

OPINION

Mail Call

Letters to the Editor should not exceed 300 words in length. The editorial staff reserves the right to edit letters for style and length but will make every effort to maintain the author's intent. Each letter must be signed and must include the address and telephone number of the writer.

Nuclear nonsense

EDITOR:

In response to an article by Karl Pallmeyer, Lance Fragomeli and Michael Weaver claim (Batt, Aug. 9: Sniff the Java, Karl) that "nuclear weapons will only disappear when new and more advanced weapons are developed." Let me give two examples to show that this is nonsense.

Case I: The Strategic Defense Initiative ("Star Wars") whose feasibility is hotly disputed and whose costs will be astronomical (and thereby eventually may prevent the design and production of other weapon systems for decades to come) is highly destabilizing since — suppose it would work — it would effectively eliminate the basic pillars on which the policy of MAD (mutual assured destruction, that is the existence of viable first and second strike capabilities of both, the United States and the USSR) was built in the 1960s. The SDI "astrodome" over the United States would leave the Soviet Union without either capacity, and it is predictable that the USSR neither will nor can accept this unilateral change in the balance of terror. The transition period from the current status quo to that of near-perfect "Star Wars" defense on both sides would be inevitably one of strategic instability. No nuclear weapon will disappear under these circumstances.

Case II: The 1984 US deployment of Pershings and cruise missiles in Europe has already changed the balance of terror considerably. This is due to the revolutionary precision of both systems as well as their mobility on one hand; on the other hand this is due to the cruise missiles' undetectability by radar during flight and the fact that the Pershings drastically reduce prewarning time to approximately five minutes. Other than positioning submarines closer to the US mainland the USSR thus far has not found an adequate response to this

move, which obviously increases the first strike capabilities of the US in particular with respect to Soviet command centers and simultaneously decreases second strike capabilities of the USSR for the time being. The USSR can not and will not accept this unilateral change. No nuclear weapons will disappear under these circumstances.

Summarizing: The claim Lance and Michael have made is unsubstantiated and will most definitely not put an end to the nuclear madness; nuclear weapons may disappear along the lines of a proposal made by Robert McNamara and Hans Bethe in the July 1985 issue of *The Atlantic Monthly*.

Andreas Ortmann
Graduate Student

Editorials not articles

EDITOR:

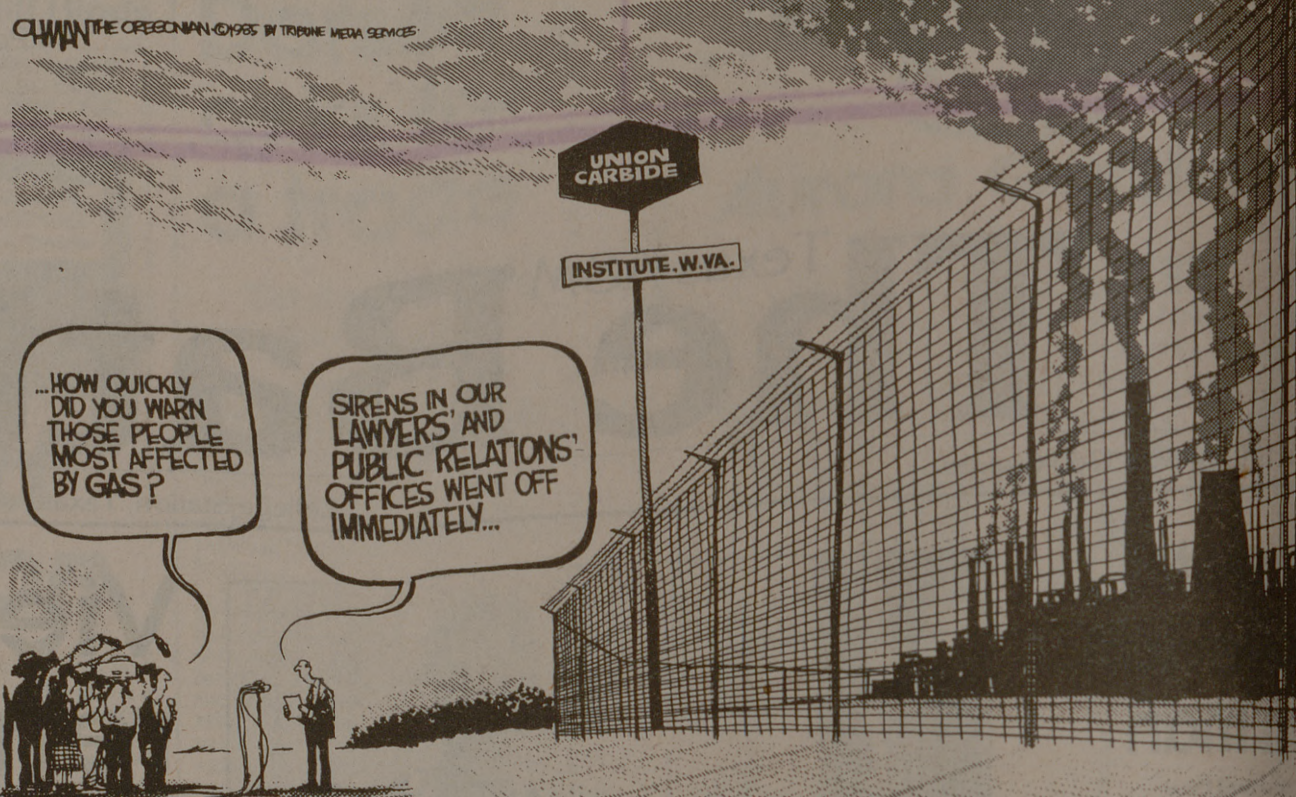
I am very disturbed by Murphy Smith's letter in the Batt about "Christian Journalism."

Clearly Mr. Smith does not understand the difference between an editorial and an article. An editorial is an expression of the author's opinion. It is intended to stimulate thinking and debate about what the author feels is a controversial and important subject.

It is not a requirement for the author to simply "report the facts" in an editorial, that is the function of an article. Furthermore, Mr. Smith goes on to contradict himself when he states that reporting that reverence for God would be "right thinking", a phrase right out of Orwell's 1984.

I suppose Mr. Smith was implying that reporting only one side of an issue was acceptable as long as it was the side he agreed with, which would seem to me to be a very narrow definition of "right thinking."

Jerry O'Leary



Pakistan's ideology tied to Islam

EDITOR'S NOTE: This is the second in a two-part series on Pakistan, which celebrated its day of independence Wednesday.

Syed Naved Aftab & Fayyaz ul Haq
Guest Columnists

Despite the widespread influence of Machiavelli, few could afford to ignore the need for basing a policy on the highest ideals of righteousness and justice. The last two global wars have shown what a menace a political system can be to its own country and the world at large if bereft of such ideals.

A policy should be continuously sustained by a set of moral principles and guided by a code of public morality. Western nations, for instance, have established a code of public morality derived from Judeo-Christian heritage. Similarly to a nation with 96 percent Moslems, Islam not only provides such a basis but rather a complete way of life. If the policy of Pakistan was to be based upon a firm foundation, there was no motive force but that of Islam which could act as the basis.

Great indeed were the sacrifices the Moslems were called upon to make in quest of this policy of Pakistan. Over 500,000 perished in this quest, some 8 million had to flee their ancestral homes to migrate to this land of hope, with almost nothing except the clothes on their person, in the hope that one day their government would help them make a good society based on Islamic principles.

Pakistan, both when it was demanded and when it became a political fact, was envisaged as an Islamic democracy — to be Islamic through the democratic process. Democracy, thus becomes an aspect of its Islamicness, a part of the definition of an Islamic State.

In the initial years, Pakistan was seriously in search of Islamic democracy. A country with its two wings — East and West Pakistan — one thousand miles apart and faced with shortages and blockades of its legitimate shares from neighboring parent governments, didn't give up.

Because it was sustained by its ethical

ideals of Islam, democracy generally thrived in Pakistan during that period. Later the ethical ideals were increasingly ignored and democracy fell into doldrums. Not only did the democratic spirit get squeezed out of the organizational apparatus, the machinery itself showed signs of a breakdown.

The external trappings of a democratic structure — the political parties, assemblies, constitution — were in existence, no doubt. But particularly during 1957-58, the apparatus has largely ceased to be democratic and grounded in unpopular support — in that the political leadership at the helm of affairs in Pakistan had increasingly repudiated the moral categories provided by the ethical ideal of Islam.

Instead, it took recourse to Machiavellianism to amass power and wealth and at the expense of morality, justice and the nation.

Tragic failure of the democratic experiment in Pakistan since the late 1950s may be partially attributed to this. It also signifies the erosion of the ideological ties which ceased to overcome the fissures between the two wings of Pakistan and its body politics in 1971. Also, the international enemies of this nascent state were always alert to exploit such situations.

Thus, due to the weak practice of ideological guidelines for proper governance led to the grievances among the less privileged. The unscrupulous exploitation of Islam by all and sundry for sheer political and personal ends had tended to dilute the loyalty of the populace to its ideology and to the governing bodies. In short, Islamic ideology was used more as a tool rather than as a "drive" to achieve the ideals of exploiters.

The allegiance to this Islamic ideal, whether in mere theory or in actual practice, is the one constant landmark on the otherwise undulated political and social landmark of Pakistan since its inception.

What is this Islamic ideology which the Pakistanis continue to feel so fervently about?

Basically, "Islamic Ideology" is a set of universal principles and pancultural values given by Islam for the social and moral guidance of mankind and enshrined in the Holy Quran. Foremost

among these values is the belief in God and His supreme sovereignty. Islam calls on man to acknowledge God's power and goodness and to worship Him, not to rely solely on himself and his wealth and to act uprightly.

By making the individual solely responsible for his acts (on which he would be rewarded or punished on the Last Day), Islam gives significance to human life, not in terms of the conduct of the family or clan, but in terms of the conduct of the individual.

Islam believes in the unity of mankind and brotherhood, in fundamental rights and basic freedoms, in equality of opportunity, in equality before God and before law and in an individual's right to the fruit of his own labor. Private property is inviolable, but hoarding, profiteering, blackmarketing, usury and unchecked acquisition of wealth for its own sake at the expense of others are condemned in unmitigated terms.

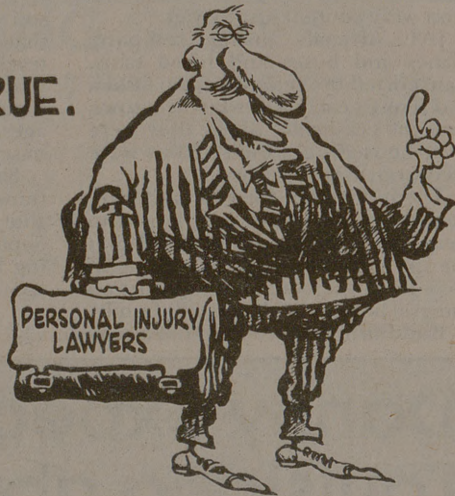
Islam also stands for social and economic justice for all, for a proper and equitable distribution of national wealth, for lessening economic inequality and disequilibrium and for an egalitarian society. The laws of inheritance, the levying of Zakah (poor-due), and the ban on interest are meant to guard against concentration of wealth in a few hands and to reverse the trend of making the rich richer and the poor poorer. In short, justice and morality should govern the relations not only between individuals but also between nations.

These are some of the principles and the eternal values, underlying the Islamic ideology. Most of these values are also professed by other nations on earth, but to Pakistan they are Islamic values because they have been received through the agency of Islam. On the basis of these principles, then, the Pakistanis seek to build their national life: a "good society" — if not today, tomorrow or the day after.

Syed Naved Aftab and Fayyaz ul Haq are members of the Pakistan Club at Texas A&M.

TRUE OR FALSE? AFTER THE DALLAS PLANE CRASH, TESTS SHOW AIRPORT WIND DETECTORS WORKING PERFECTLY.

TRUE.



MARGULIES
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India in pursuit of science and research

Nearly four decades ago, on August 15, 1947, India became an independent country after 200 years of British rule. Lately, India has made headlines due to political assassination, the Golden Temple attack, religious violence and so on. The popular image of India is that of a backward nation burdened with poverty and religious feuds.

But the positive side of India, with its tradition of scholarly achievements, original thinking and cultural heritage seldom makes headlines. India had made phenomenal progress in the past 38 years since independence in scientific and technological areas.

On achieving independence, India aspired to catch up with the West through economic progress. It launched a series of ambitious development programs and has achieved spectacular successes in building up a large industrial infrastructure. India has to its credit such achievements as self-sufficiency in grain supply and a substantial substitu-

Jagannath Valluri
Guest Columnist

tion of domestic production for imports in basic sectors. It is among the world's ten largest industrialized nations.

The pursuit of science in any country instills confidence and leads to a higher sense of achievement and fulfillment. India has developed a firm base to participate fully in the march of science, which is probably mankind's greatest enterprise.

Before India became independent, there was not much of a base for the growth and stimulation of scientific pursuit. A dozen or so universities, mainly established by the British, functioned primarily as institutions giving courses and preparing people for clerical jobs. Research in the pure sciences was nurtured against heavy odds. The export of raw materials and import of finished goods in the days of pre-independence was more a rule rather than an exception.

What appeared to have motivated the small scientific community before 1947 was the spirit of the freedom movement led by Mahatma Gandhi and the desire

to show to the powers that were that while politically India might be a subjugated nation, intellectually it was certainly not inferior.

Today India's scientific efforts cover subjects such as atomic energy, space science, electronics, fundamental research in mathematics, molecular biology, particle physics and so on. It is one of the "pioneers" in the Third World, with respect to science and technology. It has entered the "Space Age", having launched indigenously designed satellites. The space program is mainly targeted towards national integration, for education, communication and for a fuller understanding of the vagaries of the monsoon, which plays a vital role in the Indian agriculture.

In addition to the development of energy resources such as coal, hydro, and oil, India has achieved the capacity to produce 10 giga-watts of atomic power by the turn of the century.

Very often, the Western world wonders why should India, which is still struggling with chronic problems such

as overpopulation and unemployment concern itself with such areas of advanced high tech research?

The answer lies in its rising status as a developing nation with a need to develop an indigenous scientific and technological base. We clearly have to concern ourselves with the basic and applied research suited for the nation's need rather than the continued dependence on imported technology.

In recent times, research and development organizations and universities have grown tremendously. There has been a tremendous surge in the number of graduates from institutions of higher learning of late with over 170,000 students in engineering, medicine, science and agriculture, graduating each year compared to 1,600 in 1950.

The overall prospects for the pursuits of science in India are bright. The resources and the scientific knowledge to eradicate the country's economic woes are already there. The failure to use them is purely managerial.

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