

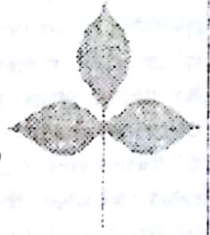


BULLETIN

OF THE

CENTRE FOR POLICY STUDIES

(SANKAR FOUNDATION)



DEMOCRACY AND GOOD GOVERNANCE

August 15, conjures up memories of those historic moments when India, under the leadership of Gandhiji, moved from bondage to freedom. The sufferings and sacrifice of the great leaders have not wholly gone in vain as India retains her status as the world's largest and Asia's stablest democracy. Independence Day Celebrations have become a ritual with political leaders and officials at all levels making platitudinous speeches in tedious ceremonies. Our hope, however, lies in what the school children do and how they envision their and India's future. If their marchpast and salute of the national flag, their rendering of patriotic songs and the national anthem and distribution of sweets add colour and gaiety to the celebration, their words and dreams contain the hopes of their and India's destiny.

It is time for annual stock - taking and the familiar refrain on every Independence Day is that the last twelve months have been the worst since 1947. The assaults on our democracy are both from within and from outside and they have been hard and severe. Still, the system's capacity for endurance and survival is amazingly high. That indeed is puzzling to many and fascinating to some. Burgeoning military and paramilitary forces and acquisition of the most sophisticated weapons have not solved India's security problems. If only India and Pakistan, according to experts, reduce their military expenditure by just 5% every child in Indian and Pakistan can be put in school. Tragic indeed that the wounds of partition have, instead of healing, become festering sores.

To become a great democracy the three essential requisites are a sound value system, professional and institutional strength and able leadership. All of them were available to India at the time of Independence and no wonder India, in just ten years, emerged as the "School of Asia" for democracy. As a Constitutional expert observed the crisis of Indian polity is due to the fact "that Gandhian selflessness and western professionalism which provided inspiration of Indian polity were thrown overboard". The value system shaped and nurtured by Gandhiji and other stalwart leaders

has become almost extinct. Institutions have collapsed, professional integrity is conspicuous by its absence and about the quality of leadership the less said the better. Character, vision, will and wisdom are described as the hallmarks of good leadership. No democracy can boast of great leaders all the time. The problems of Indian democracy may be chronic but are not insurmountable. There are still many able leaders eager to put the system back on the rails. More encouraging is the fact that the people of India have displayed remarkable ability to adjust and to put up with severe hardship. Our young men and women have rich potential. If they feel frustrated it is the responsibility of the ruling class and the older generation to identify the causes and provide the remedies.

Jawaharlal Nehru said that "democracy requires many virtues; it demands ability, devotion to work, cooperation self-discipline and self-restraint." Today UNDP says that 'good governance' implies the capacity to eliminate poverty and ensure equity and justice. The ten characteristics of good governance, according to UNDP, are — participation, Rule of Law, Transparency, Responsiveness, Consensus orientation, Equity, Effectiveness and efficiency, Accountability, Strategic Vision, and Respect and Tolerance.

Good governance enhance the credibility and of democracy. At 53 Indian democracy is mature enough to ward off threats to its political stability. But the task of eliminating poverty and unemployment and ensuring social justice to all classes of people continues to be a daunting one. Government is either overburdened or incapable of tackling the many challenges before Indian polity. The people of India must strengthen the sinews of democracy by active participation and constructive criticism. Long ago the great Greek philosopher Plato wrote that "The heaviest penalty for declining to engage in politics is to be ruled by someone inferior to you. This is the case the world over wherever decent persons and persons of intelligence and moral fibre have shunned politics." May the many good and wise people of India ponder over those words of wisdom!

—The Editor

OUR INHERITANCE

—Jawaharlal Nehru

For every sensitive human being in India the last six months have brought pain and sorrow, and what is worst of all, a humiliation of the spirit. It has been bad enough for those who are old in years and experienced, but I often wonder how the young feel who, at the threshold of their lives, have seen and experienced catastrophe and disaster. They will, no doubt, survive it, for youth is resilient; but it may well be that they will carry the mark of it for the rest of their days. Perhaps if we are wise and strong enough to think and act rightly even now, we may succeed in erasing that mark.

For my part I wish to say that, in spite of everything, I have a firm faith in India's future. Indeed, if I did not have it, it would not have been possible for me to work effectively. Although many of my old dreams have been shattered by recent events, yet the basic objective still holds and I see no reason to change it. That objective is to build a free India of high ideals and noble endeavour where there is equality of opportunity for all and where many variegated streams of thought and culture meet together to form a mighty river of progress and advancement for her people.

I am proud of India, not only because of her ancient, magnificent heritage, but also because of her remarkable capacity to add to it by keeping the doors and windows of her mind and spirit open to fresh and invigorating winds from distant lands. India's strength has been two-fold; her own innate culture which flowered through the ages, and her capacity to draw from other sources and thus add to her own. She was far too strong to be submerged by outside streams, and she was too wise to isolate herself from them, and so there is a continuing synthesis in India's real history and the many political changes which have taken place have had little effect on the growth of this variegated and yet essentially unified culture.

I have said that I am proud of our inheritance and our ancestors who gave an intellectual and cultural pre-eminence of India. How do you feel about this past? Do you feel that you are also sharers in it and inheritors of it and, therefore proud of something that belongs to you as much as to me? Or do you feel alien to it and pass it by without understanding it or feeling that strange thrill which comes from the realization that we are the trustees and inheritors of this vast treasure? I ask you these questions, because in recent years many forces have been at play diverting people's minds into wrong channels and trying to pervert the course of history. You are Muslims and I am a Hindu. We may adhere to different

religious faiths or even to none; but that does not take away from that cultural inheritance that is yours as well as mine. The past holds us together; why should the present or the future divide us in spirit?

Political changes produce certain results, but the essential changes are in the spirit and outlook of a nation. What has troubled me very greatly during these past months and years is not the political changes, but rather the creeping sense of a change of spirit which has created enormous barriers between us. The attempt to change the spirit of India was a reversal of the historical process through which we had been passing for long ages past and it is because we tried to reverse the current of history that disaster overwhelmed us. We cannot easily play about with geography or with the powerful trends which make history. And it is infinitely worse if we make hatred and violence the springs of action.

(From an Address at the Aligarh Muslim University, 14 January, 1948)

ENGLISH AND NATIONAL UNITY

—Sri T. Hanumantha Rao

(Retd. Lecturer in Economics)

If there is one subject which continues to draw conflicting and contrary views and defies an acceptable solution, it is and can be none other than the language controversy, particularly the associate official language status of English in India. The peculiarity about the problem is that it remains as much a current issue as an old one depending on the fulminations of its protagonists and antagonists. But a proper solution of the problem can be had only if an approach is made on the basis of commonsense, convenience and political sagacity.

The bias towards Hindi has led to a policy-making characterised by uncertainty and the protection given to the non-Hindi speaking States under the 1968 Official Language Amendment Act seemed to be nominal and illusory. There is a lurking suspicion in the minds of the people that English language is being neglected in India and relegated to the background in a strange sort of way. In the context of Government's commitment to globalisation process and the prevalence of political instability in the country, it is incumbent on the part of the Government to come out with a categorical statement on the associate language status of English at the official level as it will have a vital bearing on national consolidation.

That Hindi should be the sole official language of the country is an unrealistic and harmful proposition and the needs and requirements of administration at the All-India level are too varied for the linguistic resilience of Hindi. The continuance of English as the associate official language can cater to the immediate and future needs of India in a variety of contexts. Every such a

The hands that help are holier than the lips that pray.

—Sri Satya Sai Baba

claim for English is based on factual considerations and practical advantages.

As a common medium of communication for the diverse people of India for their intellectual and day-to-day requirements, English is nearer to us than Hindi. English has proved itself to be a powerful cultural bond for the diverse linguistic and ethnic groups in the country, besides being the sole unifying force for the whole of India, politically and administratively. As Sir Mirza Ismail put it, "It is by means of English that any movement for India's good—political, social, economic, cultural—has become truly national, because English has made it possible for people in every corner of the country to understand each other and to think and work together".

The diffusion of modern ideas and in fact the making of modern India have been due to our contact with the Europeans and the Mastery of the English language by the Indians. Indian delegates at international conferences are heard with rapt attention when they make themselves readily intelligible through English. Moreover, it is our knowledge of English that has paved the way for the easy domicile and quick assimilation of Indian settlers in the English speaking countries. There is nothing alien about English as it has been a part of us for nearly four centuries. Our representative system of government, our legal and administrative procedures, our philosophy and pattern of educational system are all based on the British model. Our knowledge of modern technology and our contact with the world are through the channel of the English language.

In order that we may have intimate contacts with the advanced countries, English should continue and must be carefully nourished by our politicians. In fact, in countries like Canada, Belgium Czechoslovakia, Switzerland and some African States, more than one language enjoy official status. Japan with virtually no English culture has made English its official second language for good reasons. And for equally good reasons, India should continue to have English as associate official language and the Government would do well to bring out an amendment to the Constitution so as to give a permanent official position to it unlike the vague status it enjoys today.

Over and above its utilitarian value in administrative matters and international intercourse, English language has a role to play as the medium of instruction in our educational institutions in maintaining standards. It was felt that the switch-over to the regional medium with an element of compulsion had resulted in the deterioration of standards. In this age of Information Technology, the younger generation will have to face a frighteningly competitive world with disability of not being fluent in English. So, it is our duty to provide them facility and freedom to learn English and the nation's very survival depends on the knowledge of English.

Some of the greatest wars of the 21st century will be between rational optimism and emotional pessimism.

—Stefan Collini

SCIENCE AND TECHNOLOGY IN THE MILLENNIUM – II

—Prof. M.N. Sastri

Phenomenal advances have also taken place in life sciences since World War-II more than during the previous millennium. The new millennium can be described as the Golden Era of Life Sciences with genetic engineering and biotechnology holding the centre stage. With the full understanding of the living cell, the deciphering of the genetic code and nearly complete sequencing of the 3.2 billion lettered human genome, exciting advances in these areas are foreseen. It will be possible to replace any organ of the human body with a healthy one or even grow a new person taking a cutting from the human body. More than 8,000 human genes (out of a possible 80,000) some of which are linked to several diseases including cancer, have been identified, opening up the possibility of preventing and curing these diseases through genetherapy.

Conception through in vitro fertilization has already become a reality. Reproductive clinics will soon offer parents the ability to screen embryos for hundreds of inherited diseases enabling them to select the babies-to-be that are free of genetic defects that cause diseases. By 2100 our descendents could live to be of 200 years of age.

At the same time the deciphering of the human genome and its use raises a host of legal and ethical questions. These include some practical considerations about the potential misuse of genetic information in employment, insurance and other areas.

In the area of agriculture, the development to transgenic crops with special properties such as higher yields and resistance to herbicides and the terminator seeds will continue to be subjects of controversy.

The irony of these mind boggling developments in science and technology is that the poor have derived little benefit from them. To quote Robert Thurman, "we live in an era of extreme paradox. Technology informs the masses more than ever and yet makes them feel weak before the things they see; the art of caring for the sick and injured is more sophisticated than ever, and yet the cruelty of the fanatics rages more than ever; the power of knowledge and machinery to improve our environment knows no limit and yet the devastation of our planet proceeds inexorably".

With the collapse of communism, market forces will be the dominant players in the new millennium. The

multinationals and private capital with their firm grip over technological innovations will dominate the world economy and gain a stranglehold on poor and developing economies.

During the 18th century and the first half of the 19th century the world economic activity was agriculture-based. Agriculture continues to be the mainstay of the Indian economy. In the wake of the Industrial Revolution, industry assumed a dominant role in the Western World with the Asian and African nations acting as the suppliers of raw materials and markets for industrial products. The industrial economy is based on construction transportation, utility, manufactured goods, biotechnology wholesale and retail trade, persons services, health care and education. The dawn of Digital Age has seen the emergence of New Economy comprising hightech equipment, computer services, financial services, commerce, communication media and non-store retailing.

India possesses ample material and human resources for fostering these three economies and transform itself into a world economic power. The challenging task before the Indian intellectuals and policymakers in the new millennium is to evolve and implement strategies, based on self-reliance, to promote a rational blend of these three economies with special emphasis on eradication of poverty. An economically strong and independent nation alone can stand up to exploitative forces in this age of globalization.

(Lecture delivered at the Centre for Policy Studies on April 7, 2000)

NEHRU ON KASHMIR

Kashmir has always been in history for thousands of years, not always a political part but essentially a part of India and for hundreds of years a political part of India long before the British came. It has been essentially and culturally one of the biggest seats of Indian culture and learning. So the finest books about Indian history have been written in Kashmir. The came the partition of India and certain rules were laid down about it. According to the rules, Kashmir acceded to India and became part of the Indian Union as an autonomous state of the Indian Union. That is why I say that Kashmir is as much a part of India as Calcutta or Bombay or Madras. At that time, Kashmir was invaded through Pakistan and later by Pakistan.

I don't think it is possible for anyone, even a Pakistani, to say that was not aggression. There have been a number of cases of aggression in the world in the last 10 years or so. There has been no case of clearer and more flagrant aggression than that of Pakistan over Kashmir territory which was Indian Union territory.

SRI RUDRA - II

—Sri C. Sivasankaram

Sri Rudra's limillessness is unequivocally experienced in every phase of human career. For Rudra life and death are but the two sides of the same coin. A heart-felt prayer, a plaintive note uttered without any reservation or shame is listened by him, soon the boon flies towards the prayer and elevates him. Sri Rudra saves the life of youthful Markandeya from the yawning jaws of death. This is the positive answer of Sri Rudra to the plaintive prayer, agonising cry of Markandeya. Siva the auspicious and felicitous instantaneously sets out himself to console, to pacify the one in dire circumstances, the circumstances that do not brook delay for amelioration. He is the savior of the man in distress and godsend for the forlorn.

If we stop to look upon Rudra as a Krura bent on tormenting us we being to love him, to adore him, to make friends with him. His cruelty is directed at denuding of the forest of evil craving and wrong desire within us. By this act of Sri Rudra the prospect of reincarnation becomes a foregone conclusion. He wishes his devotee freedom from the clasp of the shark of greed, from the oppressive suzerainty of avarice from the dehumanising influence of envy. Our targets of revenge, our ulterior designs to ruin fellowmen and our goals of amassing wealth at the cost of cardinal virtues at the cost of fellow beings and human values are duly frustrated by a mute dislike suddenly sprang within us as a result of recalling His name and the miraculous episodes of which is the fathomless source. Rudra is Agni, "Rudro agneet", Sriti. He as agni consumes the mammoth pile of our commissions and omission, our shortcomings, our faults and foibles and our minds' secret designs if we are sincerely repentant and penitent to the core. Rudra burns to ashes Manmatha (Cupid) the silly errand-boy of Devendra and besmeared His forehead with the-ash as a token of conquest of lust (Kama). Manmatha is the vile generator of irrational lust in reason and out of reason in men on the threshold of attainment of a higher life, a nobler achievement while body is as it is. The stumbling blocks placed in the path of the seeker & plots tendentiously engineered by the cupid will go apiece by a chance gaze of Sri Rudra. While Vishnu is the father of Manmatha Rudra is the Death that burnt him.

Sri Rudra brought fourth with the fertile cooperation of Agni, Kumar Swami the younger brother of Ganesa. With Ganesa Sri Rudra sought the purpose of clearing the path of impediments that obstruct the march of the worshipper towards sayujyam and finally deliverance. With the emergence of Kumaraswami the six-faced Lord there came on the horizon of the seeker a staunch protector of the illumination they got over the ages of penance and lapasya for Kumar is Devasenani (which denotes) the defender of light, the self-proclaimed Savior/guardian panorama of light (knowledge). Sri Rudra is the witness of all this being unrolled by the created world

under the active support, help and direction and assistance of His two sons. Kumar Swami is thus established as the conscience-keeper and light preserver of Angels and men that aim at metamorphosing themselves as angels through observance of scriptural injunctions. By *Vishayaka Aum* is personified and by *Kumara* knowledge reserved.

Sri Rudra is the mender of ego and egoism which make man's heart contract. Contraction is death and expansion is life. Swami Vivekananda says - The said traits are remarkably demonstrated in the *Dakshayajna*. *Daksha* arrogated to himself the position and place to which Sri Rudra was alone entitled. Blinded by the blinkers of hanglem *Daksha* performs the sacrifice ignoring the Lord who is the father of *Vishnu* (*vishnu* is *yajna* itself - *yanovai vishnun*). *Daksha* drunker as he has been with the wine of insolence humiliates the consort of Siva. She is *Daksha's* daughter. It is the consequences of imprudent wordily power. Then one of Rudra's henchmen *Virabhadra* marred the sacrifice and the rest of the story is known to all of us.

Sri Rudra is *Bheshajam*, the elixir medicinal in the cure of numerous ailments that afflict mankind and to several other psychical ills that man is heir. Rudra as *Bhishank* helps conduce to the dawn of light in the lives of men under the grip of ignorance, stricken in the friendship embrace of fate and men languishing under the endless thralldom of fatalism. Sri Rudra opens the gates of the minds of men to let in ray of light to awaken them from the slumber of ephemeral trance to realise the purpose for which he is born as man. Man should not barter away the gold of his life for chips of earthly gain. Sri Rudra's call for the man is that there is hardly anything that is benefit of him. Sri Rudra descends in all ages of his own accord to defend the saintly, to destroy the demoniacal forces. When saint looks askance at his own outaparya Sri Rudra unsolicited volunteers to drive away the fear complex, the doubtful sentiments so as to put heart into him and pave the way for his mergence in Him. This is the most striking aspect peculiar to Sri Rudra. His major responsibility to world is to found kingdom of heaven on earth so that, order of Religious purity, spiritual truth and enlightened universal outlook come to stay. The itch to sin, the intention to hurt, the tendency to perennialise inequality in the world are real potential foes of the world against which Sri Rudra wages relentless war through His army of nonviolent devotees. Sri Rudra owns nothing. He belongs to all, belongs to Him. If there is a selfless philanthropist or a man who works for the commonweal devoid of self-interest it is Rudra that is at work and a brilliant spark of His keeps warm the spirit of service in mankind.

Life depends on its peaceful and successful consummation. Sri Rudra is the moving spirit behind Sri Rudra's sacrifice, (the example of *Renun* and *detachment* will love

Servants do not what the master wants but what the master checks.

—Chinese proverb

of the needy, sympathy for the desolate and generosity for the forlorn. Even drop of water split on Siva Linga by an ignorant elephant paves the way for his emancipation and immortality. Linga is so called because in it are hidden the seeds of the creation as the hour of *Kalpadi*. Linga is not mere phallus as some make it out. It is the linga of creation, existence and dissolution. We have a priceless rich heritage, a perennial stream of legend fertilising as it moves the patches crying for salvation. The stream of Vedic mantra, Vaidik deed sanctified the entire soil of India and Sri Rudra is its crown gem. Fresh currents of sacred ideas intermittently continue to flow in least the soil should become drab and barren. Prayer to Sri Rudra is assure bastion against onslaught of alien influence, alien inroads cooing the pitch and marrow of Indian spinical. Man, when will your heart be filled brimful with the essential juice of Sri Rudra as handed down in the form of *Namakam* and *Chankam*? Is *Apamityu* so frightening as to drive you to resort to means that blunt the edge of self-confidence, self reliance and self-determination when Sri Rudra's hand of fearlessness is exhibit expressed in innumerable ways and forms before you, besides you and within you?

Sri Rudra's capacity to cure certain ills that defy the panaceas in vogue is vast and amazing. By observance of scientific chanting of the third chapter of *Namakam* the country will get rid of all sorts of diseases and untoward occurrences. Pulmonary consumption called *Rajayakshma* can be uprooted by sincere and faithful, belief-filled repetition of the fourth *Amuvakam* (4th Chapter) of *Namakam*. Urinary disease, gonorrhea and any other malignant malady will be put to heels when certain chapters of *Namakam* as explained, as interpreted and as exposed by the learned and saved souls are changed according to rules of observance prescribed by the learned.

Sri Rudra is the 'Seshi' the upholder and protector of all the universes.

SANKAR FOUNDATION, VISAKHAPATNAM

Performance Highlights/Major Events of Sankar Foundation

(for the period 2-6-2000 to 31-7-2000)

—Sri G.P. Raju
Sr. Manager (Resources)

Honour to Shri A. Sankar Rao

The Rotary Club, Visakhapatnam honoured Shri Sankar Rao with the 'Service above Self' Award at a function held at Hotel Taj on 25th June, 2000 and a Me-

mento was presented to him on this occasion. Shri Sankar Rao was a Rotarian for 43 Long Years and is presently an Honorary Rotarian. Our Managing Trustee says that his association with Rotary inspired him to actively pursue Social Work for the poor and the deprived sections of the Society.

At another function held at Hotel Dasappa on 8th July, 2000, Vasavi Club, Visakhapatnam, affiliated to All India Association of Vasavi Clubs, felicitated Shri Sankar Rao for the Yeomen Service being rendered to the society.

The Vasavi Chaitanya Foundation, Visakhapatnam, honoured Shri Sankar Rao as a "Distinguished Arya Vysya Achiever", honoured him on 30th July, 2000 at Hotel Green Park.

The 3rd anniversary of Sankar Foundation's Eye Hospital was held on the terrace of the Hospital premises at Srinivasanagar, Simhachalam on 3rd June, 2000 against backdrop of lush green Simhachalam hillock.

The Chief Guest on this occasion was Shri Ravulapati Seetha Rama Rao, IPS, Inspector General of Police.

Earlier, Shri D.D. Prasada Rao, Administrative Officer invited the Guests to the dais. Dr. R. Suryanarayana Raju, MS, DO, Honorary Consultant Ophthalmic Surgeon briefly narrated the significant achievements of our State-of-the-art Eye-Care Hospital and about the future plans. Dr. N.V.L. Narasimha Rao, Superintendent, Regional Eye Hospital, Shri Challa Sivasankaram, a learned Vedic Scholar and our Trustee spoke.

Mrs. Yesodha Sankar Rao, Trustee, distributed mementoes to the Doctors & Para Medical Staff. Shri G.P. Raju, Senior Manager (Resources) proposed a vote of thanks.

Officials Visit :

Dr. (Mrs.) R. Jose, Deputy Director General (Ophthalmology) Govt. of India, Ministry of Health Family Welfare (Dept. of Health), New Delhi, visited our State-of-the-art Eye Hospital at Srinivasanagar, near Simhachalam on 20th June, 2000. Dr. S. Narayana Raju, MIPHA, District Programme Manager, District Blindness Control Society, Visakhapatnam accompanied her. She witnessed an important small Incision Cataract Surgery (SICS) Operation performed by our Honorary Ophthalmic Surgeon Dr. R. Suryanarayana Raju and appreciated the dexterity of his surgical skills.

Audit Performance Awards :

The following students at the Founder's day function of Rao and Kumar held at Chartered Accountants Building, Visakhapatnam on 26th July, 2000.

1. K.C.S. Guru Prasad and C.G. Vijaya Rama Raju for the work rendered at M/s Indian Bank.
2. K.V.M. Kiran and Ram Prasad for the work rendered at M/s Hindustan Aeronautics Limited.
3. Anirban Pal and D. Ravi Shankar for the work rendered at M/s L.G. Polymers Limited.

4. N. Sunilu & M. Srinivas for the work rendered at M/s Dock Labour Board.

Continuous Medical Education (CME) Programme:

Dr. N.V. Ramana Murthy, MD, D.Ch., Former Professor of Paediatrics, Andhra Medical College, Consultant Paediatrician of our Woman & Child Hospital addressed the House Surgeons of Andhra Medical College (Attached to the Rural Health Centre, Simhachalam).

A slide show alongwith the lecture was presented by Dr. Ramana Murthy, about "The Dehydration".

Gift to Timpany School :

On the eve of 70th Birthday Celebrations of M/s Mercy Jeyaraja Rao, Director of Timpany School, Sankar Foundation has donated Rs. 7,000/- towards Timpany Assembly Hall Fund.

Ashok Pharmaceuticals' Gesture :

Shri A.S. Chakravarthy of Ashok Pharmaceuticals has donated 220 bottles of LYOSFOS 100 ML Syrup to our Woman & Child Hospital for free distribution to the Iron deficient children. On earlier occasions also, we have received free medicines from them. We place on record the gesture of Ashok Pharmaceuticals.

VIP Visits :

Shri M. Rajeswara Rao, BA, BL, Senior Advocate, Calcutta High Court.

Welcome :

Sankar Foundation welcomes the following new members:

Dr. D.V. Ravi Pulleswara Rao, M.S. (Ophthal.); Mr. Y. Janardhana Rao, M.A. (Rural Development), Assistant Community Development.

Farewell :

Dr. Y.R.P. Yellaji Rao, MS, DO, Assistant Ophthalmic Surgeon, left our services for better career prospects. We wish him all the best.

Community Outreach Programmes Corporate Benevolence

NTPC Sponsored Rural Camp :

The National Giant NTPC, Simhadri Thermal Power Project, Visakhapatnam, sponsored a Free Cataract Screening Camp at Zilla Parishad High School, Oda Cheepurupalli, Paravada Mandal on 13th June, 2000.

Our sincere thanks to Shri R.C. Srivastav, General Manager, NTPC, who agreed to financially support the Free Rural Eye Camp.

Smt. P. Swarnalatha, MSW (Final) of MRVGPG College, Vizianagaram who was a summer Project Trainee at our Foundation had actively participated in Village-to-Village survey and identified the patients suffering with eye ailments. Our Assistant Community Development, Shri Y. Janardhana Rao also worked alongwith NTPC officials in their publicity campaign.

Out of the 211 patients examined, 96 patients were selected for Cataract Surgeries. The Surgical Operations and Post-Operative check-up has since been completed. Dr. Y.R.P. Yellaji Rao, MS, DO, led the Medical Camp.

Other Free Cataract Screening Camps :

1. A Free Rural Eye Camp was arranged on 30th May, 2000, in memory of late Shri Dadi Satyanarayana at Sarva Kamadamba Park in association with Shri Shirdi Sai Voluntary Selfare Association, Anakapalli.

The Chief Guest on the occasion was Shri Dadi Veerabhadra Rao, MLA & Former Minister, Anakapalli. Shri Adari Uma Sankar, Convener of the camp and Shri G.P. Raju, Senior Manager (Resources) spoke.

45 Cataract Cases were selected for Cataract Operations out of 380 patients attended. Dr. Y.R.P. Yellaji Rao led the Screening Camp, Shri D.D. Prasada Rao, Administrative Officer, Sankar Foundation, was the Camp Coordinator.

2. Another Free Eye Camp was conducted at Ramabhadrapuram, in the Vizianagaram District on 19th June, 2000 in active Coordination with Community Development Centre, a professional, Non-Governmental Organisation. 150 patients were selected for Cataract Surgeries out of 263 cases screened. Dr. Y.R.P. Yellaji Rao led the Medical Team. Shri G.P. Raju, Senior Manager (Resources) was also present.

3. On the occasion of the 3rd Death Anniversary of Late Master Sai Tej Mahraj, Children World (International Children Welfare & Development Trust, Visakhapatnam). The Sankar Foundation arranged a Free Cataract Screening Camp at Nathayyapalem near BHPV on 26th June, 2000. Shri Thippala Chinna Apparao was the Chief Guest, Prof. K.V. Ramana, Former Vice-Chancellor, Andhra University, Shri S. Gopala Sastry, Hon. Secretary, Kalabharati, Prof. Y.V. Satyanarayana, Dr. Moluri Sri Rama Krishna, Secretary (I.H.P. State), were the other important dignitaries present on the occasion.

26 patients were selected for Cataract out of 260 patients screened.

Dr. Mrs. Ghantasala Supama, MBBS, DO, led the team. Shri G.P. Raju, Senior Manager (Resources) was the camp coordinator.

Performance of Hospitals as on 26th July, 2000

A. Sankar Foundation's Free State-of-the-Art Eye Care Hospital :

Total Outpatients Screened & Treated	67,606
Cataract Operations with IOL	8,927
Implantations by Microsurgery & Phaco Method (IOL : 7630, ECCE : 1297)	
Minor Surgeries	1,292

B. Sankar Foundation's Free Hospital for Woman & Child:

Details of Outpatients screened & treated

Gynaec	9,861
Antenatal	16,434
Paediatric	27,914
Gen. Medicine	6,002
Total	60,211

Vocational (Hep-B, BCG, MMR, OPV, DPT, TETANUS, MEASLES :	9,877
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Operations Performed :

Tubectomy	: 331
D & C	: 261
MTP	: 11
Caesarian (LSCS)	: 207
Normal Deliveries	: 928
Histerectomy	92
Clinical Examinations	12,344
Other Minor Surgeries	295

EINSTEIN ON "THE DISCOVERY OF INDIA"

Princeton, New Jersey
February 18, 1950

Dear Mr. Nehru,

I have read with extreme interest your marvellous book *The Discovery of India*. The first half of it is not easy reading for a Westerner. But it gives an understanding of the glorious intellectual and spiritual tradition of your great country. The analysis you have given in the second part of the book of the tragic influence and forced economic, moral and intellectual decline by the British rule and the vicious exploitation of the Indian people has deeply impressed me. My admiration for Gandhi's and your work for liberation through non-violence and non-cooperation has become even greater than it was already before. The inner struggle to conserve objective understanding despite the pressure of tyranny from the outside and the struggle against becoming inwardly a victim of resentment and hatred may well be unique in world history. I feel deeply grateful to you for having given to me your admirable work.

With my best wishes for your important and beneficent work and with kind greetings.

Yours cordially,
ALBERT EINSTEIN

Ahimsa means the largest love. It is the supreme law.
By it alone can mankind be saved.

—Gandhiji

REVIEW OF THE CONSTITUTION

—Shri. C.S.N. Raju

Notwithstanding the political controversies, review of the working of Indian constitution is of great national significance. The usefulness of this work to the people will depend ultimately, amongst other matter, on the importance you give and measures you suggest to deal with the three biggest problems the country is suffering from: (1) Population explosion, (2) Corruption and, (3) degradation in political values. All the three are inter linked.

Population explosion : In the last 50 years the country has no doubt progressed economically though lopsidedly. But the population has tripled during the same period. In a vast country like ours, uniform spread of the benefits of development may not be practicable even in the future.

Corruption : This is the biggest evil eating into the vitals of the Nation. I believe this has been widely accepted and I do not have to waste your time elaborating on it. Corruption has become so rampant that people have stopped raising their eyebrows when they read about it. And it is at all levels. The effects of this corruption are disastrous both to the Nation and the common man and thousands of crores of rupees being spent every year by the Centre and the States either on Projects or on people get diluted, monies siphoned, quality sacrificed and the end result is not fully achieved.

Two steps are needed here: (1) confiscate the corrupt earnings as a first step as soon as a prima facie case was registered by the Court. (2) Hasten the proceedings in court in a time bound ...manner. If this calls for special courts. Amendment to the Civil procedure code to avoid the customary delay tactics or amendment to the relevant provisions or safeguards to property and Civil liberties by stretching which the guilty are trying to escape or delay to the point of defeat, all those measures should be recommended.

Unless this is done, this deep rooted malady cannot be reversed.

Degradation in Political Values : Fall in morality and ethical standards is not as precipitous in the other areas as it was amongst the politicians. Politics and politicians are playing with the lives of the people and the destiny of the Nation. Contrary to the democratic concept that the elected representative is persona soluta, he has become the lord and the boss of the people. Over the decades honesty, service and sacrifice have given way to power, arrogance, corruption and self-aggrandisement. Political interference in the administration by legislators and ministers has become the order of the day.

There is therefore need for the commission to seriously think in terms of recommending: (a) minimum education to enter into Assembly/Parliament; (b) disqualify those against whom corruption or criminal case are pending from contesting elections; (c) disqualify those who are already elected if corruption or criminal cases are launched against them; (d) nullify election of those who defect from the party. Nothing short of a shock-therapy is needed to re-rail the democratic system in our country.

(From a letter to the Constitution Review Commission)

FOUNDATION'S ANNUAL AWARDS

Sri C. Raghavachari, Sri Ganapathiraju Achuta-ramaraju, and Sri Pateelu Thimma Reddy will receive this year's annual awards of the Sankar Foundation at a function to be held on August 12. Each of the awardees will receive an amount of Rs. 5000/- a shawl and citation.

Sriman Srihashyam Appalacharyulu and Sri Parala Bharata Sarma received the awards in 1996 followed by Sri A. Narasimha Sarma and Sri IVL Sastry in 1997 Dr. Ms. Jeyaraja Rao, Sri Pilla Rama Rao and Sri PN. Rao in 1998, and Sri Appala Someswara Sarma and Sri Masoona in 1999.

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