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A Year After 9/11

It has been a plethora of meetings and seminars marking the first anniversary of the September 11, 2001 attack on the United States by terrorists. In print too the output is massive which some describe in the cliché 'as oceans of ink and forests of pulp.' '9/11' and 'The Day That Changed The World' have entered the lexicon. While experts, especially in the United States, justify worldwide debates and discussions, a few dismiss it as an isolated act perpetrated by a secret society. A British historian writes that it does not fit into any historical context.

What is the impact of 9/11 on global economy and globalization process? Has it ushered in a new era in international politics? Has the US along with its allies succeeded in liquidating terrorist bases and outfits? How are the LDCs (less developed countries) faring during the last twelve months of decreasing flow of aid and assistance from the developed countries? These are among the many questions raised in keen discussions at every forum. The focus is intense and debate sharp.

Scholars specializing in history and international relations have come up with interesting comparisons between the September 11, 2001 attack and the major events of the previous century such as the assassination of Archduke Ferdinand of Austria triggering the outbreak of the First World War in 1914 and the attack on Pearl Harbour on December 7, 1941. British historian Eric Hobsbawm drew a parallel between 1914 and 2001 and concluded that like the great powers of that time, the US in 2001 'chose to make it a turning point.' The Marxist scholar says that America's 'current domination is without precedent, outstripping even British imperial supremacy.' The Economist argues that the 2001 attack on US marks the beginning of a new era in international relations 'analogous to 1945-47 in that events started shifting the tectonic plates in international politics.' Major policy changes effected by Russia and the expansion of NATO are cited in support of it.

In a thought provoking article titled 'Clash of Globalizations' Stanley Hoffmann points out how globalization 'makes an awful form of violence easily

accessible to hopeless fanatics. Terrorism is the bloody link between inter-state relations and global society.' Hoffmann explains how insecurity and vulnerability are rising with countless individuals and groups becoming global actors. Transnational terrorism is the new threat according to him. The world, according to Hoffmann, is caught between a new Scylla and Charibdis - the universal intervention unilaterally decided by America and the chaos in the form of new attacks by future Bin Ladens.

The most disturbing revelation is that nearly 60% of the Taliban and Al Qaeda forces are at large, having escaped the fury of American attack. Osama bin Laden and Mullah Omar are alive and getting ready for new attacks, according to western intelligence agencies. The US and her allies have obviously not succeeded in achieving their main goal of wiping out the terrorist targets. Operation Enduring Freedom, the code name given to the American response to the 9/11 attack, is not yet over. The American president called it a war against terrorism and if he launches an attack against Iraq it will not be favourably viewed by most countries including America's allies. One is reminded of similar rhetoric used by the great powers in the First World War which they described it as the war to end all wars. Critics later sarcastically called the Peace of Versailles dictated by the victorious powers as the peace to end all peace!

The impact on India of the terrorist attack and the American response to it is of immediate concern to us. Many terrorist groups have entered POK and some have sneaked into India posing serious threats to India's security. It does not require any expertise to foresee increased activity by the terrorist groups not only on our sensitive borders but in towns and cities in all parts of the large country. The government needs the whole-hearted support and cooperation of all sections of the society in meeting the threats emanating from across our borders. Hard times are ahead and we must be ready for every challenge thrown at us. We have the strength and will power enough to overcome any critical situation.

The Editor

"We can analyze the present, but we cannot predict the future. To predict the future confidently would be highly incautious or naïve." - Stanley Hoffmann

MANAGEMENT EDUCATION IN INDIA - ISSUES AND CHALLENGES

Prof. V. Balamohandas
Andhra University

Peter F. Drucker, the Guru of Modern Management, divided countries of the world, as well managed and undermanaged. He felt that the development process is the result of management. Management has been referred to as an Art, a Science and a Profession. It connotes people, process, profit, productivity and public responsibility. Management is effectiveness, efficiency, excellence, doing the right things, doing the things right and also deals with the challenge of coping with certainty. Management is omni - present. Management education as a discipline in the annals of world civilization is relatively a new one compared to other branches of social science. Management is an interdisciplinary subject. With the new economic policy initiatives since 1991, management education in India is on the threshold of change. Some people say that there has been a mushroom growth of management educational institutions with no concern for quality. But there are people who feel that in any quantitative expansion, there is likelihood of depletion in the quality, but it is only in the short run. There is good demand now for pursuing management education courses from the students and their parents. India ranks second after USA in terms of the number of management institutions.

Against this background, the Centre for policy Studies, Visakhapatnam organised a seminar on "Management Education in India - Issues and Challenges" on the 5th July, 2002. Prof. C.P. Thakur, formerly Dean, Faculty of Management Studies University of Delhi, and President, All India Industrial Relations Associations; Prof. C.S. Venkata Ratnam, International Management Institute, India, New Delhi; and Prof. M. Gangadhara Rao, Director, College of Management Studies, GITAM, Visakhapatnam were the key speakers at the seminar. Many academics, representatives of Industry and business schools participated in the seminar. Prof V. Balamohandas, Director, M.B.A. (Distance Mode) and Director, Institute of Public Sector Management, Andhra University, presided over the seminar. The Speakers gave their presentations on various issues of management education highlighting the current challenges and offering suggestions for improvement of management education in the country. The highlights of the deliberations in brief are presented hereunder:

What is Management Education?

Historically, management refers to managing the organisations or human capital management or materials management. By and large, management education may be defined as education in business administration and management given at institutes or universities or colleges to students with or without experience. Also management

education has grown a long way in the training of executives to imbibe professional management skills. Management education can be formal or informal. It might include general management of different sectoral or functional areas of management. It can be at the lowest primary level or at the post graduate level i.e. MBA or at even the doctoral level. However, management education in common parlance is referred to MBA (Master of Business Administration) and / or Post Graduate Diploma in Business Administration. The universities and colleges affiliated to them offer MBA. Institutes of Management and Institutes approved by the Government through the AICTE offer PG Diploma in Management. Some universities and affiliated colleges have started offering BBM/BBA course at the undergraduate level. The National Educational Policy of 1986 had a slogan - "Education for All". On similar lines it is time now that management education should be made available to all the industrialists, small businessmen, shopkeepers, salesmen, political leaders, housewives, students and to all. To make rational use of scarce resources and to achieve the rapid overall progress of our country, it is absolutely essential that the basic concepts and techniques of management are made known to all the persons and groups in the society. In fact, the functions, principles and several management concepts can be used not only in all types of business, political, social and educational organisations but even at individual level.

Who offer Management Education?

Management Education in India is mostly western oriented. The first MBA program was started in the United States of America at Wharton City in 1881. Harvard University and Stanford University started the programme later in 1908 and 1925 respectively. The MBA programme in UK was started in 1945 at Henle College. The origin of management education in India dates back to 1950 when a nine - member team led by Y.A. Fazalboy submitted a report to the Government of India to initiate steps for starting management courses. The first diploma in Management was started at the India University was the first to start the MBA programme in 1957. Universities at Madras, Bombay, Delhi and Cochin have started the MBA Programme during 1958-60. In 1959, the Ford Foundation commissioned a report from George W. Robins of University of California on management education in India. Robins recommended the setting up of India Institutes of Management Education in India. Robins recommended the setting up of India Institutes of Management (IIMs). Accordingly the first IIM was started at Calcutta in 1961. The other IIMs at Ahmedabad (1962), Bangalore (1973), Lucknow (1984), Indore (1997) and Kozikode (1997) were set up later. The AICTE Act passed initially in 1987, became effective from 1.4.1994, now regulates the management institutions in India. As per this Act, all institutions offering management education should be approved by the AICTE. However, recently the Supreme Court gave

a ruling that universities are outside the purview of the AICTE Act. The institutions that offer management education today are the elitist IIMs, Universities, Professional Institutions like AIMA, NIPM, NPC, ICFAI and ISTD, etc., institutes funded by industry/professional bodies like XLRI, IRMA, Bajaj, Tata Institute of Social Sciences etc., institutes in the private sector offering PGDBA with approval from the AICTE, colleges affiliated to universities offering MBA programme, foreign universities offering their programme in India either on their own or with institutions on franchise system. There are several universities offering MBA programmes in the Distance Education Mode also.

The growth of management education in India has been phenomenal in the last 50 years. The predominant growth was seen during the period 1995 to 2001. The number of management institutes in India in 1960s were a mere 21 while they increased to 56 in 1970s, 118 in 1980, 422 in 1995, 682 in 1999, 744 in 2000 and around 800 at the end of 2001. As many as 60 thousand students take their formal management courses per annum. The period 1995 to 2001 witnessed an increase of one management institution every week. This craze for management education among parents and their children has been largely increased due to the very positive and encouraging response of nearly hundred companies from around 10 top ranking management institutions in absorbing around 2000 of their graduates with very lucrative compensation packages. Some of the students at the IIMs got their placement offers either from India Companies or MNCs in their institute premises, some times six to eight months before the completion of their programme. The liberal approach adopted by the AICTE was also responsible for the growth of management institutes at such a level.

What Ails Management Education at present?

- The management departments in most of the cases have been started without the necessary preparatory work and with the existing facilities in Commerce Department.
- Fancy labels are attached to the courses without much meaningful and substantive change in their contents.
- In most of the cases the management departments are run with a skeleton teaching staff and hence there is a greater reliance on the visiting or guest faculty.
- The university management departments represent more of academic model than professional model. There is no concern for application orientation. Links with client organisations are not maintained. They remain dwarf institutions in many cases facing constraints of rigid uniform rules and regulations of the universities governing other single discipline academic departments.

- There is heavy dependence on the concepts, cases, techniques, etc., borrowed from the west.
- There has been little emphasis on providing the management students an insight into socio - economic, political environment in which India industry operates. There is only negligible global perspective.
- The manpower requirement of manufacturing sectors is too much taken care of and in the process requirements of other vital sectors have taken a back seat.
- The linkage between the management institutes and the industry for manpower planning has remained weak.
- There is more emphasis on theoretical aspects rather than on practical orientation and skill development. The outdoor and experimental learning has been ritualistic. An American management student, with an average age of around 27 years has a prior industry experience of 5-6 years at an student with an average age of 22 years has very little work experience. A practical training of 6 - 8 years programme seems to be inadequate.
- The research base has not been very strong. It has not grown the way it should. In fact, literature in the field of management is still rather low. If management education has to become more relevant and effective, it has to be supported by research into the problems and issues of administration of India organisations. Somehow research has taken a backseat in most India Business Schools.
- There is more product orientation than quality orientation.
- With the commercialisation of business schools, mediocre business schools have grown in large number as milch cows. In India, multi - technologies co - exist. On the one hand, we have traditional institutes untouched by waves of technological revolution whereas on the other hand there are institutes with state of the art facilities of education technologies. For example there are still many institutes where the teaching is limited to chalk and blackboard based lectures whereas there are institutes having LAN, WAN, World wide web and multimedia system.

What is to done to improve Management Education?

Good education aims at the development of balanced personalities who are culturally refined, emotionally stable, ethically sound, intellectually alert, socially efficient spiritually upright and physically strong. Good education also aims at developing men who can

play as well as work, men who can consume as well as create. This philosophy is the very base of management education. The inevitable need for future global managers are made at the seminar to improve the quality of management education in India: there are many small and big issues. It needs adequate and appropriate attention of business schools at the micro - level and policy makers at the macro - level.

- The Govt. of should initiate a comprehensive review of management education.
- Mushroom growth of teaching shops in the name of management education must be stopped. Rigorous bench marking norms should be imposed for all the institutions. While affecting an increase in the supply of student intake, the demand for personnel shall also be considered. A moratorium for at least two years on opening new business schools has to be considered. Right kind of professional guidelines and standards have to be developed and enforced.
- Competitive spirit among the business has to be encouraged.
- Course structure with India ethos and values has to be introduced. Value orientation has to be reinforced to the management education. Professional values, human values attitudes and sentiments that are culture specific to our country have to be included in management education. The programme must inculcate in the students ethical values and value of service, contribution and achievement. Dr. Murali Monohar Joshi Union Minister for HRD while delivering the 13th Convocation address at IIM, Lucknow said "We hear of Japanese work culture or the German model. I do not know if these can be adopted or even adapted given the present situation in our country. I am of the view that with the economic advancement the ideal thing will be to evolve an Indian model of management, which should be applicable, both to public and private sectors". Business schools should concentrate more on the quality and relevance of management education, but not on placement of students. Placement cell should not be treated like an employment bureau. It should be perceived as a platform for interaction between students and prospective employees. It should create opportunities for the students for getting exposed to the realities of job market. Placement cell should facilitate in sensitising the students to be down to the earth to know where they stand.
- Premier management institutions have also to concentrate on the export potential of our management education. Even a cursory glance at national dailies makes us realise the aggressiveness

with which foreign universities of Britain, Australia and Canada are marketing their management programmes in India. Is it not ironical that, despite having developed excellent systems of professional education over a number of years, our students should be seeking admission in foreign universities with doubtful credentials. Our management institutes should initiate steps to provide world class management programme to foreigners, non - resident Indians, resident Indians and relatively well - to - do Indian students at affordable price - which would be rather inexpensive compared to that at foreign institutions. Setting up management institutions also and in collaboration with institutions in the host country or developed countries, also presents exciting opportunities for earning foreign exchange income and good will.

- Specification focus be thought of instead of duplicating the same courses at all places.
- Premier management institutes have to come out with schemes of aiding other weak management institutes.
- Schemes have to be initiated for worthwhile industry - institute interaction. This academic - industry interface has to be in the areas of curriculum development, problems solving, placement, summer training opportunities, practical orientation, seminars, workshops, etc. Business schools should also take lead in establishing an academic - business - civil service financial institutions combine to provide intellectual leadership and financial and administration support to the country's development efforts.
- Necessary support should be coming forth from the professional bodies for healthy interaction.
- There has to be pooling up/ exchange of resources, library, faculty, etc., by various institutes through networking, video / teleconferencing, joint academic ventures, etc.
- University Departments of Management have to be given academic and financial autonomy. The UGC has to provide the transition cost for converting departments into a autonomous centre.
- All India Management Admission Test on the pattern of GMAT of the USA has to be thought of. The score at this admission test can form the basis upon which the group discussion, viva - voce, etc., can be initiated by the individual institutions.
- The faculty should be selected only on the basis of merit through presentation of seminars before the faculty. Teachers have to be made accountable for teaching research, consultancy, publications and institution building. All management institutes shall

have to recruit adequate core staff. Visiting faculty teach and leave. The core faculty teach and stay to interact. Since much of the development of MBA students takes place outside the class room, a critical mass of core faculty is a must. At the same time, the visiting faculty provides insights to real life on the job experience and practical assignments. It may not be out of place to mention that a new cult of teachers is emerging in the country in the form of 'teaching vendors'. The so called teaching vendors visit number of institutions in the city everyday for engaging a class or two in each of them and with no commitment to any particular institution or to any particular group of students.

- There shall be alumni attachments with all the management institutes so that the support from alumni will improve the performance of the institutions.
- There has to be creation of India Management Service on the pattern of IAS.
- Rating of all management institutes of MBA has to be made compulsory.
- All management institutes have to initiate steps for creation of corpus funds to meet any unforeseen contingency.
- Value orientation has to be reinforced to the management education. Professional values, human values, value - attitudes and sentiments that are culture specific have to be included in management education. (Summary of a Seminar held at CPS. on July 5, 2002)

MBA REPRESENTS A PASSPORT TO A NEW LIFE

(From Guardian Weekly - September 12-18-2002)

Having business qualification makes it easier to find work overseas, writes Nunzio Quacquarelli.

Many Governments offer much better opportunities for obtaining visas or work permits to people who have studied for an MBA.

Working overseas is a popular choice with MBA alumni. Of the 780 students in the class of 2001 at Harvard, more than 100 chose to work in London. Of the 250 overseas students in the same class, more than half stayed to work in the US. At London Business School, "almost the entire class choose to work outside their home country, and with 80% non-UK students, London remains the number one destination," says Chris Bristow of the LBS Career service.

Hundreds of MBA recruiting companies are willing to pay for a work permit for bright young MBAs to work in overseas offices. A recruiter from A T Kearney

confirms: "We always seem to obtain work permits. We have not had anybody turned down... but than we are very stringent in our own selection criteria."

Global Workplace is the membership network of international MBA alumni from 32 partner business schools, representing more than 200,000 MBA students and alumni, including London Business School, Manchester, Cornfield, Cambridge, Oxford, Chicago, Darden and Stanford. More than 600 companies currently use the service to register jobs around the world. First, MBAs can find a new employer to reapply for a new work permit. This process would be ratified within two weeks of the employer making the request. Second, an MBA can apply for the Highly Skilled Migrant Program (HSMP) introduced in Britain this year. A full work permit will be granted to anyone who qualifies with 75 points. The points are allocated based on qualifications, work experience and specialist skills.

Britain is moving towards an immigration model in which it encourages the best and brightest people from around the world to come to the UK. A part from the HSMP, A UK employer-sponsored work permit lasts for five years, and the employee has the right to apply for permanent residence after four years. Laura Devine, head of the Immigration Team at Eversheds, a leading law firm,

CRAZE FOR MBA COURSES

The craze for management study is global. It continues to grow at an annual average of 15 per cent. In the USA 34 per cent of the students in business schools are 'international'. In Europe 3 out of 4 are from abroad. At IMD Lausanne not even one student belongs to the host country, Switzerland. In India there are over 50,000 students with 800 institutions offering management courses. Andhra Pradesh has 159 such institutions catering to the needs of 9120 students. The late Prof. Sen, an economist, referred to "resource literacy" and felt that India's economic development would have been quicker and better if only our resources were properly managed. Pater Drucker's famous quote that competition brings out the best in product and the worst in man may have to be modified in the Indian context as often we see the worst in man and not the best in product. Management experts feel proud that many management student achieve high laurels in studies and profession. But when they do not contribute to social good and overall development, these islands of excellence end up only as islands of affluence. India needs able managers at all levels political, social, economic and administrative. As the famous expert said management, even at the individual level, has a simple aim-to make our strengths productive.

says: "Today, overseas students can obtain a work permit more easily in the UK than in any other European country to the US."

By recognizing the value of the MBA qualification, Britain is ensuring continued demand for places at its business schools for many years to come. In offering the HSMP there can be little doubt that British business schools will attract greater numbers of high quality overseas candidates. This recognition for the MBA probably makes it Britain's most prestigious and fastest-growing post graduate qualification today. UK business schools already accept more than 4,000 overseas MBA students each year.

Other countries are also recognizing the importance of the MBA, both for the reputations of their university education system and as a source of talented immigrants. Australia has introduced a work permit policy that strongly favours overseas graduates with an MBA. Thomas Shroeder, admissions officer at Melbourne University says: "The Australian government has introduced work permit regulations which mean that an MBA graduate from an Australian business school is very likely to obtain a two-year work permit in Australia." Australia has traditionally been one of the most difficult countries to provide work permits, but the MBA qualification now opens the door to many people, Australian business schools admit more than 2,000 overseas MBA students every year.

Although the US has traditionally been generous in offering visas to MBA graduates, it is tightening its policy in the light of the September 11 attacks and perceived terrorist threats from foreign nationals. For many years the US has offered graduate students from developing countries a J1 visa that entitles them to work in the US during their studies. Students from Britain are more likely to receive an F1 visa, which also allows them to work in the US for 12 months after their MBA. During this time, the MBA must find an employing company to sponsor an H1 visa. But in the US an H1 employer sponsored visa can be of variable length and is

not a path to a Green Card the right to live and work in the US permanently.

A Green Card must be applied for separately, and is granted based on the unique skills an individual possesses. Through the J1 and F1 visas are still available, since September 11 the US immigration service is no longer giving them to every foreign national with a place at a US school.

Roger McCormack, former director of the Association of MBAs, used to say: "An MBA provides a tool kit of skill, but it's not a passport to success." With governments around the world recognizing the importance of postgraduate education and offering "MBA-friendly" visas, perhaps that statement is no longer as true.

Contemporary Andhra Art

Prof. Nemani Krishna Murthy
(Retired Professor)

The artist has a very special role in the contemporary society. Art is the instrument and a medium of expression of the society's feelings and aspirations. Contemporary art symbolises the particular culture of the people of the particular times. So we have to define the period and explain the effects of Art on the Society.

Art when patronised by kings and people of richness as a mark of their culture and literacy was in full bloom and thrived well as one of the most prestigious occupations of the society. But slowly as the Kings and Zamindars faded away the talent, the volume of work, the interest and the concept of appreciation also slowly faded away. So the country as a whole thus much suffered from this draw back, almost from the middle of this century. As a part Andhras also had their bit in losing the concentration of this great faculty which is essential for life's pleasure at all times.

When we trace the history of Andhra University in fine arts we must accept that there were outstanding people of ability in these creative arts. The various temples which are now almost in the irreparable dilapidated condition and the various paintings in them and the various treasures which were existing in rich people's position, speak volumes of the work of Andhras in art and sculpture. The glorious past of Pallava, Chola, Srikrishna Devaraya, Kakateeya and other dynasties and places like Amaravathi, Warangal, Hampi, Simhachalam and Bhimeswaram, speak volumes of Andhra heritage as inexhaustible contribution treasures of Andhra culture.

If we just think about the development and contemporary Andhras to such a glorious tradition of the past positively, we do not have an encouraging answer. Not only in Andhra Pradesh it is perhaps the same in the entire country. We have find out the root causes for this plight of this noble community who possess this God

7th Birth Anniversary

Centre for Policy Studies completes today (Gandhi Jayanthi day) seven years and on its birth anniversary CPS offers its grateful thanks to Sri A. Sankar Rao (Sankar Foundation) who launched it this day in 1995, to all its patrons and members of the advisory and governing bodies, and to Prof. B. Sarveswara Rao, Prof. P. Somaraju and members of Gayatri Vidya Parishad for facilitating the merger of CPS with GVP in April 2002. The Centre rededicates itself, on the joyous occasion, to its goals and ideals and appeals to its members and the public in general for continued support and cooperation in future.

given gift. Definitely the answer is that this talent is neglected, and not encouraged, and people of today are giving less importance to these aesthetic talents. Thus artists are very much ignored and their status is normally less estimated. There were times when kings moved from the throne and offered "Andhra Simhasanam" to the talent of aesthetics as a mark of appreciation and there were instances where Chakravarthies held the "Pallaki" the sitting conveyance of Kavisarvabhowma and went on to perform Gaja Arohana, Kanakabhishekam, Simhatalatam, Gandapenderam celebrations. Does it mean that the country could not create people of such excellence in the times of modern advancement of culture? Does it mean that the country is devoid of people of merit. Obviously it is due to a lack of encouragement, appreciation and social honour. A majority of the people who opted for these God gifted talents as a profession suffer from miserable poverty. If there is any mechanism that removes this drawback then the old glory can be certainly recovered. The possible main reasons for this deterioration are (1) due to the projection of photography which reduced the interest of portraits; (2) abolition of Zamindaries which eliminated the source of honour for artists and (3) because of movies and television where all these fine arts and the talent collectively amalgamated into the cinema and TV shows.

We had people like Damerla Rama Rao, Varada Venkata Ratnam, Rajaji, Bhageerathi, Kauta Rama Sastry, Raghupati Venkayya, Narsimham and of the recent times people like Autyakula Paidi Raju, C.S.N. Pattnaik, Ankala Vellaturi Poornananda Sarma Vaddadi Papayya etc., a galaxy of artists who could have risen to the level of Ravirama and Devi Prasad Roy Chowdary but because of the lack of encouragement their talents remained unhonoured. So the effect of contemporary art is only that of modern art which has its own innovation and people sometimes assume that to understand art one must be essentially an artist. People buy a painting or a sculpture from an artist just similar to groceries in a market and forget the artist, the next moment. In the functions of unveiling a portrait or a sculpture much importance is given to the other items but the balance wheel of the function, the artist, is sometimes ignored with even no mention of the poor man's name. When this is the social status that an artist enjoys what about the means of their in their profession. So the talented are side-tracked to other professions which fetch only bread and butter.

However contemporary Andhra art has its specificity in several instances. For example Damerla

"Woman, you brought with you a new thing. But we did not let you speak out, although yours is the voice of half the earth." UNESCO Director - General Frederico Mayor

showed the influence of Ajanta. Papayya and Bapu have their own styles whereas Paidi Raju draws the rural specific line drawings and Poornananda Sarma, a merger of past of past and present.

Painters of different parts of Andhra Pradesh follow their type of dressing, decoration, make up etc. in their paintings which is a radical evidence of the culture of the parts and speaks the history of the parts. But of late as the number of these artists are drastically reduced, this facility is lost. The contemporary art thus helps to record the history. It is a fact to agree that any growing artist practice sculpture for it pays relatively higher than paintings and hence the painters are becoming very less in number. On the whole it is to be admitted that in Andhra this flair for painting and sculpture is not much encouraged except in cinema bannering and election advertisements which are just paid as business items. In the real sense of arts the monetary gains they get are only incidental. They revel in the joy of their free expression of their personality in their works. They very often dream of a great recognition and honouring the art usually even in the deserved cases the reward and recognition comes sometimes posthumous.

Culture and tradition apart, art reflects the social conscience of the people at the time. The impact of various foreign invasions on our country by Portuguese, Dutch, Persian, Germans, Mohamadains and finally Britain introduced vast changes in painting and sculpture. The striking example is Gandhara sculpture a fusion and an outcome of Indo - Persian cultures. They type of impact on Andhra Art had its earlier influence as we witness from the oldest items of Andhra Art but especially in this later part of half century the art of many Andhra artists are purely of the reflections of the culture of their parts.

On the whole, the men and materials available have not been fully exploited and utilised and we have to agree we are only in the beginning to explore modern materials like plastics, resins, glass, and other synthetic substances for art. The technology of these arts of the past was not preserved in writing but was only handed over from a Guru to Sishya but when at a place delinked by some depression or disaster the technique used to extinct with individuals. If we see the past sculpture it is a wonder to know what were the instruments used to carry such intricate details of hair, ornaments, gems with such a smooth finish from a single stone. The present people are devoid of the knowledge of such great skills. So it is the social awareness, interest, responsibility which takes Artists to flying colours. First we must educate and kindle the interest, especially in children and young people. This comes through production of pictures like 'Sankarabharanam' which stamps permanent impressions on all kinds of people by conducting exhibitions and mostly by honouring artists of great talent. An Artist needs freedom in time, finances, and from mental stress for good and creative work. This is achieved only when

the society gives security for him to live comfortably above all a society that exercises taste that has a superior set of values and judgement enabling it to distinguish between art and non art, rewarding the deserving artist with money and honour as in the glorious past.

(The writer is a well known artist with several portraits and paintings to his credit.)

Creation of 7 New Railway Zones

Sri C.S.N. Raju
(Retiered Excutive Director, Vizag Steel Plant)

I have read in newspapers that a Division Bench of the Supreme Court consisting of Justice G.B. Patnaik and Ruma Pal has issued notice to the Govt. of India to file an affidavit in 3 weeks time submitting all the relevant data leading to the policy decision to create 7 new Railway Jones. I have no locus standai in the case. Nevertheless, the matter is of great national importance and I am happy that the court has taken cognizance of the special Leave petitions field by the Federation of Railway officers Associations, Delhi. As a senior citizen, retired from a responsible high office, I am concerned about this decision of the Govt. and would like to submit the following note to the honourable Judges of the Division Bench. Kindly place this note before the Division Bench:

Note on the Creation of 7 new Railway Zones

We hear speeches from the national level political leaders about the need to foster the feeling of national integration amongst the people but they just do the opposite. This creation of 7 new Railway zones is one such act. Indian railways is the single largest entity which has helped to integrate the country. It is the railways which has connected up the different regions, cultures and the people from one end to the other and a made a Nation of India. Earlier, Bharata Bhumi was in books and puranas; but Indian railways has made it a reality bringing all the people and cultures of the sub - continent closer. And our political leaders are out to destroy this integration.

While it had taken 100 years for the British to build the rail net work and integrate the country (may be for their administrative and military convenience), it has taken only 20 years for our political bosses to disrupt and give regional colour to the biggest economic benefactor of the country. One minister comes and forms a new zone with Bhuvaneswar as head quarters. Another minister gets away with a new zonal headquarters in North Bihar. Now comes the decision to have 7 new zones taking it to 16 zones in all. All this in the name of convenience efficiency and economy. Whereas all the known facts, studies and expert's recommendations are to the contrary. It is sheer politics and not economics. It is parochialism, cheap popularity and third rate political mind - set. Will it stop 16 zones? No. It should not. It

should ultimately result in 26 zones, a zone for each state. That will be the height of perversion of our political leaders and the completion of disintegration of the Indian railways and India. It is unfortunate that an elder statesman like Atal Behari Vajpayee, from whom much was expected, is presiding over this national disintegration and mean politics. Every available legal means should be availed to stop this political vandalism.

BAPU - I

Sri Challa Sivasankaram

"When Righteousness
Declines, O Bharata! When wickedness
Is Strong, I rise, from age to age, and take
Visible shape, and move a man with men".

Bhagavad Gita
Edwin Arnold.

Bapu the inimitable had incarnated on October 2nd, 1869 in the little town Porbunder. Porbunder rises straight out of the Arabian Sea and becomes a vision of glory at sunrise and sunset when the slanting rays beat upon it running its turrets and pinnacles into Gold Deenabandhu. C.F. Andrews, a British disciple of Bapu, writes like that on the little town. Queen Victoria was the Sovereign Empress of United kingdom including the subject India. As almost all students of Indian and world history are aware of Bapu and his early life. I confine myself to dwell on his most extra - ordinary life as patriot, as nationalist and internationalist; and as friend, guide and philosopher of the lowly, the forlorn, the godforsaken masses of Africa and India. He gave three vows to his deeply religious mother Putalibai before he embarked upon the voyage to London for study of Law. The three vows wrested by Putalinbai from Bapu were : not to touch women, wine and meat. These had been solemn vows for Bapu althrough his life. Bapu kept pure, fair and truthful.

Bapu returened to India as a full - fledged lawyer enrolled in the Bombay High Court. Born as he was for achievement of noble and hitherto unknown things life as a Lawyer dissipated him. He opted for service. Discarded law practice. Went back home. To years elapsed in vain. There came a brief from a firm Dada and Co., in South Africa. They required the services of Bapu the shy lawyer. He set sail for South Africa in 1893, reached Durban in May. For twenty one years he lived there. These twenty one years were the formative years of his life. There he developed his philosophy of life and the novel technique of Satyagraha. He weathered many

"Just when we were growing poor in spirit in this country, Bapu came to enrich us and make us strong, and the strength he gave us was not for a monent or a day or a year but it was something added on to our national inheritance." Jawaharlal Nehru

a storm and matured into a leader destined to change the destiny of lives of the Indians in South Africa. Circumstances, unfavourable conditions and apartheid wrought such a deep effect on Bapu that he had decided to live there until a way was found for the Indian settlers. He encountered attempts of the white brutes to lynch him, to do away with him. He bore all the hatred, violence passively like the camel. He relished at the same time the considerate, sympathetic gesture of some whitemen. Never were animosity, revenge, retaliation mooted by him since he had left for Africa to the evening of January 30, 1948 in New Delhi when the light that brilliantly shone for over half a century extinguished by a point blank gunning of a fanatic called Nathuram Godse. "That light represented living truth, and the eternal man was with us with his eternal truth reminding us of the right path, drawing us from error, taking the ancient country to freedom." Thus Pandit Nehru mourned the end of Bapu. Bapu the commonest of commoners without wealth, without official title, academic distinctions or artistic gift was the recipient of homage paid by almost all the mighty, mighties of the world belonging to all walks of life. Bapu was the spokesman of the conscience of all mankind for General C. Marshal. Albert Einstein said "In our time of utter moral decadence he was the only statesmen to stand for a higher human relationship in the political sphere."

When and who exactly spoke of *Bapu* as *Mahatma* cannot exactly be ascertained. The Marxist theoretician Prof. Hiren Mulherjee wrote in his book, "Gandhiji A Study," *Bapu* was called "*Mahatma*" at a Kathiawad reception in January 1915. In a letter of February 1916, Rabindranath Tagore called *Bapu* "*Mahatma*." Prof. J.B. Kripalani, Bapu's loyal lieutenant, wrote that it was in Champaran (Bihar) in 1917 that Bapu was first called Mahatma. Bapu merited the glorious epithet undoubtedly Bapu's peerless demonstration of selfless service and pioneering espousal of the indentured labour, humanitarian service in Boer War made his life an infallible epic; and a resplendent halo settled round his head and his name attained splendrous light. Two years before his tragic end when Bapu was for a week in Madras, I had the unique opportunity of listening to his sonorous voice during his prayer meetings. The setting was Hindi Prachara Sabha grounds, T. Nagar. Bapu's major item on the agenda was to mould a new independent Indian that was self-reliant, self-confident, valiant and selfless that he could make India free. Bapu the self-appointed servant / savior of mankind lives through the views of every man. He was frank, fearless and fortnight.

Bapu the protagonist of the British empire in Boer War turned as antagonist of the Empire in the light of the atrocities perpetrated by the imperialist on the Zulus and termed the empire born in sin and called it satanic. As Bapu was no believer in any set "ism" other than humanism he was able to change mercurially to fight for rights of the people at large within the limits of non-violence. *Ahimsa* was an un-eschewable perennial

principal and not an expedient to Bapu. He seldom spoke harshly. Malice and hatred were taboo to him.

In 1914 Bapu returned to India the self of which he was made up having had the complete knowledge of the whiteman and his hypocrisy and his wolf in goat's skin appearance. Now Bapu was aware of the strategy he had to adopt to mobilize public opinion for his novel technique of civil disobedience and *Ahimsa* and fast into rights were won. The Indian National Congress had been under the leadership of gentlemen who did not like to hurt the Government in any form. Humble petitions, humbler appeals to the haughty head - strong and power drunk Britisher used to be made by the Congress. Having had regard to the mature elders, he a cold keen Bania, did not behave in the manner that would alienate him. Gopala Krishna Gokhale of all the stalwarts Bapu chose to call as his Teacher. The struggle must reach the people the true salt of Bharat Mata, to awaken them to the rude and hard realities which if ignored further would suck to the lost drop of the Nation the light of Asia and dazzling jewel in the diadem of the Imperialist the blood sucker. Struggle must emanate from the grassroots. Bapu knows the real pulse of the people - middle class, peasants and workers. It was time for Bapu to prove his unpretentious unsettle as a wizard who could gravitate people towards him and stood in the front as vanguard of peoples struggle. The plight of the mail hands of Ahmedabad fanned away the ash hiding his burning heart reacting to the horrors of the deeds of the mail-owners who developed immunity to the sufferings of those that contributed to their secure posh life turning deaf ear to the cry of just rights. He called the mail hands to strike forthwith come what may.

They rose to one to abide by the word they gave to Bapu that the strike would go on till victory achieved. An ace senser of people's peculiarities and ambiguities he realised that the strikes were no longer keen on continuing the strike he announced for the first time to going on fast unto death unless success achieved. Bapu injured his frame and constitution to withstand. The rigours of fast and penance as he was accustomed to them. It was fairly an inheritance from his mother that piety's proud specimen.

The weapon weathered the storm and struck where it had to. The management moved. They saw the signs of impending thunder and lightning. As we know that Bapu aimed at change of heart, reforming the attitude of the factory owner, he allowed himself for talks and arbitration. It worked well. Both were happy - the worker and the owner. History records this as triumph of power of the soul and purity of mind. Bapu won the fame as father of the institution of arbitration.

'Don't do all things which your teachers do; whatever blameless acts they do, follow them, but not others.'
from Upanishads quoted by Radhakrishnan

Bapu the articulate epitome of peoples' primary rights wrote, "it is vital to the well being of the industry that workers should be regarded as equals with the shareholders and that they have therefore right to possess an accurate knowledge of the transactions of the mills." Bapu's was golden mean. He was no destroyer. As one of the greatest of statesmen of 20th century Dr. S. Radhakrishnan told 'Bapu was essentially a man of religion in its widest meaning. Religion means.... Dharma to Bapu. Bapu was peace personified. Bapu was bent on reforming the men at the helm of affairs.

It was 1942, the crucial year in India's struggle for independence. The latent power of Bapu came out in full glare. Sir Stafford Cripps came to India three years after 2nd World War broke as His Majesty's emissary. Cripps was a fruitarian, a step higher vegetarian. The Congress particularly, Pandit Nehru, was hopeful of settlement of at least some of the contentious and burning issues of the time. The Declaration of His Majesty's Government was broadly to the effect that soon after the termination of the great war a constitution - making body would be set up for the obvious purpose of framing a new constitution for India on the basis of the electorate of 1935. The declaration was presented to Bapu. Bapu went through the proposals and told Cripps when he came to meet Bapu on March 27, 1942. "Why have you come with such proposals? I would advise you to go back home by the first available plane." Who could speak like that except Bapu, who was truth's unfailing voice? The proposals were elusive, nebulous and short of steps for immediate transfer of power. Cripps was recalled. There was on records as Bapu sending a telephonic message from Sevagram that the Cripps proposals were 'a post-dated cheque on a crashing bank.' Later it was said by Bapu that "the statement was a tissue of lies."

The "Quit - India" resolution was passed by the A.I.C.C. on August 8th, 1942 with the active support and backing of Bapu. The words of Bapu in the wake of the passing of the resolution with overwhelming majority

were historic and revealing his inner voice's "If today I sit quiet in inaction in the midst of the conflagration which is enveloping the whole world, God will not forgive me." Anticipating the possible reaction of His Majesty's Govt., he urged each person to be his own leader as a result of arrest of leaders 'to do or die' in the implementation of the Quit India resolution within the four corners of non-violence. He was a matchless leader, a light burning, a sentinel ever alert.

Bapu was an amalgam of infinite East and infinite West. Pythagoras the mathematician, the savant Socrates and St. Francis of Assisi found a virile echo in Bapu. Bapu's dietetic likes and dislikes conform more or less to that of the Greek mathematician, ascetic simplicity to Socrates and renunciation to St. Francis of Assisi.

(to be continued)

OBITUARY

Centre for Policy Studies records with deep regret the passing away of Prof. K.V. Ramana, retired professor of Economics, Andhra University and a member of the advisory board of the Centre on September 22, 2002 Prof. Ramana was an able and dedicated teacher who was respected by his colleagues and students during his forty years of association with the University. After retirement from University service Prof. Ramana served the Institute for Development and Planning Studies under Prof. B. Sarveswara Rao's guidance. He later became a member of the Governing Body of the Gayatri Vidya Parishad and Secretary & Correspondent of the GVP Degree Colleges. His humility and support for good causes earned for him a wide circle of admiring friends. Prof. B. Sarveswara Rao and the members of the General Body and Governing Body of Gayatri Vidya Parishad mourned Prof Ramana's death at a meeting on September 28.

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