



BULLETIN

OF THE CENTRE FOR POLICY STUDIES (SANKAR FOUNDATION)

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Rhetoric And Reality

Six months after the attack on America on September 11 and the declaration of 'war against terrorism' by the major western powers the world has not returned to normality or sanity. It is no longer a world order but 'world disorder' in the words of an expert on world affairs. Were the reaction and response to the horrendous attack of 9/11 appropriate? Have the USA and her allies achieved the goals of their mission such as capture of Osama Bin Laden, restoration of civilian rule in Afghanistan and rooting out the terrorist bases in different parts of the world? The answers to such questions remain elusive. Leave aside consensus. It is confusion all over.

Many seem to realise now that the war psychosis created after 9/11 has resulted in counter-productive and dangerous consequences. The rhetoric employed by American President Bush, British Prime Minister Blair and other leaders has significantly raised the political temperatures all over the world contributing to greater tensions and misunderstandings among the peoples of many countries. If it is a 'war' against terrorism how long and against whom will this 'war' be waged, ask many. A recent article in a reputed journal argued that Osama Bin Laden is in a win-win situation. If he is caught and punished he will be hailed as a hero and if he is killed he will be a martyr inspiring many to carry on his work.

Equally questionable is the thesis of 'axis of evil' propounded by George Bush. His predecessor Ronald Reagan called the Soviet Union 'Evil Empire'. Everyone knows how America 'hatched a monster in Saudi Arabia' (Osama) and that the CIA masterminded the covert and overt operations against the Russian forces in Afghanistan in the eighties. The rise of Taliban too since 1994 is mostly due to American support. In the wake of such a role in the region, to use words like 'war' and 'crusade' would amount to 360 degree turn-around that baffles the imagination of all those following the happenings of the last six months.

George Bush has proposed a hike in the defence budget which will mean a defence expenditure of \$43 million an hour or \$1bn a day, described as 'the biggest increase in US defence spending in 20 years'. In

spite of the tragedy that struck America and the prompt and firm response of the American government, George Bush cannot be likened to Woodrow Wilson or Franklin Roosevelt who had a global vision that aimed at bringing nations together through cooperation and goodwill. One is amazed at the report that Margaret Thatcher, former British Prime Minister, spoke recently on 'fighting Islam.' Even if their speeches are not always accurately reported there is enough room for newspaper readers and analysts to infer that there is considerable bias in the attitudes and utterances of western leaders. George Monibot writes in the Guardian Weekly (March 14-20) that "a new sort of US racism is branding those of Asian and Middle Eastern origin as terrorists." Instances of harassment of people of South Asia and the Middle East at airports and public places have not come down during the last six months. Leaders at every level are causing immense damage to state and society by their unbalanced, if not irresponsible, utterances. Gujarat in India is a sad and shameful example of the current malaise. If Jonathan Swift had lamented that we have religion enough to hate not religion enough to love, former Prime Minister V.P.Singh was at his brilliant best recently when he declared that he would pray to God 'to relieve us of religion.'

If rhetoric is damaging, reality is disturbing. The new millennium has not begun too well. Political violence, social clashes and economic downturn are ominous portents for the future. A leading British daily has revealed that 'every day more than 19,000 children die from easily treatable diseases in the developing world. That is 13 children every minute.' Equally pathetic is the plight of women in the third world countries. A seasoned columnist has described the western offensive after September 11 as 'a war against the third world.' It should instead be a war against poverty, disease and backwardness of the millions living in the third world. War, it is said, begins in the minds of men. Violence feeds on intemperate language that promotes a culture of intolerance. The world needs a culture of peace that should be nurtured in every home and every small place.

- The Editor

"We cannot permit the land of Buddha, Vivekananda and Gandhiji to be disfigured as a lawless jungle by evil-minded perverts."

- Soli Sorabjee

CHANGE OF GUARD

Esteemed reader,

Centre for Policy Studies, launched on October 2, 1995 by Shri A. Sankar Rao, Managing Trustee of Sankar Foundation, with the object of providing a common forum for the intellectual, the expert and the academic to interact on issues of contemporary relevance, will function from April 2002 under the aegis of Gayatri Vidya Parishad, headed by Prof B. Sarveswara Rao, a former Vice-Chancellor and a doyen among social scientists.

Thanks to Shri A. Sankar Rao, the founder of Sankar Foundation and his noble wife Smt. Yesodha Sankar Rao and the members of his family and the Advisory Board, CPS has functioned smoothly during the last six years and a half contributing its own mite to the ethos of the city. On average a meeting or seminar every month has been organised in Visakhapatnam with many distinguished persons taking part in it. A book on 'Street Children', based on a research study, was released by Dr Abid Hussain and a similar study on 'Women's Empowerment' was released by former Prime Minister Shri P.V. Narasimha Rao. Shri K.R. Narayanan, the President of India and Dr C. Rangarajan, Governor of Andhra Pradesh, graciously sent their good wishes on the work being done by the Centre. The bi-monthly Bulletin of CPS reaches out to nearly 800 persons and as the Editor I express my gratitude to the readers and contributors for their support.

I offer my grateful thanks to Shri A. Sankar Rao, his family, the patrons, the members of the Advisory Board and all members of Sankar Foundation for their excellent support throughout. It is my prayerful wish that Shri Sankar Rao and the Foundation should continue to achieve high success in the noble mission of serving the poor of the area through the two hospitals. I also offer my thanks to Shri K. Parvathi Kumar, Chairman of Sankar Foundation, for the courtesy and hospitality accorded to the CPS since it started functioning in their premises from May 1996.

Centre for Policy Studies, now located in Ba Bapu Bhavan in Dwaraka Nagar, with Professors K.C. Reddy and V. Balamohan Das as co-directors, will be administered by the Gayatri Vidya Parishad Governing Body. I am grateful to the GVP Governing Body, Prof B. Sarveswara Rao, Prof. P. Soma Raju, Prof. P.V. Sarma, Dr. D. Dakshinamurthy and Shri A.S.N. Prasad, in particular, for effecting the smooth transition. The support and guidance of the well-wishers will continue to be a source of strength and inspiration to the Center for Policy Studies in its future work and activities.

With regards,

Sincerely

Director, Centre for Policy Studies.

Our new address : Centre for Policy Studies,
Ba Bapu Bhavan, 47-7-23, 4th Line, Dwarakanagar,
Visakhapatnam-530 016. Tel : 531727.

ENDANGERED SPECIES

- Prof. M.N. Sastri

Life on Earth began some three billion years ago, about one and a half billion years after the planet came into existence. Starting with single-celled organisms, life gradually sprouted and diverged, evolving over millions of years into a multitude of animal and plant species. Scientists have very little idea as to the number of species (biodiversity) that exist today with estimates ranging between 7 and 20 million and a good working estimate of 13 million. Of these, only about 1.5 million have been scientifically recorded. They comprise 250,000 plant species, 360,000 microorganisms and more than a million animal species. The animal world constitutes 86 percent arthropods consisting of insects (e.g. butterfly, bee), archnids (e.g. spider, scorpion and beetle) and crustaceans (e.g. crab, lobster). Other groups include mollusks (4.3%), fish (1.9%), birds (0.7%), reptiles (0.6%), amphibians (0.2%) and mammals (0.4%). All these organisms form a network (biodiversity) that represents the living part of the planet called the biosphere.

Man, the last member in the evolutionary chain, has existed only for a few million years while almost all other forms of life are old inventions of nature. The fact that they are still surviving indicates that apart from playing their role in energy and nutrient flow these species have specific functions to perform in the evolutionary links also. But unraveling the role of individual species is a complex task.

God in his wisdom created the fly,

And then forgot to tell us why. (Ogden Nash)

Man has always been a hunter of animals. The traditional hunting methods used by the preindustrial man could have rarely caused any danger to the animal species. But the last two to three centuries have seen the growth of the technological man who has spread out over practically the entire globe. In doing so, he killed countless millions of animals, some for food, some because they were pests and some for meeting the market demands. This has led to the situation where a variety of animal species have either been wiped out or are endangered. A typical example is the extermination of the passenger pigeons in North America. The estimated population of this species in the early 1800s was of the order of a few tens of billions. The large-scale killing of these birds for food resulted in their complete extermination, the last pigeon dying in September 1914 in a Zoo in the USA. More birds have become extinct in the Hawaiian Islands in the past 200 years than anywhere else in the world. The islanders used the skins of many of these beautiful birds to make robes and ornaments for a living. The blue whale, the largest animal to have ever lived on the planet is de-

clared an endangered species. The oceans that once seemed a bottomless source of food are being rapidly depleted through high technology fishing. The Western settlers chopped the forests and took with them the skins of tigers, cheetah, deer, sharks, snakes, and other creatures from all the over the world. The high prices they fetched increased the hunters motivation to kill these animals extensively. The wealthy ladies craving for fur coats have been responsible for the extinction of the spotted cats of all kinds, especially the leopard, jaguar as well as mink, vicuna and the Tibetan antelope. The rhinoceros is hunted for its horn believed to be an aphrodisiac. The elephant is killed for its ivory tusk. This over-hunting is slowly leading to the extinction of a large number of animal species. The bison, rhinoceros, Florida panther, onyx, panda, tiger, snow leopard, crocodiles, the great Indian bustard, orangutan, Chinese alligator, lowland gorilla, the golden langur, and the Asiatic elephant are a few such endangered species. The World Conservation Monitoring Centre reports that 602 animal species and 3,632 plant species are endangered while 786 animal species and 5,687 plant species are vulnerable. As many as 484 animal species, 654 plant species have been recorded as extinct since the year 1600. Once a species is extinct it can never be resurrected. India has 75,000 animal species, 2,000 bird species, 420 reptile species, 2,000 fish species 50,000 insect species, 4,000 mollusks and immeasurable number of other invertebrates (1991 estimates). Of these, 137 species are identified as rare and endangered. They consist of 81 mammals, 38 birds and 18 amphibians and reptiles.

The western craze for exotic pets is another cause for the endangerment of species. Thousands of animal shipments arrive in the USA every year from West Africa and other regions, both legally and illegally, for sale as pets. Japan and European Union also are importers of exotic pets. The pets include baboons, macaques, chimpanzees, red-handed lemurs, rhesus monkeys, tigers, lions, jaguars, black bears, wallabies, ocelots, wolves, foxes, raccoons, snakes, turtles, lizards of all sizes, birds and scorpions. Many of the animals die during capture and shipment. The annual pet trade is estimated at \$ 12 billion, second only to drugs.

SCIENCE, WISDOM AND SOCIETY

- Shri Challa Sivasankaram

BHAGAVADGITA is Science bent on yoking together spirit and matter which were by a strange fate got divorced and Lucifer intruded and drove away sanity and serenity, unity and amicability. The various doctrines that were made mention and dwelt upon during the course of the Divine dialogue between Nara (Arujana) and Narayana (Sri Krishna) have not lost their validity even today. Nara delinked himself from Narayana the Universal Father, the cause of the effect,

cosmos. To relink and rechain the two the Gita descended in the form of divine song. It is the song developed into a flame that could consume and sustain. The celestial science, called perennial philosophy or perennial philosophia by the famous indologist Aldous Huxley to begin with taught the man to live scientifically. Wisely and collectively devoid of fissiparous and divisive tendencies, the Jagadguru, the World Teacher of BHAGAVADGITA, Sri Krishna perfected the Science in consonance with Wisdom and weal of the society while sitting not in an isolated, private chamber all by himself, but on the battle-field of Kurukshetra which is also called Dharmakshetra amidst two armies arrayed fiercely against each other. In the midst of the din of the battle field delivered the nectarean milk of the Science called Srimadbhagavadgita. It is the scientific emulsion of Science, Wisdom and truth of Society overflowed from the Divine's heart for a meaningful life either as a secular enthusiast or a spiritual seeker; the Gita can be regarded as the source-book. This universal appeal of the Gita continues to play decisive role in all our attempts at rerailing the derailed train of mankind. Occasional disasters are to awaken the man from the stupor the he falls often to see the reality. The real that is man's sustainer preaches man to revel in reason, to delight in divinity and to live in amity.

The men of knowledge and historic sense are expected to believe that vice and virtue have been bedfellows from the dawn of the world. But for Kritayuga all the other three yugas were ridden with evil and sin. The vicious are voceferous and the virtuous are modest, meek and mild. Virtue counsels patience. Vice encourages violence. Mahatma Gandhi was liberal enough to say that non-violence is for the valiant and the vigorous. Virtue never permits lust for money. Violence against Adharma seems to have got divine assent. It was Divine himself expressed in favour of war against the unrighteous. Krishna, the Avatar of Vishnu, wielded the reins of War of Dharma on Adharma. A little awareness of the subtle Indian ethos will help clear doubt and Hamlet-like vacillation. A robust confidence in God and in himself man can effect any wonder. Man's love of society, regard for wisdom, and knowledge of scriptures will sweep the fields of mankind's Augean stables to a fault and lay the road to peace, accord and co-existence of warring elements. The Science is a wide term as wide as the ether and as mysterious as the idea of God. Scientific attitude dictates man to believe in the time-tested dictum of live and let live. Science equalises spirit and matter and emphasises the necessity of harmony between the two for the commonweal and universal good of mankind. Religion's principal ideal of redeeming mankind and guiding it on the path of healthy purposeful life can see the light of the day by thoughtful scientific attitude and approach to the issues burning. Relegation of religion, promulgation of dialectical materialism will certainly fail

to lay the base for culmination of man or an age that will view, think and practise in the light of science. Science precludes the possible incursion of superstition imposing its sway over mankind. Philosophy is the Science of Sciences. Science is no enemy of religion. Religion is not opiate. To prove God, to make the idea of God stand the scrutiny of reason and material means science comes to our rescue and solves the so-called riddle and upholds the truth about God. Our cause of striking a golden mean between spirit and matter to tell the world that they are indivisible will bear fruit only by the one who fell in his total lot in the day to day working of the world and by one who believed in man as divine Fire is sublimated spark and not mere particle of matter. Gautama the Buddha styled the world as Flux. Wisdom convinces man to live scientifically without turning blind eye to the light that infinitely shines, that light which is the light of lights. Science and Wisdom are the Gemini of the Universe. Knowledge translated in action is wisdom i.e. Jnanam Vijnana Sahitam.

Society is a sea for Ralph W. Emerson the American savant and essayist and one of the three prominent American men of letters who influenced Gandhiji. (the two other being Thoreau and Walt Whitman). Man is the wave of the sea separating and mingling in the sea of society. Man by composition cannot be free. The process of separating and mingling of man from and in society is involuntary incidence confirming the supremacy and supernal power of society over man. Society is the culmination and resultant collective whole of man's inborn fancy and emotion to live together, to live in harmony with the many to seek joy, to share in common through it and by it. Science and Wisdom joined by God formulated an unwritten chart, a constitution of deep validity and magnanimity to live in Society with one another complementing and helping and adjusting. The beauty about the Society so culminated and so founded distances the possibility of bickering and animosity blemishing it. Purity, patience and perseverance stoutly replace vice, vengeance and vitriol. In the fast changing world of today, when terror rules the roost and threatens to uproot the growing tree of human solidarity, aspirations and aims and goals the need of Science, Wisdom along with the peaceful rule of Society imbued with passionate tinge of Universality guiding at every level of man's march towards an illumined future is indispensable.

HISTORY OF AFGHANISTAN - AN OUTLINE

Prof. C. Somasundara Rao, Andhra University (Retd.)

Afghanistan has an antique history tracing from the Achaemenid times of 6th Century B.C. During these times, Persia was powerful under Darius who expanded his empire to include Afghanistan and parts of India. In 4th Century B.C., it was the turn of the

Macedonian Greeks under Alexander to subdue these parts. However, there were revolts in Afghanistan against the supremacy of these foreign powers.

The country received the Buddhist influence from India as evidenced by the Asokan edicts at Kandahar. The dharma preached by Asoka was not confined merely to India, but extended to Sri Lanka and West Asia. It was again from Bactria in this country that the Greeks spread their power into India after the downfall of the Mauryas. The Parthians and the Kushanas followed suit. During the Kushana period, the illustrious Gandhara school of Buddhist art made its appearance in this country. Buddhism continued its existence during Gupta and Harsha periods. The famous centre at Bamiyan attracted the attention of Hiuen Tsang who gives a vivid description of the place. We are told that a number of monasteries accommodated thousands of Buddhist monks. The royal family was even said to have hailed from Kapilvastu. It may be noted that one of the figures of Buddha at this place was 175 feet tall, a record among the world's tallest standing figures. It is unfortunate that this figure was demolished during the Taliban regime. About this time Hinduism also flourished because temples modelled on Gupta style of architecture and an image of Surya are also discovered in this country. Thus in the ancient period, we observe that the country was politically subjugated by foreigners, particularly Achaemenids and Greeks, and culturally affiliated to India.

Coming to the medieval period, we find rulers of this region coming under Islamic influence in occupying India. The invasions of India by Muhammad of Ghazni and Muhammad of Ghor emanated from this land. In the Sultanate period in Indian history Afghanistan felt Chengiz Khan's invasion (1219-1221 A.D.) and the rule of Timur (1370-1404 A.D.) though sometimes the local rulers asserted their power. The Sultans of Delhi were replaced by the Moghuls. The founder himself had Kabul as the centre of his operations before invading India. The Moghuls tried to master Kabul and Kandahar, but Jahangir and Shahjahan failed in their objective, because of the local uprisings and Persian attempts to subdue this area. In the 18th Century, the latter resulted in the occupation of Kandahar, Kabul and Ghazni, by Nadir Shah who invaded the Mughal empire. The death of Nadir Shah was followed by the assumption to power of Ahmad Shah Abdali in Afghanistan who was successful in the Third Battle of Panipat (1761).

The acquisitions of Abdali were retained till 1793. The Afghans had under them not only the provinces of Kabul, Balkh, Kandahar and Herat, but Indian provinces of Lahore, Peshawar, Kashmir and Multan. The Amirs of Sind and Chiefs of Baluchistan also were vassals. There were series of internal fights and frequent successions on the Afghan throne and the Afghans lost Sind and Peshawar.

Afghanistan's desire to have an alliance with Persia and Russia, and the "Russophobia" resulted in the British attempts to occupy Afghanistan. Shah Shuja was placed on the Kabul throne by the English, dislodging Dost Muhammad. Though it was successful, the murder of Shuja by the Afghans and the resistance of Akbar Khan necessitated the British to leave Afghanistan. Sind was however conquered during the time of Lord Ellenborough. In 1859, Bealuchistan was occupied by the British. The Afghan affairs became alarming by 1878, when the second Anglo-Afghan war broke out. The cause again was the friendship between the Afghan ruler and Russia. The British advanced into Afghanistan and concluded a treaty with Yakub Khan by which they acquired Kurram, Pishin and Sibi districts. The murder of the British Resident necessitated the British to intervene in Afghan affairs. The British recognised the rule of Abdur Rehman and withdrew from Afghanistan, but controlled the foreign relations of the country.

In 1885, the Russians occupied Pandeh, which Afghanistan had to acquiesce. Subsequently the Durand Line fixed the boundaries of British India and Afghanistan and included many Afghan tribal areas under British control. In 1907, Britain and Russia came to an agreement that Russia would not have Afghanistan under its sphere of influence. In 1921 there was the Third Anglo-Afghan war, in which the British were defeated and Afghans began to have their own policy in foreign affairs. After the partition of India in 1947, Afghanistan did not accept the Durand Line as the boundary with Pakistan.

Afghanistan requested U.S. to help it to modernize its army and supply military equipment. On U.S. refusal, it turned to the Soviet Union which agreed in 1956. From then onwards Russian influence was felt in the country as seen by the permission of the government to allow freedom for women in respect of Purdah. The rule of Zahir Shah which started in 1933 ended by 1973 when Daud Khan became the President of the Republic of Afghanistan. He was killed in 1978 in a Communist coup. Taraki led the people's Democratic Party. Karmal and Hafizullah Amin obtained posts in the Government and carried out reforms in women's rights and land reforms which indicate secularist tendencies, as against orthodoxy in the country. With Russian help, revolts were crushed and in 1979, Karmal became the Prime Minister. This was resented by the Mujahideen. In spite of the emergence of the Republic with a Constitution, and in spite of the Soviet help, the Mujahideen created problems. There was influx of Afghan refugees into Iran and Pakistan. The Soviets withdrew from Afghanistan in 1989. But the country was caught in a civil war. The capture of power by Talibans in 1996 witnessed again the pre-reform days. Women received the worst treatment. They could not get employment

or access to education. Purdah was reintroduced. The attack on U.S. on 11th September, 2001 by the suspect, Osama bin Laden, and his possible hide-out in Afghanistan forced U.S. attack on Afghanistan. The suspect is at large, but the Taliban power was crushed. The interim administration was entrusted to Hamid Karzai for a period of 6 months from 22nd December, 2001. A Council will be opened by Zahir Shah, the ex-ruler of the country to decide on an interim authority for 2 years, before the representatives of the people take over the Government.

The history of Afghanistan presents two aspects, one being the country's subjugation by foreign powers which had to make exertions for keeping it under effective control and sometimes face defeats; and the second, the unwillingness on the part of various tribes in the country to accept foreign rule. These two factors should guide the powers that are involved in the Afghanistans problem. They should see that the government is in the hands of the elected representatives and should not dictate the foreign policy of the Government.

(Summary of a lecture delivered at CPS)

A BARBARIC RITUAL

Shri T. Hanumantha Rao, Retd. Lecturer, Anakapalli

A British journalist travelling in India in the 1940s said to Mahatma Gandhi: "It is sad that India's wild life is vanishing from her jungles", "Yes" replied Gandhiji. "But it is growing in our cities". How prophetic Gandhiji's words are!

Come admission time, the wild life, i.e. college bullies, are on the prowl for freshers for ragging. Despite stringent laws prohibiting ragging, the barbaric "frolic" raises its ugly head every year throughout the country in some form or the other in professional colleges, universities, degree and junior colleges and even in the renowned Indian Institutes of Technology, much to the worry and anxiety of principals, new entrants and their parents. It is distressing that ragging has assumed regional, caste and communal overtones in some colleges which had its ramifications in the society at large. The fact that the demoniac practice is assuming monstrous dimensions cannot be denied. Ragging, though not the kind being indulged by the present day collegians much to the consternation of freshers has been in existence for a long time. Years back, the well-meaning senior students of colleges and hostels practised ragging as an art to remove the qualities of shyness and stage fright from the minds of new entrants to the portals of higher education. But lately, consistent with the degradation of the national character, ragging has developed as a sadistic display of subjecting victims to untold miseries resulting in suicides and even murder at times.

None are able to say when this pernicious practice

started but it is believed that it existed in ancient centres of learning in Egypt and Greece and became institutionalised in the military academics and public schools in England in the 17th century. In the early 19th century in the U.S ragging, referred to as "hasing", became a part of the initiation ceremonies in the religious bodies and universities.

Interestingly enough, the art of ragging prevalent in many Indian universities today seems to have descended to new uniquely indigenous lows in post-independent India. The gruesome murder in 1996 of Mr. Pon Navaraasu, a first year student of Raja Muthiah Medical College of Annamalai University, the only son of the former Vice-Chancellor of Madras University, Dr. P.K. Ponnuswamy, was perhaps its culmination and it served as brutal reminder that what might begin as playful ragging could end in man slaughter. One should hang one's head in shame that professional college students who are supposed to be the builders of the nation had indulged in such brutal acts. Also, instances of making the freshers run errands for the seniors and do the personal chores like washing their cloths, polishing their shoes and cleaning their rooms, are common, which have led to life-long bouts of depression for freshers and discontinuation of their studies, much to the agony of their parents. The list of such demeaning acts is endless.

That the ragging menace has to be curbed with a heavy hand needs no emphasis. Concerned over the seriousness of the problem, different State Governments sprung into action and passed the prohibition of Ragging Acts seeking to excise the canker from educational institutions. The A.P. Government also passed the Act in 1997 which has imposed severe penalties and even imprisonment to the offenders. The question is, will the rules and regulations and the legal quick-fixes put a cap on this perverse and pervasive practice? Laws cannot enforce discipline among the people and at best they may restrain one's activities. If the provisions of the Acts are to serve the purpose, the stress must be on "certainty of punishment" rather than on "severity of punishment". No student shall be allowed to think that he could get away with the ragging. In the socio-economic areas of developing countries like India, the challenge to the law by the unlaw has to be tackled with circumspectness because "law is observed more in breach than in acceptance". Goldsmith's crisp saying.

"Laws grind the poor while
Rich men rule the law",

seems to be true with regard to our social set-up because the culprit invariably triumphs either by wealth or by political influence and the method of leaving such cases uninvestigated is not new to us.

The recent directive of the Apex Court and the

consequent administrative order from the Central Ministry of Human Resource Development to the educational institutions fixing the responsibility on the management, principals, wardens of the hostels and stopping of financial assistance for the failure to prevent ragging, were timely and meaningful but nothing tangible would happen unless the academic staff is made to play their supervisory and visionary roles earnestly. Some educationists feel that efforts must be made to break the chain of ragging in which the victims of one year are invariably the offenders the next year. If this chain is broken for a few years, the menace can be controlled and for this to happen, one or two ragging-free years are enough. In view of the success of this experiment in IIT, Khargapur, it is worth a trial in all educational institutions but this requires a tough attitude by the authorities with the bullies who oppose it.

No legislation, however fool-proof can curb the menace of any social evil, much less ragging but it can be prevented. Preventive measures like arranging a get-together by the principals once in a week after college hours as part of an experience to generate "camaraderie" among seniors and juniors, counselling the problematic seniors, displaying the stringent provisions of the Acts and constantly monitoring the problem areas by the authorities would go a long way in preventing ragging being reduced to obscene form of entertainment for some misguided youth. In this context, Mr. A.K.Khan, ex-Commissioner of Police, Visakhapatnam deserves all praise for the excellent steps he has taken to eliminate ragging of freshers in the city like writing letters to the principals and correspondents of colleges, conducting workshops with the college managements and student unions, issuing stern warning to offending students, and distributing and pasting pamphlets on the vulnerable premises so as to make the students aware of the serious consequences of ragging. The Government also would do well to ban the films that glorify and justify ragging and issue directive to Akashvani and Dooradarshan to stop broadcasting such songs and sequences from films.

While the stick approach may be required to handle the worst forms of ragging, it is unlikely to bring about the attitudinal changes necessary if ragging per se is to be seen by students across the board as the anachronism that it is. Perhaps, it is time for college managements in India to consider adopting the pleasant and positive carrot approach of American Universities where elaborate orientation programmes and peer-counselling were conducted for the freshers including the international students so as to put them at ease and make them find their feet and discover the campus. At a time when everything American appears fashionable especially among young Indians, it may be worth learning from the approach towards freshers in American Universities.

In the ultimate analysis, it is only a change in the mental disposition of the students that can bring us nearer the solution. They should realise that youth is not an attainment but an opportunity which they must not let slip by. Concern for the fellow human beings should be the upper-most in their minds and they must not waste their precious time and fritter away their energies in doing undignified things, resulting in a catastrophe. H.G. Wells once said, "human history becomes more and more a race between education and catastrophe". In the recent history of our country, we have continually tended to choose catastrophe. It is still not too late to reverse the choice. Let not the younger generation be damned in history as the forerunners of the impending doom.

LOOK BEYOND MONEY

- Compiled by Shri V.V. Ramanaiah

WORDS WORTH REMEMBERING

What can money give? It can give :

A Bed:	But not sleep
Books:	But not Brains
Food:	But not appetite
A House:	But not Home
Medicine:	But not Health
Power:	But not Peace
Sin:	But not Sanctity
Luxuries:	But not Culture
Amusement:	But not Happiness
Beautification:	But not Beauty
Company:	But not Compassion
Religion:	But not Salvation
Guru:	But not God
Temple:	But not Lord
A Glass House:	But not Safety

SANKAR FOUNDATION VISAKHAPATNAM

Performance Highlights/Major Events of Sankar Foundation, Visakhapatnam for the period from 26.01.2002 to 25.03.2002. Shri. D. D. Prasada Rao, Administrative Officer.

28.01.2002 : Reverend. John Ranzan Nanda from U.S.A visited our Hospitals and applauded the services of Sankar Foundation.

01.02.2002 : Dr. Milan Dass. Sr. Research Officer (Tech). National Institute for the Visually Handicapped, Secunderabad visited the Eye Hospital and Woman & Child Hospital.

02.02.2002 : Shri. Abhilash Kumar. Executive-Facilities & Travel, Infosys Foundation, Hyderabad visited Eye and Woman & Child Hospitals. He was hopeful that Infosys Foundation would try to help the Foundation in near future.

06.02.2002 : FOURTH ANNIVERSARY CELEBRATION OF H.W.C:

A function was held at Sankar Foundation Hospital for Woman & Child premises to celebrate Fourth Anniversary of the Hospital. Shri K. Parvathi Kumar, Chairman of our Trust attended as Chief Guest. Shri A. Sankar Rao, Managing Trustee Presided over the function.

Shri. M.Ramdas, Advocate, Trustee of our Foundation presented a Cheque of Rs. 10,000/- as Donation and gave away the mementoes to the staff of Woman & Child Hospital.

08.02.2002 : A Free Eye Camp was conducted at C.L.C. Church Srinagar, Gajuwaka exclusively for the benefit of police staff, as well as the auto drivers, truck drivers and other poor people of the locality and a total of 81 patients were screened at the camp.

12.02.2002 : A Composite Rehabilitation Camp for mentally handicapped, physically handicapped, visually and hearing impaired patients at Sithampeta in Srikakulam District was conducted. About 250 patients were screened. 125 patients were selected for Cataract operations and 100 patients were given spectacles on the spot.

14.02.2002 : A Mega Composite Rehabilitation Screening Camp was organised by N.I.M.H, Secunderabad at Pathapatnam, Srikakulam District. 420 patients have been screened and 106 patients were selected for IOL Surgery to be conducted at our Eye Hospital. 221 patients were given spectacles on the spot.

20.02.2002 : A Mega Eye Screening Camp was organised in association with Community Development Centre at Ramabhadrapuram. Dr.N.V.L.Narsimha Rao, Dr. Suparna Ghantasala have attended the Camp and screened 440 patients. 140 patients were identified for IOL Surgery to be performed at Eye Hospital.

25.02.2002 : Rotary Club, Ukkunagaram sponsored an Eye Camp and donated Rs. 58,000/- towards Financial Assistance to conduct Free Eye Operations.

01.03.2002 : A Mega Eye Screening Camp has been organized by N.I.M.H, Secunderbad in association with District Collector at Atchutapuram. About 264 patients have been screened, 120 patients have been identified for IOL Surgery at our base Hospital. 61 patients have been given spectacles on the spot.

02.03.2002 : A Mega Eye Screening Camp has been organized at Parvathipuram by N.I.M.H, Secunderabad. About 622 patients have been screened and 244 patients have been identified for IOL Surgery at our base Hospital. 201 patients have been given spectacles on the spot.

08.03.2002 : Mr.s & Mr. K.S.P. Guptha, Chief Engineer (Retd.), A.P.S.E.B. Pune have visited our Hospitals.

11.03.2002 : Shri. L. Govinda Rao, Director, N.I.M.H. Secunderabad visited our Eye Hospital and Woman & Child Hospital.

15.03.2002 : Mrs.L. Vasantha Reddy, W/o. Dr. L. Vijaya Reddy, Urologist, U.S.A. visited our Hospitals and handed over the Cheque for \$ 1000 US to Dr.N.V.L. Narsimha Rao, Superintendent of SF's Hospitals.

22.03.2002 : ROTARY CONTRIBUTION
Rs.2.30 LAKHS:

At a simple function held at Sankar Foundation Eye Hospital, Simhachalam the Rotary Club Visakhapatnam South presented a Cheque of Rs.2.30 Lakhs to Shri A. Sankar Rao, Managing Trustee as a matching contribution of Rotary International for the purchase of Phacoemulsification System.

RECOGNITION AS OPHTHALMIC TRAINING INSTITUTE:

Dr. (Mrs.) R.Jose, Deputy Director General (ophthalmology) O/O the Directorate General of Health Services. New Delhi recognised Sankar Foundation of Eye Hospital as an Institute for imparting training to Ophthalmologists in IOL Techniques.

DONATIONS:

Donations were received from the following and we thank them.

28.01.2002 : Donation of used Sterilizer to our Eye Hospital was received from Reverend. John Ranzan Nanda, U.S.A. .Rs. 20,000/- from Shri L. Govinda Rao, Director, N.I.M.H. Secunderabad. Rs. 5000/- was received from Shri C.P.Bharathan. Bapuji Nagar, Visakhapatnam. Rs. 5,000 was received from Sri D.K. Barrack, Orissa Rs. 5,000 was received

from Shri A.Kannayya, Yeluru. Rs. 5,000/- was received from Shri R.Sambasivaraj, Pitapuram Colony, Visakhapatnam 530 003. Rs. 5,000 was received from Shri Ravi Kondala Rao, Visakhapatnam. Rs. 5,000/- was received from Shri Raju Sagi, Waltair Uplands, Visakhapatnam 530 003. Rs. 20,000/- was received from Shri. A. Krishana Kumar Proprietor, M/S. Tarun Communication, Dwarakanagar, Visakhapatnam. A gift of pedestal fan was received from Shri. Ch. Rama Rao, proprietor, C/o.Sri Rajeswari Fan Works, Visakhapatnam. Rs. 5,000/- was received from Dr.A.V.S.S.Rama Rao, Jagannatharaju Nagar, Visakhapatnam.

VITAL STATISTICS OF EYE HOSPITAL & HOSPITAL FOR WOMAN & CHILD

A. SF EYE HOSPITAL:

(From 2nd June 1997 to 24th March 2002)

1. Total Outpatients Screened/Treated : 1,32,710
2. Total Operations performed
(By Microsurgery & Phaco Method) : 18,588

B. SF HOSPITAL FOR WOMAN & CHILD:

(From 6th Feb 1998 to 24th March 2002)

1. Total Outpatients Screened/Treated : 1,04,025
2. Total Caesarian Operations performed (LSCS) 552
3. Normal Deliveries conducted : 1,957
4. Tubectomy Operations performed (FP) : 626
5. Hysterectomy Operations Performed : 145
6. Umbrella Vaccinations : 26,684
(BGG,OPV, HEP-B,DPT,MMR, TETANUS, MEASLES)

"Publicity may be the oxygen of terrorists, but news is the lifeblood of liberty."

- Katharine Graham

CENTRE FOR POLICY STUDIES

(Soudamini, 10-50-19, Siripuram, Visakhapatnam - 530 003)

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Shri M. Varahalu Chetty
Shri K.S.Sastry

Trustees :

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