

BULLETIN

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OF THE CENTRE FOR POLICY STUDIES (SANKAR FOUNDATION)



LET US MOVE FROM RITUAL TO REALITY.....

Another August 15. Another tedious harangue from the ramparts of the Red Fort. A ritualistic infliction on a captive audience! The only difference — interestingly an annual feature since 1995 — is that India has a new Minister to deliver the sermon. Political uncertainty coupled with economic downside is the cause of pessimism bordering on gloom. Three questions seem to dominate public debate today. How long will the government at the centre last? Who will form the next government? And how will it be formed? Everyone's fear is that another general election will be forced on the people though such a huge exercise may not pave the way for the much needed stability.

In diagnosing the ills of our beleaguered democracy we often point our accusing fingers at the unprincipled conduct of our selfish politicians and the insensitive bureaucracy as being mainly responsible for the collapse of democratic norms and institutions. As a Constitutional expert recently lamented Indian selflessness and the principle of total professionalism both of which provided inspiration for our polity at the time of independence have been thrown overboard. The credibility of our leaders, guarded by the rotating securitymen, and of our highly protected and empowered public servants was never lower than it is in Parliament, like any state legislative assembly for a matter, often is a babel of raucous voices and at times a battleground for the display of muscle-flexing object-hurling feats of our elected representatives. A system that glorifies power and legitimises corruption cannot evoke public sympathy and support.

How can the elite classes claim immunity from the generation afflicting our society. The opulence of the affluent and their insatiable greed for money, in the face of growing poverty and unemployment, are shockingly pointed out by the world famous thinker and academic Noam Chomsky. "Can India prosper" asks an Indian writer in the long run in an enduring manner if the privileged sections of its society refuse to see any inter-generational priority beyond their narrow self-interest? The widening gap between the haves and the have nots will lead to more dangerous consequences than unleashed by the tragic partition of the subcontinent that took place this month fifty-one years ago.

Democracy, more than any other form of government, requires able leaders at all levels. Leadership, like power in a democracy, must grow and travel upwards from the grassroot level. Leadership in a democracy cannot be confined to politics alone. The ability of the Indian people is beyond doubt. They can excel in any walk of life as they do in America, Britain and Singapore. They can help in transforming a tiny Mauritius into an economic giant. The Indian scientist can help in bringing about a green or white (dairy) revolution, in detonating a nuclear device and in putting a satellite in space. An Indian administrator could transform the plague ridden Surat into a model city. The young Indian wins global honours in software and medical research in the United States, in chess at the highest level, in tennis in Atlanta and in cricket at the Lord's and elsewhere.

Back home we cannot strive to eliminate poverty and unemployment, provide education for our children and health care for the suffering millions. Typical Indian paradox! Time it is to ignore the seekers of pomp and pelf and wielders of power. August 15, 1947, heralded a new dawn for India. The 'tryst with destiny' cannot elude us forever. It is for us to act, act at once and act unitedly and firmly to make India a great nation and as the Mahatma dreamt a "land of eternal freedom and peace". August 15 reminds us of a great legacy and beckons us to be worthy of it.

—The Editor

Work as crusade....

"We want no sloth people who always complain about their service conditions and their transfers. Service conditions and salary and status may be important. But I want work, and work and work. I want achievement. I want men who work as crusaders. I want men who are going to fight for what they think is right and not submit humbly to wrong. I want you to do big things. I want you to build India. Can you conceive of a bigger thing than to build this immense country of ours? That is the spirit in which you have to undertake the job."

—Jawaharlal Nehru, October 1954

ETHICAL DIMENSIONS OF INDIA'S DEVELOPMENT SOME REFLECTIONS

—Prof. B. Sarveswara Rao

The concept and perception, and the philosophy of freedom we subscribed to at the dawn of freedom are rooted in fundamental ethical approach and human values. And the dawn of independence in August, 1947, only meant a vital change in the nature and process of the freedom struggle. The struggle will have to continue as Nehru said, as long as there are tears and sufferings.

Fifty years of free India's development reveals, that despite spectacular achievements and progress in certain sectors or sub-sectors such as agricultural production, capital goods and modern consumers goods industries, atomic energy, defence industries, higher education in Science & Technology, etc., the legacy of unsolved problems and new problems that have emerged, presents a sad story of development. Nearly 50% of the population is still illiterate, school dropout rates are equally high and there are wide regional and gender differences between the estates in these respects. It is difficult to visualise a high growth rate of the economy unless this problem is solved on a high priority basis and the poor illiterate masses are enabled and empowered to participate effectively in the growth processes. There is still an enormous gap between the productivity potential of our industrial and infrastructural sectors based on modern technologies and the actual achievement. The work ethics in the organised sectors has suffered a severe decline. Efficiency of management both in the public and private sector enterprises needs a great deal of improvement. The growth of cities and metropolitan areas has led to almost intractable problems of providing even minimum social infrastructure. Implementation of populist public policies, without careful study and a pragmatic approach, has led to enormous wastage of national resources. All these trends imply that much more than economic liberalisation, opening of economy and structural reforms is needed to meet these challenges.

The capacity and potential of the new approach to solve the long standing human problems of India however are very limited. The political and cultural elements of the development process have not shown any indication of social and ethical orientation urgently needed to meet the challenges of these human problems. During the last few years, evidence has been accumulating regarding the growing disparities between the organised and the unorganised sectors of the economy in respect of working conditions, emoluments and life

security systems for the work force. The phenomenon of dualism, a characteristic feature of the developing countries, the rich poor divide, appears to have become sharper as we witness the grave problems of unemployment or disguised unemployment and poverty faced by the growing numbers working in the unorganised sector - the women and child workers, landless agricultural labourers and marginal farmers, casual labourers working in construction and other activities, the slum dwellers, and even the educated middle classes either unemployed or seeking employment. A new approach is therefore needed to meet the challenges of these problems with less reliance on the market oriented processes and theories of trickle down of benefits of economic growth.

The change of policy giving up the model of a strong interventionist state does not appear to be so easy nor it is desirable in the Indian context. The State has to play its crucial role as a powerful facilitator and regulatory agency for the economic and social processes in order

to secure positive rights or freedoms for the people. The distinction made between negative rights (freedoms) and positive rights (freedoms) has to be given much more serious consideration than in the past, the later referring to such rights or entitlements as right to work, to living wage, to education, to decent conditions

of work, etc. which are part of the Directive Principles. The recent emergence of Public Interest Litigation taken up by the Judiciary in defence of these rights is no doubt a most significant development in the society. But no effective solution to this issue will emerge unless these rights are elevated as Fundamental Rights. And further, whatever changes come about in the constitutional provision and judicial process, the vigilance of the people, particularly the poor and deprived sections, and their struggle for securing positive freedoms will have to continue for many more years.

Social scientists and policy makers will have to pay more attention to modifying the institutional framework of capitalism with a view to developing economic democracy as a vitally necessary support to political democracy. While the development of a sound system of private property rights is important for efficient working of the market economy and for strengthening the motives of the people, rich and poor alike, to work and save, the prescription of limits to property rights is also necessary to promote equitable distribution of wealth. Some vital questions that arise in this connection are concerned with individual ownership of wealth and inheritance, share of the State and the community in business profits, participation of labour and the community in the ownership and management of business, and

Prof. G. Ram Reddy Memorial Lectures delivered by Prof. B. Sarveswara Rao, Former Vice-Chancellor, Nagarjuna University and Prof. R.V.R. Chandrasekhara Rao, Former Vice-Chancellor, Dr. B.R. Ambedkar Open University, on July 13, 1998 under the auspices of Sri Raja Lakshmi Foundation, Gayatri Vidya Parishad and Centre for Policy Studies (Sankar Foundation). Prof. R. Radhakrishna, Vice-Chancellor, Andhra University, presided over the function. (Excerpts from the lectures are published here)

responsibilities of the private corporate sector and business ethics.

Economic democracy gives meaning to political democracy, and the legitimacy of these two facets of democracy lies in the social and ethical orientation of the nations of capitalism. If the Indian society could move in these directions, India's freedom achieved in 1947 is meaning as perceived by Mahatma Gandhi and Jai Nehru.

EDUCATION AND TECHNOLOGY - CHALLENGES OF A PARADIGM

—Prof. R.V.R. Chandrasekhara Rao

The theme I choose to speak upon today concerns the interface between education and technology and how this interface is mediated by distance education, a new paradigm in educational theory and practice. In what manner the growing demand for education is shaped and in its turn shapes the nature and extent of technology, would form the main text. It is my purpose to bring out the changes that are occurring in the medium itself. The earlier ostensible purpose in the reception of distance education and open learning has undergone major changes in emphasis driven by the rapid changes in technology. Technology, in particular, information technology, itself has a seminal role to play in this process. To start with, while technology was regarded as a welcome aid to the spread of education to the millions of seekers that the contemporary democratisation trends demand, it has by now become an overarching factor in determining the context and content of education. A cause-effect circularity is manifest. I would call this a paradox in the sense that technology as device transforms itself into the driver of the education endeavour. The other paradox that I identify and highlighted is the change that came about in the priorities accorded to distance education agenda in the policy priorities. From being regarded as a supplement to the conventional face-to-face educational mode, distance education is now being mandated to address the demands of human resource development in general. The latter function is an altogether new ballgame. Once again the technological imperative is responsible for transformation of the educational agenda.

Not only have the compulsions of new technology brought about mutations in the context of education, they have also brought a new urgency in the upgradation of skills of the ordinary workforce. One has to take note of the computerisation on the shop-floor and the office-floor to realise the magnitude and significance of the change in the priorities for continuing education and training. Here again, training to the workforce puts a heavy premium on producing a vast number of trainers in the computer area. In fact, the word 'training' has all but replaced the word 'education' in

common parlance. A large segment of higher education will increasingly be devoted to training of the trainers, as it were. In fact, the concept of Human Resource Development whether applied to the micro-level management unit or the macro-level society as a whole, can be subsumed to mean primarily training or retraining the workforce. Thus, H.R. understood in its most comprehensive meaning introduced a new paradigm in education. While the older paradigm of education constituted the invention and production of technologies the new paradigm inverts as it were, the relationship between education and technology. Now, it is technology that dictates what education is.

This phenomenon produced a cause-effect syndrome for distance education or open learning. First, technology by providing expansive and effective ways of educating millions of people acts as a cause for innovation in education. Secondly, the compulsions of technological necessity inevitably result technology-oriented education becoming the very centre of educational curriculum. The exponential growth in distance education illustrates this development well. It is now common to speak of generation of open learning. The correspondence course phase is regarded as the first generation. This meant simply education by despatch of printed material to student learners at a distance. The second generation is characterised by a more rational and specialised conception of distance education as a new genre of pedagogy. Print material is to be value-added with audio-video backup and a systematic regime of learner-support-services. Even the input of print material is to be called the self-instructional style of course material production. Open Universities, as distinct from Correspondence Schools are identified with the second generation of the open learning mode. Somewhere along this generational process occurred the intervention of information technology (IT) resulting in the gestation and birth of the third generation. Starting with the use of computers with courses on-line accessible to students, the expansion of internet facilities combined with interactive computer facility totally transformed the mode of instruction and learning. So much so, the pedagogue of distance learning according to experts in the field, has come full circle once again to afford a type of face-to-face interaction between teachers and learners and among each other. Observe the effect of this change brought about by the computer-TV synergy. Where earlier you fed a floppy disk into your P.C. and then read from the monitor a text (like reading a book taken from your shelf) now you access a website from where hyper-text and hyper-media facilities are available. Hyper-text is a way of jumping from a place in one document to text that is located somewhere else. Hypermedia is similar to hyper-text except you jump to a sound, picture or video rather than to text. With this, you are in the midst of a cornucopia of information, knowledge on wisdom, as you may choose to call it.

The point that concerns us now is that the electronic media has literally thrown up educational opportunities to an unprecedented extent and to a limitless expanse.

The inter-face between technology and education has acquired an international dimension. One has only to witness the wide variety of programmes that are being offered by overseas agencies. Thanks to technologic revolution, as already mentioned earlier, both the content of education and the mode of learning have undergone a metamorphosis. Here again, the circular nature of the need for technology oriented education and the vast difference that technology makes for dissemination of traditional education manifests itself in a striking manner.

Thus whatever scepticism that experts earlier expressed about distance education being capable of catering to science and technology education is now shown to be totally uncalled for. This is yet another of the paradoxes explicit in the unfolding of open learning potential. Conceived as a mere supplement to conventional methods of face to face education, it has become an alternative pedagogical paradigm challenging the conventional one. Indeed, the trend seems to go in the direction that distance education may have to down load its present programmes of the conventional variety — i.e., its undergraduate level and post-graduate level offerings and takeup increasingly the tasks of continuing education and professionally oriented short term programmes with partnership with business and industry. One only hopes that this trend will not go whole hog and that distance education does not abandon its facility for instruction in the liberal arts and social sciences. Its love for technological gadgetry as means for instruction should not in the process devour its range of instructional spread. For, as we have noticed earlier, humanities and social sciences may find their last refuge in distance education.

At the end permit me to indulge in a reflection on the implication of the trends I identified above. How do we reconcile to the prospect of education becoming increasingly technology-oriented, both in its context and its delivery mode? On the one hand, the challenge to the older notions of education as pursuit of wisdom through the act of reflection on the human condition and its location in the cosmos baffles us. Technology it seems is no respecter of 'useless' knowledge and is a creature that perpetually propels knowledge about itself as the agenda of education. Yet, on the other hand, we do understand that the pursuit of knowledge has not always been a linear and consistent one.

Within the fold of this pursuit of secular knowledge comes the challenge for technology perhaps its reign will persist for quite some time. May be. We should also remember that very great minds themselves were divided in their loyalties on this subject. I am taken by surprise in reading that the great Adam Smith himself

starts with the proposition that knowledge should be useful and that education be primarily concerned with commercial enterprise. Adam Smith discusses education in Book Five of his *Wealth of Nations*. In the section dealing with commercial enterprise he squarely relegates educational institutions to the category of non-economic institutions. But then he proceeds immediately to focus on the difference between the immediate profits and the deferred profits of education. He concludes that education is an institution whose use-value can not be measured by the immediate exchange value of the product that it produces. Thus he ultimately reconciles the apparent uselessness of then existing university education with the real benefits that flow over a period of time. He could therefore be truly regarded as the father of the concept of human resource development antcipating its contemporary theorists like T.W. Shultz and Gary Becker. As opposed to Adam Smith, Henry Newman and others of the classical school, defended the doctrine of knowledge for knowledge's sake.

The 19th century debate gives us a great consolation and serves us as a beaconlight when once again we are at the cross-roads of ambiguity and ambivalence about the meaning, nature and purpose of education. I am sure the debate will continue. The terms of such a discourse will themselves vindicate the uses of useless knowledge.

SUB ZERO SANITATION

—Prof. M.V. Venkatarao

Head, Environmental Division
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In nature, a sanitary program is imbibed in the biological evolution itself. Several animals bury their excreta in soil. Rhinos use only a specific place for defecation. In a honey comb, the excreta of stationary bees is removed by another set of bees. Dead animals are consumed as food by various saprophytes. For example vultures can clear off a dead animal in a few minutes, leaving only a clean skeleton. India is largely dependent on pigs to eat away excreta. Soil microbes play a vital role in nature's cleanup operations. Animals clean up themselves and their babies by licking with their rough tongues. Otters some birds and some monkeys wash their food before eating. All these cleanups go in nature instinctively.

Man is unique in his conscious sense of sanitation and a paradoxical apathy in implementation. Primitive man was perhaps on par with animals in respect of sanitation. Civilization developed several artificial life styles that enhanced the dimensions of conscious existence. Some how sanitary styles made no commensurate improvement. Archaeological evidences show up no hint of the existence of lavatories in the great civilizations of the past, suggesting that open defecation and stinking.

age coexisted with our ancient elite cultures. From age to computer age the stink heritage is persist-

Precivilized zero sanitation should not degenerate into civilized subzero sanitation.

AYUDHANAM AHAM VAJRAM

—Sri C. Sivasankaram

Biologists estimated that two persons living per hectare can entirely trust in nature's mechanisms to purify natural wastes generated by them. Today's cities have even 600 people in a hectare, generating 600 sand litres of sewage, containing 1200 litres of urine and 120 Kg of fecal matter every day. 600 Kg of solid wastes possibly toxic and highly stable are thrown daily. Natural scavenger organisms have no habitat in the urban complex. Hence man has to shoulder the responsibility of collecting, transporting and detoxifying his own wastes. The cultural and intellectual lag in accomplishing this need has killed billions of people through communicable and degenerative diseases. In history wars and battles were won or lost more due to epidemics among soldiers than due to the might of the armies. Cholera in Vietnam and VDs in Korea gave a major setback to US soldiers.

Scavenger organisms are scanty in cold countries. If a dog defecates on the ground in, say, Canada, the excreta remains fresh for months. Industrially advanced countries have been forced to develop elaborate waste treatment systems. Poor tropical countries depend on their more powerful natural self purification mechanisms and thus the apathy to organised sanitation persists. India with its traditional indifference to cleanliness has just getting industrialised and urbanised. Even the meagre efforts of waste management attempted today are to copy the western technology, which is neither relevant nor affordable in India. As a result not even 10% of the waste treatment plants in the country are in a working condition. Civil engineers who attend to the design of sanitation systems have very poor exposure to the environmental management techniques during their training. The contractors who profess to offer the designs for waste treatment plants to construct them on a turn key basis, are often businessmen selling their mechanical and electrical equipments of the plant. Neither the contractor nor the supervising engineer possess the rudimentary knowledge of the treatment principles.

Poor sanitation in our towns is deplored by all sections of people including the culprits. Lack of sanitary awareness among the citizens, persistence of rural sanitary culture in urban slums, lack of management skills and appropriate technological knowledge in municipalities and shortage of commitment on the part of the concerned officials are the issues to be addressed, to emerge out of our sanitation muddles. Training courses for the municipal corporators, refresher courses for the engineers, awareness campaigns among the citizens and deterrent action by the police are to supplement each other with coordination and dedication. Otherwise it is a pity that civilized men continue to put up with stink that has persisted from stone age to our garbage.

There is a persistent hue and cry all over the world over the Indian Government's Pokhran Nuclear tests of 11th and 13th of May. None has anything to gainsay that India is a peace-loving country with a fair unsullied history to its credit. The recorded or unrecorded history of India presents no trace of aggression committed by her against any other country. Ahimsa is the SHEET-ANCHOR of our national life. We were never wedded to violence as the lessons of history taught us that solutions offered by war are not durable. There were wars waged by Indian heroes. But they were dharma righteous wars to reestablish dharma that had been relegated by wicked kings and warlords. In such occasions we come across renunciants like Samartha Rama Das, Vidyaranya Swami openly coming out into the arena of action advocating resort to arms to redeem the shame of the country their Bharat Mata the mother of All. Sivaji Maharaj the intrepid mountain warrior was the disciple of Samartha Ramadas who terrorised the Great Mughal Aurangazeb. Vidyaranya Swami put heart in the Royal clan of the then emperors of Karnatandhra to rule and found Vijayanagar Empire which drew attention of both Savant and the pirate. In our day that was in the first half of the present century Mahatma Gandhi the apostle of peace and the 20th Century Christ from the standpoint of Romain Rolland the French Savant. Charioted the Chariot of peaceful war against colonial yoke. Ramanand Tirtha of former Hyderabad State under Nizam, headed the war of independence against the Nizam and his Rajakar hordes. The middle of the Trinity of the Hindu order of God-head armed. His four hands with four types of weapons: They are : Sankham, Chakram, Gada and Sarjga; conch, sharp edged circular plate used as a missile weapon, bludgeon and bow respectively. These mark the divine figure of Vishnu the organiser/protector. Then, is Vishnu a Warmonger itching for brinkmanship? Rightly or wrongly the two principal action-oriented avatars, Sri Rama and Srikrishna incarnated right from the womb as the prototypes of Vishnu with little variation in complexion (complexion of Avatars denotes the mood and texture of the age in which they took birth). Lord Siva the Pasupati is no exception that he too holds Trisul and pasupatastram, though he is a Digambar he finds need of weapons. If we go through Srimad Bhagavad Gita our eyes will not fail to come across various verses bent on advocating war as the Settler of Wrong. Whether it was advocated to uphold dharma or not it was violence, bloodshed was the aftermath of it. Krishna is heard clearly abetting Arjuna the unalloyed humanist to raise in war against Kauravas. In the X and XI chapter of Srimad Bhagavad Gita God

reveals his omnipresence and proclaims without leaving room for doubt that I am Kurnara Swarni (Senaninarn aham skandah verse 24th) the Chief of Army Staff of gods, I am Rama of the warriors (Raman Sastra bhrtam aham, verse 31) I am the rod of chastisement (danda damayatham asmi verse 38) and above all (the climax of it all) is that by me all of them are already slain (mayal vai te nihatach verse 33 x 1). God penetrates, permeates and pervades all. He is perceptibly felt everywhere. This incontrovertible factual truth leaves the ground clear that it is God's invisible hand that does all and everything himsa or Ahimsa. He dikhers not in the hour of decision-making. He acts, acts firmly and determinedly.

To come to ahimsa. It fell to the lot of Arjuna the Nara the spotless benevolent hero of Kurukshetra to think of nonviolence as the ghastly clouds of impending war were gathering he lays down his Gandiva the ruthless bow that never fails to hit the target. He prefers the life of an innocuous mendicant to the life of a heartless king in whom the Milk of human benevolence evaporates. Krishna the wonder boy of Gokulam turned world-teacher pooh poohs the idea and gets impatient with Arjuna and does not lose a moment to call him impotent (Kliba). Krishna instigates him to raise and take to the bow and arrow to slay the enemy and conquer the heaven if dead while fighting or alive enjoy the world as supreme ruler without a Rival. I do not think that Arjuna fought the war willingly having been convinced by the persuasive persuasion and argumentation of Krishna. He fought because he was destined to fight.

Excepting Krita Yuga or the Golden Age the rest of the yugas (ages) Treta (Silver age) Dwapara (brazen age) Kaliyuga (Iron age) saw unbridled infernal dance of ruthless wars. Parusarama, Sri Rama & Srikrishna were deputed to carry out the mission of Supreme Lord to fight out, to eliminate that which goes against the order of the day as laid down by an unseen mind in its estatic state. All the above-said three avatars are not non-violent. Armaments, however euphemistically they are called, are meant for employment in the hour of emergency for defending an individual or a nation. On the whole violence as we know is not foreign to Indian ethos. Violence seems in-

grained in human frame. God or man when embodied they are subjects of Trigunas. Action and reaction are not uncommon. We fail to subdue ourselves as long as Trigunas hold sway over us. Iswara is qualified by Maya. Maya is all that is manifest. It continues to endeavour for her survival at all hazards. The wise take upon themselves the task of keeping the mankind within certain sane limits. They will not let the downward trend go unarrested. But the clever know that the two are infinite (God and Maya) and the play will never end abrupt. Finally I should like to attune myself with the wisdom's tune (of Bhagavad Gita) which lays bare the fact about man's narrow limits and his existence's dependence on the workings of something beyond time and space. "Nimitta matram Bhava Savyasacin". This plain truth applies to one and all irrespective of age and time. We need not look upon the whole process of universe as nothing more than the unfolding of a predestined plan, the unveiling of a ready-made scenario. This is not advocacy of fatalistic theory of predestination as one may surmise. But it is an irreversible truth substantiated by history ancient, medieval and modern.

REPORT ON HEALTH PROGRAMMES AND PROJECTS OF THE FOUNDATION

—Dr. G. Prabhakar

Coordinator, Health & Projects, Sankar Foundation

5th June 1998 World Environment Day : Workshop on Marine Environmental Pollution hosted by Sankar Foundation, Visakhapatnam, Sarada Valley Development Samithi, Anakapalle and Deccan Development Society, Hyderabad and sponsored by Ministry of Environment and Forest, Government of India.

The Workshop was inaugurated by Shri A. Vidyasagar, IAS, Commissioner Municipal Corporation, Visakhapatnam. Shri D.V. Subba Rao, Former Mayor Visakhapatnam and the Vice-Chairman, Sankar Foundation presided over the function. Shri Vidyasagar suggested three essential criteria for a successful implementation of any proposal on cleanliness, sanitation or environment viz :

- (i) The plan should be inexpensive
- (ii) It should be managed by the local people
- (iii) It should create self-employment.

Prof. K.V. Ramana, former Vice-Chancellor, and Professors K.V. Ramana Murthy, Umamaheswara Rao and Capt. G.V. Rama Rao participated in it.

8th June 1998 : Eye Camp at Ramabhadrapuram near Bobbili Cataract screening camp was conducted at Rambhadrapuram with the help of Community Development centre, 98 patients were screened and 40 patients were selected for surgery.

Mightier than the bomb..

"There have been cataclysmic changes in the world. Do I still adhere to my faith in truth and non-violence? Has not the atom bomb exploded that faith? Not only has it not done so but it has clearly demonstrated to me that the twins constitute the mightiest force in the world. Before if the atom bomb is of no effect. The two opposing forces are wholly different in kind, the one moral and spiritual, the other physical and material. The one is infinitely superior to the other which by its very nature has an end."

—Gandhiji, February 1946

Epilepsy Camp : Epilepsy camp was conducted at same venue by Dr. K. Venkateswarlu Professor of Neurology, Andhra Medical College and Government KGH Hospital, Vizag. Secretary of Indian Epilepsy Association, Vizag, assisted by Dr. Salya Rao, Asst. Prof. of Neurology, assisted by Dr. Salya Rao, Asst. Prof. of Neurology, 31 patients were treated and counselling services also provided for the family members of the patients at the camp.

TB Camp : TB camp was also conducted on the same day. 65 patients were screened and 14 sputum positive cases were started with ATT.

11th June 1998 : 1st Anniversary Celebrations of Sankar Foundation's Eye Hospital.

The 1st Anniversary of Foundation's Eye Hospital was celebrated on 11th June 1988. Shri D.V. Subba Rao, Mayor of Visakhapatnam and Vice-Chairman, Sankar Foundation presided over the function. Shri S. Narasinga Rao, IAS, District Collector was the Chief Guest. Shri N. Vikram Deo District Programme Manager, District Blindness Control Society was the Guest of Honour. Shri Narasinga Rao IAS, District Collector lauded the services of Sankar Foundation for the needy and poor in the society and congratulated the Foundation for the effective implementation of various service projects. He suggested that Sankar Foundation can consider adopting a specific area and taking up various development programmes to make a good impact on other NGOs. He took up service projects in similar fashion. Dr. S.N. Vikram Deo District Programme Manager, District Blindness Control Society was felicitated on the occasion, for his contribution to the field of Eye Care. Dr. Adinarayana Rao, Chairman Prema Hospitals spoke on the occasion and donated 2000 spectacles every year to the Eye Hospital. The Foundation targeted 1000 cataract surgeries with IOL Implantation for the first year and completed 1043 surgeries. Dr. R. Suryanarayana, Consultant Surgeon, Dr. N.V. Madhavi, Dr. Y.R.P. Yallaji, Asst. Ophthalmic surgeons and all staff members of Eye Hospital were felicitated and presented with mementoes on the happy occasion, in recognition of their committed services.

12th June 1998 : Sankar Foundation, Visakhapatnam and Viswa Samakhya, a federation of NGOs arranged a meeting at anakapalle to review the joint programmes of Sankar Foundation and the NGOs. 56 representatives from various NGOs attended the meeting.

14th June : Inauguration of TB Hospital : Sankar Foundation's New TB Hospital was inaugurated at Chalapuram, Simhachalam Road. Sadguru Shri K. Ananda Murthy garu of Bhimili inaugurated the hospital and blessed the hospital. The hospital will be equipped with X-Ray machine very shortly and has started rendering outpatient services for TB patients.

20th June 1998 : Workshop on National Programme of Control of Blindness at Hyderabad.

Sankar Foundation was nominated as the NGO from Vizag District by the District Administration to participate in the Workshop at Hyderabad conducted by National Programme for Control of Blindness, to review the Eye Care services. Dr. Prabhakar presented a detailed report on the Eye Hospital of Sankar Foundation.

20th June 1998 : TB Camp at Narsipatnam : TB camp was conducted at Narsipatnam Nodal Centre and medicines were distributed to the patients undergoing treatment.

Continuing Medical Education Programme : The Foundation conducted a Continuing Medical education programme at the Hospital for Woman and Child. Dr. C.V. Ravi Kumar, Mch, Neurosurgery, Associate Professor of Neurosurgery, Sri Venkateswara Institute of Medical Sciences, Tirupati was the Chief Guest and delivered a lecture on "How Useful is Neurosurgeon to his professional colleagues."

24th June 1998 : Workshop on Fund Raising : Sponsored by Oxfam Trust (India) Dr. G. Prabhakar, attended the "Workshop on Fund Raising" for Voluntary Organisations working in the tribal areas, conducted by Girijana Seema Welfare Association, Khammam as a Resource person.

27th June 1998 : TB Camp at Narasannapeta Nodal Centre TB camp was conducted at Narasannapeta Nodal Centre and patients received medicines at the camp.

2nd July 1998 : Inauguration of Water Project at Chintalagraharam Sankar Foundation donated Rs. 10,000/- towards construction of Borewell at Chintalagraharam Village near Pendurthy. The Water Project was inaugurated by Shri A. Ravi Kumar, Trustee of the Foundation. This Water Project will provide protected drinking water to around 1000 children studying at the High School and around 100 families.

5th July 1998 : TB Camp at Anakapalle : Monthly TB Camp was conducted at Anakapalle and 48 patients received medicines at the TB camp.

8th July 1998 : TB camp at Yelamanchilli with Bhagavatula Charitable Trust.

Sankar Foundation conducted a TB camp with the help of Bhagavatula Charitable Trust at their hospital at Yelamanchilli. Several patients suffering with Tuberculosis were screened at the camp and all sputum positive cases were started with ATT.

11th July 1998 : The paediatric department of Sankar Foundation Hospital for woman and child, under the able leadership of Dr. N.V. Ramana Murthy, Retired Professor of Paediatrics, Andhra Medical College and Consultant Paediatrician and Dr. C. Nageswara Rao completed rendering free services to 1000 patients at the OR.

12th July 1998 : TB camp at Vaddadi : Monthly TB camp was conducted at Vaddadi and all patients received medicines at the camp.

13th July 1998 : The Foundation conducted Cataract screening camp at Sornalingapalem village with the help of Mandala Yuvasakthi local NGO. 103 patients were screened and 50 patients were selected for surgery.

15th July 1998 : Workshop on 'Pollution and Health Care. Sankar Foundation conducted a workshop on "Pollution and Health Care" for schools and Junior Colleges in Visakhapatnam. The Workshop was conducted very successfully by Prof. M.V. Venkata Rao, Head of Environment Division, Sankar Foundation. Shri K. Durga Prasad, IPS, Commissioner of Police was the Chief Guest at the valedictory function.

A mini exhibition was also organised at the workshop and several prize winning paintings. Cartoons were displayed at the exhibition.

16th July 1998 : TB camp at Anandapuram The Foundation conducted a TB camp at Anandapuram with the help of Mandala Praja Parishad and local Panchayat.

20th July 1998 : Eye Camp at Chippada : Sankar Foundation conducted Eye camp at Chippada Village jointly with Rotary Club of Visakhapatnam. 189 patients were screened and 49 patients with Cataract were selected for surgery.

TB Camp at Narsipatnam : Monthly TB camp was conducted at Narsipatnam at the Nodal Centre.

21st July 1998 : Dr. CSRL Narasimham and Dr. G. Prabhakar visited Arilova, Adarsh Nagar and Ravindra

Nagar Colonies to conduct surveys to take up TB programme at the peripheral areas of Visakhapatnam by the Foundation.

22nd July 1998 : Water project at Mamidipalem Sankar Foundation donated Rs. 10,000/- towards construction of Water Project at Mamidipalem. Sarada Valley Development Samithi supervised the construction of the Borewell. The Water project was inaugurated by Shri A. Krishna Kumar, Trustee of the Foundation. The water project will provide protected drinking water to 100 students studying under the Child Labour Project and 300 families of quarry workers and workers from stone crushing units near Mamidipalem.

25th July 1998 : The General Medicine department of Sankar Foundation's Hospital for Woman and Child completed rendering services to 1000 patients under the able leadership of Dr. Ch. Vijayalakshmi, General Physician.

27th July 1998 : Eye camp at Anakapalle : The Foundation conducted Eye camp at Anakapalle with the help of Anakapalle Community Welfare Association (ACWA). 140 patients were screened and 60 patients were selected for Microsurgery.

Awards to Students : Sankar Foundation donated 60 books published by Ramakrishna Mission as gifts to students of C.A. through M/s Rao & Kumar, Visakhapatnam.

Financial aid to Students : Sankar Foundation has financed an amount of Rs. 10,000/- to a student studying M.Sc.(Hons.) & B.E. (Hons.) at BITS (Pilani) on 21-07-98.

"The Bulletin has an annexure containing information on environmental care prepared by Prof. M.V. Venkata Rao, Director, Environmental Division of the Centre for Policy Studies, assisted by Ms. Jyotismathi."

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