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THE ROAD TO PEACE

It was literally a bang and whimper story. The Agra Summit was unlike any other high level meeting of heads of governments. The build up was unprecedented and the media hype excessive. There was, however, no denying the fact that people's expectations were high in the wake of Indian Prime Minister's bold initiative and invitation and Pakistan President's positive response and visit to India. The two countries, inheritors of the tragic legacy of partition and unfriendly neighbours since 1947, meeting to peacefully resolve their problems, was indeed a big event in the history of the sub-continent.

To put the blame on the media, especially the television, for the failure of the Agra Summit would amount to political immaturity. Media management is an art of statecraft and a leader who faults the media is like the proverbial carpenter blaming his tools. In a way such a summit involving two hostile countries focussing on sensitive issues should have been held away from too much of media glare. From secret diplomacy of the last century we have travelled to open diplomacy. Transparent diplomacy, however, is still to arrive in a world of endless conflicts. Television is a powerful medium and as it has aptly been said it is 'an inflammer of appetites, enlarger of expectations and diminisher of patience'. When aroused expectations are not fulfilled it leads to increased frustration and violence. That is a lesson given to us by the Agra Summit.

Still, all is not lost. As the leaders of both India and Pakistan proclaim, the process will continue. If it is an ongoing process for peacefully settling disputes it does not matter if it takes several months if not a few years. Pakistan may have succeeded in internationalizing the dispute and in 'settling a few old scores'. India's policy of engaging Pakistan in a dialogue may be helpful in limiting crossborder terrorism. Such checklists are for officials to prepare and for experts to analyse and explain. What is to be noted is the fact that the two countries are talking of peace and are preparing for talks and meetings in that direction.

The India-Pakistan tangle is too complex and complicated to be resolved in days and weeks. Its roots are soaked in blood when thousands of innocent people were brutally killed in senseless riots and lie in the acts of perfidy perpetrated by the British government. If

Great Britain and the United States which based its Asia policy on 'the vacuum theory' played Pakistan against India for their own strategic and economic interest in the region, the former Soviet Union and China were no less responsible for making the area highly volatile. India and Pakistan, like many other third world countries, became pawns on the chessboard of cold war politics and super-power rivalry. The price for playing into the hands of global powers has been heavy.

Kashmir is not the only cause of Indo-Pak tension. Some would argue that Kashmir is not the cause but the consequence of Indo-Pak rivalry. Since 1989, however, Kashmir has been afflicted with dangerous escalation of violence and growing militancy. The need of the hour is not only to tighten our security belt but also to lay the road to peace. In the last fifty and odd years since India and Pakistan became independent never was there such genuine desire for peace in both the countries as now. The Agra Summit, even in its failure, has created a climate of peace and goodwill unheard of in the history of Indo-Pak relations. An instance of it is the preamble of the Declaration of Pakistan-India Peoples' Solidarity Conference released on July 12, two days before the Agra Summit. A line from it reads thus, "The resources of the two countries must be transferred from bombs to books, from submarines to schools, from missiles to medicines, from frigates to food, from runways for bombers to railroads for people".

The road to peace is not easy to lay. But those who try to do so are different from others. Rabindranath Tagore, the subcontinent's first Nobel Laureate, said that "Those who are great among men are the road-builders and path-finders". That was before India and Pakistan were born. Let us try to shift our attention from boundaries drawn by colonial powers and borders and lines of control manned by soldiers to roads to peace and bridges of understanding. The time to act is now.

- The Editor

"The major and the overriding issue for the millions that inhabit the subcontinent is that of poverty, illiteracy, and ill health, in short general and massive deprivation."

-President K.R.Narayanan

CIVIL SOCIETY

-Prof.R.V.R. Chandrasekhara Rao
Former Vice-Chancellor, AP Open University

Though civil society is of recent origin, various factors have contributed to its growth. This could be seen in Czechoslovakia (through intellectual participation), Hungary (Trade Union Movement), Soviet Union (Perestroika), etc. The two most important reasons that contribute to the rise of civil society are:

- 1) to act against monopoly of the dictatorial state,
- 2) to counter the effects of globalization by putting the state as a defence mechanism.

Owing to the first factor, many totalitarian states were destroyed and in the process civil society arose. Here the difference between a totalitarian and authoritarian state needs to be understood. While in totalitarian states all functions are dominated by the state, in authoritarian states, intensive domination of power by the state is seen. Due to the second factor, to counter the effects of globalization, civil societies concentrate on economic development as well as social development.

In the Greek political thought, as seen in the writings of Plato and Aristotle, there was not much of a difference between state and society and hence there was no antagonism between the two; probably due to smallness of the state and the emphasis on moral authority. Accordingly state then was an organized society. But there is change of perception as witnessed in the Roman Empire and Biblical statements, according to which society and state were two distinct groups. Gradually, civil society came into prominence and it could successfully defeat armed rebellions, the examples of which are French Revolution and American Revolution.

Civil Society, in simple terms, could be termed as set of diverse non-governmental institutions that influence the rest of the society. The Marxist reinterpretation of society from the capitalist mode of production has revived the concept of civil society. In the classless society, as envisioned by Marx, individual has little power as powers rest with the entire society. Accordingly importance is given not to the state but only to the civil society.

Globalization may be artificially promoting civil society as seen in the rise of multinationals. Anthony Giddens talks about the crisis of identity and capitalism. Public property is appropriated by private because what is called public now is privately managed and what is called private is anyway privately managed.

Civil Society can also be explained in the context of human rights. In the Human Development Report, Amartya Sen emphasizes rights and also duties. Over a period of time, civil society will stand for a balanced development and it has a role to play to boost the state. Civil Society should play an active role in

"India's Constitution is federal or unitary according to the requirements of times."

- Dr. B.R. Ambedkar

protecting the rights of children, parents, handicapped, etc. In the fundamental rights, we have positive as well as negative rights. The positive rights such as right to property, equality, freedom of speech, etc. could be the responsibility of the state and negative rights such as 'the State shall not discriminate on the basis of sex, religion caste, race, etc.' could be the task of civil society and it should play an active role in protecting the rights of the individuals.

(Summary of a lecture delivered at Centre for Policy Studies on July 10, 2001).

INDO-PAK RELATIONS: CURRENT DEVELOPMENTS

Cdr. Uday Bhaskar, Deputy Director, IDSA

Considerable interest was aroused in the recent weeks after Prime Minister, Vajpayee invited General Musharaff for a dialogue on Indo-Pak relations including the Kashmir problem. After the announcement of the meeting of the two leaders the media including the major daily newspapers reacted to it in a positive way.

The Indo-Pak relations are to be looked at two levels, one the ontological level that could be traced back to Alexander's time and the other post-Independent era with the end of British rule. The ontological nature of Indo-Pak relations as stated by the late Prof. Ravindra Kumar is a reflection of the manner in which dynasties and clans have come and disappeared. Though the ontological level relations are much relevant, the emphasis here is only on the post-independent era relations between India and Pakistan. The relations between India and Pakistan could be explained mainly in 3 phases:

I Phase between 1947 - 1971

II Phase between 1972 - 1988

III Phase between 1988 - 1998

The developments after 1998 when India overtly became nuclear or the post-Pokhran period up to Kargil war in 1999 (for roughly 14 months) are of different nature. There is transition in the type of relations in the present post-Kargil phase. However, the Indo-Pak relations are to be understood in the space and time contexts. They are to be viewed in the domestic, regional and global contexts. Technological development that shapes the socio-economic and political aspects is also an important determinant.

I Phase - 1947-1971 :

The partition in August, 1947 is unique in the sense that the density of tragedy or the amount of sufferings of people is alive even today. In the spacial context, it is referred as 100 miles, 100 days tragedy which conditioned the mindset of the people. Nowhere

"What is robbing a bank compared to owning it?"

- Brecht

else has there been such a tragedy. This continued till 1971 till the emergence of Bangladesh. During this phase, while Kashmir is definitely a visible aspect of Indo-Pak relations, India in good faith hoped to get fair response from UN. During 1947-72, Kashmir relations led to five wars.

To recall the domestic context of both the countries, in India Nehru stressed the democratic process which was continued by Lal Bahadur Shastri. This could be seen in the Tashkent Agreement and others. As regards Pakistan, one has to look at the kind of value prevalent at that time. Pakistan was experiencing nation building. General Ayub Khan insisted in bringing stability through military dictatorship. Pakistan by aligning with West (Turkey, Iran, China groups with religious, geographical and cultural similarities) became sympathetic to each other. That was the beginning of convergence between China and Pakistan.

II Phase - 1972-1988 :

It started with Simla Agreement in 1972. The internal dynamics of Pakistan remained as an uneasy state. The two nation theory was predominant. The nation building in Pakistan was elusive, there was identity crisis and the people of Pakistan were treated more or less as second class citizens. Many factors contributed to it such as the economic activity of divided Pakistan (East and West), the kind of secularism, the choice of Urdu language, absence of linguistic diversity. The identity crisis in Pakistan diffused with its negative anti-Indian attitudes. They reached their zenith in Mujibur Rahman's time. The experience of genocide has no parallel anywhere in the annals of history. Ten million people sought refuge in India which is unprecedented. Pakistan experienced a traumatic phase because of its overwhelming defeat with India. At the end of the war, there were 93,000 prisoners of war. India achieved a resounding victory under the stewardship of Indira Gandhi. Yet India was not able to translate this resounding military victory into its political gain. Till 1971 LOC was ideal according to USA. The Indian attitude was that they were brought to the negotiating table in a persuasive manner. With the increasing religious divide, Bhutto managed to get some advantage and showed strong determination to avenge the defeat of 1971 war. The determination was so strong that it wanted to dominate the conventional superiority of India. It adopted two means to achieve this goal: (1) acquired nuclear weapons (with the support from US and China), and (2) used the nuclear weapons to deal with India. The emergence of Muslim Block with the oil producing states gave Pakistan fiscal prominence. The overthrow of Shah of Iran, the return of military dictatorship (with the hanging of Bhutto and rise of Zia-ul-Huq), Soviet intervention in Afghanistan made Pakistan a frontline state. Further

there was US support. Jimmy Carter offered more than \$ 6 billion US aid to Pakistan. There was definite indication that Pak acquired nuclear capabilities clandestinely whereas India under the primeministership of Rajiv Gandhi did not have the nuclear capability.

III Phase - 1988-1998:

Pakistan sent signals to India that it would use the nuclear weapons and brought back Kashmir issue to the central stage. It provided the local population arms, ammunitions and money. India's response in the early stage was defensive as it was facing acute economic problems coupled with balance of payments crisis, political instability and Punjab problem. The problem thus got internationalized and global attention was drawn. Pakistan sent signals to US that if its protests were not met, it would use nuclear weapons. By 1993, Pak achieved its objective by linking Kashmir problem with its nuclear capabilities. There was anxiety even in USA and the beginning of alienation of Kashmir people was seen. The Quoranic concept of war was evident from Pakistan, "if you are dealing with the enemy and cannot bleed him with single cut, bleed him with thousand cuts". Pakistan adopted this religious strategy and was helped by Mujahuddins and Talibans. At that time there was change of government in India. All these domestic, regional, global and technological factors acted as determinants in the Indo-Pak relations.

Changes after 1998 :

Both countries became overt with nuclear capabilities. The role of Clinton's second Presidency was very much significant in Indo-Pak relations. Vajpayee, a shrewd politician with vision wanted some kind of resolution, invoked 'insaniyat'. In that spirit, not withstanding criticism embarked on Lahore. Unfortunately, the Lahore bus got punctured due to Kargil. There were provocative statements on Kashmir. Clinton took on himself the responsibility to ease tensions and focussed at great length on South Asia. Clinton strongly advocated three points to normalise Indo-Pak relations: (1) keep restraint, (2) not to cross LOC, and (3) dialogue with each other.

India till November, 1999 was against dialogue with military regime but slowly changed its attitude and in the intervening 18 months efforts were made to bring normalcy as seen in ceasefire during Ramzan month, NICO and finally the most surprising step in May, 2001 is Vajpayee, extending invitation to General Musharaff to visit India for a dialogue. Then there is change in government in USA. Bush expressed grave concern in Indo-Pak relations and wanted India to play a significant role. US wanted new strategic mission and development of NRI Software. Pak also rescheduled its old attitudes. It was in debts and in fact was a defaulter. It felt that there was a need to stabilize its economy and also saw the need for resuming the dialogue with India.

It is to be seen how things change as future is unpredictable and unexpected. Musharaff himself is a

"Everyone should marry. After all happiness is not the only thing in life." (Internet humour)

moderate and what we can expect is to resume institutional dialogue to overcome the internal contradictions, though the core problems may not be solved immediately. Given the Indo-Pak nuclear capability, the complexity of Indo-Pak relations is such that a dialogue is a must. There is no choice to select one's neighbour, though one can choose one's enemy or friend.

(Summary of a lecture delivered on 12-6-01 under the auspices of Centre for Policy Studies).

'AGRA SUMMIT NOT A FAILURE'

Just because there was no joint declaration after the Agra summit of Mr. A.B. Vajpayee and Gen. Pervez Musharraf, it should not be construed as a failure. On the contrary, Agra should be the starting point for more and more meetings between the leaders of the two countries to find a solution for all vexatious issues, including Kashmir.

That was the unanimous view of speakers at a symposium on the theme. "After Agra, what?" organised by the Centre for Policy Studies here on Wednesday.

Initiating the discussion, Mr. D.V. Subba Rao, Chairman of the Bar Council of India and Bharatiya Janata Party leader, said that a 54-year old discord could not be solved in a single sitting. "It is wrong to jump to the conclusion that the summit had failed because both sides have stated their positions and agreed to meet later," he said and pointed out that Gen. Musharraf had even invited Mr. Vajpayee to visit Pakistan to continue the discussions.

He noted that because of the media hype, expectations were raised in both the countries about a positive outcome, and unfortunately when expectations were belied there was all-round disappointment.

Mr. Subba Rao said that the rigid stand of Pakistan in not recognising the cross-border terrorism and asserting that Kashmir was the core issue was largely responsible for the lack of understanding between the summiteers. He favoured increased people-to-people contact between the two nations.

Mr. Manam Anjaneyulu, former CPI MLA, congratulated Mr. Vajpayee on taking the bold initiative of inviting Gen. Musharraf, whether on his own or under external pressure.

"Instead of crying over the so-called failure of the Agra summit, we should continue the process to the logical end of bringing about amity between the two peoples", he said.

Prof. K.C. Reddy, Director of the SAARC Centre of Andhra University, emphasising the need for more and more Agra-type talks between the two countries, opined that improving trade relations between India and Pakistan would result in creating a congenial atmosphere for solving other issues. In this connection, he revealed the Confederation of Indian Industries had already identified certain areas where

"Managing news is one of the arts of statecraft."

- William Rivers

economic cooperation between the two countries was possible. Reeling out statistics on the state of the Pakistan economy, he said that economic compulsions must have forced Gen. Musharraf to come to the negotiating table.

Prof. A. Prasanna Kumar, Director of the Centre, who presided over the symposium, said that the Agra summit had raised the level of expectations among the peoples of the two countries. Describing it as a good sign, he wanted the leaders to pursue the effort relentlessly. "Ultimately, decentralisation and devolution of powers alone would bring peace and harmony among the people," he said.

(Courtesy: The Hindu 26 July 2001)

GURUDEV SRI RABINDRANATH TAGORE - II

Sri Challa Sivasankaram

Tagore the humanist, the champion of the honour of man and votary of just causes felt depressed to learn about the reverses of Russia during the war. He wished the Russians well in the war. His sympathies were always with the side of righteousness. His heart had been always like the heart of the Unanishadic baby in the cradle. It is pure, unsullied, non-dogmatic. He was a great muse.

Tagore had not aged, he had mellowed. His wrinkle free forehead, his handsome face, his amazing complexion, his love of progressive thought and modern experiments in science and technology testify to his evergreen youth of spirit. Strange it may sound, he even looked more handsome in old age than as a young man. Like the Mahatma he discovered with age advancing that truth was higher than religion and human welfare more honourable than any philosophy.

It may be perplexing to hear that the great poet of Gitanjali, the faithful exponent of the infallible spiritual heritage of India, nicknaming his curious visit to Soviet Union as pilgrimage. It was an experience for the poet in the human miracle that was Soviet Russia, her people who were awakened hardly decade and a half ago from the stupor of superstition and opium of religion to a state of dignity, to state invincible courage Tagore explained on seeing such a proud spectacle as Bolshevik Russia under proletarian dictatorship, guiding the people to a new end, never before practiced and thus "What incredible courage" Russia had torn to pieces the numbing polemics of tradition, uprooted the monster of bygone tales of imaginary adventures propped and sustained by an easeloving, leisurely class. There was no hangover of the past which was besmeared with cruel class distinction in human exploitation the basis of self interested pandits' self preserving dictums and

injunctions. The poet hailed "The cry of the Russian Revolution is also the cry of the world". He had been moved to a fault by the words of a Korean youth "The strength of Korea was the strength of her sorrow". Perhaps this laconic sentence of the Korean youth drew Gurudev's notice to oblige himself to undertake Pilgrimage to the Soviet Union where a dazzling red that had risen in the wake of second world war. The wonder struck Tagore's heart gushed forth monumental sentiments. He says "If I do not go to see such a sight, who will? They are striving to destroy the power of the powerful and wealth of the wealthy... We belong to the hungry and the helpless under dog class of the world." The amazed Rabindranath could not help thinking that the magicians of Arabian Nights were at work in Soviet Russia to change its face from degradation and scars of humiliation suffered over centuries of slavery. The distorted and mutilated soul and mind of the farmer, the morbid mind of the proletariat have been transformed into self confident and self respecting ones and the farmer and the worker became full-fledged human beings. On observing such tremendous metamorphosis brought about by proud Bolshevik Revolution of October 17, 1917, the Gurudev gave vent to the following". The finest fruits of civilization have grown on the fields of leisure. The progress of civilization demands leisure! "He further believed (that)" "Real helpfulness emanates from perfect slues of equality. He felt", the religion that destroys the freedom of the mind of man by keeping him ignorant is a worse enemy than the worst of monarchs". He frankly with the candidness of an inspired soul says. Let the theologians of other countries condemn Soviet Russia and all they want but I cannot condemn her, and I do not" Indeed, he went on to say that it was only in Soviet Russia that he fully realized the meaning of the words of Upanishad: *ma gridah - Do not covet.*

Tagore was the Seer, the Kavi of the Gita who could see clearly and vividly and unhesitatingly what was about to happen. His mind, his intellect were perfectly replenished by the nectar of upanishadic truth which is the ultimate of the endeavour of man towards perfection nay, becoming Godly human and human God. If Bhagavad Gita is ageless and even Novel the Gitanjali of Tagore is ageless. If Bhagavad Gita is the quintessence of Upanishads, Gitanjali of Gurudev is the revitalized substance of Upanishads. (Bhagavad Gita and Gitanjali convinced the head of the Government of Turkey to make friends with India. He said so, when he was in India on April 1, 2000). In the countenance of Gitanjali we can decipher the face of the Ancient Rishi resplendent with the light of knowledge his Tapasya gained, the peep of the Muni burning brilliant like the light of billion suns. Rabindranath renounced his knighthood in protest against the 1919 Jallianwallabag holocaust and massacre.

According to Dr. Sarvepalli Radhakrishnan, Gurudev Tagore was not only a poet and a playwright, a novelist, a story teller, a composer, a serious thinker, and social reformer, but also an educator, a nationalist

and an internationalist, a painter and lover of dance and music. Gurudev Tagore was the living and lively example and epitome of coleridgls view that no man was ever yet a great poet without being at the same time a profound philosopher. Tagore's vision, spiritual insight had a caliber of their own. He never looked at the transcendent as different from its manifestation the world. His philosophy basically agrees with and conforms to the meaning of the 13th Chapter of Bhagavad Gita. The Chapter could easily convince the spiritual pupil that the visible and the invisible had no separate and individual existence and both were interwoven, beginningless (Anadi). In the songs and lyrics of Tagore, we happily feel the divinity of the visible, Love and beauty are of the visible. It is the beauty of the outward form that speaks of the inward good or bad. Adi and Anadi exist together. Rabindranath Tagore enjoyed both, conveyed convincingly with a beauty of his own mind through his works. For him the world is both real and unreal. He was no dry Vedantin or day dreamer.

(To be continued)

THE INTERFACES OF HUMAN RIGHTS & HUMANITARIAN LAW-II

Prof. R. Venkata Rao

The most important contribution of Protocol I of 1977 is the careful delimitation of what can be done during hostilities in order to spare civilians as much as possible. The balance between military necessities and humanitarian needs that was explained in the Lieber Code continues to be at the basis of this law, and the States that negotiated this treaty had this firmly in mind so as to codify a law that was acceptable to their military staff. The result is a reaffirmation of the limitation of attacks to military objectives and a definition of what this means, but accepting the occurrence of "incidental loss of civilian life" subject to the principle of proportionality. This is the provision that probably grates most with human rights lawyers, not only because it in effect allows the killing of civilians but also because the assessment of whether an attack may be expected to cause excessive incidental losses, and therefore should not take place, has to be made by the military commander concerned.

On the other hand, the Protocol protects life in a way that goes beyond the traditional civil right to life. First, it prohibits the starvation of civilians as a method of warfare and consequently the destruction of their means of survival (which is an improvement on earlier customary law). Secondly, it offers means for improving their chance of survival by, for example, providing for the declaration of special zones that contain no military objectives and consequently may not be attacked. Thirdly, there are various stipulations in the Geneva Conventions and their Additional Protocols that the wounded must be collected and given the medical care that they need. In human rights treaties this would fall into the category of "economic and social rights".

Fourthly, the Geneva Conventions and their protocols specify in considerable detail the physical conditions that are needed in order to sustain life in as reasonable a condition as possible in an armed conflict. Thus, for example, the living conditions required for prisoners of war are described in the Third Geneva Convention and similar requirements are also laid down for civilian persons interned in an occupied territory. With regard to the general population, an occupying power is required to ensure that the people as a whole have the necessary means of survival and to accept outside relief shipments if necessary to achieve this purpose. There are also provisions for relief for the parties' own populations, but they are not as absolute as those that apply in occupied territory. Once again these kinds of provisions would be categorized by a human rights lawyer as "economic and social". Finally in this selection of provisions relevant to the right to life, humanitarian law lays down restrictions on the imposition of the death penalty, in particular, by requiring a delay of at least six months between the sentence and its execution, by providing for supervisory mechanisms, and by prohibiting the death sentence for being pronounced on persons under eighteen or being carried out on pregnant women or mothers of young children. Also of interest is the fact that an occupying power cannot use the death penalty in a country which abolished it.

The next "hard-core" right is that no one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. Humanitarian law also contains an absolute prohibition of such behaviour, and not only states this prohibition explicitly in all the appropriate places but goes still further, since, a large part of the Geneva Conventions can be said in practice to be a detailed descriptions of how to carry out one's duty to treat victims humanely".

As far as the prohibition of slavery is concerned, this is explicitly laid down in 1977 Protocol II, the possibility of slavery is furthermore precluded by the various forms of protection given elsewhere in the Geneva Conventions. It is interesting to note in particular that this prohibition was well established in customary law, and is reflected in the Lieber Code's articles on the treatment of prisoners of war, who are not to be seen as the property of those who captured them, and on the treatment of the population in occupied territory.

Human Rights bodies are now recognizing the importance of judicial guarantees to protect hard-core rights although, with the exception of the Inter-American Convention, these are unfortunately not expressly listed as non-derogable. If human rights specialists had at an earlier stage taken a close interest in humanitarian law, they would have noted the extensive inclusion of judicial guarantees in the Geneva Conventions. This is because those drawing up humanitarian law treaties had seen from experience the crucial importance of judicial control in order to avoid

arbitrary executions and other inhuman treatment.

The protection of children and family life is also given a great deal of importance in humanitarian law. It is taken into account in a number of different ways, such as the provision made for children's education and physical care, the separation of children from adults if interned (unless they are members of the same family), and special provisions for children who are orphaned or separated from their families. The family is protected as far as possible by rules that help prevent its separation by keeping members of dispersed families informed of their respective situation and whereabouts and by transmitting letters between them.

Respect for religious faith is also taken into account in humanitarian law, not only by stipulating that prisoners of war and detained civilians may practise their own religion, but also by providing for ministers of religion who are given special protection. In addition the Geneva Conventions stipulate that if possible the dead are to be given burial according to the rites of their own religion. Of course, it should be remembered that humanitarian law is not formulated as a series of rights but rather as a series of duties.

These are some illustrative points of convergence.

(Concluded)

(Summary of the lecture delivered at the Third South Asian Teaching Session of International Humanitarian Law at National Law School, Bangalore.)

THE PHILOSOPHY OF ADJUSTMENT

Sri T. Hanumantha Rao. Retd. Lecturer, Anakapalle

"I heard you had been hospitalised for a fortnight. What's wrong with you?" one of my friends asked me while I was convalescing. The question appears to be innocuous, but really carried a profound truth. From the saintly souls to the stethoscope garlanded doctor, they have been attempting to find a way to know oneself. If the seers point out that the six enemies, kama, krodha, lobha, moha, mada, matsarya are the mischief-makers inside you preventing you from knowing thyself, the doctors identify the brain, the heart, the liver, the kidney and so on to be the culprits putting you on the wrong scent of enjoying good health when something is wrong within you. After a fortnight's stay under the direct surveillance of the doctor, I am in no way wiser as to know what has been going on within me or to realise, as my friend asked, what has gone wrong.

"I had spasms of violent vertigo", I replied to my friend who was courteous to call on me to cheer me back to pink of health.

A sick man talking about his disease, a woman talking about her brilliant grandchildren or a novelist whose work has gained an award do not know when to stop. I narrated in detail the process I had gone through in the hospital, the series of tests that had been conducted, but my vertigo seemed to be mocking at the performance of the most sophisticated gadgets.

"So, the diagnostic tests revealed everything to be normal. Then, what is your vertigo due to?" asked my friend with credulity running his eyes over the reports of the tests I had carried home from the hospital.

"When the computer-linked medical instruments had proclaimed that all my vital organs are all right, I was willing to accept their findings to be reassured, but my vertigo refuses to", I told him good-humouredly. As if the cause of my ailment suddenly came within his intuitive ken he said, "don't get alarmed by this vertigo problem. It is symptomatic of the ageing process."

My body had received the attention of all specialists in the hospital except that of a geriatrist. My friend seemed to fulfil that role. He made it rather unpalatably plain that I am ageing. If he had placed his finger right on the source of my trouble, I felt an uneasiness that other ailments still remain concealed within me to make me realise that each passing year may make their presence felt to knock into my head that I have to come to terms with the tricks age plays.

For three score years and ten how well I had pampered all my limbs and organs, how gleefully they received my attention and now, how treacherously like the Trojan horse, they have behaved to put me in a hospital bed, I bemoaned.

"Well, don't get disheartened. Take my advice. Try to adjust yourself to the new situation the vertigo has brought about in yourself", said my friend with philosophic pragmatism.

Isn't the first time that I hear I should adjust to changing situations in life? Ever since I retired, there has been no end to this advice of adjustment with my family. Now according to my friend, it is a question of adjusting to myself. To me today, with vertigo and other ailments loving the elderly, I have also to grapple with the potent mental state of adjusting to the generation gap. Just as the cause of my giddiness has eluded the doctor's diagnostic skill with the instrumental aids, the concept of the generation gap has been playing hide and seek with me.

"Why can you not keep quiet? Why do you try to find fault with the extravagant spending behaviour of your son and daughter-in-law?" my wife herself advised me a number of times. Like the parts getting impaired in the body, why does not the tongue also get worn out as not to tread on the corns of my son and daughter-in-law? I thought for a while. "So, you want me to watch unconcernedly" I retorted to my wife. "You had been crying hoarse over this subject for the past five or six years. Have they ever paid heed to your words?", my wife pointed out the ineffectiveness of my corrective efforts.

"As a father, have I no authority to put him on the right path?" "Mathru Devo Bhava, Pithru Devo Bhava are all meant to be read and trotted out to project an image of a wise man. They are unexceptionable in books, not in practical life", my wife shot back with all the practical wisdom her seventy years had conferred on her. "The experience of the old people then is a myth", I mumbled.

"Be sure of one thing. Your son and daughter-in-law can apply their mind to their financial problem and they do not require your seventy odd years of accumulated experience", said my wife mocking at my assumption that I was a treasure house of wisdom like a Vyasa or a Valmiki. "Did you not, along with me watch the TV programme on the generation gap?" she played the role of an unkindly preceptor. I only then realised the powerful influence of TV. My wife who, all these years appeared to me to be an ideal Hindu woman, had in a few months transformed herself to a social reformist to tell people like me to follow the discussions on TV on how elderly people should adjust themselves before the rising generation.

While I was thus rolling back my thoughts, my friend stood up and said. "You will be all right, take care of your health". "Yes, I have to", I accompanied him to the gate. Then I went into a state of self-introspection. Oh! Neither the spiritual guidelines of seers nor the doctor and his gadgets enabled me to know myself. How strange man's life is! He has to adjust himself when his disease is not diagnosed and adjust more when it is not cured. I feel that man's life from birth to death is a story of compromise and adjustment with changing conditions in the body, the surroundings, the family and the society at large. How fascinating the philosophy of adjustment is!

SANKAR FOUNDATION VISAKHAPATNAM

Performance Highlights/ Major Events of Sankar Foundation, Visakhapatnam for the period from 02.06.2001 to 24-07-2001.

Sri D.D. PRASADA RAO, Administrative officer
02.06.2001: 4th ANNIVERSARY OF SF'S EYE HOSPITAL A befitting function was held on 2nd June 2001 to celebrate 4th Anniversary of Eye Hospital which was presided over by Shri A. Sankar Rao. Managing Trustee. During his opening speech Sri A. Sankar Rao explained the services of Eye Hospital, the State-of-Art Equipment possessed and future plans. Shri Challa Sivasankaram, Trustee attended as Chief Guest of the function.

Dr.N.V.L.NarasimhaRao, Superintendent, Regional Eye Hospital and Dr.P. Krishna Prasad, District Programme Manager, District Blindness Control Society (DBCS) have attended as special invitees and appreciated the services rendered by the Foundation.

Shri C. Hanumantha Rao, Past District Governor, Dr.R.Suryanarayana Raju, honorary ophthalmic surgeon of the Hospital and Dr. Ajay Sharma, M.S., FIVRS., Retina Specialist spoke on the occasion. Smt.A. Yesodha Sankar Rao, Trustee gave away Mementoes to the Doctors and staff.

17.06.2001 : FREE EYE CAMP

A Free Camp was conducted at Central Prison, Adivivaram, Simhachalam. 145 patients have been screened out of which 83 were selected to provide

spectacles free of cost by Sankar Foundation.

Shri A.G. Sainath Reddy, Superintendent and shri S.K. Meera, Jailor of Central Prison provided the facilities and supervised the Eye Camp.

Dr. R. Suryanarayana Raju, Honorary Ophthalmic Surgeon and Dr. T. Raveendra, Ophthalmic Surgeon have lead the medical team and examined the prisoners.

23.06.2001: FREE EYE CAMP AT KALPAVITHANAGAR

M/s. Puja Sujatha Agro Farms (P) Ltd has organised a Free Eye Camp at their Farm site office. Shri Sagi Subba Raju, Managing Director of the Farm was very keen to organise this camp through Sankar Foundation for the benefit of the people of their village as well as the workers and their families of the Farm.

204 outpatients were screened out of whom 29 patients, selected for Cataract Surgery, were brought to Sankar Foundation Eye Hospital and operated upon.

24.06.2001: The Rotary International felicitated and presented a Memento "Special Recognition Award" to Shri A. Sankar Rao at a function held on 24th June' 2001, where the Chief Guest of the function was Smt. Sailaja Kiran, Managing Director of Margadarsi Chits & Finance and Special Invitee Acharya Samadarsini, Direct Disciple of Kalki Bhagavan, Shri R.K.Jain, District Governor of Rotary 3020 participated

04-07-2001: VISIT OF CBM INTERNATIONAL TEAM

An expert team from CBM International, Bangalore, South Asia Regional office (South) visited Sankar Foundation's Eye-Care Hospital. The team consisted Dr. Nelson Jesudasan, Consultant, CBM International and Director and Professor of Joseph Eye Hospital, Tiruchirapalli, Mrs. Lavina Cardoza, Project Officer, Mrs. Gunawathy Fernandez, Programme Manager.

Shri A. Sankar Rao, Managing Trustee and Smt. A. Yesodha Sankar Rao, Trustee welcomed the team by presenting bouquets. Shri A. Sankar Rao spoke about Sankar Foundation and its activities.

"The road is always better than the inn... to travel hopefully is better than to arrive safely.."

- R.L.Stevenson

DONATIONS RECEIVED

23.06.2001: Shri J.V.Rao, Retired Deputy Manager, H.P.C.L has donated Rs. 5,000/-.

14.07.2001: M/s. JINDAL ALUMINIUM'S GESTURE:

M/s. Jindal Aluminium Ltd. Bangalore has donated Rs. 10,000/- to Sankar Foundation.

16.07.2001: Shri Challa Satynarayana Sarma, Bhimalapuram, West Godavari District donated Rs. 10,000/- towards Building Fund.

Sankar Foundation profusely thanks the above donors for their gesture.

Welcome: Shri K. Gopal Krishna Achary, has joined the Sankar Foundation as Joint Manager -Resources on 9th July 2001.

Bon Voyage : Shri D.Kishore, Manager - Resources left for Chicago, U.S.A. on 18th July' 2001 to participate in a Religious Congregation. Thereafter he will tour U.S.A. and propagate the activities of Sankar Foundation and its services to the poor.

VITAL STATISTICS OF EYE HOSPITAL & WOMAN & CHILD HOSPITAL

A) SF EYE HOSPITAL :

(From 2nd June' 1997 to 24.07.01)

- i. Total outpatients Screened/Treated :1,08,976
- ii. Total Cataract Operations performed :14,331
(By Microsurgery & Phaco Method)

B) SF WOMAN & CHILD HOSPITAL :

(From 6th Feb' 1998 to 24.07.01)

- i. Total outpatients Screened/Treated :83, 728
- ii. Caesarians operations performed (LSCS) :370
- iii. Normal Deliveries conducted :1,519
- iv. Tubectomy operations performed (FP) : 476
- v. Hysterectomy operations performed :140
- vi. Umbrella Vaccinations :18,285

(BCG, OPV, HEP-B, DPT, MMR, TETANUS, MEASLES)

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 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)