



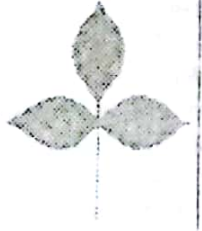
BULLETIN

OF THE

CENTRE FOR POLICY STUDIES

(SANKAR FOUNDATION)

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INDIA IN WORLD AFFAIRS

Change, says a paradox, is the only permanent thing in life. The law of change operates remorselessly causing ups and downs for individuals as well as nations. History tells us about the rise and fall of nations, of great civilizations like the Chinese and the Indian, and of 'the glory that was Greece and the grandeur that was Rome'

Great powers of the past like Austria, Hungary and Turkey are mere dots on the map of today's world. Historians revelled in describing centuries as 'The Age' of such and such a country and no wonder The Economist in its special issue called the last 1000 years 'The Millennium of the West'. According to a cliché when France had a cold the whole of Europe sneezed! The British imagined that the sun would not set on their empire, just as the people of the land of the rising sun, Japan, believe that their booming economy would never have a sunset.

Two hundred years ago it was a wobbly conglomerate of thirteen colonies. Today the United States of America is the world's only superpower confident of dominating the 21st century also if not the next two hundred years. It has been the American century. Is it a unipolar or multipolar world? Henry Kissinger described today's world as politically multipolar and militarily bipolar. The USA, Russia, China, Europe and Japan, predict the experts, will be the great powers of the next century. 'Perhaps' or 'possibly' India, they add. Why not? argue the optimists. A billion people, 15% of the human race, not enjoying even 1.5 per cent of world's wealth is a tragic fact. India is of course overpopulated. Frederick the Great of Prussia in the 18th century and Mao of China in the twentieth century considered their large populations as great national wealth. Only India has not been able to tap this enormous human capital.

Whether nuclear weapons enhance national security is a matter for debate. But it is certain that they do not enhance national prestige. Fast growth rate and higher GDP will give India a strong economy. Even they

by themselves cannot take India to the top of the world. Small countries like Singapore and Taiwan are economic giants but political pygmies. A nation's status depends on a number of factors. India's prestige soared in the early years of Independence largely because of the legacy bequeathed by Mahatma Gandhi, the leader of 'the greatest mass movement in modern history', and the manner in which Jawaharlal Nehru and other leaders nurtured Indian democracy into the School (Athens) of Asia. All that is now distant memory.

President K.R. Narayanan's speech at the banquet held in honour of American President Bill Clinton and his address to the joint session of Parliament earlier, contained references to India's policy of non-alignment and its relevance in today's multipolar world. The President recalled how the policy is based on high principles and national ideals. The President's reference is both timely and relevant and, in fact, a caution to India and the world against ignoring principles and ideals of everlasting significance. The articulation and pursuit of these ideals earned for India and Nehru high respect in the comity of nations. As a writer put it 'Nehru did not need to go to New York to address the world press. The world press came to Delhi to meet him'. Nehru's successors too played a constructive role in world affairs whether it was during the Afghan crisis or in promoting the cause of nuclear disarmament in the eighties. Let us also not forget that the Western powers and press were critical of India for being 'preachy' and 'hypocritical' on some occasions, though they conceded that India was a bridge-builder between the East and the West. The President has done well by setting the record straight and in the process by showing the way to India's place in world affairs.

—The Editor

"Wise policy consists not in opposing social revolution which is inevitable but in making use of it and in being useful to it."

—Dr. S. Radhakrishnan

LEGISLATORS AND THE MEDIA

—Prof. S. Ambirajan

We heard recently a candid confession from an extremely vocal member of the Rajya Sabha that legislators are on the whole totally unaware of important issues that affect the citizens of this country like for example the health status, level of education and so on. Immediately she also produced an excuse. The media is responsible for this state of affairs. As the media responds only to sensational matters and not to routine existential problems, legislators prefer to purvey newsworthy views so that they can be constantly in the lime-light. No newspaper will report a speech by a member of the legislative chambers if it was a long discussion based on facts and reason given in a moderate tone. But there will be pictures and newspaper reporting if he/she shouts, gets down to the well, or make abusive references to persons or parties or associations.

One hopes that this is not true but alas, Ms. Jayanthi Natarajan is far too experienced a legislator and a politician at the very centre of our political battleground to misrepresent the attitudes of the political class to which she belongs. It would appear that neither the media nor the legislator is taking their jobs seriously. The media wants a readership (or viewership) more than anything else, and what better than news like "Man bites dog" irrespective of its positive role to make the society a sane place to exist? The legislator on his part wants to be a pop star to be feted, interviewed and lionised for which purpose he is prepared to make a mountain out of a molehill without worrying whether the puffed up issue really deserves all the emotional energy and time spent on it.

Let us take the media first. Those of us who have had reasons to pore over newspapers published in the thirties and forties and earlier for our scholastic purposes, know the kind of reportage that was common then. The leading Chennai newspaper before it started calling itself "India's National Newspaper" in the thirties was very different. It had little advertisement and it used to give extensive coverage of legislative assembly proceedings. Recently I had to see some issues of the 1930s in connection with a history of the Reserve Bank of India and it gave detailed excerpts of the learned discussion that took place in the Central legislative Council. It was all sober reportage without the usual *masala* and one-sided slant even when discussing the views of our colonial rulers. But today you would hardly find any detailed reporting of the proceedings of our elected body except

"Can not India rise above her limitations and offer the great ideal to the world that will work towards harmony and corporation between different people of the earth?"

—Rabindranath Tagore

an odd headline very often misrepresenting the intentions of the legislator concerned. These days market researchers have discovered that the average person does not spend more than half an hour for his daily news-papers, and his attention has to be caught within that time frame. Why should his/her attention be caught, after all does the reader not buy for the information he seeks and which the paper provides? That may have been the case in the past, but not in the present decade. The reader has other sources of information provided by the TV with its thirty second news bites, and the modern reader is quite satisfied with it. With a mere half an hour at his disposal, he is not expected to read long passages but only see the headlines and if they excite his curiosity he will proceed. In between the eye catching headlines, his attention needs to be focussed on the advertisements. The advertisements are the key to modern newspaper economics. The daily newspaper is the one consumer item that is supplied to its consumers at a fraction of the cost it takes to produce. As one magazine recently put it: "A news magazine is perhaps the only product sold on a cost *minus* basis. The cover price of a magazine is a fraction of the cost of producing it. Realisations, net of delivery cost, is a still smaller fraction of cost." How do they make it up and still make a profit? Money from advertisements of course. Now, advertisers are interested in large circulation, and large circulation means lowering the cost and pandering to the lowest tastes.

As for the legislators, they know that their reelection does not depend upon their performance as legislators. How much attention they get is the criteria. In the voter's perception the legislator is good if he makes a noise to be heard and get things done for his class, or community. Throwing the Governor's speech or tearing the dholies of the opponents and hurling the micro-phones will get not only media attention but can be made to appear as people-friendly acts through the usual Goebbelsian techniques of repeating it again and again. Hence this unhealthy symbiotic relationship between the media and the legislator. It is all a far cry from the great institution of democratic theory and practice your distinguished editor has been teaching at the Andhra University for the last many decades.

GEOSTRATEGIC ASPECTS OF THE KARGIL WAR

—Prof. T. Ramamohana Rao

The Line of Control

The accession of the State of Jammu and Kashmir (J&K) with India as per the Instrument of Accession signed on October 25, 1947 is a fact and the Line of Control (L.o.C.) is an arrangement made in 1972. The L.o.C. in J & K runs for 740 km from about Manawar near the international border at R.S. Pura in Jammu area in the south to a map reference point NJ 9842 in Ladak area in the

north, as approved on December 11, 1972, consequent to the Shimla Agreement between India and Pakistan. Beyond the reference point NJ 9842, the 110 km long stretch of Sallora-Siachin Range which at its northern end overlooks the Karakoram Highway is controlled by India.

The strategic roadway from Jammu town to Srinagar to Zoji La Pass to Kargil to Leh in Ladak is the main artery for transportation of civilians, armed units, civil supplies and the weaponry on the Indian side of the L.o.C. The National Highway from Srinagar to Leh (NH 1A) runs for 376 km. The stretch of the Highway from Zoji La Pass to Dras to Kargil is parallel to the L.o.C. and is within a distance of 10 to 12 km from the L.o.C. and is therefore most vulnerable to surprise attacks from across. The road is open for about six months in the year from May to October as winter snow fall conditions prevail for the rest of the year. One third of the Kargil area is glacial and the winter temperatures in Zoji La - Dras reach - 50°C. Thus the choice of the place and the timing of the armed intrusion across the L.o.C. in the Kargil area in the month of May 1999 by Pakistan was a well planned strategy.

The Kargil War Zone

Operation Vijay was launched by India to flush out the intruders from the Indian side of the L.o.C. on May 8, 1999 when the first encounter with the intruders took place in the Batalik subsector. The intruders had occupied strategic heights which range from 4000m to 5400m (approximately 14,000 ft. to 18,000 ft above MSL), lying 5 to 7 km within the Indian side of the L.o.C. and controlled a lateral swathe of 2 to 4 km at several places. Their occupation was widely dispersed along the 146 km long zone from Zoji La Pass to the reference point NJ9842 with concentrations opposite to Mushkoh, Dras, Kaksar, Kargil, Batalik, Jubar, Chorbat La Pass and Turtok, after which the subsectors were named. India had effectively mobilised and deployed different units of the Indian Army during the counter attack. Air strike by the Indian Air Force using the Mirage-2000 aircrafts, artillery and heavy gun strike using the Bofors 155mm howitzers and the forward movement of the Indian Naval Force in the Arabian Sea as a preventive measure from escalation of war were included in the Operation Vijay.

In the Kargil war the course of military action of air strikes and ground operations by the armed forces of India was determined from an evaluation of the nature of the terrain and the logistics of the strategic heights on the Indian side of the L.o.C. which were pre-positioned by the armed militia of Pakistan. For example, the aerial photography and the satellite photo imagery techniques with high resolution could give the IAF the most tactical information of the terrain of the Kargil war zone in the acquisition of the targets and in the choice of the laser guided 1000 lb or 500 lbs bombs for effective use in bursting of the bunkers and blocking of the

"I am unjust, but I can strive for justice,
I am unkind, but I can vote for kindness,
Come let us vote against our human nature..."

—Vachel Lindsay

supply / exit routes of the intruders. Dras, Batalik - Jubar subsectors witnessed the fierce counter attack by ground operations launched by the Indian Army. The configuration of the ridgelines, relative positioning of the higher peaks and their approach routes were taken into account in formulating the strategies. For example, in recapturing the crucial conical Tiger hill (about 4,500m) & Gun hill (4875m) in Dras area and the dagger-shaped Jubar height (4927m) & the nearby rugged hill (5287m) of Shangruti, the strategy of advancing and occupying first the parallel heights to these - even if some of them were partly glaciated - was adopted to neutralise the advantage of the intruders on account of their positioning at the heights. Thus, before recapturing the Tiger hill on July 4 and the Gun hill on July 5, the parallel ridge line of Tololing hill complex was captured earlier by the Indian Army. Similarly, before recapturing the Jubar height on July 7 and the rugged hill of Shangruti on July 8, the parallel ridge line of Kukerthang plateau was captured earlier by the Indian Army. The Kargil war officially ended on July, 17, 1999 and the area up to the L.o.C. was brought back under the control of India with Operation Vijay. The Kargil War has brought into focus some specific aspects of geostrategic importance and their critical evaluation in reestablishing the safety and maintaining the security along the L.o.C. in the northern part of J & K by India.

(From the author's article in Visakha Science Journal Vol. 4 No. 1, pp 7-20, 2000, published by the A.P. Akademi of Sciences - Visakhapatnam Regional Centre, A.U. Campus).

OUR DEBT TO MOTHER EARTH - PART II

—Prof. M.N. Sastry

Science is the tool that unfolds the bounties of Nature gifted by the Supreme Almighty, while technology provides the means to exploit these bounties for the welfare of the planet. Unfortunately, the humankind has been abusing these tools through the profligate use of Nature's bounties to the detriment of the environment.

Man is the only species that eats when he is not hungry, sleeps at all odd times, indulges in sex in and out of time and above all makes every effort to exploit and even destroy his own species, pressing into service science and technology. The second half of the 18th Century saw the beginning of the Industrial Revolution. Tall smokestacks were considered national symbols that provide consumer goods, transport, heavy machinery, etc. Now comes the realisation that these symbols are har-

"Visual eloquence has replaced verbal eloquence..... everything is image, nothing is substance.."

—Kathleen Jamieson on television's impact

bingers of the environmental deterioration. The second half of the 19th Century (actually the last decade) saw the unveiling of the secrets of the atom and later its huge power potential culminating in the stock piling of huge nuclear arsenals that could wipe out the entire life on the planet. Preventing the proliferation of nuclear weapons is currently a matter of global concern. Some nations are seized of the illusion that nuclear capability represents the ultimate for national security. But a nuclear weapon is like the bee's slinger. When it uses the sting the bee itself dies; so do the nations engaged in a nuclear conflict.

The second half of the twentieth century is marked by unbelievable advances in life sciences. Genetic engineering, cloning and artificial limb growth have become established methods with unforeseen efforts on the biosphere. One need not be surprised if scientists create, in not too distant future, hybrid life forms like Narasimha, Vigneswara, Hayagriva and even a Ravana!

People blame science and technology for such developments with potential for adverse effects on life on the planet, forgetting, at the same time, that science and technology are also responsible for the improvement of quality of life. Scientists and technologists, while performing their tasks, have never shied away from explaining the negative aspects of their discoveries. But unfortunately the human mind, a product of evolution from its simian ancestor, sometimes tends to exhibit proclivity to things less rational. To quote Loren Eiseley "I am not really so interested in what monkey man derived from, as I am in what kind of monkey he is to become".

It is in correcting such trends that endanger the biosphere that the spiritual leadership has to play an active role. Religion in whatsoever form it is presented, represents service and worship of the Supreme Being or the Creator for the welfare of society and its sustaining components. There can be no better form of worship than to take up service activities aimed at keeping our habitat healthy and habitable for all times to come through avoiding the pitfalls arising from human activities for short term gains and ephemeral comforts. Unfortunately the efforts of the nations as well as the international bodies are proving ineffective in achieving these objectives. Spiritual leadership alone has the potential to guide the world in averting the global apocalypse which every body is scared of but is feeling helpless. What this planet needs urgently at this critical time is service-oriented spiritual leadership. It matters little which God lived where in the past; this can never be known. But we are beginning to realise what is in store for the planet because we

have developed the expertise to carefully monitor our journey to self-extinction. If this tragedy is to be averted, it is time for painstaking remedies. Spiritual leadership is our last institution that can possibly provide enduring guidance in this endeavour.

(Concluded)

GAUTAMA BUDDHA - PART III

—Shri C. Sivasankaram

For Gautama Love is the means. Love is the end. Pure love, perfect love, unsullied impersonal love is the fighter and the fought in as much as from the spiritual point of view there was no foe nor a friend. He sought it to be the hall-mark of any civilized society, summum bonum of all philosophical Thought. Satyam Vada, Dharmam chara the Tailthiriya Upanishad enjoins. It is one of the oft-quoted injunctions of the Upanishads. This formed the basis of Buddhism. He fought against the rank heretics with the word of love. He convinced the band of notorious dwellers of the underworld with the idiom of love. He subdued the lustful danseuse with the telling logic of sweet love. Never power of sword got lease to decide any issue. Love replaced all - when he ruled out existence of personal God, when he ruled out the scourge of sin, when he brushed aside the system of rebirth he was to do so in the context of the historical forces that were at work. At that given juncture the kings used to arrogate to themselves divine right which the divine thrust on them as reward of their virtuous works performed in their preceding births. Na Vishnuh prithvipatih (divine right of kings). Unless one is embodiment of Vishnu or the all pervader one would not be a king. That was how the rulers of those days used to live, lorded it over the people which led to perpetration of injustice, and enforcement of draconian laws in a world of overestimation. This led to anarchy reducing the kings to the base state of aboriginal warlords quarreling with one another at the cost of the common man the mainstay of any power whether demonstratic or plutocratic or Aristocratic or Atavistic or proletarian or Fascist.

Gautama found it fiendish to see a God purely aligned with careerist kings, a God endowed with blatant bias, to the detriment of sanity and prudence, feelingless human values. He thought that time was long overdue to abolish the lordship of the absentee landlord called God in the interest of justice and fairplay, rule of law, prudence and freedom of thought, and movement. If these were in want man loses the right to claim divine origin for him. The upanishad does not accept a God divided from Dharma. Brahma and Dharma seem indivisible. It is always Dharma that gets major support in precedence to Brahma. We frequently hear if Dharma is protected it protects. Belief in Dharma neutralises fear and fights against sense of insecurity, lack of self-confidence and self-reliance. Dharmam (dam-mam) replaced God. Man learnt to seek refuge

in Dharma in sangham and Buddham the triline or tripitika but not in God. These are the triad of Buddha. Sangham the creator, Dharmam the sustainer and Buddham the deliverer/dissolver. The source to effect change of any sort is the upanishad. Buddha sought to effect revolution in the order of all spheres and walks through means of peace and love. A truly viable philosophy was carved out for the making a freeman from the material abundantly supplied by the upanishad. Buddha utters in ecstasy thus: O Earth! Aditi of light and life Satyam and Dharmam be thou my witness that I have conquered, I penanced and triumphed. The kingdom of heaven (Dharmam) is here. Earth that is Aditi is the one and only kingdom of heaven (Dharma) man the only God. Highway men, harlots, women entangled in clandestine love affairs, one after the other used to run towards Siddhartha like the rivers and rivulets flowing with breakneck velocity towards sea, for enlightenment and emancipation, for succour, for shedding spontaneously tears of remorse and repentance, to be purified by a touch at his lotus feet which gave birth to Ganga the ever pure, the feet that absorb the sins of men. To depict a small part of Buddha's miraculous powers akin to the godly only I narrate briefly the story of Angulimala the notorious assassin and wanton tormenter of men innocent. Buddha on one day during the course of his triumphant homecoming tour had to pass along the passage where Angulimala pitched his tents. Heady with years of unrivalled tyranny Angulimala grinding his teeth sporting the sword soiled over the years by the blood of innocent passersby thrust himself forward to near the Buddha. To assassinate him he raised the sword, he was forestalled by some mysterious power and the hand that raised to smite kept stiff, left immobile. Still Buddha didn't raise his head towards the man-slaughterer. Buddha's eyes had not yet focussed at the assassin's eyes yet the miracle occurred to the consternation and awe of the onlooker. Angulimala realised that Buddha was world's savior, mankind's redeemer descended on earth to found kingdom of heaven on Earth, to obliterate the barriers of high and low, heaven and earth, to usher in an era of love perennial, peace eternal, reducing as he was passing in his dignified gait to naught the centuries - old inequalities which from the Adhyatmic point of view were hollow. His was not kingdom of heaven where inequalities persist to enjoy sine die (indefinitely) but it was the kingdom of Earth, the Aditi the embodiment of Kshama (forgiveness) where inequality and disparity though exist, a kind of collective urge surfaces often to modify and to mitigate the exuberance of the discordant trait and restore sanity. Earth forgives and forgets. Avatars grace the Earth. Buddha is Avatar of Earth, the Vigilant forgiver. Earth's very bearing and nature perpetrate voluminously the language of love, the dialect of fraternity. Taboos, apartheid are outside the pale of the kingdom of Earth founded by Buddha the silent Chidananda. There are no victors no vanquished in the realm of Buddhistic monistic society whose father is

A page from a diary ...

"Retire while you are alive! Life is not mere earning—blind pursuit of money blurs true vision of life—yet, retire from earning, not from work—work is life, rest is death. But work to earn is drudgery—work for the love of work is pleasure and life. When enough is saved for your bare needs and thirty years are spent therefore, plod not in the profession but seek life in the vast stir of the universe and see how you may yet serve life without the fetters of self."

(From the diary of the late Shri Kolluru Venkata Ratnam, Public Prosecutor and President, Rotary Club who retired from his profession when he was only 52.)

Dharma, whose mother is love, whose operative principle is Ahimsa, Buddha opines: This world is filled with sorrow because this world is filled with wrong desire, with twisted cravings. In the Buddhist order there had been a host of nuns (emancipation of women was a reality).

Buddha entered the City of Kapilavastu where he was born as Prince. The Vassals, the Citizens, and men and women of all walks and stations and positions of life were waiting with bated breath for the 'Prince or Princes' coming. Now he belonged to no one, he is of the Earth. He is all, all is He, the only difference between him and the motley crowd of men has been that of enlightenment and ignorance. Everything about him was singular. Ochre robes, beggar's bowl (the symbols of maturity and inner ascesis). To the indulgent father he answered that he had no father, no mother and no brother. He bravely proclaimed that he had only one king and that was Truth. To Yasodhara his wife who lived all these many lonely years as the widows use, foregoing joys, never once hearing sound of song or string not wearing once the festal robe till Gautama's return to the heart of Kapilavastu he replied in the same dispassionate note, further he dwelt on man's goals and destiny. If one shall day by day dwell merciful, holy and just and kind and true; and rend desire from where it clings with bleeding roots, the one dying leaves as the sum of a lifecount closed whose ills are quit and no more good become mighty so that fruits sweet follow it. Buddha insists on eschewal of desire, the flame of Trishna, lust and thirst. Buddha's fourfold doctrine lays emphasis on living in awe of Dharma shunning all offence, goodwill to all that live letting unkindness, greed and wrath die, courteous, fair and tranquil words, letting good deeds show the love. Siddhodana, Yasodhara and Rahul joined the sangham, sought refuge in Buddham—inner ascesis counselled them that it was the path, The Road to Beatitude, Nirvana.

LIGHT OF ASIA

The world honoured Buddha spake to men as to how to open their day for a peaceful fruitful and rewarding culmination of the day.

Offer loving thoughts and acts to all:

To parents as the East, where rises light

To teachers as the South, whence rich gifts come;

To wife and children as the West, where gleam

Colours of love and calm, and all days end;

To friends and Kinsmen and all men as North;

To humblest living things beneath, to saints

And Angels and the blessed Dead above;

So shall evil be shut off, and so

The six main quarters will be safely kept"

The Buddha died, the great Tathagata,

Even as a man amongst men fulfilling all;

And how a thousand thousand lakhs since then

Have trod the path which leads whither he went

Unto Nirvana, where the silence lives.

—Sir Edwin Arnold

(Concluded)

"POWER TARIFF HIKE"

Shri C.S.N. Raju's letter to the AP Chief Minister

I have analysed your statements and reasoning on the need to continue reforms in the power sector in the State. There is no dispute about the need to continue reforms and none suggests that we stop reforms in the middle. But does reform mean hiking the tariff? No. You have talked of reforms with a human face, that they should serve social welfare and reforms in the power sector also come in the same category. This is where the mix-up is. By this I am not saying that Reforms need not have human face. Please recollect what the "Socialistic Pattern of Society" had done to the country. You often refer, quite rightly, of the great advances made by the small countries like Singapore and Malaysia economically. Yet, and we were grounded by our Socialistic Pattern of Society! Only on this 13th Mr. Sinha, our Finance Minister told the parliament that Rs. 61,968 Cr. were to be pumped in the last 8 years into the (sick and dying) PSUs with no chance of a return.

You have also made an important statement (important, coming from a political leader) that progress is possible only through competition. The power sector in A.P. is a monopoly. Power tariff was hiked by 175% in the last 8 Yrs - 22% average per year - and it was all devoured. You hike it now, you will find that the cost has bridged the gap soon. You have asked TRANSCO to submit proposals to Govt. justifying upward tariff revision. Is it not putting the cart before the horse? Vizag steel Plant

is incurring losses. Shall we ask VSP to indicate what price increase they want to avoid losses?

Power tariff was increased in Dec. last by a hefty 24% average and 32% at the top level. Industry, trade and Institutions including educational and cultural organisations are bleeding to pay, as it is. Unlike APSRTC - diesel price nexus, there were no major changes in the input costs (Coal and Water) in case of power generation. In spite of that the thought of a hike in power tariff is shocking. It is a soft if not cheap option which most CMs may resort to. But we expect our present CM to be different from others. It is not progress, it is retardation to the industrial and economic development of the State and the life of the people because power is as essential today as food.

Splitting the APSEB into GENCO and TRANSCO with a view to improve efficiency and make them more dynamic and accountable is Reform. But it should not stop there. Determined efforts to reduce generation costs, distribution costs, transmission losses, eliminate pilferages (which are alarming), timely collection of dues are the right steps to take the reform process to its logical end. Giving power free is waste and an evil. Giving power to certain sections of the society at a low tariff is also understandable. But the present policy on subsidies definitely calls for a critical review and reform. At any rate yearly tariff hike is not reform; it is the opposite of it. Cost should not be encouraged to chase the price; price should be firm and Reforms should help or compel costs and wastages to reduce. Only when there are violent changes in the input costs, the questions of price increase may be considered. In the ultimate analysis, highest priority to the maximisation of Hydel-power from every possible source in the State may provide the right answer. Also an element of competition instead of monopoly would do well for the State. These should be a part of your Reform Strategy.

—C.S.N. Raju

(Shri Raju was the Executive Director of the Visakhapatnam Steel Plant. He is the Founder-President of Kala Bharati Performing Arts Centre, Thyagaraja Aradhana Trust and Visakha Music and Dance Academy)

POWER PROBLEM IN INDIA

"India is the most perverse market for electricity in the world. Although it produces over 115,000 MW of electricity, on a par with Britain and France, its consumption per person is a tiny fraction of the level in those countries. And despite the fact that a sixth of all India's capital investment in the past decade went into electricity, the country still suffers a power deficit at peak hours of as much as 20% China delivers twice as much power, on average, to its bigger population. Indians are denied greater access to electricity and so to the ne-

cessities and comforts of life made possible by it, chiefly by the incompetence of their political masters."

—The Economist, March 4-10-2000

PERFORMANCE HIGHLIGHTS/MAJOR EVENTS OF SANKAR FOUNDATION-VISAKHAPATNAM

—Shri G.P. Raju
Sr. Manager (Resources)

I. Rural Cataract Screening Camps :

31-1-2000 : Peddagollalapalem Near Ramabhadrapuram

In this camp out of 410 patients registered, 182 have been selected for surgery. The medical team was headed by Dr. Y.R.P. Yellaji Rao and Sri D.D. Prasada Rao. Officials from Community Development Centre attended as Guests on the occasion.

14-2-2000 : Anakapalli

Here 39 out of 166 were selected for surgery under the team of Dr. G.S.R. Anjaneyulu, Sri G.P. Raju and Sri D.D. Prasada Rao.

A Rural Gynaec Camp was also conducted by Dr. A.S. Mahalakshmi where out of 67 patients registered 4 were referred for further treatment at Sankar Foundation Hospital. Prof. K.V. Ramana, Ex-Vice-Chancellor, AU and Sri M. Appala Naidu, President, Anakapalli Community Welfare Association were guests on the occasion.

28-2-2000 : Balijipalem near Anakapalli

This was another Rural Cataract Screening Camp, conducted by Dr. Y.R.P. Yellaji Rao, who has screened 139 patients and 21 were selected for surgery. Sri M. Surya Prakash Rao, the Executive Secretary, TREES was the Guest on the occasion.

A Rural Gynaec Camp was also conducted by Dr. P. Chamundeswari and Sri D.D. Prasada Rao in which 64 patients were screened.

II. 26.02.2000 : CME Programme By Dr. N.V. Ramana Murthy

Continuous Medical Education Programmes (CME) are being conducted by Dr. N.V. Ramana Murthy, M.D.D.C.H., Consultant Paediatrician, Sankar Foundation's Hospital for Woman & Child for the House - Surgeons working for the Rural Health Centres once in a month. The last programme covered a Clinical discussion about the Congenital Heart disease. The latest Clinical discussion programme was on "ABDOMINAL PAIN".

III. PHACO Surgeries in our Eye Hospital :

In addition to the regular Cataract Services, sutureless operations for cataract including Phaco Surgery is be-

Madras Telugu Academy Honour to Shri A. Sankar Rao

Shri A. Sankar Rao, Founder and Managing Trustee of Sankar Foundation has been chosen for the 2000 annual award for his 'Outstanding Social Service' Shri Sankar Rao will receive the Ugadi Purashkar at the Award function at the Music Academy Auditorium, Chennai on April 2.

—Madras Telugu Academy

ing extended to the deserving patients. This is being done for the past 1 year.

IV. Congenital Cataract Operations :

About 25 Children between the age group of 2-10 years with congenital Cataract were successfully operated under general Anaesthesia with IOL Implantation.

V. State Bank of India's Gesture :

Acquisition of New State-of-Art Equipment for our Free Eye Care Hospital : Shri S.R. Iyer, Managing Director, State Bank of India (SBI) has formally handed over the State-of-Art equipment called 'HUMPHREY FIELD ANALYZER' (Automated Perimeter) to the Sankar Foundation on 26.02.2000. This equipment is very useful in early detection & management of the patients suffering from Glaucoma.

VI. HPCL Sponsored Mega Rural Camps :

The Public Sector undertaking, The Hindustan Petroleum Corpn. Ltd (HPCL) Visakh Regional Office, Visakhapatnam has extended the necessary Financial Assistance & sponsored Two Free Rural Eye Care & GYNAEC Camps. This is for the first time, a Corporate Sector came forward & sponsored 2 Free Eye Care & Gynaec Camps. The Details of HPCL Camps are as follows :

Rural Cataract Screening Camp :

16-3-2000 : Anakapalli

In this camp, 165 patients were screened and 43 were selected for surgery, which was undertaken by Dr. Y.R.P. Yellaji Rao, Sri G.P. Raju and Sri D.D. Prasada Rao. Sri K. S. Shetty, Sr. Pers. & Admn. Officer, HPCL Visakh Regional Office and Sri Konthala Jagannadha Rao, Chairman, Anakapalli Municipality were present as Guests on the occasion.

A Rural Gynaec Camp was also conducted by Dr. A.S. Mahalakshmi, Sri G.P. Raju and Sri D.D. Prasada Rao in which 8 out of 86 patients were referred for further treatment.

20-3-2000 : Juttada, Chodavaram Mandalam

Dr. Y.R.P. Yellaji Rao has conducted this camp in which 25 out of 130 patients were screened for surgery. Sri P. Sadu Sundar, Manager (P&A), EZ, Calcutta & Sri K.S.

Shetty, Sr. Pers. & Admn. Officer, Visakh Regional Office were also present as Guests on the occasion.

A Rural Gynaec Camp was also conducted by Dr. P. Chandramouli and Sri G.P. Raju. 10 out of 86 patients were referred for further treatment.

We are grateful to Shri K.S. Shetty, Sr. Pers. & Admn. Officer, Hindustan Petroleum Corp. Ltd., Visakha Regional Office, Visakhapatnam, S/Shri Debashis Brahma, Shri P. Sadu Sundar, Calcutta who are very keen to support the Community Development Projects exclusively for the Poor & Down trodden particularly the Scheduled Castes, Scheduled Tribes & Backward Classes. We expect some more Corporate Sector Organisations will follow suit in further.

We express our gratitude to the Management of Hindustan Petroleum Corporation Ltd (HPCL) for their sincere concern for a social cause and encouragement of the Welfare Projects.

VII. Financial Assistance from Helpage India :

Received a Cheque from Helpage India towards 1st & Final Instalment of Rs. 2.00 Lakhs, out of sanctioned amount of Rs. 4.00 Lakhs for the Eye Camp Programme.

Donations :

Smt. K.S. Chandramathi, Bangalore donated Rs. 25,000/- to the Sankar Foundation (100% exempted under Section 35 AC of the Income Tax Act).

Sadguru Junnuri Nannagar alongwith P. Syamala Devi visited Sankar Foundation's Hospitals and donated Rs. 10,000, to the Foundation.

Shri Ramesh K.S. Rao, & Anitha Rao, Austin, Texas, USA donated US \$ 500 to the Foundation.

VIII. VIP Visits :

Shri Surjeet Singh Mongia, Director (Resource Mobilisation) Helpage India, New Delhi.

Shri R. Sitarama Rao, IPS, Inspector General of Police, Visakhapatnam.

Shri Debashis Brahma, Sr. Manger (P&G), Hindustan Petroleum Corporation Limited, Eastern Zone, Calcutta

Shri CH.V.P. Murthy Raju, Gandhian & Former Minister

Smt. & Kalaprapoorna, Dr. Ganapathiraju Alchutarama Raju, Advocate & Ex-MLC, Visakhapatnam, and

Smt. & Shri K.S. Srinivasa Rao of Chennai, Shri P. Prabhakar Rao and Shri T.V.K. Sastry Chief Convenor, Madras Telugu Academy, Chennai have also visited our Hospitals.

IX. New Joinings :

We welcome the following to our SANKAR FOUNDATION'S FAMILY.

i. Dr. Suparna Ghantasala, M.B.B.S., D.O., joined on 26th February 2000 at our Free Eye Care Hospital as Resident Ophthalmic Medical Officer.

ii. Shri G.P. Raju joined as Senior Manager-Resources w.e.f. 7th Feb 2000.

X. Training Programmes for Human Resources :

Dr. R. Suryanarayana Raju, M.S., (Ophthal.), Hon'y. Consultant Ophthalmic Surgeon of Sankar Foundation's Free Eye Care Hospital has undergone 2 months Full time Residential Training Programme on "Diabetic Retinopathy Management" at Aravind Eye Hospital, Madurai.

Shri. G.P. Raju, Sr. Manager (Resources) attended a 2 days Workshop on "Communication & Fund Raising, organised by Tamilnadu Voluntary Health Association at Chennai from 10-11 Feb 2000.

XI. Personnel Left :

Dr. G.S.R. Anjaneyulu, M.B.B.S., D.O., Resident Ophthalmic Medical Officer left the Foundation for better career prospects.

"Englishmen see with their ears."

—Antonio Canova (Italian Sculptor)

CENTRE FOR POLICY STUDIES

(Soudamini, 10-50-19, Siripuram, Visakhapatnam 530 003)

Patrons :

Shri Abid Hussain
Shri K. Sivananda Murty
Dr. M. Gopalakrishna Reddy
Prof. B. Sarveswara Rao
Prof. R.V.R. Chandrasekhara Rao

Trustees :

Shri K. Parvati Kumar
Shri D.V. Subba Rao
Dr. A. Prasanna Kumar (Director)

Shri C. Sivasankaram
Shri M. Ramdas
Shri A. Sankara Rao
Smt. A. Yesoda

Advisory Board :

Dr. B. Swamy
Shri T. Vedantam
Prof. T. Shivaji Rao
Dr. (Mrs.) B. Swarajya Lakshmi
Mrs. D. Saraswati Devi

Shri A.S. Raja
Shri C. Hanumantha Rao
Shri P.V. Ramanaiah Raja
Shri V. Seetaramaiah
Prof. K.V. Ramana
Prof. K.C. Reddy
Shri D.Ch. Tirupathi Raju
Shri Kasim Mehdi
Shri K. Sriharan
Shri M. Varahalu Chetty
Shri K.S. Sastry