



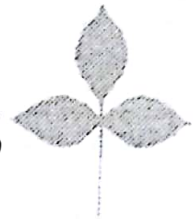
BULLETIN

OF THE

CENTRE FOR POLICY STUDIES

(SANKAR FOUNDATION)

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'A BEACON FOR THE WHOLE WORLD...'

Celebration of Gandhi Jayanthi is seldom confined to India alone. That day, October 2, when India gave birth to a 'mighty soul' is dear to the entire world and as Jawaharlal Nehru said the Mahatma 'shone like a beacon not only for India but for the whole world.' Sad but true the light that emanated from India is today not visible to the Indians. The message of the great Gautama Buddha is not as much known to the people of the land of his birth as to those living outside. Such things happen in India. Aldous Huxley lamented that 'Gandhi's body was borne to the pyre on a weapon carrier' and that 'military and coercive might' as displayed by the presence of soldiers, police and fighter planes, was paraded at the cremation of the messiah of peace! It was 'an inevitable irony,' Huxley felt. Today our leaders, at all levels, perform the ritual of paying homage to the Mahatma, flanked by gun-toting security men and the 'inevitable irony' is that the land that gave birth to apostles of non-violence from the Buddha to Gandhi is afflicted with mindless violence.

The Gandhian path is not hard to follow. We need not wear khadi. Such symbolic gestures do not enhance the credibility of our commitment to the Gandhian ideals. An English writer who was fascinated by the Mahatma's life and message was amused that leaders in India, claiming to be the heirs to the Gandhian spirit, indulge in long speeches and lavish dinners donning huge garlands. That has been the bane of Indian politics since he left us, rather we sent him out of this world, fifty years ago.

We are a nation of small men. Small in every sense of the term—small in thinking and small in not being able to understand the greatness of the Mahatma. Let us try to do only small things at our own level in a humble way like avoiding pomp and extravagance at public functions. Should we waste money, precious public money, on huge garlands, cutouts and processions, in honour of our leaders,

elected, nominated or self-styled? Should we wait for hours for a VIP to arrive and start a meeting or function? Is not a common man's time as precious as that of a VIP? Is it necessary for us to be told by a minister or leader that we should keep our surroundings clean? Can we not organise citizens' welfare measures such as providing medical aid to the ailing poor and to victims of tragedies and disasters? Let us on this sacred day of his birth resolve to honour the memory of the Mahatma by following his advice at the local level. Only by serving the poor and the less fortunate brethren can we claim to be worthy of his legacy. The beacon that illumined the path for all humanity will continue to shine for ever. We, on our part, must strive to ensure that the rays of that great light bring cheer to every home and village in the land of his birth.

—The Editor

A fitting memorial...

"Our country gave birth to a mighty soul and he shone like a beacon not only for India but for the whole world. And yet he was done to death by one of our own brothers and compatriots. People talk of memorials to him in statues of bronze or marble or pillars and thus they mock him and belie his message. What tribute shall we pay to him that he would have appreciated? He has shown us the way to live and the way to die and if we have not understood that lesson, it would be better that we raised no memorial to him, for the only fitting memorial is to follow reverently in the path he showed us and to do our duty in life and in death.

Ours is a composite nation, as all great nations must necessarily be. Any narrowness in outlook, any attempt to confine the bounds of this great nation, will be a betrayal of his final lesson to us and will surely lead to disaster and to the loss of that freedom for which he laboured and which he gained for us in large measure..."

—Jawaharlal Nehru (February 1948)

MR TALKS WITH HC !

—Prof. M.V. Venkatarao

MR : Hey HC I See my master plan for our city, my vision for 2020 AD. Imagine how beautiful it can look from the window of a landing plane.

HC : Sir, you will see it from a height of 1000 m. What about me at 0 m height? I can foresee lot of troubles.

MR : You look only to your petty self. I look at all from my level. Your limited perspective makes you narrow minded. Anyway what do you think is wrong with my master plan?

HC : Sir, where are the sites for sewage treatment plants? Do you forget a latrine when you plan your house?

MR : Small fellows always talk of small things. Why worry about STP right now? Let the buildings come, let the population grow, let the sewage flow, then you can think of STPs and other dirty things.

HC : Thank you Sir, I admit my unwarranted worry. But, Sir you are talking of satellite towns for the decongestion of the city. Does it mean the congested citizens migrate to the satellite towns?

MR : Well, many may not as they cannot afford to succeed in our auction bids of the sites. But more houses for many more families mean reduced congestion. Further we reinvest the auction profits to develop the city with our well known efficiency of planning. Still something seems to bother you, what is it?

HC : Satellite towns planned by you are beyond hills, with only narrow valleys for communication roads to the parent city. It is the impending traffic congestion that bothers me. With so many traffic accidents being reported in our news dailies my wife's BP goes up beyond 250 if our child's return from school is delayed, more so with our adolescent scooterist son.

MR : Dont link up accidents with planning. You can not progress if you do that. For example how do you get your cooking gas if you are afraid of LPG storages in the heart of the city? I firmly believe that risk analysis is a misanthrope's mania. Delink risk analysis from any planning and relax my boy! Let not the BP go up.

HC : Easier said than done. Any way I shall try to imbibe your higher (1000 m) perspectives. Sir can I raise any other doubts?

MR : See, I am too busy to talk of small things. So go ahead but be brief.

HC : Sir do you think there are enough water resources for the satellite towns?

MR : That will not be an issue at all, because we will insist on a certificate from the builders that they are self sufficient in water and do not need any from

the corporation. The builders will seek their own experts to get those certificates.

HC : Brilliant idea Sir, You can solve any problem so easily. Now I can understand that sewage can find its own level somewhere, traffic will flow because it has to and water problem can vanish with certificates. Sir now with a little spark of my own I can add that our city is blessed with winds to blow off the garbage piles and that we have enough pigs, if the dirty slum dwellers, without civic sense defecate on the road margins. Brilliant master plan from a unique master mind! Hats off to you Sir.

MR=*Mighty ruler with vision for 2020 from 1000 m above.*

HC=*Humble citizen always cynical and ill informed.*

THE TRAGEDY OF HIROSHIMA AND NAGASAKI

August 6, 1945. Hiroshima, Japan, population 300,000. Super fortress Enola Gay flying at 30,000 feet releases over the city, 8:15 A.M., the first atomic bomb used in warfare, weighing 4,000 pounds and containing 125 pounds of U-235. Explosion estimated to equal 20,000 tons of TNT. A blinding flash several hundred feet above the centre of the city is followed by a vast cloud of smoke, ascending 40,000 feet. Flash burns, blasts, falling debris and conflagrations kill 78,150 people, with 13,983 missing, 37,425 injured, of whom many die later of radiation sickness, and 176,987 rendered ill, homeless, hungry or indigent. Almost 5 square miles of the city are levelled by blast and by the subsequent 'firestorm.' Out of 90,000 buildings, 62,000 are destroyed and 6,000 severely damaged. All transport and power lines paralyzed. Of 200 doctors in the city, 180 are casualties. Of 1,780 nurses, 1,654 are killed or injured. Of 45 hospitals only 3 remain usable. Flight of survivors and death of victims reduces population to 137,000 by November 1, 1945.

August 9, 1945, Nagasaki, Japan, population 253,000. Super fortress Grade Ariste releases over the city at 11:02 a.m. a bomb weighing 11,000 pounds, containing 12 pounds of plutonium. Effects comparable to Hiroshima. Explosion more powerful, though configuration of city amid hills reduces casualties. Results: 35,000 killed, 40,000 injured, 14,000 out of 52,000 buildings destroyed and 80 per cent of the city's hospitals demolished.

(From Frederick L. Schuman's *International Politics*, pp. 657-658)

(Gandhi Centre, Visakhapatnam, in association with Centre for Policy Studies, observed Hiroshima Day by organising a peace rally and a seminar on the menace of atomic weapons on August 6)

INDIA'S SECURITY CONCERNS

—Commodore C. Uday Bhaskar, VSM
Deputy Director, Institute for Defence Studies
& Analyses, New Delhi

Security does not mean piling up weapons, traditional and nuclear. In fact possessing such destructive weapons shrinks a nation's sovereignty. In reality a nation's security perceptions are determined by its geography, history, and politics and physical survivability in the event of a threat is invariably the major guiding principle. Drawing parallels from Kautilya's 'Arthashastra' for defining security one can say that it is incumbent on rulers to ensure the welfare of the people. Today the term 'security' implies not only protection of the people from external aggression and internal strife but also providing the basic necessities such as clean environment, freedom from hunger and from fear, equality of opportunity and social justice. The cold war period from 1945 to 1990 was different in many ways from the post cold war experience of the last eight years. The earlier period was marked by a bipolar system and in the military context the state as an actor had to identify with either of the two poles. It was a contest in which one actor's/ player's loss is equal to the other actor's gain, known as the zero-sum game.

Such a bipolarity is no longer relevant. The present dispensation is one of 'promiscuous polarity' going in the name of 'New World Order'. With the disintegration of the Soviet Union, multi-polarity has come into existence and we are now in a polycentric world order. In such a situation security is now a comprehensive concept. In the year 1998 it can be explained as a 'hexagon'. The first three of the hexagonal components are political, military and economic (with emphasis on economic capabilities). The other three are societal, technological and environmental. The societal component assumes importance for its harmonizing role and nuclear hazards alone do not pollute the environment. Diseases, AIDS and accumulation of garbage are among the new threats to the environment.

The efficacy of the State has been diluted by the emergence of transnational and multinational organisations. Clandestine dealings and illegitimate organisations, the urge to gain fiscal power, the spread of global narcotics and global drug trade are instances of the decline of state power. The hexagon model can be applied at the macro and micro levels. At the macro level we see weapons of destructive nature, especially in trans-border areas. The military capabilities are of three types (1) fire power (destructive ability), (2) surveillance (ability to know), and (3) strategic (ability to apply military capabilities). At the macro level India finds its security stretched on different fronts, north east (China), north-west (Pakistan) and even on south (LTTE menace in Sri Lanka). At the micro level India has to grapple with fundamentalism, terrorism, narcotics and demographic drift. India being a mixture of zones of prosperity, hope

and turmoil, illegal immigration of other nationals like Bangladeshis will be a major security problem with politics playing havoc on such a sensitive issue. The diffidence of the Indian state in developing a strategic culture is to some extent due to the role played by Gandhi and Nehru. In fact security culture and strategic culture cannot be separated. While Pokhran I was a peaceful nuclear explosion the defeat of Pakistan militarily could not be converted at Shimla into a political victory. India's ambivalence in such vital matters can be seen in several instances like commitment to disarmament and security concerns. The options as far as the CTBT is concerned have been kept open. The aim of the United States and other nuclear weapon states could be to force India to accept the status of a subaltern state. The United States might even resort to a coercive military adventure against India as to compel her to sign the CTBT and NPT, as it did by its missile strikes against Sudan and Afghanistan in the name of retaliation against those countries for harbouring terrorists. Transborder missile attacks would continue in the name of protecting national interests. Against that background there was urgency for India to carry out nuclear tests and Pokhran II establishes India's nuclear credentials, ensuring her security in a hostile external environment.

The flip side of the coin is whether nuclear weapons provide security and the acquisition of weapons might even induce insecurity. There is no doubt that making a nuclear weapon is not an honourable choice. But the nation is compelled to make 'a dishonourable choice.' Lord Krishna exhorts a wavering Arjuna to take up arms and fight. Just as individuals make a compromise in life-time-situation, nations also have to take hard decisions for protecting the integrity and security of the state and its citizens. Prof. A. Prasanna Kumar, Director of the Centre introduced Cdr. Uday Bhaskar.

(Summary of a lecture delivered at the Centre for Policy Studies on August 27, 1998)

HONOUR FOR SRI A. SANKAR RAO (Managing Trustee, Sankar Foundation)

Tamil Kalai Mandram, Visakhapatnam, honoured Sri A. Sankar Rao, Founder and Managing Trustee of Sankar Foundation for his noble services to the society at its annual function at Kala Bharati on September 20, 1998, in connection with the jayanthi of Subrahmanya Bharati. Recalling the many sided services of the great poet and savant Bharati, Kalai Mandram's President Sri R. Sampath said that Sri Sankar Rao was following the principles and ideals of the great humanist. Tamil Kalai Mandram had honoured Sriman Sribhashyam Appalacharyulu garu in the first year and Raoji and Dr. M. Gopalakrishna Reddy in the years that followed. Sri Sankar Rao's services in alleviating the sufferings of the people through the three hospitals - free eye hospital, free hospital for woman and child and free TB hospital and philanthropy were lauded at the function.

**DR. S. RADHAKRISHNAN
AND ANDHRA UNIVERSITY**

Glowing tributes were paid to Dr. Sarvepalli Radhakrishnan on the occasion of his 110th birth anniversary at a function organised by the Centre for Policy Studies on September 2, 1998 at Hotel Dolphin. Dr. Rokkam Radhakrishna, Vice-Chancellor, Andhra University was the Chief Guest at the function at which four former Vice-Chancellors were felicitated. Prof. L. Suryanarayana, former Vice-Chancellor of the Andhra Pradesh University of Health Sciences, Prof. G.J.V. Jagannatha Raju, former Vice-Chancellor, Nagarjuna University and the first Chairman of the Andhra Pradesh State Council of Higher Education, Professor K.V. Ramana and Dr. M. Gopalakrishna Reddy, former Vice-Chancellors of Andhra University were honoured by the chief guest Dr. Radhakrishna, by Prof. B. Sarveswara Rao, former Vice-Chancellor, Nagarjuna University, Dr. K. Parvathi Kumar, Chairman, Sankar Foundation and Sri D.V. Subba Rao, ex-Mayor, Visakhapatnam.

Recalling Prof. Hiren Mukherjee's words that Dr. Radhakrishnan was 'a real builder' of the Andhra University, Dr. A. Prasanna Kumar paid tributes to Dr. C.R. Reddy who chose Visakhapatnam for locating the University, a product of the modern Andhra renaissance, and to Dr. Radhakrishnan for bringing outstanding scholars and scientists from all over India to work in the University. Sir C.V. Raman was an honorary professor shaping the progress of the study of Physics, Sir Mokshagundam Visweswaraiiah was requested to take care of technology. Dr. T.R. Seshadri for Chemistry and Chawla for mathematics and Hiren Mukherjee, Humayun Kabir, V.K.R.V. Rao and others to teach at the University. Dr. Radhakrishnan planned to bring V.K. Krishna Menon to the department of Politics and John Matthai to the faculty of Economics. C.K. Nayudu, the legendary cricket Captain of India, was invited to Waltair to coach cricket players. As Hiren Mukherjee wrote Radhakrishnan equipped the University Library with 'the best Socialist literature' that was banned in the country! As Sir C.V. Raman said "it is a story from the Arabian nights, Radhakrishnan had waved his hand and a University complete with buildings and staff had sprung up..." Radhakrishnan embodied a great spirit which C.V. Raman said "we have all learned to revere and admire and even worship." Describing Radhakrishnan as 'an academic extremist' Hiren Mukherjee observed that "he would have been a social revolutionary if was not for the transcendental idealism of his faith." An American scholar called him a 'teacher to and for humanity' while Arnold Toynbee felt that Radhakrishnan "opened up a way - a characteristically Indian way - for the present generation, all over the world, to follow."

**MAHATMA GANDHI : HIS MESSAGE
FOR MANKIND**

—Professor S. Radhakrishnan

Civilization is based on a dream. Its codes and conventions, its ways of life and habits of mind are poised on a dream. When the dream prevails, civilization advances; when the dream fails, civilization goes down. When life becomes cluttered with things, when the vanities and follies of the world overtake us, when we see all around the murderous interplay of destructive forces and unnatural strivings, when we fail to see any purpose in it all, it is time that we probe the human situation and find out what is wrong with it. Though we have been warned by the last war that our civilization is fragile and will break down if the present trend of human cupidity wedded to scientific genius is not checked we seem to be confused and hesitant about the need to change the direction in which human history has been moving. When a prophet soul who is not enslaved by his environment, who is filled with compassion for suffering humanity, calls upon us to turn our backs on the present world with its conflicts and competitions, class distinctions and wars and seek the upward path, narrow and difficult, the human in us comes alive and responds. To a world lost in error and beset by the illusions of time, Gandhi announces the value of the timeless principles of the truth of God and love of fellow-men as the only basis for establishing right human relationships. In his life and message we see the dream of civilization come true. Centuries have gone to his making and his roots are established in the ages. No wonder the world was shocked with horror and smitten with grief when it heard that the great soul, rare in any age but amazing in ours, was struck down. President Truman said that a giant among men had fallen. This little man, so frail in appearance, was a giant among men, measured by the greatness of his soul. By his side other men, very important and famous men big in their own way, big in their space and time, look small and insignificant. His profound sincerity of spirit, his freedom from hatred and malice, his mastery over himself, his human, friendly, all-embracing charity, his strong conviction which he shared with the great ones of history that the martyrdom of the body is nothing compared with the defilement of the soul, a conviction which he successfully put to the test in many dramatic situations and now in this final act of surrender, show the impact of religion on life, the impact of the eternal values on the shifting problems of the world of time.

Gandhi does not reject machinery as such. He observes: "How can I be against all machinery when I know that even this body is a most delicate piece of machinery? The spinning-wheel is a machine: a little toothpick is a machine. What I object to is the craze for machinery, not machinery as such. The craze is for what they call labour saving machinery. Men go on 'saving labour'

till thousands are without work and thrown on the open streets to die of starvation. I want to save lime and labour not for a fraction of mankind but for all. I want the concentration of wealth, not in the hands of a few, but in the hands of all. Today, machinery merely helps a few to ride on the backs of millions. The impetus behind it all is not the philanthropy to save labour, but greed. It is against this constitution of things that I am fighting with all my might. The machine should not tend to atrophy the limbs of man.... Factories run by powerdriven machinery should be nationalized, state controlled. The supreme consideration is man."

"If we could have electricity in every village home, I should not mind the villagers plying their instruments and tools with the help of electricity. But then the village communities or the State would own power houses, just as the villages have their grazing pastures....The heavy machinery for work of public utility which could be undertaken by human labour has its inevitable place, but all that would be owned by the state and used entirely for the benefit of the people."

As a religious and social reformer Gandhi pricked us into a new awareness of the social evils from which we have been suffering. He exhorted us to rid religion of the many accretions with which in its long history it became encumbered, notably untouchability. Hinduism has paid a heavy price for its neglect of social responsibilities. The draft constitution for the new India aims at establishing an equitable social order in which ideals of virtue and freedom will inspire economic and political, social and cultural institutions.

We are too deeply entangled in our own past misdeeds; we are caught in the web we had ourselves spun according to the laws of our own twisted ethics. Communal differences are yet a wound, not a sepsis. But wounds have a tendency to produce sepsis. If this tendency is to be checked we must adhere to the ideals for which Gandhi lived and died. We must develop self-restraint, we must refrain from anger and malice, intemperance of thought and speech, from violence of every kind. It will be the crown of his life work, if we settle down as good neighbours and adjust our problems in a spirit of peace and goodwill. The way to honour his memory is to accept and adopt his way of approach, the way of reconciliation and sympathetic adjustment of all differences.

(Excerpts from his lecture at Oxford)

REPORT ON THE HEALTH PROJECTS AND PROGRAMMES

—Dr. G. Prabhakar

Joint Director for Health and Projects - SF

India has the World's highest incidence of TB with almost 2 million new cases each year. TB is one of the most important life threatening opportunistic infection

associated now with the HIV. TB and HIV are a deadly duo each spreading up the progress of the other.

Calculations and recent reports show that atleast 5 million Cataract operations will have to be performed each year. The demographic change created by the increase in life expectancy has important implications for eradication of blindness, control of Tuberculosis and other major health disorders of the people, especially the elderly. Sankar Foundation in a humble way, is rendering free services for Cataract, Tuberculosis and Mother and Child health, to face the challenges of the emerging Health Scenario.

Sankar Foundation's Outreach programmes has seen around 11,000 Eye patients and has performed around 1600 Microsurgeries till date. Sankar Foundation's TB Project has seen 1995 TB patients till now and 171 TB patients have been completely cured and released from treatment. Rest of the patients are undergoing treatment at the Foundation's Hospital for Chest Diseases and at the rural nodal TB centres. Sankar Foundation is planning to start DOT (Direct Observed Treatment Course) shortly to reduce the dropouts. The Foundation has conducted the following camps recently.

5-8-1998 : Eye Camp at Chippada with Rotary Club

Rotary District Governor Rtn. C.S. Venkata Rao was the Chief Guest at the Eye Camp at Chippada. 40 patients operated by Microsurgery with IOL Implantation, received special incentives from Rotary Club, Visakhapatnam.

TB Camp at Anakapalle

35 patients received treatment at the Nodal Centre.

10-8-1998 : Eye Camp at Kottam

76 patients attended the screening Camp and 28 patients were selected for microsurgery.

12-8-1998 : TB Camp at Vaddadhi

40 patients attended the Camp and received medicines.

20-8-1998 : TB Camp at Anakapalle

16 patients received medicines.

24-8-1998 :

1st Delivery was conducted at the Foundation's Hospital for Woman and Child. The baby boy and the mother were presented with special gifts by the Foundation.

31-8-1998 : Eye Camp at Anakapalle

Cataract Screening camp was conducted at Anakapalle with Local NGO Mahila Margadarshi. 152 patients attended the screening camp and 55 patients were selected for microsurgery.

1-9-1998 : Programme on Environment at Timpany School

Eco Club for 9th standard students was inaugurated by Shri A. Sankar Rao, Managing Trustee, at Timpany School. Ms. Jyotishmati, Project Officer Environment Division of

Sankar Foundation spoke on "Awareness and protection of Environment" by School Children" at the Inaugural session. Ms. Nirmala, Principal of Timpany School and Mr. David of Timpany School attended the programme.

4-9-1998 : Training Programme for DWCRA Group

Dr. Prabhakar and Ms. Jyotishmali attended the Training programme for DWCRA groups at Sabbavaram conducted by DRDA. Smt. Y.V. Anuradha, IAS., Project Director, DRDA presided over the programme. Dr. Prabhakar gave a lecture on "Health Problems of Women" and Ms. Jyotishmali spoke on "Environment and Hygiene in rural areas". Around 80 leaders of Women's Groups attended the programme.

7-9-1998 : Eye Camp at Haripalem

Cataract screening camp was conducted at Haripalem jointly with Lioness Club of Anakapalle. 188 patients were screened and 85 patients were selected for microsurgery. The camp attracted patients largely from Anakapalle, Munagapaka areas.

8-9-1998 : Programmes for School children on Environment Protection"

Ms. Jyotishmali from Sankar Foundation spoke at Timpany Steel City School at Gajuwaka. Ms. Jyotishmali and Shri Kannam Srinivasa Rao well known environmentalist spoke on "Importance of Trees" at the Eco Club of Timpany School.

9-9-1998 : TB Camp at Yellamanchili

33 patients received medicines at the camp.

10-9-1998 : TB Camp at Vaddadhi

46 patients received medicines at the camp.

Training Programme for DWCRA Groups

Dr. Prabhakar and Ms. Jyotishmali attended the DRDA Training programme at V. Madugula as Resource persons. Around 60 leaders of various women's group consisting of Mahila Mandals DWCRA Groups, Village leaders, attended the Training Programmes with officials from DRDA.

11, 12-9-1998 :

Dr. C.S.R.L. Narasimham, Joint Director TB Project represented the Foundation at the Silver Jubilee Conference of A.P. Tuberculosis Association at Hyderabad.

14-9-1998 : Eye Camp at Thummapala

Cataract screening camp was conducted at Thummapala Sugar Factory by ACWA local NGO. 250 patients were screened and 85 were selected for microsurgery.

16-9-1998 :

First Caesarean delivery was conducted at the Foundation's Free Hospital for Woman and Child.

18-9-1998 : Training Programme for DWCRA Group

Dr. Prabhakar and Ms. Jyotishmali from Sankar Foundation attended the DRDA Training programme as Resource persons at Payakaraopeta. Smt. Y.V. Anuradha IAS, Project Director, DRDA, BDO and other officials of DRDA and leaders of Women's group attended the programme.

INDEPENDENCE DAY CELEBRATION AND FELICITATIONS TO EMINENT EDUCATIONISTS

Centre for Policy Studies arranged Independence Day Celebration and felicitations to 3 eminent teachers for their contribution to the field of education in Visakhapatnam. Shri Pilla Rama Rao, Retd. Principal BVK College, Dr. Ms. Mercy Jayaraja Rao, General Director Timpany School and Shri P.N. Rao Principal, VT College were felicitated on the occasion. Shri R. Seetarama Rao, IPS, Dy. Inspector General of Police was the Chief Guest at the function and felicitated the teachers. Shri K. Paravathi Kumar, Chairman Sankar Foundation presided over the function. Shri D.V. Subba Rao, Vice Chairman, Sankar Foundation spoke on the occasion.

Timpany School : One of the pioneering institutions in imparting education with innovative techniques and skills. The curriculum of the school consists of many activities, which enables a child to develop his/her calibre at different levels of his education and instills self-confidence and helps in the development of overall personality. The school has won many laurels in various competitions and programmes and the credit to the rapid progress and development must be attributed to Smt. Jaya Raja Rao, the management and staff who have been rendering their services in a committed manner for building the future of our country.

VT College : The need of the hour is to impart education in the modern ways, and at the same time upholding the cultural and traditional values of our country. It is a pride to Visakhapatnam that V.T. College has been pursuing the goal, in the best possible manner. Their exhibitions, cultural programmes like songs, dances, folklore are the evidence to the commitment and dedication of the management and staff of VT College towards safeguarding and preserving our rich culture and heritage, alongwith imparting education on the modern lines. Sri P.N. Rao Principal of VT College and one of the pillars of VT College deserves high praise for these achievements.

BVK College : BVK institutions are considered the most disciplined and organised centres of education. All levels of education, namely primary education, secondary education and higher education are being imparted by these institutions, in a very systematic manner. Apart from imparting secular knowledge, these centres have been motivat-

ing the young minds to undertake and participate in social service activities also. In all their extra-curricular activities, there is a practice of depicting our culture and heritage. This shows that the management, staff and the youth of BVK institutions are marching ahead to build India as per the aspirations of our great leaders. Sri Pilla Rama Rao Retd. Principal of BVK College has moulded the career of thousands of students in Visakhapatnam as a great teacher.

GANDHI'S STATESMANSHIP

—Albert Einstein, D.Sc.

(The Institute of Advanced Studies, School of Mathematics, Princeton University, U.S.A.)

Gandhi is unique in political history. He has invented an entirely new and humane technique for the liberation struggle of an oppressed people and carried it out with the greatest energy and devotion. The moral influence which he has exercised upon thinking people through the civilized world may be far more durable than would appear likely in our present age, with its exaggeration of brute force. For the work of statesmen is permanent only in so far as they arouse and consolidate the moral forces of their peoples through their personal example and educating influence.

We are fortunate and should be grateful that fate has bestowed upon us so luminous a contemporary-a beacon to the generations to come.

(From Mahatma Gandhi, (Ed) S. Radhakrishnan)

GANDHI, AS BRIDGE AND RECONCILER

—Ernest Barker, M.A., D.Litt.

(Professor of Political Science, Cambridge University)

I have vivid recollections of his visit to Cambridge. I joined with him and Miss Slade at prayers in his room; and he came down to our sitting-room after his evening meal, and talked with us as he turned his spinning-wheel. Some of our talk was about simple things (I remember his being interested in what I had to say about the place of football in English life and about the curious social division between the Rugby and the Association game); but we went, in the main, into deeper issues. One of our themes was Plato. I thought that he had a Platonic feeling that governing and administrative persons should live on a simple pittance, content with the opportunity of service, and not expecting great rewards. I tried to argue that government had to carry prestige, and that in order to carry prestige it must be surrounded by a certain amount of pomp and circumstance. I do not remember that we reached any agreement; but I know that I felt that I was arguing on a lower plane. Another

theme which I particularly remember was the theme of the defence of India. I was arguing that peace has to be kept; that the threat of invasion or of marauding bands had to be met; that this entailed a defence force; and that, for the time being, this defence force should be guaranteed its necessary expenses, and not be made dependent on the recurrent votes, which might be adverse or at any rate exiguous, of an Indian assembly. Mr. Gandhi used a metaphor in reply. "Imagine," he said, "a village which suffers from the depredations of the animals of the jungle. A benevolent authority offers to erect a great wall of defence around the village, to secure the lives and property of the villagers. But the villagers find that the cost of the wall entails a grinding taxation which depresses their life so low that it is hardly worth living. Would they not say, 'Better the risk of the depredations, which we well know, than the certainty of a standard of life which is below our capacity of endurance?'"

I have spoken of the St. Francis and the St. Thomas mixed with the man of practical affairs and legal training. I might have said, more accurately and more justly, that the mixture was one between a great Indian tradition of devout and philosophic religion and the Western tradition of civil and political liberty in the life of the community. Because there has been this mixture, Mr. Gandhi has been a great bridge. He has been able to commend politics to his fellow-countrymen in no secular form, and with no divorce from their mere religious tradition; he has been able to commend himself, and the cause of his country, to the British people, as something far beyond the stature of a political agitator or a matter of political agitation. Nor is it merely to his fellow-countrymen, or to the British people, that he has presented himself as a bridge and a reconciler. He has caught the attention and focussed the interest of the Western peoples at large. One who could mix a spiritual and temporal devotion, without injury to either, could not but be a great and arresting figure of our days.

I should therefore celebrate in Mr. Gandhi the man who could mix the spiritual with the temporal, and could be at the same time true to both. I should also celebrate the man who could be a bridge between the East and the West, and thereby could render to the cause of international understanding. Nor can I forget the man who could understand, and proclaim, the homely and international understanding. Nor can I forget the man who could understand, and proclaim, the homely and intimate necessities of his country's life. His spinning wheel is a symbol of that understanding. To visit an Indian Village (and India is a continent of villages) is to see the crying need of the villagers for a fuller life and a wider engagement of faculties. If industry can be brought into the villages (and not merely established in the cotton mills round Bombay and the jute mills north of Calcutta), it will be the redemption of the villages, and, since the

villages are the vastly preponderant part of India, the redemption of India-on the plane of secular economic life. It will always be counted as one of the great services of Mr. Gandhi that he laboured at that redemption.

These are the thoughts that come to me, from what I have seen or read or heard. I wish that I knew more. But, on such knowledge as I have, I should say that Mr. Gandhi has laboured to teach his countrymen, and has helped to teach the world at large, three things-to work in love, and for love; to work without violence; and to work with the hands, and not merely with the brain, for the building of a full life which fully engages the faculties.

(From *Mahatma Gandhi*, (Ed) S. Radhakrishnan)

THE POET'S VERDICT

—Rabindranath Tagore

Occasionally there appear in the area of politics makers of history, whose mental height is above the common

level of humanity. They wield an instrument of power, which is almost physical in its compelling force and often relentless, exploiting the weakness in human nature—its greed, fear, or vanity. When Mahatma Gandhi came and opened up the path of freedom for India, he had no obvious medium of power in his hand, no overwhelming authority of coercion. The influence which emanated from his personality was ineffable, like music, like beauty. Its claim upon other was great because of its revelation of a spontaneous self-giving. This is the reason why our people have hardly ever laid emphasis upon his natural cleverness in manipulating recalcitrant facts. They have rather dwelt upon the truth which shines through his character in lucid simplicity. This is why, though his realm of activity lies in practical politics, peoples' minds have been struck by the analogy of his character with that of the great masters, whose spiritual inspiration comprehends and yet transcends all varied manifestations of humanity, and makes the face of worldliness turn to the light that comes from the eternal source of wisdom.

(From *Mahatma Gandhi*, (Ed) S. Radhakrishnan)

The Gandhi story . . .

"The Gandhi story is inexhaustible like the Ramayana and Mahabharata combined, and like the epics it is equally amenable to revered study and mercenary exploitation."

—K. Swaminathan

Today is the Third Anniversary Day of the Centre for Policy Studies which was launched by Sankar Foundation on October 2, 1995. The Centre offers its grateful thanks to its patrons, members of the advisory board, the trustees of Sankar Foundation and well wishers for their support and cooperation.

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