Introduction

bread; and forgive us our tres-

passes", the Christian prayer

says, a plea echoing down the

ages in humanity's discourse

with the Creator. Sages in an-

cient India chanted a hymn

from the holy text of the Upan-

ishads, "From food human be-

ings come to be; By food they

grow; Into food they pass." The

Bhagbad Gita: "From food

same refrain reverberates in

springs all life; Food is born

from rain; of the sun that evap-

orates into the clouds... He who

does not work in this world to

help turn the wheel thus revolv-

ing, leads a sinful life" (Gita-III

14-16). Gautam Buddha pro-

claims in deep compassion, "Of

all diseases, hunger is the great-

est....There is no other treasure

equal to that of rice....One gives

strength who gives rice." Jesus

Christ bows down in thanksgiv-

ing and says, "I was hungry, You

gave me to eat". The Quran re-

veals: "Then let man look at his

food and how We provide it: for

that, We pour forth water in

abundance, and We split the

earth in fragments and produce

therein corn and grapes and nu-

tritious plants, and olives and

dates, and enclosed gardens,

dense with lofty trees and food

and fodder". Nihon Shoki

chronicles that rice cultivation

in Japan originated with the

sacred activity of man working

with 'Kami', the deities. Amat-

erasu Ohmikami, the ancestor

of the Emperor, started agricul-

ture making millet, wheat and

beans the seeds for the dry

fields and rice the seed for the

water fields. Even today, at the

Ninemesai (Thanksgiving for

new crops) festival performed

on 23 November every year, the

Emperor offers the rice-wine

produced with the new harvest

to Kami, the deities. Faith be-

gan, when human beings dis-

cerned the sun's compassion on

The Body and the Spirit

and yearning for life with

meaning are intertwined as the

root deep in the earth and flow-

ers high in the sky grow to-

gether before the face of the sun.

Survival, no doubt, takes prece-

dence over all other impera-

tives. In the words of Mahatma

Gandhi, "To a people idle and

famished the only form in

which God dares to appear is

work and the promise of food".

But the essence of humanity

goes beyond the escape from

hunger towards a life with dig-

nity. Mankind's diligence, in-

genuity and economic endeav-

our for producing and procuring

food belongs to the "having"

dimension. The end is the life

with fulfilment, the "being di-

mension". Only thus, the body

can "ascend from strength to

strength". The transcendental

destiny of man cannot be sepa-

rated from his physical exis-

tence. Who can spread the hours

before him saying, "this is for

God and this for myself; this for

Ecology and Equity

all it contains for all men and

all peoples, so that all created things would be shared fairly by

all mankind under the guidance

of justice tempered by charity.

(The Prophet : Kahlil Gibran).

The mystery and the wonder of

the providence of nature that

engage human ingenuity to

yield them the technique to

harness food also prompt the

"God destined the earth and

my soul, this for my body?"

Human kind's quest for food

the seeds they had sown.

"Give us this day, our daily

FOOD AND FAITH

Ethics and Food Security

by AZM Obaidullah Khan

Exchange in the market place, however, must be tempered by fairness both for the producer and the consumer. All the faiths of humankind have urged for just transactions and cautioned against monopoly and restricting food-grains sale or holding them back for sheer avarice or as a means of political pressure.

is both subdued and exalted by reverence and the spirit of car-ing and sharing. What is "natural" is never merely so: it is a tryst with divine mercy for ensuring the inalienable right of each individual to food, both now and in the future. In the relationship between human efforts to produce food and nature's spontaneous balance, it is vital that a new equilibrium is achieved everytime in order to meet the current needs of a given population without compromising the life-support system for the generations to come. Because, "to Yahweh belongs earth and all it holds, the world and all who live in it."

gratitude of the observant soul.

Human trusteeship of the earth

The covenantal relationship between the divinity and nature is articulated in Genesis: "So long as the earth endures, seed time and harvest... summer and winter.... shall never cease. Torah lays down the responsibilities of human kind to the land they cultivate, the soil they produce in and the animals they domesticate. Deutronomic legislation prohibits mistreatment or wanton destruction of all plant life and animals. A Vedic hymn to the earth. Prithvi Sukta chants, "What O' Earth I dig out of thee, Quickly shall that grow again; May I not O' Pure One shall I pierce thy vital spot or thy

On the other hand, if the divine trust is violated, the Quran proclaims the following: "The life in the present world is like the water. We send down from heaven, mantling the earth with vegetation as food for man and the beast. But then, when the earth is gay with splendour and the people imagine that they own and rule it, Our command goes over it, and whether by night or by day, We turn all to stubbles as though yesterday's fertility had never been." Human beings are stewards. They must harness prudently and enhance the diversity of plant and animal life on the land and in the waters.

Empowerment and Moderation

Ecological penury and human deprivation are inextricably bound together. "Every human being must have ready access to all that is necessary for living a genuinely human life." Given such equitable access, women and men who are deprived, will demonstrate their latent creativity and the possibility of triumph over the inhuman cruelties of poverty and hunger. What is required, therefore, is a social order in which the access to and control over natural resources rests to the maximum extent possible with households and communities that are most dependent on those resources. A relevant dimension, in that context, is community partnership and control of Common Property Resources for the common good. Prophet Mohammed (SM) is reported to have said: "Do not restrict the flow of water in order to restrict the growth of grass" and "Human beings are partners in three things : water, grass

"Access to available resources must be guaranteed," the Pope says. To achieve this, it is more necessary than ever for the concept of economic relations to be founded on genuine solidarity as well as on the sharing of resources. It is also

important for population bearing the brunt of malnutrition and hunger to be able to access knowledge-resources to produce and procure a healthy and adequate diet without outside intervention. Maimonedes or Brother Moses presents the ladder of Tzedakah, a ranking of how to help the poor and the needy. The minimum level of intervention is to give the poor what they need for survival. The highest level of help is to empower them with the knowhow for feeding themselves. Denial of such solidarity in sharing the lives of others will imply continued witnessing of "the destruction of entire harvests, the selfish demands inherent in the economic models of today, the refusal to transfer technology..., and the searing images of a part of humanity condemned to die from hunger, because of worsening natural disasters, because of human-

Human kind's command over techniques for obtaining food from nature must be

1 5 (g) 1 = 1.

caused destruction, because of

barriers of food distribution or

because of trade restrictions ex-

cluding the poorest countries

(and the vulnerable population)

from the market."

moored in moral values of satisfying the needs for sustenance than for aggrandizing selfish greed. The age-old quest for food must be tempered by responsible restraint as against selfish cravings. As the Buddhist teaching goes, "Reflecting wisely, we will take food neither for amusement, nor for intoxication... but only the endurance and continuance of this body, for ending discomfort and assisting holy life." Or, as the Pope says, "Simplicity, moderation and discipline as well as a spirit of sacrifice must become part of everyday life lest all suffer the careless habits of the few."

Food and Peace Human kind stands, thus, in two-fold solidarity: first, with earth and water and all creatures therein and second, with fellow human beings to share equally the fruits of creation. Unity and peace and food-security for all are preconditions of each other. The oracles of Isaiah cry out for peace: "And they shall beat their swords into plough-shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn

war anymore." According to

There's no excuse for

It deprives many people

over-pricing food.

essential nutrition.

Governments must

accessibility and

ensure food

availability.

Deutronomic legislation, "the fruit-yielding trees of a city under siege may not be destroyed." Prophet Mohammed (SM) reminds his followers, "If you of fer people food, establish peace among them, and pray at night when all others are asleep you will surely go to paradise." His Holiness the Pope says, "All too often, situations where peace is absent, where justice is flouted, where the natural environment is destroyed, put entire population at great risk of not being able to satisfy their most elementary nutritional needs. Wars between nations and civil conflicts should not be allowed to condemn defenseless civilians to die of hunger for selfish or partisan reasons... The conscience of humanity demands compulsory humanitarian in tervention when the survival of entire ethnic groups and populations is seriously compromised; this is a duty for the nations and for international community." Only a peaceful world can ensure a world without hunger and deprivation. Equitable distribution of resources and food-entitlements is on the other hand, a pre-requisite for peace. Human solidarity is the key. "It is not", as the Pope says, "a feeling of vague compassion or shallow distress at the misfortunes of many people.... but a firm and persevering determination to commit oneself to the common

sponsible for all." Food Exchange: Beneficence and Obligation

good... because we are all re-

Human solidarity that promotes justice among all peoples is reflected in the obligatory principle of beneficence. The Old Testament lays down, "When you gather the harvest of your land, you are not to harvest to the very end of the field you are not to gather the gleanings of your harvest. You are neither to strip your vine bare, nor to collect the fruit that has fallen into your vineyard. You must leave them for the poor and the stranger." In a similar vein, the Quran enjoins, "It is He who produces gardens with trellises and without, and dates....and olives and pomegranates.... Eat of that fruit in this season, but render the dues that are proper on the day the harvest is gathered. Gautama Buddha says, "He who eats alone cannot find happiness." So does Prophet Mohammed (SM), "He who goes to bed with a full stomach knowing that his neighbour is hungry, cannot be a real believer in me." The Creator enjoyins the same. "So give what is due to the kindred, the needy and the wayfarer. That is best for those who seek the Countenance of God." Beneficence or giving is hallowed when what is given is unasked. Therefore, the poet writes, ".... give as in a yonder valley the myrtle breathes its fragrance into space. Through the hands of such as these God speaks, and from behind their eyes he smiles upon the earth... Give now, that the season of giv-

ing may be yours and not your inheritors." (Gibran). **Prudence for Lean Years**

Obligation of giving goes hand in hand with prudence to meet the demand for food in difficult years. Prophet Joseph, in the course of interpreting the King's dream told the Egyptians : "For seven years shall Ye diligently sow, as is your wont; and the harvest that Ye reap, Ye shall leave them in the ear -except a little of which Ye shall eat. Then will come - seven dreadful (years), which will devour what Ye shall have laid by in advance for them — (all except a little which Ye shall have specially guarded)."

"Then will come", Joseph concluded. "a year in which the people will have abundant water, and in which they will press (wine and oil)". Clearly the above is a profound teaching for sagacity in conserving food for the people during the time of

Food and the Market Place

apart, if a person has to eat

Beneficence and prudence

he/she must be able to grow his/her own food or buy it or a combination of both. No food is better than that obtained with labour or with money earned through work. Prophet David worked to earn the money with which he bought food. Exchange in the market place, however, must be tempered by fairness both for the producer and the consumer. All the faiths of humankind have urged for just transactions and cautioned against monopoly and restricting food-grains sale or holding them back for sheer avarice or as a means of political pressure. Ethical requirements are expressed concretely in such a passage as in Leviticus. "You shall do no wrong in judgment, in a measure of length, weight or quantity. You shall have just weights, just balances". Amos bitterly condemns those who "sell the righteous for silver, and the needy for a pair of shoes." The Quran enjoins "Weigh with scale just and upright. And withhold not things justly due to men." Or again, "so establish weight with justice; and fall not short in the balance." Mu'ammar reports that Prophet Mohammed (SM) has said: "A monopolizer is a sinner." Or again, "Do not receive an unripe wheat; let no resident in a city sell (an uncertain) crop to a desert-dweller.

Women who are increasingly pauperized and the disadvantaged men must have access to affordable food. Reduction in the costs of marketing, distributing and processing of food are needed. Most important. however, is the inclusion of the food-insecure countries and people into the market-place, both domestic and global. Exchanging the gifts of the earth must be tempered with justice and must not lead some to greed and others to hunger. No one, as a poet says,

should leave the market place with empty hands. "For the

master spirit of the earth shall not sleep peacefully upon the winds till the needs of the least of you are satisfied." Jesus Christ proclaims, "So the last shall be first and the first last." Talisman for Food for All

Indeed the right to food of every man, woman and child concerns essentially the last and the least. One recalls the talisman offered by Mahatma Gandhi: "Whenever you are in doubt, or the self becomes too much with you, apply the fol-lowing test: Recall the face of the poorest and the weakest man whom you have seen and ask yourself if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control of his own life and destiny? In other words, will it lead to self-reliance for the hungry and spiritually starving millions? Then you will find your doubts and yourself melting away."

Right to Food

Mahatma Gandhi's talisman has been codified as a basic human right with the adoption by 131 Nation-States of the International Covenant on Economic, Social and Cultural Rights by the United Nations General Assembly in 1966. Article 11 of the Covenant stipulates inter alia:

"The States Parties to the present Covenant, recognizing the fundamental right of everyone to be free from hunger shall take, individually and through international cooperation, the measures, including specific programmes, which are needed :

(a) To improve methods of production, conservation and distribution of food by making full use of technical and scientific knowledge, by disseminating knowledge of the principles of nutrition, and by developing or reforming agrarian systems in such a way as to achieve the most efficient development and utilization of natural resources:

(b) Taking into account the problems of both food-importing and food exporting countries, to ensure an equitable distribution of world food supplies

in relations to need." Proclamations of the right to food have been reiterated and strengthened by the World Food Conference in 1974, the World Conference on Agrarian Reform and Rural Development in 1979, through the adoption of the World Food Security Compact by the FAO Conference in 1985, and by the International Conference on Nutrition in 1992. The FAO Conference in 1985, in accepting the World Food Security Compact, reatfirmed the moral commitment "to achieve the ultimate objective of ensuring that all people at all times are in a position to produce or procure the basic food they need," and laid down the principle of world food security as a joint world responsibility. Rights of Man proclaimed in March 1992 that "all human beings have the right to sufficient and wholesome food." World Declaration on Nutrition categorically states, "Hunger and malnutrition are unacceptable in a world that has both the knowledge and resources to end this catastrophe." World leaders reiterated the ethical commitment of food for all only recently, in November, 1996, in Rome.

right. The underlying goals require the nation-states' obligations in terms of programmatic priorities with concomitant international commitments. Amartya Sen defines such a right as "meta right" for every human being. "A meta right to something x can be defined as the right to have policies p(x)that genuinely pursue the objective of making the right to x realizable... If this right were accepted, then the effect will not be to make the ('right to food') real — even as an abstract, background right - but to give a person the right to demand that policy be directed towards securing the objective of making the right to (food) a realizable right, even if that objective cannot be immediately achieved. It is right of a different kind: not to x but to p(x). I propose to call a right to p(x) a meta right to x." The true mark of an ethical commitment to food security therefore comes in the establishment of a policy environment that would be consistent with the humane value that makes hunger and malnutrition unacceptable. A set of policies is needed to

All of these international

instruments are basted on the

collective human whsdom of

what is good and ethically

address directly the structural problems that cause the lack of access and the insufficient availability of food. The level of agricultural productivity can have significant impact on individual's access to food. Inequities in the distribution of land, income and political power; lack of access to knowledge-resources and new technology, to seed-capital, services and markets, all contribute to impeding the realization of the productive potential of the least privileged and the bypassed.

Unfortunately, the right to food has remained elusive and, perhaps, will continue to be so without an overreacting moral obligation for solidarity and equity at the community, national and global levels. A just social order for food security can only come in the ensuing action taken to eradicate unnecessary hunger and alleviate unbelievable misery. If one person's hunger is everyone's hunger, then something must be done collectively to prevent it.

Conclusion

There can be no more sacred duty, therefore, than for a man or woman to feed the family and the kindred. There can be no more sacred duty for communities or nation-states than that of ensuring for every member of society an adequate and wholesome diet. There can be no more sacred duty for the international community than that of solidarity with justice so that the scandalous paradox of hunger amidst affluence becomes a nightmare of the past. That is what all the faith of mankind and secular ideological principles enjoin and that "message will gain credibility more immediately from the witness of actions." Let us not forget that "at the end of the day, we shall be called before the Lord to account for our action on behalf of our brothers and sisters."

The author, a former Minister and a Secretary of GoB and also our Ambassador to USA has recently retired as Asstt DG for Asia-Pacific of FAO.

The Daily Star Entertainment Guide

Tuesday 6th May (All programmes are in local time. There may be changes in the programmes)

BTV

3:00 Opening Announcement Al-Quran Programme Summary 3:10 Recitation from the Geeta 3:15 Re-telecast of Drama Serial 4:00 News in Bangla 4:15 Cartoon film: Top Cat 4:45 Geetbitan: Programme on Tagore Song 5:25 Suptashikha 7:00 News in English 7:05 Open University 7:25 Programme on Classical Dance 8:00 News in Bangla 8:45 Package Drama 10:00 News in English 10:30 Programme on Health 10:35 Aparanha: A Programme for eldarly citizen 11:30 News in Bangla 11:35 Thursday's programme summary 11:45 Close

BBC

6:00am BBC World News 6:30 Time Out: Tomorrow's World 7:00 BBC World News inc. World Business Report/Asia Today/24 Hours 10:00 BBC World News 10:30 World Focus: Windo On Europe 11:00 BBC Newsdesk 12:00 BBC Newsdesk 12:30 Hard Talk 1:00 BBC World News 1:30 World Focus: Window On Europe 2:00 BBC World News 2:30 Time Out: Top Gear 3:00 BBC World News 3:30 Hard Talk 4:00 BBC World News 4:30 Time Out: Tomorrow's World 5:00 BBC Newsdesk 6:00pm BBC Newsdesk 6:30 World Focus: Window On Europe 7:00 BBC World News 7:15 World Business Report 7:30 BBC Newshour Asia & Pacific 8:30 Time Out: Cities Of The Future 9:00 BBC World News 9:30 Hard Talk 10:00 BBC World News 10:30 Time Out: Film '97 11:00 The World Today 12:00mn The World Today 12:30 Hard Talk 1:00 BBC World News 1:30 World Focus: Britain In View 2:00 BBC World News 2:30 Time Out: The Clothes Show 3:00 BBC Newsdesk inc. World Business Report/24 Hours 4:00 BBC Newsdesk inc. Asia Today & World Business Report 5:00 BBC World News 5:05 Newsnight

CHANNEL V

7:00am Rewind VJ Sophiya 8:00 Frame by Frame 11:00 The Vibe VJ Luke 12:00noon Rewind VJ Sophiya 1:00 By Demand VJ Trey 2:00 Frame By Frame 2:30 Liberty First Day First Show 3:00 The Indian Top 10 4:00 Soul Curry 4:30 Big Bang VJ Alessandra 6:00pm Rewind VJ Sophiya 7:00 By Demand VJ Trey 8:00 Planet Ruby 9:00 The Vibe 9:30 Simply South 10:00 Liberty First Day First Show 10:30 Soul Curry 11:00 Over The Edge 12:00mn Rewind VJ Sophiya 1:00 Haysah 2:00 By Demand VJ Trey 3:00 Big Bang VJ Alessandra 4:30 First Day First Show 5:30 Malibu Jammin VJ Sophiya

STAR PLUS

6:30 Ninaad 7:30 Good Morning India 9:30 Nine to Five 10:00 Yan Can Cooks 10:30 Holiday Special Children Hour G | Joe 11:00

Eek The Cat 11:30 The Oprah Winfrey Show 12:30 The X File 1:30 Santa Barbara 2:30 The Bold & The Beautiful 3:00 Imtihan 3:30 Sunghursh 4:00 Tu Tu Main Main 4:30 Lost In Space 5:30 Adventures of Black Beauty 6:00 Charles In Charge 6:30pm Yan Can Cooks 7:00 Janata Ki Adalat 7:30 Star News (Hindi) 8:00 Small Wonder 8:30 Kya Baat Hai 9:00 Meri Awaz Suno 9:30 Star News 10:00 Some Mothers Do 10:30 Space : Above And Beyond 11:30 The Bold & The Beautifu 12:00mn Santa Barbara 1:00 Star News 1:30 Baywatch 2:30 Dynasty 3:30 Vega 4:00 The Oprah Winfrey Show 5:00 Barnaby Jones

温温

STAR SPORTS

6:30am Nike CBA All Stars Games 8:00 Superbike World Championships British Grand Prix Fm Donington, GB 10:00 English Cricket Benson and Hedges Cup 4:30 Volvo World



Film '97 on Star Movies, Tonight at 9:30



THE STATE OF THE S

Top Gear on BBC World, Today at 2:30 pm

Cup Showjumping '96/97 5:30 Trans World Sport 7:00pm NBA Game Of the Week Play Offs 8:30 Omega Tour 1997 Satelindo Indonesia Day 1 9:30 FIM World M'Cycle Chamionships Spanish Grand Prix HL 11:00 This is the PGA Tour 12:00 Nations Cup Hong Kong 1:30 English Cricket Benson and Hedges Cup

STAR MOVIES 7:30am Family: Munchie Strikes

Back 12 (Hindi Subtitles) 9:30 Classic: White Zombie 12 (Arabic Subtitles) 11:30 Film Club: Widow's Peak 12 (Hindi Subtitles) 1:30 Action : Fearless Hyena II 15 (English Subtitles) 3:30 Family: Tommy Tricker And The Stamp Traveler PG (Hindi Subtitles) 5:30 Romance Romantic Undertaking 15 (Hindi Subtitles) 7:30 Classic : Dinner At The Ritz PG 9:30 Film 97 10:00 Action : Nightstick 15 12:00 Adventure : Clan of the Cave Bear 18 2:00 Action : Mad Dog Morgan 18 4:00 Action : The Big Sleep 18 (Arabic Subtitles) 5:30 Action : Golden Needles 15

ZEE TV

6:00 Jagran 6:30 A to Z Computer the Management Course 7:30 Zee Business Show 8:00 Zee News & Business 8:30 Special Report 9:00 Disney Hour 10:00 Gaane Anjane 10:30 Khubsoorat 11:00 Chutki Baja Ke 11:30 Close Up Antakshari 12:00 Chanakay 1:00 Mere Ghar Ana Jindagi 1:30 Silsila 2:00 Hum Panch 2:30 Krukshetra 3:00 Raahat 3:30 Zaika Ke Safar 4:00 Aashiana 4:30 Jhatpat

Khana 5:00 Celeste 5:30 Kya Si Hai 6:00 Ek Minitue 6:30 Ganee Anjan 7:00 Disney Hour 8:00 Paying Guest 8:15 Ek Nazar 8:30 Hum Panch 9:00 Sailaab 9:30 Sapath 10:00 Hasratain 10:30 Zee News & Business 11:00 Tara 11:30 Dastaan 12:00 Campus 12:30 TVs Sa Re Ga Ma 1:00 Vakaalat 1:30 Zee Horror Show 2:00 Paying Guest 2:30 Zee Arabia : Infotainment-

DEPTHnews

EL TV

7:00 Yeadon Ki Barat 7:30 Stand By 7:40 Amitabh Specials 8:20 Haseen Pal 8:30 V3 Plus 9:00 Chehre 9:30 V3 Plus 10:00 HFF: Judaai 1:00 Jaguar-Its My Choice 1:30 Siyarams Kamal Kombination 2:00 Gujrati: Surjamukhi 3:00 No Problem 3:30 Anurag 4:00 Tanav 4:30 ZED 5:00 HFF: Mujhee Kasam Hay 7:50 Haseen Pal 8:00HFF Lawaries 10:30 Stand-By 10:45 HFF: Amar Akbar Antani 1:30 Teri V Chup 2:00 The Real Countdown 3:00 Purushkhetra 4:00 HFF (B/W) : Bandook Dehei Ki Sinepey

PTV

8:00am Tilawat Aur Tarjuma/ Hamd/Naat 8:20 Cartoon 8:30 Khabrain 8:45 Mansoobajaat Barai Khud Kafalat 9:00 Sur Savaria & Sehra Ka Safar & Sada-E-Kasmir 9:40 Shana Ba Shana 9:50 Aaj Ki Kitaab+Aik Nazm 10:05 Boor Kay Ladoo 10:30 English Film : Chip And Dale 10:55 Milli Naghma 11:00 Khabrain 11:10 Ali Baba (Drama Serial) 11:35 Naghmazaar (Drama Serial) 12:00noon Urdu

Khail 12:55 Quran-e-Hakeem 1:02 Bismillah 1:15 Gichain (Drama Serial) 2:00 Inteha (Drama Serial) 2:50 The Earth Revealed 3:20 Araishi Puday 3:40 Natural World 4:35 How Things Work 5:00 Yeh Mumk In Hae 5:25 Hamara Sehat 5:55 Kitab Quiz 6:25 Aiou Courses 7:00 Taranum 7:05 Felix The Cat 7:30 Such Gup 7:45 English News 8:00 Morven Gold Raceday 8:25 Jawan Rang 8:55 PTV Gold 9:00 Break for Headline News 9:20 Aap Ki Anwar Magsood 10:00 Khabarnama & Commercial

News 11:00 Tes Aasmaan 12:00 NYPD Blue 12:45 Khas Khabrain /Close down

DD 7

10:30 Janmadin 10:35 Classical Music 11:00 Play/Ghare Baire 11:30 Parliament Hour 12:30 Nabajanma 1:00 Janmabhumi (Serial) 1:30 Trishna (Serial) 2:00 Kusha Zakhan 2:30 Mantaz/Bakul Katha (Serial) 3:00 Aaleya (Serial) 3:30 Basanta Bahar (Serial) 5:05 Science Pro-Bignan Prasange 5:20 News 5:30 Employment News/Lalitkala

humi (Serial) 9:30 Silpakala/Parichay (Serial) 10:00 Bengali Movie Club Film Show 1:00 Closed

6:00 Palli Katha 6:30 Gaan Niye

7:00 Serial 7:30 Bangla Sambad

7:55 Dinindan 8:00 Bakul Katha

8:30 Anushandhan 9:00 Janmab-

SONYET

8:30 Khoya Khoya Chaand 9:00 The Three Stooges 9:30 Dennis The Menace 10:00 | Dream Of Jeannie 10:30 Bewitched 11:00 Taak Jhank (Serial) 11:30

Ghaav 12:30 Premier 1:00 Jane Kahan Mera Jigar Gayaji 1:30 The Young And The Restless 2:30 pm Cine Matinee-Hindi Feature Film 5:30 The Three Stooges 6:00 Dennis The Menace 6:30 Khoya Khoya Chaand 7:00 | Dream Of Jeannie 7:30 Bewitched 8:00 Surf-Wheel Of Fourtune 8:30 Cine Prime-Hindi Film 11:30 The Young And The

Gaane Jaane Maane 12:00

Restless 12:30 Mahayagaa 1:00 Taj Mahal Takita Dhin 1:30 Surf-Wheel Of Fourtune 2:00 Premier 2:30 Closed

ZEE CINEMA 7:30 Ranga Mera Naam 9:30

Khamma Mara Veera 12:15 Taraana 12:30 Rajput (Dhamendra, Rajesh Kanna) 3:15 First Take 3:45 Taraana 4:00 Ustad (Vinod Khanna Jaya Prada) 6:45 Khaitan Ikke Pe Ikka 7:15 Gehrai (Horror Film) 10:00 Bajaj Lehere 10:00 Insaan (Vinod Khanna, Jeetendra, Reena Roy) 1:15 Filler 1:45 Patita (Raj Kiran, Shoma Anand) 4:30 Filler 4:45 Zorro (Rekha, Navin Nischol)

Garfield®



AS BOND AND SUZI HEAD BACK TO THE MOUTH OF THE CAVE-

WHAT NEXT. JAMES

James Bond I IAN FLEMING'S

BACK TO LONDON-





by Jim Davis

DRAWN BY JOHN McLUSKY

