Founder-Editor: Late S. M. Ali

Dhaka, Friday, November 14, 1997

# War-drums Beating?

The world waits with bated breath for an early solution to the diplomatic row between Washington and Baghdad over the latter's refusal to let American experts work in the UN team for weapons inspection in Iraq. The war of words coupled with the retaliatory punches have all but raised the spectre of the Gulf War military lore.

Tempers are rising in the US and Britain as is evidenced by their crafting of a resolution to slap a travel ban on Iraqi leaders who are blocking arms inspections. They have also been threatened with dire consequences if the defiance continues. There is a sneakingly admiring yet damningly prognostic analysis of the survivability of the 'master manoeuverer', Saddam Hussein, who, it is reckoned, might well have rebuilt at least half of his military strength lost in the Gulf War in spite of the sanc-

On the Iraqi side, all the buttons have been pressed as a national mobilisation strategy to be in readiness to 'face any eventuality'. Almost hysterically the Iraqi people are displaying the depth of their allegiance to Saddam and a proportionate angst toward the dead-weight of economic sanctions. They are joining the Fedayeen (fighters of Saddam) ranks and their passionate avowal to fight was poignantly etched by one who even swore by his blood dripping from an arm he cut for this purpose. The Iraqi high command is up to building a force with professionals, not amateurish conscripts.

The US flew its U-2 reconnaissance plane over Iraq on Monday giving a lie to Iraq's threat to shoot it down. This aircraft flew far too high for Saddam's anti-aircraft defences. Military analysts in the USA have started talking about F-16, Tomahawk missiles and stronger marine presence in the Gulf should the situation so demand. At present there are 20,000 US troopers in the region.

Chips will be down when and if Saddam Hussein refuses to back down after a UNSC resolution condemning his action is put in place. He might thereby be courting show of strength from the US.

The limited 'food for oil' bargain with the UN has not helped Iraq much. If the western idea has been to force Saddam into amenability by the sanctions this has been largely neutralised by the nationalist surge of a people feeling aggrieved. The heavy cost of another war will not only be borne by Iraq but also by the whole region where it is bound to escalate into. Add to all this the likely tremors across in the western world. Let diplomacy under the UN aegis be given a chance.

## Children and Commitment

The recent findings of surveys carried under the aegis of two European organisations dealing exclusively with the children have given us insight into how the latter's future in this country is being jeopardised due to a pervasive lack of commitment. It would be extremely foolish to sweep these seamy discoveries under the carpet as problems typical of the rootless and under-privileged class. The malady of non-commitment afflicts the whole of our child population one way or the other.

Leave alone working for the good of our children's future our failure to understand their problems has been truly pathetic. We can let this syndrome prevail at our own peril. We have to wake up to the compelling reality that 56 per cent of our population is under the age of 15. With such a huge population in their teens can we make light of our responsibilities towards them? But in reality we are.

Keeping within the legalistic confines of the UN Charter will not take our children anywhere. There has to be a spontaneous and sincere upsurge of commitment at all levels; it has to be reflected in every department of the government, in every function of its agencies, and through the political will of country's leaders and people in general.

It is a matter of great pity and shame that with such a huge part of the population being in such visibly miserable condition our leaders can spend so much time and energy in counter-productive propaganda and bickering in the name of politics. Can't they bring a change in their attitude and put amelioration of children's future on top of their agenda?

What our leaders who seem so inextricably wedded to their inflated egos and revanchist mindset have to say at the appalling discovery that the number of child sex worker is increasing alarmingly and that children are being robbed of their right practically at every level of the society?

It is time we lived up to our responsibilities to the children. Delaying that would be hastening our doom as a nation.

# The Karachi Killing

The gunning down of four American oil company auditors along with the Pakistani who drove their car in Karachi has sent shock waves to Bangladesh. This has underlined the grave danger that expatriates working in a city of unhealed lawlessness are basically exposed to. Karachi's law and order fabric has been torn asunder by running ethnic battles, trigger-happy personal weaponries and drug racketeering, so much so that it remains a host to variegated trouble-makers.

The Wednesday morning carnage in Karachi is put down to the conviction and sentencing of a Pakistani, Mir Aimal Kasi in a US court for his having killed two CIA employees outside Washington. It is suspected to be a retaliatory act supposedly committed by his Pakistani peers. Investigations by the Pakistani authorities are likely to be very scooping and uncovering because they must have been thoroughly embarrassed by the incident taking a toll of citizens of a country deemed to be

very friendly to Pakistan. From Lebanon through the Israeli-occupied territories in Palestine to Kashmir and Karachi it has been a long swathe of turmoil with distinctive features of it in each place, maybe, but in the essence it is human lives that were snuffed out diminishing humanity by a broad stroke. This is the cross we bear to contain terrorism worldwide.

# That which is Creative Creates itself

For the forest dwellers, "what do the forests bear? Soil, water and pure air." For the red-faced gentleman,

know a planet", says the Little Princess of the Fairy Tales, "where there is a red-faced gentleman. He has never smelled a flower. He has never looked at a star. He has never done anything in his life but add up figures. He is not a

man - he is a mushroom". That planet looks suspiciously like our own. As we relentlessly add up figures, those who do not are considered 'abnormal', 'pre-modern' or even primitive. If in the process, the poor gets poorer, and the rich, richer, it does not matter. It all

averages out. What is more frightening in this dominant knowledge system of 'economism' is that the diversities in nature and cultures are weeded out along with the life-support and knowledge system of indigenous people. The co-evolution of cultures, life-forms and habitats are in

eopardy Vandana Shiva gives a telling description of the "disappeared" knowledge systems and I quote, "In Argentina when the dominant political system faces dissent, it responds by making the dissidents disappear. The 'desparacidos', as they are called, share the fate of the local knowledge system"

First local knowledge is made to disappear by benign neglect or in Shiva's words, by not seeing it, by negating its very existence. Since like wretchedness, it cannot be uprooted live or dead, it is made invisible instead.

Second, it is denied the status of a systematic knowledge and denigrated as primitive. traditional or unscientific. A good example of this cultural bias can be found in the naming of plant varieties. "The indigenous varieties, or land-races, evolved through both natural and human selection and produced and used by Third World farmers ...... are called primi-

tive cultivers. Those varieties created by modern plant breeders... or by transnational seed corporations are called "ad-

vanced or elite. The problem is that the rejection of farmers' knowledge as primitive and anointing the new seed with miracles, is itself unscientific. As Angus Wright observes, "Historically, science and technology made their first advances by rejecting the idea of miracles in the natural

Third, and I borrow from Vandana Shiva again, the fragmented linearity of the dominant knowledge disrupts the integration between systems. Local knowledge slips through the cracks. Also the space for local alternatives to exist is destroyed very much like the introduction of monocultures destroys the necessary conditions for diverse species to exist. The best example again is the knowledge and practice of forestry and agriculture. In local knowledge system the forest and the crop field are a continuum. Forest dwellers gather a variety of food from the forest. and farming communities outside depend on the fertility of the forest for renewal of the soil. As Vandana Shiva points out, "in the scientific system which splits forestry from agriculture, and reduces forestry to timber and wood-supply, food is no longer a category related to forestry. Knowledge-systems which have emerged from the food-giving capacities of the forest are therefore eclipsed and finally destroyed, both through neglect and aggression .... The reductionism of the scientific forestry paradigm created by commercial industrial interest violates both the integrity of the forests and the integrity of

"what do the forests bear? Profit on resin, wood and timber." torest cultures. The tropical forests when modelled on the factory and used as timbermines, becomes a non-renewable (and non-regenerative) resource. Tropical people (and their generational knowledge) also become a dispensable and historical waste." The contradiction between the multidimensional local knowledge system and the unidimensional dominant science of forestry is best captured in the following two slogans

For the forest dwellers. what do the forests bear? Soil,

the farm, soil fertility comes from the farmyard waste and farm-animals, pest control is built into crop-mixtures and rotational cropping systems of cereals, pulses, oilseeds, with diverse varieties of each crop. The dominant package today is based on monoculture with purchased inputs of seeds, chemical fertilizers, pesticides and petroleum within a uniform irrigated environment. In the process traditional varieties and associated species with their unique genetic traits are smothered. This loss has been



water and pure air." For the redfaced gentleman that the Little Princess talks about, "what do the forests bear? Profit on

resin, wood and timber." A similar reductionism is at play in settled agriculture. when plant breeders aim at increasing the output of a single component of a firm at the cost of marginalising other components and increasing dependence on external inputs. The peasants' garden of traditional agriculture has been less vulnerable to catastrophic losses as we witness with the monocultures today. This is because they contain a wide variety of plants, including land-races, grown from seeds passed down through the generations and selected over the years for the desired fit with diverse produc tion niches. Seeds come from

massive. In the sub-continent. today only 30 to 50 rice varieties are sown, where once over 30,000 varieties flourished. And the problem is that genetic diversity loss is irreversible. So, also the knowledge system of the farming communities

who nurtured this diversity. Lest I be called pastoral, romantic or opposed to progress, I thought I would illustrate the depth and breadth of indige nous knowledge system by referring to the unique farming system of the Hanunoos. The Hanunoos of Mindaro are acquainted with 430 crops and think nothing of multiple cropping as many as 40 species at the same time throughout the year. Their multistoried cropping system is so finely attuned to ecological factors that some considers these complex farm

ing systems as one of the modern wonders of the world. These indigenous multistoried cropping systems can achieve, at minimal costs, yields that are far ahead of intensive rice farming. The geographer Clawson did a study of a multistoried cropping system in Quezon city. Philippines. He discovered that the peasant farmer harvested an equivalent of more than 49 tons of edible biomass per hectare. This is far superior to the 18-20 tons of irrigated rice yields per hectare assuming three crops of rice per year at top yields. Equally significant, the polyculture yield was achieved under RAINFED conditions!

In can be argued, and I am being provocative, that commodity production for the marketplace alone with externally driven technology can discriminate against the less endowed areas and people, marginalize their knowledge and culture, impoverish both bio-diversity and the people whose survival is linked with it and subordinate them to the money kings and the technology kings.

What does all this lead up to? This is best expressed by Sussane George, "If food-systems are seen as a chain, with inputs (seeds, fertilizer, machinery etc) at the one end, farmers in the middle, and the post-harvest activities at the other end; then it is clear now that industry owns both ends of the chain. The farmer, the man-woman in the middle, has less to say about agriculture policy than ever before and the smaller the farmer the less he and especially she has to say." In other words, the farmers are dispossessed of any control over the eco-system of their farms. Plants are in the hands of plant breeders, seeds

are in gene-banks or in the hands of seed-industry, fertility is the responsibility of chemical factories and pest-management, of the pesticides-lobby. Such passive dependence can hardly be congenial to the flowering of their creativity.

That which is creative, says John Keats, creates itself. So does the miracle of diversity in Nature and in peoples' cultures.

but nature and culture must not

be delinked Today's interlocking crisis of species extinction, moral corrosion, conflict and destruction are, at rock bottom, endproducts of a deeper crisis of learning. Knowledge has been compartmentalized and dissected into discreet autonomous disciplines. Current notion of fragmented technology negates the original Greek vision of

"techne" as a human practice. Creative technology requires firm grounding in ethics. It demands reciprocity in its relationship with people concerned their environment and knowledge derived from social prac-

Only then does learning become a process of joy. It is not a monopoly of a small elite but a liberating process for all. Such a creative exercise with ordinary people presupposes a certain humility on the part of the true scientist. This is best summed up in the Hippocratic oath: "Whatever community I visit, there will I work on behalf of those in the greatest need, with them and on their terms, not as a dispenser of superior wisdom but as a coopera tor in the common task of creating wisdom to match our sci ences. I will refrain from all condescension, paternalism, exploitation and manipula-

Otherwise, like the red-faced gentleman of the mushroom planet, we may never smell a flower, nor look at the stars

# For Peace to Prevail in the Hill Tracts

There is always a time to correct history. If Sheikh Hasina is doing so that is good but she should not forget that

S I write this article the A opposition parties in Bangladesh are set for a major rally in Chittagong against a much-awaited peace pact between the government and the tribals in southeastern Chittagong Hill Tracts (CHT) to end a "no-win" war that has raged in the scenic area over the past 22 years.

The war has left, according to unofficial count, 25,000 dead, many of them military personnel, and has been costing the national exchequer a minimum of 100 million US dollars annually to maintain its security operations, some of which have violated human rights and deprived tourists of a "home away from home.

No nation can throw away peace, political and or personal and surely not one with insurgents, which bleeds the nation without any gains. I have been at pains myself to explain to friends, both professional and otherwise, abroad why was the Bangladesh Nationalist Party (BNP) opposing it as they too had worked for a peace with the tribals. The other unexplained question has been BNP chief Khaleda Zia's repeated claims that by signing the peace treaty Prime Minister Sheikh Hasina was "selling out Bangladesh's independence and sovereignty to India."

Defence sources have said that the military wanted to be out of the "no-win" war as history speaks that insurgency can never be ended by military means. Troopers I talked to during my visit to the area or those

who have served in the Malaria-infested hills were candid: "Why die for a no cause?" A large number of promising officers and soldiers have been killed in the hills. Let us go back in time to fo-

cus on the issue and for that I have to a great extent taken the help of a book entitled. "The Politics of Nationalism — the Case of Chittagong Hill Tracts, Bangladesh" by Amena Mohsin. a teacher of the Dhaka University's International Relations Department. The incorporation of the

CHT as part of Pakistan after the 1947 partition of the Indian sub-continent saw violence as the Pakistanis started their rule there with guns of the Baluch Regiment, who forced down Indian flag in Rangamati and Burmese one in Banderban. The Muslim League government of the time, who branded the tribals as "pro-Indians," had said "If necessary, we shall tame the tribals like elephants. thus initiating a hegemonistic and antagonist relationship. In 1963, acting President of Pakistan Fazlul Quader Chowdhury amended the constitution totally taking away the Special Status provision of the CHT, further alienating the tribals from the mainstream. Another amendment gave non-hill people staying in the area continuously for

15 years property rights. The Awami League of Sheikh

a mere peace pact would be meaningless unless she can gift the nation with its fruits. Mujibur Rahman, Bangladesh's founder, in its historic sixpoint programme against Pakistani misrule contained no reference to the hill people. Following independence of Bangladesh, the hill people. who had disassociated themselves from 1971 liberation war, faced retaliation from the Bengalis. Sheikh Mujib too imposed Bengali nationalism on them, which Amena Mohsin says was as WRONG as Pakistani or Bangladeshi national-

tribals should be given privacy to their life and not be forced to gulp everything the majority population wants them to.

Manobendra N Larma, the tribal leader, when the Bangladesh constitution was in the process of adoption in 1972, said in parliament: "You cannot impose your national identity on others. I am a Chakma not a Bengali. I am a citizen of Bangladeshi, Bangladeshi, You are also Bangladeshi but your national identity is Bengali

# IN FOOL'S PARADISE? by Nadeem Qadir

ism because the hill people have their own language, culture and heritage. They were hegemonistic and ploy for a neo-colonial-

Present Chakma King Devashis Roy joined a propeace rally in Rangamati this week, which is a sign of shifting priorities of the tribesmen in comparison to his father, King Tridiv Roy, who had sided with the Pakistanis believing they would protect his people. The young king's priorities are a welcome sign of an attempt to incorporate tribesmen within the mainstream Bangladesh, but keeping their indigenous identity. The current or future governments have to respect it for a permanent peace; the

they (hill people) can never become Bengali." In another comment to the parliament he added: "Our main worry is that our culture is threatened by extinction ... we want to live with

our separate identity." The consequences of the Pakistani period and then Bangladesh gave birth in 1957 to the Pahari Chhatro Samity. followed by few others over time. But the Parbatva Chattagram Jana Sanghati Samity (PCJSS) emerged with Larma in 1972 as the platform for tribals. Indeed Larma fled Bangladesh to India after Sheikh Mujib was killed in the 1975 bloody coup possibly fearing military reprisals, which became true in the years that followed. The

itary wing the Shanti Bahini. which prompted Sheikh Mujib to identify the CHT as a "national security problem" and send in army, police and airforce to snub the budding insur-In 1979, during the rule of

PCJSS also had formed its mil-

General Ziaur Rahman an amendment of Chittagong Manual did away with restrictions on settlement of nontribals in CHT bringing in a flood of poverty-stricken Bengali-speaking settlers which according to Britain's Guardian newspaper, was 400,000 strong by 1984. The insurgency also intensified and there were 1 major massacres of tribals between 1980 and 1995.

A fall-back on history was necessitated by the fact that the tribal issue has been a very old one and successive regimes have tried to use it for different political reasons. Many disbelieved Prime Minister Sheikh Hasina when she said after assuming office last year that her government would work to solve the hill problem by "political means." Because, in some way she is also perhaps trying to mend fences with the tribals who had been offended by the constitution her father presented to the nation and his successive actions.

Many believe that the Awami League's friendly attitude towards Bangladesh's big

neighbour India had more positive implications for our country than India and if properly utilised would help solve other problems, bringing in a period of political stability.

Khaleda Zia too can join the peace process to correct the ties with tribals, and take into account the public opinion — the pulse — in favour of the peace pact and against those who use religion as political weapon or propagate politics for "vested" interest. By "vested" interest mean serving interest of another party, interest of those who make fortune by wood and weapons smuggling from the

There is always a time to correct history. If Sheikh Hasina is doing so that is good but she should not forget that a mere peace pact would be meaningless unless she can gift the nation with its fruits.

Amena Mohsin's book proposes several measures which could make the treaty last Some of them were deliberated by the Defence Services and Staff College in 1994.

I will quote the ones aimed at the central level: (a) a special ministry of CHT. (b) academic changes by incorporating tribal languages along with Bengali at least at the primary level and incorporating tribal history in text books, (c) setting up of an independent Media Institute "to promote dispassionate public information and awareness of the real problems to avoid the continuation of the perception of each community as the enemy of the other.

Letters for publication in these columns should be addressed to the Editor and legibly written or typed with double space. For reasons of space, short letters are preferred, and all are subject to editing and cuts. Pseudonyms are accepted. However, all communications must bear the writer's real name, signature and address.

### Rehabilitation of mastaans

Sir, Anybody thinking about the rehabilitation of the thousands of educated mastaans, the powerful parasites of a debased society, created by godfathers of materialistic worshippers whose outer and inner images do not coincide?

These misguided persons are engaged in an unusual profession which cannot last forever or for long, and cannot provide a lifetime source of earning. The timeless moral laws dictate that evil will ultimately destroy evil, as the nuclei of self-destruction is carried embedded within the very system itself; also evil is in a majority for a short period. It is all the more dangerous because the remedy is initially undetectable, and when it starts acting after reaching the critical mass, it is too late to control the situation by the devils of the evil. Beware of the enemy within, nurtured by the self. The secret is the time-delayed action and its unpredictability. Later, who will employ these educated youth? They are too exposed to remain hidden or anonymous. How they will earn their legitimate and halal rozi (living)? Selfearning businessmen? May be, but how long it will take them to change their bad image - and character (it cannot be or-

Make hay while the sun shines. After that, how to procure the daal-bhat? Reformation, rehabilitation are repulsive and unpleasant exercises. The mind may be willing, but where is the strength of character to power the will? What is

dered)?

the line of thinking of the government on this future generation poisoned by a section of the society? There is no escape even in the field of higher education. Start with the campus violence.

Dhaka.

### Check moral degradation

Sir, Uncontrollable catastrophic AIDS/HIV havoc is now a serious threat to the peaceful and meaningful existence of human race. At present, the severe moral degradation throughout the world is encouraging widespread immoral sexual interactions which are tremendously multiplying AIDS in societies. Reports published from the developed countries also clearly indicate that more than 90 per cent of AIDS cases are being caused through sexual interactions. So, to prevent this disastrous AIDS, immoral affairs and its prime promoter moral degradation have to be curbed throughout the globe..

In this context, it is heartening to observe (through print media) that an international benevolent organisation namely "Foundation for Moral Development Approach (FMDA)" from Bangladesh has launched a global moral development programme to create awareness among the world population. FMDA has already sent a proposal to the United Nations. It is believed that this global moral development programme of the FMDA, as a package-deal approach, may be

a solution to curb and combat not only fatal AIDS but also many other global problems like corruption, human rights violation, environment pollution, oppression of women, terrorism, drug abuse, etc., which in fact, are the obvious byproducts of the worldwide moral degradation.

Dr Shamsun Nahar Faruki Dhaka Medical College Hospital, Dhaka.

### Jungle cat is not a Bagdas

Sir, An attractive photo of a jungle cat caught and killed by a group of children at Shambhugani in Mymensingh was published in the front page of The Daily Star on 30.10.97, where it was introduced as jungle cat, known as "Bag-

The local name of jungle cat is Ban Biral or Wab. Bagdas is the local name of a different animal known as large Indian civet which is found in villages and known to attack domestic fowl in the same way as a jungle cat does. Md Monirul Hasan Khan

Department of Zoology Jahangirnagar University, Dhaka

## Tobacco chapter

Sir, Following publication of a letter of mine in your columns calling for a ban on cigarette advertisement in the print media (daily newspapers, weeklies etc.), a regular reader of my write-ups has asked me a critical question: "Can't you delete the Tobacco chapter from your agriculture syllabus?"

Serious question indeed! Well, since tobacco is one of our cash crops, its cultivation, processing etc. are being taught in our agronomy and other related subjects. Now, the point is. should I suggest deletion of Tobacco from our course curriculum or simply say — "Grow to-

bacco and smoke cigarettes." By the way, what our learned readers would suggest in this regard? Let us open a debate on the issue in this forum with a view to identifying our stances in dealing with tobacco, cigarette and smoking.

M Zahidul Haque Associate Prof. Bangladesh Agricultural Institute, Dhaka-

## "Names for identity"

Sir, I was appalled to read Dr Sabrina Rashid's letter (DS 6 Oct '97) about names and identity. However, I totally agree with the letters written by Mr Ashique R Khan (DS 10 Oct '97) and Mr Mohammad Asghar (DS 15 Oct '97). I just don't understand how an educated person like Dr Rashid could write such

Names don't identify religion. They are more regional, cultural or language based. So, here I would like to ask Dr Sabrina if she can identify the religion of Mr Tareq Aziz, Iraq's Deputy Prime Minister, just by his name? (He's actually an Iraqi Christian). And what about Ms (Hanan) Ashrawi of Palestine? (She's an Arab Christian). Buttros-Buttros Ghali the former UN Secretary General? (He is an Egyptian

Coptic Christian). In Lebanon, Christian and Muslims have Arabic name. So, you will get Christian names Amin and Bashir Gameyel, Chamille (Jamil) Chamoun, Elias Sarkis, etc. There is even a Church in the north of the Lebanese capital Beirut, by the name of "Sayyidet al-Najat" or 'Our Lady of Salvation'.

We see Christian names such as Abraham, Moses, Issac. Alexander, Jacob, Joseph, Jonas, Noah, Solomon, etc. which in Arabic are Ibrahim. Musa, Ishaque, Iskander, Yagoob, Yusuf, Younus, Noor, Sulaiman etc. And even a Christian name in English. may be pronounced differently

in French, Italian, Spanish or Russian.

Therefore, if we have names

such as 'Vashkor' or 'Monosha' does it really matter? Perhaps they are Bangla substitutes of Arabic names. In Malaysia, as far as I know, Eid-ul Fitr is called Hari Raya Pusa and Eidul-Azha as Hari Raya Haddji. And in China and Myanmar perhaps, everyone has to have local name in addition to the religious(?) name. Also, Brunei Darus Salams' capital is Bandar Seri Bhagavan (Port of the Lord

Almighty) Anyway, let me conclude by saying Amen (or Amin) to this topic and forcefully stating that we have nothing to fear if we use Bangla names only, as long as we can identify ourselves, for after all, what's in a name?

#### Sensitive issues Sir. No matter how serious

the impact of news and views tells on readers but it does pinch! For that matter sentimental or sensitive issues, especially matters pertaining to religious sentiment should not be encouraged in any circumstances. The other day, I was shocked to go through the points of view of Mr Azar. The writer in his letter has expressed discontent over the usage of Arabic names among Bengali Muslims. The writer also went on terming the Islamic Ummah of less value. Well, Mr Azar has his likes and dislikes but he has no business to impound his personal feelings against the conviction of

the great majority What does Mr Azar expect that because of his silly concept or the handful of his type gain any serious impact to the effect of letting us forgo our traditional old sacred identity? "Nay, never". I bet a person like him is not aware of the bless ings of the 100 Arabic names at tributing to the Almighty — for

example, Abdul Rahman, Rahim, Quddus, Mujib, Khalil Hakim etc. Moreover, many of our personalities like Poet Nazrul Islam, Poet Jasimuddin Ahmed, Golam Mostafa, Shamsur Rahman, Sufia Kamal etc. have never thought of changing their identity for the sake of any cultural ego.

Vique Moinuddin Dhaka

## What is wealth?

Sir. It is essential to have a reasonable amount of money to live comfortably. But it amazes me when I see people becoming crazy to make money. Those who are rich strive to be richer at any cost. Some even do not hesitate to accumulate wealth by hook or by crook. But does money really bring happiness? In this context, I am quoting the words of Rev J T DeArmond:

WHAT IS WEALTH? "What is wealth?" I asked one day

To one who could no longer He pointed to his eyes and

"That would be wealth to

"What is wealth?" I asked

Had to be rolled about. He pointed to his legs and

"Is there any doubt?" "What is wealth?"

l ask you today. You may be heartbroken and

Wealth would be peace and And loved ones waiting at

So my friends, when the an-

No matter from what source. It's not money that makes wealth

But freedom from pain and

Nur Jahan East Nasirabad, Chittagong