



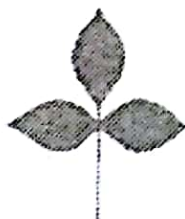
BULLETIN

OF THE

CENTRE FOR POLICY STUDIES

(SANKAR FOUNDATION)

Vol. 3 No. 4
April 2, 1999



EMANCIPATION BEFORE EMPOWERMENT

Empowerment of women assumes special significance in the light of some recent developments, prominent among which are the pledge by the United Nations on its fiftieth anniversary to strive for gender justice, and the government of India's policy declaration of providing 33% reservation of seats for women in the country's legislatures. It has taken womankind more than a hundred years to reach this stage of development... from a situation in which women were barred from entering legislative bodies and the portals of universities - to a position where women are accepted, though in principle mostly, as equal to men. Feminists and social activists are optimistic that gender inequality will end sooner than later.

Frequently changing perspectives on feminism and the lack of a clear and coherent plan of action accentuate the fragility of the empowerment process. Chronic poverty, growing female illiteracy and social backwardness of women in the poor countries of the world render the scenario gloomy. Heinous practices and crimes continue to be perpetrated on women. 'Dowry deaths' or 'bride-burning' in some countries, purchase and sale of girls in some other countries for the purpose of flesh trade and kidney removal (trade in human organs), and clitoridectomy in some societies are just a few instances of the shameful conditions of the world on the threshold of the millennium. Not just the poor but even women belonging to the middle and lower middle classes in these third world countries tend to "subordinate their cultural and educational accomplishments for a roof over their heads."

In pursuance of the objectives of Sankar Foundation and the Centre for Policy Studies this small book "Emancipation Before Empowerment"—A Study of Women's Problems in Visakhapatnam is being brought out after a similar study on Street Children in Visakhapatnam was published. The authors have made a careful study of some of the problems of the women of Visakhapatnam and its neighbourhood. The Foundation and the Centre, like the authors, will feel rewarded if this small yet insightful work will prompt further and more in-depth

studies enabling policy makers and NGOs to tackle the many problems of women at the local level. This work has been undertaken by ladies of academic competence and social commitment in the hope that such studies at the local level will be followed up by necessary remedial measures and appropriate action. Great rivers, it is rightly said, begin as small streams. Emancipation of women, the authors assert, must begin at home, in the village and the town for a real and meaningful empowerment of women. The Centre congratulates the authors and their team on this commendable effort.

—The Editor

Excerpts from the Forthcoming Book

EMANCIPATION BEFORE EMPOWERMENT - A STUDY OF WOMEN'S PROBLEMS

—B. Meena Rao

M. Vijayalakshmi and P.V.L. Ramana

The plight of the Indian woman is a long story of deprivation and subjugation. Though the campaign for gender equality is gaining momentum, the gap between the vision of gender equality and the reality of women's subjugation has only become wider than before. Discrimination against women is rampant in all spheres of life. Reports of increasing number of dowry harassments, deaths, rapes, violence against women, suicides and wife-battering cause serious concern. Notwithstanding constitutional proclamations, high sounding policy statements and pious declarations at the highest level, empowerment of women has remained a mirage and an almost unrealisable goal. Emancipation of women must

"When woman whom we call 'abala' becomes 'sabala' all those who are helpless will become powerful."

—Gandhiji

"Gender Inequality is a social failure leading to other social failures."

—Amartya Sen

precede their empowerment and unless women enjoy basic rights such as liberty and equality, any talk of empowerment amounts to the usual political rhetoric.

The micro study 'Emancipation Before Empowerment' highlights this aspect. The main objective of the study is to bring to light through the analysis of the problems of women, some of the important problems concerning women so that measures to mitigate their suffering can be devised. The study dealt mainly with two important concerns - women's socio-economic status and their decision-making power. The study also analyses various issues relating to women's problems as perceived by the respondents and some prominent persons of the city - whose views were sought for the purpose. The study covered a sample of 300 women of rural, slum and non-slum areas.

Socio-Economic Status of the Respondents:

The age of the sampled women ranges from 21 to 65 years and a single largest group of 46.0 per cent belong to 21-30 years of age group. The caste composition reveals that the forward castes generally reside in urban non-slum areas (47%) and backward castes, scheduled castes and scheduled tribes settle down either in slum or rural areas. Illiteracy is one of the major problems that is standing as an obstacle to societal development and 46.0 per cent of sampled women are illiterates and much more worse is that the rate of functional literacy is only around 20.0 per cent in rural and slum areas. The general health status of women is deplorable in rural areas with only 8.0 per cent normal and in slum areas with 16.0 per cent in normal health. Only 22.3 per cent of women have gainful employment and most of them are working as agricultural labourers or in unorganised sector. Majority of these women have an income less than Rs. 501/- per month. Data on the availability of basic amenities including drinking water, toilet facilities and electricity indicate that there is an urgent need for improving these facilities drastically in rural and slum areas.

Decision-making and Perceptions of the Respondents:

As regards decision-making on economic spending, it is distressing to note that none of the women have a say on their husband's income and it is essentially the prerogative of the head of the household. However, a majority of the working women decide by themselves how to spend their income. What seems obvious from the finding is that freedom to spend money comes in a majority of cases, only when they are earners and hence there is a strong need for women to take up gainful activity for their empowerment. As regards decision-making on family planning, in majority of the cases in non-slums (52.0 per cent) both husband and wife together take decisions, which is a welcome trend, but this is practically nil in rural areas and insignificant in slum areas.

Respondent's decision-making power is more with respect to girls' education, than that of boys' education. It is

suspected that women in slum areas and rural areas play a negative role and pressurise to discontinue the education of their girls in order to utilise them in productive work at home or outside. With the reservation of 33% to women in local bodies, the political awareness of women has increased to a large extent and this is reflected in both non-slum areas and rural areas, wherein majority of women decide on their own to whom to vote. But in slum areas it is still a community vote, and it is the head of the community normally who decides on whom to vote.

On the practice of dowry, the dominant trend that is observed is that a large number of women consider it as a traditional practice and should continue, more so in slum and rural areas. Many of them equally felt that one cannot do away with this evil practice. Contrary to prevalent notion, rural women appear to be more advanced in their perceptions of political empowerment. On the problem of alcoholism, 70.3 per cent sampled women felt that the implementation of prohibition by the government is a total failure. This is reflected more in rural and slum areas than in non-slums. But women from all areas favoured prohibition with more effective implementation.

Opinions of Some Prominent Persons of the City:

On dowry menace, some prominent persons suggested measures such as strict enforcement of Property Succession Act, increasing employment opportunities for women, intensive campaigns against dowry, etc. for eradication of the problem. They also pointed out that the evil of alcoholism could be minimised by government policy social concern and women empowerment. Majority of them strongly felt that economic independence to women can bring about an advancement in the status of women. However, one woman activist felt that cultural values such as 'patriarchy' prevent women from enjoying the rights of their property as also personal income. The prominent persons felt that there is attitudinal change among male members towards women but they emphasized that the change is rather slow. All felt that a lot needs to be done for the development of women, confirming the authors' plea for emancipation of women first and foremost.

The low status accorded to women in the society as reflected in their low literacy levels, low participation rates in occupation, low health status, high economic dependence, increasing dowry harassment and deaths, and low political participation is a warning for urgent policy interventions for their emancipation and for raising the status of women. The suggestions offered for raising the status of women are:

1. Strong and effective action at all levels beginning with action at the local level.
2. Women's movements need to be kept away from the political spheres.
3. Constitution of women volunteer corps in every ward, town and city.

4. Active participation by NGOs and similar service organisations for effective implementation.

It is hoped that such concerted pro-active efforts with the involvement of the women concerned will certainly lead to an atmosphere of freedom where women can understand the meaning of equality and dignity. This is not the end but the beginning of a new chapter - 'Emancipation Before Empowerment'.

- + The emancipation of women is an integral part of social progress, not just a women's issue - **Jean Dreze and Amartya Sen**.
- + Empowerment of Women does not necessarily mean getting elected to public offices but essentially it would have to be empowerment of women beginning at the family level so that women are able to take their lives in their own hands and take decisions for themselves and their families - **Neoleen Heyzer**, Executive Director, United Nations Development Fund for Women.
- + A billion people, two thirds of them women, lack the skills to fill out a simple application, much less use a telephone or a computer. The ranks of these functional illiterates are swelled every year by tens of millions of children who reach adulthood without a basic education - **Carol Bellamy**, UNICEF's Executive Director.
- + While women have made inroads at the work place, men have failed to play their part at home. Now 72 per cent of women were economically active, pay differentials have narrowed down between men and women, number of working mothers with children under five have doubled since 1973... At home, however, there seems to be little change, women always or usually do the washing and ironing - **Report of the Social Focus on Men and Women**.
- + We entered a Century where women had the right to vote in a mere handful of countries. On the last International Women's day before the new millennium, let us rededicate ourselves to eliminating the discrimination and disadvantages to which women are still subjected, whether in the world of work, in access in health care services, in the provision of social services and social safety-nets, in peace building and reconstruction, or perhaps, most importantly in the home - **Kofi Annan's Message on International Women's Day**.
- + Violence against women and girls remained the greatest challenge facing humanity on the eve of the twenty first century. Violence against women devastated lives, fractured communities and was a barrier to development in every nation - **Neoleen Heyzer**.

NEEDS, RESOURCES, VALUES AND CULTURE

—K.V.V. Subrahmanyam, IPS (Retd.)
(Former Home Secretary, Govt. of A.P.)

In today's consumeristic society with gargantuan appetite, and market economy, the needs are multiplying. If we take a grim look at humanity as a whole, it is brought out that 80% of the world's wealth is enjoyed by twenty per cent of the people and eighty per cent of the people hardly have access to twenty per cent of world's wealth. Thus when we talk of needs, the startling fact is that the rich are becoming richer and poor are becoming poorer. It is patent, when we talk of needs we should talk of the needs of the poorest of the poor, the lowly and the downtrodden. Dr. Prema Pandurang said that when she went to some of the interior areas of tribal hinterland in Bihar, she found only tribal men in the audience and not women. When asked why it was so, she was told that women have no clothes to wear, they cover their bodies with leaves and grass and hence come out only at nights. The tribals in those areas eat barks of trees, leaves and perhaps some wild fruits. Even assuming a certain hyperbole in the presentation, there is no denying that there is stark poverty in considerable areas of our country, in Africa, Latin American, in Indonesia, even in considerable countries in Europe. The non-recognition of these grim facts is certainly due to our educational process. Dr. S. Radhakrishnan said 'An education that brings up a young man in entire indifference to the poverty and the misery surrounding him, to the dumb pangs of tortured millions and lives submerged in darkness, and to the general/stringency of life, is essentially a failure'. To put it in the nuttest possible shell (if such an expression in the atmosphere of permissiveness can be used), the needs are Roti, Kapada, Makhana, primary education and health care. Hence, it is that concern for the other man, the underprivileged, the totally deprived has to take deep roots in the social, political, economic psyche. It is in this area that our academicians, our planners, political masters, economic pandits, social scientists have strayed from the long and narrow path of recognition of priorities and fallen prey to the hitech, globalization, market economy. Unless there is a study and uncompromising public opinion built and articulated among the millions of those who mutely

Growing atrocities against women

The crime graph during last year (1998) shows that as many as 38,000 murders were committed. Over 15,000 rapes are reported to have been committed. It is not only gangs but individuals who turn to horrid crimes. A factory owner in a town in Northern India had abducted, raped and murdered ten minor girls between the ages of five to ten years before he was caught.

—Times of India, March 16, 1999
(From H.D. Shourie's *Common Cause*)

cast their votes, and the political system, which is the prime mover of power in the democratic process, is lucid and unambiguous on these issues, the rest of the blah blah of election manifestoes is mere words and words. The animosity that is built up against the Korean, the Japanese and Vietnamese immigrants, the pent up hostility against the East Germans from the West Germans that can be likened to the attitude of the *novaeu riche* against the country cousins after the demolition of the Berlin Wall are some of the manifestations. More poignant are the famine deaths in Uganda, Nigeria, the splintered countries of Bosnia, Croatia and Herze Govina of the erstwhile Yugoslav republic, the all pervading deep seated penury that is afflicting the smithereens of the erstwhile USSR are macabre spectacles in the international arena that are viewed with a sub-human callousness and indifference indistinguishable from relapse into barbarity and the collapse of civilized sensitivities. Therefore, needs have to be catalogued, prioritised and not only enshrined in the Constitution but implemented in the day to day life of the large masses. How the haves will reconcile this with their rapacity and contain their greed is the crux of the matter. More importantly, on how the social order will regulate and monitor excesses will depend on the future of humanity in general and our country in particular.

As regards resources, this aspect may broadly be divided as human, material, natural and scientific and technological. It is that qualitative improvement of the availability of resources of making the needs discussed above, can take place only if the resources mentioned above are tapped in a manner that is sustainable for not merely a few decades but with, farsight wisdom and courage, with a better futuristic sweep. It is remarkable that Human Resources Development (HRD) is now recognized as a distinct discipline of study and research not only in academic circles but even in hard-boiled business houses. But the pity of it is that HRD is treated as an end in itself or as a means to subserve the narrow limited vision of an industry or enterprise. What is required is treatment of HRD as part of holistic concept of the total personality. Otherwise we run the serious genuine risk of HRD becoming a weapon of aggrandisement of one class over another, one race over another, etc. Material and natural resources, their availability, their exploitation, over exploitation, and their limitations are all matters that have been subjected to considerable comprehensive studies. Soil scientists, Geophysicists, Environmentalists not to speak of Futurologists like Toffler, Nisbel, Lester Brown of the World Watch Society, Fridtjoff Capra of the present century, H.G. Wells and Jules Verne of earlier centuries have cautioned against the dangers of over exploitation of natural resources as also of science and technology. Scientific and technological resources and their exploitation have resulted in ecological imbalances, depletion of the ozone layer, global warming. These are very real threats and alarm signals are visible in various parts of the world and fields of hu-

man activity. Therefore, the Taoist concept of living in tune with nature rather than conquering nature is germane to contemporary conditions. For this purpose, in the field of energy utilisation, solar, wind power, tidal, biomass, agri waste, garbage utilisation are all areas which required heavy R&D inputs which will make these areas commercially viable and trappable on mass scale. This can be done only if there is public awareness that can motivate those in power and authority. Some thing like environmental tax on polluting power generation systems and industrial establishments as also subsidies for eco-friendly systems needs to be attempted on a very large scale, in the interest of future generations. These and concomitant ideas require wider public gaze through the media, the press and television.

As regards values, unfortunately this is a field full of pious platitudes and empty vapourous sentimentalities, which pass for profundities, not infrequently by well-intentioned champions for improvement of value systems. When we of the older generation talk of value system, there is a temptation to generalize on the fall of values. While there can be some truth in this, all changes in the value system are not for the worse. Every generation experiments with its own code of conduct deprecating what is called misconduct or upholding righteous conduct. History, they say, repeats itself. Yet history is not a dung heap, though Ford, the front runner of the auto industry, described history as bunk. Value systems mean and include an ethical code of conduct that can command universal acceptance. It is in this context that the astronomical accumulation of black money, stashing in what is popularly known as Swiss bank or NRI accounts, the bealing of FERA or FEMA and similar statutes, that should cause serious concern to those who would like to crystallize ethically acceptable value systems. Every party in power declared from house tops that it will unearth hidden and unaccounted wealth and every one of them without exception has dismally failed in this regard. How in the electoral process the link between money and muscle power are all part of this internal coil, has to be brought before public gaze - the sooner the better. It is in this context that we have to view with dismay the role of the judiciary and the Criminal Justice system. Till now nothing has happened. Is it because that the investigating agencies are lax or inefficient or because the legal process or for that matter, to be more explicit, the judiciary is not able to deliver speedy justice? For the value systems to induce public confidence the political process and the administrative machinery have to function with a degree of transparency and concern for the common man which is sadly lacking in the last decade or two. For this purpose, making the vigilance commission autonomous and statutory, institutionalisation of Lok Ayuktha and Lok Pal go only some distance. It is patent that those in power and authority have no time to give to this area of their legitimate charge and responsibilities. This is an unfashionable subject and it cannot hog the limelight of the me-

dia. There can be nothing spectacular about this but it cannot be denied that a high degree of literacy especially of the rural populace is the sine quo non of any meaningful developmental recipe. In urban areas, primary education in the private sector is prohibitively costly and in rural areas it is non-existent to a large degree. As regards higher education, it is the close preserve of the haves, with a few crumbs thrown into the SCs, STs, etc. In earliest, affluent circles, higher education, especially medical and engineering, computer sciences and electronics and management studies are merely instrumentalities paving the way for assignments in affluent countries or for jockeying for positions in MNCs with six figure pay packages. Viva La Consumerism! Brain drain is lamentable but more lamentable is the lack of altitudinal changes in the corridors of power, where the agenda for the coming millennium is put on the anvil. There are no easy solutions. But the state of the nation can definitely improve only, repeat, only by the diligence and discipline of the teeming millions that constitute the work force and by galvanizing their energies.

Next to primary education comes the field of public health. Again our Nobel Laureate, Amartya Sen, whom we are not tired of extolling, has given credibility and authenticity by a lifetime of labour to the concept of welfare economics against all odds. In governmental health centres, facilities are abysmal. In the private sector, five star hospitals have become institutionalised leaches. The cost of medicare is becoming even beyond the reach of the so-called upper middle classes. The plight of those below the poverty line, the daily wage earners, the large silent majority who mortgage or sell their last cent of land or last bit of family jewellery, for the treatment of those near and dear to them, are matters of daily occurrence and recurrence. The diagnostic centres and super specialists acting in tandem have made all possible medical tests thrust on most patients. There should be a mass movement for better deal for primary education and medicare, when we talk of values in a just social order. The last segment of our discussion is culture. It is a vast and uncharted territory and one can go on and on.

The culture of a nation is closely intertwined with its religious milieu. The direct exposition we find in the Vedas, the fruit of the highest human knowledge and wisdom, the kernel of which has at last reached us in the Upanishads as the greatest gift of the century. It is expressed in various ways, but especially by making all the beings in the world, living and lifeless, pass successively before the view of the student, and pronouncing over every one of them that word which has become a formula, and as such has been called the Mahavakya: *Tatoumes*, - more correctly, *Tat twam asi*, - which means, "This thou art".

"Our knowledge of Hindu literature is still very imperfect. Yet, as we find their ethical teaching variously and powerfully expressed in the Vedas, Puranas, poems,

myths, legends of their saints, maxims and precepts, we see that it inculcates love of our neighbour with complete renunciation of self-level, love generally, not confined to mankind, but including all living creatures; benevolence, even to the giving away of the hard-won wages of daily toil; unlimited patience towards all who injure us; the requital of all wickedness, however base, with goodness and love; voluntary and glad endurance of all ignominy; abstinence from all animal food; perfect chastity and renunciation of all sensual pleasure for him who strives after true holiness; the surrender of all possessions, the forsaking of every dwelling-place and of all relatives; deep unbroken solitude, spend in silent contemplation with voluntary penance and terrible slow self-torture for the absolute mortification of will, torture which extends to voluntary death by starvation, or by men giving themselves up to crocodiles, or flinging themselves over the sacred precipice in the Himalayas, or being buried alive, or finally, by flinging themselves under the wheels of the huge car of an idol drawn along amid the singing, shouting, and dancing of bayaderes. And even yet these precepts, whose origin reaches back more than four thousand years, are carried out in practice, in some cases even to the utmost extreme, and this notwithstanding the fact that the HINDU nation has been broken up into so many parts. A religion which demands the greatest sacrifices, and which has yet remained so long in practice in a nation that embraces so many millions of persons, cannot be an arbitrarily invented superstition, but must have its foundation in the nature of man. But besides this, if we read the life of a Christian penitent or saint, and also that of a Hindu saint, we cannot sufficiently wonder at the harmony we find between them. In the case of such radically different dogmas, customs, and circumstances, the inward life and effort of both is the same. And the same harmony prevails in the maxims prescribed for both of them.

Thus culture is not mere learning. It is discrimination, understanding the eternal values of the life and human existence. There should be an atmosphere of culture, an air of geniality, sobriety, compassion, concern for the other person, lack of bitterness, hatred and animosity. There should be a capacity to tolerate the other man's point of view. For this purpose, religions and literature do play a dominant role. Even a hard boiled atheist has to believe in certain ethical values. But unfortunately atheism and rationalism have now come to mean aggressive animosity against doctrinaire religions and ritualism. Even then, in India these groups single out Hinduism for their attacks for its ills and they are many. They require to be got rid of. It was Swamy Vivekananda who gave a clarion call for throwing away priest-craft first and also the bundle of crystallized superstitions. This cannot be misunderstood to mean genuine devoted preachers whether in Hinduism, Islam or Christianity, have no place and that ceremonies and worship performed with devotion have to be eschewed. More importantly, any religious system that preaches bigotry and hatred

National Commission for Women

To make the National Commission for Women more effective, its new Chairperson Vibha Parthasaradhi said: "What is required is a dynamic networking with the State Women's Commissions, the NHRC and the Minorities Commission. It would minimise duplication of effort and would be the ideal way of working rather than the highly compartmentalised style".

—Times of India, March 16, 1999

against other religions sows the seeds of discord and human misery. Such an approach is the very negation of the essence of any religion and this idea should gain greater currency and public approbation. An earnest endeavour to resolve conflict and live in mutual regard and amity is called for. So also linguistic jingoism. Widening and frontiers of learning can happen only inter-linguistic and inter-religious interactions are intensified for mutual enrichment.

As discussed earlier, needs have to be focussed with reference to those of the poorest, the lowest and the down-trodden, whose voice is rarely felt or heard by those who have the power to take appropriate measures. Hence, needs have to be emphatically related to areas of food, shelter, clothing, malnutrition, primary education and health care. When we think of resources, again the focus has to be on the resources that are innate in our vast country; tapping them wisely, with concern for future generations - not sucking them out in shorter span of a few decades; having concern for eco balance pollution control; population control that is almost in the planning process. As regards values, we cannot wish away the impact of infotech, the intrusion of the mass media - intrusion into our homes and hearths. An ivory tower attitude of ignoring the gusts of wind that blow about us. More importantly, we have to develop sufficient strength in our system to withstand the onslaughts on our hoary culture, the eternal verities that constitute our national heritage, without being dogmatic, without sticking to the shadow of our culture for getting the substance.

[Excerpts from the Key Note address delivered recently at Forum for People's Thoughts, Hyderabad]

REPORT ON THE HEALTH AND COMMUNITY DEVELOPMENT PROGRAMMES

—Dr. G. Prabhakar

Joint Director, Health & Projects, Sankar Foundation

30-01-1999: CME Programme

Dr. N.V. Ramana Murthy, Head of Department of Paediatrics gave a lecture on "Convulsions in New Born and Epilepsy" at the CME Programme conducted at Foundations Hospital for Women and Child.

5-2-1999: TB Camp

Monthly TB Camp was conducted at Anakapalli, 33 patients were examined and provided medicines at the Camp.

6-2-1999

Mrs. S. Narayana, Project Director, ECOMWEL, Chennai visited Sankar Foundation's Eye Hospital, Hospital for Women and Child and TB Hospital and Sankar's Human Resources Development Centre at Mamidipalem.

10-2-1999: TB Camp at Yelamanchili

48 Patients were examined and provided medicines at the Camp.

12-2-1999: Training Programme at Madugula

Dr. G. Prabhakar, Ms. V. Jyotishmati and G.L.N. Prasad represented the Foundation at the Training Programme on 'Water and Sanitation' conducted by Viswa Samakya, Federation of NGOs at V-Madugula. The programme was sponsored by Water AID U.K. Project, Mr. Paramasivam Country Representative Water AID U.K. and Mr. Narasimaiah Training and Development Centre, Hyderabad participated in the training programme.

15-2-1999: Eye Camp at Duvvada

Major Eye Camp was conducted jointly with Shri Kusuma Hamath Ashramam, Duvvada. 124 patients were screened and 24 were selected for surgery.

18-2-1999: Workshop on Rural Health

The Workshop was inaugurated by Sri S. Narasinga Rao, IAS, District Collector, Shri. S. Narasinga Rao in his inaugural address appreciated the efforts of Sankar Foundation in bringing together around 100 NGOs for the Workshop. He advised the NGOs to make best use of the workshop to know about the Health Care Delivery Systems. The Collector suggested to NGOs, stressing the importance of the role of the NGOs working in different areas, to ensure that the programmes granted by the Government and other agencies are successfully implemented. He said, in doing service, what is more important is the output of the programmes undertaken, rather than the input, such as the amount of money put in, people involved, etc. The Organisation should look beyond the minor things towards a result oriented approach. He asked the NGOs to take very active role, and see to that, the projects undertaken by the Government are implemented in a correct manner, and the beneficiaries are really benefited. He appreciated Sankar Foundation for its efforts and appealed to all the NGOs present in the meeting, to take-up more motivational programmes and educate people regarding Health and Hygiene.

Prof. A. Prasanna Kumar, Executive Trustee and Director, Centre for Policy Studies presided over the function. Shri A. Sankar Rao, Managing Trustee spoke on the oc-

occasion. Shri A. Sankar Rao appealed to all NGOs to build good referral systems and make best use of the services available at Sankar Foundation Hospitals.

Shri P. Viswanath, President of NGO Federation spoke on the occasion. Ms. V. Jyotishmati welcomed the gathering and Dr. M. Venkateswarlu, Joint Director, Resources Management proposed vote of thanks.

The resource persons at the workshop include Dr. R. Suryanarayana Raju on Eye Care, Dr. N. Rukmini on Women's Health, Dr. N.V. Ramana Murthy on Child Health, Dr. C.S.R.L. Narasimham on Tuberculosis, Dr. S. Krishna Murthy on HIV/AIDS, Ms. V. Jyotishmati on Rural Sanitation, Dr. G. Prabhakar on role of NGOs and Dr. M. Venkateswarlu on Networking with NGOs.

Representatives from 66 NGOs participated in the Workshop.

22-2-1999: Eye Camp at Govindapuram (Vizianagaram District)

Major Eye Camp was conducted jointly with Kanakadurgamma Charitable Trust at Govindapuram, 28 Kms from Vizianagaram. 156 patients were screened and 38 patients were selected for Microsurgeries.

25-2-1999: 'Adopt a Mother Programme'

Shri Satya Sai Seva Dal Volunteers who are rendering yeomen service for the poor and needy in the rural areas, recently launched Adopt a Mother Programme. The Volunteers identify pregnant women and refer them to Sankar Foundation Hospital for Women and Child for Antenatal checkups and treatment. The pregnant women who will have regular checkups and follow-up and will have deliveries conducted at the Foundation's Hospital for Women and Child for the first checkup were registered for treatment and followup at the Hospital. Dr. G. Prabhakar briefed them about the Safe Motherhood and Child Survival Programme.

Visit of Guest

Shri R. Rammohan, Dy. General Manager, State Bank of India visited Sankar Foundation's 3 Hospitals.

3-3-1999: Visit to Adopted Village

Dr. G. Prabhakar and Dr. M. Venkateswarlu, Joint Directors alongwith Ms. V. Jyotishmati and Mr. G.L.N. Prasad visited Ramachandrapuram village near V. Madugula to plan the village development programme with the villagers. Mr. K. Joginaidu, Secretary, Sarada Valley Development Samithi, Mr. Srinivas and Mr. Nookesh, Village Health Workers also attended the meeting at Ramachandrapuram. A plan of action was finalised in consultation with the villagers, for the overall development of the village which will be implemented in stages.

TB Camp at Anakapalli

18 Patients were examined and provided medicines at the Camp.

Guest Visit

Shri Vijaya Gopu, K.A., Programme Director, Division of Civil & Mechanical Systems, National Science Foundation, Arlington University, USA visited Sankar Foundation's 3 Hospitals.

4-3-1999: Exposure Visit

27 Women Leaders from Chidikada Mandalam sponsored by Integrated Rural Development Society, Chidikada visited Foundation's 3 Hospitals for the exposure visit.

5-3-1999: Meeting on Water and Sanitation

Ms. Jyotishmati and Dr. G. Prabhakar represented Sankar Foundation at the Joint Action Meeting on Water and Sanitation conducted by Viswa Samakya at Thummapala.

10-3-1999: TB Camp at Yelamanchili

33 patients were examined and provided medicines.

11-3-1999: Guest Visit

Shri Uday Balakrishnan, Post Master General, Visakhapatnam visited Sankar Foundation's 3 Hospitals.

Prof. K.V. Ramana, Former Vice-Chancellor of Andhra University visited Foundation's 3 Hospitals.

13-3-1999: Visit to Susag

Dr. G. Prabhakar, Ms. V. Jyotishmati and Mr. G.L.N. Prasad visited Susag Farm near V-Madugula to assess the experimental Vegetable Project being undertaken jointly by Sankar Foundation and SVDS.

Felicitations to Shri A. Sankar Rao

Vedic Seva Trust, a leading Cultural Organisation in Visakhapatnam felicitated Shri A. Sankar Rao with Ugadi Puraskar at a colourful function at Kala Bharathi. Sadguru Shri K. Sivananda Murthy garu of Bheemunipatnam was the Chief Guest at the function. Shri A.S.N. Murthy presided over the function. Shri A. Sankar Rao was felicitated in recognition of his many sided services to the poor through Sankar Foundation. Dr. B. Sarabhalingam, well-known physician was also felicitated at the same function. Six eminent senior citizens, six young Vedic Students were felicitated on the same day. Sri C.S.N. Raju, President, Kala Bharathi, Sri M.V.V.S. Murthy, former M.P., Sri P. Raja Rao, Station Director, AIR and others spoke at the function.

17-3-1999: TB Camp at Vaddadhi

44 Patients were examined and provided with medicines.

"It is only when his love transcends his self-seeking that man becomes a Mahatma - a great soul - through his relationship with all creatures."

—Rabindranath Tagore

"Judging by the record of the past, the two most decisive factors affecting the future consolidation and expansion of democracy will be economic development and political leadership—economic development makes democracy possible; political leadership makes it real."

—Samuel P. Huntington

22-3-1999: Meeting

Dr. G. Prabhakar represented the Foundation of the United Nation's Water Day Celebrations conducted on 22nd March at Zilla Parishad Hall by Viswa Samakya, Federation of NGO's Water Aid U.K. and Oxfam Trust India. Shri S. Narasinga Rao, IAS, District Collector was the Chief Guest. The programme was attended by representatives of various NGO's working in the coastal districts of Andhra Pradesh.

24-3-1999: Inauguration of TB Nodal Centre at Anandapuram

Sankar Foundation started a Nodal Centre for tuberculosis at Anandapuram with the help of the local Panchayat leaders. TB detection camps will be conducted on 24th of every month at the Nodal Centre. On the occasion of the Inauguration of the nodal centre, a major health camp was conducted at Anandapuram with screening for Cataract and tuberculosis along with Paediatric Services.

LEAD VISIBILITY MEASUREMENTS

(A lecture by Mrs. J. Gullaga at the Nordic Folklife Studies in March, 1977)

[illegible]

*"Asking a working writer what he feels about evil
is like asking a lamp-post what it feels about dogs."*⁶

John Osborne

CENTRE FOR POLICY STUDIES

(Seuckerrnini, 10.50.19, Sirlpanenn, Vnektupednenn 5.30.00)

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Shri K. Sivananda Murty
Dr. M. Gopalakrishna Reddy
Prof. B. Sarveswara Rao
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