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BULLETIN

OF THE CENTRE FOR POLICY STUDIES (SANKAR FOUNDATION)



"CONSCIENCE OF HUMANKIND"

The fifty second anniversary of the Universal Declaration of Human Rights on December 10 is yet another milestone in the history of the long struggle for freedom and justice. In a way the Declaration is the twentieth century's greatest gift to humankind. It marked a break with the past tainted with the horrors of the Second World War and the atrocities perpetrated by the Nazi and Fascist forces. It might then have appeared to some as "a collection of pious phrases". But as Mrs. Eleanor Roosevelt, the Chairperson of the Drafting Committee appointed by the United Nations, clarified the Declaration was universal in its scope and unless there is "concerted citizen action to uphold them, close to home, we shall look in vain for progress in the larger world". As the great lady had wisely foreseen the last fifty and odd years have witnessed pompous proclamations of human rights at the global level and gross abuse of these basic rights at the local level. Mrs. Roosevelt's words that human rights originate in small places like the school, the farm and the factory continue to serve as guidelines to all those engaged in protecting and upholding them.

Though the original content was limited to civil and political rights of the individual known as the 'first generation rights', the expansive nature of the concept resulted in 'second generation rights' including economic, social and cultural rights which place a duty on the governments to act in order to ensure the realization of these rights. Now it has progressed to include right to self-determination and right to sovereignty over natural wealth and resources of the country, rights known as "third generation rights" that belong to people rather than individuals.

Ironically the United Nations itself has been faulted as "some of the worst offenders in the field of human rights are the members of the Commission on Human Rights where their representatives make pious statements". The UN's failures in the past and at present are too numerous to be listed here. The guarantors of human rights turn out to be the main abusers. The UN has admitted

failure and conceded that governments either evade or ignore their obligations with 'depressing regularity'.

The ever-widening scope of human rights signifies that it is no longer the preserve of diplomats, statesmen, and international lawyers to promote human rights. The world has changed a great deal with the emergence of NGOs, civil society institutions, activist groups, feminists and environmentalists, all engaged in the task of sensitizing the people to the basic needs of every human being. The goal of evolving a human rights culture requires not only spreading awareness of human rights among the masses but also instilling in them confidence and capacity to protect their own rights. Women and children, in particular are among the most vulnerable sections of the society that need special protection. All governments cannot and some may not ensure the protection and promotion of human rights. It is now being increasingly accepted that NGOs, civil society institutions, mass media and educational institutions will have to play a major role in educating the masses on human rights and fundamental duties also. The Justice Verma Committee appointed by the Government of India has made some recommendations 'to operationalize the suggestions to teach fundamental duties to the citizens of the country'.

Four decades ago Dag Hammarskjöld, the then UN Secretary General, declared that the question of peace and the question of human rights were closely related. Today his successor, Kofi Annan, says that human rights and human development are closely related. A patriarch wisely declared that development is another name for peace. The quest for peace and development is endless. But the path toward that goal is paved by human rights, rightly hailed as the 'Conscience of Humankind'.

-The Editor

"We see violence all around--the violence of hunger which kills, the violence of homelessness which kills, the violence of joblessness which kills, the violence of malaria and HIV which kills".

-- Nelson Mandela

NEED FOR CONSENSUS ON COALITION

--Shri B. Satyanarayana Reddy (Ex Governor)

The era of one-party rule at the Centre has ended and the era of coalition has dawned. People should ponder over what is good for the country--one party rule or coalition. The time has come for a national debate whether the ruling coalition should be led by the BJP or the Congress so that a right consensus could be arrived at on the issue of forming a stable government. Interestingly while coalition experiment has been a success in West Bengal it has not been so at the Centre where pulls and counter pulls have made the Government weak and at times ineffective. The transition to coalition politics is due to the huge shift in power balance from centripetal to centrifugal forces. The share of votes of state and regional parties has steeply increased in the last twelve years from around 8% to 22% and in seats from a mere 27 in 1989 to more than 140 now. The nature of Indian politics is such that plural and diverse interests have to be accommodated and coalition government serves the purpose well. But ideological consensus is most necessary for the success of coalition governments for effecting policy changes and to produce sustainable development. Unless people actively participate in the process and make their participation meaningful coalition governments cannot deliver the goods. As Shri I.K. Gujral rightly observed we are getting used to coalition politics but not to coalition culture. Coalition culture implies many things including civility and dissent. The time has come to end the politics of confrontation and dynastic rule. India's future lies in coalition politics and we have to draw heavily from the life and message of leaders like Gandhiji and Jayaprakash Narayan. The present transition should lead India out of a period of uncertainty to an era of stability and all round progress.

(Summary of a lecture delivered at the Centre on November 17, 2000)

SRI VIGNESWARA-THE DEITY WITH NO RIVAL - II

--Shri C. Sivasankaram

In this age of Atom, and perplexed state of mind too we see stream of countless men and women visiting temples, sacred bathing Ghats, God-men and godly men. The popular deities of the age from a general point of view are Vighneswara, Hanuman and Venkateswara. Hardly there is a town or village or a lane or a by-lane without the image of Vighneswara installed in a point of vantage. There are some days in a week ear-marked good for worship of the above-said three God-heads. Of the three, we are concerned here with Vighneswara. He is the first worshipped. He precedes in the order of importance to all Gods. He is

OM, He is Shiva and they say He is Krishna. He is Vacaspati. He is Brihaspati and what not. Of the five primordial Tattvas, He is Akasa (Ether) the subtlest of the five.

Sri Vighneswara is the Lord of obstacles. He is the embodiment of AUM, the pranava. He is pot-bellied and odd-looking. The forms of images he is seen in are over three scores. Of them about twentyone are in vogue. He is worshipped all over India, overseas also. His worship has been in practice in South-East Asia. His popularity is remarkable. Only the great Buddha may be in comparison to him in overseas popularity. If Buddha (supposing) is to be worshipped in the general ritualistic way Vighneswara has got to be given precedence in worship. Vighneswara worship is condition precedent to all worships. He is believed by his elephant-human form as the iconographical representation of the great upanishadic dictum Tat tvamasi.

To come to the question of his origin and appearance, he is the son of Siva, the Maheswara and Parvati the mother of Universe. On one fine day, when atmosphere was congenial and pleasant and nature was conducive to springing of earthly desires particularly concerning carnal, Siva and Parvati were engaged in Courtship. At that hour of secret creature-comfort sought by the pristine parents of the Universe there came a flock of Gods to represent a dire grievance. On the sudden appearance of the flock of gods, Siva and Parvati were knocked down from the grip of carnal trance. As a result of the abortive love-play, earth became the target of fall of the sperm. Out of it a charming boy manifested. The childless Pavati abetted by Mother - instinct soon became happy on seeing the unique emergence of the unusually handsome infant out of the fallen heavenly semen of Siva caught hold of it and hugged it to her swelling breast. She began caressing, pampering, loving the infant as though it was the issue of her own womb. On a fateful day, she took the infant covered in her affectionate embrace out, to show it to her spouse Siva. Siva looked at the good-looking, sweet smiling boy. Lo! And behold! No sonner Siva saw the boy than the handsome head prefaced by enchanting face fell down on the ground. It was broken into pieces. Upon seeing this dastardly outcome of her ill-fated visit to Siva her spouse, she was taken aback, cried aloud, the cry echoed in all the three worlds and she wept her heart out. None was able to console her. Her bereavement rent her heart. She looked like the embodiment of sorrow and desolation and despondence. This mishap and unforeseen tragedy profoundly affected Parvati who enjoyed a short-term motherhood. The gods learnt this by their subtle mind, and made

"The end of wisdom is freedom."

-Sri Sathya Sai Baba

haste to Kailasa, consoled the bereaved and went on in search of a head to graft on the trunk of the boy who was a few hours back handsome. They reached the bank of Pushpabhadra. There they saw an elephant, severed the head from his body, ran to the site of sorrow and grafted the head of elephant to the body of the boy. Inscrutable are the sports of God! He could be elephant-man, lion-man, horse-man and myriad such. Since then he was known to the world as Vighneswara. This is one of the fantastic tales woven round the origin and birth of Vighneswara. There are tens of such tales about this Brahmana of Brahmanas. His principal names of worship are sixteen only. He is depicted in spirit and letter images as many as sixteen. The icons may be more in number but never less than sixteen in number. The Vedic dictum or verse "Ekam Sat Bahudhavadanti Viprah." God or Universal self is one but pandits describe in several plural forms and names. Some wise men are heard to say that Vighneswara had many images as many as his devotees like the forms of Lord Sri Krishna were as many as his beloved gopies

"If all Men are born free, how is it that all Women are born slaves?" Mary Astell in the year 1700

were. Probably, he is unfathomable and unimaginable.

I think it is not out of place if I oblige myself to narrate another version of Sri Vighneswara's birth which is probably unfamiliar to many of us.

That unfamiliar story goes like this: Then the days were hard for the kindhearted and the practitioners of upanishadic commandments. The asura, the Demon, aided by asuric forces unleashed their deeds of evil, of unsettling the peaceful and peace-loving tribes dedicated to the life of other worldliness, and renunciation and the ritualistic dictates of Veda. These tribes dismayed as they were and finding no way out from this horrible and intolerable state of affairs and times, open to destruction and tragedy went straight away to Kailasa. It is the seat of Siva Sankara whom devotees lovingly call, Bhola Sankar, the God who instantly answers to the prayers of prayer come what may as the result of it. So they arrived at the abode of Siva. It was an auspicious hour to express their grievance to the Lord. Siva is impeccable in his compassion towards the desolate and the forlorn. The sages and Gods comprising the delegation were lucky that the Lord gave immediate audience in His innate ever-ready compassion to the aggrieved delegation. He lent patient ear to the tale of woe, tears and pathos. Sivasankara the Lord of prosperity, happiness and bliss and conferrer of instant boons did not dither, lost no time to think over pros and cons of the intriguing situations to find a solution for restoration of peace and rehabilitation of the delegation and the people it represented. The holy

men had to be saved from the wanton excursions of loot and arson by the asuric hordes. As Sri Siva was so cogitating on this issue there flashed before him Parvati, his consort with bewitching looks, well-chiselled face and symmetrical body answering to the esoteric description of Lalita Devi by Sage Hygriva. His mind reveled in her maddening beauty. He said unto himself why there should not be a form to Akasa (Ether) too while water and earth were having form. Legend portrays Sivas face as Akasa and the vice-versa.

(To be Continued)

A NOTE ON VALUES IN HIGHER EDUCATION - I

-Prof. B. Sarveswara Rao

The Universities and colleges in our country including the professional colleges have hardly taken any interest in encouraging students to study the social, cultural and moral implications of the use of disciplinary knowledge imparted to them, either by means of appropriate curricular changes or extra-curricular programmes. Nor have they paid much attention to creating awareness among the students regarding our national, social and cultural goals of development or to their regular and sustained participation in social and cultural development programmes. The purpose of reconstruction of curriculum, revision of the content of courses of study, reform of the examination system, etc., often undertaken, has always been to modernise and improve the efficiency of the system in terms of modern scientific knowledge and training in skills. In the recent times, the utilitarian value-orientation of our educational system has become much more prominent to the exclusion of other values.

We have a rich heritage of wisdom coming from ancient times in combining the secular, moral and spiritual elements in the educational process. We have also the heritage of great thoughts on education by great thinkers like Swami Vivekananda, Mahatma Gandhi, and Pandit Nehru. Swami Vivekananda emphasised that education should be man-making and character-making and also acquiring mastery of modern knowledge (western scientific and secular) is essential for the purpose of achieving material progress for the benefit of the Indian masses. Mahatma Gandhi too while emphasising education as a means to develop the potentialities of the child and his/her character, also emphasised that the social relevance of modern science and technologies should be seriously considered in the context of poverty and degradation of millions

"The state ought not to do what society can do better, not force people into a strait-jacket that chokes freedom and individual creativity." German Chancellor, Gerhard Schroder.

of Indian people. Pandit Nehru wanted to build an efficient educational infrastructure in Universities and Colleges so that the Indian students would quickly master the modern scientific knowledge and technologies and develop the associated modern learning skills. He emphasised that the Universities and colleges should develop as centres of search for Truth and as Temples of Learning. During the last few decades, several important committees on education such as the Radhakrishnan commission, the Kothari commission, and the Acharya Rammurty commission made valuable recommendations and policy prescriptions to reconstruct our educational system, linking it closely to our national and social goals of development, and with orientation to human values, but little progress has been achieved in these directions.

Value Orientation in Higher Education :

The demand for Value-oriented education in our universities and colleges, offering package of modern knowledge and skills in various disciplines of study, is based on the premise, that human and spiritual values serve as powerful motivating factors for the student to grow and develop not only as an intellectual but also as a moral being, capable of playing his/her proper role in the family and society and for the material and moral progress of mankind. As one writer explained, values which include human values are "norms or guidelines for morally valid personal conduct and behaviour, and social relations, and the working of the various institutions in an efficient and equitable way in all sectors of activity-political, social, economic, legal, cultural - all for enabling the people to develop and live a good life in a good society". It is not always easy to categorise the values in a clear-cut fashion, but some may be referred to as fundamental or basic human values which are of universal significance such as self-control, charity and compassion and emphasised in our ancient vedic and puranic literature. Such values do not change over time and are not region specific or culture-specific. Some values may be considered as national, social or political values, such as equity and social justice, patriotism, citizenship, concern for the poor, etc. The ranking or the choice of these values for the purpose of organising courses of study depends on socio-political environment which can change from time to time. Some values may be considered as spiritual values in the sense that they lead to the development and growth of the person transcending physical and intellectual dimensions and personal, family and group interests, and emphasising consciousness and concern for the survival and sustenance of societies and universal peace and well-being. Spiritual values also emphasise personal development conforming to ethical norms through controlling the senses and desires, discipline of the body and mind, etc. These values are indeed no less fundamental as basic human values.

Some times values may be classified as personal and social, intellectual and moral, secular and religious, scientific and spiritual, etc. The important point for consideration is that the students of higher education should be provided example opportunities for discussing this matter, and to realise that understanding and practice of these values are the most important dimensions of the development of man, institutions, and society in contrast with the role played by technological changes per set towards a modern civilisation, highly efficient in producing wealth.

(To be Continued)

"CHINA IS ON PATH TO PROGRESS"

-by Prof. R. Radhakrishna, Vice-Chancellor, Andhra University

China has progressed on all fronts within two decades of the introduction of reforms, because of three factors that are playing a key role in China's development viz., globalisation, commitment to nationalism and work culture. This communist country is making great strides on account of its work culture because the government as well as the people have a clear vision about the country's progress. They believe that information technology will propel development in all spheres and therefore the country has become a 'confident nation', able to understand its developmental goals.

As the people of China have a clear vision, they adopt 'One Child' norm strictly for a share in development. One thing is quite discernible in China is that the country is modernising fast. It is reflected in the modernisation of roads, expressways, flyovers, etc. The planning is perfectly done for the development of cities. For example, in Beijing, old houses were demolished to construct new ones to beautify and modernise the city. All these developments have contributed to the growth rate of the country which is consistently 10 percent per annum for the last two decades.

During Mao's period economic growth was very unstable with major swings in direction and a tendency to decline. The annual per capital grain production remained stagnant. For example, in 1955-57 the production was 301 kg and in 1975-77 it remained 305 kg.

Pro-Reform Period :

China's development can also be seen in life expectancy at birth was 69.8 percent in 1997. Similarly the adult literacy rate is pegged at 82.9 percent, while India's is only 53.5 percent. It is astonishing to note that the population below poverty line is only 8.1 per-

"Silicon valley is the Florence of the late 20th Century."

-Francis Fukuyama, US Historian

cent whereas India's below poverty line is 40.9 per cent. All these developments are possible because of pro-reform policy envisaged by Deng's assessment of the country's priorities. In 1975, Deng assessed that the theory and ideology was overstressed ignoring the development of science and technology. Maoist policy was built at the expense of modernisation and economic incentives were ignored. Deng thought that ideology should be subordinate to achieve overall development. The steps initiated by Deng were : 1) to revitalise the party and state by bringing in younger cadres, with fresh ideas and knowledge; 2) to increase efficiency by reducing bureaucracy and 3) to stimulate people's initia-

ECONOMIC REFORMS IN INDIA NEED FOR REVIEW

--by Sri T.Hanumantha Rao (Retd. Lecturer in Economics)
Anakapalle.

If there is one subject which has become a hot topic for debate and provoked a spate of publications, it is none other than the wide-ranging economic reforms launched by India.

Whether one likes it or not, the new economic order has come to stay and the Indian economic scenario had undergone a sea-change. In fact, the winds of change are sweeping through the world which today is drastically different from the one we had known a few years ago. The weakening of communist ideology, the disintegration of Soviet Union and the emergence of a unipolar world, and the revolutionary advances made in information and communication technology have brought about a situation which no body had anticipated and made it impossible for any country to remain outside the global economic system.

India has reached a stage where there is no way of going back on the reforms. But in the light of growing discontent and disillusionment about their promise and performance, there is need for a clear rethinking in regard to the reorientation of the policy.

The economic reforms, heralding liberalisation, privatisation and globalisation initiated by Sri P.V. Narasimha Rao under the Congress (I) regime in July 1991 to bail out the country from the economic bankruptcy, were hailed as the only panacea for the acute problems of poverty, unemployment and other ills of the economy. Accordingly, floodgates were opened for foreign capital which meant for giant Multi National Corporations to invade India. The present NDA Government even laid down a road map for the second generation of reforms.

The question is, have the reforms, introduced as an engine of growth and distributive justice, delivered the goods? In all fairness, it must be admitted that economic development in the country has been quite impressive. Indian industry is now on a high growth path and the production quality has improved tremendously with increased competition - domestic and foreign. The markets of Indian towns are today full of quality consumer products and the waiting periods are a matter of history. The higher industrial growth has been accompanied by increased agricultural output and a higher level of foreign exchange reserves.

"The wise man keeps the desired and the desirable separate."

--Upanishads

According to the United Nations, the 225 richest people in the world have a combined wealth of more than \$ 1 trillion --equal to the annual income of the poorest 47 percent of the earth's population, some 2.5 billion people.

tive by delegating power to lower levels as in rural reforms. Deng also envisaged reforms in rural areas. These reforms could be categorised as follows : 1) household responsibility system was introduced followed by the reduction of quotas for grain, the liberalisation of marketing and freeing up of prices in open market; 2) greater fiscal autonomy was given to local governments; 3) collectively owned local enterprises were placed under a contract system; 4) foreign trade was liberalised and rural enterprises were allowed to retain a portion of the foreign exchange earnings, and 5) a contract responsibility system was introduced for enterprise management in the state sector. Because of these reforms China is ranked 98 in the Human Development Index in 1997 while India remained at 132 rank.

The gross domestic savings in China between 1991-97 was 40.7 percent while India's was 23.7 percent. During 1961-70, the Gross Domestic Savings in China was only 21.5 percent. It is understood that the domestic savings have gone up in China by 19.2 percent over a period of 30 years.

In Foreign Direct Investment (FDI) inflows, China stood at 243.2 billion US Dollars during 1991-98 while India stood at 11.9 billion US Dollars. The reason for this growth, is that Non-Resident Chinese do invest more in their home country as compared to Non-Resident Indians.

China is evincing interest in taking up collaborative programmes with India in Information Technology as India has a lot of know-how in the area of information technology.

(Excerpts from Prof. R. Radhakrishna's lecture at the Andhra University, after a visit to China.)

But economic growth alone has no justification if it is not tempered by equity. There has been a significant amount of criticism that liberalisation process has bypassed the poor and the underprivileged and the critics are not perhaps totally wrong. Even nine years after the initiation of reforms, India still remains as one of the poorest and most backward countries in the world. Although there are some differences among economists in regard to actual figures, it is common ground that between 30 to 40 percent of our people live below poverty line amidst the least hygienic conditions.

It is a mistake to think that market fundamentalism with its peripheral interest for social problems can work in all spheres and there is a need for state action in certain areas to improve the quality of life which is the main challenge of development today. The critical issue is not so much the presence or absence of state intervention, but it is the extent and quality of that intervention which matters most. Prof. Amartya Sen struck a right note when he said, "Elimination of poverty depends very much on public policy. The Government should expand its activity in social sector -- education, health care, removing gender inequality, child welfare etc., where it is more productive".

Also, we will be deluding ourselves if we think that globalisation is an unmixed blessing and the invitation to MNCs would land us in Eldorado. With their deep pockets, the MNCs, being hard-boiled entrepreneurs, will not hesitate to dictate their will on the country as they have the power and the clout to do so. A strong regulatory mechanism by the Government to protect the domestic industry is the need of the hour, for, otherwise, it would lose the ground.

Above all, any economic system would be acceptable as long as it is based on the consent of the people. History tells us that the communist state system which was imposed on Russians by a group of ruthless determined people was rejected finally as it was not a grassroots movement. Lest the same fate should meet the reforms, the Government would do well to get clearance of the public opinion on the various issues involved in their implementation in different sectors and ensure that no resistance is built up against them, now that they are a fait-accompli. It is time that the Government started acting on them to show results by evolving the necessary political consensus which has so far remained a wild-goose chase.

FELICITATIONS TO SHRI K.S.SASTRY

Shri K.S.Sastry completes not only 78 eventful years but also 60 years of active public life. He was just 18 when he plunged into the freedom struggle and made a mark as a student leader. Like most leaders of those times he organised movements, received lathi blows and went to jail. But unlike many of his colleagues and fol-

lowers who rose to occupy high positions in politics and government, Shri Sastry did not choose to use his influence and popularity for personal gain. He neither mobilized funds nor garnered votes for success in elections. He chose to remain for long a trade union leader, trusted by the workers and respected by the management, because he ably demonstrated that helping the former would not hurt the latter.

In his early years he was a Socialist. Today he is a Gandhian. For Shri Sastry it is a logical culmination of a process set in motion and shaped by great minds of those times. Socialism may have lost its sheen and Gandhism its mass appeal. But neither of them becomes stale nor loses its relevance. Shri Sastry is convinced that the Gandhian path alone can lead to a just and humane society. Among his admirable traits is his spirit of tolerance and ability to work with people opposed to his line of thinking. He is firm in his conviction and commitment, without ever being dogmatic or obstinate.

Shri Sastry and his devoted wife Smt. Ramanamma have invested all their energies and resources in the Gandhi Centre, now their precious child. Their dream is to make it, with the help of like-minded people, a vibrant centre disseminating Gandhian ideas and ideals for a value-based social and political order. The goal may appear utopian and the task beyond their capacity. Yet it must be borne in mind that it is the pursuit for sixty long years that has made Shri Sastry what he is today. As the Mahatma said greater satisfaction lies in pursuing the goal than in attaining it. It is a privilege to celebrate Shri Sastry's 79th Birthday and to felicitate him and Smt. Ramanamma on the happy occasion.

- Editor

(A Function was held on 16-11-2000 at which former governor Shri B. Satyanarayana Reddy and AP Revenue Minister Shri Ashok Gajapatiraju, along with several others felicitated Shri K.S. Sastry on his 79th birthday).

SANKAR FOUNDATION VISAKHAPATNAM PERFORMANCE HIGHLIGHTS/MAJOR EVENTS OF SANKAR FOUNDATION, VISAKHAPATNAM

for the period 16.9.2000 to 27.11.2000

--Shri G.P. Raju, Sr. Manager (Resources)

10,000 CATARACT SURGERIES

To mark the joyous occasion of successful completion of 10,000 Cataract Operations at our state-of-the-art Eye-Care Hospital, within a span of just 3 years, a

press meet was organised at Hotel Dasappa on 6th October '2k. Congratulations to Dr. R. Suryanarayana Raju, M.S. - Hon. Ophthalmic Surgeon & his competent professional team.

S.F. SEEKS ROTARY INTERNATIONAL'S MATCHING GRANT

The ROTARY CLUB honoured Shri A. Sankar Rao, our Managing Trustee at a well-attended meeting of the Rotarians at Hotel Taj Residency on 26th November '2k. The distinguished guest, RRFC.PDG. Noraseth Pathmananth of Rotary Foundation, Bangkok and In-charge of all the Rotary Matching Grants in South East Asia presented a "Silver Memento" to Shri Sankar Rao for the valuable services rendered to the poor & needy by the Sankar Foundation.

Rotary District Governor Shri R.K.Jain is pursuing with PDG Noraseth for a Matching Grant of Rs.7,47,500 being 50% cost of the State-of-the-art Eye-care Equipment called Carl Zeiss Surgical Microscope Model VISU 150 alongwith its accessories for Sankar Foundation. The Surgical Microscope is useful in Cataract & Vitreo Retinal Surgeries.

HPCL DONATION, ULTRASOUND SCANNER

Hitherto, our Hospital for Woman & Child was hiring this Ultrasound Scanner System from outside. Our unfailing Corporate Well-wisher, the Hindustan Petroleum Corporation Ltd, Visakha Regional Office has agreed to donate Rs. 5.90 Lakhs for the purchase of the aforesaid Scanner. The Scanner named Logiq 200 PRO SERIES, DIGITAL ULTRASOUND SYSTEM OF GE Medical Systems will be useful for Abdominal Sonography and Gynecological Sonography applications.

HELPAGE INDIA'S GESTURE

Helpage India has donated Rs. 3,00,000/- to our Foundation to continue Our Social Service Activities. Shri David Rajaratnam, Executive Director, Timpany Schools had presented a Cheque to Shri A. Sankar Rao, Managing Trustee of our Foundation on 08th October '2000. The Events Officer of Helpage India, Shri K.S.Vinod Kumar, Ms. P.Sharada, Principal of Visakha Valley School, Shri I.V.S.D. Vara Prasad, Principal, Naval Public School and Shri P.V.S.Prakash, Principal of DAV Public School were present on the occasion.

DONATIONS

Micro Vision, Bangalore donated Rs. 15,000/-

Shri D. Satyananda Sarma, Vizag donated Rs. 10,000/-

VIP VISITS

1. Shri Sitaram Agarwal, Vice-President, Jindal Strips Ltd.

2. Shri Ganti L. Rao, Senior Advisor, United Nations, Newyork, USA.

3. Smt Ganti Prabha Rao, Newyork, USA.

4. Prof. B.K.Jana, Professor of Ophthalmology, SEB Medical College, Cuttack, (Orissa).

5. Dr. D. Sankar Rao, Chief Medical Officer, Diamond Mining Project, NMDC (PSV), POONA (MP).

6. Shri Ranaji Gupta, Senior Regional Manager Retailing, Visakha Regional Office, HPCL alongwith Shri K.S. Shetty Senior Personnel and Administrative Officer.

CME PROGRAMME

Dr. N.V. Ramana Murthy, M.D.D.C.H, Former Professor of Paediatrics Andhra Medical College and Consultant Paediatrician of our Woman & Child Hospital addressed the house-surgeons of Andhra Medical College attached to the Rural Health Centre, Simhachalam on 18th November '2k on the topic "Disorder of Thyroid glands and breath holding spells".

COMMUNITY OUTREACH PROGRAMMES

STATE BANK OF INDIA'S SUPPORT : A Free Cataract Screening & Gynaec Camp was conducted at "Hardinge Rest House". Chodavaram on 16th October '2000 with the financial assistance of State Bank of India, Chodavaram & Govada Branches respectively. Shri Ravva Narayana Rao, Branch Manager, Chodavaram, lit the Traditional lamp on this occasion.

VIKASA a reputed NGO had actively co-ordinated for the Success of this camp.

203 patients were screened at the Eye Camp and 40 were selected for Cataract Surgeries. As regards the Gynaec Camp, 84 patients were screened and 14 patients were referred to our Hospital for Woman & Child for further treatment.

CANARA BANK'S FINANCIAL ASSISTANCE :

The Canara Bank & the Canara Bank Employee's Union had Volunteered to extend the Financial Assistance to our Foundation for a Cataract Screening & Gynaec Camp held on 23rd October '2000 at China-gogada village, Cheedikada Mandalam.

The IRDS, Chidikada arranged this camp at china-gogada Primary School, Chidikada Mandalam. 130 outpatients were screened at the Eye Camp and 20 were selected for Cataract Surgeries. In the Gynaec Camp, 90 patients were treated, out of which 10 patients were referred for further treatment to our Hospital for Woman & Child.

"Crying opens the lungs; washes the countenance, exercises the eyes and softens down the temper."

-- Oscar Wilde

NON-SPONSORED CATEGORY FREE CAMPS :

In order to continue the Professional net-working with other NGO's, Sankar Foundation has conducted a Free Cataract Screening & Gynaec camp at Primary Health Centre, Yellamanchili on 30th October 2000. Mandala Yuvasakthi Unit, Somalingapalem, Yellamanchili had co-ordinated the camp.

120 outpatients have attended the camp, out of which, 18 patients were selected for Cataract Surgeries. In the Gynaec Camp. 74 patients have attended and 10 patients were selected for further treatment at our Woman & Child Hospital.

FREE EYE CAMP FOR "INNER WHEEL CLUB"

A free Cataract Screening Camp was held at China Waltair on 16th November '2k in association with Inner Wheel Club of Visakhapatnam at LILLY WHITES CLUB.

Smt. Rajana Ramani, Honourable Mayor of Visakhapatnam had inaugurated the camp. 111 patients were screened and 14 were selected for surgeries.

HPCL SPONSORED MEGA EYE CAMP

The Hindustan Petroleum Corporation Ltd., Visakha Regional Office, Sponsored a Free Cataract Screening Camp at Sivarampuram village near Salur, held on 13th November 2000. Rural poor from 10 backward village surrounding Sivarampuram had availed of our services.

Shri Ranaji Gupta, Senior Regional Manager Retailing, has inaugurated the camp and Smt S. Annapurna, Project Co-ordinator, Community Development Centre, Ramabhadrapuram had presided over the function. The camp was conducted in association with the community Development Centre, Ramabhadrapuram. 392 patients had attended the camp out of which 110 people were selected for Surgeries.

Dr. Ajay Sarma M.S., FIVRS, Retina Specialist of our Eye Hospital led the medical team.

CORPORATION SPONSORED CAMP:

SYNERGIES-DOORAY'S

A Free Cataract Screening and Gynaec Camp was Sponsored by a Reputed 100% EOU Unit, Synergies-Dooray Automotive Ltd, VEPZ, Duvvada was held at Mandala Praja Parishat Primary School at Vedula Narava on 20th November '2k. This is the first Community Outreach Programme Sponsored by the Synergies-Dooray's.

168 patients were attended and screened, out of which 17 patients were selected for surgeries. In the Gynaec Division 114 patients had attended and screened and 17 patients were selected for surgeries.

Dr. Mrs. G. Suparna, M.B.B.S., D.O., and Dr. (Mrs.) P. Chamundeswari, M.B.B.S, Gynaecologist led the respective medical teams.

THE FIRST CO-OPERATIVE SECTOR SPONSORED CAMP THE CHODAVARAM CO-OPERATIVE SUGARS LIMITED (CCSL), GOVADA

A Free Cataract Screening Camp for 50 years above Cane Growers and Workman of CCSL was conducted on 27th November '2K in their Factory Premises at Govada.

This is the first Cataract Screening Camp conducted in the factory premises by the management. The response is very positive & encouraging. 290 patients were screened out of which 48 were selected for Surgeries.

WELCOME

Sankar Foundation welcomes the New Member Dr.Ajay Sarma, M.S., FIVRS, (Retina Specialist)

"In thought faith
In word wisdom
In deed courage
In life service
So may India be great"
on a column in Rashtrapati Bhavan gifted by Madho Singh of Jaipur in 1911.

CENTRE FOR POLICY STUDIES

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

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