



BULLETIN

OF THE
CENTRE FOR POLICY STUDIES
(SANKAR FOUNDATION)

Vol. 5 No.3
Feb'2 2001



STEPPING INTO A NEW AGE

For over a year now the word 'millennium' has been so overused that any mention of it would be considered a cliché. Still a new century has dawned and people are not tired of talking and writing about what is in store for the world in the coming years. Not just the change of date or year or for that matter of century on the calendar that attracts our attention. The change is real and massive. Science and technology have opened up new vistas to human imagination.

We are stepping into a new age. It is one of hope and excitement for the young and one of astonishment, if not bewilderment for the old. The former need to be restrained, feel the latter. The old must learn to adjust, assert the young. The skills of the youth are defining the contours of the future while the values of the older generation do not lose their relevance. Experts, however, see today a 'digital divide' between generations. E-mail, the web and internet are indicators of the awesome power of technology and the rapid pace of change. What is new today may become obsolete tomorrow.

This is also the age of globalisation which is supposed to be inexorable. In a recent article in 'Foreign Affairs', it is written that globalization "can expand access to technology that enriches life and technology that destroys it. It can equalise economic opportunity and accentuate economic disparity". Its benefits are not certain. Market economy may be unavoidable. But if it leads to market culture and market society it would be disastrous for our future. Economic and social darwinism will render the weak weaker and the poor poorer.

So the danger of the world being rent apart appears real. The gap between the haves and the have-nots, and the young and the old may widen further. Economic and technological factors alone cannot be identified as the underlying causes for the growing divide. A leading journal points out how in many ageing societies like Germany, Italy and Japan the people above 65 years outnumber the youngsters under 15 creating "a frightening imbalance between past and future". Many youngsters seem to resent the fact that they work hard and pay heavy taxes for the benefit of those who cannot or do not

work but depend on the government for their subsistence.

In India the problems of the ageing people are manifold. Many state governments have expressed their inability to meet the growing pension bill. In some organisations the pension bill exceeds the wage bill of the employees. Many middle class families in which both the husband and wife go to work taking care of the old has become a real problem. The concept of old age home is becoming increasingly popular. If people are living longer than before it is not their fault. Again it is not their fault if their services are not utilised by the government. Many retired employees enjoy good health in old age because of good habits and self-discipline. In fact in certain professions like law, medicine and teaching the older they get the better they perform. The time has come for a clear and correct policy enunciation on such issues as the age of retirement and the ways of utilising the services of the older generation. At the same time the argument that the problem of unemployment can be solved to some extent by not extending the age of retirement is also valid. More so when the government slams the door on recruitment in the name of privatisation. The problem is therefore complex. It is both an economic and ethical dilemma.

Is India justified in hoping to emerge as a global power in the new century? Increasing attention being focussed on India by the advanced nations and the brilliant work of Indian scientists and engineers abroad confirm India's potential. Many see in the present the heralds of a new dawn. The task, however, is daunting. With nearly 50% of the people being illiterate, more than a third being below the poverty line and millions of young men and women being unemployed, how can India hope to become a great power? Unless top priority is given to the eradication of illiteracy, poverty and backwardness all our plans and projections will be exercises in futility.

Whereas countries big and small have overtaken India in providing basic amenities to their people, the world's largest democracy still struggles to improve the living conditions of the vast majority of its people. India's hope of becoming a great power can never be fulfilled on hungry mouths and empty stomachs.

-The Editor

A brief introduction to "MANISHOKADE VIDIGA MANALEDU"

- Sri A. Vidyasagar, I.A.S.

Summary of a talk delivered at CPS on January 21, 2001 by Shri A. Vidyasagar, Vice-Chairman and Managing Director Girijan Corporation, on his recent and widely acclaimed book, "Manishokade Vidiga Manaledu" - is a long poem dealing with the impact of environmental degradation on the subsistence economy when that Common Property Resources such as Land, Water, Forests, Rivers, Mountains and seas are exploited indiscriminately in the name of economic progress. This long poem sweeps across the times over a period of past 1000 years encompassing all continents, all sections of people and their cultures, seeking a composite culture which respects cultures of various economic groups with different socio-economic backgrounds at present.

This book projects two major concepts in the fields of sociology and environmental conservation. Sociologically the concept of 'distinct identity of socio-economic and culture groups' across the world is part of diversity in nature and hence these groups have the natural right to live in their natural habitat and to decide the way the 'common property resources' are utilized. Distinct identity is the essence of human dignity. Unless the identity is accepted the value of their existence and the work will not be realized and appreciated. Economic progress at the cost of these distinct ethnic groups at various levels of socio-economic development across the world is no progress at all. The progress should either affect all or benefit all. But certainly, certain sections shall not pay for the growth of other sections in the name of either economic development or majority rule.

The second concept is that the 'Bio-diversity' is the design of nature and Universe and mankind is also a part of that design. In fact mankind is one of the life forms and not 'the species' to use all other living beings and natural resources in the process of perpetuating itself. Since the mankind is one of the strands of universal design, it is neither great nor small. Further mankind is the only species which is depending on all other species and no other species needs the presence of mankind. Unfortunately the false notion that the man is supreme and the man is the measure of universe is prompting the mankind to destroy all other life forms and other resources. This kind of senseless and indiscriminate destruction would ultimately destroy the mankind also. Thus the preservation

of bio-diversity is not a virtue but a necessity, and it is to be preserved not by the benevolence of mankind but in its own interest alone.

United Nations's endeavour is to extend the benefits of progress to all mankind along with other life forms. Human Development underlines development of all sections, all nations irrespective of the stage of their economic development.

Environmental pollution is not one of the problems of modern world. In fact pollution is the underlying cause of all ills in the human society. It is the problem of modern concept of progress itself. Environmental degradation deprives the sources of livelihood of many communities who are having symbiotic relationship with nature and its contents called as 'Common Property Resources'. Indiscriminate exploitation of these resources by certain sections in the name of progress is driving many sections of the human society - agricultural laborers and tribals, women, slum dwellers to destruction, deprivation and extinction.

Access to 'Common Property Resources' to all has prevented friction inevitable within the society so far. But the present phase of development with technical progress as the basis for production and production alone at the cost of the above sections, their very survival is being threatened. Thus the basic human rights of 'right to live', 'right to access to common property resources', 'right to decide the way the common property resources in their area are utilised', 'the right to share fruits of human progress', are being denied to majority of mankind.

Until, the human society learns to realize and value the contribution of the members of subsistence economy - agricultural laborers, house-wives, slum dwellers, tribals and aboriginals - it's a misnomer to treat human civilization as progress of mankind. In fact it should be considered as only an opportunity the technological progress offered to certain sections of people at the cost of real protectors of the earth and 'common property resources'.

(Summary of a talk delivered at C.P.S on January 21, 2001 by Shri A. Vidyasagar IAS, Vice-Chairman and Managing Director, Girijan Corporation, on his recent and widely acclaimed book, "Manishokade Vidiga Manaledu")

PROSPECTS FOR SAARC

-Prof K.C.Reddy, Director, SAARC Centre, Andhra University

The 1999 Report on Human Development in South Asia characterises South Asia as a "region divided-divided between the hopes of the rich and the despair of the poor". Over 520 million poor people comprising about 40 percent of global poor live in South Asia which account only for about 23 percent of the world population. The magnitude of the poverty in South Asia exceeds the combined poverty of sub saharan Africa, Arab States, East

"Science should serve the society, not swallow the society."

- Sri Satya Sai Baba

Africa, the Pacific and Latin America and the Caribbean countries. South Asia is also a region with the widest income disparities on the globe. The regions 10 percent rich are six times more affluent than the poorest 10 percent. Besides, poverty has significant regional dimension in South Asia. Rural poverty is a critical factor in the overall incidence of poverty as its magnitude is almost double that of the urban poverty. Poverty also varies in South Asia on the basis of gender, ethnicity, and religion. "The most glaring levels of poverty of opportunity in South Asia are found among women and girl children. This is reflected in the gap between male and female literacy rates of 26 percentage points, female adult literacy rate is a dismal 36 percent as compared to 62 percent for males".

South Asia is now generally viewed as one of the most poorly governed regions in the world notwithstanding the fact that most of the people live in democratic regimes and in all the South Asian countries, women have the right to vote for more than 25 years now. The systems of governance have become unresponsive to the needs and concerns of the people and the formal institutions have often bypassed the 'voiceless majority'. Consequently, as institutions have become weak individuals become strong creating 'opportunities for rent seeking and illegal extortion'. It is against this background that one has to reflect on the future of SAARC, a regional grouping in South Asia, which came into existence in 1985 basically to promote goodwill and economic integration. It is over 15 years since SAARC came into existence and the organization is often criticised for being high in rhetoric and low in content. Economic co-operation remains largely an elusive agenda in spite of greater opening up of these economies during the 1990s. The launching of the South Asian Preferential Trade Arrangement in 1995 is yet to drive home the point that each member state will benefit from greater trade interaction in terms of higher growth or improvement in the overall well-being of the regions subjects than without it. The future of SAARC therefore depends much on the political will of the countries and political will could be bought if the people realise the potential benefits of cooperation, particularly in the context of globalisation where countries like the members of the SAARC could be marginalised if they do not project a common agenda of cooperation and development.

Regionalisation per se may not improve the living conditions of the people, but certainly regionalism could be used as an initiative to checkmate the adverse consequences of globalisation. The World Bank in its latest publication, "Global Economic Prospects" forecast a growth rate of 5.4 percent for the Region during 2000-2010. The Bank also provides short-term, medium-term and long-term prospects for the region considering the overall performance of the Region during 1980's and 1990's. However, developments consequent to the publication of Global Economic Prospects in the oil markets will restrain growth in the near-term. South Asia is one

of the highly energy-intensive developing regions, with crude oil and other energy items constituting 20 percent of the total imports in India and 15 percent in Pakistan representing 2 percent of GDP in both countries. Estimates for longer-term growth also assume, that the Region's high potential, as embodied in the initial conditions will be fully utilised, countries of the Region, particularly India and Pakistan, however face major challenges in moving towards the potential growth over the next decade. Some of them could be resolved through concerted efforts at the regional level. Bilateral arrangements on specific projects of exclusive concern could be taken up as a first step and the possible success of such efforts will certainly provide an overwhelming support from the people of the region which is a prerequisite for the success of any such effort.

SRI VIGNESWARA-THE DEITY WITH NO RIVAL-III

-Shri C. Sivasankaram

As Siva is creator-sustainer-dissolver of the universe, he was not faced with any sort of dilemma or any kind of impossibility. The impalpable Akasa realized the content of Siva's cogitation by intuition made out of itself a very handsome form to be brought forth by Parvati Devi. The matchless beauty of the boy was so irresistible that even the mother of mothers Sri Parvati was charmed and impelled by mischievous carnal craving for the boy. Not only Sri Parvati but all the angels, the wives of gods fell prey to this captivating masculinity. Siva could comprehend all this ongoing mischief taking place in the women folk at the cost of conjugal fidelity. He wished that the boy might become ugly and disfigured. Siva is the mysterious ruler of the universe capable of doing and undoing, making and marring. He could transform the beauty of the boy by changing the head and grafting the elephant head which would not captivate the women, which would not be cynosure of all loving eyes. The opposite sex might not look for appeasement of clandestine love for him. His waist is large, belly is pot like, ornaments are serpents. Thus Vighneswara came into being. Even after this marring of the form of the issue of Akasatathva Siva did not relent. His anger did not abate. He was quivering with rage. His body was fully drenched by the oozing sweat. It was profuse. Out of the sweat emanated Gajasyulu and pramathaganas. These singular species form the retinue of Vighneswara. The Rudra aspect of Siva now cooled

"The new breed" born in Japan since the 1960s have never known anything but affluence. Osamu Nakano, a sociologist, describes them as "choosing pleasure over pain, recreation over work, consumption over production, appreciation over creation."
-(The Economist-December 23, 2000 January 5, 2001)

down. He returned to his benevolent Siva aspect. The auspicious aspect gained the upper hand and assured Sri Vighneswara that he (Vighneswara) would be worshipped before any auspicious or inauspicious rite was going to be performed now and for ever. Aum and Vighneswara are one and the same. The two are interlinked, interchangeable. One may forget uttering OM. But one must not forget Sri Vighneswara for successful completion of any rite or any material and worldly job. Since then the Lord Vighneswara occupies a suzerain place in the order of deities and He is accessible to all mankind. He is casteless, creedless, nationless and frontier less. We see the gravity

"The Ganga has been to me a symbol and a memory of the past of India, running into the present and flowing on to the great ocean of the future." -Jawaharlal Nehru

and greatness of Shiva's powers. His compassion, His unpredictable moods, Siva, after all if said and done is Benevolence personified.

Suffice it to say about the origination of Sri Vighneswara the pot-bellied God. The paramount importance is a how and why he got installed in the world of works getting precedence over every other god and goddess. His looks as we observed earlier are bizarre. His origin had been mixed with incongruities, incredible incidents and accidents. Leaving all this apart, Hindu hierarchy allotted him unrivalled Lordship over the fortunes of the world. He is the embodiment of Om the mystic Vedic syllable. All are not given the privilege of uttering Om. All can worship Vighneswara. He is the God of all. He is the Cosmic Sound Om. Dr.S.Radhakrishnan in the learned and laborious introduction to Brahma Sutra writes about Sri Vighneswara. I reproduce the entire para as it is here.

"Vighneswara is Ganesa, the Lord of hosts (Ganas) By his aid we overcome obstacles. He removes all barriers from the path of a devotee. He clears the way by putting aside whatever lies across the road. He is said of the form of an elephant for the elephant forges ahead even through pathless thickets and jungles. It can swim rivers and lakes and with its trunk tears down the branches that block the way and even uproot trees. The print of the feet is the target of all foot prints. When an elephant has trod, other animals can follow. The Ganesha's Vahana (vehicle) is the rat which finds and makes its way subtly. P.134-Brahma Sutra."

(To be continued)

SWAMI VIVEKANANDA'S VISION OF INDIA

"If education were identical with information," said Swami Vivekananda a hundred years ago, "the libraries would be the greatest sages in the world and encyclopaedias

richis." Internet might be added to the words or prophetic wisdom of Vivekananda. The celebrated monk of India spoke on education and culture on his return to India after his epochmaking speeches abroad and after "America, the youngest nation, welcomed the monk from the oldest civilization." American Professor Dr. Barrows hailed Swamiji as 'a man who is more learned than all our Professors put together.'

What is unique about Swamiji's words is the fact that they never cease to be relevant. The warning against the dangers of negative education and too much of emphasis on information is particularly important for parents and teachers of today. Parents seem to be unaware of the heaviness of the load on the back of the little child just as teachers insist on driving all kinds of information into the child's tender brain. As the American journal New Yorker observed two years ago modern education is a race between father's cash and mother's care! Add to this the teacher's skill or overkill! How apt was Swami Vivekananda when he said: "The ass carrying a load of sandalwood, knows only the weight not the value of sandalwood." Rajaji wrote on these lines when he said that the 'donkey cannot be described as the best-dressed animal simply because it carries on its back a pack of washed clothes.'

The great modern seer stressed the importance of culture and values and declared that it is culture not just knowledge that can withstand shocks. Culture levels off caste and cleanses the body of impurities. Education is important but cultural education is more important according to Vivekananda. Nani Palkhivala whose admiration for Swami Vivekananda is well known must have drawn inspiration from the latter when he observed with characteristic brilliance. "Illiteracy is dangerous; but cultural illiteracy is more dangerous." The genius of Vivekananda lies in his perfect understanding of the past and the present in evolving a relevant synthesis of tradition and modernity. Jawaharlal Nehru summed it up superbly: "He gave us something which brings us a certain pride in our inheritance. He talked of our failings and weaknesses too. Sometimes he strikes us hard. Vivekananda brought back something of the vigour of old Indian thought and dressed it in a modern garb." One of the hard-hitting comments of Vivekananda is that 'no society puts its foot on the neck of the wretched so mercilessly as does that of India'. While he was proud of the Indian heritage he had the grace to acknowledge and admire the goodness in others. "So far as the spiritual and mental qualities are concerned the Americans are inferior to Indians but as a social community they are superior to India," he observed.

In the millennium humankind today faces a serious challenge. That is how to strike a balance between the growing power of technology and social wisdom. Swamiji warned against the danger of lifeless machines controlling

human life. Technology is essential for human progress. But we should not become slaves to it. Science and technology have given innumerable gifts to humankind. Life is comfortable to many. Still, happiness and joy elude us. As Vivekananda cautioned "Happiness presents itself before man wearing the crown of sorrow on its head. We cannot open one without the other."

People in affluent societies are not happier than those living in poor countries. As a Western journal recently observed more dangerous than AIDS is the new menace called "Internet Addiction Disease Syndrome." Computers and video technology have revealed to us the amazing power of science and technology. But they have also increased 'social anomie and isolationism.' And millions of people, to borrow the words of a famous writer, are being lonely together. Only culture and right education can instill in our minds community spirit according to Swamiji. It is not the receiver that is blessed, it is the giver and knowledge, Swamiji always emphasised, should be given freely without any price. With characteristic sharpness, Swamiji said "Bring light to the ignorant and more light to the ignorant and more light to the educated, for the varieties of the education of our time are tremendous."

Swami Vivekananda was Bhagawan Ramakrishna's precious gift to India and the Ramakrishna Mission is Swami Vivekananda's gift to India. The confluence of great minds, great practical leaders and great institutions has made the Ramakrishna order a spiritual 'Trivenisangamam'. Let us salute the many men and women associated with this noble order dedicated to the service of humankind. Swami Vivekananda once declared that he needed just two hundred disciplined persons to transform India into a great nation. Today there are over 230 branches of the Ramakrishna Mission in the service of humanity and the world at large. Let us all bow before it in utmost humility.

(From a lecture delivered by the Editor on December 25, 2000 at the State Convention of Ramakrishna Mission at Visakhapatnam).

VALUES IN HIGHER EDUCATION - II

-Prof. B. Sarveswara Rao

One of the major deficiencies of the higher education system identified has been that the institutions of higher education are unduly geared to the utilitarian values in their functioning to the almost total neglect of basic human values, social and moral values and spiritual values. In offering various packages of courses of study or curriculum, defining the scope and content of the courses, the methodologies of instruction followed, the examination systems (which emphasise memorisation and repro-

duction from standard text books) and in understanding the meaning, techniques of the human and other values is unimaginable. The utilitarian values are undoubtedly important and more so in the present context of developmental needs of the Indian economy and society, and the emergence of knowledge societies in the developed countries. The emphasis on training students as efficient human resource agents is justified. But even here the products of the institutions do not reflect adequate grasp of the cognitive learning techniques and values. Cognitive learning implies a set of values related to acquiring verbal and quantitative skills, substantial knowledge of disciplines selected for studies, capacity for logical thinking and critical reflection, imagination to formulate new hypotheses and ideas, intellectual tolerance and integrity, motivation for lifelong learning, etc. Unfortunately few of the products of existing institutions of higher education can claim to have understood or internalized these values. If properly internalised, cognitive learning will also help in understanding other personal and moral values all of which will help them to grow and function properly in their relations with fellow students, teachers, and college campus communities, and after completing their formal education, in their roles as family members, citizens, and professionals, etc. The pursuit of cognitive learning in the college does not imply in any way value neutrality on the part of the faculty and management and students. In fact it becomes a most helpful tool for understanding other values in depth.

The curricular and pedagogy deficiencies mentioned above constitute a serious imbalance in the pursuit of na-

"Humour is only a fragrance, a decoration. Often it is merely an odd trick of speech or of spelling. Humour should be used sparingly for the best effect, as a Roman punch to sauce the meal, not as the meal itself."

-Mark Twain.

tional and social goals of higher education in our Colleges. This imbalance is equally serious at the level of post-graduate studies and professional studies like Engineering and Medicine. At the 1st Degree level(B.A., B.Com., and B.Sc.), there is no doubt some attempt is made to offer mandatory courses in "general education" such as the course on Indian Heritage and Culture in all the Colleges in Andhra Pradesh, and some courses in literature (English and one or two regional languages). Experience however shows that these attempts to provide opportunities for the students to understand in a limited way the basic human and other values are hardly adequate or meaningful. The impact of these courses of study does not show that the educational system conforms to the ideal of clas-

"My Hinduism is not sectarian. It includes all that I know to be the best in Islam, Christianity, Buddhism, and Zoroastrianism."

-Mahatma Gandhi

sical liberal education. As one writer pointed out liberal education is "a perfective process, sharpening of human sensibility toward desirable and rationally justified patterns of action. It is quite frankly an ethical enterprise involving nothing less than the transformation of the individual. "Even this limited approach to value-based education is totally absent at the level of postgraduate studies and professional studies.

The need for continuing and reinforcing value-oriented curriculum at the post-graduate level and at the level of professional studies may be considered even more important. The students trained at these levels, most of them, are likely to become leaders of business and industry, technocrats, leaders of thought, teachers and educationists, research workers, professionals, political leaders and social workers, etc besides playing their normal roles as citizens and family members like all other people. But most of them, it appears to me, at the time of leaving the college after 3 to 4 years of study have a poor ideas of the values of freedom and human dignity, the value of food security and health care for the millions of poor and disadvantaged people, the importance of correct public policies for managing societies and solving several problems, the importance of proper human relations and personal lifestyles, etc. A good number of them however are now getting opportunities to acquire modern scientific and technological knowledge of high standards particularly in some of our institutions of excellence, comparable to the best institutions in the developed countries. But the problem of very inadequate access to this kind of modern knowledge for the poor and disadvantaged groups in our society constitutes a serious social and moral issue.

Curricular reform and reconstruction on proper lines should be the active concern of educational planners, because as pointed out in the National Policy on Education document, 1986, it can be a forceful tool for the cultivation of social and moral values. In our culturally plural societies education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate "obscurantism, religious fanaticism, violence, superstition, and fatalism". As pointed out by several scholars and educationists, one of the best methods of promoting strong value-orientation in higher education is to offer courses of study related to contemporary social, economic and political problems, which will be necessarily interdisciplinary and will require both students and teachers to consider various human and ethical aspects of modern industrial development and civilization, and questions of moral choice between alternative solutions to the problems. Some examples of such problems would be poverty and destitution, social inequalities, urban plight and slums, environmental degradation, mass illiteracy and lack of social mobility, crime of various kinds, wasteful national expenditures of nuclear and other armaments or weapons of warfare, etc.

In the present patterns of curriculum, there is a trend of fragmentation of broad areas of knowledge and em-

phasis on specialisation in small narrow areas with job-market orientation. In defining the content of any course of study, there is hardly any reference to the social and moral implications of the knowledge imparted and the methodological limitations of empirical scientific generalisations, becoming increasingly dominated by market demand considerations and the teachers have become largely instruments for the realisation of the institutions' narrow objectives. The teacher-pupil contacts have ceased to be of the classical liberal education type, the teacher functioning as a guide and philosopher besides imparting relevant information and knowledge of the concerned discipline. Further, changes in the attitudes of parents in regard to the education of their children and choice of occupation, and changes in lifestyles and consumerist orientation in behaviour influenced by the new developments in communication media constitute the new social and cultural environment which is not congenial for the understanding and practice of human or spiritual values.

While much can be said in favour of curricular reform and reconstruction, it is difficult to envisage significant and substantial move by the Universities in India in this direction in the present context of socio-economic and political changes at the national and global level, the powerful forces of globalisation and marketisation encouraging competition, and the great emphasis on knowledge building and new technologies for rapid economic growth, etc. One possible escape from this dilemma or crisis in higher education is to provide extra-curricular programmes by providing opportunities for students and teachers for participating in meaningful value-based extra-curricular activities.

One of the aims of higher education should be to encourage the students and faculty members to practise values. What is meant by this is that knowledge and awareness and understanding the significance of human and other values should be followed by some kind of action. This involves much more than mere work experience for students often referred to in the literature on education and values. As Acharya Rammurty Committee on Education (Towards enlightened and Humane Society, 1990) observed that, while competence to reflect on critical issues facing humanity in the spheres of social, economic or cultural life is important for the students of higher education, they have also a valuable social and cultural development programmes, such as universal literacy, elementary education, health care of the poor, development of backward areas and regions, etc. Acharya Rammurty Committee in fact felt that the curriculum and the entire education process in the Colleges and Universities should be dynamically and integrally linked to such issues. Such action-oriented educational process would also help in strengthening faith in human, social and moral values. This

"I do not believe in a God who cannot give me bread here, giving me eternal bliss in heaven!"

- Swami Vivekananda

line of thinking is in consonance with the broad definitions of the scope and goals of higher education as given by eminent thinkers. It may be relevant in this connection to refer to a recent UNESCO Report Learning : the Treasure Within (1996) -- which refers to the four pillars of education, namely, learning to know, learning to do, learning to live together, and learning to be. As the Report pointed out "a broad encompassing view of learning should aim to enable each individual to discover, unearth, and to enrich his or her creative potential, to reveal the treasure within each of us. This means going beyond an instrumental view of education, as a process one submits to in order to achieve specific aims (in terms of skills, capacities or economic potential), to one that emphasises the development of the complete person, in short, learning to be".

SANKAR FOUNDATION VISAKHAPATNAM

**PERFORMANCE HIGHLIGHTS / MAJOR
EVENTS OF SANKAR FOUNDATION,
VISAKHAPATNAM FOR THE PERIOD : 28-11-2000 to
31-1-2001.**

by Sri T. Srirama Murthy, Sr. Manager (Resources)

2.12.2000 : VISIT OF ASSISTANT GOVERNOR, ROTARY DIST.3020 :

Shri T. Raghunath Reddy, Asst. Governor, Rotary Dist. 3020 visited our Sankar Foundation's State-of-the-art Eye-Care Hospital & Woman & Child Hospital at Srinivasanagar, Simhachalam, Shri Reddy congratulated Shri A. Sankar Rao, Managing Trustee of the Foundation for his noble gesture in serving the really needy of the society.

12.12.2000 : CME PROGRAMME :

Dr. N.V. Ramana Murthy, M.D., D.Ch., 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 December 12, 2000 on the topic "New Born".

27.12.2000 : VISIT OF PRESIDENT, NWWA :

Smt. Uma Pasricha, President, Navy Wives Welfare Association visited our Eye-Care & Woman & Child Hospital and appreciated the services rendered by Sankar Foundation to the poor & needy people and said that she would to get help from the NAVY.

28.12.2000 : VISIT OF SHRI G. VENKATASWAMY, M.S., FACS., CHAIRMAN ARAVIND EYE HOSPITALS & POST GRADUATE INSTITUTE OF OPHTHALMOLOGY, MADURAI :

Dr. G. Venkataswamy, Chairman Aravind Eye Hospitals,

Madurai along with Dr. Ravi doing his post fellowship research at Aravind Eye Hospital visited our Eye Hospital. Shri A. Sankar Rao, Managing Trustee Sankar Foundation accompanied him. Dr. Venkataswamy went around the Hospital and appreciated the services being rendered and the functioning of the Hospital. Shri Sankar Rao honoured him with a shawl and a bouquet and expressed his gratitude for all the guidance, Dr. Venkataswamy and his team of Professionals had given valuable advisee to Sankar Foundation in establishing the Eye Hospital. Dr. Ganti Sasidhar from USA who is doing voluntary service at our Eye Hospital also met Dr. Venkataswamy whom he known well in USA.

29.12.2000 : GYNAEC CAMP AT VENKATA- PURAM VILLAGE COMMUNITY HALL :

A Gynaec Camp was sponsored by L.G. Polymers at Venkatapuram. 292 women patients were screened & treated out of which 41 were referred for further treatment & scans at Sankar Foundation's Woman & Child Hospital. The team was headed by Dr. A.S. Mahalakshmi, Asst. Gynaecologist. Shri B.P.C.Rao, Dy. General Manager (GPPS Team) inaugurated the camp and distributed medicines to women patients. Shri P.Gopala Rao, Sr. Vice President also has taken a keen interest and visited the camp.

30.12.2000 : 2nd ANNIVERSARY OF WOMAN & CHILD HOSPITAL :

The 2nd Anniversary of Woman & Child Hospital, was celebrated on 30th December 2000. Dr. Ganti Sasidhar from USA was the Chief Guest and Shri Challa Sivasankaram, Guest of Honour. Dr. N. Rukmini, Chief Gynaecologist briefly spoke about Obstetrics & Gynaec wing and Dr. N.V. Ramana Murthy Paediatrician about the Child Care in the Hospital. Dr. Ganti appreciated the services of Sankar Foundation being rendered to the needy. He has also promised to help Sankar Foundation. Mementos were presented to Doctors & Staff members of Sankar Foundation's Woman & Child Hospital by Dr. Ganti Sasidhar.

06.01.2001 : VISIT OF INCOME TAX OFFICIALS:

Shri S.K. Mohanty, CIT (A) and Shri D.Chakravarthy, CIT visited the Foundation's Hospitals accompanied by Shri A. Sankar Rao, Managing Trustee and they have appreciated the services of Sankar Foundation in rendering valuable Medical Services to the poor and deserving.

27.01.2001 : VISIT OF PENDURTHY MLA :

Shri P.V.R. Naidu (Ganababu), MLA Pendurthy visited

"It has been said that Gothic architecture is music turned to stone; one could say that Hindu architecture is sculpted dance."

-Octavio Paz

Sankar Foundation's Hospitals on 27th January 2001. A warm welcome was extended by Shri A. Sankar Rao, Managing Trustee who explained the services of Sankar Foundation. The MLA appreciated the services being rendered by the Foundation and also promised to extend necessary help to the Foundation in acquiring the land at Simhachalam for raising a permanent building for the hospitals.

28.01.2001 : VJF & CITU CONDUCTED HEALTH CAMP :

VJF & CITU conducted a MEGA Health Camp at Chittivalasa Mobile Ophthalmic Unit of Sankar Foundation Eye Hospital headed by Dr. G. Suparna who participated in the camp accompanied by D.D. Prasada Rao, Administrative Officer.

273 Outpatients were screened out of which 35 patients were selected for cataract surgery. The Camp was successfully conducted.

31-01-2001 : ARGON LASER - EQUIPMENT HANDEDOVER BY ROTARY DISTRICT GOVERNOR:

At a function organised at Sankar Foundation's Eye Hospital on 31st January 2001, Rtn. R.K. Jain, District Governor, Rotary District 3020 inaugurated and handed over the Carl Zeiss Argon Laser a sophisticated Ophthalmic Equipment costing Rs. 16.70 Lakhs. Shri A. Sankar Rao, Managing Trustee was honoured by the District Governor with "PAUL HARRIS FELLOWSHIP" citation, medallion and pin, which is a rare honour from Rotary International. The cost of the equipment is met 50% - 50% basis by the Sankar Foundation and Rotary International. Shri A. Sankar Rao extended thanks to the Rotary International and other Rotarians who helped in materialising the gift by the Rotary International and also informed that it is a prestigious equipment in the field of ophthalmology for the treatment of cataract, retina and other allied eye diseases.

WELCOME :

Sankar Foundation welcomes into its fold the following new members:

Shri T. Srirama Murthy, Senior Manager (Resources) who joined on 23rd December 2000 & Mrs. P. Swarna Latha, M.A. Social Work, Field Supervisor on 20th January 2001 and Shri D. Kishore as Manager (Resources).

PERFORMANCE OF HOSPITALS AS ON 28-01-2001.

EYE HOSPITAL :

Outpatients screened & treated	:	85,040
Conducted Cataract Operations	:	11,810
Minor Operations	:	1,423

WOMAN & CHILD HOSPITAL :

Gynaec Outpatients	:	11,888
Antenatal Outpatients	:	21,703
Paediatric Outpatients	:	34,534

DELIVERIES CONDUCTED :

Normal	:	1,284
LSCS (Caesarian)	:	<u>277</u>
	:	1,561

Vaccination

(BCG, OPV, HEP-B, MMR, TETANUS, DPT, MEASLES)	:	13,879
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Hysterectomy	:	113
Clinical Tests	:	14,906
Other Minor Surgeries	:	376

"Unemployment contributes to social exclusion, to losses of self-reliance, self-confidence and psychological and physical health."
-Amartya Sen

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

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

Advisory Board :

Dr. B. Swamy
Shri T. Vedantam
Prof. T. Shivaji Rao
Dr. (Mrs.) B. Swarajyalakshmi
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. Sridharan
Shri M. Varahalu Chetty
Shri K.S. Sastry

Trustees :

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