SUNDAY 31 MARCH 2002

HIS is a collection of essays on various aspects of the Dalit condition in India and its expression in politics and culture. The term Dalit, as editor Ghanshyam Shah tells us, although used by Ambedkar, became regular political currency during the anticaste riots in Bombay in the early 1970s and was subsequently adopted by the Dalit Panthers and some radical Dalit writers such as Namdev Dhasal, JV Pawar, etc. Eleanor Zelliot in her article on Ambedkar points out the significance of this change: "Gandhi's 'Harijan' is an object of pity. Ambedkar's 'Dalit' is a man or woman filled with pride and selfrespect." It is a way of signalling that the relationship with caste Hindus has changed, that they are now faced with a challenge of a revolutionary potential.

The most concrete expression of the Dalit condition is, of course, inequality, particularly economic inequality. In discussing the various approaches, neo-classical, Marxist and Ambedkarite, to the economic dimension of the caste system, Thorat and Deshpande quote extensively from Ambedkar to show that market or class oriented theories are inadequate when it comes to describing the inequalities of the caste system which distorts the normal balance of social forces through its rigidly maintained hierarchies. "The Hindus, says Ambedkar, are the only people in the world whose economic order is consecrated by religion and made sacred, eternal and inviolate." Further, whereas other religions are caught in the tension between society and the individual which in social terms manifests itself as a concern for utility or a demand for justice, in Hinduism, "the centre of the (Hindu) ideal is a demand for justice, in Hinduism, "the centre of the (Hindu) ideal is neither individual nor society. It is a class; it is a class of supermen called Brahmins ... to the question what is right and what is good, concludes Ambedkar, the answer is that ... the act must serve a class of supermen, namely the Brahmins." In all indices related to landowning, employment and income, the SCs are at the bottom of the table and till the mid-1990s half the SC population lived below the poverty line.

N Sudhakar Rao tries to show that the American sociologist Michael Moffat is wrong when he says that Dalits tend to replicate caste hierarchies based on notions of purity/impurity in their own milieu. He relies, in this, on the behaviour of the Malas and Madigas of Andhra Pradesh whose caste status and occupations and the symbiotic relationships they have with those beneath them, tend to fluctuate and that proximity to the upper castes is crucial in determining their status. One would have thought that this proves, and not disproves, Moffat's thesis. He says that in certain places Brahmins are subordinate to the Gujars, economically and politically. The Gujars are a backward caste, not Dalit, one could say the same thing about the Yadavs of UP. It is possible to reverse political and economic equations within caste society, but the Dalits are situated beyond a barrier that is absolute



REVIEW

The Dalit

these groups and put a lid on wider hand, the term Dalit hasn't really though of instituting Ravan Rajya abolished tradi-

tional caste identities, which continue to be used outside the domain of

politics and academics. In other words, there has been no radicalisation of the Dalit masses, which continue to rely on a number of other, less radical strategies, such as conversion, in their search for dignity.

For Kancha Ilaiah, the confrontation between Dalits and Brahmins is a confrontation between ideologies, the Dalits, because of their

Haldar and Jamini Roy; posters

and photographs from a vast vari-

ety of films; and the work of

artists such as FN Souza, MF

Husain, Ramkinkar Baii, Sailoz

Mukherjee, NS Bendre, VS

Gaitonde, Ganesh Pyne and

many others. The reproductions

and annotations are of high qual-

ity, and if one can make do with-

out possessing the originals get-

ting this book is a good way of get-

ting a gander at them all.

daily involvement in productive activities, being materialists and the Brahmins idealists. He shows this opposition working in all anti-Brahminical discourses, beginning with the Lokayats, down to certain Bhakti saints, Jyotiba Phule, the anti-Aryan Dravidian movement of caste confrontations. On the other EV Ramaswamy Naicker who

> against Gandhi's Ram Rajya and, finally, Ambedkar. The analysis is a bit forced, simply because it borrows

western clothes and carries a pen in his suit pocket. The only other person to do so at the same time was Mohammed Ali Jinnah. This only confirms that for the oppressed or the marginalised, adoption of western values and norms, was a way of bypassing the obstacles that traditional societies placed in their path. Veena Naregal in her study of the vernacular press in 19th century Maharashtra has shown that Dalits were more enthusiastic about Western learning than their upper caste counterparts, they saw what was in it for them and Ambedkar's image symbolises this aspiration towards emancipation.

Lancy Lobo shows that Dalit Christians in Gujarat are prone to change their identity to suit their purpose: if it is a government job. they revert back to their original caste status, but for admission to a missionary school, they declare themselves to be Christians. This is one of the reasons that triggered off the violence in Dangs a few years ago. The truth, however, is that Dalit Christians face discrimination both inside and outside the church, although, by and large, the church gives them much more dignity than caste Hindu society and improves their lot. But conversions, very often, also means depoliticisation, since the Church rarely engages in a larger struggle against caste Hindu society on behalf of the Dalits. Its prescriptions, for Dalit anguish, are "pietistic and ritualistic."

Three articles in this collection, one by Gail Omvedt, the other two by Sudha Pai and Abhay Kumar Dubey are about the rise of the Dalits as a political force in India and focus mainly on Ambedkar, the Dalit Panthers, the Republican Party of India and, of course, the

Bahujan Samaj Party. Omvedt shows how Ambedkar broke away from Marxism and tried to evolve a theory of social revolution based on Buddhism. It is Ambedkar who first articulated the necessity of an ideological and political confrontation with Hinduism and of forging a political platform adapted to the Dalit condition in India. Besides, he was shrewd enough to realise that the classical European model of revolution, emphasised equality and fraternity over liberty. However, the Republican Party founded by him could do nothing to take the Dalits away from the Congress. Leadership was not the only question, the Congress built very useful coalitions between the upper castes and the Dalits and instituted patron-client relationships - votebank politics - that worked very till the mid-1980s. Subsequently, two things happened. One, the policy of job reservations had produced an educated and politically aware Dalit middle-class, two, the emergence of backward castes into the political arena and the introduction of caste into the mainstream political idiom, at least in the Hindi-speaking areas. The rise of Kanshi Ram and the BSP signals a break with earlier Dalit politics, either reformist or radical, and the entry of the Dalits into the political mainstream as an autonomous - Soumitro Das

Running to type

T has now become trite to wonder why diaspora novels all tend to be about arranged marriages, long-

distance loneliness and the angst of alienation. Such preoccupations, in the works of greater novelists, would at least be called exile; but not so in the efforts of lesser novelists. In her latest novel that consummate Mistress of Spices and Peddler of Exotica, Chitra Banerjee Divakaruni, returns with yet another tale of expat arrangedmarriage angst, but with nothing new to say. Sudha and Anju are characters that we have seen

before (ad nauseum) in Divakaruni's stories: not only literally, in her earlier Sister of My Heart, but also, in a sense, as familiar types in Divakaruni country, in their repetitive and insuf-

ferable sufferings, throughout her writing.

For a quick recap, as they say television: Anju is the plain but bright one, marries computer whiz Sunil and goes off California. Her cousin Sudha is the beautiful one, not quite so bright, of course, but something better: she is a silent sufferer. Sudha is the one who marries the Helpless Husband and the Horrid Motherin-Law; the one who runs away leaving both husband and Ma-inlaw behind when the Ma-in-law wants her to get rid of the girl

child in her

REVIEW

The Vine of Desire By Chitra Banerjee Divakaruni Abacus, 373 pp, £10.99

EXCERPT

"Last week she opened her India suitcase and took out a framed picture of herself and Sudha at their school graduation dinner. She examined it for a long moment before setting it on her dresser with a dissatisfied thunk Even at that heedlessly happy time in her life, she hadn't been pretty in the traditional way. She didn't have her cousin's rush of curly hair, or those wide, sooty eyes which always looked a little mysterious, a little

But anyone could see (anyone except herself, that is) that she had spirit. In the photo, she stares out, a challenge in her eyes. She crooks her lean, stubborn mouth in a half-smile. There's an irrepressible intelligence to her nose. Maybe that was what made Sunil choose her from among all the girls he could have had as an eminently eligible, foreign-returned, computer-whiz groom in

Calcutta. But somewhere along the way Anju's eyes grew dull and muddy. Her mouth learned to twitch. And the expression on Sunil's face when he watches her nowadays - he does this in bed, sometimes, after she has fallen asleep – is complicated. At times it is pity. At times, regret."

womb. Leaving behind a pining suitor in India, Sudha lands up in America, complete with baby Dayita and all, when Anju asks her to come there. Anju (for the sake of symmetry at least, conveniently) loses her own baby. The almost-cloying solidarity between Sudha and Anju, described in Divakaruni's trademark prose, effusive even in irony ("her dear, dear

> cousin, sister of the heart") is disturbed when Sunil begins to feel the return of an old attraction for Sudha. It's a small flat, etc ("Neither of the cousins were simwomen, though there was much that was childlike about them when they were together alone, or with Dayita. When Sunil away..."). So it

And then there is an ABCD (American born confused desi) suitor too for Sudha - Lalit, a medico. Lalit's

conversations with Sudha are reconstructed for us as a series of "What I said / What I didn't say / What you said / What I wanted you to say," and so on; soon there are so many voices clamouring for

attention that it's a madhouse.

> Interestingly, all the voices tend to speak in clichés. Listen to these voices in Lalit's head, after Sudha has left Anju's house: "I can't think too creatively with you sitting in front of me with your windswept troublemaker face, the problems you won't tell me about tangled in your hair, so stubborn in your silence that I want to shake

you." And as for Anju, there's an empowering writing group in which she begins to find her writing voice. Her first few writing assignments form part of the book, complete

with instructor's comments ("Interesting subject matter, though it responds to the assignment in a rather tangential way...").

Turn to page2

and this barrier is, indeed, defined by the notion of ritual impurity. Gopal Guru tells us how radical Dalit opinion feels that the stateconstituted categories of Scheduled Castes and Scheduled Tribes are basically an attempt to domesticate

Dalit Identity And Politics Edited by Ghanshyam Shah Sage, 363pp, Rs 295

its basic schema from Marxism and tries to equate the Dalits with the working class, even though elsewhere Ilaiah says that the Marxism was used by the upper castes to elude caste antagonism and retain their social hegemony. Eleanor Zelliot makes the interesting point that Ambedkar as an important leader of the nationalist era, wears

> $I \times DI \times$ human capabilities, and

India: Development and Participation By Amartya Sen and Jean Dreze Oxford, 512pp, Rs 395

THIS is a new edition of the authors' earlier India: Economic Development and Social Opportunity published in 1995; Sen and Dreze take a comprehensive look at India's economic record seven years down the line. They find that the tempo of growth in the 1990s is marginally higher than the 1980s, but the social record remains equally abysmal among other things, India has the severest incidence of undernourishment in the world. Sen and Dreze look at the link between improvement in quality of life and public action for the expansion of

venture into underexplored areas such as the cost in economic terms of India's raised nuclear profile and military expenditures. Should be essential reading for

those concerned with policy.

Gentlemen Poets in Colonial Bengal: Emergent Nationalism and the Orientalist Project By Rosinka Chaudhuri Seagull, 213pp, Rs 550

WHAT are the crossovers between the work of British Orientalists and Indian nationalism? The book explores this fas-

cinating area by looking at English poetry written by Indians in the 19th century, finding in it both echoes of contemporary Orientalist scholarship and embryonic forms of Indian nationalist identity. Taking up the works of Henry Derozio, Kasiprasad Ghosh, Michael Madhusudan Dutt,

Toru Dutt and Tagore, it challenges some of the orthodoxies of current postcolonial scholarship, and asserts that it is now time to look at what the Orient made of its interaction with the West. The author is a fellow at the Centre for Studies in

> The Common Man Tackles Corruption By RK Laxman Penguin India 194 pp, Rs 200

Social Sciences, Kolkata.

RK Laxman's world is a familiar one: that of the



common man looking while politicians scheme, bureaucrats rob or housewives gossip. They look at India's problems from a middle class point of view; among the best of them in this collection is one of two scruffy beggars sitting

on a street and browsing a newspaper which announces the latest population increase, and one asks the other "Aren't you proud? We are the world's biggest democracy and soon we will be a still bigger democracy!" This volume collects 194 cartoons with Laxman's usual cast of Dickensian characters, and includes a short introduction

EW ARRIVALS

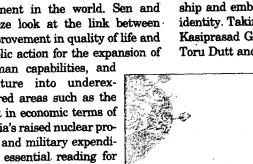
A Historical Mela: the ABC (Art, Book and Cinema) of India Curated by Neville Tuli Osians, 318pp large format, Rs 900

THIS is a well-produced catalogue of mostly visual art objects auctioned by Osians of Mumbai, which

includes modern and contemporary Indian art, photographs, vintage posters, lobby and show cards of Hindi cinema from the 1930s to the 1970s. Art and popular culture

objects promiscuously mixed in this

catalogue, including oleographs and calendarscum-advertisements after Ravi Varma; paintings by Gaganendranath Tagore, Asit Kumar



OPEN PAGE

BOOK REVIEW

NEW ARRIVALS

A letter to chachaji about the Gujarat riots

Y DEAR chachaji We are all shocked, out-**L** raged, and saddened by the recent events in Gujarat. The unholy nexus between religion and politics seems to have once again taken the lives of hundreds of innocent people in the very birthplace of Gandhiji. Our friends in Ahmedabad tell us that the state machinery has been openly complicit in attacks against Muslims, and provocateurs are trying to disrupt even relief lines to riot-torn families. We have also seen reports of peace marchers being harassed and concerned citizens being intimidated into silence. All this in a state where, just over a year ago, civil society had responded so marvellously to the disastrous earthquake, and had set an example for the rest of the country.

Don't you think there is something terribly wrong with a society where otherwise decent people, whether in Godhra or in Ahmedabad, can set fire to women and children? And law enforcement officials can stand on the sidelines making excuses for mob violence? "It is the Hindu psyche," reportedly asserted one police official. 'Psychosis' may have been a more apt description.

How did we ever let things get to this stage? Chachaji, I can almost hear you: "It is those damn politicians. A bunch of corrupt goondas who run our country!" But are they the real culprits?

Eerie parallel

Deep down, who is letting those politicians and the so-called religious leaders get away with mass murder? I think it is you and I, ordinary citizens, who refuse to confront our misconceptions, ill feelings and, sometimes, outright hostility towards other communities even during peaceful times. When violence does break out, we stand on the sidelines, mute spectators, shackled to our biases, unable to stir. I think it is we who provide the oxygen in which extremists thrive and wreak havoc on our communities. We are the guilty party.

An unfair indictment, you think? I have thought about it long and hard. And my mind keeps harking back to our long discussions on how, through their silence, ordinary Germans allowed the Nazis to co-opt them in their platform of hatred for the Jews. Don't you see an eerie parallel in the deafening silence of civil society in Gujarat following its own 'kristallnacht'?

Remember how often you and I used to debate international politics (much to chachiji's consternation?) But when is the last time vou and I had an honest discussion about our Muslim citizens? Yes, ves, I think I know your views on the matter. I have heard you and Papaji often talk about "those Mussalmans." I have even sheepishly laughed at bigoted jokes by my dear cousins. But the fact of the matter is that I never had the courage to confront any of you with my true feelings. Why unnecessarily hurt the feelings of my near and dear? Guilty on Count Two.

Chachaji, all that changed last week as we witnessed the mayhem. I have decided that enough is enough. I shall hold my tongue no more! I am convinced that true harmony will come to India only when we start openly embracing one another's humanity. And that is not going to happen by merely talking to, or at, 'other' community. We must begin an honest dialogue about our prejudices

within our own community - with parents, uncles and aunts, brothers and sisters, cousins, and neighbours. And hope that saner voices in other communities will do likewise.

Shall we then, you and I, begin today by placing our own biases on the

Chachaji, I have always known you as a well-read, fair-minded person, who in his heart believes in a secular, tolerant, democratic society. Yet when it comes to our fellow Muslims, you have always seemed ambivalent. And, if I may say so, ever since the BJP came to power, that ambivalence seems to be slowly turning into resentment. I can understand the trauma that your generation went through with Partition, the wars with Pakistan, the situation in Kashmir and, more recently, the bane of terrorism. But laying every real or imagined historical wrong at the doorsteps of today's Muslim citizens? That is what the Sangh Parivar has been trying to do for decades, with few takers. And now, even those who should know better are beginning to casually toss around terms like 'selfhating Hindu' and 'pseudo-secularist' in their discourse. It gives me the sinking feeling that they are succeeding, after all, in their sinister plan to steal our souls.

"If they don't like it, let them go back to Pakistan!" How often have we heard this from relatives and friends around the comfort of our dinner table? I don't recall anyone, not you, not me, ever object. We could have. We could have told them that, like you and me Indian Muslims too grew up in their own villages and towns, with their own parents and grandparents, and with their own set of prejudices. That no one has the right to question the legitimacy of an entire community in a democratic society.

When the framers of our Constitution defined a secular India, they tried their best to put in checks and balances to protect our minorities, without at the same time taking away the rights of the majority. Reasonable people may disagree with their definition of secularism, but they did a masterful iob of understanding what it takes to preserve the integrity of our nation of nations. But even they couldn't have foreseen how one of the most egalitarian Constitutions in the world could be rendered impotent overnight by our entrenched personal prejudices for the 'other'.

And when we set them apart, we are making a bold leap of faith that the Hindu community is a monolith, an illusion that the VHP has been trying hard to foist upon us. Chachaji, if we don't say NO to demonising an entire community today, can 'Marwaris go home' and 'Tamil Nadu for Tamils' be very far behind? Uncomfortable as it may be, let us face the reality: India is home to the third largest Muslim community in the world, and they are here to stay.

Uniform civil code

What about Ram uncle's favourite grievance, "Why should only Musims be allowed four wives and triple talaq?" Remember my response, 'Uncle aren't you happy with auntie?" I wasn't trying to be funny. It is one thing if we Hindus feel that laws regulating our personal lives are unjust - we have had plenty of opportunity to rectify them, and we have. It is quite another when we deliberately attack another community under the guise of the uniform civil code. Does uncle seriously believe that polygamy among Muslims is the norm, and monogamy among Hindus universal? What about those 'two-timing' relatives of ours whose antics uncle used to humorously refer to as 'Krishn

wonderful thing to have. But, as per our Constitution, any initiative for legal reform must come from the minorities themselves...if only we, the majority, would give them the breathing room for debate. When we haven't been able to reform ourselves on matters of child marriage, dowry harassment, treatment of widows, pernicious discrimination against Dalits, nearly 50 years after adopting the Constitution, what gives us the right to expect Muslims to change their traditions overnight?

"Indian cricket has sunk to rock bottom," bemoaned Praveen mama the other day, as we were watching a one-day match together. For a man being swept away by Hindutva, he wasn't just trashing the Indians, but he was actually admiring Pakistani gamesmanship! Thank goodness, the Sena hasn't gotten to him vet. We couldn't resist the temptation to ask him how he would have reacted had an Indian Muslim expressed the derstood how absurd it is that the game of cricket had become the ultimate litmus test for a Muslim's loyalposition we have placed our minor- recently with a plea to help find em-

Sure, a uniform code would be a ities in? Unlike mamaji, they can't even appreciate a good game when they see one, let alone talk about their friends and relatives in Pakistan, without their 'lovalty' questioned.

Appeasement

And what does our society offer in return for 'loyalty'? Equality in public

Remember our search for a flat last year? As we were getting ready to close a deal, we casually inquired about the other owners. "Don't worry sir, we don't sell to any Muslims," shot back the sales lady. As we stormed out of her office in utter disbelief, I don't think the poor woman understood what the fuss was all about Then I remembered the evening when mummy had just returned from her chit-chat with neighbours, and had anxiously shared the gossip that a Christian family was moving in next door. "At least they are not Muslims" she had consoled herself! Poor same views as he had. He stared at us mummy has sure come a long way for a long moment and didn't say a since, but I am not so sure of the rest word. But I think he understood. Un- of our society. So I wasn't in the least surprised when our old neighbour Mehta Saab, who only a few years ago was ready to disown his daughter for ty. Do you see what an awkward marrying a Muslim boy, accosted me

ployment in the U.S. for his son-in- Lord Rama's controversial actions. law. "He's having a tough time with his Mohammedan name," he confided. So much for 'appeasing' the Speaking of 'appeasement,' cha-

chaji, I notice that you too have started to use that term lately. But, tell me, why is the term used only in the context of minorities, and only when it comes to Congress-bashing? Aren't political parties of every hue and colour pandering to this or that voting block all the time, whether it's the minorities or the Dalits or OBCs? Why even the BJP made flimsy attempts sometime ago (and failed miserably) to woo Dalits and Muslims. So why is appeasement so sinister when it comes to Muslims, when it is the name of the game in a democratic society? Only, here in America, we call it lobbying. If, on the other hand, by appeasement, they mean that Muslims are getting preferential treatment over Hindus, what a laughable claim, when every reasonable socio-economic indicator presents a sorry picture of the state of India's Muslims? Frankly, 'appeasement' is an RSS red-herring and many of us, unfortunately, are falling for it.

Tolerant culture That brings me to chachiji, the gentlest human being that I have ever known. Anything and everything I know today about our traditions and our religion, I owe it to her. Those wonderful stories from the Ramayan and the Mahabharat that she used to tell us as children are some of the best memories of my childhood. Thanks to her gifts of Amar Chitra Katha, our children too have acquired a great sense of our open and tolerant culture. They can hold their own on a discussion of the psyche of Karna or the subtle meanings behind

As far as I am concerned, chachiji wouldn't hurt a fly if she tried. So when she would talk about her wonderful tailor, and used to add a postscript, "Poor chap, he is a Muslim," it never used to bother me. I wasn't going to give her a lecture on patronisation and stereotyping. When she used to come home from her Veda classes and tell us how even a Dalit or a Muslim can be a Brahmin, "if only he is pure of heart," I didn't know whether to laugh or cry. How was I ever going to explain to her that maybe Muslims didn't aspire to Brahminhood? I never tried. Of late, she has been talking about how great Hindu society might have been, but for all those brutal Muslim invasions. Having just returned from a trip to Somnath, how could I argue with her? But when I asked her yesterday what she thought of the Gujarat violence, and she said, "What can we do? They did it first," it hit me like a ton of Ramjanmbhoomi bricks! She was now on their side! Methodically, step by step, they had managed to steal my dear chachiji's soul too.

What am I to do now? Tell her grand children that her Ram, whom they remember so fondly, is the same Ram Lalla who wants a shrine built for him 'at any cost'? Even if it be a mountain of dead Indians? That the Mandir she so aspires is to be built with bricks of hatred and the mortar of intolerance?

'Tyranny of the majority'

Chachaji, when the framers of our Constitution defined a secular India, they tried their best to put in checks and balances to protect our minorities, without at the same time taking away the rights of the majority. Reasonable people may disagree with their definition of secularism, but I think they did a masterful job of understanding what it takes to preserve the integrity of our nation of nations. But even they couldn't have foreseen how one of the most egalitarian Constitutions in the world could be rendered impotent overnight by our entrenched personal prejudices for the 'other.' As I write this, Gujarat appears close to a constitutional meltdown. A highly communalised citizenry seems to have taken the law (or should I say lawlessness) into its own hands, with the acquiescence of the State. And no one - not the Central Government, not the judiciary; not even the National Human Rights Commission — seems ready to challenge the "Tyranny of the Majority."

As a social activist from the frontlines of Gujarat told us, "This is not the time for us to feel ashamed of being a Hindu, or a Muslim, or an Indian. It is our silence that we should be ashamed of." Chachaji don't you think it is time for you and to break our silence? Shall we make a start by shouting from the rooftops, as loudly as we can, that the Sangh Parivar does not represent us? That

they profane Hinduism. For the sake of our country and our future generations, let us reclaim our souls now, before it is too late.

I remain (I hope) your favourite

RAJU

(Raju Rajagopal is a member of Coalition Against Communalism, an umbrella group recently formed in California, U.S., to work on communal harmony, peace and justice for all in India)

Dialogue not debate

Let us be a little humble; Let us think that the truth may not be entirely with us; Let us cooperate with others; Let us, even when we do not appreciate what others say, respect their views and ways of life.

LMOST EVERY month a group of people not exceeding ten holding different faiths meet in Chennai for an exchange of ideas silent prayer to create the proper cliunderstand and not to prove themselves right and silence the others with their arguments. The originator of inter-faith dialogue was Rev. Fr. Ignatius Hridayam (the founder of Aikya Alayam), who kept it alive in the midst of or in spite of criticism.

J.B. Priestley in an essay entitled "Block Thinking" says that human beings belong to various blocks racial, national, social, political, religious, etc. Their way of thinking and attitude are coloured and conditioned by the block they align themselves with. They feel comfortable and safe and gain recognition by the outfit they wear. They get so inex-

to fragments by narrow domestic tive blocks that they fail to a giant. appreciate the existence and validity - Tagore of the other blocks.

One such block is religion. Religion is made up of three components - ritual, philosophy and mythology. But the essence or spirit of religion fies beyond these elements. Religion in its deepest and widest sense has laid the foundation of moral order. It has extended the area of human sympathy and underscored the values of humanity, and views. The meeting begins with charity in the sense of love and tolerance, faith in a transcendental dimate and enable the participants to vine order, respect for the sanctity of self-control, these alone lead to sovarrive at some measure of clarity. life and observance of the decencies ereign power. They come together for a dialogue of life. The inherent divinity of the and not a debate. Their purpose is to human being, universal brotherhood, unity of all faiths and collective human progress and peace these are basic to all religions and form their core.

A perversion

sion of religion.

It has been said that more blood has been spilt over the cause of religion than over any other cause. This statement seems to be confirmed by what we see today. It is a paradox that religion is at once a cohesive and divisive force. If religion, with destructive force, it is only a perver-

Where the world is not broken up in- tricably entrenched in their respec- strength, but tyrankous to use it like er, and yet preserve his individuality ment. It reflects positively the great

— Shakespeare All the values advocated by religion are threatened by greed, viocompetitive religion, exploitation, commercialisation and similar negative forces. Religion in its most vital sense is the antidote to the spiritual malady afflicting the

modern world.

The world has to be educated in the spirit of religion. Man's enemies are within himself and can be conquered by introspection.

Self-reverence, self-knowledge,

It is in this context that inter-faith dialogue becomes relevant and significant. Its purpose is not to bring about a merger of faiths. It is an exercise in inter-religious peace and understanding which is the need of the present day. "If any one desires to probe into his religious scriptures, he should full well know those of other religions" (G.K. Chesterton). The aim of inter-faith dialogue is to enter into the spirit of different religions and not to convince or convert or to give up one's faith. "The Chrisits potential for good, has turned a tian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each

and grow according to his own law of growth. Holiness, purity and charity are not the exclusive possession of any one faith and every systhe banner of every religion will soon be written, in spite of resistance 'Help and not Fight,' 'Assimilaand not Destruction,' 'Harmony and Peace and not Dissension'." (Swami Vivekananda)

Religions are many but religion is one. One should learn to look beyond religion to understand religion. "A religion ceases to be a universal faith if it does not make universal men. The unity of humanity can be achieved only by producing a new type of human being who is totally dedicated to the spirit of brotherhood. True religion should bring about such a transformation and change of outlook." (From the Biography of S. Radhakrishnan by S. Gopal)

It is such a frame of mind in which one willingly learns to accept and respect the point of view of others that inter-faith dialogue seeks to generate. Unity in diversity is the law of life. Fellowship and not fusion of faith is the objective of the dialogue. "Inter-religious peace is not the peace of mere coexistence, not It is excellent to have a giant's must assimilate the spirit of the oth-

hunger and thirst of all people for establishing a world community in which all forms of injustice can be conquered, suspicions removed, tem has produced men and women and mutual respect leading to love of the most exalted character. Upon can flourish." (Fr. Lawrence Sundaram) The following prayer is worth re-

membering and reflecting upon: Lord, we pray for the power to be

gentle, strength to be forgiving, the patience to be understanding and the endurance to accept the consequences of what we believe to be true. May we put the trust in the power of good to overcome all evil and the power of love to overcome hatred. We faith to believe in a world emancipated from violence, a new world, where fear shall no longer lead men to commit injustice nor selfishness make them bring suffering to others. Help us to devote our whole life and thought and energy to the task of making peace, praying always for inspiration and power to fulfil the destiny for which we are created. (WEEK OF PRAYER FOR WORLD

PEACE 1978)

(Those who need information about inter-faith dialogue may call 3774423/8262354/4417705).

> • T.V. VENKATARAMAN & S. JAGADISAN

Budget 2002-03 — a turning point for the Services?

During elections, except for the occasional bout of patriotic rhetoric. the

subject of defence is not discussed under the guise of 'national security'.

In fact, by keeping this subject under wraps and avoiding public

scrutiny, national security is compromised in the name of secrecy.

HE 2002-03 budget presented direct fallout of this lack of predictter allocated approximately 10 per cent more for defence expenditure for the coming year than for Kargil war, and once ordered, only the year just past. Taken at face arrived after the war was over. Every value, an increase of 10 per cent seems substantial, and if this level of defence expenditure were sus- ment in a particular calendar year, tained, one would expect it to make a noticeable difference to the modernisation efforts of the armed forces. As a welcome 'side effect', it might even worry some of our adversaries. As such, one could be forgiven for feeling content with the existing state of affairs.

Reality, as ever, is painted in somewhat different hues, and beyond the impressive looking headline figures, the picture that emerges isn't nearly as rosy as the scenario just described.

Unspent amounts

It is widely known that even though the allocation for defence expenditure was increased by a whopping 28 per cent in 1999-00, and by another 14 per cent in the 2000-01 budget, the actual expenditure far lagged the budgeted amounts. In fact, nearly 30 per cent of the funds budgeted for capital expenditure were left unspent. It would matter less if the unspent amounts were set aside, to be used in the subsequent years. In fact, the unspent funds are simply surrendered, making a mockery of any attempt at long-term planning of force and equipment levels based

on expected budget levels. The ad hoc nature and erratic characterises our armed forces is a the factors underlying this unsatis-

recently by the Finance Minis- ability. It is no secret that even basic clothing and other essential equipment was lacking at the start of the time funds are surrendered or we fail to acquire the requisite equipit only adds to the deficiencies of the overall fighting machinery.

When one considers the inflation

of manpower and equipment costs (the latter mainly in hard currency terms), and the slow but relentless depreciation of the rupee, it becomes clear that a steadily rising defence expenditure is necessary merely to maintain the armed forces at their existing levels of operational preparedness. We now face a situation where acquisition and reequipment plans have been derailed for years on end, as with the AJT and numerous other systems, and the level of obsolescence in many areas has reached the point where 'the King has no clothes.' Therefore, only a significant and sustained rise in defence expenditure can restore the operational capabilities of the forces. Judging by the defence 'budget' of the past three years, it might seem that the present government has recognised this pressing need, but the actual expenditure on reequipment would lead one to a rather different viewpoint.

Defence procurement The obvious conclusion to draw is that our 'modernisation plans' are moving at a snail's pace, with a telling effect on operational capapace of equipment acquisition that bilities. So it is worth considering

factory state of affairs and consider how matters may be improved. The first area that needs a thorough overhaul is the implementation of the procedures for defence procurement. As with much of the work of government in India, the laid-down procedures and codes of practice

are sound and logical. However, when it comes to implementing the procedures, the process seems to lose its sense of purpose and direction in the corridors of the relevant Mantralay. The service HQs work through the timehonoured routines of assessing threat levels, planning force levels, preparing staff requirements, evaluating competing equipment, and making recommendations to the Ministry of Defence. However, once the 'ball' is placed in the government's 'court', it seems to acquire its own peculiar inertia, which defies the known laws of the natural and the social sciences. Thus, we have a situation where the acquisition of an AJT has been a priority for the MoD for the past 15 years, and it continues to be one. The pilots that should have benefited from training on an AJT in the early 1990s will within the next three to four years be ready to take over the command of a squadron. An entire generation of the IAF's combat pilots, the sharp end of the nation's deterrent capability, have been denied the requi-

site training tools, yet the level of self-satisfied complacency at the MoD has scarcely been higher. Of late our bureaucrats and ministers have found yet another 'escape goat' for the delays — the CVC and

Why the prospect of scrutiny and accountability should result in additional delays is beyond the realm of the honest imagination

Bureaucratic principle

As if the processing of the cases at the Ministries of Defence and Finance wasn't cumbersome enough. we now have to cope with the selfinflicted injury of the latest 'defence reforms.' These seem to be guided by the ingenious bureaucratic principle that if the government cannot be made to function as efficiently as the Services, the Services can surely be made to function as inefficiently as the government. Therefore, a dysfunctional military bureaucracy, to intermediate between the service HQs and the real bureaucracy, is in the process of being created. Under the CDS, who will have the unenviable task of managing this 'khaki bureaucracy', will be constituted a Procurement Board with the three Vice Chiefs of Staff as its members.

Instead of interacting directly with the government over procurement matters, as at present, each service HQ will have to ensure that

the Vice Chief is adept at haggling with his counterparts in the sister services. These fine gentlemen will in about two-thirds of the cases they consider be, to a lesser or greater degree, largely ignorant about the weapon system in question. The Vice Chief of Air Staff, who may only have seen a tank or a ship through the gun-sight of his MiG-21, will have an equal voice over the procurement of such systems.

Whatever compromise emerges from these discussions, the service HQs will then be at the mercy of the CDS secretariat to pursue the case at the MoD. The MoD bureaucrats, meanwhile, will run rings around the 'na ghar ka, na gali ka' khaki bureaucrats, encourage infighting between the service HQs and the CDS secretariat, and revel in the enhanced opportunities for pursuing their own inimitable brand of dilatory tactics.

It is very well to argue for higher defence expenditure, but as we all know, the government's finances are in deficit. Also, each rupee spent on defence is a rupee potentially denied for the provision of clean drinking water, primary healthcare and the other basic necessities that so many of our people lack. So, the efficient use of the resources provided for defence ought to be a primary motivation of the government and the Services. In this re- Block occupants.

spect, it is worth recalling that defence expenditure falls under two While the capital fund is for new to cater for the maintenance of equipment, pay and allowances. A very large portion of the revenue used for pay, allowances and pensions, and pensions account for almost 40 per cent of this expenditure. There is a pressing need to reduce this expenditure, and a simple yet effective measure that will provide significant savings may be at hand, but has not been implemented.

A double saving

In the Army, a highly trained, disciplined and motivated soldier is retired in his mid-30s, by when he is not suited for active military service at India's rugged frontiers, but is ideally suited for paramilitary (BSF, CRPF, ITBP, CISF, etc.) duties. If the retired soldiers were absorbed within the paramilitary forces, it would result in a double saving — both on pension costs, and on the training costs of the paramilitary forces.

the paramilitary forces would find a reliable source of highly experienced personnel, capable of coping with the most demanding situations. This suggestion of the Services has been with the government for over ten years, but has not witnessed a positive response. One wonders what the Home Ministry could find unworkable about this suggestion. Perhaps the Finance Ministry's help is required to pursue

Having described some of the problems (current and anticipated) specific heads? Revenue and capital. with the defence procurement process and having hinted at some imacquisitions, the revenue fund has provements (e.g. service HQs-MoD integration, greater reliance by Min-isters on the Chiefs of Staff), I would like to conclude with a few words expenditure, nearly 50 per cent, is on the subject of accountability. We need a far more accountable and transparent system of governance than we enjoy in India at present. This requires the assumption of greater responsibility on the part of the political leadership for the state of the armed forces. The armed forces, by and large, hold the bureaucrats responsible for the present ills. However, in a democracy, ultimate responsibility rests with the elected political leadership. During elections, except for the occasional bout of patriotic rhetoric, the subject of defence is not discussed under the guise of 'national security.' In fact, by keeping this subject under wraps and avoiding public scrunational tiny, security compromised in the name of secrecy.

Unless the common citizen, on whose vote each government depends, is made aware of just how adequate or inadequate the armed forces are, they would not know how well the nation's security is being preserved, nor hold the politicians responsible. For a marked improvement in higher defence management to occur, the provision of tanks, ships and aeroplanes needs to become a political issue on par with the humble onion.

> • S.K. SAREEN Former Chief of Air Staff

Lessons from the East Asian financial crash

THE EAST ASIAN CURRENCY CRISIS: Mihir Rakshit; Oxford University Press, YMCA Library Building, Jai Singh Road, New Delhi-110001. Rs. 545.

SINCE THE 1970s, currency crises, the most important feature of which is sharp depreciation of the exchange rate, have almost become a regular phenomenon in the Latin American countries. But the currency crisis in East Asia in the 1990s has drawn much greater attention because it was unexpected.

It was unexpected because economic fundamentals in the East crisis were fairly strong. And this has forced us to reconsider the theoretical tools developed during the 1970s and 1980s. Although hundreds of articles have come out ever since the tive attack would force the central crisis started, the book under review bank to abandon the pegged ex-

to blend successfully the rigour of at the theoretician with the vision of a pol- prompted the speculative attack. icy-maker. Following the Latin However, the situations were differ-American currency crisis in the ent in the U.K. and some other Eu-1970s, a number of theoretical mod-ropean countries, which faced els by Paul Krugman and others were currency turmoil during the 1980s developed.

These models, what Rakshit calls, the "First-Generation Models", attributed the Latin American currency crisis to the inconsistency between expansionary monetary and fiscal

nanced by borrowing from the cenhave much control over the money supply. This is what happened in Latin America, according to the models. One way to get around this problem is to make adjustment mainly through the foreign exchange reserves. Persistent government deficit creates inflationary pressure, which in turn depletes foreign exchange reserves, and the exchange Asian economies till the onset of the rate, in turn, gets overvalued. If private economic agents with "perfect foresight" anticipate it, they buy up the entire foreign exchange reserves of the central bank. Such a specula-

stands apart for its comprehensive change rate, which would precipitate coverage and lucid but rigorous the crisis. From the ex-post analysis of the Latin American currency crisis Prof. Mihir Rakshit has been able it was evident that the weakening of fundamentals long-term and early 1990s. Theories developed to explain these crises — the socalled "Second-Generation Theories" - emphasise the role of expectations on the behaviour of the

other. Under fixed exchange rate when they run short of foreign exwith perfect capital mobility and change reserves, in the Second-Genpersistent government deficit fi- eration Models the government decision is based on evaluation of tral bank, the central bank does not the net benefit to the economy of sticking to or abandoning the fixed exchange rate system.

The East Asian experience resembles the Latin American in one respect. Like the Latin American countries, pegged exchange rate had to be abandoned by the East Asian economies for shortage of foreign exchange reserves.

But unlike their Latin American did not experience the problems of external borrowing. recession and unemployment during currency crisis, which originated in Thailand in May 1997 and became contagious, over the second half of ed investors' confidence. 1997, to four other Asian economies viz., the Philippines, Malaysia, Indonesia and Korea.

The author has made a number of crisis. critical remarks on the arguments earlier put forward by two of the most prominent commentators on the East Asian crisis — Lawrence Summers and Paul Krugman.

To trace the roots of the Asian crisis, while Krugman focuses on the theory of moral hazard and the banking crisis, Summers identifies the unsustainability of large current government and private agents. account deficits along with the fixed cludes with the lessons that could be

policies on the one hand and the pegged exchange rate system on the the authorities give up the peg only exchange rate as the primary cause. Rakshit has put in painstaking effort financial liberalisation. in compiling a large volume of very important data. It is clear from the data that between 1992 and 1996 the current account deficit as the percentage of the GDP was negligible in

Korea and Indonesia. On the other hand, some other Asian countries, viz., Japan, China, Taiwan and Singapore, which experienced financial turbulence due to the contagion effect, maintained surplus in their current account.

The proximate source of Asian crisis, according to Rakshit, is largescale investment in the export sector, counterparts, East Asian countries which was financed by short-term

The investment decisions were the currency crisis. The book gives a based on the extrapolation of the systematic account of the East Asian past trends into the future. Sharp deceleration in the export growth rate due to external demand shock affect-

> Inadequate foreign exchange reserves in relation to short-term external liabilities finally resulted in the

Although the origin of the currency crisis could be traced to the instability in the real sector, there were other factors too, which include lax regulatory environment of the banking sector.

Analysing the five phases of the currency crisis, its aftermath in the real sector and the recovery of the East Asian economies the book con-

For media practitioners

vertibility should be preceded by a reform in the banking system so that an efficient regulatory system is en-

Secondly, sufficient foreign exchange reserves should be maintained so that at any point of time the volume of external liabilities does not exceed the foreign exchange reserve. And finally, temporary restrictions on capital outflows may prove effective during the time of the currency turmoil.

The most remarkable aspect of the book is that any student of international financial system — a beginner or a hardened scholar - would find it useful.

Discussions on the evolution of currency regimes since the Second World War, breakdown of the Bretton Woods arrangement etc., would help introduce these topics to a nonspecialist.

Specialists, on the other hand, would find the advanced theoretical arguments explaining various currency crises experienced by the countries in Latin America, Europe and East Asia very stimulating.

Presentation of the theoretical arguments formally in the appendices would enable the general reader to grasp the narrative details of the chapters without difficulty.

editorial and advertising depart-

ments, as well as production tech-

nology of newspapers. Electronic

media are not included in the

The last one goes into different as-

pects of public relations and adver-

tising, two inter-related but distinct

disciplines, which deserve separate

in-depth study and analysis. Howev-

er, definitions, guidelines, elements,

functions et al mentioned here com-

plement the information of earlier

Annexures in section six include

guidelines and codes of ethics appli-

cable to journalists and organisa-

tions besides a list of institutions

offering courses in the subject. The

glossary and index are comprehen-

sive and reader friendly.

INDRANI CHAKRABORTY

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and also published the mation" bringing earth-shaking edited by him through the flects the innovative genius of people events to the drawing rooms as and Sangam's literary journal, from time to time. Senthamizh. These facts need to be "Humlog" (1984), TV's first everwhen they happen. Tele-conference has now become successful soap opera, became a trendsetter in promoting societal a potential component of instruction management methodology. T. A. SRINIVASAN causes like women's welfare and and

included at least in the future

The author says that far from trying to evaluate Ajneya's works, he has tried to understand

wide reading in the literatures which influenced him and thoughtful sifting and judging of literary material with an overall perspective.

In four chapters forming the main portion of the book, the author has set forth with pros and cons the theoretical foundations of Ajneva's work, its progressive experiential quest for reality, undergoing refinement with the years, its shaping the language medium for communicating an individual search and its quintessentially Indian sensibility, synthesising modern knowledge from Western (and other) sources with the native, cultural tradition, which has many areas of commonality with the

The Appendix has four chapters discussing Ajneya's views on tradition, and modernity as they affect the writer trying to respond to contemporary challenges of thought and communicate his experiences to readers fashioning a medium suitable for the purpose.

There is also the record of a long discussion the author had with Ajneya himself, eliciting his clarifications on the whole spectrum of his priorities and preferences and beliefs as a

breaker in Hindi writing gifted with the modern sensibility and as the creator of a modern humanistic vision synthesised with India's old creative insights, (as T.S. Eliot envisages in his essays) are now unassailable.

ical elucidation of the implications of Ajneya's quest and vision, together with their sources, has deservedly become necessary reading for students of modern Hindi writing of the middle and later 20th century

Jaipur.

family planning. However, gradually However, with global networks ma-HANDBOOK OF JOURNALISM AND entertainment started overshadow- nipulating programmes to suit indi-MASS COMMUNICATION: Vir Bala vidual agendas, steps should be ing educational values in most of Aggarwal and V. S. Gupta; Concept taken to ensure that publicity does these programmes. This trend needs Publishing Company, A/15-16, Commercial Block, Mohan Garden, not degenerate into propaganda. to be curbed. The fourth section elaborates the The second section traces the ori-New Delhi-110059. Rs. 750. principles of management including gin of journalism from pre-Indethe types of ownership, functions of pendence days, when press became

THIS VOLUME, meant for post-graduate degree students of journalism and mass communication, with its storehouse of information will be useful even to general media nractitioners.

The academic expertise and teaching experience of the authors stand them in good stead in expounding an exhaustive and competent presentation of the subject. The book has five sections: Mass communication - origin and development, Print media, Electronic media, Media management, Public relations and advertising.

The first presents an overview of various theories, models and media of communication. Development communication, a major force in publicity of national plans and programmes, has always been confronting a host of problems. For instance, the task of disseminating new messages to rural audiences through traditional folk media is stupendous; success depends upon re-orientation of skills to meet the emerging challenges. Evolution of media from oralsymbols-print-electronic stages re-

itatively sophisticated and quantitatively impressive (circulation-wise it occupies third position, next only to Japan and USA). Press laws like The Official Secrets Act, 1923, The Copyright Act, 1957, Contempt of Courts Act, 1971 et al

potential weapon of freedom

movement with celebrated leaders

like Gandhiji, Tilak and Gokhale

standing at the vanguard of progres-

sive journalism. The post-Independ-

ence scenario has undergone a

plethora of vicissitudes before

emerging as an exemplar of popular

voice. Today, Indian Press is qual-

are discussed for guidance of practising journalists. The next section discusses the genesis and growth of Radio and television, which inform, educate and entertain millions of people. Pandit Nehru's 'tryst with destiny' speech at the dawn of Independence and Bapuji's the only one broadcast on AIR in November 1947 stand testimony to the impact of this mass medium. Television has ushered in a new era of "instant infor-

and critically appreciate Ajneya's works, guided by the writer's views and discussions on the creative artist's role in the modern setting, scattered in his published talks and reflections. This effort has called for an insightful understanding of what a modern approach to creativity means to Ajneya in all its dimensions,

We find all these amply displayed in this study.

Ajneya's distinctions as the leading path-

This book, offering us an expansive and crit-

J. PARTHASARATHI

nence in poetic creativity in the modern Souvenir: The Ramakrishna Mission, Gautam Marg, C-Scheme, Jaipur-302001, has brought To add to his editorial and poetic excellence, out a souvenir (Rs. 15) for the purpose of conhe is also a distinguished modern literary critic struction of a universal prayer hall in Jaipur. whose talks and writings on various occasions Holy Mother Sarada Devi visited the Savitri hall have expatiated on poetic theory suitable to at Pushkar (Ajmer) in 1887 to worship Goddess the modern poet in its ramifications and ex-Savitri in the temple there and also stayed at

Biography of a pioneer him the Tamil country would have THAMIZH THAATHAA U.Ve. SAA. lost many works. Though there (Tamil): Bharati Kaavalar Dr. K. were five great epics known as "Aimperumkappiyangal", only three of them — Jeevaka Chinthamani,

Ramamurthy; Gangai Puthaka Nilayam, 13, Deenadayalu Street, T.Nagar, Chennai-600017. Rs. 20. U. Ve. Swaminatha Iyer, affectionately called as "Tamizh Thaathaa" for his untiring efforts to trace ancient Tamil literary works, spent all his years in the service of Tamil language and literature. It was given to him to visit every nook and corner of the Tamil country by all modes of transport and also by foot in the earlier part of the last century and rescue and resurrect Tamil classics right from those belonging to the Sangam age to later day works like Ula,

Kalambakam and Pillaithamizh. Ancient Tamil works, in palm leaf manuscripts, were kept in far corners of many village houses in those days and due to long years of neglect they were mutilated. He went after these works and gave them anew to the world through his scholarly, precise and exact

The book under review, in about 100 pages, gives the life history of the great scholar, right from his tion under the late Tirisirapuram (Tiruchi) Mahavidwan Meenakshisundaram Pillai, his contemporaries, his publication of numerous works, the titles earned by him, his meeting with Gandhiji, and Subramania Bharati's tributes to him. But for

he, despite his best efforts, could not obtain the other two works, Valaiyapati and Kundalakesi. Besides his publication of rare works, Swaminatha Iyer gave to the Tamil world two new forms of literature - a biography and an autobiography. The former, titled Meenakshi Sundaram Pillai Charitharam, presented the lifehistory of his mentor.

He also wrote En Charitharam

Silappadikaram and Manimekalai

could be retrieved by him. Even

which was serialised in the Kalaimagal and it presented an account of his life and also the men and matters during his time. The book is in easy-to-read Tamil. It makes only a passing reference to the honour conferred on him by the Madurai Tamil Sangam, whose founder, Pandithurai Thevar, helped Iyer monetarily to publish many ancient classics and also gave him numerous palm leaf manuscripts

The authors, with their rich experience, should have added a role model of media planning for the benefit of students. Some peripheral issues like foreign investment in print media do not exactly fit into the framework of the treatise.

discussion.

The price is high. Despite these minor hiccups, this volume is a valuable addition to the corpus of literature on journalism and mass communication.

P. V. L. N. RAO

Facets of religion • Cultural values Multifaceted personality • Literary criticism

TAMIL

IDO DEVA RAHASYANGAL IDO: R. S. Rao; Kadalangudi Publications, 38, Natesa Iyer Street, T.Nagar, Chennai-600017. Rs. 40. RELIGIOUS HISTORY is replete with several instances to prove how God demonstrates His final critical estimation of the work are providpresence indirectly. The question that is being raised even now whether God exists is not something new as seen in the Ramayana where Jabali, even a sage, speaks as though he harbours atheistic tendencies (he had so argued only to prevail upon Rama to give up his

In this book, the author (a retired journalist) has given several illustrations of miracles and strange occurrences which baffle a person and which even an atheist cannot reject as mere concocted stories.

In one of them, he mentions how when presenting a drama on the life of Prahlada, the person who donned the role of Lord Lakshminarasimha destroyed Hiranyakasipu on the stage itself. The story of Birbal enacting a simple play to publications. Reviving this tradition by the explain to Akbar why God takes incarnations, the efficacy of chanting and "annadanam", the life of Thiruvisaloor Sridhara Ayyaval, divine

intervention in Vivekananda's life, tests given

to Raghavendra Swami, the devotion of Sadasi-

va Brahmendra and the contents of Yaksha

Prasnam are some of the author's view of "Di-

vine Secrets". In conclusion, he has presented

tips to approach God like "Sathyameva

will be good."

Jayathe", "Think good, do good and the result

KANNADA AADIKAVI VAALMIKI: Rs. 25. MAHAKAVI ASHWAGHOSHA: Rs. 24. JAYADEVANA GEETHAGOVINDA: Rs. 20. BHARATHAMUNIYA NAATYASHASTRA: Rs. 25. M. P. Birla Pratisthana, Bharativa Vidva

Bhavan, Race Course Road, Bangalore-560001.

THESE FOUR, compact yet scholarly volumes,

belong to a series published with the aim of fostering cultural values. The first deals with the folk roots of Ramayana, the life and times of the poet, Vaalmiki, the many texts and the controversies surrounding their authenticity, the historicity or otherwise of the epic, the controversies surrounding the antiquity of the work, and also the prevailing into national and international affairs; a linvariations of the story in the neighbouring

The next one on Ashwaghosha, after an introduction about the author, briefly introduces his Budhhacharitra and Shariputraprakarana.

In the next section, it proceeds with a detailed rendering of his work Soundarananda. The small volume on Jayadeva first gives a very brief introduction to the poet. Later it deals with the work, Geethagovinda as a Sringarakaavya. Its subject, summary, then detail and a ed. All these three slender volumes are embellished with very interesting line sketches

drawn by the author. The fourth volume deals in detail with Bharathamuni's Naatyashaastra, which is said to be the most ancient of the books available in poetics. Rao treats us to a racy view through the content of the whole work.

The claim of the publishers that the volumes, though slender, would not compromise on their usefulness and authenticity is indeed well kept up. Uniform low pricing, irrespective of the size, must make them sizzling offer to book lovers. It may not be out of place to recollect here

that the University of Mysore and later other

universities in the state had pioneered such

Bhavan is timely and welcome. K. S. PARTHASARATHY

TELUGU PRATHIBHAA VYJAYANTHI — 2002 — P. V. Narasimha Rao Felicitation Volume: M. L. Narasimha Rao - Chief Editor; Appajosyula Satyanarayana — Executive Editor. Ajo-Vibho Publications, 1-9-286/3, Vidyanagar, Hyderabad-500044. Copies also available from

Visalandhra Book House; Navodaya Book

House and their branches. Rs. 600.

THIS MEGA felicitation volume was brought out on the occasion of Appajosyula-Vishnubhotla Foundation Award presentation to former Prime Minister, P. V. Narasimha Rao. Divided into eight chapters, it contains 85 articles, both in Telugu and English, by prominent men; interviews on PV; reprint of old arti-

cles on PV; PV's writings and speeches in

Telugu; PV's poetry, fiction and other musings in Telugu; English writings and speeches by PV; English writings on PV; and PV in pictures. One of the tallest Andhras and the only Telugu personality to occupy the coveted post of India's Prime Minister, Paamulaparthi Venkata Narasimha Rao, affectionately referred to as "PV", is a national leader with deep insights guist, proficient in about half-a-dozen languages and a litterateur with some elegant poetry, fiction and other Telugu and English

writings to his credit. An eminent political science teacher, Prof. A. Prasannakumar, has this to say about PV, in his balanced tribute to the leader: "When Narasimha Rao quietly got into the hot seat (Prime Minister) in 1991, the economy was in doldrums and politics in utter confusion. A hundred days as Prime Minister probably and certainly not longer than six months was the time-slot allotted to him. The shrewd and mature politician lasted for full five years, achieving remarkable success on many fronts..."

Apart from his political moorings, Narasimha Rao is a litterateur with some elegant poetry, stories and translation — Marathi to Telugu and Telugu to Hindi of some outstanding original literary works in those languages, to his credit. He is a lover of music and fine things of

Well known writer Mulk Rai Anand, commenting on PV's political novel Insider, observes in his tribute in the volume: "There can be no review of your book Insider. You call it a 'novel' but it is an autobiography in novel form, a kind of self-search narrative... No one during the fifty years of freedom has attempted to tell the truth of contemporary history as you have done. So, in whatever form it comes, it is

The well-edited and elegantly printed souvenir will serve as a valuable reference work. B.S.R. KRISHNA

HINDI AJNEYA KII KAAVYA TITIIRSHA: Nand Kishore Acharya, Vagdevi Prakashan, Sugan Nivas, Chandansagar, Bikaner-334001. Rs. 150. THIS BOOK of perceptive critical study of the poetic theory and practice of the most influen-

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Chakrabarti; Oxford University Press,

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based era.

and the old alike.

on the conception of the universe Universal Mother. Sankara, in his Soundaryalahari, has stated that Sakti is absolutely indispensable in

Sir John Woodroffe has expounded in his books on the Tantras, the ideology of Sakti worship. Tantras' relation to the Vedic tradition is still a somewhat unexplored field of study. That in the Vamachare Sakti worship through rituals like Panchamakaras has developed in somewhat undesirable way is to be deplored indeed. But it must not be forgotten that Sakti worship, even of this kind is the worship of the

Universal Mother. The author has explored a fertile field of study with great diligence and scholarship. It is gratifying to find him so keenly sensitive to the ultimate Vedic and Brahman origin of the sacred heritage.

In Maharashtra and later still in South India as a whole, the education of the common people in the sphere of morality and religion has been based on the exposition of the epics and the Bhagavata Purana of the Vaishnavite and Sakta branches by scholars and pandits who were Harikatha Pravachanakartas, of a rare degree of excellence.

The contribution made by Harikatha Pravachanakartas to the moral and spiritual awakening of the common people has been truly wonderful and wonderfully efficacious.

We are deeply grateful to the author for his brilliant, scholarly exploration of this long neglected field of study.

Independence.

marginalised.

Indian society will be further

Supporting and promoting wom-

en's empowerment with the help of a

foreign agency is a complex issue.

One of the major NGOs is to inte-

The crucial question is whether

the inclusion of a gender perspective

will foster transformation and wom-

en's empowerment, or whether the

political dimension of a gender per-

spective will become invisible in the

course of the so-called integration.

This book focuses on bringing to-

gether and learning lessons from ef-

towards their improvement. It also

IN AN interview, shortly before her assassination, Indira Gandhi admitted that her greatest failure was the inability to reform India's public administration. Yet, this has been the favourite hobbyhorse of successive governments both at the Centre and

in the States. Mr. Maheshwari has already authored a number of well-researched studies on the subject. The present book is an update, having regard to some recent developments in the era of globalisation and liberalisation. A taken both by the State and the Cen-

ADMINISTRATIVE REFORMS IN

India Ltd., 2/10, Ansari Road,

Daryaganj, New Delhi-110002.

INDIA: S. R. Maheshwari; Macmillan

tre has been given. In the late 1960s, the Administrative Reforms Commission (ARC), headed first by Morarji Desai and later by Hanumanthaiya, both seasonpoliticians and administrators, prepared the most comprehensive report, covering not only the Central and State Governments, but also local self-governments. The suggestions of such a high-

power body, consisting of independent thinkers, should have ensured a wider acceptability. But, barring a few cosmetic steps, the other substantial recommendations remain to be acted upon. Meanwhile, various departments at the Centre and almost all States,

set up different bodies with a view to bring about a much-needed reform in their administration and all of them have given detailed reports. So, if administrative reforms still

remain a dreamy ideal, the reasons are other than the dearth of masterly

analysis and expert opinion. In the chapter on globalisation, it is estimated that advances in information technology should normally result in flattening and downsizing the bu-

reaucracy. There is also a timely warning about the spawning of cyber crimes, and other forms of accommodation misusing the new facility. Administration should be well equipped to meet this threat.

Even a tame suggestion of the last pay commission that 3.5-lakh vacant posts were to be abolished and a 30 per cent downsizing should be ating of the Essential Services Maintecatalogue of all the initiatives so far nance Act (ESMA) to prohibit stoppage of work.

Alongside, they also strongly adconsultative machinery to redress the grievances of the staff. Successive governments, both at the Centre and veteran in States, have disregarded the recommendations on the optimum size of the cabinets and number of departments. If anything, it is likely to be worse in future, with the compulsion of coalition politics.

All readers will share the author's concern about the growing corruption in public services. However, it is less than fair to lay the blame at the doorsteps of public servants for the present malady.

There are even now quite a few honest civil servants in every state. They are, as a rule, anaesthetized as sinecures and are not given either recognition or reward and they simply fade away after superannuation; while plum officers seek a few long after retirement too.

Mere passion for work or administrative reform does not endear any

public servant to the ruler. The ARC itself recommended that civil servants need to show greater sensitivity to and better appreciation of minister's difficulties and to discriminate between minor adjustments on the one hand and acts of political compromising basic principles or likely to have substantial or lasting repercussions on efficiency and morale of the services, on the other.

Perhaps, the few favourites have been sagacious enough to practise this. But, given the degree of venality tempted over the next 10 years, has and vulnerability, there is no guarannot been accepted. The ARC was tee that a "minor adjustment" may firmly against strikes by government not magnify itself as a major misdeservants and would favour the invok-meanour later, risking the reputation and career of the civil servant and this unwelcome possibility would deter even "minor adjustment."

Public administration is not only vocated activating the dormant joint civil service at work. Functioning of political parties, electoral process, udicial administration and parliamentary procedures are in need of urgent reforms as well to ensure speedy delivery of justice and good governance.

All hail from the same body politic, sharing the same strength and weaknesses. For the political parties, administrative reform is an unglamorous pursuit for it does not influence the vote bank in their favour.

Two sobering thoughts temper our despair. One, we do not give fair trial to many of the reforms suggested so far and hasten to constitute one more expert body for a relook.

This happens with every change of guard at the helm. Second, if public administration, as it exists, could frustrate the efforts of even Indira Gandhi, can it ever lend itself to reforms except at its own will?

A.S. PADMANABHAN

Women's empowerment

Some questions have multiple answers all of which are equally valid. This is a valuable diversity in rational thinking, especially in the context of the examination-oriented, single-solution-based training given to the

Facts is a book that serves to nurture this spirit in the minds of the young boundaries.

> For example, "Why don't we sneeze when we sleep?" "What causonly satisfy the curiosity behind the questions, more insights and more programmes that they undertake. analogies to similar phenomena

ating public awareness in science and in enhancing the appreciation of science in our daily lives.

The book is highly recommended for students and libraries in educational institutions and equally recommended to anyone who has an interest in science and in the world

The questions are mostly general

majority of the answers are from the readers themselves, which is an indication of the level and extent of the diffusions of scientific knowledge in the country.

Scientific facts

present-day students in science.

They provide a lot of food for thought and curiosity in the young and old minds alike. They stimulate the mind to think beyond the classroom curricula and disciplinary

es hiccups?" "Why does rain fall as drops and sheets?" The answers not questions, but also germinate more grate a gender perspective in the and their bodies.

This book has the potential of cre-

The experiences brought together in could be used for gender transforma-**BUILDING WOMEN'S CAPACITIES** Interventions in Gender this book are all from India.

Transformation: Ranjani K. Murthy The contributors describe the Editor; Sage Publications India Pvt. challenges they encountered in gen-Ltd., M-32 Market, Greater Kailash 1, der training and participation and in New Delhi-110048. Rs. 280. building gender transformative capacities, as also the strategies they IN SPITE of constitutional guaranadopted to overcome them. An tees and considerable development equally important theme is the sensi-

efforts, the position of rural Indian tisation of men to gender issues. women has barely improved since A significant feature of this collection is that it views women's empo-With the onset of economic liberwerment not as an isolated alisation and globalisation of the Inphenomenon but as part of a wider dian economy, it is likely that women process of social change. from the disadvantaged sections of

To this end, the case studies dwell on the different social identities of women and on various spheres of empowerment including economic, social and political. They also explore women's control over resources, decision-making processes

studies on building capacities of women around specific issues that confront them in the present con-

The second highlights the experiences in strengthening the capacity of women and men to understand the interconnectedness of issues as they affect women's immediate exforts to strengthen the capacities of istence in the family and communiwomen from marginalised sections ty.

The third deals with the training VEENA RAVICHANDRAN tries to stimulate mutual learning. and non-training strategies that

tive capacity building of women at the grassroots.

To varying degrees they also stress the institutional context of capacity building, i.e., the features of intermediary organisations if they are to be effective in building capacities of women for empowerment.

The fourth and concluding part pulls out conceptual, methodological and institutional lessons from these rich experiences on factors crucial to gender transformative capacity building of women.

dominant thinking on gender, the different popular gender planning and gender training frameworks and the recent debates in the field of participation from the perspectives of the women from marginalised The book is divided into four sections.

> Though of interest to everyone concerned with the empowerment of the marginalised, this book will be especially valuable for teachers and students in the fields of gender studies, sociology and development stud-

It will be equally relevant for development practitioners, NGOs, trainers, policy makers and national and international funding agencies.

teresting and different from the usual MT stuff. HINDI

description. This part of the novel is very in-

MERE DESH KI MITTHII-AHAA: Mridula Garg; National Publishing House, 2/35, Ansari Road, Darya Ganj, New Delhi-110002. Rs.120.

THIS BOOK contains 11 short stories of the author introduced to us as born in 1938, having a record of writing a few novels, short story collections and dramas. Her distinct style is stated to display humour and fantasy allied with a sense of tragedy.

We find the stories here dealing with a variety of incongruities in domestic life, man-woman relationship and quiddities of fanciful imagination. For example, we have the story of an advocate's wife engaging a servant-maid of 12 years of age and loading her with work, one day the lady carelessly leaves a 10,000 rupee note on her quilt in her hurry to go to the ladies club and then missing it on her return, puts the blame on the young servant who is abscond-

The police are made to harass the old lady who introduced the maid-servant and she denies all knowledge till the end about the whereabouts of the girl. She agrees to pay Rs. 8000 and the rest in instalments to save herself. The money is accepted but the harassment continues. Unable to fulfil the commitment, the old lady works as a free maid-servant to the family.

The truth of the matter is, however, suggested by the author who says that the real culprit is the youthful son of the family who runs away with the girl, seducing her. The matter would have come to light, had the neighbours been consulted. The story is narrated in a humorous manner, satirising the way things go and justice gets perverted.

Among other stories are a folkloristic account of a curious place of interest with legends about it, the sudden spurt of man-woman love comically stated to be above 60 and above blame make good reading. All the stories, written in a chatty style inclining to Hindustani, show the observant attitude of the author.

J. PARTHASARATHI



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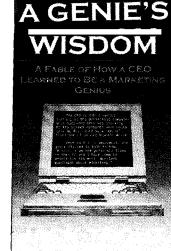
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gories — Earth sciences: atmosphere, geology and hydrology; Life sciences: botany, zoology, health and medicine; Physical sciences: astron-

and relate to everyday experiences. A Musicians in film world
 Indian plays

TAMIL THIRAI ULAGIL ISAI KALAIGNARGAL: Sankar Venkatraman; Sarigamapadani

Chennai-600015. Rs. 75. EVEN THE diehard conservatives in cultural matters, who early last century regarded cinema as an immoral evil, would be astonished by this book. The list of musicians, who either acted or collaborated in filmmaking, reads like a who-is-who of the Carnatic music scene. That these people wary of the film stigma managed to keep their activities in this field on a low key, or rather, took care to project themselves as serious classic musicians is a tribute

Foundation, 7/4, Bhujanga Rao Road, Saidapet,

to their public relations management. S. V. Subbiah Bhagavathar was mainly a theatre man and acted in a few films in the early 1940s. His renderings of many kritis of the Trinity and other composers were very popular. Papanasam Sivan, a gifted composer and a musician of a very high order, acted in a few films like "Thyaga Bhoomi". The songs he composed for films were sung in music concerts also. G. N. Balasubramaniam, one of the most talented singers, had from 1934 acted in any number of films, the most notable of which was "Sakuntalai" along with M. S.

Subbulakshmi. Harikesanallur Muthiah Bhagavathar, Musiri Subramania Iyer, T. Chowdiah, K. B. Sundarambal, Maharajapuram Viswanatha Iyer, M. M. Dandapani Desigar and N. C. Vasanthakokilam were among the front line musicians

who also showed up in the film world. What prompted these persons to make forays into the film world? Barring a few, the obvious necessity for most of these people was economic. And a second reason is the fame that a film brings for an actor or singer, which in turn also brings about some economic prosperity. Few are capable of sacrificing such

KADARPARAVAIGAL - Indian Plays: Translated by Saraswathi Ramnath; Published by Lakshmi Sundaram, Kavya, 16, 17th E Cross, Indira Nagar, Il Stage, Bangalore-560038, Rs. 90. THIS IS a posthumous publication of Saras-

The late Saraswathi Ramnath is not exactly a

wathi Ramnath's translated work.

 Down memory lane
 Humorous stories stranger in the world of translated literature. Translation was not just a job for her. Unless a work has a compelling attraction for her, she would not touch it with a pair of tongs. Money was not the criterion at all for her. In her own way, she has set up certain standards in the field of translation. And it would be very diffi-

cult for others to reach them. Here, in this rather bulky volume, she has translated seven plays from Indian languages. Shaiwal Chattopadhyaya's play in Bengali bears the eponymous title of this volume. Rathi Ranjan Misra's Oriyan play "Pin Varum Adyayam," Raghuvir Chowdri's "Sikandar" in Gujarati, Avinash Shresti's "Kalam, Kalam, Kalam" in Nepali, Amarjeet Garewal's "Meendum" in Punjabi, Lakshmi Narayan Lal's "Arimukham" in Hindi, and Arjun Dev Saran's "Iniyum Ellam Bakkhi Irukkirathu" in Rajas-

thani find their place here. Obviously, she has translated the plays from Hindi into Tamil. There is no indication in the book to give a clue to the language from which

she has made the translation. The volume should receive a warm welcome. The Tamil Nadu Iyal Isai Manram must sponsor these plays for performance by giving liberal grants. The Song and Drama Division here must take up these plays more as a vehicle for integrating India through theatre. Our rural audience have a right to know what is happening in own country theatre-wise. Supposing the Sabhas in the city get together and collec-

tively sponsor production of these plays with the participation of Sangeet Natak Akademi? Rendering dialogues in Tamil from the original without deflecting the social milieu of the characters is no ordinary, or easy job. And to write in Tamil, that is to be spoken on the stage, is more than ordinary achievement. We

priced this volume should find a place in all government, school and college libraries. And no theatre buff should miss this. S. GOPALIE

MALAYALAM

bow our head in great respect to the late

Beautifully brought out and very nominally

VARANASI - Novel: M. T. Vasudevan Nair, Current Books, Round West, Thrissur-680001. Rs. 80. THE BOOK under review, by the famous Malayalam writer, M. T. Vasudevan Nair (MT for who was working on a book on the city of Varathe Malayalam speaking people), as its title re- nasi. He found in her, a companion. Here we veals, is about happenings in the backdrop of see Varanasi, its ghats and the known gods as Varanasi, the ultimate place where ordinary well as the lesser-known gods through MT's mortals (among the Hindus) look forward to go for salvation. As it is usual with MT, Sudhakaran, the hero is from a village with a number of relatives - brothers, sisters and a "tharavadu." The "tharavadu" in Varanasi, however, is not as poverty-stricken and afflicted in penury as it is in "Nalukettu." Similarly, as it is the wont with MT, Sudhakaran's affair (in his adolescence).

The novel is a narrative down memory lane of an ailing Sudhakaran, the hero. His infatuations and affairs - long term and short term - his desires, frailty and wayward behaviour, escapades and ultimately his detachment from himself which led to the "atmapindam" (a ritual performed by the male heirs for the dead and gone to get Moksha for their soul). His Varanasi experience starts with a re-

search student of literature at Benares Hindu University where he reaches after a few escapades; after the turbulence due to his girl friend informing him that she was pregnant, the hero runs away from Mumbai to Bangalore. Thus he escapes a forced marriage. But then, in Bangalore too, where he works as a copywriter in a firm, Sudhakaran gets sexually involved with his boss' wife and runs

away to Varanasi to enrol himself as a re-

searcher in the university. One feels disgusted at the superfluous and flirtatious character of Sudhakaran, as is his wont does not complete his research and is "lost" once again only to return to Varanasi; now as an old man. There the author mixes myths about the city with the existence of the city — the arrival of thousands of men and women every day, of the 'about-to-die" people, a city of lust and a city

of pandits and soothsayers and those who make a living on the dead. The hero meets his fellow students and even after long years, he remembers them and even their mannerisms. A letter from one of his professors was the cause of his second coming to Varanasi. But he was welcomed to the city with

the news of the death of his professor.

His journey begins down memory lane through the occasional meetings he has with friends and well-wishers who are now old, fat and ugly. The memory of a female researcher,

It also examines the relevance of

GEORGINA PETER

E. K. SANTHA

BOOK REVIEW DOWN TO THE STATE OF THE STATE O Eminent personalities

A TOUCH OF GREATNESS -Encounters with the Eminent: R. M. Lala; Viking, Penguin Books India (P) Ltd., 11, Community Centre, Panch Sheel Park, New Delhi-110017.

IF "SOME are born great, some achieve greatness later on and some have greatness thrust upon them," there could be no question of our being able to put together the great men and women who had been and are there into groups sharing dis-tinctly identifiable qualities. While those who could be lined in the broad spectrum from Mahatma Gandhi to Albert Einstein for courage and selflessness and unmatched attribute of genius, there are other kinds of greatness about which we may know nothing. Mr. Lala has kept this in mind while putting together the twenty-six personalities he has known and met.

He has been receptive to the widely varying greatness of every one he has written with elegance. An instance of this is his piece on M. S. Subbulakshmi in which he recalls her saying that students of music should devote their attention to the acquisition of purity in voice and with possessing a sweet voice. It should be made to the three octaves formed dacoit.' with felicity, curbing the tendency to

VAJPAYEE-31 -- PRIME

Tamil): Translated by Dr. K.

MINISTER'S POEMS (Hindi-English-

35, M.S. Koil Street, Chennai-600013.

IN THIS publication, a distinguished

translated 35 poems of Prime Minis-

ter Atal Behari Vajpayee, with his ap-

proval in both Tamil and English.

the publication with his foreword,

reflecting on his role as a poet and

nadurai) to whom the book is

Mr. Vajpayee inherited the gift of

poesy from his father and he claims

to be not a man of letters or an in-

tellectual, but one who uses poetry

from conversing with his own self,

reflecting and gaining confidence

and a will to win the various chal-

His poetry, written on various oc-

casions of distress and jubilation, of

loneliness in the midst of memorable

situations, displays the large human-

ity of his heart responding to con-

PHOTOGRAPHS OF SWAMI

VIVEKANANDA (1886-1901):

Ramakrishna Math, Mylapore,

Chennai-600004 Rs. 200.

Compiled and researched by the

Vedanta Society of North California;

THIS BOOK of photographs recap-

tures Swami Vivekananda in all his

myriad moods and moments, the

funny, the humorous, the sober, the

serious, the paternal, the friendly

and the spiritual. Beautifully pro-

duced on art paper, the 106 photo-

graphs present a hitherto-unseen

pictorial history of a period in world

history which might have vanished

had it not been for the painstaking

lenges he faces.

Venkatasubramanian; Eagle Press,

important." The author's recollections of Javaprakash Narayan would have been more informative if he had mentioned what had induced JP to go to the U.S., as far back as 1922 to study in the Universities of California, Iowa, Wisconsin and Ohio while having to work in farms, factories and even to wash dishes in restaurants especially when he was almost won over by Marxism. This could be because of the spell which the U.S. could have with its glorious history of the War of Independence and unshakable faith in freedom and equality though there would have velittle to commend itself to IP by becoming a status quo great power after the Second World War. An illustration of J.R.D Tata's "gift

gentleness" and uninhibited way looking at whatever was going on in spite of its being unlawful and even deadly was his comment on JP's indulging in "the delightful activity of toppling Tata Electric high voltage transmission towers in order to interrupt power supply to Bombay during the Second World War. An illustration of his devastating sense of humour was his comment on whether the reformed dacoit, Madhao Singh, "would be in good company if he won the elections for Parliament "sruti". "One should not be content for the simple reason that he might be alone amongst them as a re-

Not all those in Mr. Lala's galaxy of branch into a falsetto. Knowledge of 26 may be very widely known. "look regretfully back to the old retained from the exact position of "swaras" is most Among the less known celebrities gime of comparative justice, and effiand very poor, was not above playing

contemporary consciousness.

they are expressed in nervous prose.

to the Tamil speaking public Mr. Vaj-

payee as a Hindi poet of distinction

with matchless compassion. The

given in this book, are satisfactory in

their rendering of the main content

being differently structured, a bi-lin-

gual expertise is necessary for carry-

ing delicate shades across the

book. But this cannot be held to de-

tract from the value of the work as a

whole, showing us the Prime Minis-

ter in his reflective moods sorrowing

over human sorrows, walking alone

in the countryside or proclaiming the

determination to fight and win with

research and organisation of his fol-

lowers and admirers all over the U.S.

J. PARTHASARATHI

This has not materialised in this

The translator has done a com-

Poetry translation

educationist from Tamil Nadu, has mendable job in trying to introduce

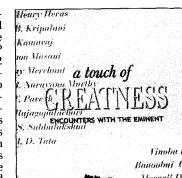
The Prime Minister has also graced translations in English and Tamil,

his friendship with "Anna" (C.N. An- of the poems; but the two languages

Pictorial history

languages.

temporary



Morarji Dese Zakir Huss Maneksk K.M. Mar ash Naras ani Palkhire Azim Prem, Lat Bahadur Sha Mother Ter

could be Azim Premji in the opening piece in spite of his owning 84 per cent of WIPRO shares. His eligibility for being placed among the great could well be the determination to redeem his business from the state of wreck in which his father had left his

The aptness of a perception of Rajaji as a genius could be seen from Mr. Lala's recollection of his prophesy in his "Jail Diary" written as far back as 1922 on how Indians would

cient, peaceful and more or less tricks" when he was a student in the honest administration. The only Wilson College, Bombay. Mother Tething gained will be that as a race we will be saved from dishonour and subordination." While he had a profound sense of history, he had also an amazing disregard for his own part in it, says Mr. Lala. This could be an illustration of unselfishness in not seeking any greatness for oneself however tempting it might be.

The author recalls how even a great man like Gandhiji objected to Kripalani's marriage with Sucheta, 20 years younger than him, and could only offer his blessings. Writing about J.R.D. Tata, who had no children and whose wife was in the wheelchair and a Dalmatian to receive him when he went home, he says: "In some ways he had everything, in other ways, nothing. He lacked some of the simple joys of life but it never dampened his spirits". Kamaraj who spent mores than 3,000 days in jail, died as he lived, a simple bachelor. Writing about Lal Bahadur Shastri, he recalls how his love for the nation did not stop him from going to jail even when his child was running a temperature of 160 degrees F and pleaded with him not to eave him. Minoo Masani could suffer any number of fools but he did not know that in the Swantantra Party, which he had joined in response to Rajaji's call, "he would also encounter a fair share of knaves." Mo-"look regretfully back to the old re-rarji Desai, who was "very sensitive" an upbringing.

resa, whose "conscience finely tuned to the world's suffering was touched as much by the loneliness of the West as by the destitutes of Kolkata.' Part of the unknown or the forgotten is about N.R. Narayana Murthy who won international recognition with the listing of Infosys on the American Stock Exchange — after having been once a communist. Gen. Manekshaw who was pierced by six bullets pumped into him by the Japanese in 1942 could be a case of survival by sheer will power. He writes about the hairbreadth escapes of Sucheta Kripalani. Vijay Merchant told him that his philosophy, learnt from cricket, was that "the better batsman takes care of the weaker one if your side is to win." A very touching recollection in the collection is Vinoba Bhave's asking Mrs. Martin Luther King after listening to the Negro spirituals sung by her, were you there when they cruficied mv Lord?'

Mr. Lala's collection ends with a moving piece on his father, Manekshaw P. Lala, and his telling him before his death after his divorce from his wife who remarried another solicitor that "it is no use being bitter." The entire collection is written with a gentleness, which could well have been infused into him by such

(1920-2000) oginder Sikand

hi-110002. Rs. 595.

SV — The Mastermind: R. Natarajan;
 Pub. by ESVI Sarada Foundation,
 Sreyas, 50, MG Road, Sastry Nagar,
 Chennai-600041. Rs. 150.

The Origins and Development

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 Panchapakesa Ayyar; Aries Books International, 16, Venkatraman Street, Srinivasa Avenue, Chennai-600028

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nai-600040. Rs. 32.

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nai-600017. **Hs. 36. Kamba Ramayanam:** A. S. Gnanasambandan, D. Gnanasundaram — Editors; Gangai Puthaka Nilayam, 13, Deenadayalu Street, T. Nagar, Chennai-600017. **Rs. 450. Kalidaasa Saakunthalam:** Parthasarathy; Vanathi Pathippagam, T. Nagar. Chennai-600017. **Rs. 100.**

Chithambara Ninaivugal — by Bala-chandran Sullikkadu in Malayalam: K.V. Shylaja — Tr. in Tamil; Kaavya, No. 14, First Cross Street, Trustpuram, Thirukkural Chinthanai Pettagam:

Dr. Chevon, Mylai Thiruvalluvar Tamizh Sangam, Mayugam, 6, Maha-lakshmi, 80, Nattusubbarayan Street, Mylapore, Chennai-600004 Rs. 23.
Chennai Sirukathaigal: Shanmuga
Sundaram — Editor; Kaavya, No. 14,
First Cross Street, Trustpuram, Kodambakkam, Chennai-600024. Rs.

Pathippagam, 59/1, Raju Naicker Street, West Mambalam, Chen-

Chennai-600033. Rs. 30.

In our times one has to make the miration. As more translations from one Indian language to another or right choice, reject temptation and any language into English continue win the battle against evil and its to appear, this admiration is turning minions. Myths like that of Faust are

Literary encounters

INDIAN ODE TO THE WEST WIND The imagery and the rhythms and the contrast and the emphases of his language arise spontaneously, as

 Studies in Literary Encounters: Sisir Kumar Das: Pencraft International, B-1/41, Ashok Vihar II, Delhi-110052. Rs. 400.

SHELLEY'S TITLE is used effectively by the author to convey the aspirations of the Indian when he forged English language into an instrument for creative sculpting of Indian heritage in new forms and figures. As "tameless, and swift, and proud" as the west wind, English language came to India at a time when the nation was ready for a renaissance. Subsequently new equations have

appeared in the sub-continent. Sanskrit has almost been forgotten though one might demur at Prof. Das's statement: "The prestige of Indian literatures written in Indian languages is now at an all time low." Linguistic chauvinists who are now closely aligned with political parties might be claiming superiority of their own language over the others. But this has not infected the creative writers. There is healthy, mutual ad-

into a kind of welcome pride about man's best companions in the batthe identity of perceptions regarding the state of the Indian people today.

The book is an important publication because it avoids academic jingoism and concentrates on information. Nathaniel Halhed's A Grammar of the Bengali Language, published in 1778, may be considered as the first great "intellectual encounter" between England and India that led to several important disciplines like comparative philology and comparative mythology.

It is astonishing that long before Bengalis thought of using the prose form (the official work as well as that of dilettantes was done in Persian), Halhed wrote that Bengali was "much better calculated both for public and private affairs by its plainness, its precision, and regularity of construction, than the flowery sentences and modulated periods of the

tlefields of materialist denial and suicidal consumerism. Dr. Das's own enthusiasm for

myths and legends is evident throughout the book. The essays on literature concerning maritime adventures, Krishnabhabini Das's autobiography, A Bengali Woman in England (1885) and the presence of foreigners in Indian literature (Bobbili Yuddham, Neel Darpan, Vaanam Vasappadum) are dealt with in a narrative style, as if one were listening to a "katha" performance in a village when night gentle chases away the vening twilight.

The author also invites us to take a special look at the so-called "popular literature" by drawing our attention to the Mohan series of novels, Jajabar's Drishtipat and Bengali translation of English fiction.

PREMA NANDAKUMAR

Managing digital information

DATA MINING TECHNIQUES: Arun Each photo is accompanied by K. Pujari; Universities Press (India) careful and exhaustive notes, which Ltd., 3-5-819, Hyderguda,

afford a glimpse into the background Hyderabad-500029. **Rs. 325**. THE EXPLOSION of information triggered by the Internet - and the conse-In every way it is a great buy for quent need to place huge volumes of many devotees and for the followers data in the public domain - has creof the Swamiji, it is a work of art to be ated both crisis and opportunity. The owned and cherished, to historians crisis is: how to manage the physical and preservers of our heritage it is a storage of this digital information. The valuable addition to their libraries, opportunity lies in exploiting the many and to collectors of objects de art, it exciting, new, storage technologies that is a coffee table book with a differhave burgeoned; and then creating a ence - it may herald the start of a software envelop around them so that both data creation and retrieval is reagreat new dialogue. **PREMA RAGHUNATH** sonably swift and painless. Out of this,

was born the new niche areas of data that must be considered so that inforwarehousing (the putting in of data) mation can be stored and accessed in a and data mining (the digging out of dalogical manner. He also introduces ta) — both on a mindboggling scale.

Prof. Pujari created a course on these twin subjects as early as 1997, at the thinking of the computer as a replica of University of Hyderabad - and is the human brain - that are being emtherefore well equipped to write an academically rigorous text on them. His book is aimed at those who seek technical and software organisational detail about challenges like processing queries, managing transactions and organising storage.

He treats the various current schemes for online analytical processing (OLAP); the different algorithms

some promising concepts, like the use ployed in fields like investment

analysis. This is not one of those "dummies" guides for lay readers. But those with a background in relational data base techniques will find in the book, a smooth and seamless channel to the more exciting, challenging and futuristic dimensions of data.

ANAND PARTHASARATHY

Autobiography of 'Sivaji' Ganesan Jain short stories Kannada novel Literary criticism

TAMIL

ENATHU SUYASARITHAI — Dr. Sivaji Ganesan: Compiled and edited by Dr.T. S. Narayana Swamy; Published by Sivaji Prabhu Charities Trust, 25, Besant Road, Royapettah, Chennai-600014. Rs. 270.

'SIVAJI' GANESAN became a legend in his lifetime. He was in the film field for more than five decades. He started acting on stage at the age of seven, made his debut in the Tamil film, "Parasakthi" at 24 and never looked back after He is one of the rare actors who have

Veerapandiya Kattabomman, V.Ö. Chidambaram Pillai, Mahakavi Bharatiyar, Thiruppur Kumaran and Bhagath Singh on stage and on the silver screen. Sivaji passed away in 2001 at the age of 74. Dr. T. S. Narayana Swamy, who has worked for the book for more than four years, is a good

gather some of the inside news, which has not come in newspapers or magazines. The book is in the form of questions and answers. As told in the preface 'Sivaji' himself has gone through part of the manuscript when it was in the process of being written. While reading the book one will certainly feel struck by the memory power of the doven who has narrated some very interesting incidents in his

For example the actor mentions that his portrayal of the nine roles in the film "Navarathiri" was an inspiration of a play "Dambachari" and the actor who did the nine roles was Sami Iyer. Sivaji at that time itself had wished whether he would do this kind of role. When he got the opportunity in the film he depicted the differ- reading. ent characters with ease. Similar interesting in-

cidents are narrated in the book. It contains some of the rare pictures in black and white and in colour taken in different situations in his life. Coinciding with his 75th birthday, the book contains 75 chapters.

The book will be a treasure for the diehard fans of 'Sivaji'. The printing and the hardbound cover with a colour photo of the maes-'ro give a beautiful look to the book.

S. R. ASHOK KUMAR

TELUGU

VADDARADHANA: Translation into Telugu of the Kannada original; Sahitya Akademi, Rabindra Bhavan, 35, Feroz Shah Road, New Delhi-110002. Rs. 100.

VADDARADHANA IS the first available prose work in Kannada ascribed to around the 9th century A.D. It is said that some Jain stories were first written in Prakrit in the book, Moolaradhana. These appeared in different forms in the "Brihatkatha" of Harisena, and in Apabrahmsa language as "Kathakosa" of Sri Chandra. The Kannada translation of this in prose donned many roles of freedom fighters such as form is called Vaddaradhane.

These stories relate to Jain spiritual literature. Vaddaradhana contains 19 stories, some very short and some long enough for "stories in stories" features. They deal with rebirth in various forms, how the desires in one birth are carried on to the next birth, how sinful actions result in rebirth in a lower order, and meritofriend of the thespian that enabled him to rious actions lead to birth in prosperous environment.

The stories, the originals of which were written around the first century, contain interesting sidelights. The names of the characters are sweet and meaningful. The term "shetty" seems to be reserved for the head of a family of

In one of the stories, there is the description of a thief, "Vidyut-chora", who is said to be a master in many "shastras" of thieving like "Jrumbini", "Sthambini", "Mohini", "Sarshapi", "Thaalodghaatini", "Vidyamantra", 'Choorna", "Yoga" and "Ghatakaanjana".

Overall the stories reveal the powerful influence Jainism had on the country. The translations are competent and make for easy

KANNADA

RUNA: Sudha Murty; IBH Prakashana, 645/6, 10th "B" Main, 4th Block, Jayanagar,

Bangalore-560011. Rs. 40. THE BOOK, which appeared as a serial in Taranga, is so interesting that it can be read in

Venkatesh, a bank employee, who is on transfer from Bangalore to Hubli, is surprised emergence of blank verse and free verse in

mistake him for school teacher Shanker. He many earlier modes of versification — while on concludes that it could not be a mere coincidence and manages to go to Shanker's house as the gazal underwent metamorphosis. and hears the poignant story from his aged mother Bagavva (Bhagirathi, maiden's name). She is married to Shanker's father Sethurao, but is discarded by Sethurao's mother suspecting her fidelity with an oversized stomach, when she is pregnant.

Bagavva's cousin, who goes to Bombay to explain, finds that Sethurao has left for Pune reference to two great movements that flourfor an interview. The train meets with an accident and in the casualty list pasted at Dadar station, Sethurao's name is wrongly included.

Bagavva concludes that she has become a widow and soon delivers a male child. Unable West, they began to formulate their own conto bear the insulting words of her people she cept of post-modernism. In the concluding esattempts suicide by drowning, which is foiled by a boatman.

second marriage and takes the name Madhav- fluence of several Western philosophies arao. With more evidence Venkatesh is con- post-structuralism, phenomenalism, deconvinced that Sethurao (Shanker's father) and Madhavrao (Venkatesh's father) are one and neo-historicism. In his opinion, post-modernthe same. Back in Bangalore, during a search in ism is not a static concept; in fact, it is basically his father's old box, Venkatesh finds a gold ring a rejection of old notions. with the letters "BHA" engraved on it — the ring had been given as a wedding gift, a fact he had learnt from Bagavva.

Venkatesh decides to give a share of his father's earnings (as a Runa) to Shanker, a proposal heartily welcomed by the daughter but asserts, will notice that each text reveals as vehemently opposed by the wife and son. The father-daughter combine succeeds and a hefty draft in the name of Shanker is prepared. The character that stands out is Bagavva who suffers in silence.

K. SUNDAR RAJAN URDU

BISWIN SADI MEIN URDU ADAB — Twentieth Century Urdu Literature: Gopi Chand Narang -Editor: Sahitya Akademi, New Delhi-110002.

Rs. 250. THE 20TH century in Urdu literature was a period of many exciting developments both in the areas of creative writing and literary crit-

Particular mention may be made of the

that many persons including his own daughter contemporary writing which almost eclipsed the other hand such traditional forms of verse

In the region of literary criticism, the poetic accomplishments of Mir and Ghalib were rediscovered, emerging as significant areas of research and criticism in several scholarly

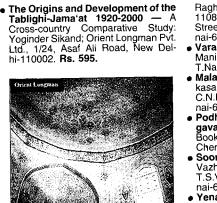
the 20th century can be complete without a ished in the first and second half of the last century - the "progressive" and the "modern". But as if Urdu literary critics did not want to lag behind advanced movements in the say, Prof. Gopi Chand Narang expounds the new theory in the context of contemporary Ur-Not knowing this, Sethurao agrees for the du writing. Of course, he acknowledges the instructionism, feminism, neo-colonialism and He does not deny meaning or centrality in

such a critical theory; all that he suggests is that the meaning in a text is invariably fluid and elusive, leading to the possibility of multiple interpretations. Every discerning critic, he much as it suppresses.

He is of the view that in order to assimilate the spirit of post-modernism, contemporary Urdu writers may study the works of such writers as Salman Rushdie, Milan Kundera, Vikram Seth, Maha Shweta Devi, Sunil Gangopadhyay, Arundathi Roy, Anand Murthy and Girish Karnad. At the same time, he agrees with Prof. Mughni Tabassum that Urdu writers would do well to follow their own course in the new environment, overlooking the formulae and interpretations of the new theory as devised by certain self-styled Urdu critics.

Although the book carries 13 articles by distinguished critics the author seems to stand out as the most audible voice. It will serve as a scholarly work of reference.

ALI ASGHAR



NEW ARRIVALS

Secretarial Secutities and Management Audit: Dr. V. Balachandran, K. S, Ravichandran: Bharat Law House Pvt. Ltd., T-1/95, Mangolpuri Industrial Area, Phase I, New Delhi-110083. **Rs**.

Sultan Bazar, Hyderabad-500095. Rs. Psoul Stirring Rhymes — A Thought
 Provoking, Self Awakening Sufistic
 Poetry: Babu Sarkar; N. M. Thakkar &

Rs. 795. Schools and Schooling in India — A

Delni-110052.

A Practical Book on Domestic Safety: C.S. Raju; Sri Sai Publishers, Plot 116, House No. 12 (old 5), Rajagopalan Street, Devi Karumariamman Nagar, Valasarayakkam, Chen-

Human Rights — Perspective Plan for 21st Century: Giriraj Shah, K. N. Gupta; Diamond Pocket Books, X-30,

chandra Pillai; Rs. 110.

Teacher and Education in the

Tamil

Marg, Sion East, Mumbai-400022. Hs. 30.
30.
Industrial Wizard Viswanathan: R. Natarajan; Pub. by ESVI Foundation, 50, M. G. Road, Sastri Nagar, Chennai-600041. Rs. 75.

Ali Jawan: K. K. Raman; Pooram Pathippagam, New No. 2, Old No. 59, Raju Naicker Street, West Mambalam, Pathippagam, New No. 2, Old No. 59, Raju Naicker Street, West Mambalam, Pathippagam, New No. 2, Old No. 59, Raju Naicker Street, West Mambalam, Pathippagam, New No. 2, Old No. 59, Raju Naicker Street, West Mambalam, Pathippagam, New No. 2, Old No. 59, Raju Naicker Street, West Mambalam, Chennai-600041. Rs. 75. Industrial Wizard Viswanathan: R. nai-600041, Rs. 75. • Nallisaippulamai Melliyalargal: R.

ploitation, Subordination and Exclusion: Jan Breman; **Rs. 595.**

the two dominant themes of the rural so-

in the informal sector of the economy

From the blurb with N. S. Vasan, 10, 'Om Shanti', 16th The Labouring Poor — Patterns of Ex-

Road, Santacruz bai-400054. **Rs. 60.**

The author has gleaned topics from Vedic mathematics, which will be useful for Collection of essays bound together by ciety in a globalising India and the urban school children and applied them to migration of the rural unskilled and so-cially underprivileged labour to operate make study of modern mathematics The Guilty and Other Stories: Vaasanthi; Translated from the Tamil originals by Gomathi Narayanan, V. Ramna-

rayan, Indialog Publications Pvt. Ltd., O-22, Lajpat Nagar II, New Del-hi-110024 **Rs. 195.** Short stories with a humanist perspective about characters mostly women, dealing with injustices within their social circumstances in most unique ways.

Globalisation — A Subaltern Perspective: M. Kunhaman; Pub. by Centre for Subaltern Studies, P.B.No. 32, Kariavattom. P.O. Thiruvanathapuram-695581

The book focuses on the oppressed groups within India, the Adivasis, the Da-lits and women within the theoretical framework of the current process of globalisation and inequality.
The Philosophy of the Upanishads: S.
M. Srinivasa Chari; Rs. 650.

M. Strilivasa Chan, **As.** 650: Study of the philosophical passages of the 14 principal Upanishads based not only on the commentaries of Sankara, Ramanuja and Madhva but also on the views of Badarayana as enshrined in his classic, the Vedantasutras. Rgveda for the Layman — Satasukta-paridarsanam: Shyam Ghosh; Rs. 995. Provides a complete view of the world's

most ancient scripture, the Roveda, with a lucid explanation of each word. Both the above books have been pub lished by Munshiram Manoharlal Publishers Pvt. Ltd., Post Box 5715, 54, Rani Jhansi Road, New Delhi-110055.

Sacred Space — A Journey Through the Spirit of Asian Art: Radhika Srinivasan; Bharatiya Vidya Bhavan, Kulapati K. M. Munshi Marg, Mumbai-400007.

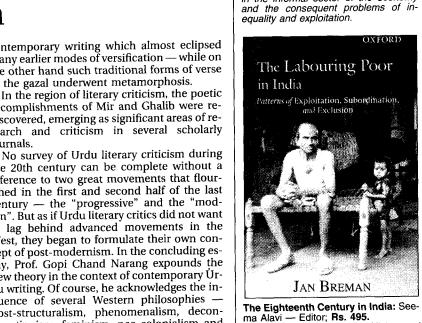
Rs. 200.

ffers insight into the unexplored realms of Asian art and thought, based on Hindu-Buddhist concepts and philoso-The Open Society and its Enemies:

Karl Popper, Pub. by Routledge-Taylor & Francis Group, London. Distributed by T. R. Publications Pvt. Ltd., PMG Comern muia.
The/above three books have been published by Oxford University Press, YM-CA/Building, Jai Singh Road, New Delhi-110001. plex (11th Floor), 57, South Usman Road, T. Nagar, Chennai-600017. Rs. One of the most influential books of the

20th Century, written by the philosopher in political exile, during the Second World War, this edition marks the centenary of his birth. Buddhist Psychotherapy: H. S. S. Nissanka; Pub. by Buddhist Cultural Centre, 125, Anderson Road, Nedimala, Dehiwala, Sri Lanka. Rs. 180.

Provides an alternative theoretical mod-el for psychotherapy in general and psyments regarding the anti-kine-killings movement of 1880-94. choanalysis in particular, based on some principles drawn from the teachings of



First in the Debates in Indian History and Society series intended as an explora-

tion in the discourse of history to focus upon the diversity of interpretations, this

India, which is critical to the understand-

ing of the colonial encounter.

Dowry Murder — The Imperial Origins

of a Cultural Crime: Veena Talwar Oldenburg; Rs. 595.

Combining rigorous research with im-

passioned analysis and a nuanced treat-

ment of complex issues, this book critiques colonial policy while holding a

mirror to gender discrimination in mod-

The British Origin of Cow-Slaughter in India — With Some British Docu-

ments on the Anti-Kine Killing Movement 1880-1894: Dharampal, T. M. Mukun-

dan; Pub. by the Society for Integrated Development of Himalayas (SIDH), PO

Box 19, Landour Cantt., Mussoo-rie-248179. **Rs. 495.**

Traces the history of cow-slaughter in India and includes three major docu-

A Handbook of Vedic Mathematics:

ection focuses on the 18th century in

Campaign against AIDS to target stigma, discrimination

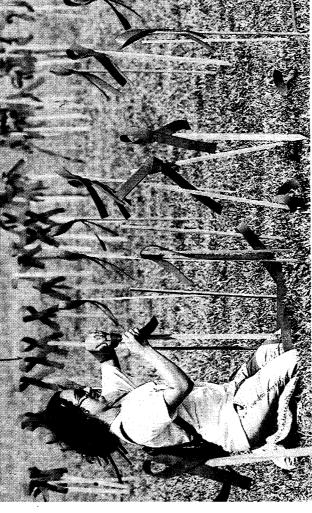
PARIS, NOV. 30. Doctors and activists muster on Sanday for World AIDS Day, launching a campaign for easing the burden of stigma suffered by many of the 42 million people with AIDS and HIV.

lobby who often face crippling disfrom friends and even their "Live and Let Live," the slogan for the year-long U.N.for understanding and tolerance for people with HIV/AIDS, crimination in the workplace, backed campaign, will

"The fear of stigma leads to sion about AIDS, and deters silence, and when it comes to ighting AIDS, silence is death. people from finding out wheth-World AIDS Day, now in its It suppresses public discus-Secretary-General, Kofi Annan, said in an address to mark er they are infected," the U.N. close family.

The latest raft of figures, re-leased earlier this week by U.N.'s specialist agency, UN-AIDS, and the World Health Organisation, makes for grim 5th vear.

Five million people this year will have become infected with the human immunodeficiency virus, and some 3.1 million will



MARKED RISE: A woman student prepares ribbons on the eve of the World AIDS Day in Brasilia, Brazil.

die from AIDS. After rampaging wildfire in the former Soviet bloc, driven mainly by intravenous drug use. Without urgent the infection is spreading like through sub-Saharan Africa,

Government intervention, it

could become uncontrollable a few years from now in China and India, where prostitution is the main motor.

decade-old history of the epi-demic, women account for half For the first time in the two-

of infected people, compared thrust into the open in recent with 48 percent last year, the report said.

10 m. in China?

a U.N. report in the warned of to pass from high-risk groups Chinese experts scoffed when

a future 10 million Chinese such as drug addicts and prositutes into the general popula-Months later, though, the

AIDS victims.

In another sign of the issue's planned for Sunday at the Great Hall of the People — the seat of the national legislature important politi**cal ceremonie**s new acceptability, an aware where the Government's mos promotional wide credibility among officials and in state media, lending urigure appears to have gained gency to growing calls for more efforts against the disease. On AIDS Day, the figure appeared in no less authoritative form than an editorial in the official Saturday, the eve of World

Ethiopia ravaged

China Daily, which called it

sternest warning ever given"

has reached about 900,000, the The number of children who had lost either one or **both par** country's National AIDS Secre ents to HIV/AIDS in Ethioi tariat announced ster impressions that China is problem seriously after years of the harshest assessment and Its appearance seems to bolbeginning to take its AIDS gnoring it at as a national em-

of the Government's task force There are about 2.6 million Ethiopians living with the virus, said Negatu Mereke, head coordinating the fight agains the disease of hospitals and clinics. It is

"The fight against HIV/AIDS has gone beyond the confines now a delicate social issue that

needs joint efforts from all sec-

problem facing the country to check the spread of AIDS con-250,000 were children below 5 of Ethiopians were infected with the virus that causes AIDS years of age. He said the bigges Of the people living with AIDS Mr. Negatu said 7.3 percen change. — AFP, AP, DPA tinues to language paper said in an edi-AIDS in China has been ease's rapid spread. Already, an estimated 1 million Chinese have the virus and it has begun tors of society," the Englishmonths as the Government looks for ways to halt the dis-

THE HINDO

BOOK REVIEW

Anthology of poems

THE TREE OF TONGUES — An Anthology of Modern Indian Poetry: E.V. Ramakrishnan — Editor; Indian Institute of Advanced Study, Rashtrapati Nivas, Summer Hill, Shimla-171005. Rs. 350.

THIS ANTHOLOGY presents English translations of 136 poems by 52 poets, writing in Malayalam, Marathi, Gujarati and Hindi.

It is designed as a companion volume to Ramakrishnan's study of modernism in Indian literature, Making It New: Modernism in the Poetry of Malayalam, Marathi and Hindi (published by the Indian Institute of Advanced Study in

The present book is not only an aid to understanding Ramakrishnan's criticism, but it is a useful anthology for Indians who wish to read Indian literature and do not know Indian languages.

The anthology takes its title from a poem, "The Tree of Tongues", by K. Satchidanandan. Written during the Emergency, it celebrates the force of poetry, which erupts from the people, in spite of suppression by the state. Leading modern poets of the last three decades have been represented.

Some poems are abstruse and imagistic; others are straightforward and can be enjoyed

at first reading. Many of the poems reveal the poet's social conscience, his concern with life in modern India. Prahlad Chendvankar's poem "Audit" employs the sustained metaphor of auditing to comment on public life.

Some of the most powerful poems in the anthology are by

Language is the primary concernof many poems in this anthology; poets in Malayalam, Marathi, Gujarati and Hindi have presented their personal approach to this

theme in Satchidanandan's "Languages", Arun Kolatkar's "Old Newspapers", Sitanshu Yashaschandra's "Language" and Raghuvir Sahay's "Hindi"

Almost all the poems deserve to be picked out for special mention – this is an anthology that no lover of poetry should miss.

Ramakrishnan's acquaintance with the four languages in which the poems are originally written helps him to ensure the fidelity of the translations; he has worked in collaboration with 32 translators. Five or six of them, including Ramakrishnan, are practising poets.

It is interesting that more than half the translators (such as Harish Trivedi, A. K. Mehrotra, Anjana Desai, and Ramakrishnan himself) are university teachers of English. Some poems have been translated in collaboration with the authors.

K. Satchidanandan, the Malayalam poet (currently secretary of the Sahitya Akademi), and the bilingual poet, Dilip Chitre (who writes in Marathi and English), have translated their own poems.

Most of the poems read well -Dilip Jhaveri's poems, translated by Ranjit Hoskote, and Mrinal Pande's translation of Shrikant Verma's poems are outstanding.

The anthology is distinguished by meticulous editing — Ramakrishnan gives the original title, the date of publication and the name of the translator of each poem. (The anthology is in four sections, so the original language of the poem is obvious).

He has provided a six-page introduction, notes on the poets and the translation and suggestions for further reading. The book not only provides wonderful reading, it is also a model of scholarly editing.

SHYAMALA A. NARAYAN

Early Indian trade

OXFORE

excavations in the West Asian coun-

tries like, for example, the Harappan

wares in Oman. The significance of

exchange during the Vedic and the

post-Vedic times forms the theme of

The importance of the Buddhist

Jatakas as a valuable source for the

early commercial activities is the

theme of another paper. Particular

attention is drawn to the role of "Set-

this", the merchant class in the field

informative paper on the role of mer-

chant guilds of South India in trade

and urbanisation. The importance of

the coastal sites or the port towns in

eastern India (Vanga and Kalinga),

the overseas trade in pre-Gupta

times receive adequate attention in

another essay. The trade contacts

with the South-East Asian countries

are brought out well in the essay.

Related to this theme is another

another interesting paper.

'Dana" and "Dakshina" as forms of

TRADE IN EARLY INDIA: Edited by Ranabir Chakravarti; Oxford University Press, YMCA Library Building, First Floor, Jai Singh Road. New Delhi-110001. Rs. 650.

THE ECONOMIC history of the Indian sub-continent was initially focused on the study of agrarian conditions, land ownership and rev-

The importance of trade and exchange was not fully recognised. But in recent decades, thanks to the significant archaeological discoveries (of ports, coins and trade artefacts) and mercantile activities found in the inscriptions, interesting evidence has emerged on the aspects relating to trading activities and their impact on the economy.

This volume is a collection of 15 essays by scholars, specialising in the studies relating to significance of trade in the social, political, economic and cultural development of the sub-continent from the third millennium B.C. to about 1300 A.D.

In his introduction, the editor provides an insightful overview of the historiography of early Indian trade. He examines the existence of different levels of exchange-related activities, trade being one of them. He discusses the social attitude to trade and traders in early India.

He does not argue for the liner development of economic life, which supposedly moved from simple exchange to complex market place trade. He places the long and wellestablished tradition of India's maritime trade in the broader context of the Indian Ocean network.

The essays span a long period of time starting with the Harappan period. There are two papers on the Harappan trade and its world context and "Harappan civilization, bevond the Indian sub-continent".

The linkages and interdependence Both the papers discuss the importance of the artefactual ex- among rulers, merchants and relithe gious establishments with special discovered

reference to the Northern Konkan forms the theme of another essay. The distinct stages in the commercial history of medieval Rajasthan are outlined in another detailed survey paper with the focus on the markets and merchants.

Related to this theme is another essay on "Trading community and merchant corporations".

The author observes "the brisk commercial activity in the Western India during the post-tenth centuries led to the emergence of a prosperous and powerful class of merchants who dominated the political, social and economic fabric of the region".

The volume contains papers on

many more interesting topics like "Maritime loans", "Indian trade charters" "Geographical considerations in the localisation of ancient sea ports of India", "Usury in early medieval times", "Coins and monetary system under the Gurjara-Pratiharas" and "From Aden to India specimens of the correspondence of Indian traders of the twelfth centu-

The last mentioned paper gives the English translation of Arabic letters, sent by a Jewish merchant and Superintendent of the port of Aden, who acted as a middleman between the Jews of the Mediterranean area and the merchants in India. The letters give us an idea of the articles of trade and exchange during the 12th

The relevance of some articles in this collection to trade as such is only marginal and the omission of papers pertaining to the commerce-related and the recent numismatic discoveries on the Tamil coast in the early centuries of the Christian era is rather glaring. But the author has providdetailed, annotated bibliography on various topics,

which is indeed admirable. K.V. RAMAN

Myth and magic

100 POEMS: Faiz Ahmed Faiz, Tr. By Kiernan, who translates the word Sarvat Rahman; Abhinav Publications, E-37, Hauz Khas, New Delhi-110016.

Faiz in translation

FAIZ AHMED Faiz, acclaimed by the celebrated orientalist, Edward Said as dered the Urdu word "tanhai" as sol-"the greatest of contemporary Urdu itude and not as loneliness (Solitude poets", grew into a legend during his incidentally is for sages, prophets and lifetime. Poet, journalist, translator, broadcaster and recipient of the Lenin Peace Prize, he transcended all ramifications of language, nationality or religion. No wonder, he was loved and admired by all lovers of Urdu poetry in India, Pakistan and abroad. Ala Marxist thinker, he was at heart a best love poems of his time.

Not surprising that loved as both man and humanist, he had a host of translators, including Agha Shahid that old fervour". Ali, Shiv K. Kumar, Dawood Kamal, V.G. Kiernan, Naomi Lazard and now Sarvat Rahman. But it is often not remembered that Faiz was himself an outstanding translator who has made certain very insightful observations on the art of translation. To quote him: "Translating poetry, even when confined to a cognate language with formal and idiomatic affinities with the original compositions, is an exacting task; but this task is obviously far more formidable when the languages are as far removed from each other in cultural background as Urdu and

This may explain why some translators, especially those whose native tongue is not Urdu, have not been able to capture both the essence and music of his poetry. Take for instance,

"rahrau" as traveller, whereas the apt word in this context is passerby or wayfarer. Also both Agha Shahid Ali and the present translator have renphilosophers, not for a lover who has been forsaken by his/her beloved). Again, it has not been adequately remembered that Faiz had a sensitive ear for music: in fact he was a serious student of classical music.

It is a pity, therefore, that Sarvat though he is sometimes described as Rahman has offered the reader a somewhat prosaic rendering of the tiromanticist who wrote some of the tle of one of Faiz's most famous poems "Don't ask me now beloved" whereas Shiv K. Kumar has poetically translated this line as "Ask me not for

Some translators have also lent themselves to the temptation of using end rhymes to make their renditions sound musical. But in doing so they have not only deviated from the original meaning but also lapsed into linguistic ambiguities. Let me quote for example from Sarvat Rahman's translation of Faiz's poem "Ai dil-e-betab Thahir" as "impatient heart, be still" In order to incorporate rhymes in this poem, she has paired such words as gushing-waking or chains-change.

In spite of certain infelicities and aberrations, both linguistic and thematic, this translator has done a commendable job, at least in selecting some of the most celebrated poems of Faiz Ahmed Faiz.

THE MORNING OF THE MAGICIANS: Louis Pauwels and Jacques Bergier, Translated from the French by Rollo Myers; Souvenir Press, 43, Great Russell Street, London WC1B 3PA. £. 10.99. WHAT A crucible! Way back in 1960,

Louis Pauwels and Jacques Bergier had thrown into their Le Matin des Magicians plenty of delectable, unsavoury, crunchy, sweet, sour and bitter ingredients from various cultures and histories to produce a pointed philosophy for the future. It is not their fault that despite the phenomenal popularity of the book, the argument has remained an olla podrida all these years. But no matter. The authors make us wince and stutter with excitement by turns. And oc- ancient brother of Little Boy dropped casionally lapse into meditative on Hiroshima and Fat Man dumped men who would not know fear or silence. What more could they want? on Nagasaki? "....It was an unknown have any negative sensations"? They

we tend to fashion gods with human attributes, the authors wish to point duced to ashes the entire race of the cording to the authors, there are out that already man may be growing godly capabilities. They vote for the evolutionary theory but are not sure whether the evolution is leading to a benign future or hastening towards Talibanesque destruction. The phenomenon of man is incredible. It is true he is trapped within a few feet of matter, but apparently he can remember the vanished past and also predict the distant future. While the of the former, science fiction has the mushroom cloud at Los Alamos. been proved to be almost accurate. The authors give us several striking examples when it comes to prediction. For instance, Morgan Robert- of one thing: we are witnessing the

about the sinking of The Titan, a 800- formation of the cells in our body. feet long ship of 70,000 tons that had The radiation effects (through explothree propellers. Three thousand passengers went down with it on an ical products) are already producing April night: "The Titanic, which was wrecked in similar circumstances years later, displaced 66,000 tons, was 828 ½ feet long, carried 3,000 passengers and had three propellers. The catastrophe happened on a

phenomena like this are cited by the authors and Hindu mythology gives them a big hand. The ancient myths speak of flying machines and automatic rifles, don't they? And what is the pestle in the Mausala Parva that destroyed the Vrishni tribe but the gantic messenger of death which Vrishnis and the Andhakas. The corpses were so burned as to be unrecognisable. Their hair and nails fell out; pottery broke without any apparent cause, and the birds turned white. After a few hours, all food-

In all the uncertainties of their argument based on piles of catalogued ALI ASGHAR son had published a novel in 1898 birth of the Mutant myth, a trans-

G.D.

sions, x-rays and radio-active chemmutants. Maybe there would be a favourable mutant or two, and a child of genius may be born among them! Consider the pathologist, Sir Ernest Rock Carling's pompous announcement: "At the risk of shocking this distinguished company, I affirm that the mutation, that will give us an Aristotle, a Leonardo da Vinci, a Newton, a Pasteur or an Einstein will largely compensate for the ninetynine others which will have much less fortunate effects.'

of existence, is it? Suppose the mutation produces "a race of tranquil more optimistic evaluators.

century intellectuals like Pierre Teilhard de Chardin and Sri Aurobindo. Perhaps, the successors of the present day humanity are already here, say the authors but hasten to add that "we do not claim to know any mutants".

optimistic note. A disciple of Gurdiieff. Pauwels says there was one word he never heard in that philosopher's camp and which he has now learnt after being on his own and information, the authors are certain gathering all this polyglot informa-

night in April." Innumerable parapsychological In a world of human affairs where weapon, an iron thunderbolt, a gi- would be robots that could kill with-

stuffs were infected. The thunderbolt was reduced to a fine dust.' When there is a reference to "an incandescent column of smoke and flame, as bright as ten thousand entire anthropology sector takes care Suns", naturally we are reminded of

Well, It is certainly not the delight

There is a brief mention of 20th

All the same the book ends on an

Vazhigal: Rs. 35.
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Kanavugal Oru Kai Vilakku – Kanavugalin Palankalai Thelivaga Eduthuraikkirathu Innool: R. S. Rao — Editor; Rs. 16. All pub. by Jaisankar Publi-

PREMA NANDAKUMAR

Laws and customs Music compositions ◆ Telugu cultural history ◆ Poetry collection

TAMIL

ILANKAI THAMIZHARIN THESAVAZHAMAIYUM SAMUGA VAZHAMAIKALUM: C. Pathmanathan; Kumaran Book House, 201 Dam Street, Colombo 12, Sri Lanka. Rs. 550.

THIS BOOK elaborates the laws and customs of the Sri Lankan Tamils settled in North and Eastern parts of Sri Lanka, and a small number of Tamils in Puttalam and Katpiddy of North Western province of the island and of Muslims and Parathar community. "Thesavazhamai" in Tamil means "custom

of the land" and there is a legalese which says that "Custom is the Law." The Dutch who ruled Sri Lanka for about 140 years from 1658 A.D., enacted the "Thesavazhamai" Law in 1707, which is still in force. This law covers the property rights and inheritance, marriage, agricultural lands, temples, forests and cattle.

Women are empowered with equal rights in inheriting the parents' wealth. Besides, whatever is given to women by their parents, as dowry at the time of marriage will be owned by

Their husbands cannot dispose the assets which came as dowry in lieu of their inheritance. Inheritance of the husbands' wealth is called "muthusam", whatever earned by the husband after marriage is called "thediva theddam" or self acquired property. This will be equally owned by the husband and wife. (This category of property rights existed only in Malabar as "marumakkattayam" for a section of

Kerala people). The author has also detailed the variation of this law among the "Mukkuwas" of Batticaloa and other sections of Tamils settled in other parts of North and East Sri Lanka. The author must be praised for writing all aspects of the law with its history as well as social background, giving copies of the original docu-

ments obtained from the British archives. Sinhala politicians often protest against this separate law on property rights for the minority Tamils, and want to enforce a uniform law and a useful index. A short biographical sketch in this regard. SF. GANESELINGAN

MAHATMA NEELAKANTA SIVAN KEERTHANAIGAL: Published by P.L. Saraswathi Ram, 61, Poes Garden, Chennai-600086. Rs. 40.

NEELAKANTA SIVAN, the role model for Papanasam Sivan, was a mystic of the 19th century. He was born in 1839 in Padmanabhapuram, near Trivandrum and lived up to 1900. He had some education and was working in the judicial department. Once he was asked to cook up evidence in a case. He refused and resigned. Later, one day he disappeared and after sometime was found emerging from the Padmanabhapuram temple dedicated to Neelakanta. From then on he started composing poems

and songs which are too numerous to count. As a music composer he is of the same mould as Thyagaraja, Purandara Dasa, and Ramdas. In impeccable Tamil his songs are simple and go straight to the heart. Some of the songs which became very popular are "Enraik-ku Siva Kripai" (Mukhari) "Navasithi Petraa-lum" (Kharaharapriya) "Iha param tharum perumai" (Khamas) "Ananda Nadamaaduvar" (Poorvi Kalyani) and "Sambho Mahadeva"

(Bhoopalam). On contemporary life he however says things which are impossible to digest. His attitude to women is an example. In "Nambaade" he says never trust these deceiving women (maaya maadar). The fourth charanam is "The women don't respect their husbands, they don't think of the Lord; they serve those who give them clothes and work; if the availability of money is mentioned, they would embrace even a dead body'

However many of his songs are on a par with those of the trinity. It would be good if the academies can bring out recorded cassettes of those songs in their original ragas before halfbaked musicians start singing these songs in funny ragas.

The book contains the bare text of 164 sor 3s during the period.

TELUGU

would have enhanced the value of the book.

SAMAGRA ANDHRA DESA CHARITRA -SAMSKRITI — Third Volume: Muppaalla Hanumantha Rao, Kamalaa Publications, 5-4-125/2. Vijaya Bank Building. Plot No.306, Sushma Theatre Centre, Vanasthalipuram, Hyderabad-500070. Rs.1,000.

THIS VOLUME is the third in the proposed five-volume "Comprehensive History and Culture of Andhra". The fact that the 3,600-page stupendous project is being handled by the author single-handedly is remarkable. He has covered the period between 1322 and 1724 A.D., a period that witnessed several epochmaking developments in the history of Andhra

Desa. The work is divided into two main parts. The first covers the political and administrative history, including the feudatory dynasties and the second is devoted to the cultural, social, religious, language and literary developments in great detail. He christens his work as "the history and the culture of the Andhra People".

In this extensive research work, he has concentrated his efforts mainly in digging out the hitherto unearthed historical and cultural facts about the Telugu people, thus building up a rich treasure-trove of Telugu heritage, full of fresh information.

He comes out with new evidence that, during this period, the Musunuri Kamma dynasty ruled Andhra for 50 years while the Reddy dvnasty ruled the land for a hundred years plus another quarter of a century by the Reddy kings of Rajahmundry and the Velama kings had their sway over the region for some 150 years. He also finds that all these three major castes were one to begin with, but later split into three different sects, their internal bickerings paying the way for Mughal invasion. He adds that ten major dynasties ruled the region

The 400-year period begins with the author's assessment of the situation after the fall of the Kaakateeva dynasty and concludes with the extension of the Muslim domination

Indeed, it is a monumental work that should be preserved for the posterity, to protect, promote and perpetuate the Telugu heritage, particularly among the families and their children, domiciled in various countries of the world for decades and even centuries.

The Andhra Pradesh Government would be well advised to take note of this valuable work and help its wide distribution in a better print and format bringing it within the reach of the ordinary reader as well as future research

B. S. R. KRISHNA HINDI

IBARAT SE GIRI MATRAYEN: Ashok Vajpayee; Vagdevi Prakashan, Sugan Nivas, Chandan Sagar, Bikaner-334001. Rs.140.

THE PRESENT volume consists of poetic effusions of the author, which he says were written mostly in France during 2000-01. There are 69. poetic pieces of reflections, reveries, short epigrammatic statements and even fanciful pieces of imagination with their symbolism. The titlepiece is typical of the poet's approach to experience in which he sees impossible and skyreaching dreams addressing extraordinary ob-

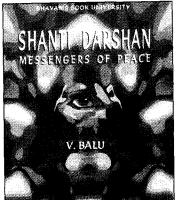
The poet is seen to be flying high creating his own idioms with challenging experiences forging his poetics. Dreams are the truth of the poet's life and he bridges the past and the future with fancies and reveries, which go far beyond the boundaries of common perception.

He addresses elements like water, the stars and the earth, conversing with them as persons with their own functions. As he puts it, he wishes to touch the impossible by means of the possible just as prayer tries to reach God with

J. PARTHASARATHI



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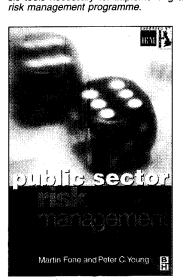
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TERROR AND CONTAINMENT -Perspectives on India's Internal Security: K.P.S. Gill, Ajai Sahni -Editors, Gyan Publishing House, 5, Ansari Road, Daryaganj, New Delhi-110002. Rs. 540.

THE fall-out of the events of September 11, 2001 has seen a spate of literature spurned by academic and policy research into the emergent dimensions of terrorism. Mass terrorism and its typologies have been the challenging paradigms to national security.

While most analyses seem to resort to conventional, containment strategies through the employment of military force, the familiar counter-terrorist measures and blame the intelligence agencies for the failure to predict the events, few have focussed on examining the vicissitudes of nature and the scope of the typologies of terror from a relative and regional context.

The paradigms of the New War posit a high degree of uncertainty in the nature and form of attacks and the newer improbable means of the perpetuation of terror.

K.P.S. Gill and Ajai Sahni have given a comprehensive survey of terrorism and counter-measures from the perspective of a practitioner of counter-terrorism in their edited volume

in the skilful presentation of the ex- and the situations that served to es-

KERALA'S GULF CONNECTION: K.

Development Studies, Aakulam Road,

C. Zachariah, K. P. Kannan and S.

Irudaya Rajan — Editors; Centre for

A SKETCHY news agency report

migration from Kerala to the Gulf

countries prompted the Kuwait

researchers for field study in the

remittances from these countries

have had a big impact on the

community has been slow in

taking up this subject for study.

trying to make up for the early

neglect. It has now brought out

in book form some studies

undertaken by it in this area.

In the Introduction, K. C.

impact of Gulf migration, which

Three of the five chapters are

research project, Kerala migration

study, in which E. T. Mathew and

rightly touches upon almost all

based on the results of a CDS

P. R. Gopinathan Nair joined

economic and demographic

Zachariah and S. Irudaya Rajan.

The study focused on socio-

One chapter is based on a

study of working conditions of

migrant labour in the Gulf,

commissioned by the Kerala

Zachariah and K. P. Kannan

provide an overview of the

aspects.

Kerala society and economy in

recent years, the Indian academic

It is heartening that the Centre

for Development Studies (CDS) is

about the impact of labour

University to send two

State two decades ago.

Although fast growing

Ulloor, Prasanth Nagar,

Rs. 250.

Thiruvananthapuram-695011.

cer whose uncanny ability and colossal defeat on terrorism in his home State, the Punjab.

It powerfully articulates the sinews of operational experience, diagpatterns; nostic propositions coherently woven along with the issue of the most optimal counter-terror responses. Its analytical spectrum ranges from an examination of the regional case studies of the Punjab, Kashmir and the turbulent North-East in the Indian and South Asian context to the rigorous analysis of the dynamics of low intensity conflicts evident in the Indian experiences during the Kargil War of

Its thematic sequence has been studded with salient analysis of the contexts of human rights and terrorism; failures in governance and the spurning of terrorism; the inappropriate employment of military strategies in insurgencies that demand an intelligible coherent state response in integrating the security forces, effective governance, optimal intelligence and a visionary political and administrative perspective.

Gill sets the tone of the volume with his rigorous reconstruction of the historic Punjab crisis in his piece, 'Endgame in Púnjab 1988-93," diag-The quintessence of the book lies nosing the apparent areas of failure

Zachariah, Irudaya Rajan and B.

analyse the microeconomic

last chapter.

Migrant labour and economy

"Technology, terror and a thoughtintuition could marshal and motiva, less state" examines the futility of te a decrypt security force to inflict a conventional state responses, the innovative potential of technology and the persistence of the bureaucratic state apparatus that fails to cognise the spate of terrorism and its dynam-

His blunt analysis of the hijack episode of the Indian Airlines Flight C 814 to Kandahar in 1999 in his piece "Terrorism, institutional colapse and emergency response protocols" reveals the pathetic and lethargic political responses of a "Proactive government" and the inevitable succumbing to the demands of the terrorist groups by meekly turning over of the jailed criminals.

Arundhati Ghosh, India's former permanent Ambassador to the U.N. challenges the Western notion of human rights and the self-delusion that had activated several terror groups. She relates her personal experiences as ambassador and her relentless attempts at diplomatic means to rein in the terror leadership of the United Liberation Front of Assam (ULFA) and the Liberation Tigers of Tamil Eelam (LTTE).

The blanket immunity of the U.N. premises and the expansive notions of human rights have been skilfully exploited by the terror groups to sustain their militant causes.

Praveen Swami, in his investiga-

reconstructed in a sequence and response frame. His explorations are insightful, incisive and delve into the salient issues of policy and strategy that relate the Jammu and Kashmir situation to the implacable hostility of Pakistan and the sustained strategy of subversion by Pakistan in

Bharat Karnad presents a salient "muscular" strategy of sustained destabilisation of Pakistan through attrition and covert operations of repaying Pakistan with its own coin, presenting a provocative, yet insightful analysis to analysts and policy makers.

In a similar vein, Sudhir Bloeria's exploration of the Kargil crisis presents the economic dimension of the low intensity conflict strategy adopted by Pakistan.

He argues for a ruthless decimation of the Pakistani economy by outpacing its defence expenditure, presenting a polemical case.

Navnita Chadha Behera takes up the case for the diverse ethnic groups in Kashmir and shuns the narrow approach of the politics of the valley and the militant dynamics of Islam in the region.

Vijendra Singh Jafa explores the detrimental aspects of the use and abuse of military force. He draws in-

perience of a courageous police officalate the tensions. The other essay tudes of the Kargil War that has been arguments that expose the duplicity of external powers and the dubious employment of human rights planks in such situations.

Mamang Dai examines the polemics of the situation in Arunachal Pradesh that reveals the collapse of governance and the State being turned into a haven for militants.

Ajai Sahni explores the dialectics of free speech and the challenges of non-governmental suppression and the selective employment of democratic rights in the pursuit of their agendas.

His co-authored piece with George debunks the myth of "economic neglect" of India's North-East examining critically the dynamics of corruption, parallel economy and extortion by the militant groups.

The spectrum of analysis sustains the thematic coherence for a comprehensive counter-terrorist programme that would integrate the diverse constituents of the state's internal and external security mechanism into a viable architecture of

It challenges the conventional wisdom of waging war on terror by military means and argues for an integrated response. The premium is on innovation of strategies, improvisation of tactics and an intuitive approach to pre-emptive strategies in counter-terrorism.

GOPALJI MALVIYA

ference from the Mizoram insurgensituation with substantial tive analysis, has explored the vicissi-¿Philosophical writings

COMPLETE WORKS OF DR. K.C.VARADACHARI Vol.7 — Visishtadvaita —The Roots & Development: Vol.8 - Post Ramanuja Visishtadvaita Philosophy: Vol. 9 — Aesthetics, Religion, A. Prakash. Kannan and K. S. Hari Philosophy & Ethics: Pub. by Ramachandra Publishers, 4th Floor, impact of Gulf remittances in the Laxmi Plaza, Entrenchment Road, East Marredpally, Secunderabad-The CDS papers throw light on 500026. Rs. 250 each.

Philosophy within the world philoso-

phies, have been brought together as

The timing of the publication of

(born August 14, 1902). Dr. K. C. Va-

radachari had a distinguished career

at the Sri Venketeswara Oriental In-

stitute and later at the S.V.University

Philosophy at the University of Ma-

His close contact with saints and

thinkers of his day like Ramana Ma-

harshi, Sri Aurobindo, The Mother,

Iiddu Krishnamurti and appreciation

of Swami Sivananda of Rishikesh

whom he never met, enabled him to

develop an eclectic approach to spir-

ituality which culminated in his life-

long tryst with the Sahaj Marg after

coming under the influence of the

teachings of Sri Ramachandraji Mah-

araj of Shahjahanpur, U.P. Till his

end he was the director of the Sahaj

Marg Research Institute at Tirupati.

his attainments as a Yogi.

dras in 1965.

a complete set in recent years.

the beneficial consequences as well as the adverse consequences IT IS indeed a fitting tribute that the of Gulf migration, of which a prolific writings of a philosopher major beneficiary has been the who strode the academic firmament socially and educationally like a colossus along with his contemporaries the late former Presi-The economists recommend dent, Dr. S. Radhakrishnan and Prof. that the government must follow T.M.P.Mahadevan, who were instrupolicies that will ensure mental in carving a niche for Indian

continuation of migration. Figures cited by them show that the State received from the migrants, remittances tofalling Rs.

40,000 million in 1998. In that year NRI deposits in Kerala banks amounted to Rs. 127,350 million and they were growing at the rate of 25 per cent

While the CDS studies are welcome as a first effort, they do not go deeply into the issues arising from the massive

The State Government, lacking concrete ideas for employment generation, may be quite willing to heed the economists' advice to facilitate continued migration.

However, it must be realistic enough to take note of the Gulf governments' bid to reduce dependence on migrant labour and their conscious efforts to ensure balancing of migrants from different countries and

The social aspects of the Gulf migration, especially its role as a

leveller, deserve close study. B. R. P. BHASKAR

comes through his wide interests - Independence decades when philoshe presided over the Indian Philoso- ophy saw its heyday in the academia, phy Congress and all-India oriental their appeal will be as fresh to the conferences, was a popular broad- intelligentsia today. caster on the All India Radio and was a versatile writer who also reviewed several books in these columns for

over two decades. The two books under review on Visishtadvaita serve as companion volumes to the earlier published titles on Alwars and philosophy of Visishtadvaita.

In the opening chapter of Visishtadvaita — The Roots & Development, the concept of Godhead in this system is traced to its sources in the Vedas, Upanishads and the Pancharatra

Further Bhakti is discussed elaborately including the concept of Sesha, which is unique to this system. The following chapter traces the development of this philosophy to

the volumes under review has cointhe Bhagavad Gita and the Agamas, cided with his birth centenary year the Vaikhanasa and the Pancharatra, and the role of the preceptors. A critique of the doctrine of Selfsurrender (Saranagati, Prapatti) as means to realisation offers insight in-

and was the first to occupy the Sri Vivekananda (Centenary) Chair of to the doubts that arise in its application in practice. Comparative Religion, Ethics and The other volume delves into the dialectics pertaining to this system with special reference to modern crit-That he did not remain an armicisms and Vedanta Desika's refutachair philosopher is amply borne by tion of other schools in his work, the

Paramata Bhanga.

The chapters on aesthetic approach to Reality, Yoga and the commentaries on the Upanishads in this tradition round off the expansive survey of this school.

Aesthetics, Religion, Philosophy& Ethics is a collection of essays and lectures on a wide range of topics of perennial interest and relevance in philosophy and religion revealing his original thinking, erudition and consummate skill as a teacher-communicator par excellence.

Though they were written and de-His multifaceted personality liberated at forums during the post-

R.SUDHAKSHINA

Market forecasts for industry

MARKET FORECASTS AND INDICATORS - Emerging Market in India 2002-2012: Produced by the Industrial Techno-Economic Services Pvt. Ltd., (INTECOS), 905, Chiranjiv Towers, 43, Nehru Place, New Delhi-110019 (in association with the Centre for Industrial and Economic Research). Rs. 9,600.

THIS EXHAUSTIVE volume on market research, covering an extremely wide range of industrial segments. extrapolates current data into the next decade, which it terms as "the explosive decade". There are several other claims and statements which might be viewed as purely promotional.

In his preface, Dr. S. R. Mohnot, who is the main architect of this 'multi-client" study, explains the methodology behind this gargantuan effort whose basic objective "is to appraise the past and provide futuristic indicators for tomorrow which will serve as tools for making strategic decisions today"

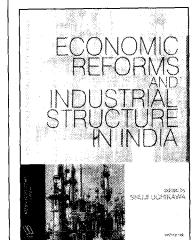
Yet there are obviously many plus points in this high-priced compendium. An exhaustive study covering the entire gamut of industrial activity capital goods and equipment, intermediates, components and accessories as well as consumer products ought to be useful to many professionals, not necessarily those in the marketing function.

The book has won significant corporate support by way of co-sponsorships. Organisations of the stature of the ONGC, the Hindalco and the ACC have been associated.

C. R. L. NARASIMHAN

From the blurb

Structure in India: Shuii Uchikawa --Editor; Manohar Publishers & Distributors, 4753/23, Ansari Road, Daryaganj, New Delhi-110002. **Rs. 375.**Examines the impact of economic reforms on the Indian manufacturing



Women in Indian Religions: Arvind Sharma — Editor, Rs. 450.
Discusses the status of women across various Indian religions keeping in sharp focus the religious practices that concern them and also discusses marriage reform laws, exclusion of women from important memberships and the politics of conversion.

Early Feminists of Colonial India — Sarala Devi Chaudhurani and Rokeya Sakhawat Hossain: Bharati Ray; Rs.

Bengal, this well-researched study re-counts the lives of two outstanding women and compares their work, ap-proaches and their ideologies.

Routledge-Taylor & Francis Group. Rs.

moting more just and sustainable relationships between people and nature by considering the ecological potential of these religions from both a historical and contemporary perspective

expressions. Unholy War - Terror in the Name of Islam: John L. Esposito; Rs. 295.

Backward Classes in India: Dr. Shish Ram Sharma; Raj Publications, R-115/2, Model Town III, Delhi-110009. **Rs. 850**. Astral Odyssey — Exploring Out of the Body Experiences: Carol Eby: Mo-tilal Banarsidass Publishers Pvt. Ltd.,

Mylapore, Chennai-600004. Rs. 195. Tamil

Maheswaran Sirukathaigal: Maheshwaran; Vidhya Publications, T.Nagar, Chennai-600017. Rs. 35.
 Sankaraparani: Malathi Maithri; Kala-

chuvadu Pathippagam, 669, K.P. Road, Nagercoil-629001. Rs. 30. Gana Homam: Mylapore Vedha Adhyayana Sabha, No. 12, Pichu Pillai Lane, Mylapore, Chennai-600004.

Neeralanathu: Manushya Puthran; Kalachuvadu Pathippagam, 669, K.P. Road, Nagercoil-629001. **Rs. 75**.

 Thila Homam: Mylapore Vedha Adhyayana Sabha, Mylapore, hyayana Sat Chennai-600004. Naerkanaigal Kalachchuvadu —1995-97: Kannan — Editor; Rs. 120. • Kothippu Uyarnthu Varum: Raviku-

mar; Rs. 75.

• Uyir Kollum Varthaigal: Cheran; Rs.

Maharajavin Rail Vandi: A Muthulin gam; Rs. 50.

Olivilakal: Yuvan Chandrasekhar;

Pirappu — A Novel by U. R. Ananthamurthy in Kannada: Nanjundan Tr. in Tamil; **Rs.** 50. All pub. by Kalachuvadu Pathippagam, 669, K.P. Road, Nagercoil-629001. **Dosham:** Andal Priyadarshini; Ragavendra Veliyeedu, 163/2, Golden Jubi-

lee Apartments, Paadikuppam Road, Annanagar, Chennai-600040. **Rs. 40.** Padaippum Paarvaiyum — Srishti Dhrishti: R. Sarangapani; Arutchudar Pathippagam, 73, (35) Thambu Chetty Lane (behind Royapuram Police Station), Royapuram, Chennai-600013.

Kargil — Thyagathin Peyaral Nadantha Thiruttu: S. Peter Alphonse; Mathi Nilayam, Brindavan Apartments, 4, Thanikachalam Road, T. Nagar, Chennai-600017. Rs. 35.
Thaen Virunthu: Thiru Muruga Kripansada Variar Supplied Gugaeri Variantalana Nadar Nagar, Chennai Variar Supplied Gugaeri Variantalana Nadar Nagar Nagar

Inaen Viruntus: Third Muruga Kripananda Variar Swamigal; Gugasri Variar Pathippagam, 107, Singanna Chetty Street, Chintadripet, Chennai-600002. Rs. 20.
 Makhizhvana Kudumba Payirchi — Elika Kalipadu. Rojigad Edition): R

Eliya Kaiyaedu (Revised Edition): R. Rathnam — Editor; Muzhumai Arokiya Valarchchi Maiyam, 21C/1, Jayammal Street, Teynampet, Chennai-600018.

 Pen Ezhuthu: Andal Priyadarshini;
 Yegam Pathippagam, 163/10, Golden
 Jubilee Flats, Padikuppam Road, Annanagar, Chennai-600040. Rs. 30. Kalagakkararkalum Ethirkadhaiya-dalkalum: T. Dharmaraj — Editor; Kallaathi, 18A, Municipal Colony I Street, Maharaja Nagar, Tirunelveli-627011. Rs. 230.

Manavargalakku Bharathiyar Kawithaigal: Kirungai Sethupathi; Sri Shenbaga Pathippagam, Post Box No. 8836, Old No. 24, Krishna Street, Pon-dy Bazar, Chennai-600017. Rs. 25. olyamma Kathaigal: Simon John — Editor; Kallaathi, Maharaja Nagar, Ti-runelveli-627011. Rs. 35. Buddhar Arivurai Kathaikal: Surya;

Buddhar Arivurai Kathaikal: Surya; Sai Surya Enterprise, Old No. 24, Krishna Street, Pondy Bazar, T.Nagar, Chennai-600017. Rs. 60.
 Coli — Novel by Mulk Raj Anand: N. Dharmarajan — Tr. in Tamil; Sri Shenbaga Pathippagam, Pondy Bazar, Chennai-600017. Rs. 35.
 Manicka Maragathangal 400: Manicka Siddar; Sai Surya Enterprise, Pondy Bazar, T.Nagar, Chennai-600017. Rs. 30.
 Sevai Chudar Nightingale: N. Dharsai Surya Enterprise, Pondy Bazar, T.Nagar, Chennai-600017. Rs. 30.

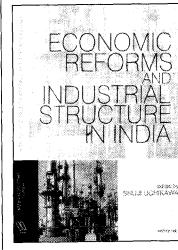
 Sevai Chudar Nightingale: N. Dhar-marajan; Sri Shenbaga Pathippagam, Old No. 24, Krishna Street, Pondy Bazar, T. Nagar, Chennai-600017. Rs.

• Bharatha Panbhattu Kathaigal: Jegatha; Sai Surya Enterprise, T. Nagar, Chennai-600017. **Rs. 45.**

Chinna Chinna Sirippu Kathalgal: R. S. Rao; Jaishankar Publications, 38, Natesa lyer Street, T. Nagar, Chennai-600017. Rs. 40.

 Knowing is Good: R. Kannan; Pub. by author; 21, (Old No. 11), Nattu Veerachi Street, IF/A, Shree Flats, Mylapore, Chennai-600004. Rs. 15.

Economic Reforms and Industrial



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Religion and Ecology in India and Southeast Asia: David L., Gosling with a foreword by Ninian Smart; Pub. by

Looks at the part the Hindu and the Buddhist traditions could play in pro-

cal Islam, this book seeks to provide answers to many questions, which have troubled the media, government and or-dinary citizens alike about Islam and its adherents after September 11, 2001. The above four books have been pubished by Oxford University Press, CA Library Building, Jai Singh Road, New Delhi-110001.

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the camps and explains why integration is essential for a balanced life. The above three books authored by Ken

Wilber have been published by Gate-way, an imprint of Gill & Macmillan, Dis-tributed by Research Press, Post box 7208, First Floor, Arun House, 2/25, An-sari Road, New Delhi-110002. Mismatch - Establishing and Developing Community Colleges in India: Dr. Xavier Alphonse, S.J. — Editor: Pub.by Madras Centre for Research and Development of Community Education (MCRDCE), Gokul Villa, A Block, Flat No.S5 & S6, 2nd Floor, 250, R. K. Mutt

Road, R. A. Puram, Chennai-600028. Price not mentioned. Intended as a manual for promoting community colleges as an alternative system of education - covers all asthe community college

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Government, and undertaken by • In search of Truth • Handbook on Vedic rites Autobiography • Collection of short stories

Dikshitar.

TAMIL

ORE ORU PURATCHI — The Only Revolution by J. Krishnamurti: Tr. In Tamil by Prema Srinivasan; Narmada Pathippagam, 16/7, Rajabather Street, Pondy Bazaar, T.Nagar, Chennai-600017. Rs. 80.

HE ALWAYS spoke softly. Seated beneath the ancient banyan tree in Thiruvanmiyur, J. Krishnamurti appeared as a sage from ancient India and yet he blended very well with the modern world. The eyes were deep pools of calm and his gait pointed to all that belongs to a nobler kind. Sri T. Sadasivam rightly imaged him as the drop of pure dew on the leaf of grass at dawn.

Yet, JK spent much of his time speaking of a revolution. No, not the revolution that carries violence in its wings, but a revolution of the intelligence. Received knowledge and materialistic civilisation have played havoc with our lives and unless we seek the truth of our being with the help of our own perceptions ("the observer is the observed" is a key phrase in Krishnaji's thought), we cannot hope for the delight of Existence. Since the writings of JK contain more than 1.5 million words, it becomes necessary for us to take help from carefully culled collections of essays like Freedom from the Known, Commentaries on Living and The Ending of Time. The Only Revolution contains the gist of 40 talks (records say that he made more than 2,600 speeches) delivered in India, Cali-

fornia and Europe. Prema Srinivasan has done well to present this volume in Tamil for those who cannot access the English original. The present publication is a companion to her translation of Freedom from the Known (Arintathininrum Viduthalai) and provides easy reading. In these talks we have those innumerable nature descriptions that the speaker loved to weave for his audiences, illumining them with insightful thought-currents on meditation. JK did not see meditation as an escape route from life. According to him, understanding the world and its ways by observation is true meditation. This book brings to us a street lined with eucalyptus

trees, jacaranda leaves heavy with dew, a flight of birds high in the blue skies and deep valleys unique rite to be performed daily, which results in the individual's as well as the society's grown dark with the shadows of mountain spires. The writing percolates into our soul as our eyes look into the distance watching the eagle come down from a high mountain in the morning and fly back to its dark crest in the evening. Ah! This is how the man who has known the Truth lives! He sets an ideal for himself even when caught in the huckstering of day-to-day living, and flies from and to his abode like the eagle, beyonding sorrows, joys and the impermanence of earthly joys.

JK said that Truth is a pathless land. One who goes in search of Truth cannot hope to snakebite and dangers arising from other poihave a macadamised, logical, ratiocinative argument as a scripture. He has to travel on his the Tamil month "Adi" Pournami to "Margazown, and for such travellers on the road to the hi" Pournami. Eesanabali will cure diseases Infinite, there can be no truer guide than this

PREMA NANDAKUMAR SANSKRIT — TAMIL

RUDRAIKADASINI, AVAHANTI HOMAM, AGNIHOTRAM AND SARPABALI-EESANABALI. Published by Mylapore Veda Adyayana Sabha, 12, Pichu Pillai Lane,

Mylapore, Chennai-600004. Price not THE MYLAPORE Veda Adyayana Sabha has been rendering yeoman service to preserve TE HI NO DIVASAA GATAHA — Gatisida Vedic traditions through several authentic

publications on a variety of topics such as the

rites to be performed on auspicious and other

occasions. One of the rites is the Rudra-Ekadasini. The procedure for conducting the rite is detailed in this book. The recitation of Sri Rudram, a part of the Vedas, will fetch prosperity and please Lord Siva. The word "Siva" itself means "Mangalam" (peace and prosperity). It contains the "Panchakshara" mantra. Sri Rudram is used in the worship of Siva. From this arises Rudra Japam and in turn, when chanted 121 times with 11 scholars, it is called "Rudra-ekadasini".

Then comes Athirudram. Sri Rudram will re-

move all sins. The second book deals with "Agnihotram" a

good. The restriction and methods relating to its performance with Agni as medium are detailed. In the Sikshavalli of Titriyopanishad, the Guru gives a sermon to his disciples after the completion of their Vedic studies (akin to con-

when they spread out in the country. The advice tendered in the form of mantras is dealt with in the book "Avahanti Homam". Our forbears had left a treasure in the form of mantras even to remove the ill effects of sonous insects. It should be memorised from

vocation) as to how to conduct themselves

and protect cows. All the books have been prescribed after scrutiny by Vedic scholars like Sri A.S. Subbukrishna Somayaji, E. Balasubramania Sastrigal, Jambunatah Sastrigal, Swaminatha Ghanapadigal and in addition to the four "Agnihotram" by Sengalipuram R. Sundararama Dikshitar and Kunnam Sundararama

KANNADA

Sudinagalu: Autobiography by Pro. U. L. Acharya, Rashtrakavi Govind Pai Samshodana Kendra, MGM College, Udupi-576102. Rs. 100. IN THIS book, the author who has computer memory, recalls people who counted for something in his life — be they students, colleagues,

or other notable politicians or social workers.

The list is so long that it may not be possible to talk about them in this brief review. The book is divided into three parts. Part one deals with the author's childhood friends, school and college mates, landmarks in his pre-service career etc. He recalls the compassion shown by Fr. Ambrose who promised to condone his absence from the examination, as he had to attend on his ailing father. His experience in the MGM College is dealt with in de-

tail. He gives a long list of other professors who made their mark and turned out excellent wards. The last section, the most interesting part of the book, deals with a few elders and his association with them. Hegde's foreword is very stimulating and informative. K. SUNDAR RAJAN

MALAYALAM

MASTI CHERUKATHAKAL — Masti short stories: C. Raghavan — Tr. in Malayalam; Sahitya Akademi, Rabindra Bhavan, 35, Ferozeshah Road, New Delhi-110001. Rs. 100. THIS BOOK is a collection of 24 short stories by the well-known Kannada writer Masti Venkatesh Iyengar. Each of the stories is distinct (the style, narration and the subject matter ranging from social issues, historical perspectives and personal impressions). The story "Kakkakalude Lokam" (the World of Crows) is built around a simple theme. The author and his wife mourn the death of a poor baby bird. The narrative is casual but touching. "Chittamma" or stepmother weaves around the complexities of life and throws some light on the social set up of those days and child marriage in particular.

Stories about the French thinker, Voltaire, Shakespeare and Tolstoy do not deal with their creativity or philosophy but some aspects of their personal life. For instance "Ann Shakespeare" is about the wife of Shakespeare where she talks about his infidelity, to her daughter from her death bed. "Chennama" is a story of a village belle married to a man, who insists on living in a city and working in a factory. The narrative then goes into the dirty ways of the city. Her tricky husband betrays her confidence and she lands in jail. She became too numb to even reacting to the tragic death of her husband at the end of the story. In "Sanjeevante Swapnam" (the dream of Sanjeevan) the narration is little comical but at the same time it connects the life of artisans in the story.

The author handles different topics so smoothly and stories like "Chittamma," and "English Captain" are touching. This book must find a place in the personal collection.

E. K. SANTHA

BOOK REVIEW

Judicial review in a democracy

JUDICIAL ACTIVISM IN INDIA-Transgressing Borders and Enforcing Limits: S.P. Sathe; Oxford University Press, YMCA library building, First Floor, Jai Singh Road, Post Box No. 43, New Delhi-110001.

NO BETTER book has been written on judicial activism in India than the one under review by an emeritus professor and lucubrious writer with the authority of an academic celebrity. The subject has polemical aspects with pundits and politicians taking sides. But a balanced presentation is a jurisprudential contribution and that is the distinction of Sathe's era, the Court swung into action givwork. The book has a brilliant foreword by Prof. Upendra Baxi, that creative jurisprudent whose critique with an acid pen adds value to any work on law and justice. Sathe is nonpareil and it is good that he has or by NGO proxy, seek relief for a examined in some detail the new phenomenon of the Indian judicial process - judicial activism. Baxi writes of Sathe: "He has shaped the theory and practice of public law in India. In the last two decades, he has also moved to the world of social activism in ways that have substantially enriched citizen understanding of strategic uses of law and the limits, self-imposed and structurally ordained, of judicial power and

Surely I agree that "in the world of the Indian legal scholarship, he is an inspiring exemplar." Judicial activism is only two Anglo-Saxon words but embraces many jural worlds, ensconces many social sources and invigilates many executive-legislative misuses. This vistaramic curial expansionism and vigilant functionalism has developed into a radical affirmative jurisprudence with its own parameters. But judges transgress legitimate borders and, when sharply challenged, hide behind contempt power and stultify, even trivialise, the pragmatic wonder of public interest litigation (PIL). The serendipity of PIL, midwifed by judicial activism, has fascinated other

jurisdiction. Our radical constitutional culture of judicial power has global validity and all instruments of international vintage may interpretatively be incorporated into municipal laws, given the luminous activism of the Bench. New dimensions of jurisprudence await exploration once UN in- adjunct of the judicial function, the of the people. Why have people gone struments stimulate Indian judicial activism. Of course, judicial absolut- mountcy of public interest. The es that they should have known was wise Sathe observation to put in per-

GLIMPSES OF URDU POETRY: Dr.

K. Hussain; Mifah Publishers, 96/10,

THE BOOK under review presents

cross section of such representative

Urdu poets as Mir Taqi Mir, Zauq,

Ghalib, Dagh, Iqbal, Firaq, Faiz

Ahmed Faiz, Sahir Ludhianvi, Makh-

deavour to present in a single vol-

ume some of the most popular

ghazals, poems and couplets, the au-

While this book is a worthy en-

doom, Ali Sardar Jafri and others.

Basavanagudi, Bangalore-560004.

South End Road, 1st Cross,

ism is destructive of the legitimacy of judicial power even as judicial megalomania tends of populism, excessivism and trivialism. In the early days of conservative judicialese, we came across the judicial proprietary, even as in the flashy novelty of later days across judicial came ultra-interventionism.

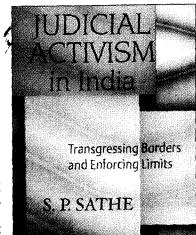
What is the Golden Mean? Sathe strives to expose transgressions and expound the sound principles and guidelines, which should govern sober activism. Progressive judicial activism, as against regressive judicial passivism, found its finest hour when, during the post-Emergency ing wider access to justice innovating more affirmative procedures, and moulding dynamic remedies so that ill-starred, alienated and disabled masses could move the court directly whole group of affected people, aggrieved not as injured individuals but as persons with concern. The introductory chapter has wide

coverage and deals with judicial review as a creative instrument of so-Writes Sathe: justice. "Post-Emergency judicial activism was inspired by a philosophy of constitutional interpretation that looked at the Constitution not as a mere catalogue of rules but as statements of principles of constitutional governance. The provisions of the Constitution had to be read in the light of the principles that were supposed to underlie and transcend the formally enacted legal rules. The rights given by the Bill of Rights were therefore given maximum expanse so as to make them real expressions of liberty, equality, and justice. The preamble of the Constitution no longer remained a mere decoration but became the source of the basic structure of the Constitution and State actions could be scrutinized not merely in terms of their compatibility with specific provisions but in terms of their compatibility with the broad principles of constitutionalism such as secularism. The basic structure of the Constitution being an inarticulate premise of the Indian Supreme Court, its articulation requires reference to the preamble and the principles that emanate from it."

Judicial activism has been examined by the author from a historical perspective, viewed as a necessary

Collection of

Urdu poems



learned author has done a thorough job tracing the historical roots of activism. In later chapters, the book covers other fundamentals of good governance as justifying judge power in action. "Secularism and judicial activism" is a chapter, which deserves an impartial study, especially after the Hindutva judgment. However, "Public Interest Litigation and Democratisation of the Judicial Process" have claimed an excellent chapter from the author. To dwell at length on the subject is for me, a delectable exercise. But restraint holds me back. "Largess — Site for abuse of power and like ethically significant aspects of social justice" have illumined the later pages of the book.

Prof. Sathe examines the legitimacy of judicial activism and here is the jurist in him striking a cautionary note. Not a requiem nor obituary but a note of meliorative optimism and democratic sanctuary, is the verdict of Sathe of PIL process: "At times, there have been protests but only when judicial activism seemed to impinge on the discretionary area of the politicians or civil servants. Clandestine moves were made to clip the wings of the courts by imposing restrictions on the eligibility of persons to file PIL but were withdrawn when there was public protest. There has been talk of streamlining judicial activism but the political establishment has not had either moral courage or political strength to strip the courts of their newly acquired power. This is because the court has carved for itself a niche in the hearts

FLASH 5 - F/X AND DESIGN: Bill

THE INTERNET'S influence on the

creative business of cinema increas-

The main engine of such shoe-

Sanders; Dreamtech Press, 19-A,

Delhi-110002. Rs. 399 (with CD)

Ansari Road, Daryagani, New

(email: idgbook@vsnl.com).

budget film making"

justice continues to be inegalitarian gone beyond the scope of their powand inaccessible to a large number of ers. They have entertained matters people and hence PIL seems to be they ought not to have entertained, nothing more than tokenism, the and they have been guilty of poppeople have reposed greater faith in ulism as well as adventurism in vio judges than in the politicians. There lation of the doctrine of separation of have been disappointments with the powers. Such excesses ought to be Court, for example with its authorship of the settlement between Union Carbide Corporation and the sent Indian scenario, excessive victims of the Bhopal gas tragedy, which included the quashing of all civil and criminal cases against Union Carbide Corporation or with its decision during the emergency in not must be governed by proper ex-A.D.M. Jubbalpore v. Shiv Kant ercise of judicial discretion. Chief Shukla, which we have discussed in Chapter IV. Yet, neither the political establishment nor the lay people individual decisions have been made but not against judicial activism."

But when the judges uphold the Establishment, in its Executive viciousness and human rights violations, what do the people do? Biblically speaking: "When the salt have lost his savour, wherewith shall it be salted?" Here Sathe treads on the jurisprudence of Contempt of Court and Independence of the Judiciary — a mismatch popular with the Bench by a distortion of values: "Why should contempt action be taken if somebody says that there is corruption in the judiciary? If the people have the right to have an independent judiciary, do they not have a right not to have a corrupt judiciary? Is it not a fact that there are black sheep in the judiciary also? The corruption of the politicians has already polluted our democracy. But corruption of the judiciary is like the salt losing saltiness. Integrity and character of the judges is the backbone of the judiciary.

Independence of judges does not relieve the Court of enforcing the politics of the Constitution, certainly not of party ideology: "A judge need not be apolitical but she must be independent and fearless. She must also be impartial. How does the Constitution ensure that judges will be independent and fearless? By independent we mean free from any influence, political, social or economic. By fearless we mean that a judge should not have to be afraid of the consequences of her decisions. She should be susceptible neither to concern of the court being the para- to court for the redressal of grievanc- temptation nor to intimidation." A

Creating 'flashy' animation

ting the products of their genius on

the Web, this book is an excellent do-

It is important for beginners to ap-

preciate that Flash achieves its neat

animation and sound "F/X" (effects)

with a fixed magnitude and direction

The beauty of Flash lies in its in-

tuitive simplicity — and once the

graph paper, it is relatively painless

it-yourself guide.

for art and design and dream of put- ment and colour, which can be pre-

by using vector graphics rather than create enhanced effects and Web

a shape into a large number of lines tion. There are also 50 sample Flash

served in a movie format.

Quicktime format.

The CD that accompanies the

book provides a trial version of Flash

5 — the new version — as well as

complementary tools like Dream-

weaver and Fireworks, which help

pages populated with Flash anima-

All in all, an elegant and handy

guide to those who want to make the

products of their imagination, wrig-

gle and squirm, twist and turn, to the

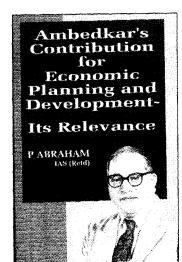
beat of their own music, on the Web.

ANAND PARTHASARATHY

beyond the power and function of spective PIL is worth excerption; the judiciary? Although the system of "True, sometimes the courts have prevented or minimized through judicial self-restraint. But in the prerestraint and doctrinaire regard for separation of powers could also be disastrous. Ultimately what a court should entertain and what it should Justice Anand has cautioned against the excessive use of PIL. The judge said: Care has to be taken to see that have raised any objections against PIL essentially remains public interjudicial activism. Criticisms against est litigation and does not become either political interest litigation or personal interest litigation or publicity interest litigation or used for persecution. In a grand conclusion Prof. Sathe,

with a touch of juristic statesmanship, concludes: "Judicial activism is not an aberration. It is an essential aspect of the dynamics of a constitutional court. It is a counter-majoritarian check on democracy. Judicial activism, however, does not mean governance by the judiciary. It also must function within the limits of the judicial process. Within those limits, t performs the function of legitimising or, more rarely, stigmatising the actions of the other organs of government....." The judiciary is the weakest organ of the State. It becomes strong only when people repose faith in it. Such faith of the people constitutes the legitimacy of the Court and of judicial activism. Courts have to continuously strive to sustain their legitimacy. They do not have to bow to public pressure, rather they have to stand firm against any pressure." These noble delineations apart, judges are fallible, proud, even vindictive, though rarely so. "If we have good judges we have bad judges too." The Republic's glory rests in easy access to and early finality from the great Court which judicial activism, in daring and caring measure, ensures. The quest for justice and the conquest of injustice are best served by the democracy of judicial activism. Prof. Sathe has placed the laity and the legal community in lasting debt through 311 weighty, but not V. R. KRISHNA IYER

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— Its Relevance: P. Abraham; Kanishka Publishers, Distributors, 4697/521 A, Ansari Road, Daryaganj, New Delhi-110002. Rs. 500.



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Interview and articles History of Tamil music Kannada novel Telugu fiction instrument of colonial expansion, has the ef-

TAMIL

KALACHUVADU NAERKANAL — 1995-1997 - Compiled by Kannan; Rs. 120.

KOTHIPPU UYARNTHU VARUM — Ravikumar;

UYIR KOLLUM VARTHAIKAL: Cheran, Rs. 90. Kalachuvadu Pathippagam, 669, K.P. Road, Nagercoil-629001

THE FIRST book comprises interviews conducted for the magazine, Kalachuvadu during the period 1995-97 of distinguished personalities in Tamil from India and Sri Lanka. Each person could be identified with the subjects in which he is well versed. S. N. Nagarajan, known as a Marxist, argues for an Eastern diction of Marxism for a class struggle on Mao's experience in China. He considers caste as a terrible force in India and says it could be eliminated only by a historical struggle and not by

any form of wishful thinking. S. Sivasekaram, literary critic from Sri Lanka, argues against ethnic differences, but wants equality in languages for all people. He is critical of the LTTE lacking in political strength and its attempts to promote war. Ambai, the well known feminist writer and critic, in her lengthy dialogue, is critical of male writers including Jayakanthan, Akilan and Janakiraman who, according to her, misrepresented female characters in their writings. She has not spared even Bharathi and Bharathidasan. Other interviews are of Oviya, K. Sachithananthan, Muth-

ammah, D. R. Nagaraja and Kulasingam. The second book deals with several instances where the Dalits were inhumanly treated by the upper castes. Kodiyankulam, Thamiraparani river tragedy and Chidambaram disturbances against Dalits during elections are narrated in detail blaming the upper castes and the State Government.

Facts and figures of deprivation in the reser-

vation of the Dalits, and details of houses and villages burnt are given in the book. Most of the articles were published in the Dalit Murasu and other periodicals such as Thai Mann, Tamil Com. and India Today (Tamil). The last one contains about 65 articles pub-

lished in Virakesari and Sarinigar from Col-

ombo and Senthamarai from Canada on literary and political matters. The articles are rational in approach on various subjects. In one article, the author expresses his admiration for Nepal but in another he narrates with pain the experiences he underwent when he visited that country. Most of the

lapses into banalities. ings, lovers of Urdu poetry (even es every day. Already, it has created a bit maps. Simply put, it breaks down

thor has not been able to recapture

the spirit of the original composi-

tions. Often, Hussain's language

they whose native language is not whole new sub-culture of Net-based Urdu) may find the parallel text in Roman of great interest. A commendable feature of the

book, however, is the author's critical comments on these poets, together with their brief biographical

tional struggle in Sri Lanka.

string cinema is a piece of ubiquitous prospective animator gets used to software called Flash, made by thinking of the screen as a dynamic Macromedia. ALI ASGHAR | For those who have a natural feel to create interesting shapes, move-

tics and his views could be noted on the na-

Tamil music in literary works like the Thiruvi-

articles reflect his wide knowledge not only in connected with them are mentioned to give a literary matters but also on international poli-

barriers of low budget to what is — rather than treating them as a fine

corpus of Tamil music. SE. GANESALINGAN ISAI TAMIL VARALARU — PART III: T.A.

(with only slight hype) called "no- mesh of dots.

Dhanapandian; Published by the Director of Publications, Tamil University, Thanjavur-613001. Rs. 200. Sahani, rendered into Kannada by D. N. PROVIDING A variety of information on the history of Tamil music from the 15th century to the 20th century, the book covers references to

THIS NOVEL has its setting in the pre-Indelaiyadal Puranam, early musical forms, Thipendence Punjab, when the British imperialruppugazh, the rhythm of Chandam, ism in India was gathering momentum in the pre-Kirtana compositions like Vennba, Aasiriyam, Vanji and Kalippa and the early names of The pre-Trinity composers — Muthu Thandayar, Marimutha Pillai and Arunachala Kavi and other later well-known names like Nila-

leading up to Gopalakrishna Bharati are re-With their life sketches, the author has listed some of the well-known songs composed by istic authority. The authority is represented by them. In the genre of Padams, he mentions Ghanam Krishna Iyer, Oothukadu Venkatasubbier to mention a few. The Kuravanji type is also dealt with including the one by Kavikunjara Bharati, Sarabendra Bhoopala Kuravanji and Bethlehem Kuravanji on Jesus Christ by as a joker, with skill for scheming and pretenc-Vedanayagam Sasthiriyar. Folk music of Non-

kanta Sivan, Vedanayakam Pillai, Anai Aiah,

The service of the Naik dynasty in promoting Indian culture is laced with reference to Bhagavatha Mela dance, writing of musical treatises like Sangeetha Sudha and eminent personalities like Ğovinda Dikshitar and Venkatamakhi. The Marathas' contribution during the reign of Shahaji, Serfoji and Thulaja and

the Saraswathi Mahal library are detailed. In the field of "Kalakshepam" Tanjore Krishna Bhagavathar gets special mention. In the 20th century personalities Subramania Bharati, Bharatidasan, Namakkal Ramalingam Pillai, Lakshmana Pillai, Krishna Iyer, Kannadasan, their brief life-sketches and the special eminence of Kalakshetra are well documented. Of persons of recent times, Papanasam Sivan, Periaswami Thooran, M.M. Dandapani Desikar and Muthiah Bhagavathar find a prominent

Though the book, on a casual look, may appear to be a catalogue of all those in the Tamil music firmament, many interesting episodes

bird's-eye view of the way of life, the dedication, and the enormous number of compositions that have helped in building up of the

KANNADA

MAYYADASANA WADE: A novel by Bhishma Belagali; Navakarnataka Publications Pvt. Ltd., Embassy Centre, Crescent Road, Bangalore-560001. Rs. 160.

point of its reach. That was a time when the Sikh Khalsa dispensation was trying to stem the invader but was cracking up under the weight of the colonial military machine. The transition had begun to influence the traditional socio-economic matrix in the Punjab. The Mayyadasa's "Wade", a kind of a traditional hold-all-like mansion in semi-urban town, is described as the symbol of the feudal-

Mayyadas, a wealthy local satrap, followed by his nephew, an illegitimate offspring of his younger brother, serving for the cause of containing the British march. The latter, Dhanpat (Dewana), is portrayed es to feudalist trappings in showmanship and dichindu, Siddar Padal and Themmangu are authority. His penchant was patience to serve his goal of taking it out on his uncle, Mayyadas, and erode his authority for an eventual usurpa-

tion. Mayyadas had developed an aversion to his insufferable nephew. The way to take it out on Mayyadas was for Dhanpat to cultivate the British overlords. He succeeded ultimately in the process of undermining Mayyadas's position, much to the dis-

may and dislike of the timid crowd. Poignant interludes in which a host of characters are thrown in elaborate sequence, in the career of the "Wade", include the sale of a prime portion of the mansion in an auction. A rival who converts it into a funfare centre over-

bids the ambitious nephew. There is the intriguing marriage of Dhanpat's first son, a sickly fellow, with the innocent daughter of a wealthy and parallel climber, in the manner of forging the bonds of friendship between two hostile families of the town.

Change has been creeping all the time in the

life of the people. Orthodoxy loses its appeal.

The advent of the railway network, though an

fect of reducing the insular character of life. There are revenue administration reforms tailored to the rulers' needs. The trend towards women's education, though resisted and considered blasphemous, surfaces. But, all that slowly finds acceptance as inevitable. The wily Dhanpat enjoys himself before he passes on his mantle to his English-trained profligate third son, who has returned after a long absence. The Kannada rendering of the Hindi original is forceful, though a bit tough. C. M. RAMACHANDRA

TELUGU

SAAYAMKAALAMAYINDI: Gollapudi Maruthi Rao, 6, Saradambal Street, Gokulam Colony, T.Nagar, Chennai-600017. Distributors: Visalandhra Publishing House, Bank Street,

Abids, Hyderabad-500001. Rs. 100. THIS NOVEL, authored by a veteran writer and award-winning play-wright, has several rare qualities. It begins with hailing of the ageold Srivaishnava tradition in its pristine glory. It also portrays in a vivid manner the now vanishing feudal customs and attitudes that prevailed in Andhra, as elsewhere in India, 100 years ago and then proceeds with description of the changing social patterns and loosening family bonds as a result of globalisation of job opportunities.

The author has presented the meaning of life in an absorbing manner in philosophic terms. He liberally quotes tenets and hymns from Vaishnavite works. He must have done lot of serious homework to produce such a substantial meaningful novel in a highly readable fashion by his appropriate wit and wisdom, in racy style. The story is woven around two central characters, a highly traditionalist puritanical Srivaishnava Brahmin and a feudal lord. While the former is a God-fearing benevolent person, the other character is also benevalent but with feudalist egoistic behaviour. Describing the feudal lord's benevolent ro-

he looses his prestige but if a feudal lord indulges in the crime, he is hailed as a chivalrous hero." Readers will come across several such telling truths in the novel. The author's approach to the subject, his elegant way with his words and his skilful treatment of the characters resulted in a well-chi-

mance, the author says: "If a commoner com-

mits an immoral act he loses his head. If a

middle class person commits the same crime

selled fine work of fiction B. S. R. KRISHNA

BOOK REVIEW

Evolution of the RSS

RSS's TRYST WITH POLITICS -From Hedgewar To Sudarshan: Pralay Kanungo; Manohar Publishers and Distributors, 4753/23, Ansari Road, Daryaganj, Delhi-110002.

THE COMING to power of the BJP, heading a coalition consisting of several splinters of what once constituted the socialist platform along with a whole lot of regional parties in 1998, was the first time ever in the history of the Republic when the Prime Minister turned out to be someone who was not at all associ- in which he musters facts to back his ated, even in any remote sense, with

the Congress as a party. Unlike those who headed nonin the past — Morarji Desai, Charan Singh, V. P. Singh, Chandrashekhar, Deve Gowda and I. K. Gujral — Atal Behari Vajpayee indeed has the distinction of having made it to the office without having had even a remote association with the Con-

gress Party. The significance of this development, almost 50 years after India men (around Nagpur) to chart out a won freedom, is not restricted to course that had nothing to do with mere statistics. Instead, the emergence of the BJP, as the largest party constituting the ruling coalition is significant in a larger ideological

For the BJP represents a tradition (and is an integral part of that too)

origins, the emergence and the Hindutva rhetoric is inimical to the he stresses and points out that the

RESTRUCTURING SOUTH ASIAN

Manas Publications, 24, 481/9/XI,

Varun House, Mathur Lane, Ansari

Road, Daryaganj, New Delhi-110002.

THE AUTHOR, an avid reader of the

military and political affairs, has pre-

sented in this book covering a wide

range of subjects starting from de-

fence strategy, nuclear issues, ecol-

ogy, population explosion and good

His intention is to project the po-

litical and economic threats facing

this country in the next quarter of a

century and suggest certain mea-

sures to stabilise our sub-continent.

He has examined the threats from

China and Pakistan, both in the eco-

nomic and military sectors with pos-

sible political connotations that

Particularly interesting is his por-

trayal of Chinese economic and mil-

decades, which could have great im-

Maj. Gen. Vinod Saighal has brought

out a number of strategic measures

to cover all aspects of our security

forces. These have been given in a

very general manner in chapter 12,

and they can only be a pointer for

further examination but they are cer-

tainly not elaborate enough to war-

Keeping this in the background

could affect our nation.

pact on our sub-continent.

governance.

SECURITY: Maj. Gen. Vinod Saighal;

Defence strategy

and nuclear issues

itary growth in the next three interesting and thought provoking.

growth of this brand of nationalism in such a fashion that even his critics will find it difficult to dismiss the conclusion as the ranting of a pseudo-secular academic.

Tracing the history of the RSS, the ideological trajectory, the continuity through the ages and the shifts effected in the strategy by various RSS chiefs, the book under review is indeed a need of the times.

He has avoided striking shrill notes (which unfortunately is now becoming a fashion) and should be appreciated for the clinical manner arguments.

After a brief analysis of works in the area, the author takes up the con-Congress Governments at the Centre textual settings in which the idea of Hindutva emerged in the midst of the nationalist struggle - the period after the Khilafat Movement was withdrawn and the slow but definite weakening of the Non-Cooperation idea of nationalism as an anti-colo-Movement in that context — the nial enterprise. The author, without book delves into the manner in which K. B. Hedgewar went about putting together a group of young the Gandhian scheme of thinking.

The transition of the RSS from the Hedgewar era (when the outfit's activities were restricted to a selected few) into a well knit organisation bound by a world view that opposed the ideological basis of the Indian that seeks to define nationalism in National Congress during the period India as merely a cultural notion and when M. S. Golwalkar guided its acis opposed to all the features that tivities (and how the premises for emerged as integral to the nationalist this were set by V. D. Savarkar) is thought process as it emerged in the brought out in such a fashion that context of the anti-colonial struggle. any perceptive reader of the book Pralay Kanungo has analysed the will be convinced as to how the

rant specific actions. For example his

suggestion to augment the strength

of specialist forces in the North and

Northeast and restructuring of air

defence is too vague to form any def-

with remoulding of the sub-conti-

nent he has touched on a number of

topics such as redress grievance sys-

tem in the Armed Forces, profession-

alism, re-training and qualitative

improvement and intelligence sys-

tems. It would have been more re-

warding if he had spelt out his

specific guidelines, which could

In section three, on ecology, the

book has brought out a number of

measures that are needed to stem

the ecological rot that has set into

our sub-continent. Gen Saighal's re-

marks and suggestions for de-mili-

tarisation of the Himalayan zone and

a joint action to save the flora and

The author has also written about

and the breakdown of the law and

order situation in Bihar. Much of this

is already well-known to the average

reader but his comments and sug-

gestions do not have the bearing of a

critical objective analyst who can of-

fer implementable suggestions.

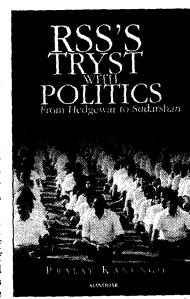
for the proverb.

fauna of this mighty range is novel, of life.

form a path for an action plan.

Similarly, in the chapter dealing

inite course of action.



giving scope for rhetoric in his analysis, explains the transition.

An instance of this bold approach is to be found in the forthright statement by the author against one of the most common refrain among those seeking to oppose the Hindutva campaign; that is about the composite nature of Indian culture.

Even while making his own objections to the Sangh viewpoint on Hindutva, he contests the claims (by a whole lot of secular scholars) about the "composite culture" that the RSS campaign is bent on distorting.

"A mere dismissal of the religious and cultural divergence and a strong belief in a composite culture cannot be accepted without qualification,"

P. T. RAJU - "The Builders of

Indian Philosophy Series": K.

Srinivas; R. Balasubramanian -

Manoharlal Publishers Pvt. Ltd., Post

Box 5715, 54, Rani Jhansi Road, New

THIS MONOGRAPH in the series

called "The Builders of Indian

Philosophy" intends to highlight

to Indian philosophy in general

rich and complex. It comprises

diverse schools of thoughts and

substantial body of intellectual

debate and argumentation among

contemporary scene and who was

tradition, is of the view that every

aimed at presenting a philosophy

He also firmly believed that,

unlike in the West, epistemology,

part and parcel of the philosophy

divided into seven chapters, each

sections, which deal with specific

topics related to the main title. It

◆ Tamil as a legal language
 ◆ Proverbs and usages

of them being subdivided into

The book under review is

perspectives and includes a

various views.
P. T. Raju, who was a pre-

eminent philosopher in the

deeply rooted in the Indian

philosophical system in India

and to Advaita in particular.

the contribution of Prof. P. T. Raju

Indian philosophy is extensive,

General Editor; Munshiram

Delhi-110055. Rs. 350.

bandied about in the present "was just a North Indian courtly culture" and comes out with a bold statement that this culture did not at all permeate the social set-up in any manner to influence the lives of even the masses in North Indian States leave alone the other parts of the country.

It is this approach, rather the failure of those opposed to the Hindutva campaign, to recognise that there was very little in terms of a democratic content insofar as the "composite culture" was concerned that assumes significance in the present

In other words, there is no way that the democratic and secular campaign could gloss over the fact that religiosity and religious identity permeate deep into the thought process of the subaltern groups. This, indeed, served as the starting point for the Hindu Right to expand. Pralay Kanungo presents this idea with a lot of clarity.

Yet another aspect that comes out so clearly in the book is the extent to which the RSS, under Balasaheb Deoras, managed to place the outfit inthe mainstream political discourse, making full use of the inability (falling out of the fact that those who led those formations were innocent of such an idea) of the various political formations to entrench into the civil society institutions in a systematic manner.

Activities of the RSS such as setting up schools in rural areas, health centres — the Gandhian strategy of rural reconstruction programme - according to the author helped the outfit to endear itself with the subaltern

Eminent Indian philosopher

philosophical orientation of Raju.

the author has brought out his

tradition too. This is due to the

fact that Raju is of the firm view

that Indian philosophy could be

means of comparative approach.

comparison of the philosophical

consistently high standards in the

According to him, a comparison

leaning towards the Western

brought to limelight only by

The second chapter is

exclusively devoted to Raju's

traditions. He has exhibited

appraisal of the philosophical

traditions, both Western and

philosophies does not include

science and of mathematics as

everywhere, but of philosophies of

mutual understanding of the East

and the West is multifaceted in

religious, ethical, individual and

He believes that the East has

elaborated the intuitive aspect of

man's nature and the West, the

social levels. But he mainly

focuses his attention on the

philosophical level.

intellectual, and a true

In the view of Raju, the need for

subjects like philosophies of

they ought to be the same

of Eastern and Western

Even while emphasising Raju's approach to Indian philosophy,

"composite culture" that is being groups. The book is also a useful addition to commentaries on the post-Independence political trajectories; the references to how the RSS was allowed to establish as a cultural outfit (despite being wedded, in its core, to a view of nationalism that was inimical to the democratic and pluralist values of the anti-colonial struggle) and how the Sangh received support, at crucial moments from within the Congress party and

the nationalist bourgeoisie. The author details such facts that the RSS found in G. D. Birla, a strong advocate of its cause and how he was involved in negotiating the lifting of the ban on the RSS after the Mahatma's assassination.

The author also details the fact that the RSS was allowed to participate as a separate contingent in the Republic Day parade in 1963.

He deals with how Deoras could convince the then Prime Minister, Jawaharlal Nehru, to accord to the RSS this privilege. The common agenda then (and in 1948 when Birla negotiated on behalf of the RSS) was the "need" to take on the communi-

In later chapters he presents the compromises struck by the Congress party vis-a-vis the Hindutva campaign leading to the present.

All these make the book a useful addition to scholarship on the emergence of the right in the national potical discourse.

The attempt is scholarly in approach, clinical in terms of the analysis and objective in terms of the

understanding of man needs the

would result in the understanding

of the unity of the East and the

He further believes that this

philosophers to arrive at a world-

philosophy, which would be the

of which is the promotion of

discuss the topics related to

evaluation, the author has

comparative philosophy.

of Indian philosophers.

indebted to Prof. R.

present volume is one.

and impressive style. The

Balasubramanian who has

the ideal of life.

epistemology, nature of reality,

ethical and spiritual values, and

pictured Raju's commitment to

Advaita and his deep interest in

The plan of the book and the

out fulfil the objective of the series

way in which it has been carried

to which the publication belongs,

viz. highlighting the contribution

The book is written in a clea

The world of scholars is greatly

S. REVATHY

exposition is throughout lucid.

initiated this series of which the

In the last chapter, which is an

philosophy of man, the chief aim

human values of the highest kind.

The succeeding four chapters

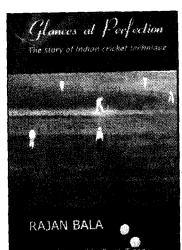
would help comparative

understanding of the unity of

intellect and intuition, which

V. KRISHNA ANANTH

 Glances at Perfection — The Story of Indian Cricket Technique: Rajan Bala; With a foreword by Frank Tyson, Dronequill Publishers Pvt. Ltd., 777, M, 13th Main, 1st Cross, HAL Second Stage, Bangalore-560008. Rs. 175.



 Advanced Cost and Management Accounting — Problems and Solutions: V. K. Saxena, C. D. Vashist; Sul-

o The Tamilinadu Acquisition of Land for Industrial Purposes Act, 1999: S. Seshachalam; New Tamilinadu Law House, Opp. Dr. Ambedkar Law Col-lege, MM Complex, 9/17, Francis Jo-seph Street, I Floor, Chennai-600001. Rs. 25.

Universal Islamic Declaration of Human Rights: Islamic Council London; Islamic Foundation Trust, 138 (78), Perambur High Road, Chennal-600012.

Apartments, Mayur Vihar, Phase I Extension, Delhi-110096. Rs. 30.

A Terrorist State as a Frontline Ally: B. Raman; Lancer Publishers & Dis-

Law of Writs: P. S. Narayana; Aisa Law House, Opp High Court, Hyderabad-500002. Rs. 495.

The Good Goan Cookbook: Chef Zubin D'Souza; English Edition Publishers & Distributors (I) Pvt. Ltd., 5/105,

The Gorgeous Ganges and Other Stories: Govindaraju Sreenivasa Murthy; The Triveni Foundation, 1.8-522/ 12, Chikkadpally, Hyderabad-500020.

Food For Thought — Enlarged Edition; G. Ramalingam, N. C. Gopala Chari; Avagahana Social and Cultural Vedika, Guntur-7. Rs. 60.

and Miscellany: Vemaraju Narasimha Rao; Navya Sahiti Samiti; 1-8-522/12, Chikkadpally, Hyderabad-500020. Rs.

Sayings and Quotations from Various Sources: Rs. 30.

bad-500044. Your Fortune in 2001: Moorty; Ravi Prakash Network Agencies, 237 C, 2nd Floor, Beside Andhra Bank, Ash-

The Liberation of Intellect — Neo-Humanism: Shrii Prabhat Ranjan Sar-kar; Ananda Marga Publications, Anandanagar, P.O. Baglata, Dist. Purulia, WB, Rs. 30.
 Mindanini — A Collection of Poems:

Tejdeep Kaur Menon; Sterling Publishers Pvt. Ltd., A-59, Okhla Industrial Area, Phase II, New Delhi-110020.

Rs. 200. A Manual on Control of Gastroenteritis With Special Reference to Andhra Pradesh, India: Prasanta Mahapatra, Samatha Reddy: A Manual on Control of Malaria with Special Reference to Andhra Pra-

A Manual on Control of Malaria with Special Reference to Andhra Pradesh, India: Prasanta Mahapatra, V.B. Sai Kumar; Both pub. by Institute of Health Systems, HACA Bhavan, Hyderabad-500004. Rs. 150 each.
 Acharya Shankara & His Philosophy — Shankara Jayanti 2001: Bijayananda Kar — Editor; Adi Shankara Vedanta Pratisthanam, IVA, 29/4, Unit II, Bhubaneswar-751009.
 US National Missile Defense Strategy — Policy Documents: M.P. Srivastava; Gyan Publishing House, 5, Ansari Road, Daryaganj, New Delhi-110002. Rs. 590.
 Western India in Historical Transition — Seventeenth to Early Twentieth Centuries: Hiroyuki Kotani; Manohar Publishers & Distributors, 4753/23, Ansari Road, Daryaganj, New Delhi-110002. Rs. 550.
 Child Victims of Crime — Problems and Perspectives: M.C. Gupta: K. Chockalingam and others — Editors; Gyan Publishing House, 5, Ansari Road, New Delhi-110002. Rs. 540.
 Nature of the Ultimate Reality, The Physical World & The Individual Self According to the Upanishads; Hasmukh K. Tank. Pub by author, K.16, Shantinath Apartments, Jivraj Park, Ahmedabad-380051. Rs. 7.
 The Ao-Naga Tribe of Assam: William C. Smith: Mittal Publications.

The Ao-Naga Tribe of Assam: William C. Smith; Mittal Publications, A-110, Mohan Garden, New Del-

hi-110059. Rs. 395.
Islam, Woman and Gender Justice:
Asghar Ali Engineer; Gyan Publishing
House, 5, Ansari Road, New Delhi-110002. Rs. 590.

Synthetic Drugs: Rajbir Singh; Mittal Publications, New Delhi-110059. Rs.

795.

Attack on Parliament — Challenges Before the Nation: K. Bhushan, G. Katyal; APH Publishing Corporation, 5, Ansari Road, Daryaganj, New Delahi-110002. Rs. 495.

Panchayati Raj — Gandhian Perspective: Anil Dutta Mishra; Mittal Publications, A-110, Mohan Garden, New Delbi-110059. Rs. 395.

ilications, A-110, Mohan Garden, New Delhi-110059. Rs. 395.

Off Track: N. Ramanath; Kusuma Prakashana, 724/A, 15th Main, 7th Cross, Sriniyasanagar II Stage, Bangalore-560050. Rs. 40.

Dynamics of International Relations: Naunihal Singh; Mittal Publications, New Delhi-110059. Rs. 395.

Direct Tay: Songen Kasinath: Puh. by

tions, New Deini-110059. Hs. 395.

• Direct Tax: Sopan Kasinath; Pub. by author, Railway Degree College, Lallaguda, Secunderabad. Rs. 150.

• An Old Soldler Speaks Out: S.R. Nanda; Har-Anand Publications Pvt Ltd., D-9, Anand Niketan, New Delhi-110021. Rs. 295.

Tamil

Puthiya Bharatham: Padma Mathre; New Century Book House (P) Ltd., 41-B, SIDCO Industrial Estate, Ambattur, Chennai-600098. Rs. 75.
Thiruppaval & Thiruvempaaval: Anbarasu; Rs. 20.
Mesmerism — Hypnotism: P. S.

Acharya; Rs. 35.
Sulabha Murai Kudumba Thaiyal
Aasaan: Mary Rajapushpam Albert;

 Indhu Samaya Pandigalgal — Vaz-hipattu Muraigal: Shyamala Ragavan, Krishnan; Rs. 35.
 Kabhyum Ghasamum Thanthidum vivum Gnana

Saraswathi Poojai Muraigal: S. S. Ragavacharyar, **Rs. 35.** All pub. by Narmadha Pathippagam, 16/7, Raja-bather Street, T. Nagar,

bather Street, T. Nagar, Chennai-600017.

Ariviyal Paarval: D. Padmanabhan, K. Mani; Kalaikathir, Kalaikathir Build-ings, 6709 Avanashi Road, Coimbatore-641037. Rs. 70. Pandalkkala India: Ram_Sharan

Sharma: R. Rangasamy — Tr. in Tamil; New Century Book House (P) Ltd., Ambattur, Chennai-98. Rs. 125.

Vazhkai Suvadugal: Vallikannan;
Poonkodi Pathippagam, 14, Chitrakulam West Street, Mylapore, Chennai-600004. Rs. 100.

Eppadiku India: P. Pughazhindi; Srieshenag Bathippagam, Poot Rey No.

Shenbaga Pathippagam, Post Box No. 8836, 24, Krishna Street, Pondy Bazaar, Chennai-600017. Rs. 35.

• Humour in Kannada literature • Anthology of poems this one. Kailasam, born in 1884 as the son of a tasty is your naamam.) Unfortunately only

TAMIL

SATTA TAMIZH: M. Muthuvelu; Ponmalar Pathippagam, AH-44, Thadaandar Nagar, Saidapet, Chennai-600015. Rs. 125.

IN THIS book, the author has made a sincere attempt to modernise Tamil for legal transactions at various levels of judicature. He has accommodated all the relevant materials on the subject under five topics.

The first chapter traces the evolution of Tamil as a legal language from the hoary past, based on the literary and epigraphical evidences. The upright king was the real custodian of civil and criminal laws, assisted by his cabinet and council of elderly persons, characterised by rectitude and impartiality. Righteousness is the soul of justice. The ethical treatise, Tirukkural refers to jus-

tice, tempered with mercy. Also it states that rooting out the culprits in the society is like weeding out noxious plants among the crops. Sekkizhar, being the chief minister of Kulothunga Chola III, has mentioned in the hagiology of Saint Sundarar that customary evidence, precedents, documentary and oral evidences are to be considered before pronouncing judgements in any case. The author has also pointed out that due to compassionate persons, the prisons were converted into choultries, as noted in the Buddhist epic Manimekalai.

The second discusses in detail the conversion of Tamil as official language in 1956 and the measures taken by the government to introduce it in administration and judiciary. In the following chapter, the earnest efforts to coin legal terms in Tamil and to bring out technical dictionaries and translations of laws and judgments are mentioned. The problems and confrontations in the translation of legal terms and texts into Tamil and the healthy suggestions and solutions to overcome the hurdles are dealt with in the next. The last elucidates the formation of expert committees for legal Tamil and also the institution of the Directorate for overall development of the language.

The book is a welcome addition to the meagre stock on the subject.

S. N. KANDASWAMY TAMIZH CHOLLUM PORULUM Volume 3: Dr. T. Muthukkannappar; Gangai Puthaka Nilayam, New No. 23, Deenadayalu Street, T. Nagar,

Chennai-600017. Rs. 25. THERE ARE many proverbs in Tamil whose reaning has not been properly understood by the teachers and taught and there is also a lot of misconception in this regard. Pazhamozhi Nanuru, a Sangam classic, consists of 400 proverbs in poems and the Madurai Tamil Sangam had published the same with commentaries for 200 poems by its renowned scholar, Thirunarayana Iyengar, in the earlier

population explosion, urban chaos | metaphysics and ethics are also

BRIG. A. THYAGARAJAN (RETD.) begins with the biography and

of life.

part of the last century. One of the proverbs is "Paampin kaal pamparivum", which means, according to some scholars, that a snake alone knows its legs. Being a reptile, it has no legs and this conveyed a wrong meaning. The real meaning of the word 'kaal" is a hideout and the proverb means that a snake alone knows its hideout. This is the meaning given by the Tamil Sangam scholar

Similarly Dr. Muthukannappar, an octogenarian Tamil scholar, has explained the real meaning of 37 proverbs and scores of words in common usage in the book under review, which is the third in the series. He has been writing in the Tamil journal, Amudhasurabi under the title "Nalla Thamizh" about proper usage of Tamil words and proverbs. With the standard of Tamil teaching and writing going down considerably in the past two or three decades due to the lack of in-depth study in schools, colleges and universities, the publication of such books is timely.

There is a proverb meaning "can one straighten the tail of a dog?" and the author explains its real meaning, which is that one cannot change a person who is a fool to the core and is also a rogue.

Under the heading "words" he explains the usages in vogue and their meaning right from a human being's limbs. He explains the meanings of words beginning with the letter "tha". He has also given a list of Sanskrit words, which have become part of Tamil vocabulary, in alphabetical order. The book should find a place in all college and school libraries and in the homes of lovers of Tamil.

T. A. SRINIVASAN KANNADA

KAILASAM JOKESOO SONGSOO: B. S. Kesava Rao; Published by Ankita Pustaka, 53, Shamsing Complex, Gandhi Bazaar Main Road, Basavanagudi, Bangalore-560004. Rs. 40. LAUGHTER IS the best medicine. It costs nothing and has no side effects even when taken in excess. T. P. Kailasam is the literary physician who can provide this medicine without a halt.

If any book can provide non-stop laughter it is

study geology. He returned and got a Govern- greatest humorists of the 20th century. ment job but resigned it soon to devote himself to literary activities. He was a drink addict and he also made it

appear that this habit sharpened his sense of humour - he once said that milk is liquid beef and that was why he was always drinking the very vegetarian whisky.

Humour in English writing had had a profound impact on him. He thought of introducing this in Kannada. In 1918 he published his drama Tollugatti and this is recognised as the beginning of a revolution in Kannada drama. It is also said with this, Kannada literature, which was till then the exclusive domain of kings and poets, came out in the open and to the common man.

Kailasam used the spoken language — it was his unique contribution to literary style that the spoken language is humorous enough without any embellishment. Even the painful moans of a labourer can sound humorous in

It may be worth mentioning here that around the time that Kailasam started using the spoken language, Telugu scholars also began a similar movement but have ended up making a mess of the whole thing - many writings of this variety are incomprehensible, drowned in a sea of colloquialism. But Kannada scholars confined the spoken language to where it rightly belonged - drama and humour. For other purposes they have evolved a good literary style simple enough even for ordinary people.

ble heart. He cared more for the sorrows of the poor. His respect for his parents was legendary. One or two of his jokes should suffice to know the stuff he was made of. Once at a wedding someone asked him whether what the nagaswaram man was playing was Nata raga. Kailasam said "it appears to be not a raga. Nagaswaram is a delicate instrument. In right hands it can produce the Nata raga, but in incompetent hands it can only produce naayi (dog) raga".

Like all great humorists, Kailasam had a no-

A temple priest was addicted to drinking. He was secretly selling away the Lord's ornaments to find money for alcohol. Finally only the silver naamam on the forehead of the Lord remained. The priest sold that one too, had his fill, came back to the temple and sang "O Rama nee naamam entha ruchira" (O Rama how

High Court judge in the old Mysore State, Justhose who know Kannada can enjoy the tice Parameswara Iyer, had been to England to world's best medicine from easily one of the

G.D. TELUGU

MUDRA: Edited by Sheela Subhadra Devi and Dr. Bhargavi Rao; Published by Prism Books Pvt. Ltd., 1865. 32nd Cross Street, BSK II Stage, Bangalore-560070, Copies available at 3-6-502/C Street No. 6 Lane 2, Himayatnagar, Hyderabad-500029, Rs. 120.

THE BOOK under notice is an anthology of 100 Telugu poems by 100 women, right from the 15th to the 20th Century. They present a variety of topics and probably reflect the trends in society over the last six centuries. Poetry has always been a very powerful tool, more powerful than prose to express anything, which immediately appeals to the aesthetic sensibilities of readers. It is not just the theme that the poet uses, but also the way it is presented which makes it stand the test of time.

There have been women poets in Telugu literature, right from the 13th century, though most of their works have not been available. Tallapaka Timakka, wife of Padakavita Pitamaha, the grandsire of lyrical compositions, Annamacharya is mentioned as the first woman poet in Telugu literature with a poetic work Subhadra Kalyana, written in "dwipada" (couplet metre). However, the first complete work of a woman poet in Telugu literature that is available today is Ramayana, written by Atukuri Molla. One of the most revolutionary poems by a woman is Radhika Santvanamu, an erotic work by Muddupalani. After her there seems to have been a gap of over 100 years, before any perceptible woman writer made a mark.

The contribution of women poets during the freedom movement is nevertheless a remarkable feature of Telugu poetry and women's contribution. During the 20th Century, there have been several women writers who have left no theme, no topic and no area untouched by their writings. There are writers, who have experimented with hi-ku poetry, about feminism, Dalit literature and so on. There are some women poets whose poems even border on surrealism.

This volume contains highly representative and definitely readable poems of the women poets, whose poetry will be read so long as Telugu literature exists.

PAPPU VENUGOPALA RAO

Marshal of the Sky — Marshal of the Indian Air Force Arjan Singh DFC: Wing Commander R. K. Mandal — Editor; Pub. by Directorate of Organisation, Air HQ, Vayu Bhavan, New Delhi, in collaboration with Ritana Books, 81, Defence Colony Flyover Market, New Delhi-110024. Price not mentioned. Tribute to the great legendary father fig-ure Marshal Arjan Singh DFC by his close associates in the Indian Air Force (IAF) brought out after the Government of India conferred the rank of Marshal of the IAF for life on him with effect from

January 26, 2002.

Mahakumbh — A Spiritual Journey: Jiwesh Nandan; Rupa & Co., 7/16, Ansari Road, Daryaganj, New Delhi-110002. A firsthand account of the joys and sor-

rows of organising the first Mahakumbh festival of the new millennium — the author was the Mela Officer entrusted with the task of planning, supervising and organising the festival.

Ang Kavya — Nomenclature for hand movements and feet positions in Kathak: Pt. Birju Maharaj; Har-Anand Publications Pvt. Ltd., D-9, Anand Niketan, New Delhi-110021. Price not

given with photographs and drawings by the living legend who was central to the renaissance of Kathak, one of the foremost Indian classical dance forms — purports to be the first book of its kind.

Studies in South Indian Coins — Vol-ume 12: K.V.Raman, Srinivasan Srini-vasan — Editors; Published on behalf of the South Indian Numismatic Society by New Era Publications, Post Box No. 5092, R.A.Puram, Chennai-600028. Rs. 230. Collection of 19 research papers relat-

ing to recent numismatic finds from An Introduction to Religion and Phi-

losophy — Tevaram and Tivviyappi-rapantam: R.Vijayalakshmi; Pub. by emational Institute of Tamil Studies C.I.T.Campus, Tara nai-600113. **Rs. 200**. Taramani, Deals with the compositions of the Nayanmars and the Azhwars, the sa-

cred shrines at which they were sung and the philosophical concepts underlying them.
Amma — A Living Saint: Judith Cor-Amina — A Living Saint: Juditi Cor-nell; Rs. 250. Biography of an internationally revered spiritual leader whose simple message of love and compassion has changed

and inspired countless lives.

Lunchtime Enlightenment: Pragito Dove; Rs. 250. Adapting ancient traditions, both East-ern and Western, into a thoroughly modern and accessible approach, the book teaches how to bring awareness

to our everyday actions.

Perfect Health — Dos and Don'ts for Men Who Want to Stay Fit: Jill Margo; Rs. 250. Gives essential information on how to stay healthy for men.

The Penguin Guide to Adoption in India: Aloma Lobo, Jayapriya Vasudevan; Rs.150.

A comprehensive guide to adoption in India addressing all issues associated with adoption.

The above four books have been published by Penguin Books India (P) Ltd., 11, Community Centre, Panchsheel Park, New Delhi-110017. Fanatics and Their Antics — Car-

toons by Morparia: mentioned. Collection of hilarious cartoons that zoom in on the funda-mental-ism.

A codified nomenclature meticulously The Cartoon Craft of R. K. Laxman & **Bal Thackeray** — Commentary by M.V. Kamat; **Rs.195.**

Collection of early cartoons, a record of an era, seen through the eyes of two individuals, who, each in his own way, was destined to influence lives and opinions with commentary by a veteran journalist which puts them into perpective for the contemporary and

future generations. Both the above books have been published by BPI (India) Pvt. Ltd., Block No. 50, Evergreen Ind.Est. Bhakti Mills Lane, Off Hains Road, Mahalakshmi, Mumbai-400011.

tan Chand & Sons, 23, Daryaganj, Delhi-110002. Rs. 300. Nehru: BN Pandey; Rupa & Co., 7/16, Ansari Road, Daryaganj, New Del-hi-110002. Rs. 195.
 The Tamilnadu Acquisition of Land

Dialogue — Quarterly — Vol. 3 No. 2 (Oct-Dec. 2001): B. B. Kumar — Editor; Astha Bharati, 3/504 East End

B. Raman; Lancer Publishers & Distributors, 56, Gautam Nagar, New Delhi-110049. Rs. 295.

The Unfinished Revolution: Michael Dertouzos; Harpercollins Publishers Inc., 10, East 53rd Street, New York, NY-10022. USA.

Intelligence — Past, Present and Future: B. Raman; Lancer Publishers & Distributors, New Delhi-110049. Rs. 695.

bad-500002. Rs. 495.

• Light & Shade — The Telugu Novel "Velugu Needa" in English: D. Ranga Rao — Tr. in English; Visalandhra Publishing House, 4-1-435, Bank Street, Hyderabad-500001. Rs. 75.

• Nestle — Novel: Prafulla Prabhakar; Apollo Publication, Dhamani Market Street, Chaura Rasta, Jaipur- 302003. Rs. 70.

Jogani Industrial Complex, V.N. Purav Marg, Chunabhatti, Mumbai-400022. Rs. 150.

Pearls of Wisdom — A Collection of

This-n-that: Rs. 40. Both compiled by Krishna M. Gutala; Copies can be had from the compiler, No. 201, Brindavan Apartments, New Nallakunta, Hydera-

oknagar, Hyderabad-20. Rs. 30.
Suniti Namjoshi — The Artful Transgressor: C. Vijayasree; Rawat Publications, G-4, 4832/24, Ansari Road, Daryaganj, New Delhi-110002. Rs.

From the blurb



MUGHAL ARCHITECTURE -- Ar Outline of Its History and Development (1526-1858): Ebba Koch; Oxford University Press, YMCA Building, Jai Singh Road, New Delhi-110001. Rs. 750.

IF CONSERVATION and building restoration are to be taken seriously in our country, then the teaching of architectural history is critical. Apart from being taught dates and facts, students must be trained to act like detectives — they must learn to recognise the different styles, identify construction techniques, distinguish the nuances in detail, appreciate the various crafts, find out the regions from where materials came and develop other such skills.

Ebba Koch's Mughal Architecture would be a good book for such training. Koch, an art historian at Vienna be found in the architecture of the University, is an acknowledged expert on Indo-Islamic architecture and particularly of the Mughal period. Throughout the book, the author draws the readers' attention to various details in the buildings and then, where possible, establishes the links so that the transformations can be evaluated with a sense of continuity. Extensive research on the wellknown and not-so-well-known buildings of this period and beyond to establish these links, makes the

The Mughals were of Timurid-Mongol stock. Their architecture became a synthesis of the styles and proportions of the Transoxanian (the imperial character during his reign. land between the rivers, Syr Darya Koch's words best describe it: "Ak-

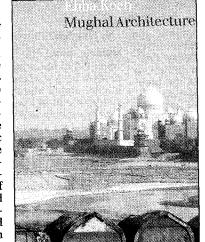
book a valuable one.

and Amu Darya, of Central Asia), Iranian and Persian, with the planning features and ornamental details of Gujarat, Malwa and Rajasthan.

The Timurid style was replicated with almost no variations during the reign of Babur in the three mosques that he built. Koch points out two important elements that were introduced for the first time into the subcontinent and which differentiate these buildings from earlier Islamic architecture. The Panipet mosque shows the decorative Timurid pseudo-structural arch-netted plaster relief work to the transition zones of the domes and in the fragmented Chahar (Char) Bagh at Agra, the Timurid-Persian design of a subdivided wall garden by raised walkways can

No such definite distinctions can period of Humayun that presents a rather mixed picture. While the Timurid style was still followed, local building traditions such as the stone facing and the decorative treatment of facades were revived and re-introduced. However, the lone preserved residential building of this period, Bayana, a modest stepped pavilion of red sandstone, is, according to Koch, a key building of Mughal palace architecture integrating Transoxanian and Indian pillar and beam

traditions. The liberal attitude of Akbar is reflected in his buildings and Mughal architecture attained its distinctive



bari architecture developed into a dramatic supra-regional synthesis characterised by extensive borrowing of features from earlier Timurid, Transoxanian, Indian and Persian styles. Stylistic clashing resulting from the amalgamation of such heterogeneous elements was mollified by the favourite building material, red sandstone, whose unifying hue carried an additional attraction in being the colour reserved for imperi-

The tomb of Humayun at Delhi, situated on the first of the preserved Bagh" pattern, is also the first exam- was soon mastered to perfection. ple of true Mughal splendour and The "Shahjehani column" can truly

tion of Timurid ideas and local traditions. Fatehpur Sikhri, the suburban fortified residence of the Akbari Court, is a successful amalgamation of pre-Islamic Hindu and Jain tradi-

The best evidence that Hindu rulers also adopted the Mughal style is to be seen in the Khurasanian vault type in the temple of Govind Deva the serene Badshahi Masjid at built by the Kachhawa Rajput, Man Singh.

One of the exceptional features that distinguishes the architecture of the Jehangiri period from those of earlier times is the use of multiple minarets — to be first seen in Akbar's mausoleum at Sikandra near Agra. Anarkali's tomb, located in the Fort the Indo-Saracenic architecture, at Lahore, is in Koch's opinion, one of the most outstanding buildings of the entire Mughal period. The visit of Jehangir to Kashmir and the laying out of a garden there sparked off a whole wave resulting in the famous Shalimar designed by Shah Jehan.

Shah Jehan equalled the grandeur of the Akbar period by the additions made by him to the Agra Fort and the Fort at Lahore. The link to the building style of Bengal is in the beautiful Naulakha pavilion with a Bengali type roof. At the new fortress palace complex, the Lal Qila, in Shahjehanabad (Delhi), Shahjehani details reflect for the first time the naturalistic plant motifs. The craft of inlays with either precious stones (pietre dure) Mughal garden of the classical "Char or with pieces of mirror in marble

claim international influence and came to be integrated in future buildings. All the knowledge, skill and aesthetics of the Mughals culminated in the wondrous Taj Mahal. Aurangazeb embarked on several architectural enterprises but these have been relatively little studied. The best of his religious buildings are the Moti Masjid in the Red Fort and Lahore.

No major urban palace construction was undertaken after Shah Jehan. From the late 17th century, the provincial rulers became independent of the Mughal court and only borrowed Mughal details and craft in their buildings. Under the British, which contained Mughal details, found its place.

With an intricate knowledge of Islamic architecture and history and translation of Arabic and Persian words, the contents of the book go far beyond mere detail and fact and draw the reader into the buildings as

In her manner of writing, Koch enables the reader to participate in identifying and comparing the various architectural styles and to trace their roots from various countries and cultures.

Along with the conveniently located pictures and references, the book is not only for the student or researcher but makes it eminently suitable as a guide for the serious tourist.

TARA MURALI

Fun with mathematics

LEGAL ANECDOTES AND MEMOIR - Events of Wit and Humour: P. V. Srinivasa Devar, P. Venkataraman; ALT Publications, Gate No. 2, Near High Court Premises, Advocates Canteen, Hyderabad-500002. Rs. 65.

Lighter side of law

"AN ANECDOTE is often a story shared and shared again in intimate circumstances. Analogously, the overall structure of anecdotes is that of an arch in which a personal story

is told, elaborated and retold." The book under review contains anecdotes of Mr. Devar, an advocate of Hyderabad, and a memoir of another advocate, Mr. Venkataraman, of the same Bar.

In the first chapter Devar has devoted six pages eulogising his senior and that shows his devotion to him, and also in a separate chapter captioned "Senior"

It is a rare gesture indeed. Some, written in conversation style, cannot come under the category of anecdote, as they are all mere advices by

the senior to junior. Anecdotes like proverbs are handed down to us by word of mouth and some through articles and books. my clients be released on bail, Your Few anecdotes are quite familiar particularly those about Sir C. P. Ramaswami Iyer, T. R. Ramchandra

Iver and others. The advice of CP to law college students given in page 35 of the book is worth repeating — "When you get a good point, either factual inference from evidence or a precedent governing your case, you watch for suitable time to convey it to your senior. Sometimes your senior may not immediately agree with you. Don't get disheartened. He will start urging your point during continuation of the argument on the next day. Do not exhibit your intelligence to your

senior in the presence of the clients." The anecdote about the son of a "judgment debtor" paying an instalment of Rs. 20 on behalf of his father and the remark of the judge "See, an Indian is born debtor" makes interesting reading.

The second part of the book is memoirs by Mr. P. Venkataraman. I have appreciation for his frankness in admitting his mistake in not reading the relevant provisions of the Cr. P. C., before making submissions to the court and the court pointing out the correct provisions. This can be taken as an advice for those taking the profession.

An anecdote about a district lawver is worth mentioning. The APP stoutly opposed the bail application moved by the counsel of the accused saying "If the Hon'ble court orders the release of the accused, I am afraid the prosecution will be left with nothing. The accused are so powerful they will swallow all the witnesses".

Then came the punch from Mr. Ragavan, counsel for accused: "If my learned friend, the Public Prosecutor, is so apprehensive about the vulnerability of his witnesses then let the witnesses be kept in custody and Honour".

In certain courts the Bench clerks would try to show their mettle and assert themselves. Here is an anecdote about them.

One mofussil lawyer addressing the court said, "I want to explain the absence of the accused last time. But I find two magistrates in this court. one on the bench and the other standing in front of it, whom shall I address?

A reading of this book shows that one can find more wit, humour and sarcasm in the lower courts as in appellate courts. Few mistakes, perhaps printers' errors are there. The book is fit for light reading.

SLICING PIZZAS, RACING **TURTLES AND FURTHER** ADVENTURES IN APPLIED MATHEMATICS: Robert B. Banks; Universities Press (India) Ltd., 3-5-819, Hyderguda, Hyderabad-500029.

THE AUTHOR of the book under review, Robert B. Banks, has the background of four decades of experience in teaching and research at several universities in his home country, the U.S. and

His expertise has been availed of by the Ford Foundation in Mexico City and the Asian Institute of Technology in Bangkok.

Only a few mathematicians have shown interest in writing a book of general interest in applied mathematics. Banks can be taken to have done

an exceptionally good job with rare insight and initiative in this regard. His earlier published books Towing Icebergs, Falling Dominoes and Other Adventures in Applied Mathematics is a pacesetter. Both the books are

complementary. While in service,

he has been collecting over years these themes and pondering over their popular presentation. Realising the need for the educated to be alive to the increasing role of mathematics in the fast growing fields of science and technology, he makes a laudable enterprise in describing accurately and concisely numerous

phenomena and situations experienced by everybody, as sources and venues of appreciating them as mathematical models. The reader is, of course, expected to have competence in school algebra and geometry, differential and integral calculus,

shapes and so on. The author's love for he finds himself writing with besides some grounding in fervour three chapters - seven,

understanding a few of the themes. Problems considered have roots in various disciplines including physical geography. As he himself observes, the book under review cannot be adopted as a textbook for the simple reason that it does not cater to any particular branch or syllabus.

There are always some students in junior and degree colleges whose curiosity transcends prescribed portions and the fare offered in the book will certainly whet their appetite for finding explanations of some of the commonplace issues that assail their questioning minds.

Non-availability of any source to seek or find answers leaves one dejected. This book not only provides relief and opening to get enlightened but an opportunity to take up similar topics for project work or contests in mathematics. The book, though weighty, is not bereft of humour and mirth in presentation and hence is eniovable.

Chapter titles are tantalising and they are almost independent. They are worth brief mention: Slicing pizzas and water melons. Rain drops and volume of water. Rivers flowing uphill, Getting anywhere in almost forty two minutes, Running in the rain to get least wet, Turtle races, Number of people who have ever lived, Saving through mathematics in making Valentines and other greeting cards, Making mountains from mole hills. Flattening spheres and cartography, Moving continents, Problems of growth and its limit, Length of baseball seam and travels, Lengths, areas and volumes of all kinds of

mathematics is so pronounced that eight and nine - differently from

numbers Π (pie — the ratio of circumference to diameter), e (base of natural log), φ(phi — golden ratio), γ (gama, Euler's constant, δ (delta - Feigenbaun number) that number mathematics landscape from ancient to modern times. Great number sequences Prime, Fibbonacci and Hailstorm, are also brilliantly treated.

The publisher would do well to bring out a separate booklet covering these chapters along for wider readership, the journalistic fraternity in particular.

The author makes a novel and welcome plea, which will be readily echoed; celebrate annually days marking some of them; Π(≅3.14) on March 14, $e(\cong 2.7)$ on Feb. 7, and ϕ (≅1.6) on Jan. 6.

Strangely enough though understandable, the book opens with a chapter on the U.S. flag and its geometry, a seriously undertaken mathematical exercise. This is followed by mathematically viewed slicing. One could say with envy that the author has developed his mathematical eve to the extent that he is able to take up nonroutine matters for his delightful exposition.

While giving coverage, he gives in each chapter references to books for further study, besides a consolidated alphabetical list at the end and index. He has touched on fractal geometry as well though not fuzzy logic. The printing is error free. It would have been of great help to readers to have derivation of formulae given in an appendix.

The author has done a signal service in getting his refreshingly stimulating books published to serve as a corrective to the dull climate prevailing through stuffy examination-oriented teaching and learning of mathematics. Universities Press deserves thanks for publishing such books.

P. K. SRINIVASAN

Scattered Pearls — A Collection of Deepika Menon's Short Stories Published in the Indian Press: East Coast Publishers, 1142 LIG 2, TNHB Colony, Velachery, Chennai-600042.

Rs. 65.
Cost Control — A Strategic Guide:
David Doyle; Kogan Page (India) Pvt.
Ltd. 4325/3, Ansari Road, New Delhi-110002. Rs. 495.
Net Attitude: John R. Patrick; Nicholas Brealey Publishing, 36, John
Street, London WC1N 2AT, U.S.
Thythige in 247.—Six Strategies for

Minority Rights Discourse In India:

 P. Massey; Indian Institute of Advanced Study, Rashtrapati Nivas, Shimla-175005. Rs. 160.

Minority Rights Discourse

• Thriving in 24/7 — Six Strategies for Taming the New World of Work: Sally Helgesen; Nicholas Brealey Publishing, 36, John Street, London, WC1N 2AT, U.K. £ 15.

I.I.A.S.

2AT, U.K. £ 15.

The Problem of Identity — Women in Early Indian Inscriptions: Kirit K. Shah; Oxford University Press, YMCA Library Building, Jai Singh Road, New Delhi-110001. Rs. 495.

The Puspasutra — A Pratiskhya of the Samavada-Vol 1; G.H. Tarlekar — Tr. And Notes in English; Indira Gandhi National Centre for the Arts, Central Vista Mess, Janpath, New Delhi-110001. Rs. 1550.

Law, Strategies, Ideologies — Legis-

hi-110001. HS. 1550.

Law, Strategies, Ideologies — Legislating Forests in Colonial India; Akhileshwar Pathak; Oxford University Press, New Delhi-110001. Rs. 550.

The Trade Unions Act, 1926: P. S. Narayana; Asia Law House, Opp. High Court, Hyderabad-500002. Rs. 250. The Journal of the Madras Presi-

dency Homoeopathic Association Vol. 12 — Issues 2&3 Quarterly: D. Ramiah-Hony. Editor; For copies: The MPHA Editorial Office, No. 20, Second Street, SBO Colony, Arumbakkam, Channai-600106 Chennai-600106.
Sri Mahabharatha — Adiparva and

Sabhaparva; L. S. Sheshagiri Rao; M.P. Birla Foundation and Bharatiya Vidya Bhavan, Race Course Road, Bangalore-560001. **Rs. 160**.

D Lips of Stone and Other Poems —
Debi Roy in Bengali: Niranjan Mohanty
— Tr. in English; Pub. by author, LIG
8/9, 2nd Floor, Ph-II, Golf Green Complex, Calcutta-700095. Rs. 100.

Modifying Africa: Florence Wambu

gu; Florence Muringi Wambugu, P.O. Box No. 25556, Nairobi, Kenya. **\$25.** Encounter in Humanization: Dr. Paulose Mar Paulose; Christava Sahitya Samithi, Thiruvalla-689101, Kerala.

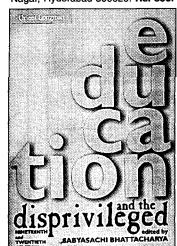
First 50 Years of Independent India: Purushottam Shroff; Vichar Prakash-nalay, Marshal House, 2nd Floor, 25, Strand Road, (Room No. 210), Kolkat-ta-700001. **Rs. 100.**

ta-700001. **Hs. 100. Book of Fairy Tales** — **Vol. I:** Neela Subramaniam; Sura Books (Pvt.) Ltd., 1620, 'J' Block, 16th Main Road, Anna Nagar, Chennai-600040. **Rs. 60.** Nagar, Chennal-500040. Hs. 60.

Handwriting Made Easy — A Unique Handwriting Development Course Book; Umadhevi Ravi — Educational Consultant; Novel Calligraphy Centre, Post Box No. 2079, Adyar, 25, Fourth Main Road, Indira Nagar, Chennal-600020 Re. 75

Nain Road, filting Nayar, Cherral-nai-600020. Rs. 75.
 Dawn-Drops: Mona Dash; Writers Workshop Books, 162/92, Lake Gardens, Calcutta-700045. Rs. 80.

Education and the Disprivileged Nineteenth and Twentieth Century India: Sabyasachi Bhattacharya — Editor; Orient Longman, 3-6-272, Himayat Nagar, Hyderabad-500029. **Rs. 550.**



How to be Successful in Interviews and Get a job: Hernant Goswami; Another World Publications, GPO Box No. 137, Sector 17, Chandigarh-160017. Rs. 90.
 Fast Track — How to Gain and Keep Momentum: Roger Fritz; Rs. 125.
 How to Focus on Success!: Roy Saunderson: Rs. 125.

How to Focus on Success. To, Saunderson; Rs. 125.
 It Only Takes A Minute To Change Your Life: William Jolley; Rs. 95. All pub. by Mastermind Books, 45/46, MVM Castello, Dr. TCM Royan Road,

Bangalore-560053. Lectures in Mathematics IIT-JEE: Pratyush K.R. Singh; Sultan Chand & Sons (P) Ltd., 4859/24, Darya Ganj, New Delhi-110002. **Rs. 125.**

Song of the Stormy Petrel — Complete Works of Henry Louis Vivian **Derozio:** Abirlal Mukhopadhyay, Amar Dutta and others; Progressive Publishers, 37A, College Street, Calcutta-73

India's Emerging Nuclear Posture:
Ashley Tellis; Oxford University Press,
YMCA Library Building, Jai Singh
Road, New Delhi-110001. Rs. 895.
What Your Face Reveals — Chinese Secrets of Face Reading: Henry B. Lin; Jaico Publishing House, 121, Mahat-ma Gandhi Road, Mumbai-400001.

Rs. 175. The Protracted Contest: Garver; Oxford University Press, YMCA Library Building, Jai Singh Road, New Delhi-110001. Rs. 595.

• Early Steps Learning in UKG-I: V. Sasikumar; H&C Publishing House, High Road, Thrissur-680001. Rs. 75.

Basic Research in Parapsychology: K. Ramakrishna Rao Editor, McFarland & Co. Inc., Publishers, Box 611, Jefferson, North Caroli-

na 28640.

1,001 Ways to Inspire — Your Organisation, Your Team and Yourself: David E Rye; Jaico Publishing House, 121, Mahatma Gandhi Road, Mum-

121, Mahatma Gandhi Hoad, Mumbai-400001. Rs. 140.

• Media South Asla: Rajeshwar Dayal, Vinoo Hora — Editors; Friedrich-Ebertstiftung (India), K-70 B, Hauz Khas Enclave, New Delhi-110016.

• Studies in Cola History: V. Subbarayulu; Surabhi Pathippakam, Rajaji Illam, 8, First Street, Venkateshwara Nagar, Advar Chennai-600020. Rs.

nagar (Gujarat)-364002. Rs. 60.

The Church as the Community of

Lalaji HRD Karenge:
 Kaluram Becomes Fenko Bank

Everything Starts from Prayer
 Mother Teresa: Selected and arranged by Anthony Stern; Full Circle Publishing, 18-19, Dilshad Garden, G.T. Road, Delhi-110095. Rs. 150.

Kadavul Kudikondiruppathu Thooya Ullathilae — Deiveega Nar-kunangalin Yogam: Copies can be had from Chitsakthi Book Store, P O Ga-

Siriyungal-Siriyungal: Prema Aravindan; Sri Shenbaga Pathippagam, 24, Krishna Street, Pondy Bazaar, T.Nagar, Chennai-600017. Rs. 20.

Rs. 25. Hs. 25.

Tamizh llakkanam: V. Maria Anthony,
K. Thirumaran; Hs. 40. All pub. by Sri
Shenbaga Pathippagam, Old No. 24,
Krishna Street, T.Nagar, Chen-

Munnetrathirku Muppathu Nimidan-gal — Dhinamum: B. S. Acharya; Rs., 32.

maiyana Vazhikaatti: Dr. K. K. Ramali

arasu Puthaga Nilayam, T.Nagar, Chennai-600017. Rs. 90. Kathai Chakravarthi Kalki: W. R. Va-

Chennai-600017. **Rs. 70.**• Kurai Nerikkathaigal: S. Leela; Kan-

kannu Meiyappan; Parvathi Kannada-san Pathippagam, 23, Kannadasan Salai, T. Nagar, Chennai-600017. Rs.

Bala Arthanareeswarar; Jaisankar Publications, T.Nagar, Chennai-600017. Rs. 25.
 Muthan Muthalaga...Suvaiyana Nikhazhchigal: Sivaranjan (V llango); Sura Books Pvt. Ltd., 1620 J Block, 1626 J More Read Anna Negar West.

• Pothu Arivu Thagavalgal — Oru Vari Vidaigal: R. Kaliamurthy; Sura College of Competition, 1620 J Block, 16th

J. PARTHASARATHI

analytical geometry and spherical trigonometry, statistics and K. KRISHNAMURTHI | probability required for the rest. They cover the famous Devotional work Biography of an educationist Hymn with commentary Anthology of Hindi poetry

TAMIL ARULMARI KANDA AMARUVIAPPAN: Dr. A.

Ramabhandran; 25, Sannidhi Street, Tiruindalur, Mayiladuthurai-609001. Rs. 125. TERAZHUNDUR, SITUATED near Mayiladuthurai, is one of the 108 Divya Desas, glorified by Tirumangai Azhwar's verses. Apart from four decads of 40 verses exclusively devoted to this Lord, the Azhwar has extolled Him in five more verses at other places in his poetic compositions. His sublime and soulstirring poetry brings out the bewitching and enchanting beauty of the Lord, in all its gran-

deur and majesticity. The author of the book under review, who hails from this holy place, has taken enormous pains in graphically bringing out the glory of the temple and the deity therein as well as the dazzling beauty of the Azhwar's sweet verses

on the Lord. In a useful introduction, the author traces the historical and cultural background of the village, which was once the capital of Cholas,

during Karikala's reign. Terazhundur is also the birthplace of the peerless poet Kamban, whose idol, along with that of his wife, can be seen even today in the hoary temple, with their hands folded in

prayerful posture. For the total of 45 verses dedicated to this God by Tirumangai Azhwar, the author devotes one chapter each to each verse. Following closely the erudite and masterly commentary written nearly eight centuries ago by the great guru and scholar Periavachan Pillai, appropriately called Vyakhyana Chakravarti (emperor in writing commentaries), the author explains in simple Tamil the meaning,

purport and import of the verses. Quoting frequently from the Kamba Ramayana and the Tirukkural, the author has well brought out the similarity in thoughts and parallel ideas found in these great works and in the Azhwar's poetry.

of the Azhwar's verse fully and then gives the

text of the verse at the end. It would have been apt and useful if the makes an interesting reading all through. verse had been given at the beginning of the chapter, followed by the interpretation and explanation. This would have helped a greater and cogent understanding of the significance

and lyrical beauty of the verse. The author's interpretation of the verse 7-5-10, differing from the one given by the earlier commentators, is interesting and enjoyable. While explaining the verse 7-6-5, the three ills or miseries befalling mankind could have been explained in greater detail for the benefit of the

The book is useful in understanding and appreciating how the Azhwar is enchanted and mesmerised by the divine and bewitching prabhatham of Lord Venkateswara of Tirubeauty of the Lord and further brings forth the lyrical beauty of the Azhwar's poetry, together with an in-depth analysis of the contents of

these verses. the place, Devadiraja, in different postures and positions, add to the beauty of the book.

V. N. GOPALA DESIKACHARIAR IVAR ANANDAKRISHNAN: Rani Maindan; Arunthathi Nilayam, 19, Kannadasan Salai, T.

Nagar, Chennai-600017. Rs. 45. WHILE MOST Tamil biographies are either monotonous or verbose, here is a refreshing exception. When Anandakrishnan was appointed Vice-Chancellor of the Anna University, many in the academia wondered where was he from, because he had spent the best part of

his career in the U.S. When he introduced the entrance examination for professional courses followed by the counselling system, he was looked upon as an

educationist with practical bearings. Even then most people did not know much about his life and works as he had kept a low profile all through. Now he is introduced to the Tamils in proper perspective by writer-journal-

In each chapter, he explains the significance ist Rani Maindan. The author has chosen to follow the chronological method in presenting him. The book, with a section of pictures,

> R. NATARAJAN **TELUGU**

SRI RANGANATHA SUPRABHATHAM, PRAPATHI, MANGALASASANAM: Prativadi Bhavankaram Annan, with commentary by Sri E.A. Singaracharvulu: Sadhana Grantha

Mandali, Tenali, A.P. Rs. 15. THERE ARE at least two interesting points about this book. This hymn, awakening Lord Ranganatha, was composed by Sri Prativadi Bhayankaram Annangaracharya (Annan) who has also composed the now very popular Su-

Annan was at first a disciple of Navana Varadacharya, son of Vedanta Desika, and studied Sanskrit and Vedas under him. He became The colour photos of the presiding deity of such a great scholar that rivals feared him. That was how he came to be called "Prativadi Bhayankara". He stayed in Tirupati for sometime and later became a disciple of Manavala

> The other point of interest is that unlike the hymns on Lord Venkateswara, which have become very popular, those on Lord Ranganatha are not so well known. In fact the Prapatti and Mangalasasanam portions had not been pub-

> The author, a scholar in Telugu, Tamil and Sanskrit, has now brought out the Sriranga Suprabhatham with an elaborate introduction and commentary that explains the significance of many of the Vishishtadwaita concepts referred to in the hymns.

> The commentary, written in excellent Telugu, also gives the word for word meanings of the slokas and is bound to be popular.

> > G.D.

HINDI KAVITA KAA SUKLAPAKSHA: Bachchan

Singh, Avadesh Pradhan — Editors; Rajkamal Prakashan: 1-B. Netaii Subhash Maro, New Delhi-110002. Rs. 325. ACHARYA RAMACHANDRA Shukla, Professor of Hindi in the Banaras Hindu University in the

lished reputation as the first modern historian of Hindi language and literature. The book under review, a publication sponsored by the recently established Mahatma Gandhi International Hindi University, brings together in an anthology form, the poetical extracts figuring in Shukla's works, arranging them period-wise and putting non-Hindi cita-

earlier part of the 20th century, has an estab-

tions in "Appendices" at the end. The periodisation of Hindi language and literature has the now familiar four major divisions; the beginnings (in Apabhramsa); the bhakti period (with subdivisions of Nirguna. Saguna and further divisions under these two). the convention-bound riti period (with subdivisions); and the modern period (with early and later phases up to the romantic-chavavadi poetry of Prasad, Pant, etc.) in the 1930s and 1940s. Modern standard Hindi attains its shape and becomes fit for poetic composition only in the later 19th century with an assiduous cultivation of it as a medium by poets and prosewriters after about 1850s.

The compilers of this anthology tell us that this not "a golden treasury" of poems in Hindi, is poetic pieces of inferior worth have been included for the purpose of showing the evolution and the history of the language along with the good samples. As an expert selection of verses illustrating the growth and enrichment of Hindi in the midst of the political and other stresses and strains it underwent, this book will doubtless be an excellent teaching aid for advanced learners, along with histories of the language written by Shukla and later writers as

the Believers — Vols. I & II: Manuel Rebeiro; Intercultural Publications (P) Ltd., A-1/270, Sec. IV, Rohini, New Delhi-110085, Rs. 850.

"Thiruvadi Thiruvaayiram" by Madurakavi Srinivasa Iyengar, Commentarby Kamban, English translation by Padma Srinivasan, Edited by R. Govindarajan, Vetha Publications, 8, Narasimhapuram, Mylapore; Chennai-600004. Rs. 400.

neshpuri, Thane, Mumbai-401206.

T.Nagar, Chennai-600017. Rs. 350.
 Vaasthu Veedugalum Vatraa Chelvangalum: C. N. Krishnamurthy; Sri Shenbaga Pathippagam, 24, Krishnas Street, Pondy Bazaar, Chennai-600017. Rs. 50.
 Karuththaranga Katturaigal — Maamannar Serfojiyin 222 Pirantha Naai Vizha Karutharanga Katturaigal: S. Sivagnanam — Compiler: Saraswathi

rath; The Karnatic Music Book Centre 27, Sripuram First Street, (Near Ajan tha Hotel), Royapettah, Chen-nai-600017. **Rs. 35.**

First Street, Royapettah, Chennai-600014. Rs. 125.

• Payan Tharum Pachchilai Valdhyam: Muthuvelu Vaidhyar; Rs. 35.
Crystal Karkalin Athisaya Sakthigal: N. Dhammanna Chettiar; Rs. 40.
Sukham Tharum Sukkira Yogam: S. P. Subramanian; Rs. 70.

maiyana vaznikaatti: Dr. K. K. Hamaringam; Rs. 50.

• MS-Excel: S. Thanigai Arasu; Rs. 100. All pub. by Narmada Pathippagam, 16/7, Rajabathar Street, T.Nagar, Chennai-600017.

• Siddhar Paadaigal: Siddhars; Thiruv-

santhan; Vanathi Pathippagam, gar, Chennai-600017. Rs. 35. gar, Chennal-Buouh P. Ns. 55.

• Mahathana Vazhkai (Mega Living) →
By Robin S. Sharma: Ganga Suthan —
Tr. in Tamil; Kannadasan Pathippagam, 23, Kannadasan Salai, T. Nagar,

nappan Pathippagam, 19, Kannada-san Salai, T.Nagar, Chennai-600017 Aachchi Samaiyal-Asaivam: Vallik-

 Udal Nala Vazhikatti — Thalaivali; Muthukuvali; Moottuvali: V. Dhamayanthiran; Vidya Publications, 19, Kannadasan Salai, T.Nagar, Chennai-600017. Rs. 40.

Arooran Pathippagam, 43 19 A/5, TSV. Koil Street, Mylapore, Chen-Koil Street, Mylapore, Chennai-600004. Rs. 23.
Theeran Thippu Sultan Parts I and II: Y. Lakshminarayanan; Kannappan Pathippagam, 19, Kannadasan Salai, T.Nagar, Chennai-600017. Rs. 180. Siruvarakalukkana Siru Kathaigal

16th Main Road, Anna Nagar West, Chennai-600040. Rs. 45. Srimad Bhagavad Gita — Kadamai Mulam Kadavul: Swami Asutoshanandar; Sri Ramakrishna Math, Mylapore, Chennai-600004. Rs. 200.

Main Road, Anna Nagar West, Che nai-600040. **Rs. 40.**

Nagar, Adyar, Chennai-600020. Rs. 200.

Concise Textbook of Psychiatry: V.M.D. Namboodiri; B.I. Churchill Livingstone Pvt. Ltd., 54, Janpath, New Delhi-110001. Rs. 175.
Sant Davidas — The Story of the Saintly Life — By Jhaverchand Meghrani: Ashok Meghani — Tr. in English; Prasar, 1888, Atabhai Avenue, Bhavergager (Guigraf), 364002. Rs. 60.

Kaluram Becomes Fenko Bank Chairman — A Management Novel: Both by P.N. Singh; Dr. P.N. Singh Centre for HRD, G-3, Blue Haven, J.N., Road, Vakola, Santacruz (E), Mum-bai-400055. Rs. 200 each.
 My Experiements with Untruth: Gyan C. Jain; Hoover Medialines, 302-A-14, Bhandari Complex, Dr. Mukherji, Nagar, Delhi-110009. Rs. 150.
 Everything Starts from Prayer —

Tamil Paadukaa Sahasram — by Vedanta

Desika: Translated into Tamil Poems

Cinema — Nijamum Nizhalum:
Aroordas; Arundhathi Nilayam, 19,
Kannadasan Salai, T.Nagar, Chennai-600017. Rs. 110.

gar, Chennai-600017. **Hs. 20.**Saraswathi Kalanjiyam: V. Vijaya
Bhaskaran — Compiler; Kalaignan'
Pathippagam, 19, Kannadasan Salai;
T.Nagar, Chennai-600017. **Rs. 350.**

vagnanam — Compiler; Saraswathł Mahal Library, Thanjavur. **Rs. 50. Ninaiththu Paarkkiraen:** Jayakan-

 Ninaiththu Paarkkiraen: Jayakanthan; Rs. 45.
 Eaesop Kathaigal — 304 Kathaigal Adangiya Muzhumaiyana Nool: Chandrakanthan; Rs. 70. Yosikkum Vaelalyil ... Jayakanthan;

nai-600017.

• Karnataka Sangeetham Part ! —
Sangeetha Bala Paadam: N. S. Par_t
thasarathi, N. S. Dwaraka Parthasa_t

Viduthalai Vaenkai — Historical Nov-el: Jaegatha; Sri Shenbaga Pathippa-gam, T.Nagar, Chennai-600017. Rs.

Karnataka Sangeetham Part III — Keerthanangel: N. S. Parthasarathi, N, S. Dwaraka Parthasarath; The Karnat-ic Music Book Centre, 27, Sripuram

Noottu Meenvalarppu: Dr. V. Sundar-raj, Dr. Samuel Paulraj; Kannappan Pathippagam, T. Nagar, Chen-nai-600017. Rs. 60.

Thannambikkai: S. Sundararaman;

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BOOK REVIEW

Rural industrialisation

RURAL INDUSTRIALISATION IN KERALA: Mridul Eapen, Thela Thesis; Prinseneiland 305, 1013 LP Amsterdam, The Netherlands. Price not mentioned.

THE BOOK under review, which examines the dynamics and local linkages of rural industrialisation in Kerala, focuses on the nature and growth of rural industrialisation in the State during 1971-91.

Two perspectives drawn from similar studies elsewhere have guided the author. One relates to the process of rural transformation resulting from industrial activity and the other to the contribution that dynamism in the rural industrial sector can possibly make to the advancement of modern industry.

Kerala, high on social indices and low on economic indices, has been an enigma to scholars. Official figures suggest a low level of urbanisation but the State is in fact a rural-urban continuum, where one cannot easily determine where the village ends and the town begins. Urban amenities are available in most villages even if they are qualitatively deficient.

The two-decade period that Mridul Eapen chose for study is one of great significance in understanding the so-called Kerala model, which combines social advancement with economic backwardness.

By 1971, land reforms had already been accomplished but in the years that followed agriculture, instead of prospering, declined. The largely village-based traditional industries suffered, too. Like the

general run of politicians, the writer dwells on the neglect of Kerala in the Centre's industrialisation strategy.

She does not devote much attention to the failures of successive governments. There can be no getting away from the fact that they could not create conditions conducive to reindustrialisation.

industrialisation.

By and large, Kerala has moved along different lines from the rest of the country. The rate of growth of employment in the small industry in the state has been less than elsewhere.

Labour productivity growth, too, has not kept pace with developments in other States, including the neighbouring ones. Both the size of the small-scale units and the investment in them has been on the decline. Satisfactory explanations for these facts on record are not forthcoming.

forthcoming.

A realistic study of the developments in relation to small industries must include a close scrutiny of the labour situation during the relevant period. However, the parameters set for the research appear to have precluded an examination of the role of the trade union movement.

Apart from making use of the wealth of data gathered by official agencies Mridul Eapen gathered material through a limited field survey.

The chief value of her study lies

in the useful information that it provides with regard to local linkages. The primary focus has been on assessing the strength of

the rural linkages. The study shows that agricultural linkages play an important role in inducing growth of non-agricultural employment in rural areas. Urban linkages often dominate the process of diversification in contiguous rural areas.

Kerala has a higher proportion of tiny units (those in which the investment in plant and machinery is less than Rs. 5 lakhs) than other States.

The educational level of entrepreneurs and workers engaged in these units is comparatively low. In the urban periphery, the units tend to be larger, with higher capitalisation, and the entrepreneurs and workers are better educated.

The large units in the development areas have growth potential but their spread effect appears to be weak.

Mridul Eapen acknowledges that the enterprise approach that she followed to understand the nature of linkages and their market orientation has its limitations and that it needs to be supplemented with a household survey to examine consumption linkages and their character in great depth.

This, however, does not detract from the relevance of the policy suggestions that she makes. She stresses the need to raise agricultural productivity, strengthen the infrastructure, promote indigenous entrepreneurship and evolve new organisational forms to overcome the constraints on the growth of small industries.

B. R. P. BHASKAR

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THE HINDU

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BOOK REVIEW

G. Patel's memoirs

GLIMPSES OF INDIAN ECONOMIC POLICY — An Insider's View: I.G. Patel; Oxford University Press, Y.M.C.A Building, Jai Singh Road, Post Box No. 43, New Delhi-110001. Rs 395.

economic transformation within a framework of parliamentary democracy. Looking back, half century later, the achievements of that experiment are at best mixed. And looking across na, South Korea and Malaysia to name just three — the disparities in performwrong (and what went right) in India? missal is now very loud, but one of the tempting a dramatic and rapid socioat other developing economies -- Chiance seem even wider. What went tective about it. Either way you have to acknowledge that there was something special about the Indian economic experience of 1956-91. The chorus of disfirst and largest countries to be free from the colonial experience was at-YOU CAN deride it or you can be pro-

wrong (and what went right) in intuition One potentially rich source of insight is from the people who were at the centre of decision-making. There are not many people still around who can match Mr. I. G. Patel's involve-

ment in formulation of policy and management of the economy. After training as an economist in the U.K. and the U.S., Mr. Patel returned to India where, between 1954 and 1982, he worked in the governments of four prime Ministers (Nehru, Shastri, India Gandhi and Morarji Desai), the one interregnum was 1972-77 when he took up an assignment with the UNDP. He did not just work in their governments; at times he interacted closely with each of them and was apparently trusted by these Prime Ministers as trusted by these Prime Ministers as trusted by these Prime Ministers as trusted.

well.

Mr. Patel became a Secretary to the Government in the Finance Ministry in his early 40s and worked with Finance Ministers from C. D. Deshmukh onwards and then as Governor of the RBI in 1977-82. Mr. Patel is still, in some respects, associated with public policy. He is today a member of the Prime Minister's Economic Advisory Council and if rumours are correct, was Narasimha Rao's first choice for Finance Minister in 1991. He was in many ways the ultimate insider.

If all this makes Mr. Patel a storehouse of information, the reflections he has penned are a bit of a disap-

elegantly about events and processes, like the "Mahalanobis" (Second) Plan, the Gold Control Order following the 1962 war with China, bank nationalisation, foreign aid and more. There is certain sensitivity as well in his description of personalities and he does not always shirk from expressing an opinion about certain happenings. Like criticising T. T. Krishnamachari (who was apparently very fond of him) for not standing by his officials during the Mundhra affair and Indira Gandhi for her shabby treatment of D. R. Gadgil, which almost surely contributed to the fatal heart attack of this eminent economist on his journey from Delhi to Bombay after being forced to quit his position in the Government.

One reason for the less than substantial view of economic policy-making in those decades that has been offered is contained in the title itself "Glimpses." Another could well be that the memoirs seem to have been written from memory and without reference to either official records or to any notes that Mr. Patel may have maintained. But perhaps the real reason is contained at the end of the book in an appendix titled "On a Personal Note."

wents and processes, Mr. Patel suggests there that the story hobis" (Second) Plan, of Indian economic policy from 1947 to the present day is one of evolution hina, bank national- and continuity — without revolutional and more. There is ary changes. Not many people will buy this awell in his decannot be coherently argued (Howevonalities and he does cannot be coherently argued (Howevortion expressing an certain happenings. T. Krishnamachari in these reflections). He also writes in these reflections). He also writes by his officials during balance between being passionate arrand Indira Gandhi in non-judgemental (which makes surely contributed to vou indifferent).

Combine this balance in your worldview with the perspective that there has been continuity in economic policy since 1947, and what we end up with are memoirs that are not exactly overflowing in detail or sheen understanding.

The state of the state of

Finally, for someone who where speeches for prime ministers and takes pride in his drafting abilities, the pubpither's bloomers must be embarrassing: "irreverently" (p.26), "pursuaded" (p.19), "...pleaded with him not travels that day" (p.142), "My family teases at me..." and many more.

. RAMMANOHAR REDDY



pointment. Memoirs of public personalities often suffer from one or two shortcomings — self-glorification or cover-ups. Mr. Patel's disappoint, not because they suffer from either failing but because he does not give you enough. There is a lot that is written

Clash of civilisations

Basing his

hypothesis on

Samuel

Huntington's

book, STANLEY

THEODORI

deduces that

future attrition-

will not be

between

information haves

and have-nots,

hinging rather on

civilisational lines

where economic

differences are

subservient to

cultural ones

debate ensued. Eight years later as the world over. Like Christianity, 11 September, Osama bin Laden Islam has a sole point of certainty and Afghanistan continue to sink in the Word of God revealed to the as grim reality, Huntington's theory Prophet in Arabia 1,400 years ago. assumes terrific relevance.

into a book, the Harvard University the Muslim world is the only true sion chairman Jacques Delors sacred Mecca and Medina, should professor wrote on the post-Cold War scenario, "In the greater clash, at the end of the the global 'real clash', between 20th century. One Civilization and barbarism, the of the reasons world's great civilizations, with their could be that this rich accomplishments in religion, art, literature, philosophy, science, morality, technology, and compassion, will also hang together force for this or hang separately.

"In the emerging era, clashes of block, even more civilizations are the greatest threat so as it has begun to world peace, and an to international order based on increasingly undecivilizations is the surest safeguard niable role in the against world war".

But first, his credible definition of civilisation - "A civilization is civilisation. thus the highest cultural grouping of people and the broadest level of cultural identity people have short a different kind of of that which distinguishes humans from other species.

It is defined both by common exploration of the objective elements, such as lang- misty territory of uage, history, religion, customs, religio-political institutions, and by the subjective self-identification of people.

Of the eight cultural blocks that he mentioned, three are the largest apparently Hunand the most influential in today's tington's article scheme of things. The first is the and the subse-West - the American-European quent debate it culture that arose from the Renaissance and is the direct precursor of the prevailing democratic and open economic order in the world.

Second is the Confucian culture main point is that there is no is a state with the pretence of a civilisation.

hen Samuel P Huntington the past 30 years, since Iran gave the infamous crusades close to wrote in 1993 on the "Clash of Civilizations", eyebrows or Islamic war, the faith has Significantly, the concept of this

Today, most modern historians history.' While elaborating this article are convinced that this culture of

> spiritual certainty is the biggest and unrivalled binding particular cultural social and political spheres of its

In August 1994, The Economist ran survey - on the idea of Islam -"an conviction". The provocation for this exercise was spawned.

wrote on the faithful returning to the Koran as if in a return to basics, 'This is what has set scalps tingling in other parts of the world, that is inherently Chinese. The especially among Europeans. They see the Last Ideology on the march. democracy, dissent is violently put A Muslim crescent curls threatdown as was seen at Tiananmen ening around the southern and Square in 1989. So, for some, China eastern edges of Europe. A new cold war could be on the way. And it may not stop at being a cold war". Third is Islam. Especially over Europe, by the way, historically, has

Significantly, the concept of this were raised and an animated become a unifying factor for people civilisational clash is not in isolation. Czech President MR Vaclav Havel said, "Cultural con- customs or rituals, that were not in flicts are increasing and are more the literal reading of the Koran dangerous today than at any time in

The former European Commisideological competitor to the West spoke in a similar vein, "Future be free from any un-Islamic

sparked by cultural factors rather than economics or ideology."

Seeing this, in Huntington Remaking of World the West. Order, "In the post-Cold War world, culture is both a unifying force. come together, as the two Germanys Koreas and the several Chinas are beginning to.

Societies united either come apart, as did the Soviet Union, Yugoslavia,

The highly sober publication and Bosnia, or are subjected to intense strain, as is the case with Ukraine, Nigeria, Sudan, India, Sri Lanka, and many others."

Bosnia is a typical case study of how cultural conflicts along fault lines between civilisations shake up the country. Prior to the Balkan Wars, communal identities were not strong, Muslims, Croats and Serbs lived peacefully and interfaith marriages were not a matter of concern.

The broader Yugoslav identity collapsed when sections saw the Vatican-inspired initiative trying to get a hold over them. Then religion assumed renewed significance and grew as fighting intensified. Each of the three groups began identifying with its own cultural and ethnic moorings predominantly defined by religious lines and this tore the country apart.

modern history, the world might not have really understood the to decide for the people and in civilisational and cultural complexities dictating the shape of the emerging world.

For instance, the Americans with philosophy - democracy. a decade of merry economy and a recession, might baulk at the idea affected not by economic differences but cultural ones.

proponents of the faith that turbulent career of a religious information technology is God's reformer and was seen as a wild coming generation would not be who then quickly ignored him. between information haves and

civilisational lines. In all fairness, it is not as much Islam as it is the Wahhabi influence, the Saudi rigid variant of Islam.

remove the diverse readings of the Koran that evolved since the Prophet received the Koran.

As part of it anything, laws, were treated as idolatry and dealt with harshly. It also included that Saudi Arabia, being home to the conflicts will be influence. Subsequently, the House of Saud incorporated Wahhabi

views as national policy.

As it happens when serious thought is required, attention is drawn away in the slush of political rhetoric. In these five months, an 1996 wrote in understanding is emerging on what Clash of Civili- exactly is it that is making this sations and the religious fundamentalism loathe

On a broad basis, the West is deficit". regarded by the Muslim world as the reason for their predominant divisive and a deprivation and lack of opportu- sons like the Muslim-dominated nities. The American policy in the areas being occupied by 19th People separated Middle East and its relationship

by ideology but with Israel rankles many.
united by culture The point is, if the West does accept that these two are the cultural fault lines over which the did and as the two civilisational clash is building up, scholars again, who offer their own does it make the world a better Koranic interpretation of demoplace? Will terrorism in the name cracy. The immediate need for of religion stop?

Will it cover up the centuries of by ideology or differences, angst and an historical circums- established distrust between the tance but divided two established blocks of civilization civilisation? The question - what needs to be done - has to be applied equally and forcefully to both these blocks.

The crux of Huntington's article needs to be mentioned, "It is my hypothesis that the fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural. Nation states will remain the most powerful actors in world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilizations. The clash of civilizations will be the battle lines of the future".

The West, a product of the Christian world, is what it is today largely due to the Reformation of the early 16th century which said it is the individual who is responsible before God for his life. It began in 1517 with Martin Luther nailing his thesis on a church door in Despite such a tragedy in Wittenberg. This spelt the end of priests staking claim to their right course of time kings and princes followed suit by paving the way for the world's most supreme

About three centuries after this brief punctuation of present Reformation, Jamal al-din al-Afghani said Islam needed its own that the future world would be Martin Luther to break free from the scholars – a problem affecting the richness of Islam. Al-Afghani Half a world away in India, in the mid-1800s was pursuing a gift to the country would be and irresponsible character. This horrified that attrition in this idea irritated his fellow Muslims

In all probability, what alhave-nots. It would hinge on Afghani was trying to say is that this civilisation needs to get democratic. The Economist while sifting through 39 countries said, "Only seven can in one degree or which is shaping the fundamentalist another even hesitantly be called quality of this civilisation. In the democracies." And it concluded, 18th century, Saudi cleric Muham- "Yes, Islam has a democratic

For this it is unfair to fault Islam as there are several historical reacentury European empires, when North America and sections of Europe began their march towards democracy.

The other reason are the

Islam for it to be a credible and values are enshrined in the faith. strong alternative civilisation to the West, is to incorporate change. It would be tempting for the West to bring about this change either by force or by subterfuge. And that would be counterproductive.

The Koran mentions the tenets of consultation where it is obligatory on the government's part to consult the people on the policies it aims to pursue. This alone is proof enough that democratic

What the faith needs are men who can counter-quote when a socalled scholar quotes from the Holy Book. The evil version of the faith is mainfested in Osama bin Laden. The noble version is awaited, for the civilisations to grow and prosper.

(The author is The Statesman's Hyderabad-based Special Repre sentative.)

Re-writing history without Columbus

LONDON, MARCH 9. Is it good-bye Columbus? A British historian's claim that a Chinese admiral reached America decades before the Italian explorer has unleashed a frenzy of media inter-

est in a theory that could force the rewriting of history. Gavin Menzies, 64, a former Royal Navy submarine commander, provoked headlines around the globe last week after a British newspaper published an outline of his thesis that China "discovered" the New World 70 years before the West. Based on contemporary European maps and records, Chinese star charts and archaeological finds, Mr. Menzies' case is that Chinese sailors mapped the world in the early 1400s before abandoning global seafaring in the

middle of the 15th century. Historians contacted by Reuters say the amateur historian's thesis is speculative and leaps to conclusions that may be correct but have yet to be proved.

Mr. Menzies says Chinese maps passed to the West through the Portuguese, by way of an Italian traveller, Nicolo da Conti, who went on some of their voyages.

Don Pedro, son of Portugal's

King Joao I kept the resulting map of the world as a State secret. But elements of this map, drawn in 1428 and now lost. leaked out and were copied into other charts, says Mr. Menzies.

These revealed parts of America and Australia before they were "rediscovered" by Europe's Christopher Columbus,

Ferdinand Magellan and James Cook. "Every single one of them refers to maps he's either got with him or seen before he set sail," Mr. Menzies told Reuters. "My argument is somebody

must have drawn these maps before the Europeans got there. Who was it?" For Mr. Menzies the answer is Admiral Zheng He, a Grand Eunuch who commanded seven voyages of exploration from 1403 to 1433.

In huge many-masted ships, the largest four times the size of Columbus's Santa Maria, the Chinese made increasingly ambitious tours of Indonesia and the southern Asian coastline.

Historians agree that the fleet reached east Africa and may have rounded the Cape of Good Hope. Mr. Menzies says the

107-strong armada of the sixth voyage of 1421-3 went further, reaching Latin America, the Caribbean and Australia, circumnavigating the globe a century before Magellan. Wherever they went, split into four flotillas, they left porcelain, votive offer-

ings and wrecks, he says.

"There are 10,000 pieces of evidence," he said. "It's so blindingly obvious now that it's not Columbus. How he's got away with it for so long mysti-fies me," he added. He says the honour should go

to two of Zheng He's fellow eunuch admirals, Heng-Bao and Zhou-Man, who continued the sixth voyage after Zheng He re-

turned early to China.

A starting point for Mr. Menzies' thesis is a 1424 map of Eu-

rope and the Atlantic that he says shows Puerto Rico and Guadeloupe nearly 70 years before 1492.

His identification is backed by Carol Urness, Emeritus Curator of the James Ford Bell Library at the University of Minnesota in Minneapolis, where the "Pizzigano" map is held. "I think he has made a very good argument for those identifications for the 1424 map," she told Reuters.
"Now the question is whether

the prototype for this map is a lost European map or is the Chinese map. That's going to be the harder leap." Gillian Hutchin-son, Curator of the History of Cartography at London's National Maritime Museum, said she was unconvinced.

لأتواه الله

1 0 MAF 2002

White House helped Enron as it tried to lobby with Delh

Secretary Brajesh Mishra. "I ask hess Communication" was distrat you give this matter serious tributed to members of the and immediate attention."

By last summer, documents show, the National Security Council was intimately involved. A June 28, 2001, e-mail from an NSC staffer announced there was "good news" regarding Enron and Cheney: "The Veep mentioned ENRON in his meeting with Sonia Gandhi". Also that week, an unanamed government staffer noted that he would "ask the Indians" if Enron chairman Lay "is invited to the dinner" with OPIC's Watson.

ner with OPIC's Watson. A July 30 government memo, labelled as a "Confidential Busi.

Delhi, the State Department and An intragovernmental e-mail the Indian Embassy in Washinge-mail indicated that talking ton. A November 1 government ber 8, and labelled "Importance: High," said, "President Bush can points had been prepared for sent on the afternoon of Novem-Bush in his meeting with Vajpayee. They were never used. "Dabhol Working Group." It noted that earlier in the month, Lav visited India and met with various officials. It said State Deto Vajpayee. The memo also partment official Christina Rocca had met with a senior aide noted possible plans to "broaden the advocacy" related to the

manner."
The memo suggested enlisting the aid of Ambassador-designate Robert Blackwill, the World Bank, the US Embassy in New

sey had earned \$100,000 as an Enron consutant in 1999 and 2000. A November 9 e-mail said national security adviser Condoleezza Rice chose not to discuss Dabhol in her meeting with Mishra. Enron shares had fallen to \$8.63 that day, and the company filed for bankruptcy law protection on December 2.

White House spokesman Ari Fleischer said the administration's actions had nothing to do with Enron political contributions. He noted that the Clinton administration had acted in a similar manner on Dabhol. Indeed, according to the Center for Public Integrity, Lay accompanied

ents' names — also said Bush's

deleted the sender's and recipi

top economic adviser, Lawrence

leased by OPIC officials after they

Lindsey, "was advised that he

could not discuss Dabhol." Lind-

not talk about Dabhol as was already mentioned." The e-mail-re-

power plant. That plan called for solving problems related to the

plant "in a diplomatically correct

in 1995. Clinton administration Maharashtra had reneged on its the plant's output. "There is an Ronald Brown, on a trip to India officials said they felt obliged to appropriate role for the US government to step in on behalf of merce for international trade in champion Enron's cause because contractual obligations to pay for US companies when foreign govthe first Clinton term. "Enron, Clinton's Commerce secretary ernments are treating them undeputy undersecretary of comjust like any other company, was fairly," said David Rothkopf entitled to that support."

(LA Times-Washington Post)

WEILN EXPRESS

Musharraf's regulatory framework divides opinion in India

Madarsa debate spills across border



FROM RASHEED KIDWAI (4)

New Delhi, Jan. 13: Is President Pervez Musharraf trying to do a Kamal Pasha Ataturk?

reform to separate politics from education and revided after his historic speech where he promised to regulate madarsas and mosques in a sweeping Opinion among Indian Muslims is sharply diligion. Conservative sections of Indian Muslims are wary, fearing that the BJP-led government may embark on a similar course, leading to a witch-hunt.

istan, most of these institutions are commercially Anis Durrani, chairman of the Delhi Haj Com-West Asia. In India, most madarsas are old and in mittee, said madarsas operating in Pakistan and run. They are like shops, receiving funds from India were vastly different in nature. "In Pakdire need of money," he said

He feared that Musharraf's remarks are likely

A signboard of the banned Sipahi-e-Sahaba goes off. (Reuters)

madarsas in India are breeding grounds of ISI acto give credence to the campaign that many

nal Law Board differ. They even see a lesson to be followed here. "We will be only too glad if efforts government of India also check activities of the But members of the All-India Muslim Perso are made to regulate religious institutions. But Bajrang Dal, VHP, RSS shakhas and Bal Shishu mandirs," said Kamal Farooqui, a member of there should be no discrimination. Let the the board.

mosques. "I can say it with authority and satisfac-He said the Milli Council, a body of prominent scribed as suspicious or illegal. Our conscience is Muslims, had already conducted a survey in Rajasthan to check the activities of madarsas and tion that there was nothing that could be declean. Let there be an investigation," he said.

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Muslim (reaction

► FROM PAGE 1 \/\

G.M. Banatwalla, an MP of the Indian Union Muslim League, said there were many misconceptions about madarsas in India. He said a home ministry document had stated that thousands of madarsas had recently mushroomed along the Indo-Nepal border. "We checked and found nothing of that sort so I wrote to the home secretary. I was shocked to get a reply that said that these madarsas were on the Nepalese side."

Other religious leaders said there were similar misunderstandings over the Deobandi sect. "In India, the Deobandi sect implies those against the worshipping of graves but in Pakistan, the Masood Azhar (Jaish leader) brand of Deobandi militancy has an altogether different connotation," said Naeem Ur-Rahman, a scholar from the Nadwa school of Islamic learning.

Khalid Rashid, deputy imam of the Lucknow Idgah, and other leaders said Musharraf's bid to crackdown on Islamic extremists should be seen in the Pakistani context as it has little or no relevance in India.

"India is a secular country so the government should not interfere in religious affairs. If there is a need, the community itself would take the lead to set the house in order," said Durrani. Khalid said that under Islam

Khalid said that under Islam different sets of rules apply in different situations. The holy scriptures talk about codes of conduct in "Darul-Islam" (Islamic state), Darul-Aman (peaceful land) and Darul-Kufr (land of the infidel). Since India is Darul-Aman (land of peace), religious obligations such as jihad have no relevance, he said.

At another level, Musharra-

At another level, Musharraf's speech has begun a debate in the Muslim community. While a majority favours action against extremists, some feel the Pakistani President is going the way of Ataturk who demolished the decaying and defunct Ottoman empire to create modern Turkey. But many conservative Muslims believe Ataturk's experiment failed.

THE TELEGRAPH

1 4 JAN 2002

—DPA

To appeal to U.N. ANA ANA HONG KONG: Mainland Chinese abode-seekers who failed in a legal battle to secure the right to live in Hong Kong are planning to appeal

to the U.N., their lawyer said on Friday. The Court of Final Appeal (CFA), Hong Kong's highest court, ruled on Thursday that only around 500 of the more than 5,000 claimants would be entitled to permanent residency here. The rest would have to be deported back to the Chinese mainland. The drawnout and increasingly complex legal battle ensued after Beijing overturned a lower court decision in January 1999 which said any child with one Hong Kong parent was entitled to stay.Th-ursday's ruling has also called into question Beijing's influen-se on Hong Kong's legal affairs ce on Hong Kong's legal affairs, despite the former British colo-



ny being promised broad autonomy since its return to Chinese rule in 1997. Lawyer Krista Ma, whose law firm Pam Baker and Company represents the majority of whose law firm Pam Baker and Company represents the majority of the abode applicants, said they would now petition United Nations General Secretary, Kofi Annan, "in the next few weeks". The petition would call on Mr. Annan to urge Hong Kong Chief Executive, Tung Chee-hwa's government to grant residency status to more of the claimants on the grounds that they had been unfairly deprived of their human rights. "The petition will be on behalf of everyone who filed case before the judgement was passed yesterday," Ma told AFP. "The CFA said our clients had a legitimate expectation they would be granted residency by the government but the reinterpretation effectively "trumped" that.—AFP (A man and a child join other migrantson Friday at a Hong Kong park to discuss the fallout of the perdict.—AP) verdict. -- AP)

> Trong and 1 24



Taking out the Taliban — I

ME

By Gail Omvedt

"For never in this world Do hatreds cease by hatred. By freedom from hatred they cease: This is the eternal dhamma." (Dhammapada 5)

■ HIS WAS part of my first effort to articulate a response to September 11. Like many others, I had the fortune — good or bad — of seeing it on TV, in an unusual situation. Sitting in Kasegao, I had just turned on the only English news we get on cable -Sahara, at 7-45 p.m. It showed just a shot... and, wondering, appalled, I switched to PTV on AV, which has better English news than the poor selection of cable channels in our village — to find them rebroadcasting CNN. For two hours sat there horrified and fascinated watching the breaking news, interrupting this only to whisper it to my husband and to phone to Pune to have my e-mail checked by a friend to see if my daughter (who lives in New York and worked then near the World Trade Center) was all right - that she was became clear after an hour. Still, the scenes unfolded, that day and for a couple of days after... the towers crashing, people running in fear, old file photos of Osama bin Laden with his strange, almost mystical yet frightening smile, shots of Palestinian children dancing in the streets, shots of presumed suspects and evidence about them. George W. Bush in his jacket, looking very Texan, Colin Powell looking authoritative and calm. An assault of images; an assault of messages, many coming on email from the U.S., forwarded by my daughter who was more upset about the racist attacks that came after, messages mainly from African-Americans, Indian-Americans, Palestinian-Americans such as Edward Said, and even one Afghan.

What mixed emotional reactions I had even from the beginning! One sane, rational, peace-loving part of me followed the Dhammapada and the message of all religions (including Islam), that at a moral level and in the long run the only way to protect oneself and to resolve violent conflicts is to deal with the roots of violence — and that what happened did indeed have its roots in rage caused by

events in which the U.S. was heavily implicated.

But another immediate emotional reaction was simply: if this is how the "whole world" feels about "us", then we have to defend ourselves. And, whatever may be the morality and the long-term considerations, there is not, and never has been, a government in the world which would not at least take police action to defend its people. No socialist

tours) he was dependent on others — in particular, his Secretary of State, Colin Powell. And if the Defence Secretary, Donald Rumsfeld, was a hawk, Gen. Powell — standing before the cameras and the people of the world as a truly powerful man, the first African-American to hold such high office — clearly understood something of non-white peoples and probably, like that other former General, Pervez Musharraf, understood the costs

There is not, and never has been, a government in the world which would not at least take police action to defend its people... At the same time, I thought there would be no bombing.

government, no Muslim or even Buddhist-dominated government would have returned hatred with non-hatred. In fact, police action - for that matter, leave aside the various versions and meanings of "crusades" and "jehads" and "revolutions" - is something that was justified even for Buddhist emperors, who were expected not only to provide "seed for farmers, capital for merchants, pay to employees and welfare to the destitute" but also to protect their subjects. It may indeed be true that various forms of limited "police action" will be the alternative to war in the global age, though it may increasingly look like war and involve new levels of surveillance, as Amitay Ghosh has remarked

And, of course, who would trust the American Government and Mr. Bush to carry out limited police action? Mr. Bush, talking of "crusades", calling Al-Qaeda and Osama bin Laden "evil" and at the same time ignoring all the terrorist actions of the U.S. against the world's peoples. However, another reaction of mine, from the very beginning, was that the U.S. Government, though capitalist and oppressive, was probably rationally so, and would limit its actions. Further, since Mr. Bush himself knew nothing of foreign policy (and little of how to speak to anyone but Americans, which is why Tony Blair and others had to make world

of war. Or so I hoped. Thus, when the U.S. Government made it clear that it was determined to take out the Taliban, Al-Qaeda and Osama bin Laden, I hoped it would be done in as patient and slow a fashion as possible.

And, if I felt anger in those days (as an American-born) against anyone, it was not against the Palestinian children who were shown on TV dancing in the street after hearing of the attack; after all they had sufficient reason to do so. Rather, I felt anger against the educated, sober adults of the Left who so quickly came forward with "it was a terrible act but...", and went on immediately to stress that this was a reaction to U.S. terrorism and give their analysis of imperialism.

At the same time, I thought there would be no bombing. First, quite aside from the moral implications, it did not seem a sufficient way to take out the Taliban and deal with the problem of Afghanistan. There were Russian Generals interviewed to tell of how hopeless it was to fight in such inhospitable terrain, there were memories of how the small, impoverished Vietnamese had humbled bulky American soldiers — it was not so easy to fight Asians! And there was the letter from the Afghan-American, who wrote simply that it was useless to talk of bombing Afghanistan back to the stone age", because it had already been done,

and the Taliban had destroyed what was left "If you think of the Taliban, think Hitler. And if you think of the Afghan people, think Jews in the concentration camps," he had written — and went on to warn once more that bombing was useless, that what must be done, however hard it would be for Americans to bear the count of "body bags" coming back, was to send in soldiers.

(Question (asked later in India): "Why does the U.S. only concern itself with terrorism against its own people?" Answer: "Because they are the ones who elect it." Further clarification: It also has to be remembered that U.S. citizens now include not only whites, but African- Americans, Indian-Americans, etc. as well as Arab-Americans and even a very few Afghan Americans. According to the latest *New York Times/CBS News* poll, taken between December 7 and 10, 2001, nearly three of every four Blacks and nine of every 10 whites approved of Mr. Bush's performance.)

With all of this came reports of the racist reactions, against Muslims, people with turbans, any "brown people". This was especially in New York city, where the tragedy was directly felt, and where hundreds of firemen — themselves mostly from "white ethnic" and some African-American background — had died rushing into the building to save people; but elsewhere there were the crazies, the man who simply shot a Sikh gentleman and rode away in his car. The truth is that there are maybe 5 per cent really crazy racists in the U.S., a lot of mild racists — but also many good-hearted people who were trying to understand the tragedy. "Weep for us," wrote one Quaker friend. "We all are beginning to understand that the whole world has changed and will continue to change,' wrote a cousin, referring to "our disbelief and sorrow at what has happened here, our feelings of helplessness and need to do something...'

Against such a background, the U.S. Government set out, on September 11, to take out the Taliban, Osama and the Al-Qaeda.

...Terrorism
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countries and echoed Mr Blair's announcement yesterday that Britain viewed India as "a natural contender" for permanent membership to the United Nations Security Council and would work with New Delhi to achieve it.

There were two parts to resolving a problem, said Mr Blair. One was that terrorism in any form, whether it was the attack on Indian Parliament or the attack on Jammu and Kashmir Assembly, was condemnable.

The other part was that everything could be done peacefully through a democratic and meaningful dialogue which should replace violence, Mr Blair said.

dialogue which should replace violence, Mr Blair said.

Mr Blair, who will leave for Islamabad tomorrow, told
the Press in the evening that "provided this threat (of
attacks from terrorists) is over, I believe India is
prepared for a dialogue. Everybody knows what the
situation is".

situation is".

Mr Vajpayee, when asked about his meeting with President Musharaff in Kathmandu, said he pointed out to General Musharraf that he avoided the word "terrorism" in his speech. "He didn't reply. He spoke of violence but not terrorism. It was a big omission," Mr Vajpayee said.

London talks focus on Sri Lanka truce

By D.B.S. Jeyaraj-

TORONTO, JAN. 23. The Norwegian facilitator team visiting the U.K. informed the LTTE chief negotiator and political adviser, Anton Balasingham, of the action taken so far on the requests made by the LTTE in connection with the peace process when it held a three-hour meeting at the latter's London residence on Tuesday, informed Tamil sources said. The facilitator team comprised the special peace envoy, Erik Solheim, and the Foreign Ministry official, Krijste Tromsdal.

The LTTE had earlier informed delegation led by the Norwegian Deputy Foreign Minister, Vidar Helgesen, on January 4 that it desired India to extend its good offices to help resolve the Sri Lankan ethnic conflict by acceding to its two requests.

It wanted India to allow Mr. Balasingham and wife, Adele Anne, to relocate in Chennai temporarily, and for talks to be hosted by India in a South Indian city such as Chennai, Thiruvananthapuram or Bangalore.

The requests raised a storm of protests in Tamil Nadu with most parties, including the ruling AIADMK, demanding that the Central Government not give in to the "audacious" LTTE demands.

Although the Centre has not finalised a decision yet, media speculation indicates that there is very little likelihood of the requests being granted in view of the widespread public opinion against such a move.

Tamil sources said the London talks had primarily focussed on evolving a ceasefire between both sides first and thereafter addressing issues concerning the modalities of envisaged negotiations such as venue, etc.

The facilitators had brought a draft ceasefire agreement to which fresh suggestions and alterations had been proposed by the Tigers.

A Norwegian delegation headed by Mr. Helgesen is scheduled to meet with Mr. Balasingham again next week. Oslo's Ambassador in Colombo, Jon Westborg, is also expected to be part of the delegation.

The envoy will provide inputs regarding Colombo's viewpoints on the proposed ceasefire. Both sides have currently extended the cessations of hostilities declared separately. Thereafter, Mr. Helgesen will undertake a visit to Colombo.

A subsequent trip to New Delhi to officially acquaint India of related developments is also planned though not finalised.

Mr. Balasingham, in an interview to a Tamil newspaper in Sri Lanka, has said that India must favourably consider the LTTE requests on a "humanitarian" basis.

Peace talks first: Kadirgamar

By Nirupama Subramanian

COLOMBO, JAN. 23. Sri Lanka's former Foreign Minister, Lakshman Kadirgamar, today advised the Government against a hasty de-proscription of the LTTE and called for peace talks to begin before the world's anti-terrorism mood began to wear off.

Mr. Kadirgamar, who campaigned across the globe for banning the LTTE as a terrorist organisation, said "the question of de-proscription should be considered with deep circumspection and caution," and pointed to the experience of other countries in talks with banned groups.

The Sri Lankan Prime Minister, Ranil Wickremesinghe, who outlined his Government's policy in Parliament on Tuesday, indicated that he was seriously considering removing the ban on the LTTE which has demanded this as a pre-condition for participating in peace talks.

Responding to Mr. Wickremesinghe in Parliament, Mr. Kadirgamar said the new Government must also

set a definite time- frame for talks on substantive issues before the international attitude towards terrorism in the wake of September 11 wore off.

Mr. Kadirgamar expressed the support of the People's Alliance to the steps taken by the Wickremesinghe Government to lift the economic restrictions on LTTE-held areas in northern Sri Lanka, and for the truce being observed by the Government forces and the LTTE.

Pledging the "constructive co-operation" of his party, headed by the President, Chandrika Kumaratunga, to the Government's peace initiatives, Mr. Kadirgamar said, however, that it should not be peace at any cost.

Mr. Wickremesinghe said on Tuesday that Sri Lanka must not let the ban become an impediment to peace talks. He sought to strengthen his case with "international opinion" which recognised the LTTE as a terrorist organisation, but also wanted Sri Lanka to hold peace talks with it.

THE HINDU

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...Musharraf:

(Continued from page 1)

hopes it's a breakthrough." Asked when formal consultations would be held, Gen Musharraf said: "No dates have been fixed, but there is an urgency for a formal dialogue and I hope it will occur in the near future..."

Despite Pakistan attaching great symbolic value to the meeting, India said the meeting did not indicate any change in stand on Pakistan. The country would not resume talks with Pakistan until it took firm steps against terrorist groups operating from its territory.

Later, upon arriving at New Delhi airport, Mr Vajpayee underplayed the interaction and the handshake between them at the close of the summit. "Bataane layak kya hai? Dua salaami hui thi. Haal chaal pucha gaya. Baat khatam ho gayi (What's there to say? We exchanged pleasantries. We inquired about each other. The conversation was over)."

Asked if he would attend the next Saarc summit in Islamabad, Mr Vajpayee said: "Sthithi saamanya rahi to zaroor jaoonga."

The Indian leadership's dogged public posture is being widely seen as unyielding, compared with Gen Musharrf's reasonableness; once again suggesting that the Pakistani President has been more media savvy.

The Kathmandu Declaration adopted by Saarc noted that terrorism posed "one of the most serious threats to international peace."

Among other things, the leaders committed themselves to dismantling trade barriers by concluding a framework South Asian Free Trade Area treaty this year. The Saarc nations also pledged to suppress financial sources of militant groups.

They plan to attain the goal by criminalising the collection of funds for extremism and refrain from organising, instigating, assisting or allowing the use of their territories for such acts and redoubling efforts to tackle poverty and other ills afflicting the region on a war-footing.

The Contract of the Contract of