

Presidential Initiative

Prime Minister Sheikh Hasina does not see any need for a Presidential initiative to get the all-important, and yet so very illusive, government-opposition dialogue underway. In an interview with the BBC on Friday she vented out such a feeling when asked whether she was thinking of requesting the President to take a role in the matter. To our mind, this was quite a legitimate question to ask in view of the constitutional provision for the President to act on the advice of the Prime Minister.

She has put forward two reasons why she does not see any necessity for a presidential initiative: first, her doors remain wide open for talks; but to avail themselves of the opportunity, the opposition need shedding any preconditions to the dialogue. Secondly, the Parliament is functioning, so that the opposition is free to discuss any matter on the floor of the House.

If the PM is keen on drawing the opposition into talks then she is hardly speaking the political idiom needed for it. Besides, what is important, and indeed very crucial to note is the fact that she might have poured cold water on a donor community initiative for bringing the contending parties to a dialogue with the President exercising his extraordinary moral standing to catalyse the process. They have already met the leader of the opposition Begum Khaleda Zia, and are due to see the Prime Minister now before they round off the series through a meeting with President Shahabuddin. One hopes not, but what the PM has said amounts to foreclosing that option.

The problem is we have seen the ruling party and the principal opposition party BNP on both sides of the spectrum — being inter-changeably in power and out of power. So, we can conclude that both of you have not proved equal to the exalted positions you have held and are holding. If the offices of the Treasury Bench leader and the leader of the opposition had operated normally there would be no need for the nation to turn to the President.

When in the opposition, the present Prime Minister Sheikh Hasina had refused to sit down for talks with the ruling BNP till such time as her demand for a caretaker government to hold the elections were met. She boycotted the parliament, resignations of her party's MPs followed. The Parliamentary process was subverted then as it is being done today. So, she must be the best judge of how the opposition's mind works and be accordingly accommodative to them. This is not a question of compromise, but of gracious and practical accommodation from a position of authority, power and responsibility. If she thinks 'politics is going her way', then well, she must feel all the more secure in being friendly to the opposition.

Most Tragic Exodus

The NATO operations in the Balkans that began on March 24 seem to have done more harm than good to the Kosovars of Albanian descent. Enraged by raids on their different military installations, the Serbs have embarked on well-organised and orchestrated campaign of expulsion. Thousands of ethnic Albanians are crammed in trains to Macedonia or buses to Albania, and offloaded near the borders. There on the long journey on foot begins. So far, more than six hundred thousand Kosovars have already deserted their homes. More are on the way. Columns of terrified, weeping people, stretching for several kilometres, have been formed at the borders.

The ethnic Albanians wanted peace. The NATO offensive was designed to force President Slobodan Milosevic to stop the carnage in Kosovo and agree to a peace deal granting the southern Serbian province autonomy. Now, peace is nowhere in sight and gone are their homes. The crisis has transcended the borders of Yugoslavia and poured over to the adjoining countries. While the United States remains adamant to bring Milosevic down on his knees, its sentiments have intensified following the capture of three American soldiers and the refugee situation in Albania and Macedonia is reaching a nightmare proportion. The stranded thousands are in desperate need of food and medicine but supply is inadequate. The UNHCR and different human rights organisation are at a loss to reach out. On the whole, the scenario tells of an imminent humanitarian disaster.

This paper, in its editorial comment immediately after NATO launched its airstrikes, observed that only diplomatic, not military manoeuvres could resolve the crisis in the Balkans. Consequences of NATO's raids in the shape of renewed and reinvigorated Serbian atrocities on the ethnic Albanians only go to prove our point. We earnestly hope that the ethnic cleansing will be forced into a halt and the refugees guaranteed safe haven in their own country.

Better Approach Needed

Approach roads to the important ferry ghats at Daulatdia and Aricha are reported to be in bad shape. An eye witness account of the conditions of the eight such roads — three at Daulatdia and five at Aricha — was published on Saturday in this paper. The reporter saw the pitiable conditions of roads and also talked to the owners and drivers of vehicles carrying goods and passengers on this route to northern and southern parts of Bangladesh. Cross-river traffic at Aricha and Natakola should have thinned as a result of the BBJ bridge but the recent experience of temporary boycott of the bridge by the bus owners due to illegal toll collection by mastaans and political goons has resulted in a renewed rush at the Aricha ferry ghat for journeys to the northern districts. In fact, the importance of Aricha ghat can never be minimised, the BBJ bridge notwithstanding.

There are different opinions about making the approach roads pucca. The BIWTA Deputy Chief Engineer gave his reasons for not doing so. It is true the ghats are shifted depending on the water level of the river, so that a huge spending on concrete or asphalted roads may be uneconomic. But the allegations of misuse of the meagre funds available for repair and maintenance should be seriously looked into. The Deputy Chief Engineer's refusal to disclose the allocation for maintenance as being 'very secret' is also untenable because this is no private money. The taxpayers have a right to know how the public money is spent. We strongly recommend that immediate steps be taken by the relevant authority to properly repair the approach roads in the greater interest of public safety and smooth transportation of people and goods.

Telecom: Insight into a Grameen Bank Initiative

Policy makers need to properly reckon the role of this vital information technology in rural development. The Grameen experience shows that people, especially the poor, in rural areas can immensely benefit from the services of telephone system.

ON an empirical plane, one of the important areas of research that has long been left neglected is telecommunication (telecom for short). There are plenty of research works narrating the nexus between infrastructure (excluding telecom services), rural development and poverty reduction but, sordidly, very little seems to be on board in line of linkages between telecom, rural development and poverty reduction. The low priority given to telecom allegedly is due to the general notion that telecom is consumer rather than a production goods. The Centre for Development Research, Bonn aimed to plug some of the research gaps by evaluating the role of telecom in the context of rural development in general and poverty reduction in particular. And to that effect, the study credit program, led by Joachim von Braun and Rasheda Akhter, drew upon the experiences of Bangladesh.

Bangladesh has been selected as a case study due to the 'uniqueness' it displayed in the realm of telecom infrastructure. It may be noted here that the Grameen Bank (GB) of Bangladesh leased out cellular mobile phones to its members under the umbrella of its peer group formation and micro credit programmes. GB named it as Village Pay Phones (VPPs). In a rare (and to some extent, risky) policy move, GB vested the rural poor with the control of the modern information technology like cellular mobile phones. Obviously, high expectations hover around the potential positive outcomes that the emerging pattern of ownership is likely to deliver to the villagers, especially the poor, would have a better (and possibly comfortable) access to this vital input of information.

Impacts of VPPs are assessed from two angles: sellers of services (owners) and buyers of services (villagers). Data have been generated from a sample of 50 phone owners spreading over 50 villages surrounding Dhaka metropolitan city. The sample size for sellers of phone services constituted about 60 per cent of the total number of the sellers available at the time of the survey. On the other hand, the sample size for the buyers comprised 406 and constituted about 27 per cent of the total buyers of phone services in the sample villages. Both buyers and sellers were randomly selected from the available lists. Structured questionnaires were administered at both household and village level. Other instruments of investigation, as have been deployed to glean the impacts, included focus group discussions, interactions with local level elite, businessmen and traders, social workers, government agencies etc.

**Key Findings**  
**Users of Phones by Economic Status:** The study observes that 15 per cent of the users of phone services are poor while about 85 per cent are non-poor. Again, among the poor group, 5 per cent of the users are found to be extreme poor while about 10 per cent are moderate poor. The poor users account for 25 per cent of the total phone calls made through VPPs while the non-poor group claims 75 per cent.

**Purposes of Calls:** As far as

purposes of phone calls are concerned, economic considerations sweep the share by accounting for 46 per cent of the total calls. Family and personal purposes account for 35 per cent of the calls and 10 per cent of the calls are directed for seeking health related solutions. At disaggregated level, the poor seem to make about one-third of their calls for seeking market information. This compares with 18 per cent made by the non-poor group for the same purpose. The poor also make more phone calls for health related purposes than the non-poor group. By and large, the major chunk of the poor's calls goes to seeking market information and looking for emergency health services.

**Impacts of Phone Calls:** The findings of the study tend to lead to two basic conclusions: (a) pursuance of pragmatic policies can turn telephones into production goods and (b) the services originating from telephones in villages are likely to deliver more benefits to the poor than to the rich. Thus observed, the results of the study go to contest the conventional wisdom regarding the role of telecom services in rural areas. The study observes that the VPPs impinge salutary impacts on, *inter alia*, the following fields viz., costs of communication, farm gate prices, mortality rates of livestock/poultry

population, contacts on health related matters, family and personal communication (home and abroad) etc. Among these, however, costs of communication (i.e. the benefits in terms of consumer's surplus) and commodity price effects deserve special mention. The study finds that for each of the phone calls made, the sample users reap home a consumer's surplus of about Tk 55. At disaggregated level, the poor users tend to bag a surplus of about Tk 78 compared to about Tk 51 by the non-poor users. The moderate poor performs impressively with a surplus of about Tk 92 followed by the extreme poor at Tk 61. Intuitively speaking, the surplus reaped by the poor group as a whole was equivalent to almost 6 KGs of rice at the prevailing rural level prices. By and large, the availability of VPPs helps increase real income and savings for the users irrespective of their economic status. On the other hand, VPPs also help in terms of fetching fair prices for commodities, regular supply of inputs and in-



Beneath the Surface

by Abdul Bayes

creased productivity. For example, villagers in target villages are reported to reap 6-7 per cent higher prices for paddy compared to that in control villages. These benefits, seemingly, spring from the communication of transparent market information. **Phone and Food Security:** Findings from the study tend to show that members of the phone owning households can now 'eat well' for more months of a year compared to the past, thus, pointing to an improvement in food situation levels (and hence a reduction in poverty level) of the sample households. Regression results indicate that income from selling phone services emerges as one of the significant variables to explain the variations in food situation levels. Indirectly, the improvement in food intake of the villagers should also go up following the rise in consumer's surplus, higher prices for farm products etc. that VPPs appear to generate in sample villages.

From the sales of phone services, the owners tend to earn, on average, Tk. 277/week. The earnings range from as high as Tk 683/week to as low as (-) Tk 35/week. The net profit constitutes one-fifth to one-fourth of the total income of the sample households. Regression results show that the increased profits from VPPs raise food intake levels of target households by raising their exchange entitlements in the market. **Non-Economic Impacts:** However, the economic consideration aside, VPPs also seem to inject perceptible and positive impacts on empowerment and social status of the phone owning women and their households. Field level evidences tend to suggest that phone-owning women are more empowered than before and they are proud to see that some of their erstwhile 'patrons' are now turned into 'clients' due to the ownership of phones by them. The most dynamic impact on the social front that VPPs seem to have impinged is in the case of changing 'social equilibrium' in sample villages where the richer section depends on the poorer section for the supply of a service called phones. Given the same level of economic return between a former traditional activity (e.g. livestock/poultry rearing) and the most modern cellular mobile phone, the sample households seem to be tilted towards the latter on account of empower-

ment, social status and social equilibrium considerations. From villagers' point of view, the VPPs help face natural calamities far more quickly and effectively than before, establish quick contact with kith and kin (at home and abroad) etc. The benefits outlined above are, supposedly, just the tip of the iceberg. There are more of such pecuniary and non-pecuniary benefits which could not be captured by the present study. The reasons are as follows: first, at the time of the field survey during April-June 1998, the VPP project was at its infancy. For example, only about 52 per cent of the sample VPPs were found to have crossed more than one year of operation. It can be argued that the short period under consideration failed to expose the dynamic impacts of VPPs. Second, the evaluation is mainly based on out-going calls. Since the owners were not found to charge for the incoming calls, we decided to exclude that from the analysis. And third, externalities or spillovers of phone calls were not included in the total calculation of benefits. Obviously, once the lengths of services get to grow with the passage of time and once due recognition are paid to externalities and incoming calls, the size of the benefits of VPPs would appear to be much bigger than what could be captured by the present study.

**Policy Conclusions**  
The policy implications that appear to come out of the present study are as follows. In a country like Bangladesh, with one of the lowest telephone density in the world (0.26 per 100 people) and with the average waiting time for a telephone connection at 10 years, policy makers need to properly reckon the role of this vital information technology in rural development. The Grameen experience shows that people, especially the poor, in rural areas can immensely benefit from the services of telephone system. More importantly, the GB style of management of communication would go a long way to expand the access to this vital information input across the rural areas and thereby make relatively more broad based and pro-poor. To that end, the role of the government owned BTB should be more supportive to the emergence of this kind of initiatives.

The policy makers need to revise the role of the public sector in raising the telephone density level to a respectable limit. Quite obviously, it is not possible on the part of the government alone to meet the challenge lying ahead in the next millennium as far as information-revolution in the country is concerned. Participation of the private sector in the telecom sector could help a faster journey but to do that, the existing psychological problem of accepting competition should be withered. There needs to be more investment on telecom. The role of BTB — the parastatal — could be rationalised by turning the institution into a corporation so that resources could be generated from inside. And lastly, the initial cost of telephones could be curtailed through reduction of import duties, VAT etc. so that more demand can be generated.

The writer is former Bangladesh Ambassador to the UN in Europe, Geneva.

EU Backs Palestine Statehood

by Barrister Harun ur Rashid

If Israel wants peace in the region, the surest way to get it is to support the Palestine state. Former Labour Leader and Prime Minister of Israel Shimon Peres considers that Palestine state will be safety valve for Israel's security. The statement of European leaders recognised this reality.

SINCE NATO's military action has overwhelmed the media, a significant statement from the European leaders did not receive adequate coverage. The European Union has recently taken a bold stand with regard to their position of the Palestine statehood. In their recent meeting of the European Summit in Berlin, they have stated on 26th March that the Palestine people have a right to self-determination leading to a separate independent state of Palestine. Let me quote what the leaders of the 15-nation bloc said in the key paragraph of the statement. They "reaffirmed the continuing and unqualified Palestinian right to self-determination, including the option of a state and look forward to the early fulfilment of this right." The statement is very clear and forthright in its support for the Palestine statehood. In contrast, Mr. Arafat came away from a White House meeting with President Clinton last week with strong US expressions of support for the peace process and accelerated final-status talks but a reiteration of the American position against unilateral statehood

declaration. The question is: Why did the European leaders do that at this point of time? Let me discuss it. Chairman Yasser Arafat made it quite clear that in terms of 1993 Oslo Accord the statehood of Palestine should have been negotiated by Israel with the Palestine Authority and completed by May 4, 1999. Regrettably this is not to be the case. The present right wing Netanyahu Government appears to have ditched the Accord and is not in a mood to implement the provisions of Oslo Accord. Mr. Netanyahu started all kinds of excuses to defer the stages of the plan as scheduled in the Accord. This appears to be frustrating indeed to the Palestine Authority. Chairman Arafat decided that he could not wait further to declare the statehood of Palestine just because the right wing Israeli leaders do not want him to do it. The UN resolution of 1948 recognised the right of the Palestine people to have their own independent state together with Israel. If the Jewish people has the right to an independent state, how can they deny the same right to the

Palestine people in accordance with the UN resolution? It makes no sense. Pick any adjective you like — mean-minded, arrogant, selfish, senseless. They would aptly describe the attitude of Israel towards the Palestine people's right of statehood. The European Union leaders want that Chairman Arafat should postpone his proclamation of statehood on 4 May. They perceive that Mr. Netanyahu's chances of success in the Israeli election on 17 May will be greater if Chairman Yasser would declare statehood before the election. Therefore the Europeans gave a clear signal to Chairman Arafat that they wholeheartedly supported the legitimate aspirations of the Palestine people and in the given situation he should defer any declaration, at least until after the Israeli election and possibly for as much as a year. After the Israeli election, the political environment may change and with the Labour government in office in Israel, Chairman Yasser Arafat would be able to negotiate to declare the statehood. There is a view that the European initiative was co-

ordinated with the US. Obviously Mr. Netanyahu is enraged with such statement of the European Union. He himself attacked the decision as a threat to the existence of Israel, invoking the emotion-laden memory of the Holocaust to castigate the Europeans. He said: "Europe should show greater sensitivity and not suggest solutions to the Middle East conflict that jeopardise the Jewish people and the Jewish state. There is a lurking fear in the minds of the right wing Israeli leaders that the declaration of statehood established their state would gradually claim the areas which were recognised as part of Palestine territory under the 1948 UN resolution and are presently grabbed by Israel. If Israel wants peace in the region, the surest way to get it is to support the Palestine state. Former Labour Leader and Prime Minister of Israel Shimon Peres considers that Palestine state will be safety valve for Israel's security. The statement of European leaders recognised this reality. The writer is former Bangladesh Ambassador to the UN in Europe, Geneva.

EASTER

From Celebration to Life

by Father Patrick Gomes

TODAY with the rich and the poor and with people of all faiths and no faiths, the Christian community shares the joy of a Easter having a fraternal bond and communion which is being expressed through sharing of delicious food. However, these external characteristics have their significance if we interiorize the event through reflection and implement its teaching in our practical life.

Theological Meaning of Christ's Resurrection

**The Empty Tomb:** The meaning directly goes to the historical fact of Christ's resurrection from the dead. The gospel narrative makes the reference of Empty Tomb. "It was very early on the first day of the week and still dark, when Mary of Magdala came to the tomb. She saw that the stone had been moved away from the tomb and came running to Simon Peter and the other disciple, the one Jesus loved (Gospel of St John 20:1-8). Having appeared two angels who sit on the stone questioned the Christ-seeking curious devoted woman: Why look for the living among the dead. He is risen. The gospel narrative continues saying that Mary

Magdalene told her experience to Peter and John who then ran to the tomb and saw. Both Peter and John entered into the tomb; they saw and believed. The truth on which we reflect on is that Jesus died on the Cross bringing glory and exultation and on the third day his resurrection from the dead caused by the power of the heavenly Father made him exulted and glorified. Now he sits at the right hand of the Father interceding continually to the father for mankind. He thus became the risen Lord who is now present among us through our faith and liturgy. To fulfil the plan of Salvation, Christ's death was necessary for the glorification as it brought back man's salvation and opened the way to eternal life. His death brought death of and victory over sin. With his glorified state the whole humanity is brought back to the state of glory which was lost by the sin of Adam.

**He is Risen from the Dead:** After the prayer of Consecration during the Eucharist Liturgy (Holy Mass) the worshipping community professes its fundamental Christian faith singing: Keep in mind that Je-

sus Christ has died for us; he is risen from the dead; he is Lord for ever. This profession of faith clearly emphasises the close connection between the redemptive death of Jesus on the cross and his glorious resurrection. Through his death Christ manifested his greatest love for mankind. Through his death Christ obtained a tremendous power to place the universal salvation for mankind of all ages. Thus his death becomes the source and origin of universal salvation. And his glorious resurrection made him most glorified and exulted. Without his resurrection His Cross and death would have no significance in the economy of Salvation.

Liturgical Celebration of Easter

**Holy Week Culminates Easter:** The week when the paschal mystery is celebrated is called Holy Week. The Holy Week begins with Palm Sunday (this year it was on March 28) remembering the solemn entrance of Jesus to Jerusalem. On Palm Sunday the Christian faithful takes palm branches in hand and keeping the presiding priest right in front of the procession enters the Church

singing "Blessed be the Lord who comes in the name of the Lord, Hosanna in the highest. On Holy Thursday (this year April 1) we remember the institution of the Holy Eucharist and the Priesthood. In the evening liturgy we see the presiding priest washes the feet of 12 people as a sign of loving service remembering exactly what Jesus did to his disciples (cf John's gospel 13:1-26); on Good Friday (April 2) we commemorate the Passion and Death of Jesus. On Easter Vigil (Saturday, April 3) our attention is on God's plan of Salvation for mankind and its fulfilment through Jesus Christ in his resurrection. And on Easter Sunday we joyously celebrate the Christ's victory over death, the Resurrection of Jesus. We sing: The Lord is risen, Alleluia! **Easter Vigil and Easter:** In fact, the liturgical service culminating Easter Sunday begins with the long but beautiful Easter Vigil to be held according to the tradition around 11 O'clock at night of Holy Saturday. Among significant parts of this liturgy the Preface, in Latin called the Exultet, carries the central theme: The salvation of mankind through the death and resurrection of Christ. The readings from the Bible highlight the creation story and the Exodus i. e., story of liberation of the people of Israel. The liturgy of the word concludes with singing of *Gloria to God in the Highest* which liturgically

announces the Resurrection of Christ. The faithful then renew their baptismal promises spiritually clothing themselves with the garment of new life of the risen Lord. They now sing *Alleluia*. And in the morning of Easter Sunday there is in the Church the *Eucharistic Celebration* of the great solemnity of Christ's glorious resurrection attended by a big community. It is done with much festivity.

From Celebration to Life

To make a reality present we celebrate. The celebration carries vibrantly the authenticity of the event. But the danger is there when celebration remains limited to cultic level only. An authentic celebration must reach to the actual life of a human person. The celebration must play the role of deepening his faith as well as must bring meaningful renewal of his life. We are celebrating Christ's resurrection, one of the greatest feasts of the Christian community. If Christ's resurrection is the cause of man's glorification, then, a person's life must turn to that glorified or purified state. Christ's resurrection must make such an impact in his personal life that he is a person freed from the bondage of all sins. This is true also for a family, for a society, for a country; this is true universally. The call of Easter is a call to embrace Christ's values in our life. Realising these values we die to

our sinful nature and with his resurrection we rise to a profound new life. Then only we can sing with the Psalmist with the tone of praise to the risen Lord: "The stone which the builders rejected has become the Corner Stone." "This is the Day which the Lord has made; let us be glad and rejoice." (Psalm 118:22-24). When the person has been renewed by the fruit of Christ's resurrection he becomes a man of peace and reconciliation, love and charity; and man guided by the Easter Grace.

Easter Blessing and Easter Wish

Often we are caught up by our manifold sins and many other shortcomings. If we really believe that Christ has died and is risen "for me" we too then will obtain victory over sins. Our society, our country need to be purified and continually renewed by new religious values. This is a challenge, yet possible. May the grace and blessing of the Risen Lord Jesus Christ be in each one of us, in our families, in our country. To all our friends, Muslim, Hindu, Buddhist, Christian: May this greeting *Happy Easter* bring a true renewal in our personal and social life and make an authentic fraternal bond of love and friendship among us all.

*Alleluia! Today is Happy Easter!!*

Light of Life

by Richard Tapas Adhikary

CHRISTIANITY bears light for a man. This light has its existence from before the creation of this earth. The Holy Bible says, And God said, "Let there be light" and there was light. God saw that the light was good, and he separated the light from the darkness. (Genesis 1:3-4). It means that in the midst of the creation light has a unique role to rule over darkness. However, not all Christians are the emblem personalities of light. Later, in John of the Bible's New Testament it is said, "In the beginning was the Word, and the Word was with God, and the Word was God. In Him was life, and that life was the light of

men. The light shines in the darkness. (1:1-5). Light of Christianity means salt to taste good in attitude to others. Light distinctly distinguishes darkness. Faith in Jesus reserves this light of life. A man shall have to repent and seek forgiveness even for ten times a day, just as many times he or she shocks others or tells lie or commits other sins. Faith is a prayer-gift. Continual prayer with remorse, day-in and day-out, can help one to keep this gift a new and stronger in oneself. Fasting brandishes one's faith. Fasting for a particular period ensures faith too. Easter week is a great occasion to keep

fasting. But warning is also there, as it is said in the holy Bible, "when you fast, do not look sombre as the hypocrites do, for they disfigure their faces to show men they are fasting. But when you fast, put oil in your head and wash your face, so that it will not be obvious to men that you are fasting (Matt 6:16-18), but only to your Heavenly Father, who sees what is done in secret, will reward you." **Resurrection**  
Timely prayer and fasting must walk together in a Christian just as a habitual practice for keeping faith in revival. The Happy Easter Sunday is another spiritual commemoration for a Christian. Through resurrection Jesus paves the pathway towards the victory over disease, decay and finally death. The commemoration enkindles the faithful spirit to stay over the dreadful belt of death. The Easter commemora-

tion is the winning soul for among the associates in a Church. Christ's resurrection inculcates a renovative sense in a man. Death is won over. The resurrection kills the monstrous fear of death but settles faith in eternal life integrated to eternal God, the Heavenly Father. God has made man in his own image (Spiritual). So he wants him again to return to his own being. The fact of the resurrection of Jesus Christ breeds the culture of the Easter. It implies victory of life over sorrow. But before this, it points to the unique but tragic story of Jesus 'being nailed to the cross'. This very cross was not scheduled for him at first. The worst criminal Barabbas was supposed to be hanged on it. Jesus was the most innocent whereas Barabbas was the criminal. Jesus bore his cross. In other word, Jesus bore Barabbas' sin through his being crucified. It means, Jesus

shouldered death for Barabbas. Barabbas represents all the sinners on earth. Through nailing to the cross Jesus brings light to men. Such light cleanses away the dark death. Light always cleanses dirt and delinquencies of life. In human culture this light resembles Renaissance spirit. Jesus also kindles light in the tax-collector Zaccheus which is rightly proved when he was found giving away the riches he gathered all life long. Jesus kindles the light of the sensibility of a man to forgive his oppressor. St. Paul would hold the lamp of this light and build many churches and perform great deeds. In the Christian world Jesus kindles the light of self-criticism by his crucifixion. Self-criticism is, in other words, self-sacrifice, a quite hard duty to do. Self-sacrifice gives out the light to make one a shep-

herd to look after so many sheep grazing in the pasture. But Jesus regrets in his lifetime to say to his disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field (Matt 9:37-38)". **Gift to God**  
Christ's sacrifice lights up another vital aspect of human life. It is to give away all that belongs to God. This is however, a heart-throbbing realisation. But surely it is a powerful light to make one generous and kind. Inmates in the society must learn the lessons on the gifts to God. God has gifted all. But why God, then, is so generous and easy did? The bars are numerous. Leaders should make many more real examples themselves like the great souls Dr William Carey, Mother Teresa among others. Tall talks and high handedness are signs of crisis.