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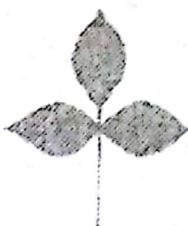


BULLETIN

OF THE

CENTRE FOR POLICY STUDIES

(SANKAR FOUNDATION)



WHAT NEXT ?

A month of agony is almost over. Elections to Lok Sabha and some state assemblies spread over thirty painfully long days have not in any way boosted the national morale. Not just disappointment over the way the entire exercise has been gone through but a mood of despair seems to prevail all over. First to blame for this should be the Election Commission for preparing a long and tedious schedule. Where the EC should have acted with firmness and speed, it pontificated and at times competed with power-hungry political leaders for media publicity.

Then as in the past, political parties and leaders, certainly some of the big guns, flouted EC guidelines and basic electoral norms with impunity. That crores of rupees were spent by parties and candidates making a mockery of the so-called ceiling on election expenses is known to one and all. That mafia, muscle and money power swung into action everywhere confirms our worst fears about the poll being 'fair and free.' That liquor flowed like water even in drought-stricken areas shows again the incompetence and indifference of our law-enforcing machinery need not be stressed here. The champions of 33% reservation of seats for women in legislatures could not provide even 5% of the tickets for women in the elections. Of course, we always honour and respect our women in principle!

The outcome of the huge exercise is being eagerly awaited. With all parties and candidates claiming victory and success, the real losers must be the people. What else will they get except rise in prices, hike in taxes and all kinds of levies, direct and indirect? After so much of violence and such unprecedented vulgarity in debates and campaigns how can we expect acrimony and slander to make way for informed debate and healthy public discourse on policies and programmes? If grabbing power by any means is the only goal of all these parties and contestants can any sane person expect incoming governments and rulers to embark upon constructive policies and programmes for the benefit of the poor, the underprivileged and millions of such people?

Notwithstanding the 'Kargilisation' of politics we remember with gratitude the sacrifices made by our armed forces and salute our jawans and military personnel for defending the honour and integrity of our nation. The heroes of Kargil made us all proud. But as Dominique Lapierre movingly wrote the real heroes of India are the 330 million people who go to sleep every night without eating a morsel of food. They should be our main concern.

Today is a sacred day, a day on which Mahatma Gandhi was born. We pay homage to his memory and dutifully recall his mission and message. The greatest tribute and honour we can offer to the Father of the Nation is to launch a movement, at least at the local level, to liberate the toiling masses from the shackles of poverty and backwardness. Elections come and go (unfortunately they have come too often in the last ten years). Governments rise and fall. Politicians and bureaucrats continue to let India down badly. Still, India survives largely because of the fact that the foundations of democracy were laid on the Gandhi-Nehru framework, which an eminent Indian described as 'the finest expression of humanism.' May that spirit guide us!

—The Editor

"To a world lost in error and beset by illusions of time, Gandhi announces the value of timeless principles of the Truth of God, and love of fellow-men as the only basis for establishing right human relationships. In his life and message we see the dream of civilization come true."

—Radhakrishnan

* * *

"Non-violence is the weapon of the strongest and the bravest. The true man of God has the strength to use the sword, but will not use it, knowing that every man is the image of God. If blood be shed, let it be our blood. Cultivate the quiet courage of dying without killing."

—Gandhiji

NEHRU ON GANDHI 'AN EXTRAORDINARY PARADOX'

"People who do not know Gandhiji personally and have only read his writings are apt to think that he is a priestly type extremely puritanical, long-faced, Calvinistic, and a kill-joy, something like the 'priests in black gowns walking their rounds.' But his writings do him an injustice; he is far greater than what he writes, and it is not quite fair to quote what he had written and criticize it. He is the very opposite of the Calvinistic priestly type. His smile is delightful, his laughter infectious and he radiates light-heartedness. There is something childlike about him which is full of charm. When he enters a room he brings a breath of fresh air with him which lightens the atmosphere.

He is an extraordinary paradox. I suppose all outstanding men are to some extent. For years I have puzzled over this problem; why with all his love and solicitude for the underdog he yet supports a system which inevitably produces it and crushes it; why all this passion for non-violence and coercion? Perhaps it is not correct to say that he is in favour of such a system; he is more or less of a philosophical anarchist. But as the ideal anarchist state is too far off still and cannot easily be conceived, he accepts the present order.... If means are right the end is bound to be right. Gandhiji's conception of democracy is definitely a metaphysical one. It has nothing to do with numbers or majority or representation in the ordinary sense. It is based on service and sacrifice, and it uses moral pressure... he does represent the peasant masses of India; he is the quintessence of the conscious and subconscious will of those millions. It is perhaps something more than representation; for he is the idealized personification of those vast millions.... a tremendous personality drawing people to himself like a magnet and calling out fierce loyalties and attachments. How he disciplined our lazy and demoralized people and made them work—not by force or any material inducement, but by a gentle look and soft word and, above all, by personal example!"

(Jawaharlal Nehru from AN AUTOBIOGRAPHY)

Shri P.V. NARASIMHA RAO ON WOMEN'S EMPOWERMENT

(Excerpts of the address delivered by Hon'ble Sri P.V. Narasimha Rao, Former Prime Minister of India, on the occasion of the release of Centre for Policy Studies' Publication 'Emancipation Before Empowerment' at Circuit House in Visakhapatnam on August 6, 1999.)

That women need to be emancipated is a fact beyond any doubt, but the questions from whom and how they are to be emancipated need to be thoroughly looked into.

Indian women in the olden days, especially in agricultural families used to have a greater say in the family affairs, specially when it came to spending money. Before taking a decision, men used to go inside their homes and consult their wives in all economic matters and only after getting their approval used to carry out the money transactions. In a farmer's family women used to play a dominant role. They used to work in the fields and were often the wage-earners and hence had a say in decision-making. The system of polygamy was very much prevalent wherein men generally used to have three to four wives in order to have more income. Even then, there were not many misunderstandings or disputes in the family. Gender equality was present thus in agricultural and lower class families, but the same was absent mostly in elite families.

But gradually there is a change in the attitudes of men. With growing urbanisation, deteriorating values and increasing money-centred attitudes, women are being neglected and relegated to subordinate positions. Men were reluctant to share property rights with women. The existing property relations have added to the deterioration of the status of women.

Women of today are preferring to remain unmarried and earn their livelihood. Majority of women in Delhi are reluctant to get married and are yearning for self-reliance. They were afraid of torture and violence from in-laws and husbands. As men were reluctant to share property rights with women, women used to go to their in-laws house with some dowry and if the in-laws were not satisfied with the dowries brought by women, they were tortured and at times were forced to commit suicides. The fascination for monetary gains have changed the entire complexion of the system. Women who used to be regarded as a single entity are now being regarded as a separate entity for various reasons.

Patriotic outplay of women in those days is unparalleled. Women have participated actively in the freedom movement along with men and were in the forefront when the question of sacrifices came and courted arrest along with men. Even after more than 50 Years of Independence, our society is still backward because of the persisting problems like dowry, sati, economic and social inequalities, illiteracy, etc. These problems of today are making the lives of some of the women miserable and at times forcing them to commit suicide. It is sad to witness incidents such as 'Sati' as seen in a Rajasthan Village. It is a shame to the nation as a whole if in any corner of the nation such incidents do take place. It is a common phenomenon that unwanted and undesirable elements quickly take precedence over good and desirable events. To an extent films are contributing to the development of such tendencies by showing more than what was happening in real life and this is causing a great harm to womenfolk.

However, compared to other countries like that of U.S.A., in India all political parties are giving utmost importance to women. The status of women in India was far better than that in many countries of the world. While the number of women in politics is nowhere near 33 per cent in U.S.A. and other advanced countries, the same in India is unique.

There is an urgent need to bring a revolutionary change and create consciousness throughout the country to uplift the status of women. This requires a holistic change in our social customs, in our patterns of social behaviour and also legislation as there are 'systemic flaws' in all these social institutions. Legislation alone cannot bring any sea change and it is wrong to rely heavily on legislation and gender equality would not do unless the implementation machinery was geared up to do the task. Further, confrontationist method is not at all desirable in bringing revolutionary change. People should be motivated to inculcate progressive outlook of life.

Solutions to women's problems are possible to an extent through analytical research studies with critical outlook. Data obtained through survey researches coupled with life experiences of a cross-section of society can help in formulating solutions to some of the problems. A change in the life styles of women is possible only with the cooperation of people and a committed action-oriented approach by government.

Voluntary organisations should play a pivotal role in arresting violence against women, eradicating dowry related problems, etc. Intensive studies of this kind should be made to promote awareness on the subject. This is only a beginning but not the end and more comprehensive studies are to be undertaken throughout the country to bring solutions to different kinds of problems faced by women.

**His Excellency the Governor of Andhra Pradesh
Shri C. RANGARAJAN'S MESSAGE**

"I have enjoyed reading the publication. Such micro level studies are very much needed. It is an unfortunate fact that the same attitude towards women persists in all strata of the society. Even in educated families, the perception has not changed. Economic emancipation is fundamental. Further, it has to be supplemented by an attitudinal change."

WATER - AN ENDANGERED RESOURCE

—Prof. M.N. Sastri

Next to air, water is the most essential substance for all living systems. In fact, the origin and evolution of life on planet Earth is most intimately connected with water. The large mass of water on the planet, estimated at one thousand four hundred million cubic kilometers and oc-

"A week is a long time in politics.
A year is a short time in government."

—from Yes Minister

cupying about seventy per cent of its surface acts as a thermostat, maintaining the planet's temperature in the optimum range through a ceaseless flow, called hydrological cycle, among the oceanic, atmospheric and terrestrial reservoirs, sustained by the sun's energy about 95 per cent of the total water is present in the oceans. The remainder, i.e. only about 5 per cent constitutes the world's fresh water supply. Out of this, an estimated 78 per cent is stored in polar ice caps and glaciers and hence not available for use. Actually the water used by the human society for various purposes is sourced from about 42,000 cubic kilometers per year of run off from rivers, streams, lakes, and natural underground reservoirs. This quantity has been more or less constant over thousands of years. Unfortunately this water is not equally distributed over the world due to meteorological and other factors.

While the fresh water content is constant, there has been a phenomenal rise in population and its water needs leading a rise in water demand. In 1940 the world population was 2 billion while the annual per capita water use was slightly less than one cubic kilometer. By 2000, the population is projected to reach six billion with annual per capita water use touching 5.0 cu.km. for industrial, agricultural and domestic purposes. The unequal distribution of water sources and rising demand have been the cause of serious water disputes at the intranational and international levels. At the same time, long stretches of perennial rivers, big lakes and rich ground water sources are subjected to pollution from untreated effluents from industry, agriculture and urban settlements, especially in developing economies. Added to this excessive ground water exploitation of ground water sources has resulted in decrease in ground water levels inland and salt water intrusion in the coastal zones.

In the coming millennium, water and water supply systems will be subjected to greater stress and strain as improved living conditions and rising population increase the demand for fresh water. The number of water scarce countries which was 17 in 1990 is projected to 32 by 2025. The water demand in India is projected to exceed availability by a significant measure by 2025. The quality of drinking water will deteriorate markedly. Presently about seventy per cent of water available in India is considered polluted by World Health Organisation standards. The situation may be further aggravated with consecutive droughts and delayed monsoons; wasteful irrigation practices, increasing ground water exploitation, and rising pollution levels.

(Excerpts from Prof. V.P. Subrahmanyam Memorial Lecture delivered on 15-9-99)

ISSUES OF CONCERN TO TAMIL NADU : THE ROOTS

—Dr. Mrs. Prema Nandakumar

The principles on which the present series of regional workshops are being conducted are unexceptionable :

"... that liberty and individual responsibility are the foundations of civilized society : that the state is only the instrument of the citizens it serves : that any action of the state must respect the principles of democratic accountability; that rights and duties go together; that every citizen has a moral responsibility to others in society and that a peaceful world can only be built upon respect for these principles."

High thoughts that are also sobering in the present socio-political context. In Tamil Nadu (perhaps elsewhere too) there have been too many disturbing trends and it will be futile on my part to touch them all. A state in which the idea of accountability has been thrown to winds due to the inability to convict corrupt people, where liberty is quite, quite limited as it is so easy to silence voices of truth with the help of lumpen elements, where the caste war has taken cosmic proportions, where even if the State wants to do the right thing it is gagged by frequent elections along with the accompanying noise and mutual accusations, where almost all the universities have come under the cloud of corruption, and where all the despicable manifestations of western culture is threatening to overwhelm an existent, wonderful, 3000-year old culture; such a state is not in a good position to speak of liberal principles. Liberal principles are not meant for oration; they are meant to be put in use for the good of the common people.

But it would be silly to throw up our hands in despair. We must light a candle? Where? How? So how shall we go about educating a state (and a country) which has been on the downward slide?

Here is a State with an unbroken language-tradition built upon mutual respect and trust. As old if not older than the Sanskrit language. Tamil alone, among all Indian languages, is in proud possession of a living literature of more than 2000 years. Of particular importance is the vast volume of didactic literature which prove that the Tamils have been closely concerned with the everyday life of the common man. The aim has always been the common good and Dharma — Aram — has been like a Vedic Skhambha holding up and sustaining the Tamil ethos. This is why Dr. C.R. Krishnamurti, Professor Emeritus in the University of British Columbia and a long-time resident of Canada has dedicated his recent book, *Tamizh Literature Through the Ages : A Socio-Cultural Perspective* to his parents "who taught their children the value of liberal education through words and deeds". This came naturally to people of an earlier age whose everyday life consumed the moral code in verses that could be easily memorised and used to control any

deviation attempted by the younger generation. Religions may be different but the values of life are the same.

We do not know whether Tiruvalluvar belonged to any of the Vedic religions or Buddhism or Jainism. But that has not affected the force of his authority. Introducing his English translation of the *Tirukkural*, K.R. Srinivasa Iyengar says :

"The individual, society or the social aggregate, the nation or the state : these are surely interlinked, if not indeed enacting a splendid interpretation. Individuals make society, and the composition and health of the society ensure the strength of the state as well... Individuals and aggregations seek pleasure (*preyas*) in its multitudinous forms, but only when such pleasure flows from the ground and the living springs of Virtue (*sreyas*) can it truly be pleasure; else it will be dead-sea fruit, mere weariness and mockery, and devoid of all praise."

Hence, it is the individual who has to be perfected first and that too when the individual is young. This takes us to the school and collegiate levels of growing up. *Tirukkural* and also the other famous didactic works (*Naladivari*, *Moodurai*, *Tirikadukam* among others) should be taught in an attractive manner. Another method to inculcate liberal values would be to highlight the sacrifices made by the older generations of freedom fighters by repeatedly referring to them in the school text books. Children should be encouraged to read and understand the sufferings gone through by these noble persons. You could call it a "brain washing" technique, but this is the only way to create a genuine awareness so that the younger generation would imbibe a spirit of sacrifice and face the challenges flung at their faces by leaders who do not seem to be ashamed of indulging in corruption and other malpractices.

When conveying the messages of these great freedom fighters, no thought should be given to their caste, creed or class.

The present set of principles (quoted in the beginning) could be crystallised into a shorter form with a simpler phraseology and in different languages and presented to schools so that the students could take it as an oath every day at the beginning of the school day. After all, do we not see grown up men with a glow lighting up their faces when they are reminded of their Scout days? Immediately they do repeat the scout promise :

"On My Honour, I Promise to do My Best to do My Duty
To God and Country
To Help other People at all Times
To Obey and keep to the Spirit of the Scout Laws."

It is encouraging to know that most of those children who have undergone some such discipline — it could be the scouts and Guides, or NCC — do strive not to fall prey to the evil methodologies of going on and on and up and up in their profession.

We need not feel despondent because each of the many actions discussed in this workshop is a candle, and my suggestion also is a candle. Let us light the candle in the encircling gloom. Only in this way can the present unhealthy trends and activities be changed which can lead to a true and lasting change of values. After about ten or 15 years this pledge and this closeness to didactic works would definitely bear fruit as an army of right thinking citizens of our nation.

Let us remember that the motto for the Union of India, Satyameva Jayate, is not just an abrupt phrase. In fact, if only we had been explaining to the students the entire Upanishadic verse in which it occurs, probably the moral fibre would not have grown so lax. Forty Years ago Rajaji realised this and hastened to explain the entire verse :

"The path that the Rishis, undisturbed by unrealized desires, take the bright path that leads to the supreme abode of reality, that path is paved with Truth: Victory is for Truth ever, never for un-Truth."

Truth is the means to reach the supreme goal. Anything that is not True cannot take one to it.

It is the sure road the seers have always taken. Let us take the road where the Maharshis go, said Viswamitra to the princes. And so says the Mundakopanishad Rishi to all."

Satyameva Jayate : Truth alone wins. But also remember, Naanrutham : Untruth never wins. It can never take you to the goal.

If our goal is a healthy, prosperous and free democratic India, we must ensure that the younger generation is warned that untruth will not win. And if they answer you back saying, why should I lie myself up with these axioms when so-and-so or so-and-so has risen up rapidly, and such-and-such a person is able to evade the rule of law, simply assure them that they are children of light, not of darkness. The ideal child of Mother India is not meant for the sunless spaces of glitter, rowdyism, conspicuous consumption, corruption, chicanery. Simply tell them in your own words what was effectively put into English by Rajaji when he spoke to us while we were growing up :

"Do not put out the light by denying the soul. Those who deny the soul kill it and they will wander in dense darkness, not knowing right from wrong, making a hell of this very life by converting the world into a sunless place.

Deny God, deny the soul, and you will be like vehicles without lights on the road in a dark night.

But is there not Morality, through there may be no soul? Yes, the moon may be there though the sun may not be seen. But the light of the moon, you know, is got from the sun, and it wanes and waxes and wanes again

"Taking the utmost responsibility on oneself and conceding the utmost freedom to others, feeling and thinking globally and acting locally. Gandhi's empirical religion reconciles the dualism of Madhva and Islam, the modified non-dualism of Ramanuja and Christianity and the non-dualism of Sankara and pure science."

—K. Swaminathan

and there are a great many clouds that hide the light of the pale moon."

This is how he taught us to avoid confusion and error. We should now pass on these great candles of illumination to the future generation.

(Note submitted by Dr. Prema Nandakumar to the Workshop on Liberalism for Tamil Nadu held by Project for Economic Education (Bombay) in collaboration with TANSTIA-FNF Service Centre, an association of Tamil Nadu Small and Tiny Industries at Chennai on 28 & 29 August, 1999)

NACIKETA

—Sri C. Sivasankaram

Bharat is a country known to the world at large as one that possesses a history abounding in kings that forgave rank enemy if the latter craved for forgiveness even at the cost of his (former's) own life and safety. Bharat, further possesses a colourful and everlasting philosophy wherein Saints, Sages and saintly boys live like the polestar leaving behind foot-prints on the sands of time to step in by the generations to come to follow suit. Bharat's crowing glory is proudly portrayed in her Upanishads which lay foundation for the evolution and emergence of Manisi (Man of wisdom) to shed light of knowledge on all fours. The knowledge burns the undesirable elements deep-seated in the body politic. Bharat is unwearied in her zest to set before her certain ideals, certain uncompromising values (Satyameva Jayate Naanrtam) which are cardinal and not subject to change or amendment. One may tend to conclude from this that Bharat's philosophy is rigid and dogmatic. Rigidity and doctrinarianism are foreign to the ethos of Bharat. It is live, wide like ether and ever alert to absorb new currents of thought to freshen and strengthen itself. The world's primeval compilation and first of the four Vedas, the Rigveda says, let noble thoughts come from all sides: This benign extension of invitation to spontaneous outpourings of noble brains of all testifies to the nondogmatic catholicity of the philosophy of Bharat.

The Bharatiya Vedanta is described as perennial philosophy by no less a personage than Aldous Huxley. It is the Vedanta that courageously sowed the seed of oneness of mankind. The propounder of the philosophy, Adi Sankara is reputed to have bowed low before an out-

"Our link with Gandhiji is not of blood but of spirit."

—Rajmohan Gandhi

cast in recognition of the latter's practice of what the Jagadguru preached. To such heights the philosophy saw its fruition - offering obeisance by the first of the twice-born to the last and least of all castes.

Of the eleven Principal Upanishads, kathopanisad claims paramount importance not only as a text replete with verses that are often reiterated by saint and savior, but as a source of the many famous verses of Srimad Bhagavad Gita. The Kathopanisad is an elaborate dissertation in the form of exciting and thought-provoking dialogue between Yama, the formidable king of Yamaloka and a Brahmin prodigy called Naciketas, the son of a poor and pious dwija, a Vijasravasa. Naciketas felt perturbed by the unreality of his father's observance of the Visvajit Yaga, proposes that he himself may be offered as offering to a priest. The father immersed as he has been in his programme of offering Dakshina turns deaf ear to his son's proposal of offering him to a priest. Then, the prodigy persists in his request. The father in a rage said : "Unto Yama I give thee".

In this ways, Naciketa goes to the abode of Yama finding him absent, waits there three days and nights unfed and uncared for. Yama, on his return offers three gifts in recompense for the delay and discomfort caused to the boy. The legendary dialogue opens between the Brahmin boy and the king Yamadharma. To please Naciketas Yama offers various and varied gifts. But the boy (Kumara) remains unplaced, he wants to know that which conquers re-death (Punar Mrtyu). This question of Punar Mrtyu engages the thought of all the thinkers of the world in general and that of Bharat in particular. Buddha was agitated by this question : "Mortal ripens like corn and like corn is born again". It is cyclical and threatens to be endless. So a way out and a permanent panacea has got to be found to banish Re-death (Punar Mrtyu). (Our philosophy asks of us fearless, courageous firm and unwavering for Samsayatma Vinasyati. (Gita) Nothing but Atma is real. The unreal frightens. The fear foisted by the unreal loses basis to cause fear limitlessly.

The young Naciketas born as he has been in a clan of saved souls, fathers and forefathers who crossed the sea of miserable samsara requested Yama to leave him to return to his father alive for a son predeceasing a father is unknown in the Yuga, the dialogue takes place. Naciketa requests Yama to grant him the gift supreme, the knowledge that ensures immortality. Yama sensing the boy's inner maturity and brilliance of intellect starts dishing doses of philosophy to make the boy convinced and satisfied. There follows an interesting question and answer interlude before the finale of ushering in of the cayanam (sacrifice) after the name of Naciketas. The

Naciketa cayanam is endowed with a flavour of its own apart from the other forms of sacrifices. Though immortality is impossible through rituals and vaidik sacrifices this particular cayanam assures jeevan mukti - the person wanders like the one emancipated from the grip of attachment. This upanisad gives to Vivekananda Swami the soul-stirring and inspiring verse, uttistata jagrata prapayavarani nibodhata : Arise, Awake, stop not until the goal is reached, and another sloka, Navittena tarpaniyo manusyah; man cannot live by bread alone of New Testament meets with the spirit of the said sloka.

Bharatiya Vedanta is in a nutshell teaches us to be unattached and fearless. It is not opposed to enjoyment. It is staunchly against attachment. Attachment is the root-cause of misery and sorrow.

Naciketa, the hero of Kargil war is the true namesake of the naciketas of the kathopanisad who learnt the knowledge which can ward off Redearth and sought release from the mouth of Death. A Shakespeare may cancel (have said) "What is in a name"? There is in name verily something deeper than human perceptivity is able to gauge. The Upanisadic Naciketas wins the heart of Yama and conquers death and returns home imbued with the knowledge which conquers Redearth. His namesake Naciketas is twenty summers old. He fortified himself with the spirit of Bhagavad Gita verse. "Hato va prapsyasi swargam, jitva va Bhoksyase Mahim" (Slain thou shalt go to heaven or victorious thou shalt enjoy the earth). So Sri Krishna awakes Arjuna to perform his duty and raise to take bow and arrow in pursuance of his bounden duty of quelling the enemy. The enemy then has some features in common with the enemy our hero fought against. Bharat and Pakistan (pious land) had been composite fifty two years ago. The partition takes place as between two brothers of the same stock or family. Pakistan like Kauravas is expansionist and aggressive. The rest is history. The blunders of Indian National Congress Government are legion. A legacy of violence, insecurity threat to harmony occasionally erupting into a conflagration claiming lives of youth, in their prime as their cannon-fodder.

The Naciketagni, the sacrificial fire named after the invincible Naciketa remains brightly burning and keeps on to ignite the spark of patriotism and sacrifice in the rank and file of our jawans. The modern Naciketa is ageless as one does not know if he is not the same Naciketa who comes out from the mouth of death. Both are immortal. Bharat shall not cease to give birth to many more Naciketas. May Bharat be a vast altar of Naciketagnil

FELICITATION OF TEACHERS AND SCHOLARS

Centre for Policy Studies and Sankar Foundation organised the two annual felicitation functions (every Year on August 15 In honour of Scholars and on September 5 in honour of Teachers) on September 18 this year

with ex-Major Shri D.V. Subba Rao in chair. Prof. K. Ramakrishna Rao, former Vice-Chancellor, Andhra University, Professor M.N. Sastri, Prof. Ila Rao and Shri C.V.V.R. Krishnamurthi were felicitated. Shri Appalla Someswara Sarma, noted Sanskrit scholar and Shri Manda Suryanarayana, (Masoonu) retired school-teacher and writer were felicitated and presented with a purse of Rs. 5,000 each on the occasion. Prof. B. Sarveswara Rao, former Vice-Chancellor, Nagarjuna University, Shri S. Narasinga Rao, IAS, District Collector and Dr. Uday Balakrishnan, Post Master-General felicitated the six eminent Teachers. The Collector appealed to the voluntary associations and intellectuals to help in fighting illiteracy in the district (20 out of 40 lakhs are illiterate in Visakhapatnam) while Dr. Uday Balakrishnan suggested that students at the undergraduate and postgraduate levels should be made to learn English for widening their intellectual horizons and for better opportunities in their careers. Shri A. Sankar Rao and his wife Smt. Yesodha Sankar Rao presented shawls and mementoes to the Teachers and Scholars.

REPORT ON THE HEALTH AND COMMUNITY DEVELOPMENT PROGRAMMES

— Shri D.D. Prasada Rao
Administrative Manager

02-08-1999 : Eye Camp at Venkatapuram

A free Eye Camp was conducted at R.R. Venkatapuram on 2-8-99. The Camp is sponsored by M/s. L.G. Polymers, Rotary Club, Inner Wheel Club of Visakhapatnam under the auspices of Sankar Foundation. Total number of patients screened is 215 and cases selected for Microsurgery are 32. The drugs required in the Camp have been provided by M/s. L.G. Polymers.

At the beginning of the Camp a meeting was organised under the presidentship of Shri B. Jhurani, President, Rotary Club. The speakers who addressed the meeting are Shri P. Gopala Rao, Vice-President, LG Polymers, Shri B. Sudhakar, Dy. General Manager, LG Polymers, Mrs. Bharati Gupta, President Inner Wheel Club, Dr. S. Narayana Raju, Programme Manager, DBCS, Dr. GSR. Anjaneyulu and D.D. Prasada Rao of Sankar Foundation.

09-08-1999 : Eye Camp at Andhra University Campus, Visakhapatnam

A free Eye Camp was conducted at Andhra University Campus, Visakhapatnam. The Camp was sponsored by MPM Trust and Veluvolu Trust. Total number of patients screened - 284 and patients selected for Cataract Surgery - 16 and Glasses prescribed for 76 candidates.

At the beginning a meeting was organised under the presidentship of Shri D. Ramakrishna Rao of Andhra University, Shri K. Gangi Reddy, Chairman VJDA attended

as Chief Guest. The speakers who addressed the meeting are Shri V. Basavapunnayya of Veluvolu Trust, Dr. N. Parameswara Rao, CMO, Andhra University and D.D. Prasada Rao, Manager, Sankar Foundation.

16-08-1999 : Eye & Gynaec Camp at Thummapala

Free Eye & Gynaec Camp was conducted at Thummapala on 16-8-99, sponsored by SVDS Anakapalli. In the Eye Camp 91 cases have been screened and 25 cases were selected for Cataract Surgery. In the Gynaec Camp 25 women have been examined and 8 of them were referred to Woman & Child Hospital. Dr. GSR. Anjaneyulu headed the Eye Camp team and Dr. A.S. Mahalakshmi headed the Gynaec Camp. Mr. D.D. Prasada Rao, Manager accompanied the teams.

30-08-1999 : Eye Camp at Rajivnagar, Shivajipalem

A free Eye Camp was conducted at Rajivnagar, Balwadi Bhawan, Shivajipalem. The Camp was jointly sponsored by Rajivnagar Gramabhivruddhi Seva Sangham and Indira Priyadarshini Mahila Samkshema Sangham. No. of cases screened in the Camp 185 and number of cases selected for Cataract Surgery 23.

A meeting was organised in the beginning under the presidentship of Md. Maclinawali, Convener of the Seva Sangham. Dr. S. Narayana Raju, Programme Manager of DBCS attended as Chief Guest. Mr. D.D. Prasada Rao, Manager addressed the meeting. Dr. GSR. Anjaneyulu headed the Eye Camp team.

06-09-1999 : Eye & Gynaec Camp at Haripuram

An Eye & Gynaec Camp was conducted at Haripuram, sponsored by BCT Hospitals. The Camp was inaugurated by Shri G.V. Subrahmanyam, IRS (Retd.) Treasurer of BCT Hospitals, in the presence of Dr. S. Sathiyamurthy, Secretary, BCT, Dr. P. Sambasiva Rao, CMO BCT Hospitals, Dr. S. Narayana Raju, Programme Manager, DBCS, Dr. GSR. Anjaneyulu, Dr. A.S. Mahalakshmi and D.D. Prasada Rao.

In the Eye Camp 171 patients have been screened and 30 were selected for Surgery. In the Gynaec Camp 153 patients have been screened and 23 have been referred to Woman & Child Hospital for further treatment.

20-09-1999 : Eye Camp at Medivada/Garnikam

A free Eye Camp was conducted at Medivada/Garnikam Village of Ravikamatham Mandalam sponsored by ORRC Yelamanchili. The Camp team was headed by Dr. GSR. Anjaneyulu accompanied by Shri D.D. Prasada Rao, Manager. 230 patients have been

"One who could mix a spiritual and temporal devotion without injury to either, could not but be a great and arresting figure of our days."

—Sir Ernest Barker on Gandhiji

