Providential blessing; it was the unanimous wish of the founders, most of them reputed Doctors of Medicine and former students of mine, that I should take charge of the Institution in its formative years. That position marked the crown of my professional career. It fulfilled my legitimate ambition, which by a conspiracy of malevolent elements, failed to maternalise while in Government service. I finally retired in 1972 with full satisfaction with a career which gave me pleasure and happiness through-out.

In closing, let me pay my humble tribute to my teachers and acknowledge the immense benefits I have received from them. I have fond memories of the affection showered on me by my teachers in my school career in A.E.L.M. (now ULSM) High School at Peddapuram, during 1918-24. Spotting my interest in English, they gave me special attention, encouraged to acquire more knowledge by suggesting collateral study of books in addition to the prescribed texts. And this endeavour resulted in

my getting the highest mark in English for the school in the S.S.L.C. Examination (1924). During my studies in P.R. College, Kakinada, I enjoyed the special privilege of receiving similar help and guidance from Principal, Dr. Ramakrishna Rao Garu and Prof. Peddada Rama Swamy Garu, both erudite scholars and impressive and inspiring Lecturers in English. They were eminent educators as well. With an uncanny instinct, they could discover the talents, latent in their students and drew them out and fostered them with abundant care. They were responsible for training me to develop skills in writing and speaking, in singing and acting. They chased away my nervous trepidation, made me bold to face the challenge of competing with fellow students in such extra-curricular activities. Again, be it noted, that their lectures were not limited to covering a syllabus, a curriculum; they were extensive, comprehensive, taking in their gamut, ethical issues and spiritual values. These professors set before their students certain ideals, inspired them to adopt a universal outlook and cultivate cosmopolitan sympathies; and thus equipped them with equipoise and courage of conviction to face challenges in life. That was how they set a model for the profession of teaching not by precept alone but by practice also, by making their lives exemplary. They deemed their mission as teachers as a sacred calling and not as a bread-winning profession.

We too claim that we are 'teachers'; where do we stand before them? Mere pigmies before giants! Yet we receive honours as teachers to-day, owing to the magnanimity of the love of citizens and the esteem they have for the teaching community. I have exploited your indulgence and inflicted this rigmarole on you. Thank you, indeed, for the patient hearing you have extended to this nonagenarian today.

(From : Address at Centre for Policy Studies)

Prof. G.J.V. JAGANNADHA RAJU, took his Master's degree from the Andhra University in 1954 and Dr.Tech from the Technical University of Budapest, Hungary, in 1960, the first foreigner to achieve the distinction. He was the Vice-Chancellors of the Nagarajuna University and later became the Chairman of AICTE's National Accreditation Board and the first Chairman of AP State Council of Higher Education. He was Chancellor, Sri Chandrasekharendra Saraswathi Viswa Mahavidyalaya University, Kanchipuram. (University established under section 3 of UGC Act, 1956).

Education and Spiritual Values

- Prof. G.J.V. Jagannadha Raju

It is indeed a privilege to contribute an article to the volume being brought out in honour of Shri V.Seetaramaiah garu whom I know very well for over three decades. He is a widely respected chartered accountant who has enhanced the stature of the leading firm Brahmayya & co with his dedicated service for over forty years. In public life he has earned the grateful admiration of people for his many sided contribution to education and social and cultural life of Visakhapatnam and the state in general. As Chancellor of Shri Chandrasekarendra Saraswathi Viswa Mahavidyalaya(University established under section 3 of the UGC Act,1956), Kanchipuram, I requested him to help the university with his advice and guidance in financial matters as member of finance committee and he has performed the task ably to the benefit of the university. He has been a source of strength and inspiration to me for many years in our endeavors to promote education through Visakha Institute for Professional Studies. I have, therefore, chosen to write briefly on education and related matters for the volume.

Educational Institutions are called “Temples of Learning” since spirituality is expected to be imbibed in learning along with the course of the study. So the objectives of Educational Institutions include: Transmission of vast knowledge of Vedas, Sastras, Agamas and other ancient traditional arts of Indian Culture and Civilization offering integrated courses in Vedas, Humanities, Applied Sciences, Social Sciences and Technology. Education with spirituality fills the mind with knowledge and culture and helps in facing the challenges of life. It brings out five C’s in mind- Concentration, Confidence, Competition, Capability, Capacity, and Commitment.

Indian culture, which is an ancient one, has evolved through the ages, absorbing into itself many new ideas and thoughts. It exhibits unity in diversity, spirit of tolerance and assimilation, enduring stability, spirituality and symmetric character. In the ancient system of learning, the students were imbued with values for total development of man – physically, intellectually and spiritually. Our mission should envisage an amalgam of the quintessence of knowledge of ancient culture and knowledge of Vedic Sciences with science and technology of contemporary times.

The Educational Institutions, whatever courses they offer should impart the knowledge of heritage, culture, ethical and social aspects for value based education. Education needs energy, learning desire, creativity for wealth of knowledge. That is the reason why Indians worship powerful deities like Durga - the Goddess of energy, Lakshmi - the Goddess of wealth, Saraswathi - the Goddess of learning.

Jacques Delor in his report entitled “Learning: The Treasure within” has based education on four pillars. Learning to know, learning to do, learning to be and learning to live together. The learning process comprises – “learning by reading”, “learning by listening”, “learning by doing”, “learning by experiences in living”, “learning by interaction with society”, “learning by serving”, “learning by exploring”, “learning by observing”, “learning by analyzing” but the present education system is confined only to the first two aspects of learning process – “reading” and “listening”. The information and communication technologies should change the present teaching-learning process for more effective gains. There is need to develop national education system with a different framework. The new education framework should focus on true transformation in culture to

facilitate and enhance the integrated development of cognitive abilities through body, mind and spiritually by resolving the deep dilemmas between the traditional and modern systems of education.

Education involves not only Sravana (knowing the truth) and Manana (discussing and understanding it) but also Nidhidhyasana (meditation on the truth). The teachers should be leaders imbibing the qualities of “guide”, “demonstrator”, “motivator”, “visionary”, “decision maker”, “communicator” and above all “innovator”. Out of the three aspects of knowledge Sravana, Manana and Nididhyasana, at least the first two are essential at student level.

Even today we are under the hypnotic spell that education is meant for living or in other words only for acquisition of a job. Education is necessary for **Vrithi** and **Vykthi**. It must direct the minds towards aspects which are eternal and should enable the learners to perceive values which are ultimate.

Our National policy embodies the concept of a National System of Education which implies among other things:

- o Creating a common educational structure.
- o Adopting a national curricular framework which contains a common core along with other components that are flexible.
- o Laying emphasis on value education, including culture of commitment, integrity, teamwork, ethics, social awareness and responsibilities, responsiveness to environmental and social issues.
- o Readjusting the curriculum in order to make education a forceful tool for the cultivation of social and moral values.

Sanskrit is our heritage language. Information on vast treasures of ancient knowledge on culture, science and various other subjects

is stored in this language. Imparting vedic knowledge through rituals and practicing yoga play vital role in developing spirituality, and when this is integrated with modern science and technological courses, the learners would gain knowledge on modern science and technology with ethics and values besides “Atma, Samskriti” that is the development of human nature and refinement of the human spirit.

Sanskrit language has great relevance for acquisition of knowledge, be it Culture, Heritage, Religion or Science. “**Bhakti** has to be done with **Shraddha**. If people know the Sanskrit language, they would develop **Shraddha** and that would lead them onwards to the right path or **Sanmarga**. If we have faith in Sanskrit and our Sanathanadharma, then **Shraddha** and **Bhakti** will develop and thereby all obstacles and difficulties will also disappear”. The thoughts and teachings of great sages Sankaracharya, Ramanuja and others are all in Sanskrit language.

It appears that Indian culture and philosophy find greater appreciation elsewhere in the world than in India. We are aware that some of the great Sanskrit manuscripts had been collected and carefully preserved in countries like Germany. Pujya Sankaracharya strove hard to propagate ancient Indian philosophy and culture throughout the country. His successors also strove hard in continuing to propagate the same. But for the great efforts of Shri Adi Sankra and his successors, it would have been difficult for the ancient culture to survive.

Educated persons should be endowed with precise knowledge and cognitive competence, flexibility and versatility to effectively deal with any situation that confronts them in their profession and life. In recent years much stress is being laid to instill ethics and values in the education system so that the contribution of

the learners will be useful to the society in their professional career. We should use the knowledge to develop technology with ethics and values besides “Atma Samskrithi” that is development of human nature and refinement of the human spirit. In this respect the professional bodies are also playing important role in transmitting the knowledge.

Indian society for Technical Education, in its 37th Annual Convention and National Seminar had a Sub theme “Ethics in Professional Education”- under which there were 17 oral presentations and 13 poster presentations, stressing the relevance and importance of culture and ethics. The 36th Annual Seminar had three main themes for paper presentations: Social Responsibility, Competitiveness & Quality in Technical Education, Values and Ethics in Technical Education.

The Vedic scientists taking part in the 95th Indian Science Congress explained how Vedas, Upanishads, Puranas and Sciences are interrelated and can be interpreted in relation to each other to help sustain human life, understand their travails and tribulations. Dr. V.R. Panchmukhi, the Vedic scientist, said that even before the advancement of western science, the Vedas, which are centuries old, dealt at length about all sciences and their applicability. Quoting an example of blood circulation system in human beings identified by scientist William Harvey, he said that it had been reported by Indian *rushis* much earlier. Vedic literature contributed to the growth of analytical and practical values in social sciences also. He felt the need to develop a separate curriculum and include them in the graduate and postgraduate courses. In his speech on Vedic social sciences with reference to Ancient Indian Heritage of Science he said “It is worth noting that India has had glorious Heritage of Scientific Knowledge, in the diverse disciplines of Science and Social Sciences.”

Adi Sankara, whose advent is regarded as the most significant event in the history of India's religion and philosophy, at a time when people were caught in the grip of powerful forces that vehemently opposed Vedic Dharma and caused the spread of restlessness among people. It was Adi Sankara's teachings that renewed the excellence in Vedic thought and established the path of spiritual development through knowledge and Bhakti leading to salvation.

According to Advaita, the goal of human endeavour should be one of gaining absolute freedom from the limiting conditions of empirical existence and the way to achieve this is by realizing pure consciousness. Yoga is a recommended means. It is possible to achieve the state of transcendence in an embodied condition. Shankara, among others, subscribed to the concept of Jivanmukti, the notion that the mind can be freed from its existential sensory bondage being in the embodied state.

The volumes entitled Heritage of Bharata Varsha & Sanatana Dharma – contain the discourses of Pujya Shri Jayendra Saraswathi Swamigal and Pujya Shri Sankara Vijayendra Saraswathi Swamigal of Kanchi Kamakoti Peetam. The seers said “The education that is imparted should be education for a fuller life. Along with education for eking out a livelihood, moral education, spiritual education, education in our Sanskrit or value systems or cultural tradition is also very important. In the olden days we were also getting moral education in our value-systems or Samskriti. But nowadays we find that this emphasis on moral education or education in our value-systems has been declining.....”

Keeping in view the importance of imparting Education in Modern Science & Technology with Spirituality and knowledge of Sanskrit language, Shri Kanchi Kamakoti Peetam Charitable

Trust has established Shri Chandrasekharendra Saraswathi Viswa Mahavidyalaya. The aim is to impart synthesized education of ancient culture and modern Technology, Sciences, Arts, Management, Ayurveda, Sanskrit etc. The institution plays the dual role of imparting “Knowledge for the purpose of liberation(Savidya ye Vimuktaya) and for advancement of society”.

Some of the important objectives are :

“To discover, preserve and transmit the vast knowledge of Vedas, Sastras, Agamas and other ancient traditional arts connected with our hoary Indian culture and Civilization.”

“To bring Vedic learning to the status of an University system with a code of syllabus, offering Degree Programs leading to Ph.D., to the graduate students of Sanskrit in the contemporary education as well, so as to enable them to fit into contemporary work situation, should they choose to do so.”

“To conduct research in the Vedic system and to relate the same to the present day scientific developments and needs of humanity and spread the universality and catholicity of the Vedic knowledge and its integrating solution to the problems of disintegration of the modern times.”

“To make special provisions for offering integrated courses in Vedas, Humanities, Applied Sciences, Applied Social Sciences and Technology in the educational programmes of the Maha Vidyalaya.”

“To offer unique educational programmes combining teaching of traditional Sanskrit courses and integrating them with modern science courses; like Ayurveda and Conventional Medicine; Vastu Sastra and Architecture, Computer Technology, Astronomy and

Physics and Mathematics; rare Sanskrit works of scientific nature like Vimana Sastra, Sulba Sastra, Krishi, Vriksha, and Silpa Sastras combined with the relevant modern subjects as Chemistry, Metallurgy, Engineering, Architecture and Medicine (human Veterinary and Plant) Bio-technology, Genetics, Artha Sastra and Business Administration and the like.”

“To offer value based orientation programmes and courses disseminating effective ideas in management methods offered by the Vedantic knowledge.”

According to Swami Vivekananda “education is not the amount of information that is put into our brain and runs riot there, undigested all your life. We must have life-building, man-making, character-making, assimilation of ideas....That there is only one method by which to attain the knowledge that which is called Concentration. The very essence of education is concentration of mind. From the lowest man to highest yogi, all have to use the same method to attain knowledge.”

Shri V. Balu who authored the book entitled “The Glory Of Puttaparthi...” stated that according to Shri Satya Sai Baba, “spirituality has to permeate all fields of human endeavour. It is easy for one by reading books and listening to spiritual leaders to get good thoughts and some idea of the spiritual path. However, this would be of little avail if one does not try seriously to practice spirituality in daily life. *Everybody seeks happiness, but few realize that the way to get permanent happiness is through practice of spirituality.*”

Taking all these aspects into consideration education should be concerned with:

The development of abstract intellectual skills, the acquisition of

factual knowledge along with knowledge of Vedas, Sastras, Agamas and other ancient traditional arts of Indian Culture and Civilization, the art of the utilization of knowledge, the art of making it possible for a man to think and act in a worthy manner, the art of infusing thought into action, the art of dealing with his environment in an effective and excellent manner, the art of evoking creative curiosity, imagination, balanced judgement, stability of character, the art of understanding general rules pertaining to situations, the foresight to use present knowledge in dealing with future problems, the art of distinguishing between what is certain, what is possible and what is probable. Such other things to help in building personality and perfection.

Prof.K.RAMAKRISHNA RAO, is a philosopher, psychologist, parapsychologist, educationist, teacher, researcher and administrator. He was a Fulbrighth scholar and a recipient of the Rockefeller Fellowship. He received Ph.D and D.Litt. He served as Chief Librarian at Andhr University in 1960-61. He worked with the J.B.Rhine at the Parapsychology Laboratory at Duke University, North Carolina and later headed his famous Foundation for Research on the Nature of Man as its Executive Director.

He returned to Andhra University and established the Department of Parapsychology, the only such university department of its kind in the world. In 1977 he became the director of the Institute of Parapsychology; in 1984 he became the Vice-Chancellor of Andhra University. He also established the Institute for Yoga and Consciousness at Andhra University and served as Director. He is currently.....

Identity - Violence: A Gandhian Perspective

- Prof. K. Ramakrishna Rao

Shri Vavilala Seetaramaiah garu is a model citizen of the City of Destiny. I am privileged to know him ever since he came to Visakhapatnam some fifty years ago. A man of great integrity with enmity to none and love for all, Shri Seetaramaiah garu is a true Gandhian committed to Sarvodaya through service. I take great satisfaction in dedicating to him this essay on Identity-Violence on the occasion of his Platinum Jubilee wishing him many more years of purposeful life filled with good health and happiness.

On 26 November 2008, ten young Pakisthani men sailed in a highjacked boat to the shores of Mumbai and indiscriminately rained bullets on innocent civilians killing a few hundred people. On 28 February 2009, a group of agitators in Andhra Pradesh seeking separate categorization of *mâdigâs* among scheduled castes for purposes of reservation, set fire to Gandhi Bhavan, the headquarters of the Andhra Pradesh Congress Committee. In Chennai a group of lawyers have attacked police and set ablaze a police station for alleged police excesses in the High Court premises. These are isolated and unrelated instances of group violence. However, they are not stray and sporadic events, but appear to be in some ways pervasive phenomena haunting the nation and its integrity from outside and inside. It was not too long ago, there were violent agitations aimed at North Indians in Maharashtra and retaliatory rioting and retributive violence in Patna and elsewhere. Again, groups of vigilant men with an assumed identity of Ram Sena chased and beat up women in Karnataka for partying in a pub. A medical student was assaulted and killed by a group of fellow medicos on the pretext of ragging.

These instances show how complex and pervasive is the state of violence in the country, ranging from interstate terrorism as in Mumbai massacre to the police torturing a girl child in full public view for an alleged theft in U.P.

I have not mentioned the continuing violence in Kashmir Valley, North Eastern states and the naxal infected areas in Andhra Pradesh, Orissa, Jharkhand and Madhya Pradesh. These are of no less concern. They need to be addressed to in all seriousness; but, I believe, what we learn from the understanding of the less complex cases of violence may prove useful in addressing the wider and more complicated issues. There appears to be a running thread, which we need to conceptually sketch to make sense of irrational violence that is becoming increasingly rampant.

All the above are not cases of identity violence. Identity violence is a special kind of group violence. It is perpetuated by one group against another. The victim as well as the victimizing person is a surrogate of the group and he has no identity of his own except that of the group. In other words, the individual becomes amorphous and lost in the group. The fostered group identity is not merely descriptive but also prescriptive as well. Inasmuch as the individual is lost in the collectivity of the group her other identities evaporate and the group identity becomes not merely salient and fundamental but solidifies itself and gets frozen into a “uniquely hardened category”, to use the expression of Amartya Sen (2006). Losing the core self with its multiple and many facet natural identities, the person becomes possessed as it were and acts hysterically. This appears to be the single most significant syndrome that characterizes identity-violence of destructive kind, a growing menace to the civil society.

Group identities grow themselves binding members within the

group and at the same time setting others apart as outgroup/s. There is nothing wrong or pathological about it. It is ubiquitous ever since humans joined in cooperative endeavors to promote common good. However, feeding on in-group and out-group polarizations, identities have the potential for conflict. In fact, they are conflict-prone in all competitive societies. Identity conflicts like other conflicts need to be resolved. In group conflicts violence is an option for such a resolution. Thus identity-violence is the product of a process that includes identity formation leading to identity conflict and resulting in identity violence. Recognizing the fact that identities need not lead to conflicts and conflicts do not necessarily involve violence let us try to understand the three crucial concepts (i) identity, (ii) conflict, and (iii) violence. Such an understanding may help to focus on (a) the sources of identity conflict and the circumstances leading to violence and (b) the possible means of preventing and controlling such violence.

GROUP IDENTITY

We have discussed at some length in our workshop in Shimla last year the concept “identity” in its various usages (Rao, 2007). Identity is basically of two kinds – personal and social/group. The person constantly navigates through this bidimensional matrix. At a personal psychological level, as we noted, identity consists in one’s self-image; it is the sense of self-sameness that gives unity and continuity to the person situated in ever changing contexts, experiencing an unending continuum of multiple changes in her being. It is because of the ubiquitous change that characterizes the living person, the notion of identity becomes salient and relevant to human condition. It makes a human being a unique person in the midst of the ever changing and evanescent episodes of existence. Group identity consists in the categorization of people as belonging to particular groups based on such factors

as caste and gender, religion and region. These factors are involved in the process of socialization which help to enhance one's self-image beyond herself. Often group identities serve as motivating factors that bind people to further their cause. Personal identity may be unique in some sense, according to some theorists; but according to yet others it is also subject to change. However, it is a truism that a person experiences multiple identities in various roles she plays and the different masks she puts on in her interaction with others. Identity is not always given. We often search for identity and find it to enhance our self-image and power.

Each person is a mosaic of multiple identities. They normally blend harmoniously leaving no trace of conflict. Occasionally there may arise identity conflicts, which unless quickly resolved may render the person/group dysfunctional. Inasmuch as a person plays multiple roles and is situated in varying contexts, she not merely enjoys multiple identities, but they become a part of her self. However, at a given time a particular identity may become salient. It does not follow that there is just one single stable and all encompassing identity at a given time. It is neither practical nor even desirable. When one considers group identity, it is obvious that identity is not a fixed and immutable characteristic. Rather it is socially situated and context driven. Social identities are double-edged. While facilitating group formations and adding to intragroup coherence on the one hand, they also precipitate on the other hand intergroup dissensions and tensions, foster negative stereotyping of outgroups and promote prejudice against them. Thus they unite people as well as separate them; and conflict and cooperation coexist here. Cooperation is practiced within the group; and competition and conflict are directed at the outgroup.

The dynamics of group identities are different from those of

personal identity. In the following we primarily deal with group identities without minimizing the fact that in the final analysis it is the individual who is involved. Polarization is an important ingredient in identity formation. The “we” and “they” divide is intrinsically prone to conflict. Identity conflicts are usually confined to single state. However, as is the case with Mumbai massacres mentioned earlier, they also cross national boundaries. This is seen to occur more frequently with the advent of globalization. Identity conflicts do not always lead to violence and social upheaval. They could be effectively contained by and channeled through institutional mechanisms. Again, identity conflicts are not necessarily evil. They could trigger positive action for a more just, inclusive, and equitable society. However, with violence, identity conflicts could prove to be destructive. Identity-violence tends to lead to greater inter-group conflict and retributive violence. It is not merely economically detrimental, but has great social costs.

In pluralistic societies like ours, where people bind themselves in various groups based on a variety of categories such as religion, region, language, caste and class there are always opportunities for fomenting polarization of groups and precipitating conflicts among them. Such conflicts, as Lewis Coser (1956) pointed out many years ago can be socially beneficial or destructive. He calls the former the “realistic conflicts” distinguished from “non-realistic conflicts.” The latter are those that involve non-realizable contentions that are of fundamental nature such as values considered sacred. Whereas realistic conflicts relate to negotiable difference where compromise is possible. Coser suggests that non-realistic conflicts are likely to lead to violence.

The progression of identity formation into identity violence may be depicted in the following way.

IDENTITY ? IDENTITY MOVEMENT ? IDENTITY POLITICS ? IDENTITY-VIOLENCE

Following Neil Smelser (2007), we may draw a generalized framework for understanding how group identities could grow into conflict and lead to violence. There can be no identity-violence without the formation of identities. As identities become salient they gain momentum and are transformed into identity movements. Identity movements are often treated in moralist terms to refer to those by the oppressed, downtrodden and victimized groups. However, identity movements by the victimizing groups are not unknown and nonexistent. The following factors are known to fuel identity movements: (1) the salience of identity in the minds of the group members, the extent to which their lives are tied to the in-group identity; (2) the perception that invoking the identity is beneficial and of advantage; (3) manifest conflict with the out-group; (4) opportunity factors that help gain momentum and (5) the perceived capacity of the group vis-à-vis the others (Smelser, 2007).

Many of our identities remain dormant. We are by nature individualistic and tend to act alone. Group identities need to be mobilized to become salient. The effort at mobilization is enhanced by identity politics. Identity politics go beyond self-identification. They involve concerted political effort to push the identity forward, often providing a body of thought which forms the base for political action. Identity politics takes advantage of the occurrence of significant events such as a major victimization of the group or precipitate opportunities that give hope of success. It is helped by the emergence of leaders who are able to collectively mobilize the group for action. Also, the response of the authorities has significant effect on identity politics.

The most important and less understood is the transition of identity movement into identity-violence. According to Tilly (2001) there are three competing approaches to understand this. First approach focuses on understanding the factors within individuals/groups prone to violence. The second approach explores the instrumentality of violence to achieve the desired goal. The third approach relates to the cultural aspects that promote violent action.

IDENTITY AND CONFLICT

Like identity, conflict may be personal (within the individual) or between individuals or between groups. Individuals experience identity conflicts because of intrapersonal psychic incompatibilities. When incompatible goals, motivations and habits manifest, then there arises personal identity conflict within. Interpersonal incompatibility of goals leads to interpersonal conflicts and intergroup rivalries. Group incompatibilities precipitate group conflicts that may result in social upheavals, civil unrest and even wars. Our concern here is with interpersonal and intergroup conflicts, which we may not distinguish at this time, without ignoring the fact the dynamics involved may in some cases be different.

Interpersonal conflicts do not arise in isolation or when individuals cooperate with each other. They arise when (a) they are in competition with each other and (b) there is incompatibility of goals sought. Again, these depend on the perception of the incompatibility on the part of the actors. When the individual/group attempts to achieve the goals, then the conflict becomes manifest. Thus following Mitchell (1981) we may trace the progress of incompatibility of goals between two groups into manifest conflict between them in the following way.

**Incompatible Goals ? Perception of Goal Incompatibility ?
Action to Reach the Conflicting Goals ? Conflict (Expressed
/ Suppressed)**

Existence of incompatible goals between individuals and or groups is the necessary pre-condition of conflicts. It characterizes a *nascent* conflict situation. When there is actual perception of the incompatibility by the relevant person/group, there is *latent* conflict which becomes *manifest* when the individual/group engages in behavior to achieve conflicting goals. Manifest conflict may be expressed or suppressed.

Now, as mentioned, conflict is not necessarily a bad thing. Even group conflicts are not evil. Conflicts could lead to bonding and greater cohesion not only among the members of the group but also between groups. This happens if the conflicting groups could agree on an overall framework in which the apparent incompatibility is resolved. In fact progress in human history may be seen as a continuous saga of conflicts and their resolution. This appears to be the case from the days of spears and arrows to current show of intercontinental ballistic missiles.

In the world of ubiquitous inequalities, conflicts are natural and unavoidable. They are labeled differently because their origins are different and the consequences are not uniform. The intensities of conflicts vary enormously; and the levels of manifestations are widely divergent. All this makes it difficult to precisely define conflict and analyze it in terms of sustainable categories for discussion. However, it would be helpful to make a fundamental distinction between conflicts that would have potentially beneficial outcomes and those that are likely to have disastrous consequences. Is it possible to describe their characteristics so that steps may be taken to identify them at an early stage?

Our present focus is on the destructive kind. Conflicts that lead to collective violence are the ones that are potentially dangerous. How does collective violence come about? Is it something attributable to local actors who suffer from “narcissism of violence”, organized by “avaricious conflict entrepreneurs” (Collier *et al.*, 2003). Is violence native to some, for whom “torture is exciting, raping is fun, and looting is profitable” (Jacoby, 2008). On the other hand, is violence a learnt behavior that is prompted by structural factors rather than innate in human condition?

Violence has been around humankind for as long as we can remember; but the forms of violence, causes for violence and functions of violence varied over time. We have come to understand and to a degree live with criminal violence as in rape and murder, political violence as in war and social unrest, and economic and social violence as seen in exploitation and exclusion of certain segments of society. However, such acts of violence as in suicide bombing that inflict horror and strife on unsuspecting innocent people and involve murder and massacre of fellow citizens and self-killing are more difficult to comprehend and make sense of. Therefore, old paradigms and theories are no longer seen adequate to explain current acts of violence. Indeed the very concept of violence has come to be extra-ordinarily ambiguous with different meanings read into it and varying definitions proposed. Therefore, some conceptual clarity is called for in order that we may have meaningful discussion of violence.

VARIETIES OF VIOLENCE

What is violence? *Websters English Dictionary* on my desk has seven distinct meanings of violence. Basically, it refers to “roughness in action”, a “physical force used so as to injure or damage.” Another meaning is “unjust use of force or power.” Yet, in another sense violence refers to “distortion of meaning.”

Oxford English Dictionary offers a more restrictive definition that it is the “exercise of physical force so as to inflict injury on or damage to persons or property.” It is clear that there are several variables, some explicit and others not so explicit, that govern violence and consequently what constitutes violence becomes a matter of considerable debate and a consensual definition more difficult to arrive at. If violence, as we find in another edition of *Oxford English Dictionary*, is “behaviour involving physical force intended to hurt, damage, or kill,” then, how about psychological violence such as verbal assault or “tongue-lashing” that has unmistakable effects on the victims.

Again, does social injustice constitute a form of violence? Structural violence as distinguished from behavioral violence is an important category that has received increasing attention in recent years. Gender violence and the atrocities against the *dalits* and weaker sections of our society are examples of structural violence. Tim Jacoby stresses not only the key role of structured violence, but he also calls attention to some other nuances of violence. He writes: “Violence may thus be psychological as well as physical, it may be contained within rewards and not simply punishments, and it may be present even though someone is not hurt and there is no subject-to-object relationship. It may also emerge from non-violent intentions, be latent as well as manifest and include many of the results of the international system’s normal operation. Exerted at the level of the structure and not simply the individual behaviour of aggression and warfare, violence may be regarded as present whenever damage is done to a person’s potential” (Jacoby, 2008, p.49).

Is violence always other-directed? If so, how about self-inflicted harm as in suicide? Violence is said to refer to person or her property. Apparently, the victim of violence is thus the person,

who is the center and the focus. Then, what do we make of harm done to other species of life and the destruction of nature. Do those acts constitute violence?

No less important is the question whether violence is innate in human nature or whether it is a learned form of behavior. Is violence an inescapable part of human interaction? Alternatively, is violence a selective response acquired by individuals during the process of socialization?

There are further twists and complications to the discussion. Violence may be personal or collective, as it may be carried out by individuals, groups or states. Again the victims of violence can be individual persons, social groups or nations at war. Violence may be attributed *directly* to an act such as physically assaulting some one or it may be seen as an effect attributed *indirectly* to an act by an individual or an institution, for example, contributing to pollution causing harm and injury to community. Thus violence may be physical or psychological, overt or covert, direct or indirect, collective or the individual-centered, intentionally inflicted or caused by negligence.

Further, some forms of violence are socially or legally sanctioned as in the case of war and social uprising, whereas others are abhorred as evil and condemned as immoral. The question arises whether violence is inherently an act of evil and its avoidance a moral imperative. If so, there is then the ethical conundrum, which is implied in the paradox of punishment that involves violence as retribution to violence. As Sydney Hook (2006) puts it: "If violent action against man is wrong, is it any less wrong to use violent action against the men who practise it?" (p.265).

If, however, violence is legitimate under certain conditions, is it the case that violence, like force, is value-neutral and that whether

violence is good or evil is a function of the use to which it is put? Similar questions arise when we consider lawfulness and legal legitimacy of violence. Can we define violence strictly in terms of unlawful actions? Or can one offer a definition entirely in behavioral terms without recourse to law, morality or political legitimacy. Also, because of the vast territory and the various connotations the concept “violence” covers, should we use it in a well-defined restrictive sense or would it be more fruitful to have a more inclusive connotation of violence?

The different forms and functions of violence narrated above are peripheral manifestations of a core emotion. Violence as such is somewhat intangible. Violence as we see it are acts of violence and not violence per se. A variety of feelings are compressed into the word violence. They are often conflated causing difficulties to measure or map it.

It is my belief that an evolutionary understanding of violence may provide meaningful answers to at least some of these questions; and we may begin with a notion of violence in its broadest sense, essentially in behavioral terms without legal, political and moral imputations. Gandhiji used violence in its all inclusive sense. The very first time ‘violence’ occurs in his writings, it is “violence to conscience” (Gandhi, 2001, vol.8, p.46).

EVOLUTIONARY ROOTS OF VIOLENCE

Violence is not peculiar to humans. It is widespread across species. However, it does not appear that violence is a universally shared survival mechanism. If it were so, the most violent and the ferocious of all species would have survived at the expense of less violent species. Humans are neither large in size nor excessively aggressive by nature relative to several other species that have struggled to survive. In fact, we humans are primates basically

more afraid of being killed as prey than engaged in killing others to feed ourselves. Our ancestors fed themselves with leaves and fruits. They formed into groups to protect themselves from predators. The collectivity and group formation called for coexistence and not violence against each other. Being social and group minded has been a survival strategy. There is evidence that about forty thousand years ago, humans congregated in large numbers and stayed together for a time in the aggregation sites, perhaps trading and socializing.

Anthropologists tell us that war among humans is a much later phenomenon. It arose only after the advent of agriculture about twelve thousand years ago and when people were tied to the land that they developed and had to defend. Social groups existed even before the advent of agriculture and that the “we” and “they” distinction arising from group identities is “at the heart of all violence within our species” (Shipman, 2001).

Is violence in our nature? Violence is in our nature no more than lying is in our nature. Violence, however, has had instrumental value to protect and defend oneself from predators and to enable one to pursue her interests. In a sense it is a primitive instinct as is the case with the mother dog with new born puppies, which tends to be more aggressive and ferocious than usual. Humans have outgrown this instinct with their large brain and the associations and abstractions it enables them to have. Yet, we take recourse to it as a learned habit that is continuously reinforced with rewards of reaching the goals and reaping benefits.

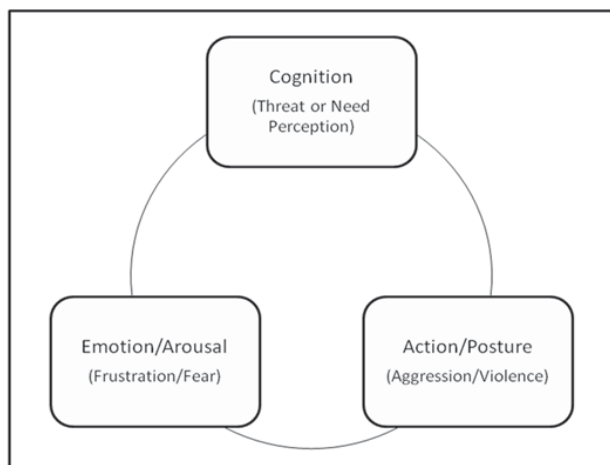
There are indeed several scholars who argue that violence is ubiquitous among humans and it has been a part of our nature (Wrangham and Peterson, 1996). This view is hotly contested among others by anthropologist Douglas Fry (2005). Fry argues

that there exist societies that do not engage in intergroup violence and that his own work shows that cultural factors and economic conditions contribute greatly to cause violent behavior.

PSYCHOLOGICAL STRUCTURE OF VIOLENCE

Gardner Murphy (1953) argued persuasively in his report to the UN that wars originate in the minds of men. Mind is the seat of conflict and violence. The mind itself, I would add, is a blend of three components – cognition, action and emotion. Consequently violence is also a mix of thought, action and passion. Therefore, we find violence both in thought and action fueled by passion. Violence in thought refers to merely thinking of hurting some one without actually inflicting any harm. It also refers to irrational rejection of an idea or suppression of truth. Violence in action refers to overt or covert behavior that hurts a victim, person or property. It may also refer to an expression of intent to be violent without actually being violent. Passion is the force behind violent behavior, whether implicit or explicit. Violence in thought and action often go together, even though they are dissociable.

The structure of violence may be postulated as a behavioral loop comprising of the three components of the mind – cognition, emotion and action. The thought-passion-action loop relates to (a) the perception of threat or need, which arouses (b) fear or frustration, which in turn leads to (c) aggressive postures in thought and action that we consider as violence. The perception of threat may be real or imaginary; the need may be genuine or pseudo. Fear and frustration may be incipient or manifest, or suppressed; consciously felt or unconsciously held. Violence itself may be simply an expression or sign of the intent rather than the actual execution of a violent act. The behavioral loop as described is related to the individuals engaged in violence. However, it can be easily extended to cover group behavior.



Behavioral Loop of Violence

A model of violence must be inclusive focusing on the analytical categories applicable to all forms of violence in their most general form. The perceived threat in a given situation may be real or imaginary. Threat can be a perceived obstruction of one's interests, such as a share of resources, a sense of insecurity, denigration of status, or simply incompatibility of goals, values or means of achieving them. Here one's expectations, emotional investments and perceptions play a role in arousing such negative emotions as anger and annoyance, fear and frustration that are propellers of violence. These in turn cause stereotypical behavior based on past conditioning and reinforcement. What is important here is to note the reciprocal influence of the situation, which is the locus of threat, and the person who experiences anger and anxiety, insecurity and instability, frustration and fear. Thus both the situational and subjective factors are involved in provoking fear and the flight or fight response that follows. We have already referred to various forms of violence that manifests as a response to perceived threat. Violence is directed at the perceived source of threat, which becomes the target or victim. Often the violence

is *transferred* in the sense of directing at some one resembling or related to the perceived source. Violence may also be *displaced* in that it is directed at a convenient, easily accessible “scapegoat” without regard to any connection or link with the provoking source, e.g., a work stressed father abusing his child for no good reason. It is displaced aggression.

On this model, then, manifest violence is a manifold product of the threat generating situation, psychological factors associated with the person affected by the situation and the possible forms of violence and available victims. At the individual level, the person, her beliefs and attitudes and the psychological processes play a dominant role in manifesting violence. In situations provoking collective violence, socio-political factors such as ideologies, state policies, national economic and other interests and international relations prevail over psychological factors. Thus the dynamics of collective violence are considerably different from violence at the level of the individual. However, the basic model of violence appears to hold.

GANDHI ON VIOLENCE

I do not wear *khâdi*. I am not a vegetarian. But I consider myself a Gandhian because I hold that his ideas are possibly the most relevant for current socio-economic and political crises confronting the world at large. His philosophy is person-centered but focused on the collectivity of the person. In his thought individualism and collectivism, subjectivism and objectivism, tradition and modernity, competition and cooperation, science and religion find a harmonious blend giving us an uncanny holistic perspective. In it I find a magical synthesis of ideas often considered conflicting. This is not the time for me to expand on this. I shall briefly describe my attempts to use Gandhiji's thought as a searchlight to find insights to understand the phenomena of

violence and its ugliest current incarnation as terror. It is no secret that Gandhiji is an uncompromising votary of non-violence in almost a fundamentalist sense. He abhorred violence in all its forms. Here again we find a magical synthesis between violence and nonviolence. Please note that for Gandhiji nonviolence is not absence of violence. It is a positive force that transforms violence into nonviolence. Nonviolence does not consist in *suppression of violence but in the practice of nonviolence*. According to Gandhi, it would seem, what we had in the freedom movement is not the *practice* of non-violence but *suppression* of violence. The crucial distinction made here between practice of non-violence and suppression of violence indicates to me a shift from an operational understanding of non-violence to a moralist interpretation of it. Such a shift is important for two reasons. First and foremost, it accords primacy to non-violence over violence. Second, non-violence becomes a moral force rather than a simple strategy in social action. Gandhiji tended to progressively assert the intrinsic moral value of non-violence rather than its extrinsic instrumental value. The fact is that in Gandhiji the two are intertwined.

M.K. Gandhi began as an empiricist conducting a series of experiments for social and political change. However, he ended up a thoroughbred moralist who trusted his intuition more than the facts around him. His thoughts on violence and nonviolence seem to bear this out. Nonviolence came to be the moral imperative, the supreme morality. He stretched the meaning of 'violence' to a point that it came to be synonymous with everything that is undesirable and immoral. While the general description of violence is that which causes hardship to others, Gandhiji saw violence in one traveling on the train without purchasing a ticket (97, 179), in overworking (97, 273) and even

in bad handwriting because it causes hardship to the reader (52, 29). Expressing sorrow when a girl was born amounts to violence (10, 51). Violence is seen not only as an act, but also as an attitude because its origin “lies in our minds” (55, 24). The pervasive phenomenology violence we find in Gandhiji’s writings makes it difficult to precisely pinpoint what violence is, except to regard it as something immoral that needs to be avoided.

Despite many categorical statements Gandhiji makes about violence that describe it in absolute terms, in some contexts his relativism shows up unambiguously. He suggests that under certain circumstances what are normally considered as acts of violence are indeed instances of nonviolence. For example, killing a dog in agony or one infected with rabies is not violence. Rather it is an act of nonviolence (17, 150). Beating under certain circumstances or using condemnatory adjectives against one is not violence, if these acts are accompanied by love and not hate.

Gandhiji’s views on the Mahâbhârata war are interesting in many ways and instructive of the relevance of context in making value judgments about violence. “In the age when the *Gita* was composed,” Gandhiji wrote, “the men who influenced its thought did not raise the question whether the violence committed in war was right or not. The question seems to have been raised only in modern times ... Our descendants may see violence in many things in which we do not see it today. For instance, we do destroy life when we consume milk or cook cereals. It is conceivable that future generations may wish to refrain from such violence and stop drinking milk and cooking cereals. Today we commit this violence and still claim without any hesitation that we observe non-violence. In exactly the same manner, war was regarded such a normal thing in the age of *Gita* that people did not feel they violated the principle of non-violence by engaging

in it" (55, 311). Thus violence needs to be addressed at an ethical level.

Gandhiji also acknowledged that violence is not a sporadic and occasional occurrence. Rather it is a common and ever present phenomenon, born out of our instinctive nature and something that we must learn to grow out of. Violence is "the law of the beast in us." As humans we need to strive to overcome this natural tendency and respond to it by self-suffering, which is "the law of the man in us" (18, 305).

Violence as it is manifest today in the form of terror is regression to our animal instinctive nature. Indeed it is just the opposite of *satyâgraha*, which is practice of non-violence in social action. Terrorism as in the Mumbai massacres is the strategy that is diametrically opposite to the conflict-resolution methods advocated by Gandhiji. Whereas non-cooperation, passive resistance and self-suffering are the instrumentalities of *satyâgraha*, terrorism thrives on conflict, unrest and violence.

Aggression and violence on the one hand and acts of love and compassion on the other are coextensive in human condition. They are what Gandhiji has referred to as the "beast" and the "man" within us. Mahatma's moralist posture leaves no room for violence leading him to a utopian conception of non-violence. However, in the evolutionary process both violence and compassionate love played their own roles. Violence indeed has proven its short term instrumental value. It appears useful in dramatizing a threat situation so that a solution could be found. Love and its practice in nonviolence has a similar effect as we know from the *satyâgraha* struggle in India. Also, the very threat of violence sometimes yields results by gaining compromising concessions from the adversary. Similarly a sign of love is likely to elicit an affiliative response than a hostile reaction.

Just as aggression at the level of the individual energizes the person and mobilizes one's strengths, at the group level also it enables the group to function at optimal levels by maximizing in-group cohesion and minimizing/marginalizing differences and disagreements. Therefore, it is not an uncommon strategy to pursue aggressive foreign policy and make war like postures, if not engage in war itself, to divert the attention of citizens from domestic issues and problems. It is all too well known that external threat increases internal cohesion. Also, violence may have the function of emotional catharsis for the individual as well as groups. Dissatisfaction and resentment, conflict and hostility suppressed, repressed and pushed into the unconscious do not disappear. They continue to live underground and bother the person in many unsuspected ways. They need an outlet to escape eventually and evaporate. Violence serves as a vent providing emotional catharsis and some kind of a stress-reducing sublimation.

Some sociologists have seen violence not only as a means to highlight but also as a mechanism to manage disputes and grievances. Also, from a socio-biological perspective, it is suggested that violence is needed to reduce the demographic pressures of over population and reduced means of sustaining it. Violence, it is argued, may also have the value of enhancing one's self-image and esteem.

Thus while we all oppose violence on moral grounds, we cannot completely ignore its instrumental value. However, violence has now taken the form of a movement akin to *satyâgraha*. If *Satyâgraha* is the ultimate weapon of the votaries of non-violence for conflict resolution, terror (*himsâgraha*) is the current weapon of those who subscribe to violence as the only resource to conflict resolution. It is in this context that Gandhian thought has become all the more relevant. Jihadhi's for example, consider *himsâgraha*

as much a moral force as *satyâgraha*. Therefore, the battle between violence and non-violence has moved to moral grounds, vindicating the Gandhian shift from a problematic stance of non-violence to the ethical posture that makes nonviolence a moral imperative.

Non-violence has come to be a creed, a matter of faith rather than simply an experimental instrument of social action. "Violence," wrote Gandhiji, "can be overcome by non-violence. This is clear to me as the proposition that two and two make four. But for this one must have faith. Even a weapon like atom bomb when used against non-violence will prove ineffective" (97, p.453). Responding to a reported statement of General Cariappa, Gandhiji remarked:

"It is his (Cariappa's) ignorance of this, the greatest duty of the man in the world, which makes him say that in this age non-violence has little scope in the face of violence, whereas I make bold to say that in the age of the atom bomb, unadulterated non-violence is the only force that can confound all the tricks put together of violence" (97, p.249).

So we find Gandhiji of later years preaching rather than experimenting. In his earlier writings, Gandhiji was concerned with pragmatic applications of non-violence (Rao, 1968). He had in many ways operationalized the concepts 'violence' and 'non-violence.' Nonviolence involves, he argued, love and suffering, and both are believed to generate force that would open the eyes and ears closed to reason. He had drawn lines marking the fields of operation for the use of nonviolence. In an article in the *Harijan* of July 14, 1940, Gandhiji suggested that nonviolence could be used (a) against a constituted authority, (b) to resolve internal conflicts within a community such as the communal tensions,

and (c) to resist even external aggression. Nonviolence is thus conceived to be more than an individual virtue; it is considered a force to generate social action. *Satyâgraha* was born out of the conviction that nonviolence can be operationalized as an instrument for conflict resolution.

Gandhiji appeared to have satisfied that it worked as an instrument of action against a constituted authority and that India won political freedom by nonviolent direct action. But soon after India's independence and the outbreak of terrible Hindu-Muslim riots, facts did not testify to the efficacy of nonviolence to prevent or put an end to communal violence. But Gandhi persisted with his faith in nonviolence. Such a faith can only be justified on moral grounds. Consequently, violence came to be equated with sin and nonviolence with salvation.

This change in the Gandhian perspective of nonviolence from conceiving it as an instrument of social action to an intuitive notion that non-violence is a moral imperative for survival of human species has two important implications. First, it is the recognition of the limits of nonviolence in the form of civil disobedience and as an instrument of social action. Second, it is the conviction that the route of morality is the only royal road to counter violence in all its forms. This corresponds to the distinction Gandhi makes between suppressing violence and practicing nonviolence. The former is social action, and the latter is the moral force.

Recourse to violence may be taken as a means of upholding justice and for defending a just cause. Also, as the history has repeatedly shown, violence may be used in support of evil. Further, violence may become an end in itself serving the animal instincts and sacrificing the noble side of human nature. Few would oppose

violence when used to uphold a just cause. Violence has earned its justification from this. But it soon sank into the abyss by defending amoral and immoral causes, transforming itself as an end in itself. These are the historic lessons. Therefore, Gandhiji has advocated the view that there can be no justification of violence as an instrument of conflict resolution at any level because virtue and violence can never go together. Violence leaves only violence behind and violence becomes an end in itself.

Current events of global terrorism appear to vindicate the Gandhian indictment of violence as an absolute evil. The future of humankind rests with cultivating compassionate love as the ultimate value to which all of us must endeavor to adhere in all aspects of life. All instrumentalities of social action should be fashioned after and derived from the imperative of compassionate love progressively limiting violence and replacing it by altruism, self-suffering and love for common good. This is indeed a tall order of utopian proportion; but the current crises warrant no less to pull humanity out of the abysmal state of the horror of terror haunting us all around.

In the human condition, identities are multiple; therefore, conflicts are inevitable. As long as violence is an option, identity-violence exists. That option can only be closed by cultivating compassionate love.

The moral is: violence can be contained and transformed only by one's value. There is no short course for this. Socio-economic factors are relevant for the outbreak of violence. They are, however, insufficient to contain it.

If violence and terror are the largest threat and their control is the biggest challenge facing humankind today and if the resolution

of the problem essentially lies in the moral realm, fostering and cultivating non-violence and love as pervasive values, the role of education and the institutions dedicated to promote them cannot be overemphasized. Shri Vavilala Seetaramaiah garu gave a significant amount of time to building and nurturing educational institutions. One would hope that these institutions, especially GITAM University of which he is the Pro-Chancellor and the Gayatri Vidya Parishad of which he is the Vice-President would pioneer in promoting value-based education on Gandhian lines and be in the forefront of new education needed today.

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Buddhism and World Peace

- Shri C.Anjaneya Reddy

Buddhism in fact is one of the two founding cultures of the Telugu country. For a thousand years, between the 3rd century BC and 7th Century AD, it is Buddhism and Jainism that were the religious cultures of this land; it is they that helped our ancestors to evolve out of primitive beliefs into a harmonious society and put them on the path to development and stimulated their creative genius, resulting in great literary works like the Gunadhya's Brihatkatha and Hala's Gatha Saptasati and philosophical works like Nagarjuna's Madhyamika Karika, Buddhaghosha's Visuddhimagga, Dignath's Pramana Samucchaya and Dharmakeerti's Pramana Vartika and a host of other great works apart from that vibrant art tradition, now called the Amaravati School of Art. The gradual decline of these *Shramana* cultures for various reasons after the 5th Century AD led to a fragmented society which left behind vast numbers of our people in terms of social and cultural advancement. As Mahakavi Gurazada said, the decline of this country started from the time we sent out Buddhism!

All India Lay Buddhists' Association has chosen an appropriate theme Buddhism *and World Peace*- for this year's annual Conference. It is appropriate because we have civil wars raging all around us, in Shri Lanka and Pakistan and further to the West; many societies seem to be at war with themselves depriving their people of their right to live in peace. Wars can be between nations or between different religious or ethnic groups in a society. When a nation is not at peace with itself, it would try to provoke a war or create a war-like situation in the neighborhood to keep its

warring groups together on the pretext of threats to its security or integrity; we have an outstanding example in our neighbor, Pakistan; the ten-year Iran-Iraq war in some way, is also of this kind.

The message of Buddhism is simple and dear: if one is at peace with oneself, he is at peace with the society around him and if a society is at peace with itself, it would be at peace with the societies around it.

Many *Sutras* emphasize the need for tranquility of the mind which alone can promote peace and happiness. As you all know, the very first *gatha* in the *Dhammapadam* puts it effectively:

Mano pubbhanga dhamma, mano settha manomaya manuasa ce padutthena, bhasati va karoti va tatona dukkhamanveti, chakkam va vabato padam

Mind is the fore runner of (all evil) states; mind is chief and mind-made are they. If one speaks or acts with wicked mind, suffering follows one even as the wheel of a cart follows the oxen that pull it. Its twin verse says if one speaks or acts with a pure mind, happiness follows one like one's own shadow.

As the adage goes, wars begin in the minds of men. If people in power know the way their minds work, much of the trouble in the world can be averted- *Dhammapadam* devotes a whole chapter, *Chittavagga*, to explain the need to gain control over one's own mind emphasizing that an ill-disposed mind is one's greatest enemy and a well-directed mind does one more good than even one's own parents. In the Mahayana Buddhism, acquiring *Bodhichitta* or an altruistic mind is held out as the immediate goal for all practitioners.

Early in his ministry, some five years after his enlightenment,

the Buddha visits Kapilavastu and finds that the Shakyas and Kotiyas have gathered on the banks of Rohini to engage in a fight for its waters, Buddha intervenes and quietly asks them what is more precious, water or the blood of young men who have gathered there to fight, whether they would spill blood for water!. Struck by the message, the young men who were spoiling for a fight initially withdraw in shame and resolve the issue amicably. In another instance, Buddha realizes that Vidudabha, who after dethroning his father, Prasenajit became the king of Kosala, planned to decimate the Shakyas which tribe was related to his by marriages, to avenge an affront caused to his family. As he marches out with his troops, he finds the Buddha along the way under a leafless tree on a sunny day. On seeing the Bhagawan, Vidudabha halts his troops, goes and pays obeisance and enquires why he was standing under a leafless tree. The Bhagawan smiles and tells him that without kinsmen, life will be like a leafless tree. Vidudabha realizing that by killing his kinsmen, the Shakyas, he will be like a leafless tree, turns his troops back and calls off the campaign. We can recall many such instances in the life of the Buddha. He preached that self-conquest or conquest of one's own passions was more important than the conquest of others. The message is contained in a *gatha* in the *Sukhavagga* of the *Dhammapadam*:

*Juyani verum pasavati, dukk]wm setiparajilo
Upasanto sukhani seti, hitvajdyaparajayam*

'Victory breeds hatred; the defeated live in pain. Happily, the peace-loving ones live giving up both victory and defeat. In other words, in true victory, there is neither a victor nor the vanquished'.

Buddhism identifies Lobha , Moha and Dvesha as the three taints

inherent in all people. The aim of all practitioners is to recognize the fact of their presence and eliminate them. The root of any conflict can be traced to one or more of them. If one has the wisdom to locate the traces of these taints in oneself and endeavors to eliminate them, one can live a peaceful and meaningful life. This would apply not only to individuals but communities and nations as well.

To overcome these taints, Buddhism holds out four sublime states of mind or *Brahmaviharas*, for a practitioner to acquire by meditative contemplation: *Metta* (loving kindness), *Karuna* (compassion), *Mudita* (sharing the joy of others) and *Upekkha* (detachment). Once he acquires them, he extends them at an impersonal level, not only to those whom he knows, but to all, not only to humans but to all living beings!

In *Metta Sutta* or *Sutra of Loving Kindness*, there is a passionate exhortation:

*Mata yatha niyam puttam, ayusa eka-putta-manu rakkhe
Evampi sabba bhutesu, manasam bhavaye aparimanam*

'Just as a mother would protect her only child at the risk of her own life, even so let one cultivate a boundless heart towards all living beings'

The core message of Buddhism to abandon violence of all kinds has historically influenced many prominent individuals and rulers. Easily, the most outstanding among them in ancient times is the Mauryan Emperor Ashoka who gave up all aggression and promoted the idea of *Dhammavijayam* or conquest through the Dhamma and became an exemplar for several rulers in Buddhist countries in Asia. These ideals continue to influence prominent

Buddhists who have been struggling for their people, the most notable among them, His Holiness the Dalai Lama of Tibet and Sui Kyi of Myanmar. Their noble struggles have touched the world conscience and both have been awarded the Nobel Peace Prize.

Great is the struggle and sacrifice of Sui Kyi of Myanmar, who suffered several privations including solitary confinement in her 15 year- long struggle to secure freedom for Myanmar from the military Junta that enslaved and impoverished it. She left behind her two sons and an ailing husband to struggle for her suppressed people in a non-violent way. She would not go back to be with her dying husband for the fear once she left Myanmar for any reason, she would not be allowed to reenter. We can see that her struggle, though prolonged, has saved many human lives and is bound to succeed in the end.

The Dalai Lama has been conducting a truly Buddhist struggle for his homeland. While doing so, he never allowed any antipathy for the Chinese to build up among the Tibetans and has not permitted use of violence of any kind. He is a one-man army against a mighty nation like China. We all know that there are two extreme views on Tibet: one held by the Chinese that Tibet is part of China and the other held by many Tibetans that they cannot accept anything short of total freedom for Tibet. True Buddhist that he is, the Dalai Lama proposed a middle-path solution to the problem by asking for autonomy for Tibet within the Chinese nation. The world at large has received this as a great conciliatory gesture, though the Chinese communists are yet to see the wisdom of it. When a group of Tibetans advocated violent struggle to gain freedom, the Dalai Lama said he would rather keep out of the struggle than give up the Dhamma in the process of gaining freedom for Tibet. When he was asked whether, at

this rate, the struggle would conclude in his life time, he dismissed it saying it is a kind of selfishness to think that everything should be accomplished in one's own life time. What is important, he said, is that the struggle shall be just and non-violent and Free Tibet shall one day become a demilitarized zone of peace. This is quintessential Buddhism in practice.

Shri Lanka has now won a war against the Elam separatists after a great deal of sacrifice in terms of human life on both sides and is now a divided nation. Shri Lanka's spirit of Buddhism would now be put to test in healing the wounds of the 30-year war. The restraint shown by them in war should now be matched by the generosity in dealing with the Tamils, extending equal rights to them and gaining their confidence. I am confident their Buddhist conscience will prompt them to do it all in all sincerity.

Nearer home, Mahatma Gandhi himself was greatly influenced by Buddhism and Jainism, though he could never reconcile to the fact that the Buddha was indifferent to the idea of a creator God. One of the earliest books he read while he was studying for the bar in London, is Mathew Arnold's *Light of Asia*. He made the most effective use of Ahimsa the core philosophy of Buddhism, to lead this country to Independence, without inciting any hatred for the British. Buddhism will continue to influence generations to come. Its message of peace will continue to inspire all sensitive and thinking people. It is *Dhammo Sanatano* or the Eternal Law.

(From : Lecture delivered at the National Buddhist Conference at Visakhapatnam in May 2009)

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Also scripted television documentaries, published three books for the ILO, did numerous surveys and studies for the ILO in India and Cambodia and have contributed over a 100 articles , book reviews etc in leading newspapers and magazines. Was visiting Fellow at the Central European University Budapest in 2007 and an invited Fellow for whole of 2010. Have spoken in prestigious institutions including the Centre for Contemporary Studies Indian Institute of Science Bangalore. Also conceptualized and set up the archives of the Indian Institute of Science Bangalore amongst several other things.

Currently working on the 100 million project - to bring life insurance to cover 100 million Indians by end 2010 - project conceived and steered by me as Member Postal Board in charge of Postal Life Insurance and Chairman of the Investment Board.

Mahatma's Legacy

- Dr.Uday Balakrishnan

Gandhi was assassinated this month, 1948.

*This piece, on the Mahatma, is based on my talk at an Exhibition
in Budapest on Gandhi, December 2008*

All these years we have been hearing nothing but good things about Mahatma Gandhi. Until recently, it was difficult to find a dissenting voice. But time dims memories even of the Mahatma and there is a whole industry out there to prove that he is being made too much of.

The Mahatma left no ghost written books and from what he had to say about himself, enough could be made out to 'prove' the worst of a man who hid nothing from anyone. It was almost as if Gandhi is now being faulted for not having been born with all the qualities that made him one of the greatest of all time; of that there is no doubt.

In a century crowded with heroes, the Mahatma stood tallest amongst them all, giving some of us Indians a heavy air of moral superiority and smugness that irritate and often evoke ridicule. To trivialize a legacy still further there is the never ending debate amongst us as to why Gandhi was not awarded the Nobel Prize for Peace – little pondering if indeed such a prize was worthy of him; even if he had been awarded it is doubtful if Gandhi would have accepted something in memory of the inventor of an explosive.

For the younger generation, under thirty, busy taking on the world in a hurry, a wizened old man with large ears in a seemingly ridiculous dress hardly looks the earth shaker he is being made

out to be.' *'What is the fuss?'* they first ask and *'Why all this hype?'*...only to take another look, and find his ways agreeable with their own. Affirmative action, supporting the underdog, racial integration, religious accommodation, fair treatment for women, Gandhi stood for all those and much more. Fairness was at the core of his belief and the centrality of his conviction that right will triumph over might. The world's Greens could just as well have stated their case almost entirely in Gandhi's own words.

In today's astonishingly rapid global economic meltdown, Gandhi's philosophy rings all the more true and loud. Schumacher, in *'Small is Beautiful'*, makes an economist's case to validate a Gandhian truth.

From Martin Luther King Jr, Bertrand Russell and the Ban the Bomb campaign, Willy Brandt and his famous gesture of contrition in Poland and Nelson Mandela, the world walks his path of mass protest against inhumanity, injustice and the unambiguous repudiation of violence. It is no accident that the U.S.President elect, Barack Obama has a picture of Gandhi in his office; Gandhi inspires.

Gandhi always stood for the underdog and fought for a cause however hopeless it might be as long as it was righteous and honourable. He spoke a language which everyone understood. Through his trademark dress, famously adopted in Madurai, Southern India in 1921, he identified himself with the rustic villager and the poor, putting both at ease in his presence, leaving neither awestruck nor wordless.

Gandhi exuded a sense of raw non-power that endures beyond his lifetime. Who else in a newly independent India, smarting under the trauma, agony and pain of partition could have

compelled the Government to hand over millions to Pakistan which he felt rightfully belonged to that country? A comparable gesture does not exist in history.

Courtesy was Gandhi's enduring trademark even when he was at the receiving end. A remarkable example of this was when accused of sedition he pleaded guilty in a court in Ahmedabad and sought and received the heaviest punishment. Such was the respect he commanded, that the judge who sentenced him stood up in reverence when Gandhi entered his court and sent him to prison with the utmost reluctance.

Gandhi spoke the language of engagement rather than conflict; even as he fought, he worked his opponents to recognize in him a sincere friend acting in their best interest. He reached out to both India and the world through a personal philosophy influenced as much by Bhagavad Gita as by Jesus, best encapsulated in the immortal words of Lord Krishna: *'He who by comparison with himself looks upon the pleasure and pain in all creatures as similar- that Yogi O Arjuna is considered the best'*.

Gandhi commanded the respect of some of the greatest of his time, among them Rabindranath Tagore, Tolstoy and Romain Rolland. He met evil in Mussolini, recognized its horrid face and let the world know. He repeatedly dared to meet those who considered him their enemy. While the poor accepted him as their own, some of India's pioneering industrialists like Tata and Birla had the perspicacity to recognize and support the greatest of Indians who owned so little and had nothing tangible to give them in return.

Gandhi knew the West first hand through his close and enduring association with Great Britain and many people in Continental

Europe and the U.S.A. His associates, best reflected in the composition of his Ashrams, came from across India and all over the world.

In history, the greatest, most times have been first identified by the mass of ordinary people – the mill workers in Lancashire, rendered jobless because of Gandhi's campaign in favour of home-spun handlooms, saw a kindred soul in him recognizing the righteousness of his cause; so did millions of dispossessed in India and the world.

Gandhi saw India inside out, ground up, through the windows of a third class railway compartment and the door-way of a hovel in a village. Not one of his contemporaries in India came anywhere close to him in knowing the country so comprehensively and understanding its soul so very well.

Some contend that India has not lived up to Gandhi's ideals – many of us who have seen this country through its hamlets and villages will tell you otherwise. The conflicts that bedevil India make headlines but its enduring calm rarely merits a column in the back page of a newspaper. Gandhi's legacy lives on in India which lives largely by his creed – what else can explain how a billion plus people with immense diversity, sixty years after his assassination continue to live in a peace that so much of the rest of the world longs for?

Shri N.S.DHANAM born in the year 1934, after graduation in 1954, joined Caltex organisation and worked in various capacities. He was the Operations Manager of the refinery at Visakha. He was trained in Philippines and Kuwait. He held top management positions in South Korea, Oman and Bahrain. Four decades of petroleum and petro chemical experience and his specialist experience in training and commissioning earned him positions of Vice-President, Executive Director with Gujarat Peto Synthese and SMCL.

Happy and contented he spends his retired life in understanding the concepts of spirituality. 'Mounam' of four days a week (Ten years now) is contributory to his focus.

Pilgrimages and Spirituality

- Shri N.S. Dhanam

Prelude is pertinent. Shri Vavilala Seetharamaiah garu and myself have been enjoying wonderful friendship during the period of three decades. Our association began in the year 1979. We and our families have travelled the length and the breadth of the country in connection with pilgrimages. Some of the major shrines we visited are Shirdi, Puttaparthi, Bhadrachalam, Mantralayam, Shrisailam, Kiki, Madhura, Kanchi, Ahobilam, Dharmasthala, Sarada Peetam Shringeri, Palani, Velanki, Rameswaram, Chidambaram, Mookambika, Udipi Guruvayoor, Jyotirlingas, Kasi, Pasupatinath, Kedar, Badrinath, Gangotri, Yamunotri, Vaishnodevi, Pandaripuram, Tirupati, Shrirangam, Manasarovar and many more.

Shri V.S's planning and organising abilities are excellent. Ability to conceive the pilgrimage, determining the route, outlining the tour duration, how to go about with ease with best of economies, these aspects are handled with utmost care. Reservations for travel and stay, done well, to the satisfaction of the tour members. When we travel by road covering long distances, on certain occasions, to reach the destination on time, skipping a meal is not out of the ordinary. His patience is very convincing.

Temple tours had a set pattern. We saw to it that the tour was reached by evening. Darshan of the deity at night followed by a second darshan in the morning. Adhering to schedules was necessary. Shri VS always kept the purpose in view.

Manasarovar yatra was undertaken by us in the year 2006. It was an arduous journey. High altitudes, cold climates and

unfavourable conditions posed problems. We had to cover approximately 1200 kms by road. Bumpy and it took its toll. Food was a problem. Unable to consume the spicy food Shri VS resorted to managing with dry fruits on many days. This willpower and adjusting to unforeseen situations is something very common to Shri VS and he has immense capacity to withstand.

We frequently visited Ashrams. Some of them are Ananda Ashram (Kanchangad of Kerala) Vyasa Ashram (Yerpedu in AP), Sukha Brahma Ashram (Kalahasti in AP), Swami Sivananda Ashram (Rishikesh), Swami Dayananda Ashram (Rishikesh) and Swami Chinmayananda Ashram (Sidabari, HP).

Inspite of the best preparations and permissions on certain occasions proper accommodation was not available. Shri VS and all of us happily resorted to adjusting to what ever came in the way and that too with the right attitude.

Code of living applicable to Ashrams was implicitly followed and all the activities were attended to with discipline. Shri VS's occupation was to fill the day with reading scriptures on spirituality, making notes. Most important activity being his writing "Rama Koti", activity he never misses.

Shri VS's living is simple and austere, prime motive being selfless service with clear objectives. His enlightened views and compassionate outlook are distinct characteristics appreciated by his friends. He practices what he says.

Tolerance, forgiveness, contentment, not losing temper, not being subjected to likes and dislikes, never drowning himself in self importance, creativity, ability to exercise restraint, benevolence,

kind heartedness, equanimity in sorrow and joy, trust worthiness, Always ready to help others, ability to adjust to any environment, mind not filled with jealousy-envy-anger-anxiety, least demanding, most accommodating, not compromising on values are the qualities Shri VS possesses. A towering personality respected by everyone. Possesses knowledge of varied fields. Has implicit faith in spiritual literature and a heart filled with devotion to God. Always keen to develop new concepts. Endless achievements and he is a role model. In the spiritual field Shri VS's commitment and progress is praiseworthy.

When Prof. Prasanna Kumar indicated that I should write an article for this volume, I hesitated. My competence is not adequate. The task is much too heavy and no exaggeration particularly when it means sharing ideas of a person whose life is filled with vision and performance. I made this attempt, forgive me if I have not matched the expectations.

Now coming to my personal experience. Shri VS always stood by me during the last three decades. Let me quote. "A relationship does not shine by just shaking hands in best of times, but it blossoms by holding hands firmly in critical situations".

A regular walker for many years and this daily activity is never neglected, rain or shine. His interest in sports is well known.

I wish Shri Seetharamaih garu a happy, healthy, prosperous and long life. Many happy returns of this wonderful day. On behalf of all of us, I wish him the best. The credit equally spreads to all his family members.

Dr. T V SAIRAM, IRS, Former Chief Commissioner of Central Excise & Customs, Visakhapatnam; has extensively researched and written on music therapy. His lecture-demonstrations have been widely acclaimed all over the country. He has authored books and articles on music and home remedies. He is currently Member Customs, Excise and Service Tax Appellate Tribunal.

Mind in Music

- T.V. Sairam

“An expert musicologist may not understand what he hears, despite his skill” fed descriptions. The decisive fact is the experience itself.^w - R.SCRUTON

In Sanskrit mind is known as *manas*. It is often compared to the ocean thanks to its spread and depth. As the mind gets wafted by the winds of desires, it undergoes modifications (*vnttis*). These modifications, or the modal consciousness do impart certain knowledge and experience. The Indian Vedanta philosophy advocates the need of cultivating a tranquil, and balanced state of mind - (*antahkarana*). For Vedanta, when *antahkarana* is tinged with different objects, it adopts their forms. Thus, a lilt in a rhythm or in a melody through synchronization either sharpens one's alert state or impart relaxation.

The Indian philosophy identifies the desires and passions as the causes of disturbance of the mind. They disturb the balance (or the state of equilibrium) of the mind-substance and create sorrows and sufferings in life. The practice of Yoga however is believed to control the mind as it causes the mind to be concentrated upon certain desired thing or objects. It prepares the ground of meditation as well as of the super-conscious state in which the individual finds his or her everlasting peace.

‘Every outward manifestation in music, says Swami Prajnananda, ‘is caused by the mind or will-power.’ For Arthur Schopenhauer, music is not only copy of one's ideas, but also a copy of Will.

THE POWER OF MUSIC:

Though sound, perse, does not owe .an explanation to anyone, it

is the human mind that is chronically engaged in the search of its sense or purpose.

A musical composition usually reflects an expression of a thought conceived in the composer's mind. Here, the composer communicates his resolutions - and not reasons. His expression may be down-to-earth (eg., folk music) or sophisticated (as in eg., classical and orchestrated music). It may or may not motivate the listener to listen. Western symphonies have revolutionized our sound perception. By bringing together numerous instruments of varying timbre and making them play almost simultaneously, the sound, like wine, is blended and presented before a connoisseur! This distinct style of communication is the greatest contribution to the world of music by the West, Marches, war-torn landscapes, day-breaks, firework displays, pastoral beauties, tender, romantic feelings- all find their niche in the *chef d'oeuvres* of great masters- like Bach Beethoven, Bizet, Brahms, Chopin, Debussy, De Falla, Greig,

Handel, Liadov, Mendelsohn, Mozart, Saint-Saens, Strauss, Tchaikovsky, Vivaldi, Wagner and a host of others. How can we forget the magic of Beethoven's Fifth Symphony in C Minor, unearthing our own internal conflicts, while helping us - at the same time- to resolve them through its passage? And Tchaikovsky's scene from the Swan *Lake* that makes us jump out of our bed to remain in tune with its movements? And Vivladi's depiction of summer in the *Four Seasons* that trigger the fireballs of anger and heat from the violas and violins? And Strauss' *Blue Danube* that flows with a calm majesty of its own? And Greig's *Peer Gynt Suite* that ushers in the beauty of yet another glorious morning before us along with hopes and optimism?

MUSIC THAT TRIGGERS THE PSYCHIC PROCESS:

Lehtonen (1986) had referred to musical experience as one of the best ways of activating the psychic processes. The ancient systems such as shamanism, Nada Yoga and chanting focused on emanation of vibrations from sounds and long remained as the mainstay in binding the mind and behaviour of people and worked towards preservation of tribal societies. Certain frequencies of notes have been found to contribute towards such a healing state by the researchers. The music relationship called the major sixth in which the frequencies of the notes are in the ratio of 8 : 5 is widely believed to have a powerful healing trait.

The major sixth ratio also reflects a fascinating range of number (Fibonacci sequence) wherein each number in the sequence is the sum total of the two preceding numbers as in 1, 1, 2/ 3, 5, 8, 13/ 21 and so on. This sequence is found to be of great significance in nature - apparently in unrelated spheres from geometry and genetics - as revealed in the natural growth pattern in plants/ snail shells etc.

MUSIC AND MIND: THE SELF-ORGANIZING AND PATTERN-MAKING SYSTEMS:

Edward de Bono opines that mind is a self-organizing system. The concept that the mind is a pattern making system as it creates patterns out of the environment and then recognizes and uses such patterns goes in tune with the basic characteristics of music. Music too creates definite and perceivable patterns out of the environment by manipulating sound and silence. It has been demonstrated recently that our mind could amplify the quality of energy contained in a sound wave and cheer up the spirits. Music like mind is both analytical and intuitive: the Western classical school has elaborate system of 'analytical' melodies in

their polyphonies and counterpoints, combined with 'intuitive' or 'emotional' beats which falter at every turn! In contrast, the Indian *raga* music is conceived of 'intuitive' or 'emotional' melodies (*ragas*), coupled with highly precise, calculative *talas*. The intuitive, emotional and creative functioning is assigned to right- hemisphere of the brain, whereas the left hemisphere's functions are analysis and calculations. In a recent study (Foster, 1990), it has been reported that wave activities in the two hemispheres of our brain (left representing our analytical ability and the right, emotion) are balanced by music. This would mean that the Indian musicologists have mastered the technique of balancing the mind, long before neurologists could even find about it!

QUALITY OF NOTES :

In music, the low-pitched notes are generally associated with heavier feelings and hence regarded as intuitive and spiritual. We find them extensively exploited in religious chants and *mantras*. They are felt to be leading to the depths of one's existence and towards introversion that lends certain serenity amidst the tension chaos, one may be surrounded in. On the contrary, the high-pitch is associated with the alert tensed mind, which is rational and to an extent, extrovert, as represented by beta brain wave patterns. High frequencies (around 8000 Hz) employed by the Austrian musical prodigy Mozart in his sonatas and concertos have been endorsed by the modern scientists for their beneficial state of mind, called 'relaxed alertness'. A dose of such music is considered 'positively activating' just before undertaking strenuous work, such as examination, sports, facing an interview, meeting challenging situations in life etc.

Dr A.ASWINI KUMAR, Son of Dr A.N.Rao, a well known doctor of Masulipatam, Aswini Kumar studied medicine at Guntur Medical College from 1954 to 59 and obtained the M.D. degree from the GMC(Andhra University) in 1969. He was Professor of Medicine at Siddhartha Medical College and after superannuation he joined the Asram Medical College where he has been working as Professor of Medicine. Since 1996 Aswini Kumar has been running a free diabetic clinic at Masulipatam for the Tripurasundari Foundation, a service organization founded and maintained by the 97 year old philanthropist Kota Sundara Rama Sarma.

Human Excellence

- Dr. A. Aswini Kumar

Human excellence is what we try to achieve and how do we achieve it and sustain it. Bhagawan Shri Satya Sai Baba says in his discourses, to achieve human excellence, we need a harmonious blend of head, heart and hands. Head represents gnana (knowledge), heart represents compassion and the hands represent the skill one develops or learns. It is not sufficient if one has skills and knowledge, but needs compassion to achieve human excellence. Any work that is to be done successfully depends on thought process or what we call as planning or thinking. The thinking process contains five essential components. which are:

1. DEDICATION :

What is to be dedicated and to whom it should be dedicated. We need to dedicate to the almighty and what we need to dedicate is the ego.

What is ego? Every human being has three characters in him.

1. The Id - the animal Instinct
2. The Ego - I am so and so and that is what we feel we are.
3. The super Ego - is what we cultivate Ex: A smile, keeping ourselves under control from anger.

If one one has ego, the work he does is hampered and one cannot discharge his duties well. That is why our scriptures say “Vidya Vadathi Vinayam”, “Vidya Vinayathe Bhushanam”. Education should confer humility that is why we say “Wisdom is arrogant because it is wise” and knowledge is humble because it knows so little.” Every activity we do should be offered to God. Selfless service transforms work into worship.

2. DEVOTION :

Devotion means essentially love. Love should be inspiring force for every activity.

Swamy says

Duty without love is deplorable

Duty with love is desirable

Love without duty is divine

Love without duty means

love manifesting as duty.

Ex : Is it not mothers love for the child make her sacrifice her pleasures, her comforts. Soldiers fighting war for the country - a Kargil war sacrifice their pleasures, joy and comforts for fighting for the nation.

3. DISCIPLINE :

Bhagawad Gita says “na sreya niyamam vine” - nothing good ever results from indiscipline. Let us take an example from our own body. If heart beats regularly 72 times per minute it is good health. If it beats 200 times irregularly - it is bad and dangerous. If we breathe 16 times in a minute it is good. Oxygenation is good and it is good health. If we breathe 30 times per minute oxygenation is poor, it is dangerous and death may occur.

In short if there is discipline results are good and indiscipline results in bad. We need to be disciplined to do good and be good.

4. DISCRIMINATION/DISCERNMENT :

Some times we will be in difficulty to discriminate, what to do and what not to do, which way to go. In such situations often we take decisions emotionally, some times by our likes and dislikes, prejudices and preferences. It should not be so. The decision should

be towards our set goal and the decision should be not only useful to us but to the society as a whole.

5. DETERMINATION :

This is an equally important component as others. Determination to complete a job - come what ever may be the obstacles. Obstacles should be taken as a challenge. Bhagavan Shri Satya Sai Baba says when the going gets tough, the tough get going.

There is a nice English saying “The winner never quits and the quitter never wins.” If we can develop ourselves on the five cardinal principles of life like -

1. Dharma - Right Conduct
2. Prema - Love
3. Shanthi - Peace
4. Ahimsa - Non violence
5. Sathya - Truth

and practice them along with harmonious blend of head, heart and hands utilizing a thinking process of devotion, dedication, discipline, discrimination and determination sure we are to achieve human excellence.

*(This article is based on some of the discourses given by
Bhagawan Shri Satya Sai Baba.)*

Prof. A.PRASANNA KUMAR, the Director of Centre for Policy Studies since its inception on October 2,1995 he was Rector and Professor of Politics Andhra University. He has authored books and articles and has guided 25 students for their Ph.D. degree and 15 for the M.Phil degree. He was Fulbright Fellow during 1979-80 and Visiting Professor at Georgia Atlantic University in 1994. He was on the UGC Panel (Political Science) for seven years. He has also authored books and articles on cricket and tennis besides being AIR's sports broadcaster from 1964 to 2000.

Human Values In The Era Of Globalisation Technology Vs Social Wisdom

- Prof. A. Prasanna Kumar

It is an honour to have been invited to deliver the V.S.Shrinivasa Sastri memorial lecture today and I convey my gratitude to the members of the memorial trust, particularly to Shri S.V.Ramakrishnan for giving me this privilege. As a scholar, orator and master of English language Sastriar won the admiration of all those privileged to know him and hear him. His lectures on the Ramayana were masterly discourses and Mahatma Gandhi who himself wrote a beautiful book on the “Efficacy of Ramanama” evinced a keen interest in them. Rt.Hon’ble Shrinivasa Sastri became famous as an orator who held the audience in thrall. No less significant was the manner in which he enriched the society in which he lived and the inspiring legacy he left behind. That is why he is still remembered with gratitude and admiration. Shri K.Iswara Dutt, my late uncle and well known journalist, used to tell us about Shri Sastriar’s oratory and the literary artistry of his writings. Shri Sastriar commended Iswara Dutt’s Twentieth Century as an ‘organ of true education in public affairs.’ SatShriar’s brother Shri V.S.Ramaswami Sastri was Iswara Dutt’s colleague on the staff of The Hindu. To pay homage to the memory of such a multi-faceted stalwart is no ordinary task and I am fully conscious of the fact that I am unequal to it. It is with trepidation and in utmost humility that I venture to stand before the distinguished gathering to deliver the memorial lecture.

The topic I have chosen to speak on is ‘Human Values in the Era of Globalisation.’ There is some semantic ambiguity surrounding these terms. Still, the precious time of this august body need not

be wasted over clarifications about the meaning and scope of the terms human values and globalisation. Values are the soul of every civilised society. From ancient times to the modern age values have shaped human quest for peace, progress and happiness. Ancient India, as Amartya Sen refers to in his book *Argumentative Indian*, was known for such values, among other things, as free debate, discussion and gender equality. Explaining the argumentative tradition Sen extols the role of Buddhist councils and of Ashoka and Akbar, ‘two of the grandest emperors of India’, in upholding discussion as a means of progress and pursuit of reason in governance. Public reasoning was regarded as central to participatory governance. The Nobel Laureate shows how tolerance, mutual respect and healthy public debate were regarded as eternally relevant values in the Indian tradition. Athens, the cradle of Greek civilisation, held public discourses on virtue, knowledge and good society. Plato and Aristotle believed in putting ‘great ideas into the service of man.’

Jawaharlal Nehru, never known to be religious minded, discovered how great religions, two from within and two from outside, strengthened the Indian tradition. If Hinduism stood for tolerance and Buddhism for compassion, Christianity and Islam that came from outside gave India such values as service and social equality respectively. Mahatma Gandhi who led the greatest non-violent revolution in history conceived and nurtured a value system that shaped the freedom struggle, influenced the philosophy underlying the Constitution and became the bedrock of independent India’s political culture. Gandhiji’s non-violence has become the creed of emancipators and political activists in different parts of the world whether it was Martin Luther King Jr four decades ago or Nelson Mandela and Desmond Tutu of

our times. The Mahatma's crusade for Harijan emancipation is today called social justice and Hindu-Muslim unity has become the larger goal of national integration. It is significant that despite clash of political interests and party rivalry, the place of these values in the Indian polity has never been questioned since India became a free nation.

Scientists and intellectuals too have accepted that values constitute the ultimate goal of every society. The science of values, it is said, includes aesthetics, art, logic ethics. Values are defined as 'those things towards which man looks for the satisfaction of his strivings.' A writer described science as 'essentially an artistic enterprise stimulated largely by curiosity, served largely by disciplined imagination and based largely on faith in the reasonableness, order and beauty of the universe of which man is part.' A.N.Whitehead said that science is the outcome of instructive faith. That instructive faith is shaped by human values. Science has conferred on man innumerable benefits. Man claims to have conquered even nature. Still, science has not been able to solve the riddles of human relationship. Relationship of science to society has changed. Three hundred years ago 'how' to do was the problem. The 'whys' and 'hows' of the past have become now 'what' i.e., what to do? Science in ancient times was concerned with philosophy. Now with technology it is used to acquire control over matter and resource for the benefit of man. It can help in eradicating poverty and misery. It can make life more comfortable than ever before and increase life expectancy enormously. It has also the power to destroy life and blow up planet earth in seconds. David Bromwich writes that we can give humanistic value to almost anything by teaching it historically. "Geology, economics, and mechanics are humanities when taught

with their reference to successive achievements of geniuses to which these sciences owe their being. Not taught thus, literature remains grammar, art a catalogue, history a list of dates and natural science a sheet of formulas and weights and measures.” After spending millions of dollars on modernisation of the university’s infrastructure President of Harvard University Neil L Rudenstine declared that “In the end education is a fundamentally human process. It is a matter of values and significant action not simply information or even knowledge..... how to create a humane and just society.” That is a challenge before humankind. A society that ensures equality and justice for all is a humane and just society. But there is glaring asymmetry at both global and national and local levels. The poor and less developed countries are afflicted with political, social and economic crises. As *The Economist* (August 14-20, 1999) observed “the challenge is that of mobilisation of global science and technology to address the crises of public health, agricultural productivity, environmental degradation and demographic stress confronting these countries.”

We are living in exciting times thanks to the third technological revolution. Information technology has ushered in a new age. Peter Drucker calls it the fourth information revolution. Knowledge is the key resource and the essence of knowledge society is mobility. Time and distance have been conquered. “The power of pace is outstripping the power of place,” says an expert who explains how the law of acceleration does not relax to suit the convenience of man. Unlike the earlier industrial revolution, the computer revolution does not allow time for human and institutional adjustment. As Schlesinger says the new revolution is ‘far swifter, more concentrated and more drastic in impact.’ Information society is higher than agricultural and industrial

societies. IT has produced a new source of wealth that is not material. It is information and knowledge applied to work to create wealth. This is called the age of globalisation characterised by increases in flows of trade, capital and information, as well as mobility of individuals across borders. A report of the UNDP says that "global markets, global technology, global ideas and global solidarity can enrich the lives of people everywhere. The challenge is to ensure that the benefits are shared equitably and that this increasing interdependence works for people, not just for profits."

Stating that globalisation is not new, Amartya Sen explains how it occurred before the millennium thanks to the Chinese, Arabs, Indians and others. India, writes Sen, has been an exporter and importer of ideas. Globalisation is described as global movement of ideas, people goods and technology that different regions of the world have tended to benefit from progress and development occurring in other regions. There is no denying the fact that globalisation 'has swung open the door of opportunities.' The emergence of new role players in world affairs is a significant development. China and India are emerging as the new giants on the global scene, though both these countries have millions living in poverty and backwardness.

Boundaries may have disappeared because of economic and technological factors. But barriers remain between the rich and the poor. In some instances the gap between the haves and have-nots has widened. Economic reforms are being viewed with suspicion and mistrust in many countries. The benefits accruing from technological progress have not reached most of the poor people of the world. Larry Elliot summed up scathingly when he said that in the final analysis globalisation is 'rule by elites,

mercantilism, and selfishness-' Peter Drucker hit the nail on the head when he said that competition brings out the best in product and the worst in man. Some of the champions of market economy, including the British Prime Minister and German Chancellor, conceded that what the world needed was market economy not market culture. Critics of globalisation point out the asymmetry of results such as riches for the west and poverty for Africa and many third world countries. If the annual budget of the United Nations is around \$4 billions, three times that amount is spent on ice cream in Europe and more than four times that amount on pet food in the US. Health and education continue to be neglected in many countries of the world. The saddest and most tragic example is that of Africa ' the history of which is written in blood and misery.' Let us turn from markets to technology, the media in particular, and examine briefly its impact on our value system. Television, computer, fax, e-mail, SMS and other such inventions have come to exercise a profound influence on our lives. Our attitudes and behaviour are to a considerable extent shaped by them. Television, for instance, has become an almost indispensable part of our daily life. Explaining its power, Moore said that TV is "a relentless agent of change; a revolutionary inflammer of appetites; an enlarger of expectations; and a diminisher of patience." Neil Postman aptly summed up the essence of the problem created by television." The problem is not that television presents us with entertaining the subject matter but that all subject matter is painted as entertaining.

"Everything becomes image, nothing the substance." Visual eloquence has replaced verbal eloquence. At the international paediatrics conference held in Paris a few years ago experts pointed out how the health of school children is adversely affected by

long hours of television viewing and how it affects their performance at school and in examinations. A recent study in stress at Nottingham Trent University found that watching news triggered depression, confusion, irritation, anger and anxiety. News comes at the price of your peace of mind..... Media culture can undermine our capacity to shape our destiny. Critics opine that media culture's preoccupation with violence, division and fault distorts our understanding of human nature. (Guardian Weekly Jan21-27,2005) Writing in the New Yorker Adam Gopnik pointed out the transformation of American press during the last three decades 'from an access culture to an aggression culture. The reporter used to gain status by dining with his subjects; now he gains status by dining on them.' Daniel Boorstin struck a similar note when he wrote that 'the very agency which first makes the celebrity in the long run inevitably destroys him, not by murder but by suffocation or starvation. The celebrity is born in the daily press, never loses the mark of his fleeting origin and he is a man returned to his proper anonymous station.'

The internet has triggered the first industrial revolution in history to be led by the young said an expert. New technology runs in their blood and as Chris Anderson observed youth is a rising power both at work and in society at large. Technology has accelerated change and 'the law of acceleration' does not give time for adjustment. A sociologist referred to the frightening imbalance between the past and the future as evidenced by the fact that in some countries such as Germany, Japan, Italy and Spain those above 65 far exceed those under 15, Today's youth have become spenders before they start earning. Japanese sociologist Osamu Nakano lamented that " youth are choosing pleasure over pain, recreation over work, consumption over production and

appreciation over creation.” Has competitive lavishness replaced cultural liveliness of the past? ask some. Have our schools and colleges forgotten their basic function of providing right instruction and inspiration to the students? The teacher is the moulder and the doctor is the healer and the two noblest professions seemed to have forgotten the value-system underlying them. In the words of Swami Ranganathananda “It is unfortunate that teachers in India lost faith in their own profession before our society lost faith in them.” Commercialisation of education has reached alarming proportions and corporate culture governs most of our hospitals and educational institutions. Catch and coach for cash seems to be the motto of most of the educational institutions.

Joan Bakewell and Julina Baggini wrote a timely article titled “Behave with grace in the 21st century”. (Guardian Weekly Dec 24, 2004). The daily practice of civility and politeness helps and manners and civility need to be reclaimed according to them. Let us use ‘please’ and ‘thank you’ a little more, they suggested. A fluency in manners is the best gift we can give children, according to them. Noise has eclipsed silence and it is time man and machine made less noise in public. Everyone is in a great hurry whether it is the road or the railway station or the airport. Even at hospital patients want instant treatment and cure. The most disturbing and dangerous example of hurry, noise and speed is road rage. Our roads have become battle- grounds, and at times graveyards, all because of reckless driving.

Human values are to civil society what human rights are to polity. As Elanor Roosevelt, Chairperson of the Committee that drafted the Human Rights Declaration put it “they originate at home, in school, on farm, in factory and in every place of human activity”.

Similarly human values are not limited by time and space. They are eternally relevant. More so in this age of awesome technological power. As C.E.M. Joad wrote “The disabling weakness of modern western civilization is the disparity between mechanical power and social wisdom.” Disparity is the most potent destroyer of unity. Philosophers have agreed that India is the rainbow bridge between the wisdom of the East and the knowledge of the West. Fifty years ago great minds like Bertrand Russell and Arnold Toynbee thought that India would show the world the way out of darkness. If Radhakrishnan said that civilization has been built by seers and scientists, Jawaharlal Nehru wanted scientists to have the wisdom of the sage and the compassion of the saint. Swami Ranganathananda wanted a humanistic direction to be given to increasing resources and his suggestion is three fold—learning to know, learning to do and learning to be. As Schumacher observed “the guidance we need cannot be found in science and technology the value of which utterly depends on the ends they serve. But it can still be found in the traditional wisdom of mankind.”

A paradox of modern times is the widening gap between the rich and the poor despite tremendous progress in development. Global wealth has enormously increased. Poverty, however, has not been eradicated. Global institutions meant to eliminate poverty and inequality have failed to narrow the gap between the rich and the poor. Governments, including those claiming to be liberal democracies, spend a lot of their precious money on individuals and institutions engaged in perpetuating their survival and self-interest. The 21st century, say some experts, will be dominated by the media, the educational institutions and NGOs and CSIs. Our hope lies in those institutions and individuals that are quietly

carrying out welfare activities for the benefit of the poor and the needy. The words of Swami Vivekananda must be remembered and recalled. The great wandering monk said: “India’s gift to the world is the light spiritual..... slow and silent, as the gentle dew that falls in the morning, unseen and unheard, bringing into blossom the fairest of roses.... yet producing a most tremendous result, has been the work of this calm, patient, all suffering spiritual race upon the world of thought.”

It was John Kenneth Galbraith who wrote that a good society is at peace with itself and the world at large. Ignazio Solone aptly summed up that “on a group of theories one can found a school but on a group of values one can found a new culture, a new civilisation, a new way of living together among men.” Culture is the mother of ideas, values and institutions. It is such culture that has made Chennai in particular and south India in general the home of human values. Eminent scholar and Marxist intellectual Hiren Mukherjee once said that the 3Rs of Indian sensibility were Rajaji, Raman and Radhakrishnan. To such genre belonged Right Honourable Shrinivasa Sastri who put forth his ideal in memorable words: “Like the Mahatma I believe that force will never end force, that what is won by force is apt to be lost by force and that that alone will be a lasting gain to our race which we secure by ways of peace, by ways of harmony and by ways of mutual help and mutual love.” I join all of you in paying homage to his memory and convey once again my grateful thanks to the members of the Shrinivasa Sastri Memorial Trust for inviting me to this hallowed place.

*(From the Rt.Hon.V.S.Shrinivasa Sastri Memorial Lecture
delivered at Ranade Hall, Chennai on June 24,2006)*

Shri ABID HUSSAIN, served as AMBASSADOR to the United States from 1990 to 1992; Secretary of the Department of Heavy Industries; Secretary of the Ministry of Commerce and a member of the Planning Commission.

Dr. Abid Hussain is currently Member of the International Panel on Democracy and Development of UNESCO; Professor Emeritus at IIFT; Professor Emeritus at the Foreign Service Institute of the Ministry of External Affairs, Gov. of India. He is Trustee of several organisations. He has presided over several national and international conferences and contributed papers on contemporary issues. Dr. Hussain had chaired six important committees set up by the Govt. of India – Trade Policy Reforms, Project Exports, CSIR Review Committee for Development of Science and Technology; Textile Policy of the Government of India; Development of Capital Market; Abid Hussain Committee on Small Scale Industries. He is Trustee of several organisations and also a recipient of the Raja-Lakshmi Award for the year 1996 from Shri Raja-Lakshmi Foundation, Chennai.

Bureaucrats Relationship with the Political Executive

- Abid Hussain

In the context of democracy, one of the first challenges that the bureaucracy faces is the establishment of a smooth and good working relationship with the political leadership in running the government both at the secretariat and the field level. It was clear from the start that in a democratic set-up such a relationship is central to good governance. Internal consistencies between the political executive and the civil servant remain of vital importance.

In India, the bureaucrats had no hesitation in accepting the primacy of political masters in matters of decision-making and the political executive knew that they needed the expertise, experience and the knowledgeability of rules and regulations of the professional bureaucrat to execute their policies effectively. It has been the country's advantage that such a synergy could be easily evolved. Fundamental to this relationship was the admiration which the bureaucrats had for their political masters, and the respect which the latter had for the former. Perhaps this mutuality of respect was also engendered by the fact that both had been Davids in their own ways and domains and had defied their respective Goliaths - the political leaders standing up to the mightiest ever empire and the Indian element of the ICS measuring up to its highbrow British counterpart, both intellectually and professionally. Then the civil servants respected the politicians for the role they played to influence people's judgment and conduct. The politicians held the civil servants in high esteem for their impartiality adherence to lawful authority, uprightness, integrity and knowledge of the subject. A minister could rely on

the bureaucrats for the right advice he would give and faithfully implement his orders.

With the long experience of working for the state, the bureaucrats could handle the day-to-day affairs of administration as if to the manner born, and the political leadership, with its experience of mass mobilization and close working relationship with the people, could perspicaciously spell out the people's wishes, objectives and programme to be pursued by the government. Since, on many issues, the two had a common approach, no rift would come in the way of harmonious working. Where there was any difference of opinion, the two could sort out things between themselves through dialogue and discussion. Only in rare cases were matters thrashed out and decided at a higher level. The bureaucrats solemnly adhered to their dharma to faithfully implement the final orders of the political executive, which in turn gave them the needed space to act out in a truly professional manner. There are well- documented cases of the differences that arose between Panditji and Lal Bahadur Shastri on the one hand, and their secretaries on the other, which were amicably settled without rancour or ill-will on either side. It was later, that the rhythm of union between the two got disturbed. The happy harmonious relationship between the ministers and their secretaries got distorted. Even the legitimate criticism of a policy by a civil servant, which was earlier welcomed, was interpreted by the ministers as a deliberate attempt, actuated by some ulterior motive, to obstruct their policies. Or, plain and simple, it could be just a clash of personalities if one or both happened to possess massive size egos.

Ministers began to prefer officials who would blindly support their line of action without raising any uncomfortable questions. Those who did not say 'yes' to the minister were looked upon as

hostile elements and their presence in the ministry detested. The overbearing attitude of officers had also become a cause of cleavage and alienation in the relationship of the two. As said above, the quest or domination of one over the other created an unsavoury politics of self-esteem and one-upmanship, which impeded effective working. Instances of lack of mutual trust became evident and more frequent.

The politicians ignored the usefulness of the bureaucrat and the bureaucrat underrated the functional value of the politician. There was a move to bend the bureaucracy to the wishes of the politician, upsetting the institutional independence of the bureaucracy. There have been cases of political bossism, which prevented the civil and police authorities to act impartially in accordance with rules. This provided backing to the lawbreakers and rendered the lawful authorities dysfunctional. Explaining to cover up such a cleavage in the relationship of a reciprocal recognition, a politician minister said that when he asked the civil servant to bend he crawled, but he also admitted that there were bureaucrats who were upright and honest and defied any unprincipled interference by the politician.

It is time that the respective roles and responsibilities of the two arms of the government were clearly re-defined and punctiliously adhered to. As of yore, the civil servant should be encouraged to give independent advice and to take fearless decisions in accordance with rules. But some ministers, have this Tennysonian notion about the bureaucrats under them that 'theirs is not to reply but to act and comply'. What is then an officer to do if a minister asks him to take some action in contravention of law? In such a situation, a bureaucrat, and for that matter any subordinate, has a right to refer the matter to the minister or his superior, as the case may be, noting why the superior political or administrative

authority's orders are not tenable. Despite this advice, if these worthies persist, their orders should be carried out if they give them in writing in unambiguous terms. The judges in the Nuremberg trials of the Nazi war criminals refused to accept the plea of the defendants that they had no option but to show unquestioning obedience to the diktats of no less a dictator than Hitler, who had the self-arrogated power and also sadistic inclination to exterminate a person for the slightest dissent. A kowtowing bureaucrat or subordinate is living in a fool's paradise if they think that their unquestioning obedience to an erring minister or superior will wash in a democratic dispensation. Of late, virtually after every change of political guard, whether in States or at the Centre, some bureaucrat or the other had to face disgrace and humiliation for their unquestioning obedience. It is high time officials saw the writing on the wall and showed the moral courage not to abdicate their constitutional and legal responsibilities while implementing the political executive's orders.

Coalition politics at the Centre and in the states as well has added a new dimension to the functioning of the bureaucracy and its relation to the political executive. The most acute problem in a coalition is of coordination among different ministries and departments. Then comes the problem of loyalist bureaucrats and those considered not so loyal to a particular party or minister. Even when a single party government was in place, the problem of coordination would arise from time to time, especially when the high profile ministers with big egos would be at loggerheads with each other. But their differences could be resolved by the intervention of the prime minister or the chief minister or the party high command. Naturally, the problem of confrontation of ministers belonging to different coalition parties has become

all the more complex. Each coalition partner has their own constituency to take care of, so they compel the officials of their ministry to adopt and execute policies of their department to serve narrow and self-serving ends, even if they run counter to national or state interests. This problem gets compounded if a minister has very pliant officers who see no disgrace in abdicating their role as advisors and too willingly become the proteges of their political masters.

This problem gets compounded for yet another reason. Of late, ministers have had a great inclination to fill their ministries and departments with officers from their own States. This practice, especially at the Centre, is fraught with a grave danger to the body politic. The all-India character of the Central ministries should not be allowed to be vitiated simply to satisfy an insular-minded politician's ego or some vested interest motivated by partisan or regional considerations.

It is here that the role of the Cabinet Secretary assumes significance. The very *raison d'être* of the post of Cabinet Secretary is the need for coordination. Of late, the Cabinet Secretary's position has been eroded, if not down-graded, with the increasing clout of the Prime Minister's Office (PMO), which almost functions as an institution parallel to, or sometimes even higher than, the august office of the Cabinet Secretary. There must have been some strong reasons and imperatives for investing the PMO with special powers. But, at the same time, this fact should not be lost sight of that, when two organizations with parallel powers and responsibilities function independent of each other, sometimes situations arise when the right hand does not know what the left hand is doing. *Mutatis mutandis*, the same applies to the roles of the Chief Secretaries and the Chief Ministers' Offices in the States.

Then there is' the problem of 'committed bureaucracy', which has almost become endemic. Whatever the intention behind the idea of a committed bureaucracy at the time of its conceptualization, it soon degenerated into 'commitment to the party in power', and further degenerated into commitment to a particular political personality or boss'. This is a pernicious doctrine. Surely we need a 'committed bureaucracy' in the sense that they should not spare any effort, even if it goes against their personal ideology, in implementing the mandate of the people as manifested in the manifesto of the party or alliance in power, provided, of course, their programmes do not transgress the parameters laid down by the laws of the land and the Constitution and the imperatives of democratic institutions as well. Bureaucrats whose commitment is translated into abject loyalty to a particular party or personality have to face indignities, including even imprisonment, and a virtual exile when the regime changes.

Allegiance to an individual or taking sides in partisan politics is the symptom of a feudal mindset, which goes against the core principles and processes of democracy. Which is why one of the major exercises consuming the election authorities' time and energy on the eve of elections is to remove biased and partisan officers from sensitive postings. What an irony that, while a sense of commitment is a most desirable quality, the term 'committed bureaucracy' has come to acquire a pejorative connotation. Politicians, and for that matter even bureaucrats, seem to have taken their cue from a Lewis Carroll character Humpty Dumpty, who says, "When I use a word, it means what I choose it to mean, neither more nor less."

To prevent the abuse of political authorities forcing the civil servant to bend, the Constitution provided that a civil servant cannot be dismissed or demoted or have any disciplinary action

taken against them, except through the due processes of law and after consultation with the UPSC. But there are other ways by which a minister can use their power arbitrarily to subdue the civil servant. The power of transfer, suspension and promotion could be so used by them as to make civil servants pliable. It is here that the real mettle of a civil servant is tested. But when once trust turns into distrust and mutual respect into incompatible co-existence, governance deteriorates and the pace of development slows down, and sometimes even comes to a grinding halt. BK Nehru, in his book *Nice Guys Finish Second* gives an example of the origin of distrust. He refers to the LIC-Mundra case in which the Finance Minister shifted the blame of a certain wrong-doing on his Secretary, the natural fallout of which was that the civil servants stopped taking fearless decisions as they had hitherto done. Once the civil servant became unsure of the minister's support, they started slowing down proceedings lest they be hauled up for acts of omission and commission. This again emphasizes the need for establishing a harmonious relationship between the civil servant and the political masters. They should reassure and restrengthen each other to discharge public duties. This symbiotic relationship is what a good administration requires. A good administration is possible when the two arms of government are in consonance with each other and work with a common commitment to serve the nation.

With innumerable changes taking place in the sphere of information sharing, public criticism and PIL's, an atmosphere is getting created for avoiding high-handed arbitrary action and recasting relationships of mutual respect. This is a good augury for relations to improve. Democracy helps to consolidate a healthy nexus between the administrator and the politician, which would fulfil people's aspirations and redeem India's pledge of democracy.

Shri T.S.KRISHNA MURTHY was the Chief Election Commissioner (CEC) of India (February 2004-May 2005) to oversee the 2004 elections to the Lok Sabha. He had earlier served in the Election Commission of India as a commissioner since January 2000. Krishnamurthy started his career as an IRS officer. He served the government at various levels including as Secretary, Department of Company Affairs. He was the first Indian Revenue Service officer to become Secretary to the Government of India as well as Chief Election Commissioner of India. He joined the Indian Revenue Service in the batch of 1963. One of the key jobs he has handled was that of Chief Commissioner of Income Tax in Bombay. He has also served as an IMF advisor in Ethiopia and Georgia. As Chief Election Commissioner he was an observer to the elections in Zimbabwe and the US Presidential Elections in 2004. In 2005, Krishnamurthy was appointed by the Supreme Court of India to conduct the elections to the all power Board of Control for Cricket in India(BCCI) in order to ensure free and fair polls amidst the different factions within the BCCI. Krishnamurthy won gold medals in History, Economics and Political Science at Mysore University. He has also completed a Masters in Fiscal Studies from the University of Bath, U.K He is the author of the book - “Miracles of Democracy” which was released in August 2008.

The Mandate and The Message

- Shri T.S. Krishna Murthy

The Jumbo election of 2009 is over. The 'elect-ainment' which like the 'cricket-ainment' of IPL coinciding during the same period provided to the people of India and other observers all the entertainment, uncertainty about the role and the result of contesting parties, aggressive competition, enormous expenditure for some and equally enormous income for others, swings in the fortune, media publicity and analysis etc. It is perhaps because of the similarity between the two that one had to be pushed out of the country as had they co-existed during the same period, the importance of one of them would have been lost!

The 2009 general election is indeed a water-shed election in the political history of India. The two major national parties were keen on sewing jumbo pre-poll alliances and were at the same time trading charges against each other about the allies belonging to the opposition alliance leaving and joining. It was also not uncommon to see some political parties leaving the ruling party alliance at the Centre just before the elections with a view to fight local political enemies at the State level but with an ulterior motive to join the alliance that would capture power at the Centre after the polls. It was indeed a political *tamasha* with a lot of fanfare to see the allies claiming themselves to be in and out of their respective alliance simultaneously,

Normally, we are used to two major pre-poll alliances, with the Left generally fighting independently at the national level. One of the major national parties announced at the commencement of election process that it will not have any alliance at the national

level and that it will have only state level alliances presumably to have total freedom and flexibility for forming government at the national level after the election results are announced. It was also interesting if not baffling to see that an attempt was made by a National party to publicly throw hints in a subtle manner showing interest in certain political parties which were not in its pre-poll alliance structure possibly with a view to strengthen its position in case their existing alliance did not get the required majority. The Left claimed to have formed a third front of a few parties which did not want to support a government led by either of the major two National parties. This proved to be a disaster both for the Left as well as their allies. Another inexplicable feature was some of the parties which were supposed to be part of the ruling coalition at the centre formed what is known in the media as the Fourth front, even as they claimed that they were part of the ruling coalition! If this is not *tamasha* what else can it be? Neither the political parties' activities nor their manifestos seem to have bothered about serious national issues having impact on good governance and economic growth. It looked as though that the election *dharma* of most of the political parties was to justify their indulging in any kind of activity to capture power at any cost! All these pre-poll arrangements of political parties seemed to have been based on only one common minimum programme of their own survival and success in the electoral battle! Indeed Indian democracy is a functioning anarchy and a miracle defying logic.

The next important feature of the 2009 election was violence in some parts of the country generated by naxalites resulting in loss of few lives of polling personnel, security personnel and civilians in spite of elaborate deployment of central para- military forces.

In a few other places, there were scuffles between the contending party followers which is not unusual in an operation of this size. The role of money power in the election is said to have been quite significant although there is no authentic study about the extent of its influence. There were many complaints that money was openly distributed to the voters in certain constituencies although no specific action seems to have been taken except filing routine cases in the court which will take years to reach finality.

The Election Commission had taken special measures such as additional manpower for sensitive constituencies, installation of secret cameras in select booths to monitor compliance with election procedures and increased voter education. Number of civil society organizations in various States took active interest in election-watch programmes and disseminated information to voters especially about the affidavits filed by the contesting candidates. As in 2004, the States of Andhra Pradesh, Orissa and Sikkim had State assembly elections along with parliamentary poll. A comparative picture of salient features of 2004 and 2009 elections may be seen in the following table:

Particulars	2004 Election	2009 Election
No. of voters enrolled	671.48 million	713.77 million
No. of contesting candidates	5435	8070
No. of male candidates	5080	7514
No. of female candidates	355	556
No. of polling stations	6,87,402	8,34,944
No. of polling personnel employed	40,00,000 (Approx.)	46,90,575
No. of Observers deployed	2000(Appim.)	2046

No. of Micro Observers	NIL	1,39,284
Voter Turn-out	57.65%	58.43
No. of crorepatris elected	154	300
Average age of elected parliamentarian	52.7	53.03
Age of the oldest winner	94 years	88 years
Age of the youngest winner	25 years	26 years
Max. No. of candidates in a constituency	35 (South Chennai Tamilnadu)	43 (South Chennai Tamilnadu)

The voter turn-out during the 2009 elections has not significantly increased when compared to 2004 elections in spite of the fact that number of civil society organizations had undertaken various campaigns to improve the voter turn-out throughout the country. It is said that 70% of the voter population during this election were in the age group of 18 to 40. This being the case, neither the voter turn-out nor the number of contesting candidates in the younger age group has substantially improved. In particular, the voter turn-out was significantly low in Mumbai city where after the 26/11 terrorist attack voters' anger against politicians was quite high. This is one area where more action is called for both from the Election Commission and the NGOs engaged in voter education. It is also noteworthy that not many younger persons have been elected during the 2009 election. The average age of the elected parliamentarians in 2009 election is said to be 53.03 years which is higher than the average age of 46.5 years during the first parliament election in 1951-52 and 52.7 years of 14th Lok Sabha election. It looks as though that the political parties are reluctant to put up more younger candidates and the voters also do not seem to be keen to support younger candidates,

The electoral verdict resulted in a fractured mandate as was expected by many. However, the mandate was not too fractured as the single largest party had more than 200 seats in the elected House. The outcome of 2004 elections did not result even the largest single party getting 1/3 of the seats in the Lok Sabha whereas the 2009 election result has given the Congress party a reasonable number of seats (206) which is almost 40% of the strength of the Lok Sabha. The impact of this was that the largest party does not have to depend any longer upon the Left as a bloc nor has it to depend upon a large number of small parties. The people's verdict was fairly clear: small regional parties did not deserve importance in the national election. Political opportunism of some of the small parties was punished by the voters ruthlessly. Some of the contestants who did not fare well in the last parliament were also voted out. It can also be argued that the smaller parties actually contributed to the split of the opposition votes though this would require a detailed state-wise analysis to understand full implications.

The most significant message arising out of the 2009 parliament election is the voters' preference for a stable National party government indicating reluctance to support the regional parties in Central government. It is true that in most of the States the regional party's importance got lost because of the split in the votes due to new parties started in states like Andhra Pradesh, Tamilnadu, Maharashtra etc. In states like Uttar Pradesh and Bihar, the votes got split because of differences among the established parties contesting. Though it will be difficult to agree with the view that the people have voted for a National party because of stability factor, it is a fact that the split in the votes among the regional parties did contribute to a National party's

advantage. Stability is therefore probably the consequence and not the cause of voters' action. This development is no doubt good in the long term interest of our nation as most of the regional parties do not have national vision and outlook especially in matters relating to the nation as a whole. The reduction in the importance of regional and small parties as a result of 2009 election is clearly reflected in their bargaining capacity in getting berths in the cabinet.

Whether by accident or design, the Congress party has been voted as the single largest party with more successful candidates than the last election (2004). Having got sizeable strength though not adequate to have simple majority, the party has responsibility to the voters to give not only stable government but also effective public governance. The party cannot now give excuses for failure in governance such as compulsions of coalition government, ideological conflicts in public policy etc. Apart from improving the quality of delivery of public services, it has to clearly demonstrate its commitment to fight ever increasing corruption and inefficiency in order to achieve economic growth with social justice. Some of the important areas which require urgent attention are: police reforms, civil service reforms, judicial reforms, and electoral reforms if we are interested in asserting our importance in the present globalised economic scenario. There are umpteen numbers of recommendations lying with the government for bringing out the required changes in these areas. It is indeed a golden opportunity for the newly elected government to effectively change from the present feudal and corrupt style of governance in view of its reasonably stable majority. Should the government delay or fail in quick implementation of these reforms, people are not going to accept excuses for the delay or

failure. The anti-incumbency factor which in my opinion is an euphemism for sheer incompetence of the ruling party in governance often cited as a factor for defeat in the elections will come into play and take a heavy toll of the party in power if the governments in the Centre and the States do not see the writing on the wall now and take quick corrective action as the present population consisting largely of youth will no longer tolerate delay, corruption, and misgovernance as in the past.

Prof. RVR CHANDRASEKHARA RAO, born and educated in Berhampur, obtained his Master's Degree in Political Science from Banaras Hindu University in 1954 and the Ph.D. degree from the London School of Economics in 1959 under the director of the late Prof S.A. de Smith. He joined the Andhra University faculty in 1959 and became the first Head of the Department of Politics & Public Administration started by the university in 1966. He was the Dean of Social Sciences when he left for Hyderabad in 1979 to join the Central University as Professor and Head of the Department of Political Science. During 1966-67 he was Fellow at Yale Law School. He was the Vice Chancellor of Dr B.R.Ambedkar Open University during 1989-92 and later became Director, Asian Programmes, Commonwealth of Learning, Vancouver. Prof Rao, an orator of repute, has contributed papers and articles to journals and newspapers and these include his articles to the Bicentenary Edition of Encyclopaedia Britannica.

The 2009 General Elections – Only Two Cheers to our Democracy?

- Prof. R.V.R. Chandrasekhara Rao

It is obligatory to congratulate the participating electorate in a general election. Obligatory because democracy needs to be praised time and time again as occasional frustrations that *vox populi* can cause need to be exorcised. The sway of regionalism, casteism and sheer greed and the aberrations of the 'revolution of rising expectations' do generate a sense of vexation among many. Democracy is a blessing, but a mixed-blessing all the same.

Democracy indeed as the least dangerous form of government requires careful nurture. It is but common to regard the democratic temper as naturally endowed. There is an element of western racist prejudice implying that only Greece-Roman heritage confers entitlement for real democracy. But this is not so. Centuries of cultivation of the democratic temper is behind that 'nature's' endowment. The very idea of a developing democratic polity underscores the inherence of a developmental process. Thus 'nurture' not 'nature' constitutes the essential component of democracy's sustenance. India has demonstrated that 'gardening' the democratic plant, even if it were to be transplant from outside, is possible and sustainably so. Three-score years of democratic experiment amply entitles odes suffice to call for self-congratulation. In comparison to most of our neighbours and fellow-travellers in the developing nations carriage, we do deserve applause.

In this context our just pride also owes an acknowledgement to

our own inheritance from the past. It is common though, to chastise us for our 'feudalistic-fatalistic' legacy and thereby doubt even our eligibility for genuine democracy. Would a *Homo Hierarchy* ever become a *Homo Egalitarianism* is the implied refrain of this skepticism.

Narrowly viewed, there is cause for a pause in our optimism. But seen in a wider perspective, an innate pluralistic cultural Weltanschauung pervades the Indian ethos. The 'argumentative' tradition, as alluded to by Amartya Sen, is one of the well-springs of this manifest pluralism. This pluralistic temper gains further sustenance from a unique skepticism about ultimate values—including epistemological provenance. Democratic values need not be venerated as the ultimate criteria in ordering human concerns. A sort of 'uncertainty' criterion about ultimate truth has always been the hallmark of our tradition. In a rather instrumental value like democracy a pluralist temper is supremely valuable.

That is not to relegate the imperative need for democracy. What is emphasized here is that the very spirit of healthy skepticism over beliefs and systems nourishes democracy better because other alternatives have less of a prospect to survive argument. India is proving this point in its engagement with democracy despite alternative schemes being pressed with vigour and even with violence.

Remember Ambedkar's withering criticism about how caste and ruralism forbade for ages the spread of public spirit so essential for the democratic order. But it was he who was also instrumental in ushering our mammoth constitutional edifice. Obviously, he was convinced that institutional devices can inaugurate a political

culture if only education and wise leadership are made available. Probably, he was overwhelmed by his totally negative assessment of our cultural milieu to admit of the positive contribution that this tradition it could make to sustain a polity based on argument, dialogue and patience- which democracy in essence is. Still, the point is that Ambedkar was convinced that India can be run on a democratic order.

Societal vistas impact the dynamics of democracy. The notion of political development is closely related to the evolution of robust democracy especially in a society economically backward till recently and where the game of contemporary democracy is also new. In the language of Political Economy, political development and economic development should go hand in hand. It is to be fondly hoped that that is happening. There are serious distractions to this process. In fact, economic development as a concept has assumed a skewed connotation. Gone is the vectorial dimension of 'development' with a direction toward all round welfare. Only aggregate quantitative measurement remains the criterion. In other word 'growth' has replaced 'development'. What, then, about political development? Tomes are written on political participation, socialization, articulation and communication under the overarching rubric of political development. How does Indian democracy measure up to these categories?

Periodical elections under freedom of speech and communication, plethora of political parties, a veritable jamboorie of electoral contests and a modestly increasing voters turnover at the polls are good indicators. Above all, a largely independent institution to regulate and guide the elections facilitates the orderly conduct of the hustings. Ironically though, Indian general elections

increasingly project the scenario of a 'state under seize' during election time.

The security arrangements point out to a scenario of a terrorism-stricken environment than a celebration of a supreme democratic event. The electorate stands at 714 million voters and more than 2.1 million security personnel are to be involved, in addition to 4 million civilian staff manning 8.2 lakhs of polling booths. It is a scaring thought to relate the 'security' dimension with our armed forces strength (all the services included) of about 1.3 million on active roll and 1.55 million on reserve. Thus the election needs a deployment of men and women numbering more than our entire armed forces on active duty. Is our democracy in a state of seize? May be the peaceful conduct of the polls in the world's largest democracy needs such robust protection?

But even this phenomenon can be put up with given the context of terrorism trying to destabilize and demoralize the society. Obviously the most critical of the political processes, Elections, constitutes the most vulnerable and soft targets for terrorism. Thus, the dictum: eternal vigilance is the price of liberty, in this context is to be literally observed. A 'state of seize' during elections is a price worth paying for.

A wider aspect of vigilance is the institution of the Central Election Commission (CEC). Its transformation from a toothless child to a robust centurion ready to pounce on electoral malpractices is a very significant one. Still, even here there are some serious hiccups. The structural-functional ordering of the CEC riddled with problems. First, there is the problem arising out of the 'triumvirate' composition giving rise to inter-personal

relationship in this apex body. The near constitutional crisis that arose from the out-going chairman expressing no confidence in one of his colleagues is well known. Further, the Central Government's action in making this 'colleague' as the new CEC has created embarrassment all round. However, whatever may be the departure from constitutional courtesies, the affair closed without a crisis exploding.

More serious structural inadequacy lies at the state-level position of this election agency. The appointment and termination of the states' Chief Election Officers lead to serious problems both relating to their functioning and careers and to the over all observance of dignity, fair play and probity of the states' governments in general. The appointments are no doubt made by the CEC collegium from the state-level bureaucracies. They can function autonomously without fear or favour from the state governments in power. But as is said: 'power is as power does'. It very much depends upon individual CEOs as to what extent they choose to wield their powers. Some are more courageous and assertive, while others are less so. However, there is a structural fault-line in this regard. There is a manifest ambiguity and uncertainty about the CEOs own future careers and about the credibility of their powers because of their weak constitutional position.

Even as they become 'supremo' during the 'elections' period (an interlude, as it were) and can and do rein in the government of the day to observe the 'Lakshmana Rekhas' of election process imperatives, there is the ever-present hazard of reaping victimization later if the government were to return to power. It would indeed require the qualities of a true 'karma yogi' to play

the role of a CEO undaunted. The inherent irony in the situation is to be noted. They are 'appointed' to the 'exalted' post by a purely temporary period by the CEC. But routinely they go back to their state bureaucracy. It is here that difficulties are mostly likely to arise. The 'regulatory' actions of the state election officer and his erstwhile colleagues are by their very nature prone to be irksome to the political parties and even more so to the government if those actions are seen as 'obstructionists' to a government's single-minded pursuit of returning back to power. The concerned officers are therefore, under the threat of governmental vengeance no sooner than elections are over.

This particular hazard has actually occurred in one state. None other than the Director General of Police was transferred on orders from the CEC for praising the state government at a meeting of police personnel. And this in the midst of the pre-election period. After a furore raised by the opposition parties, the state election officer referred the issue of this gross violation of official neutrality to the CEC which transferred that DGP, selecting another senior officer for the DGP's post. The CEO as well as the new DGP have earned laurels for ensuring a fair and orderly election in India's one of the largest states. But, behold, after the results are out, post-haste the C.M. returning to power with a thumping mandate, replaced the DGP with the same officer whom the CEC transferred for improper conduct during the electoral process. It would seem that his 'reappointment' has been one of the most urgent priorities for the state government. Technically there is nothing illegal or malafide in the CM's action. Yet, at the broader level of administrative etiquette, the action is a crass assertion of authority's arrogance bordering on moral

malafides. The CEO has himself now expressed his intention to opt for a move to the centre.

There are two issues involved here. First, what are the implications when officials are transferred by the relevant CEC authority for transgression of conduct required during the electoral powers? Are such transfers to be reckoned as disciplinary measures or as routine transfers as are made in normal times? Common sense would conclude that such transfers are more in the nature of 'disciplinary' proceedings warranting an entry into the concerned officers' service records. The problem is that the 'regulatory regime' of the CEC/CEO is in practice looked at as a game played out by the CEC – a morality play – only to be unabashedly swept aside as soon as the elections are over. The 'returning' government reinstates the 'erring' officers in a spirit smacking of unrighteous indignation at the election authorities' gumption to check-mate governmental excesses.

The second issue concerns the 'safety' of the erstwhile personnel of the EC from governmental retribution when once their temporary but exalted roles abruptly end on the morrow after the election results are out and a new government is installed.

These issues require urgent attention. The high constitutional position given to the CEC does not extend to the state-level election outfits. Many of the latter categories are destined to disappear among the bureaucratic crowd. Of course, there is not much to be surprised about this. But what indeed is surprising is that such of those on whom the election regulation function is thrust and when they earnestly play that role, they find themselves totally stripped of the armour they wore during their sojourn as

representatives of the CEC. In other words, the state-level election process enforcing agency is left in a legal limbo in the matter of post-election security from vengeance of the political class in power.

On the celebratory side, the general election has on the whole confirmed the viability of the electoral powers regulatory system as it evolved over the last six decades. Many constitutional experts compare the Indian system highly favourably with the U.S. election-holding mechanism where the diverse state governments have their own funny anarchic ways of managing even federal-level elections.

The Gratifying Outcome

One very gratifying outcome is the emplacement of a stable central government with the Congress Party in power though still lilt with a dependence on coalition politics. The last five years saw the extremely unseemly play of black mail politics at the Centre. The coalition-partners, and those like the left-parties giving support from the 'outside', frequently held the Manmohan Singh regime to ransom. Some of the coalition-parties, the DMK and the RJD in particular, did so to achieve family-based and clan-based agendas protecting their very narrow socio-economic turfs through cynical political manipulations. The left-parties, on the other hand, as their won't, flavoured their economic radicalism and their favourite anti-U.S. platform. The unsavoury game of subtle and not-so-subtle black-mail seriously compromised the over all credibility of the government, only partly compensated by the forbearance, perseverance and urbane conduct of the Prime Minister. Yet it only diminished Manmohan Singh's stature. It

made him look ineffective and lost some of his sheen.

The great pity is that the left-parties withdrawing the support to the Manmohan Singh regime over the Indo-American nuclear deal led to sordid horse-trading by almost all concerned parties for the regime's survival in the Confidence Motion over the deal. Many seasoned analysts even called it the nadir of Indian parliamentary politics.

With the Congress now picking up a sizeable representation of its own in the Lok Sabha, the abatement of black-mail tactics, though not cease completely. For, the DMK, in particular, there are causes potent enough to get provoked to challenge the government. The Shri Lankan Tamils problem could be a source of bickerings. Even though the civil war there ended, problems relating to the rehabilitation of the Tamils and especially the wider issue of a satisfactory constitutional settlement are certain to crop up in the Indian Parliament. Already frustrated at the collapse of the LTTE and Prabhakaran's death, Karunanidhi will now demand his pound of flesh in getting the maximum advantage for Shri Lankan Tamils autonomy. However, as the issue is not entirely in India's hands, even the DMK cannot press their point to a breaking point, as the Left did over the nuclear deal.

Mamta Bannerjee is also a tricky customer with a prickly personality. No doubt, she has succeeded in worsting the Left-parties combine in West Bengal to the delight and benefit of the Congress. But this factor in itself can embolden her to be assertive in the Central coalitions give-and-take game. There is the on-coming West Bengal state election and hard bargaining over seat allocation as between the Trinamool Congress and the Congress

party is certain to cause troubles. The congress cannot afford to delink itself from the Trinamool for fear of the Left forces regaining firm hold in West Bengal. After all, the economic law of supply and demand in itself is a sort of benign black mail syndrome. Therefore, benign blackmail may still be the template for the future coalition dharna.

The Congress Party, on its part, regained its earlier stature and morale. Its Prime Minister now replicates the distinction that only Jawaharlal Nehru enjoyed of becoming Prime Minister twice completing a full term. His integrity and full-some competence will now confirm with new buoyance of spirit. Even more important is Rahul Gandhi's emergence as a young leader in his own right His David like successful confrontation with the Goliath, Mayawati in reestablishing the Congress presence in U.P. owes as much to the tutelage he undertook with modesty as to his quick maturation as a responsive and responsible political figure. Very few of his age and political inheritance can use the assets with such poise and patience. Critics may still cavil about his reluctance to be inducted into the government saying that he does not want to be anything other than the Number One. But ambition combined with a disposition to wait and learn is in itself a rare commodity.

The election while giving cause for felicitation, still leaves something to be desired for the reinforcement of the polity with a strong positive thrust. It is true that a vote for stability is a great consolation. But, it would seem that in going after stability gross instances of corruption at high reaches is set aside by the voters, at least in some instances. Not that we make light of the sanctity of the over all choice of the voters. The orderly conduct

of free and fair elections for the world's largest democracy in the world is indeed an amazing feat. The great resourcefulness shown by the Election Commission's agencies does not warrant crying foul about the election process itself. Even so, the maturation of democracy does demand that the 'stability', criterion alone is not sufficient. Again, the indication that the 'development' factor weighed with the voter is not an infallible guide to the voters maturity. Populist indicators are as often the stuff fed by plebicitarian Ceasarisms as of a truly responsible regime with respect for clean governance and conscientious politics. Voting in some regions does not reflect a vote for clean government. The showing in a few places like Orissa, and to an extent in Bihar, is a very welcome exception to this trend.

In Orissa, in particular, the factor of a regime least tainted with corruption has triumphed with the development thrust also weighing in as a factor. Anti-incumbency has been ignored by the voters. Neither the Congress nor the BJP (only till recently a partner in the government under the NDA grouping) made any difference to Navin Patnaik's victory. Nitish Kumar in Bihar, also reaped a fitting reward for being able to wipe-off the laugh-in-stock label that stuck to Bihar for decades. This is qualitatively a major achievement with at least some development dimension also given during the Nitish Kumar's leadership. These two instances do indicate that the electorates in some regions does look beyond the growth / development criterion alone and good governance in the real connotation of the term is recognized and rewarded.

Viewed from another angle too, the voters exhibited exemplary native wisdom. This consists in the deserving down-sizing of

two haughty leaders; Narendra Modi in Gujarat and Lallu Prasad Yadav in Bihar. These two can be counted as paradigms of malcontents of the conscience of a democratic polity. Modi personifies the flouting of the basic norms of secularism with impunity. Even if the BJP's taunt at official secularism as pseudo-secularism is given some berth, the manner in which the communal carnage was perpetrated in Modi's Gujarat remains as horrendous as the blasphemous destruction of the Babri Masjid in 1992. Yet, not even an iota of regret has ever escaped from Modi's lips. A true Hindutva subsumes a level of tolerance that for ages-long is associated with the Indian ethos – as a precipitate of the Hindu ethos. Thus Modi contrived at once not only in the elimination of thousands of Muslims – but, most importantly, in inflicting a ghastly wound on the body politic's ethos itself.

As for, Lallu Prasad Yadav, he has come to personify the absence of rectitude in public office. And he too has not shown any sort of contrition over his past conduct.

It is true that both of these long survived because of some countervailing factors in their favour. Mr. Modi is untainted by 'corruption' and received positive marks for his 'development' stewardship of his state. Lallu Prasad Yadav's record in Bihar is low on the rectitude scale as well as on the development leadership scale. Yet his asset is his populist flambouyance with a rather endearing mask of cherubic simplicity. He galvanized the backward classes and harvested the produce of the Mandal-epoch. Now nor can one dismiss the credit due to him for regenerating our Railways.

Even so, the point is that the harm they have done to the spirit of

our polity is much more than whatever good that resulted from their political career. They have gnawed at the roots of the democratic organism. Their 'deflation' at the recent hustings is most heartening.

A look at the broader canvas of our electoral record should also bring us good cheer. Essentially this consists in the projection of the 'lower' classes onto the electoral scene. A broad brush outline would look like this.

To start with this projection of the underclass was, naturally enough, confined to the Scheduled Classes and Scheduled Tribes because of the constitutionally guaranteed reservations in the electoral constituency allotment. But its indirect outflow has been to galvanize the Backward Classes into making a defacto reservation facilitation. To be sure, this happened gradually. The Mondal epoch quickened this Backard this aspiration in the election arena too. Its manifestation was two fold first in increasing pressure on the national political parties to field more of the Backward Class candidates and secondly, the formation of Backward-based political parties, though with a regional orientation too. The Samajwadi Party (S.P.) anchored primarily in U.P. and Rashtriya Janata Party (RJD) rooted in Bihar. Somewhat later in time the formation of the Bahujan Samjwadi Party (BSP) which seemed to have penetrated U.P. as deeply as the DMK in Tamil Nadu. The DMK - phenomenon was much earlier to the Backward Classes - and its alternating yet counter-partner the AIADMK - base nearly monopolized Tamil Nadu politics for nearly four decades of Indian politics since 1950 the Congress Party totally marginalized. Still while 'older' in entry into national politics - the DMK - AIDMK political base is not

dissimilar to the one acquired by the Backward Class / Regional phenomenon in the Northern States. In a sociological sense the DMK origins is essentially a Backward-Classes genre, though thanks to the operation of the so called communal G.O. in the Madras Presidency, even during the pre-Constitution era made the Backward-Classes in the South much less Backward than those in the North. It may be recalled that the explosion of the Mondal agitation in the late Eighties had practically little impact in the South precisely because the Mondal – model in its diverse fields of impacts is rather an ‘old hat’ already being worn for more than half a century. Further, the DMK-AIDMK phenomenon is largely regional, confined principally to Tamil Nadu and the tiny Pondicherry.

The seminal print is that the explosive entry of the Backward Classes into our political crème is a direct vindication of the democratic process in India.

However, the 2009 election it appears, has inserted a comma in the fortunes of these Backward Class – based parties. Both in Bihar and U.P. – the parties made a poor-showing. Interestingly indeed, in West Bengal a purely regional party though manifestly not married to a Backward – Class bride, the Trinamool Congress, emerged as a force to be centered with both by its foe – the Left and its present partner – the Indian National Congress. Parties identified almost entirely with Backward Classes – might have taken a beating, but what is significant is that the National Level parties themselves have given a big berth to these sections. Yet another vindication of the majoritarian populations representation in Indian politics.

There is another way of understanding this shift in electoral politics upto the 1970s – economic class interests, in the Marxist sense, provided the stereo-type (with variations on the theme) characterized much of the electoral scene. The most important mass movements were led by either the communist or socialist parties, centering around the interests and demands of workers, landless labourers and poor peasants, in particular, in states like West Bengal, Bihar and Andhra Pradesh.

In contrast, the 1980s witnessed the rise of distinct regional politics in many states as also the formation of regionally anchored parties with compatible configuration of caste mobilization and minority rights. In this transformation there is also a perceivable departure from earlier stress on the ‘economic classes’ claims. While the earlier stress hovered around the ‘producing sectors’ exploited classes, the new emphasis concerns the exploited sections of the now-producing sector. And this non-producing sector is not necessarily of the narrow economic category. For, the dimensions of inequalities in India are based on class, caste and gender in complexly interwoven ways. Here we confront a new set of problems in conceptualizing justice. In other words, the masses of the under class are seen as not merely the ‘appropriated’ of the capitalist system but also those ‘appropriated’ by myriad other forms – caste, tribal, and above all, the abysmal condition of Indian women. Analysts highlighted the marginalization of classical economic class politics as claims from other ‘expropriated’ sectors got propelled into mass politics. It is, as if, working classes of the Marxian stereotype are merely the tip of the ice-berg with a vast sheet of ice submerged for long. It is the identification of this vast column that manifested in Indian politics prominently over

the last quarter century.

The 2009 elections demonstrate this phenomenon as also the earlier election Coalition politics based on the 'cooption' of regional parties – championing diverse interests going beyond the economic classes. The all India parties too named along this trend. The coalescence of diverse interests of the vast underclass has thus been the dominant trend.

The upward surge of hitherto submerged groups in electoral politics does throw up perversions and gross mal-practices from which not even 'mature' democracies are exempt. And in the case of the world's largest democracy these deleterious factors operate with more force. The maelstrom of electoral mobilization leads to large-scale bribing and a no-holds barred approach in seeking votes. This runs in tandem with the massive collection of election funds from the 'public'. But when in reality the 'public' means the corporate sector and various other private sectors, the rise of an unholy alliance between the political class and industry and business is highly infurious to a slowly maturing democracy.

Now it appears that the nexus between the political parties and the donors of funds is manifesting in another form. The 'donors', instead of merely remaining as donors per se, seem now anxious to enter the electoral arena themselves. The entry of many hundreds of crorepathis into the elections amply illustrates this trend. No wonder that quite a few of these succeeded in entering the state legislatures and Parliament. Prima-facie, the 'fund donors' themselves seeking entry into politics resemble the manner in which 'under-class' vote suppliers over a period of time projected themselves as contenders for candidature in

elections. Yet, there is a profound difference between the mass of vote-suppliers projecting into the arena and the money-suppliers seeking direct entry. The former trend is a manifestation of a very positive democratic aspiration. The latter phenomenon of wealth doubling its role to bludgeon itself into politics as well as wielding a very powerful influence over the nation's economy is not a healthy denouement for democracy. For, in this case the nexus between muscle-power and money power tends to be much more intense and mutually reinforcing.

The road-blocks to the sustained progress of democracy are many. Mature democracy is a process of 'becoming' not one of 'being' with education, patience and good grass-roots leadership we can win. Many reforms about representation in legislatures have been mooted. Probably a fail-safe approach stands in the way. Yet it is time, a representation model reflecting 'genuine representation' of a real majority voters' choice is necessary. What this would curtail need reopening of a debate among the public. Proportional representation, run-off elections among the two largest vote-getters, recall of legislations – these are among many the usually prescribed remedies to ensure genuine representation. Service to the cause of sustaining Democracy would require serious dialogue.

Prof KC REDDY, the Chairman of the Andhra Pradesh State Council Prof Reddy has initiated successfully several reforms in the field of higher education during the last five years. KC Reddy, born in Kadapa, had his education at the Andhra University from where he obtained the Master's and Ph.D. degrees. After 35 years of service in the University in various capacities such as Professor and Head, Director Academic Staff College, Member of the Executive Council and in-charge Vice Chancellor, KC Reddy became the Chairman of the Andhra Pradesh State Council of Higher Education in 2004. During 1988-89 he was a Consultant to RIS for NAM and Other Developing Countries New Delhi. Prof Reddy served as President of Andhra Pradesh Economic Association and later as President of Indian Economic Association.

Governance for Inclusive Growth

- Prof. K.C. Reddy

Independent India has made significant progress in accelerating the economic growth and to some extent, even in reducing poverty levels. This growth has been particularly satisfying since 1991 in the post reform period. However, India's achievement in human development has been sub optimal, indicating that the country needs to address the issue of equality of opportunities, both social and economic, apart from building a strong social capital base to exploit the basic advantage of the country's large population and its high proportion of young people.

GROWING DIVIDE

India to-day presents glaring contrasts in some key areas, such as sectoral productivity levels and quality of educational and health institutions. Productivity differentials are sharp between rural and urban areas, formal and informal sectors, agriculture and industry, industry and services etc., Similarly, there is a growing divide between those who attend private schools and Government schools, the former qualifying to access top of the line tertiary institutions at home and abroad while the latter have fewer choices with many ending up in distance education or low quality tertiary institutions.

Together, sectoral productivity differentials and quality differentials in education and health indicate that the benefits of economic growth are not being shared in a fair way by different social and economic groups. Consequently while India is shining in some regions and in a few sectors a large proportion, about one third living in rural India is yet to benefit from the progress

made in the country. It is rightly said that reforms have bypassed certain sectors and sections raising questions on the very philosophy underlying the current development process. The issue is especially significant in the context of high rates of economic growth, which the country has achieved in the recent past.

NEW APPROACH

Realizing the divisions and dichotomies that persist, the Government of India has come up with an inclusive approach as the key strategy for development during the XI Five Year Plan. The critical element of the inclusive approach as stated in the XI Plan Approach Paper is “to provide the mass of our people access to basic facilities such as health, education, clean drinking water etc., that they need. Governments at different levels have to ensure the provision of these services and this must be an essential part of our strategy for inclusive growth”.

Inclusive growth is multidimensional. It is different from and beyond poverty alleviating interventions in many ways. First, it should ensure participation of a larger proportion of population in the growth process. Second, those included must have a capability to contribute to growth and thus participate in the growth process. Third, their capabilities should enhance their ability to take a piece of the growing cake. It is appropriate to quote Gandhiji here: “The measure of a country’s greatness should be based on how well it cares for its most vulnerable population”.

The 2006 World Development Report with a focus on equity and development conveyed effectively the message that equity is complementary in some fundamental respects, to the pursuit of long-run prosperity. Institutions and policies that promote level playing field - where all members of society have similar chances

to become socially active, politically influential, and economically productive - contribute to sustainable growth and development. Greater equity is thus doubly good for poverty through potential beneficial effects on aggregate long-run development and through greater opportunities for poorer groups within any society.

To ensure the achievement of inclusive growth, a paradigm shift in policy and strategy is very much needed. Investments have to be raised in those sectors which will ensure wider participation and more equitable distribution of benefits. For instance, relatively higher infrastructure investment, both social and physical, is to take place in those regions and areas that are least likely to attract them on their own. The traditional approach to achieve such shift in investment has been to provide tax and other incentives to investors, which have not worked to the desired extent. Here comes the criticality of the role of state investments and it is best for the State to heavily invest in the regions lagging behind.

Generous budgetary allocations alone will not do. Resources need to be wisely invested and effectively monitored to ensure reasonable returns. In terms of conventional wisdom, improved incomes through accelerated economic growth are expected to improve the quality of institutions to facilitate their response to the changing requirements of people and address the challenges of globalization. However, the Indian institutions do not appear to have responded adequately to care for the people who have become vulnerable in the process of economic transformation and restructuring.

It is relevant to refer to the sentiment echoed in the lead article on India in the March 8 issue of the *Economist*. "...Outlays and outcomes are not the same thing. Standing between the two is an

administrative machine corroded by apathy and corruption. The Government's subsidies fail to reach the poor, its schools fail to teach them and its rural clinics fail to treat them." It is thus clear that investments in Physical infrastructure alone will not help to deliver the services effectively. We need to focus on soft infrastructure, including Governance, probity in public life, quality education and health care to ensure the desired outcomes. In short, we have to focus on governance-standards.

WHAT IS GOVERNANCE ?

It is not unusual for definitions of governance vary though the final intent remains the same. Among some of the popular definitions are those provided by the UNDP, the European Commission (EC), the ILO and the World Bank.

The following is extracted from the explanation of governance given by EC.

Governance concerns the State's ability to serve the citizens. It refers to the rules, processes, and behaviors by which interests are articulated, resources are managed, and power is exercised in society. The way public functions are carried out, public resources are managed and public regulatory powers are exercised is the major issue to be addressed in this context.

The ILO agrees that an effective and democratically accountable state can support high economic growth through appropriate macroeconomic policies, provide public goods and social protection, raise capability of people and enterprises and deal with vulnerability. Contrary to the prevailing trend to downsize the State, it argues, there is a great deal that the State can do to promote decent work and that this is a widespread political demand in the

democratic process. The State should, for instance, provide and enforce fair rules of the game across the economy and in particular protect the rights of both workers and enterprises in the informal and rural economy, a key issue for decent work. A range of specific policies can aim to both maximize the rate of growth of new jobs that yield incomes above the poverty line, and raise the productivity and incomes of those in informal employment. (World Commission on the social Dimension of Globalization. A fair Globalization ceating opportunities for all, ILO, Geneva, 2004)

In a similar fashion, the World Bank defines governance “as the traditions and institutions by which authority in a country is exercised for the common good. This includes - (i) the process by which those in authority are selected, monitored and replaced, (ii) the capacity of the government to effectively manage its resources and implement sound policies, and (iii) the respect of citizens and the State for the institutions that govern economic and social interactions among them.”

Veerappa Moily the current chairman of Administrative Reforms Commission summed up aptly the critical role of governance for growth in an endowment lecture delivered at Osmania University. “Governance is admittedly the weak link in our quest for prosperity and equity. Elimination of corruption is not only a moral imperative but an economic necessity for a nation aspiring to catch up with the rest of the world. Improved governance in the form of non-expropriation, contract enforcements and decrease in bureaucratic delays and corruption can raise GDP growth rate significantly” (Dr. Burgula Ramakrishna Rao Endowment Lecturer on Governance in India-Emerging paradigms and perspectives, Osmania University, March 15, 2007)

GOOD GOVERNANCE

Good Governance as a concept has become popular since 1989-90. A term that is being regularly used in academic discussions and public discourses good governance is sometimes shrouded in semantic ambiguity. That is why there are more than one definitions of good governance. Good government is the ideal of democracy. It is associated with democracy and human rights and it implies respect for human rights, dignity, justice, equity, participation and accountability. Good governance, an ideal of liberal democracy, is a combination of politics and administration and also of administration and management. As a policy metaphor it means 'depoliticization of the political process.'

Experts have identified three dimensions of good governance as: 1) the form of political regime 2) the process by which authority is exercised in the management of a country's economic and social resources and 3) the capacity of governments to design, formulate and implement policies and discharge functions. It implies the ideal orientation of a State that works to achieve self-resistant and sustainable development and social justice and the ideal functioning of the government that operates most effectively and efficiently.

The ideal of good governance is enshrined in the Indian Constitution. The Preamble to the constitution is a bold and eloquent declaration of the commitment of the people and the government of India to secure to all her citizens equal rights, social justice and economic opportunity for individual development and collective well being. The two important chapters on Fundamental Rights and Directive Principles of State Policy bear testimony to it. That is why these two chapters are called "the arms of the (social and economic) revolution."

It is an undisputed fact, that notwithstanding some aberrations here and there, our democracy has stood the test of time and emerged stronger from both internal crises and external threats. The first phase of our democracy was on the consolidation of the hard earned freedom and institution building which was accomplished under Jawaharlal Nehru's leadership. The second phase, however, was marred by wars forced on India, the famine and food crises of the mid-sixties, and the derailment of the system during the 1975-77 national emergency. In spite of such impediments our democracy did not lose its vitality as evidenced by the increasing involvement of the people across the length and breadth of the country in the process of social and economic transformation. The voice of the disadvantaged and neglected sections of the society came to be heard and recognized as vital for rapid transformation. The third phase witnessed the opening up of India's economy and laying the path for modernization through reform.

GOVERNANCE INDICATORS

In a July 2007 World Bank Policy Research Paper entitled Governance Matters VI: Aggregate and Individual Governance Indicators 1996-2006, Daniel Kaufmann, Aart Kraay and Massimo Mastruzzi provide the methodological details as well as the component and aggregate indicators across countries and over time. The following six components form part of governance indicators: Voice and Accountability, Political Stability and Absence of Violence, Government Effectiveness, Regulatory Quality, Rule of Law. and Control of Corruption. Each is explained as follows:

Voice and Accountability (VA) - measuring the extent to which a country's citizens are able to participate in selecting their

government, as well as freedom of expression, freedom of association, and a free media. (Note: If the citizens are not able to throw out a non-performing government, then of what use is all the government machinery? VA is thus an important parameter of governance.)

Political Stability and Absence of Violence (PV) - measuring perception of the likelihood that the government will be destabilized or overthrown by unconstitutional or violent means, including domestic violence and terrorism.

Government Effectiveness (GE) - measuring the quality of public services, the quality of the civil service and the degree of its independence from political pressures, the quality of policy formulation and implementation, and the credibility of the government's commitment to such policies.

Regulatory Quality (RQ) - measuring the ability of the government to formulate and implement sound policies and regulations that permit and promote private sector development.

Rule of Law (RL) - measuring the extent to which agents have confidence in and abide by the rules of society, and in particular the quality of contract enforcement, the police, and the courts, as well as the likelihood of crime and violence.

Control of Corruption (CC) - measuring the extent to which public power is exercised for private gain including both petty and grand forms of corruption as well as "capture" of the state by elite and private interests. These six components are measured based on country wide investigations and the six indicators are based on appropriately aggregated sub-indices.

"In brief our methodology consists of identifying many individual

sources of data pm perceptions of governance that we can assign to these six broad categories. We then use a statistical methodology known as an unobserved components model to construct aggregate indicators from these individual measures. These aggregate indicators are weighted averages of the underlying data, with weights reflecting the precision of the individual data sources. Crucially our methodology also generates margins of error for the estimates of governance for each country, which need to be taken into account when making comparisons of governance across countries and over time.” (Kaufmann, Kraay and Massimo, 2007)

INDIA IN COMPARATIVE CONTEXT AND IMPLICATIONS

With worst score put at negative 2.5 and the best positive 2.5, the scores for India in 2006 along with those for China and a few of our Eastern neighbours are worth probing.

Governance indicators for selected Countries for 2006

Country	VA	PS	GE	RQ	RL	CC
China	-1.61	-0.37	-0.01	-0.19	-0.40	-0.53
India	0.35	-0.84	-0.04	-0.15	0.17	-0.21
Indonesia	-0.25	-1.17	-0.38	-0.26	-0.82	-0.77
Malaysia	-0.34	0.35	1.02	0.67	0.58	0.38
Singapore	-0.07	1.30	2.20	1.85	1.82	2.30
Thailand	-0.50	-0.99	0.29	0.37	0.33	-0.26

VA=Voice and accountability. PS=Political stability. GE=Government effectiveness RQ=Regulatory quality, Re=Rule of Law, CC=Control of corruption.

Looking at China in the Table, we in India should be cautiously optimistic since our scores are better than China's on all parameters except one (Political stability). Yet, when we look at the relatively more prosperous Eastern neighbours, there is a lot we need to do to improve our governance standards.

In the case of India, the worst score of -0.84 was obtained for political stability. The issue should be addressed first. The score reflects the perception that the government (at the centre, since the scores are for the nation as a whole) of the day may not complete its full term. This apprehension has become routine in our vibrant democracy. Unless electoral reforms address and tackle this issue, it is impossible to gain a better score on political stability. There is also room for significant improvements in government effectiveness, regulatory quality rule of law and control of corruption. If all that we have is freedom and democracy, it is no consolation to the impoverished, unskilled and uneducated people of the country. Inclusive growth without effective governance will mean mechanical and statistical inclusions combined with continuing insecurity and deprivation for the included. Successful economies have been able to achieve social transformation through good governance and sound public sector management.

The engine of social and economic transformation is no longer driven by the political leaders only. Engineers, professionals, technocrats, businessmen and others are all involved in the huge exercise. And the biggest advantage is the fact that more than fifty percent of India's huge population is under 25. It is aptly remarked by an expert that India is getting richer and younger, whereas China is getting richer - certainly a ahead of India - but older unlike India.

India's democracy created history by empowering 330 million people, most of whom were illiterate, through the right to vote and the opportunity to shape their own system of governance. Sixty years later, India now seeks to liberate her billion plus people from the shackles of poverty, unemployment and injustice. Good governance is vital for achieving the ideal. And a critical outcome of good governance is inclusive growth which the first Prime Minister had in mind when he called upon the people "to become partners in the great task of building a new India."

Arvind Panagariya in his recent book, India: "The Emerging Giant," summed up beautifully the role of Government in India at the current juncture. "The government plays an extensive role in the Indian economy. It not only runs the general administration and provides security as all Governments do, but it also redistributes incomes through subsidies, provides economic services such as telecommunication: plays a central role in the provision of social services such as health and education; and even directly engages in manufacturing activity."

Given the complex nature of our society and the consequent challenges India needs a multi pronged strategy to improve the efficiency of the governance-machinery in order to achieve a faster and more equitable growth.

We need to underscore that the growth of an economy, and in particular with a focus on inclusiveness through equitable distribution of socio-economic opportunities is not merely a product of economic policies and productivity of its industry and agriculture. The economic growth of a country is also contingent on the way it governs itself.

Share of public expenditure in India is low compared to OECD

countries. But it may not be correct to infer that the State's incapacity to deliver is a result of shortage of resources alone, Indian Governments were never short of resources for carrying out vital functions necessary for development. Excluding the local government's expenditure and inter-governmental transfer, the combined total expenditure of the Union and State Governments, according to the budget estimates is a whopping Rs.2000 Crores per day and in terms of purchasing power it is equivalent to Rs.2 billion a day. In 1980-81 the total expenditures of the central and State Governments stood at 26.3% of GDP and peaked to 31 percent in 2003-04. Since 2004-05 expenditures started reversing and the bulk of compression took place via reduction in capital expenditure.

In this connection a reflection on the budgetary allocation towards various poverty alleviation programmes during the IX Five Year Plan (1997-2002) would raise a number of important questions demanding answers from many functionaries in the system. The Rs.40,000 crores budgeted during the plan was adequate enough to provide 3 kg food per day per family throughout the Plan period: but food security continued to be a major area of concern of policy in the subsequent years.

The disintegration of the erstwhile Soviet Union and the sustained acceleration of transition economies is testimony to the view that good governance is a critical component of economic growth. Making democracy and economic and social institutions compatible with each other must be the ultimate objective of every initiative and wish of every well meaning Indian.

The basic issue therefore is on the outcomes and the relevant questions are -

How to make the state apparatus function in a responsive and productive manner? and

Is the state apparatus appropriate to implement programmes for economic prosperity of people at large?

It has to be recognized that social goods like school education and primary health care cannot be accessed by most citizens without State's intermediation on funding. In a country like India with vertical hierarchies, caste divisions and moral neutrality to social inequalities, State's role is critical. If Governments fail in these critical areas, the bulk of our gene pool is wasted and educational opportunities severely limited to a small proportion of population thus affecting people particularly from the poorer sections in terms of their ability to participate in both social and economic activities. Democracy will then be limited in terms of real and effective participation to a small proportion of people. India simply cannot afford to allow such an outcome.

(From : Dr.Vijaya Narayana Reddy (Vice-Chancellor), Nagarjuna University Memorial Lecture delivered at Acharya Nagarjuna University)

Shri KVV SUBRAHMANYAM IPS Retd Selected to the Indian Police Service in 1953, KVV Subrahmanyam rose to occupy several important positions in the Government of Andhra Pradesh. He was the first IPS Officer to become the Joint Secretary Home, the first police officer to become the Transport Commissioner a position he held for the longest period of five years continuously, was Vice Chairman of AP State Housing Board for two terms, Principal Secretary Home and the only police officer to become Member of AP Administrative Tribunal. A poet and writer Subrahmanyam's book of poems *Ray of Hope* was published by Sterling in 1989. His name is included in the Cambridge Bibliography of English Poets.

Policing Then and Now

- K.V.V. Subrahmanyam

Fifty years of acquaintance, initially nodding, in the middle years intense and in the closing stages fading, leaves one with the validity of the maxim “other times other men’ (including women of course). Post independence policing about which the scribe can claim some awareness, can be broadly divided into three phases. The first a legacy of the British concepts, values and traditions. The second phase the fashioning of indigenous know how, in handling the growing concerns and orienting the force to the needs and requirements of developing socio politico economic questions. The third phase is a formidable challenge posed by the quantum leap in science and technology, the causes and ripple effects of liberalization, free market economy, the microchip, the high hopes and aspirations of the younger generation and the post eleventh September scenario.

The first phase is the period when the tapering of the British legacy, the bow tie, the dinner jacket, the stiff upper lip, the distance between the rulers and the ruled, the rigidity of the senior junior interface was taking place in a graded fashion. Albeit with reluctance from the inheritors of the British legacy. In the professional field, crime prevention, investigation and maintenance of law and order were handled in the time-honoured fashion. Go by the blue book and the manual. Defend yourself first- The means are as important as the ends. Beware of the inspections of the senior officers, which were more inquisitorial than concern oriented, more to pull up juniors and put them in their place. Discipline was the key word. The concept of interaction was yet to take shape. The boss was always right.

The second phase was the phase of shedding the cobwebs of the empire, of the breaking new ground of innovation. More importantly of interaction with other arms of governance, of getting the feet of “we the people of India”, of shedding the ivory tower attitude. While the first phase catechized on distancing from the politician, the second phase saw the emergence of recognizing the ground realities, of better mutual understanding of roles. All was not well in this process. Strong likes and dislikes surfaced. Those contiguous to power centers got plum postings in the Center and the States. Seniority and track record of field experience were given the go by. Whims and fancies of political masters dictated placements. Political nepotism cannot be sustained unless senior bureaucracy and police leadership cooperate if not connive. Yet those who minded their business had a place in the sun. No witch hunting. Policing became more complicated. Inquiry commissions on the misdeeds of police especially areas of human rights violations reflected on the reduced interaction between seniors and subordinates.

The third phase that marks contemporary policing has many distinct departures from the earlier era. Political manipulation is much more evident. One cannot escape the impression that the course of investigations are predetermined or allowed to meander or loiter aimlessly like the stamp scam the fodder scam the Taj corridor et al. The chances of police heads rolling for not toeing the political line are much more today. To go a little further the nexus between the politico police functionaries has touched the judiciary also. This is what Judicial eminences expressed their anguish about. Today the challenges facing the police are much more sophisticated and variegated transcending national borders. The police have at their disposal modern high tech gadgetry, wide

range of forensic equipment. The inputs for the police were totally unheard of in yesteryears. The qualifications, both academic and technical, of police officers are phenomenal. It was said of Bernard Shaw that he claimed that he was better than Shakespeare, When it was that he was arrogant he said he was taller than Shakespeare because he was sitting; on Shakespeare's shoulders. So also the inputs that go to make the police today. At all levels the police have such knowledge that they are better suited and better prepared to handle policing problems from intelligence, women's children's right, dowry menace, tourism police and what not, The media exposure has its plus and minus I would say that their more plus than minus Off the cuff statements of police officers are grist to the media windmill. Police are then presented in bad light, for the spicy and unsavory news alone sells. To combat all these and more, the police should buckle down to basic police tasks, the rural scenario being indeed depressing, than keep the media on the right side. Ultimately, it is an illusion for officers of my generation to imagine that the day officers are hungering for our pearls of wisdom. Equally, it is a delusion for the present generation to assume that they are the Max Kaladas, the know alls, that there is nothing for them to learn from their seniors. Only future will unravel how much of blending there can be of experience of yesteryears policing and the information and knowledge of the present times, to fruition into cumulative wisdom. That is the just reward of the taxpayer.

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A Vision for our Police

- R. Prabhakar Rao

In a country of bewildering proportions in extent and ethnicity, tradition and transformation, customs and contradictions, castes and outcasts, religion and rationality, natives and nesters, geography and geopolitics, the police have to possess a clear vision about their task. The vision has to be such that every member of the force can get imbibed with the same and make it his constant guiding light for instant action, whenever he is faced with dilemmas about the path to choose.

The fundamental issue on which police face problems is that a rigid, unyielding "Equal" law has to be used to regulate the conduct of an "Unequal society". It is debatable whether the western concept of equality before law can really work in such complex societies. Shri Aurobindo has said such geometric rigidity is against the natural plasticity of life. "The lifeless attempt of the last generation to imitate and reproduce with a servile fidelity to the ideas and forms of the west has been no true indication of the political mind and genius of the Indian people" The disparities in and expectations of citizens of different social identities and economic levels are widely different and police have to give satisfaction to all. Policeman must be able to look at things from the point of view of each of the dramatis personae in the given situation, to use his skills and tools for maximizing results. This calls for extraordinary communicative and innovative skills.

We feel that our criminal justice system is not integrated towards a common goal of ensuring the lawful punishment of the guilty. Rigid restrictions and limitations in procedural and evidence laws might result in failure to deliver justice. Police being the only

constant interface with the public, they are taking the blame. But we should bear in mind that the same system has been enabling us to deal with extraordinary situations like extremist and rowdy violence by even going beyond strictly legal boundaries. Should we merely strictly adhere to limited functioning and wash our hands off? Or, should we consider it our duty to get justice delivered? If law, legal process and justice system fail to be dynamic, innovative and effective do we not risk alternative remedies being adopted by citizens? Bertrand Russell has said “Although Law is better than force, it is still not the best way of settling disputes. Law is too static, too much on the side of what is decaying and too little on the side of what is growing. So long as law is to be supreme it will have to be tempered from time to time by internal revolution”. We have made many laws but have they added to the effectiveness of policing in changed situations? Are our substantive laws against terrorism, black money, social discrimination backed up by suitable procedural facilitation? Have we integrated the tight against evil forces by networking action under criminal, revenue, excise, immigration, foreign exchange laws? ‘

Are our citizens participating in our legal system not merely by their actions but also by their attitudes and beliefs? As Lawrence Friedman has said “Law is not lying on us like a piece of lead. Law is in the atmosphere as light as air to the normal touch. Much of the law is intended to make life easier, safer, happier, or better. It builds roads for the safe traffic of society”. Is such a belief created in our country? Gandhiji envisaged that the police role would be only to deal with thieves and dacoits with a purpose to reform them. He wanted police to be kept away from even communal clashes. “People have a right to hope that their country would become a land where there was no sorrow or suffering-

that law is within us"! He wanted police (like scavengers) to work sincerely irrespective of their pay and have the attitude of a satyagrahi. However, during the post partition communal clashes he chastised people- "It is most improper to disregard police instructions. I have seen police undertaking their very difficult task with exemplary patience and courtesy. It is wrong to take law into your hands. That is Ray slavery-not freedom".

The imperial police functioned effectively as their vision was simple-to protect British interests. Also, their legal and administrative authority could unquestionably check the power of money and violence. This legacy held on for a few decades after independence, till citizens started asserting their rights guaranteed under the constitution. But today, money, mob and violence power are seriously challenging the legal authority of the state. Hierarchical controls are crumbling in society and leadership has to be earned and safeguarded constantly. To an extent it is also affecting police forces as better educated lower cadres seek justification for orders issued to them.

Technological advance has opened doors for new kinds of wealth generation. Stakes are high and competition is fierce. Pursuit of success and wealth tempts many to keep aside ethical and legal niceties. New forms of crime and criminality emerge with multiple dimensions of loss and damage to citizens. Basic resources like land, water, power have become contentious issues due to the immense and immediate demand for them in a period of rapid infrastructure expansion. Media glare, media investigation, sting operations, and right to information and, public interest initiatives can be both obstructive and helpful to the police functioning. It depends on our credibility, impartiality, and readiness to take correct initiatives on such issues.

The long discussed “Police reforms” are likely to get introduced thanks to the attention being focused recently on them. A sense of urgency has been triggered by the Supreme Court’s directives. One must realize that even under the existing law there is little that stands in the way of the police taking action as per law. Whether the mere transfer of control from the exclusive domain of the administrative hierarchy to a Police Control Board would enable police to be more efficient is a moot point. This again depends on the ability of the police to resist threats and temptations inherent in all democratic systems.

These are points to ponder when we set a vision before ourselves. India is today marching rapidly towards its destined place as one of the world’s powerful nations. We are facing more challenges than many of the police forces of the world being in a democratic system bound by the rule of law. Effective maintenance of order and crime control is basic for our economic progress, social cohesion and world wide esteem. We cannot abandon our sacred task of protecting the constitutional structure, democratic political frame work, and essential rule of law. We have to be day to day partners both in the progress of our country and in the life of the citizen. We need both macro vision and micro application.

We must have firm belief and faith that ours is a moral responsibility and our assigned role has to be fulfilled. Systemic shortcomings should not deter us from discharging our responsibilities to our people. With such firm faith, we must in President Dr.A.P.J. Abdul Kalam’s words-assume “Participative Leadership” of our society along side the political and social leadership. This can only be done by “Building our own skills and techniques, (being our most important tools) and, developing

a passion for responsibility to work for the things we believe in. If we do not- we will be surrendering our fate to others”.

*Nrusamsam anrusamsam va praja rakshana karanath
Pathakam va sadosham va karthavyam rakshatha sada*

For protecting people it is necessary to take steps in the line of our duty even if they are called (by some) as harsh, or wrongful or sinful. (Ramayana)

Our vision should be :

To keep as our ideal goal Gandhiji's vision of a crime - free society where the people will settle all disputes among themselves on basis of truth, justice, and good of society with minimum need for police involvement. It can be achieved if we and the community together make crime unprofitable, unacceptable, unadmired and unfashionable!

To proceed towards that goal on Sardar Patel's vision of a strong, independent, efficient, impartial and responsible police leadership capable of and willing to face all challenges, and protect the country's unity, integrity and security.

To constantly ensure that Pandit Nehru's insistence on sensitivity, concern, sympathy, protection of human rights, social uplift, and technological capability, governs our outlook.

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Revisiting civil-military relations The ever supplicant 'fauj' in India

- C Uday Bhaskar

Over the years, the Indian military as an institution has been progressively downgraded in the hierarchy of government and within the caste-system of the state.

Since independence, India's civil-military relations have always been perceived as the exception to the rule, specifically in the regional context. Neighbouring states such as Pakistan and Burma experienced different kinds of military domination over the civilian establishment. Even Bangladesh, after the assassination of Mujibur Rehman in 1975, joined the norm and the military became the dominant constituency.

This distinctive Indian trait, wherein the military internalised the tenet of civilian political supremacy in a seemingly chaotic but robust democracy, has been the subject of considerable study and has on occasion been referred to as a 'puzzle'. Many complex reasons have been advanced for this abiding pattern of the emergence of a totally apolitical and professional military. This even endured during the brief interregnum of the Emergency imposed by Indira Gandhi where in fairness to her, she made no attempt to involve the Army in her support.

The credit for ensuring this sanctity of civilian political primacy must go to the early Indian leadership – both political and military – who were influenced by the Gandhian spirit of the times. Then General KM Cariappa, the first Indian Army Chief, symbolised the apolitical and subordinate stance which the nascent Indian military leadership readily accepted as an article of faith. In

contrast to what was happening in Pakistan where the Army loomed large, Pandit Nehru and his colleagues such as Sardar Patel and Rajagopalachari, among many others, had a stature and aura that commanded enormous admiration across the country.

In retrospect, it may be said that in the early decades, the concept of civilian supremacy to thwart a possible coup was taken to extreme ends, and the civilian elite kept the Indian 'fauj' at a disdainful distance. Perceived as the last vestige of the Raj, the Colonel Blimps were confined to the cantonments and Nehru is alleged to have famously observed that free India with its commitment to peace did not need a large military – which was necessary at best for aid to civil power during natural calamities and ceremonial duties to receive visiting heads of state!

The first 15 years of the civil-military relationship were strained at the political level and Nehru's left-leaning defence minister, the acerbic Krishna Menon, exacerbated the divide. Concurrently, the senior bureaucracy ensured that the military was progressively nudged out of the framework of higher defence management. The original Ismay Plan had envisioned the creation of a top military structure that would advise the political leadership directly while allowing for commanders-in-chief to look after operational duties. In an ill-advised move, the service chiefs of the time opted to wear both hats – that of individual C-in-Cs of their respective services and simultaneously Chiefs of Staff.

This led to the gradual distancing of the military as an institution from the Government of India. This is how Admiral Arun Prakash (ret'd), till recently Chairman Chiefs of Staff and Chief of Naval Staff, opines of the original Ismay intent:

"However, not only did this not happen, but within a short period

of its implementation, the senior civil servants of that period intervened to completely distort the concept of 'civilian supremacy' to give it their own interpretation of 'bureaucratic control' over the armed forces. This was done by the simple expedient of designating the three Service HQ as 'Attached Offices' of the Department of Defence, giving them (as per the GoI Rules of Business) a status exactly on par with organisations such as the Salt Commissioner, Commissioner for Handicrafts, Central Reserve Police Force..."

Inept political handling of the Army in particular culminated in the debacle of the 1962 war with China, and soon thereafter, the political apex realised that the morale of the military had to be restored and the widely respected and quietly competent YB Chavan assumed office as the defence minister.

During his tenure, there was regular institutional contact between the minister, the service chiefs and the senior bureaucracy of the ministry, with the cabinet secretary also participating on occasion. But this normative style of functioning was short-lived and was enabled more due to the persona of Chavan.

The institutional chasm between the military and the civilian leadership grew and Indira Gandhi's own political insecurities did not allow an able and visible defence minister to emerge on the Indian scene. It was perhaps this chasm that led to the Indira Gandhi-Sam Manekshaw exchange in early 1971 about how to conduct the war for Bangladesh.

But paradoxically, even Manekshaw, for his characteristically confident posture, when it came to purely professional military advice, accepted the dictum of political supremacy and told the prime minister that he would resign without a murmur if she so

desired it. To her everlasting credit, Indira Gandhi went along with the military advice rendered to her and the rest is history.

It is instructive that the civilian establishment took the same Manekshaw, who gave India its most decisive military victory to task, for his off-the-cuff remark about what would have happened if he had opted to go to Pakistan after partition, and relegated him to obscurity till his demise in July this year.

India has had almost four decades of conventional peace barring the 1999 Kargil war, and while the Indian Army has been increasingly tasked with internal security duties, the military is still marginal to higher defence management and has little direct say in foreign policy or internal security formulation. Civilian control, increasingly exercised by the bureaucracy – be it the Ministry of External Affairs or the Defence Ministry – is the prevailing pattern and is a far from desirable situation. It is pertinent that the Kargil Committee Report headed by the doyen of the Indian strategic community, K Subrahmanyam, observed rather caustically:

”India is perhaps the only major democracy where the Armed Forces Headquarters are outside the apex governmental structure...the present obsolete system has perpetuated the culture of the British Imperial theatre system of an India Command, whereas what we need is a National Defence HQ...the status quo is often mistakenly defended as embodying civilian ascendancy over the armed forces, which is not the real issue. In fact, locating the Service HQ in the Government will further enhance civilian supremacy.”

Over the years, the Indian military as an institution has been progressively downgraded in the hierarchy of government and

within the caste-system of the state that has evolved, the civil servant of IAS pedigree being the truly blue-blooded, twice-born Brahmin with the IFS diplomat as a distant second. Among the uniformed fraternity, the police as represented by the IPS is emerging as the more preferred career option and this is reflected by the fact that the Indian Army alone has a shortage of over 11,000 officers, while the number of young Indians who aspire to join the civil services and the IPS is growing.

If the institutional interface between the Indian military and the civilian dispensation as represented by the political apex and the higher bureaucracy is limited, it is non-existent with the elected representative. Today the defence ministry and the defence secretary mediate almost all civil-military interaction and the ‘fauj’ remains the eternal supplicant. The total subordination of the Indian ‘fauj’ by the civilian entity is in direct contrast to the primacy that the Pakistani counterpart has appropriated. Neither exigency is desirable for the equipoise that is being sought.

(From: www.thefridaytimes.com)

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Saluting Indian Womanhood

- Shri T.A. Venkateswaran

World continues to be our home because India is still the abode of great values. India lives because its age old culture is still alive. India's great culture has retained its link with its hoary past because it is sustained by the institution of family. And, family in India is somehow intact because Indian woman continues to be Indian woman.

In a word, world revolves because Indian womanhood remains stable.

A society is called civilized only when it respects its women and adores womanhood. Interestingly, the ancient Indian woman enjoyed more rights than her counterparts of the modern India. Equality was the general norm in ancient India; in medieval times, it degenerated; in the immediate past, rot had set in; in our times, there is an awakening among women. However, the modern Indian woman must remember that university education, employment, entrepreneurship, financial independence, or political positions do not make her independent in the real sense of the term. Freedom is neither obtained nor given. It is not even declared. Freedom is recognized and exercised. It is only by living in tune with the fire of spirituality intrinsic to her nature that woman remains free. It is by conducting all the aspects of her life on this basis that she enjoys respect in society. The fire of patriotism that Madam Cama, Rani Mangammaa, Rani Jhansibai Lakshmi and their likes displayed were the expressions of that spirituality. From my childhood, I have remained free from the feelings of caste discrimination. This was taught to me, not by

any social or political philosophers but by my uneducated, orthodox mother. If you carefully observe the achievements of the women of the pre-independent and modern India, you can trace their origin to the fire of spirituality.

It would therefore be interesting to meet some of the great women of India of a remote past:

We not only have Gods but also Goddesses in the oldest text in the world, viz., the Rig Veda. Two examples will be more than sufficient to illustrate this point. One is Saraswathi. Till date, she is being worshipped as the source of all knowledge; that knowledge which runs as the vital substratum in everything, like the mysterious Saraswathi river. When someone asked the Master whether the Saraswathi *suktham* of the Rig Veda refers to the Goddess or the river, his answer was, 'Both!' Indeed! Womanhood is the very basis of creation and nothing could be more mysterious than woman! Similarly, the Rig Veda remains fascinated by the mysterious beauty of the dawn. The exact time of the happening of dawn continues to remain elusive but it happens! Also, dawn is not only related to the physical world but to our inner consciousness as well. Thus came the *Ushas Sukthams* in Rig Veda.

In essence, woman is mysterious and only seemingly obvious! We await the dawn and we appeal to it for the unfolding of life outside and knowledge inside. It is beautiful outside and fruitful inside. Dawn, like knowledge, is an everyday reality but it is awaited earnestly everyday. This is what an Indian woman is all about!

Here are some observations from the Vedas and *smritis* which will bring cheer to the women here and God bless men!

- wife is the only friend of her husband
- she never claims superiority over her husband and she is never treated as inferior by him
- it is the duty of a wife to correct the mistake of her husband
- women are more intelligent than men. She is *purandhi*, i.e., of superior intelligence
- Woman is a karma yogi. She does duty for duty's sake. She sacrifices her individual pleasure and pain and serves the family.
- A passage in *Satapatha Brahmana* states that only woman fulfills the purpose of human life. It highlights the divine aspect of women and declares them to be the embodiment of Shri Devi (*ShriyA vA yEthath rUpam yathA patnaya :*)
- One *mantra* declares that woman is the rock of the house on whom the family rests. Her integrity is not only the basis of all auspiciousness but it also thwarts the enemies

A Rishi is a seer. His wife is called Rishika because she can also see what he sees! A Rishi virtually “sees” the *mantra* in the ether or the inner recesses of his consciousness. Rishi sees and composes; Rishika collects and compiles. Thus the wife in Vedic times was scholarly and spiritually, she was equal to her husband, if not superior. All of us will feel happy to meet a few of them here:

1.LOPAMUDRA

She is the wife of Maharishi Agastya, who is hailed as ‘God among Rishis’ (*agastyo bhagawan rishi*) by Maharishi Valmiki. Agastya came from the Himalayas to the South and the ancient language Tamil, owes its origin to him. Lopamudra means ‘one who is absorbed in oneself.’ That should explain everything to us! The legend says she was created by Agastya himself and handed over

as daughter to the King of Vidharba. She was given the highest education and also all the luxuries of life in a palace. Agastya came back to marry her. She faithfully followed him to the forest and served him earnestly. However, it was she who reminded him of his duties to his wife. It was after this that the great Sage remembered his duties as a householder. Thus, it was the wife who lent completeness to her husband's great life. Agastya and Lopamudra gave birth to a son called Dridashyu, who became a renowned poet.

Two *mantras* in Rig Veda (1:179:1-2) are attributed to her.

2. GHOSHA

Ghosha, was the Granddaughter of Dirghatamas and daughter of Kakshivat, both composers of hymns in praise of Ashwins. Ghosha has two entire *mantras* in Rig Veda, of the tenth book, each containing 14 verses, to her credit. The first eulogizes the Ashwins, the heavenly twins who are also physicians; the second is a personal wish expressing her intimate feelings and desires for married life. Ghosha suffered from an incurable disfiguring disease, probably leprosy, and remained a spinster at her father's house. Her implorations with the Ashwins and the devotion of her forefathers towards them made them cure her disease and allow her to experience wedded bliss.

3. MAITREYI & 4. KATYAAYANI

Maitreyi and Katyaayani were the wives of the great Sage Yagnyavalkya. The very name Maitreyi evokes the resplendence of the Sun and the warmth of friendliness. As many as 10 *mantras* in the Rig Veda are ascribed to her. Her superior wisdom was one of the important reasons for enhancing the personality of her Sage husband. Kaatyaayani, on the other hand, was the typical

home maker, taking care of the physical needs of the household. When Maitreyi and Yagnyavalgya used to discuss, both of them would run into a wall beyond which they could not proceed. During those moments, it was Kaatyaayani, who used to provide the right clues and answers easily, cutting the vegetables happily! No wonder, when the Sage decided to retire to the forest for good and when he asked them what they wanted, Matireyi chose the knowledge of immortality and Kaatyaayani the material wealth. She did not have to seek what she already had!

5. GARGI

Gargi was the daughter of Vachaknu, a great Sage, who composed several hymns, questioning the origin of existence. Once, King Janaka of Videha, organized a fire ritual. All learned Sages were sitting around the fire and Gargi was one among them. Her probing questions on *atman* silenced many a scholar and even stunned the great Sage Yagnyavalgya.

6. INDRASNUSHA VASUKRA-PATHNI

Vasukrapathni is another renowned Rishika, who has given us five *mantras*. (Rig Vedam 10: 28: 1, 6, 8, 10 and 11) The first is an invocation of *Ushas*, the Goddess of Dawn (to her supreme Lord) in a symbolic way:

“Now all other divine forces except you (including the Sun) have arrived, but you, the Sovereign Lord, my sire-in-law has not arrived; may Thou accept my oblations of parched grains and the elixir(SomA) and return home fully satisfied.” (Rig Veda X. 28.1)

The 10th and the 11th *mantras* are glorious tributes to the power of Gayathri by this Rishika:

“The gloriously shining Self (sEshi) is thirsty for the divine elixir, as a buffalo thirsting for water. For this, Yajamaanan, the sEsha soul, invokes Gayathri metre, which becomes a she-hawk and fastens her claw in the divine realm, just as a lioness confined in a cage places one foot over the other.” (X. 85. 10)

“Gayathri without difficulty brings the divine elixir, which is enjoyed by the Self, and whatever is left over is shared by the sense organs. With the help of this elixir, the enemies (the aasura svabhAvam) are retaliated and finally destroyed.” (X. 85. 11)

7. RISHIKA ApALA

The Fourth *mantra* of Rig Veda 8. 91 is symbolic and amusing at the same time. Apala is a maiden-Rishika desirous of marrying the beautiful prince SomA. The 7th *mantra* of this *Sooktham* is used in Hindu marriages even today. Both are ascribed to her. Let us listen to her:

Rig Veda VIII. 91. 4: Dream & Prayer of a Maiden, waiting to be married:

Kuvicchath kuvith karath— samgamAmahE

“May the Lord of illustrious luster and glory bless us, the family to be powerful. May He Make us (the family and the future husband)) wealthier repeatedly. May He support us and work for us (in our favor). May He unite me with my (future) husband, who has been indifferent (as a courtier), unconcerned and unfriendly with me so far.”

8. VISVAVARAA

According to Sayana, the great commentator, the very name Visvavara means dispeller of sins. She hails from the lineage of

Maharishi Athri. A great poet, she has composed eight *mantras* in six different metres. They are appeals to the Lord for harmony between men and women for the realization of their complementary roles and assigned tasks. Not only that, she performed a Yagnya for this wherein she chanted these *mantras*

Rig Veda: X. 28. 1(Tr*shtup metre)

SammiddhO agnir dhivi— havishA gruthAchI

“The incomparable glory of the revered Lord, when enkindled spread its luster throughout the firmament, and shines far and wide and transforms itself into the supreme light of divine intelligence. **Eastward the ladle! Let knowledge that repels all sins and worries proceed to advance! Let that diffusion of knowledge honor the nature’s bounties with reverence and oblations!”**

We have seen just eight among the illustrious women sages of ancient India. There are many more like RoamasA the wife of SvanyA, AangirasI Sarasvathi of Angirasa family, YamI Vaivasvathi, SraddhA, IndrANi, Urvasi, Sarama, Joohu, VagAmbhruNi and PoulOmi Sachi. Each one of them are well Known RshikAs, who are revered and are associated with individual Rig Veda MantrAs. Why, even *Shri Suktham* is ascribed to a woman by name Vak, who became the Divine Mother Herself, in the revelation in her penance.

Another Rishi pathni by the name Saavithri SooryA is said to be the *mantra dhrashtA* of Rig Veda’s 10th canto, *suktham* 85. This Sooktham has 47 mantras, number of which are used in the Hindu Marriage Ceremony even today.

Listen to this lofty thought of that great Rishika through the

mantra of 10:85:01:

satyEnOtthabbhithA Bhumi: SooryENOtthabbhithA Dhyau:
R*thEnAdhithyasthishtanthi divi sOmO adhi Shritha:

“Our Earth is upheld by truth, space is upheld by the Sun; the solar regions are supported by the eternal laws (r*tham); the elixir of divine love reigns supreme in heaven.”

Rig Veda : X. 85. 27 – Addressing the bride:

iha priyam prajaya – vadhAta:

“In this new family of your husband, May you be happy and prosperous along with your off springs. Be watchful over your domestic duties in this house. May you unite your person with your lord, your husband; thus may you both, growing in age together, manage your household affairs according to rules governing the home.”

Rig Veda: 10:85:33 – Wishing her well

SumangalIriyam VadhUrimAm samEtha pasyatha
SoubhAgyamasya dhathvAyathasthAm vi parEtana

“Blessed indeed is this bride; come one, come all of you; meet, behold and bless her. Convey to her your felicitations and then RETURN to your homes.

Rig Veda: 10:36

GrubhNAmi –dEvA: Groom addressing bride

“I accept your hand for good fortune, that you attain old age with me as your husband. Our Lord of grace, cosmic orders, creation and wisdom has given you (purandhi) to me that I may

be the yajamaanan of a household to practice our assigned dharmAs.”

Rig Veda 10:85:42 – Elders blessing the couple

“May you both reside here together; may you both never be separated; may you live together all your lives sporting with sons and grandsons; and thus rejoice in your own home.”

Rig Veda 10:85:43 – Couple praying together

“May the supreme power grant us progeny! May the ordained unite us together until old age! May that protector free us from evils!”

Rig Veda mantra: 10:85:44 – Appeal to the Bride

“O Bride! May you never look your husband with an evil eye! Never be hostile to him! Be tender to animals (sivA pasubhya :); May you ever be amiable and cheerful! May you fulfill one of your roles as the mother of brave children, loving to the divine powers, be the grantor of happiness, and usher prosperity to our bipeds and quadrupeds (dhvipadhE sam chathushpadhE)”

Rig Veda mantra: 10:85:45 – Blessing for the bride

“O Generous Lord! Make the bride blessed with children! Make her blessed with fortune! Give her ten sons; and then her husband becomes the eleventh one (son) (*dasAsyAm puthrAn dEhi pathimEkAdasam krudhi*)”

Rig Veda X. 85. 46 – Status of the bride

“Be a sovereign to your father-in-law; be a queen to your mother-in-law; be a queen to your husband’s sister, be a queen to your

husband's brothers (*SamrA ~ Jni svasurE bhava; samrA ~ jni svasravam bhava; nanAndhAri samra ~ jni bhava; samrA ~ jni adhi dEvrushu*)

Rig Vedam X. 85. 47 – Couple praying together

“May the entire assembly of the invited guests unite the hearts of both of us; may we be calm and united like the mixed waters. May we be united like the vital breaths! May both of us be in unison like the Creator and His creation! May we be one like the preceptor and his disciple! May we be loving to each other!”

Can we add anything more to this? Certainly not! Did you not enjoy the depth of wisdom, the inspiring nobility and gentleness and loftiness of expression? Anyway, what can be surprising about this? After all, these expressions are effusions from the hearts of the great women of ancient India!

I appeal to all the ladies to trace their origin to this greatness. I appeal to all the men to recognize that divinity which is inherent in every Indian woman. May our homes be ruled ever by women, for the health of the family, for the sake of our culture, for the well being of our country and for all the good of the world.

Sree maatre namaha!