

THE CHANGING WORLD

**STELLA MARIS
COLLEGE 1978**





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The Changing World

1978

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Editorial.

The world is not a static mechanism. It is a process—sometimes a process of growth and evolution and at others a process of decay and disintegration. But at all times, it is a process of change. Change, in fact, is the only Constant in the shifting Kaleidoscope that is the world of man.

We are ourselves living in an age of momentous changes. In the field of scientific study, men are reaching out to the stars. But side by side with these glorious feats, there has been a total breakdown of norms and values. History has in our time, borne witness to tremendous upheavals, that have devastated age-old ideals. And this has in turn revolutionized outlooks in art and literature, philosophy and religion and the social sciences.

Living as we do in the very midst of such change, with the sand shifting continually beneath our feet, we do not have the perspective to analyse the process authoritatively. What we have attempted to do through this piece-meal method, so to speak, is to merely feel the pulse of change in its variegated forms.

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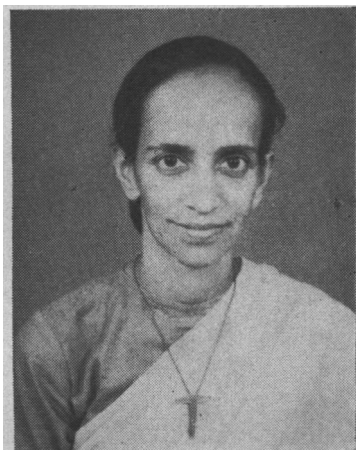
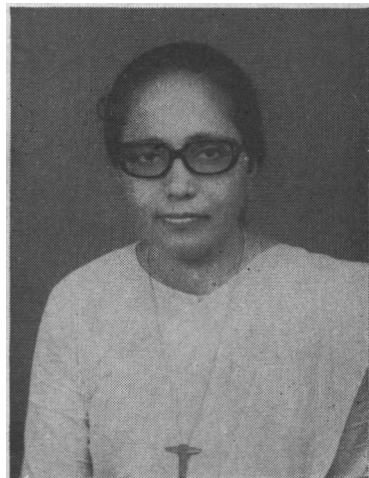
We pay our tribute to Sister Irene Mathias.

We remember.....

With gratitude and affection

*Her eighteen years of dedicated service,
especially the last ten years as Principal
when she steered Stella Maris to new horizons.*

*We wish her all the best in her new appointment as
Assistant General of the Institute of the Franciscan Missionaries of Mary
—a global responsibility, we are confident
she will discharge magnificently.*



To Sister Helen Vincent

our new Principal

we extend a warm welcome.

*In her own inimitable way she will lead Stella Maris to further horizons
and we wish her all the best.....*

Our First Principal

“WE SHALL NOT LOOK UPON HER LIKE AGAIN”

These were the words which instinctively sprang to my mind when I was invited to write about Mother Lillian, the first Principal of Stella Maris, 1948-1955, who died in America a few months ago. I accepted immediately, for to me it is both a joy and a privilege to speak about one whom I have loved, admired and worked with during the happy pioneering years at Stella Maris.

It was in February 1948, that Mother Lillian left her native America to come to India to become, at the age of 64, the first Principal and builder of Stella Maris. We opened the College in August 1947, but for six months we had been eagerly awaiting her arrival. I remember my first impressions as she stepped out of the train at Madras—of medium height, straight as a ram-rod, with rosy cheeks, keen, blue eyes, with a twinkle never far away from them and a firm mouth, which was always ready to break into a hearty chuckle, for she thoroughly enjoyed a joke.

With amazement I watched her step right into action. Nothing seemed to deter her—neither the trying climate, the unfamiliar surroundings, nor an educational system totally different from the one she had been accustomed to. She seemed to be at home at once. With her remarkably clear insight, she saw immediately that Stella Maris must adopt, besides the usual courses of study, other courses particularly suited to the needs of the country and of the students. Hence it was that Stella Maris introduced courses in Social Work, Fine Arts and Music.



She showed much interest in the development of these subjects. She was behind the planning, syllabus-drafting and introduction of each one. Her ability, sincerity and devotedness were soon recognised by that doyen of education, Dr. Lakshmanaswamy Mudaliar, at that time Vice-Chancellor of the Madras University, who had a great respect for her and who warmly supported the new trends she proposed.

A tremendous drive, dogged perseverance and a remarkable sense of duty accompanied her clear perception. Once she was convinced that something should be done, it would be done — if not in one way, then in another. A case in question was the introduction of Social Work, at that time a new subject, at the Degree level.

A born teacher, a wonderful organiser, she was no mere academician. Her many years of experience as Superior in our Convents in China and as Novice Mistress in America had given her a great love for and interest in people. From the start, she visited the poor villages and slums surrounding Stella Maris, where she was touched by all she saw. A Social League was at once organised and twice a week the Staff and Students visited the cheris, taking medical relief, encouraging the people, instructing them in Hygiene & Nutrition and struggling to get water for them. Even in those early days, she realised that the College had a role to play as an instrument of social change. She soon procured for the Staff, a Lecturer qualified in Social Work, in the hope that the subject could be immediately introduced. Her aim was to prepare Social Workers who would work with the people for their own development. Since Social Work was not, at that time, offered by the Madras University, she introduced a private Diploma Course in the subject, until, under her direction, the Degree Syllabus was finally framed and accepted by the Madras University. The growth and expansion of the Social Work Department at Stella Maris, is the direct result of her resolute efforts to place the College at the service of the country and the people.

In Fine Arts, she was responsible for a similar pioneering role undertaken by the College.

She was a realist, and accepted the rather cramped accommodation in the compound of St. Thomas' Convent, Mylapore, as the first, temporary home of Stella Maris. Even under these far from ideal surroundings, she tried to give the students the best-selecting and ordering modern, comfortable lecture-chairs for them. But she realised that this location could not be permanent, and it was she, who after visiting several possible sites, thought of "The Cloisters" (the present location of Stella Maris) as the ideal campus for a Women's College. Several times she drove round it, remarking upon its central position, peaceful atmosphere and lovely shady trees. She had left India before the students moved in but she was happy to hear that her dream had come true.

When she returned to America in 1955, she left behind her a well-established College, based on the excellent traditions which flourish in Stella Maris today. But more important still, she left behind an image which was cherished by all who had known and worked closely with her. Sincerity was her outstanding characteristic. It stamped her thinking, her words and her actions. She always gave of her best. She did her duty and she did it well. Highly gifted though she was, she was human and understanding with others. If they did not know something, she herself would teach them. When mistakes were made, she accepted them calmly, even with a touch of humour, for she saw everything in its true perspective. She had great confidence in persons. She encouraged and elicited initiative, and her co-workers could always rely upon her whole-hearted support.

Although she remained for only seven short years at Stella Maris, those were the most important years of its existence, when solid foundations were laid and fine traditions established. It is no exaggeration to say that Stella Maris is what it is

today, largely because of her. She, it was who traced out the way which others have faithfully followed. Though she left India in 1955 and was called home to God early this year, her name will ever be linked with the history of Stella Maris.

A few weeks before her death, she gave a touching proof of her deep love for India, a love which time had not diminished. A young Indian Sister visited her sick-bed and spoke to her of India and Stella Maris. Unable to speak, she smiled, joined her hands and raised her eyes heavenwards, seeming to signify her love, her happy memories and the promise of her prayers. She never forgot Stella Maris and Stella Maris will certainly never forget her.

Dr. (Sr.) EDITH TOMORY

Change - A Primitive Perspective

He lit a match. Flint and Stone. Shielding the spiralling flare, he dipped his cigarette to it. A primitive gesture. The cigarette pierced a hole in the solid resistance of his mind. Letting out the simmering ferment in nebulous, billowing wafts. The fumes exciting his nerves at first and then smoothening them into a dulled gentle rhythm. Evoking primeval emotions. Clawing at the pit of his stomach—**hunger**. Thrilling to a sharp caveman, dart-painful in its thrust. Pain. He had lit the cigarette to calm his rebel stomach, to forget that he wanted food.....now it had burnt out without a sound. He stood up. He raised his arms above his head. He twisted his body, finding pleasure. He sat down. The ground was hard, unyielding. The wind as playful as ever pushed aside his tattered garment, making him shiver. He looked around—his eyes deep, searching. In a world which they said was changing. Yes, a changing world. Revolving on its own axis, steady and set, afraid to slip out of its solar orbit.



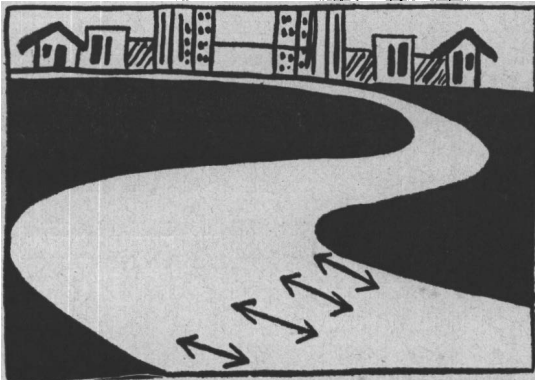
IMMACULATA MOTHAK
I B.A. Literature

The Significance of Change

A man from day-before-yesterday's world walking the world today would, of course, have some difficulty in getting around. Instead of the trees he used to spring upon, he'll find tall blocks stiffly reaching for the sky. He would look at the sky and see things droning up there which looked a lot familiar, but not quite. He would stand puzzled and say, "We used to have birds." Gigantic four-wheelers would crash past him leaving him scatching his head in bewilderment, incomprehension. He would see people, people, and more people who looked impatiently, furtively at funny things on their wrists and walked faster. He would hear loud metallic voices and see loud glaring posters. And he would shake his head, give up and sit down in a heap.

In an age in which it is the unceasing fashion to talk defeatedly of changing times and changing fashions, it has to be admitted in all honesty, that these scientific and technological changes are not the ones that the change deplorers are deploring. They deplore the changes accompanying these changes, the shifting sense of values, the changing behavioural patterns and so on. But then, this is wanting fire without its smoke; it is a stubborn refusal to let the mind be anything but one-track. Where there is life, there is bound to be change, and further, where there is man, there will be change with a capital C. Man, dissatisfied, inquisitive and armed with an alarming brain, has moved from forests to what he thinks are greener pastures. He has progressed, quite admirably, from man-in-the-cave to man-on-the-moon and will in all probability, push further.

These are changes not to be referred to in bewilderment or wonder. To give man his due credit, they are to be accepted, adopted, lived with. At the supersonic rate at which things are going, many people wonder uncomfortably about where they will be landed in the future—in the sea or on the moon. They hope they will die in the natural course of things and not live to see the horribly mechanized life that thinkers and writers predict. It will be a comfort to such people to know that, in many ways the world is changing backwards. Many typically 'modern' things hark back to our



ancestors: thatched roofs in modern architecture, modern art, walking-tours, skull and bone bits forming part of jewellery and so on. And the most modern fad of all, Women's Lib, has more than a precedent in the Amazons of Greece, warrior women who fought for and lived their own life and could kill any man who violated their privacy. Our ancestors are not around to claim themselves pioneers and so we do everything in a 'new way' and feel we are radically 'different'.

People do not think of themselves as belonging to now, or even before or after. Probably their world is not changing at all! Sure as the world goes round and round, it will reach the place where it started.

All the changes sweeping the world today are just ways and means of reaching one end and another beginning, for has it not been aptly said that every beginning is an end, and every end, a beginning?

BHARATI SADASIVAM
I. B. A. Literature.

To Make or to Mar

Bruce Barton, an American advertiser and author says "Action and reaction, ebb and flow, trial and error change.....this is the rhythm of living." Life would be monotonous if everything was to remain as it was in the beginning of life. Man has to keep pace with the changing tempo of life.

The world in which we live has been left for us by our ancestors. It is composed more of the past than of the present. Every man is an actor on the stage of life. He brings about changes just as our forefathers had done in the past. The future generations may not be satisfied with the legacy we leave behind. They will explore new avenues and thus make contributions to the world.



Many things point out the fact that this is a dynamic world. The ancient cities in India and elsewhere which had once reached the pinnacle of glory are now forgotten relics. In their places, cities and towns with imposing buildings and towering spirals have sprung up. Cities, like people, increase or decrease in importance.

The tempo of these changes in many of man's spheres of activity has greatly increased in the last century. A Roman chariot and an eighteenth century Phaeton carriage did not differ much, but the difference between the first locomotive and a twentieth century diesel engine is tremendous. Even though the time span is short the changes are very salient. Stephenson's 'Rocket' could run at 35 miles per hour. But aeroplanes today crash past the sound barrier. The aeroplane in which Bleriot flew would seem such a cumbersome contraption to us and we may even wonder if it could

fly at all! This age is indeed the age of Concorde, supersonic jets and rockets. The man of today will think of nothing but television sets and radio, but our forefathers would never have dreamt of them.

Man is advancing in science by leaps and bounds and as a result we have been ushered into the atomic age. Man has unleashed the energy of the atom and is striving to harness it. Man has also gone a step further than his predecessors by stepping into outer space. His landing on the moon and his attempts to do the same on other planets have proved that nothing is beyond the reach of man. His intelligence has led him to invent artificial satellites that revolve round the earth. However, the inventions of man may also prove detrimental to the human race to the extent of wiping it out. This implies that changes can make or mar this world.

The structure of our society has undergone a drastic change. Modern ideas have crept in, bringing about metamorphosis. The Man of today is aided by machines that perform every imaginable task. This has given man the incentive to contemplate on other things for further development.

Changes have occurred in several other spheres..... fashions, food, art, music, mode of living..... all emphasising man's need for things new and different. These changes are not necessarily for the better; for man has to err before he finds the right solution, the right path. As Alexander Pope had declared: "To err is human" Yet even as erring takes place, the human race will never be devoid of hope and inspiration to move forward on the road to progress.

M. V. KUSUMA
Pre-University class

Some Change !

"Nothing is permanent except change". —*Heraclitus*.

Scene I

A class room where a pin dropped would produce a disastrous acoustic effect. Silence pervades as in a tomb and is suddenly broken by steady foot-fall of the approaching professor (a terror on two feet to all the students). The professor is clad in a milky white dhotie tied in the 'Panchakacham' style, with a black coat to go along with it. To top it all, a pure white turban crowns his head, which completes the picture of a sturdy and upright man (like the hero in a battle) who marches into the class room (battlefield) to tackle even the most unruly crowd by his very appearance.

The students are well-dressed, prim and proper, seated in upright postures on their chairs. All at once, they seem to awaken to the fact that their seats have changed to beds of burning coal. Into this tense atmosphere enters the professor, with his head held high and spectacles suspended upon the bridge of his nose. A rhythmic shuffle of feet indicates the settling down of the students for the day.

The professor opens his text—Shakespeare's 'As you Like It'—and begins to read in a loud baritone. "All the world is a stage..." he begins and goes on to finish with "Sans teeth, sans eyes, sans taste, sans everything." The students listen to him all agog. As the professor begins to explain the deep import of the passage (depth unknown), the gradual transformation of the students into gaping goldfish becomes apparent. Such were the happenings of the yester years.....



Scene II

The Professor of today is clad in trousers and shirt, and possesses a casual gait which goes well with his casual attire. The classroom, akin to a fishmarket, is full of terrors on two feet for him. The attire of the students fits only too well the easy-going approach—They are seated in the most haphazard fashion—a maze could have been more easily traversed! The Professor is given the ordeal of enlightening the students on some vague lesson (definitely written by one of the numerous vague, contemporary authors).

The Professor is himself least interested in the lesson (it is only the call of duty which prods him on) which results in misbehaviour tending towards mass hysteria on the part of the students. Such is the state of affairs today... The students of yester year looked upon Shakespeare's 'As you Like It' as a work of literary masterpiece to be probed into. To relish every subtle point conveyed (with the help of a magnifying glass if possible) was their aim, but it is only the students of today who are doing full justice to the title 'As You Like It' by their complete adherence to it in all walks of life.

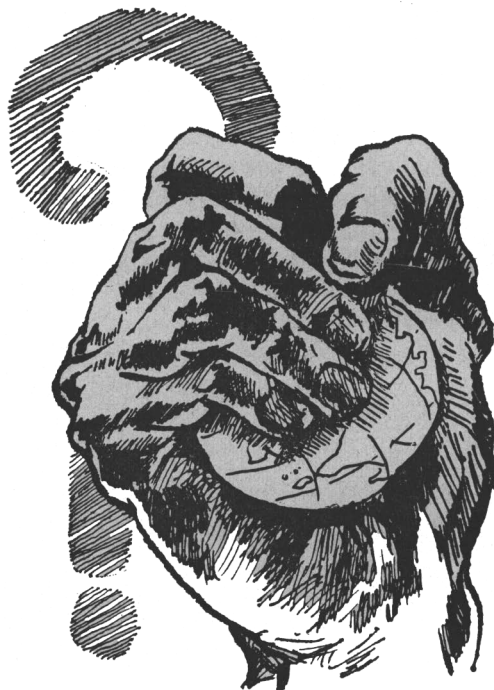
S. JAYALAKSHMI
II B.A. Public Relations

Global Society and A Changing World

A unified global society must today be regarded not as a fiction or an ideal but as the inevitable reality towards which we must move. "At best the remainder of this century will be a traumatic period for mankind. At worst it will be catastrophic", remarks one political scientist alive to the world-wide threats to human wellbeing—environmental deterioration, population growth, the widening rich-poor gap, rising unemployment, accelerating rural-urban migration and widespread hunger. The question is whether we can achieve the level of international co-operation required to reverse these trends.

Whether the quality of life for most of us will improve or deteriorate during the remainder of this century will depend on how quickly we can reverse several global trends. The relationship between man and his natural environment is deteriorating despite sporadic efforts to reduce the adverse effects of an expanding activity. The gap between rich and poor countries is widening in both absolute and relative terms. Continuously rising unemployment in poor countries is creating socio-political problems of enormous proportions. This in turn is fuelling massive rural migration to urban areas. Widespread hunger saps the spirit and diminishes the humanity of a majority of mankind. As this decade progresses the dimensions of these problems will worsen. Rapid population growth undermines efforts to cope with each of these threats. None can be solved without a major commitment of resources, a reordering of global priorities. None is likely to be solved by individual countries acting alone.

As the world stands today, there are innumerable countries and nations independent of each other. Some belong to one particular block, the rest to others. Harmony prevails in some quarters while cold hostility rankles in others. And such nations spend about 25—30% of their budget on defence alone. Now if there were to be a world state defence would be a perfunctory if not superfluous expenditure and required solely for keeping law and order. So it would not loom large on the subject of budget and the money herein saved could easily be channelled for solving more perplexing and more immediate problems.



Coming to the subject of economy, the word interdependence has become one of the key concepts of this century. No country in the world today is entirely self-sufficient in the sense that it does not produce all the goods and materials it consumes. It has to depend largely on import to meet this contingency. Now if there happens to be a world state there will consequently be established a world market with the result that there will be a uniform availability of all commodities to all countries and peoples alike.

There was a time when it was humorous to quip, "When America sneezes, Europe gets a cold!" This today does not at all sound funny. Developments in any corner of the world affects each of us wherever we are. A war in the Middle East sets off a price rise in oil, raises the cost of fertiliser for the farmer in Asia and Africa, cuts down production in the U. S. A. and sends millions of migrant workers empty-handed back to their homelands in Southern Europe.

To cite another example of the interdependence of world nations, in the early 1930's the world went through a traumatic decade and a half, starting with a global economic depression and ending with a world war. The international monetary system had completely collapsed, sparking a wave of economic protectionism that brought international trade to a virtual standstill. Unemployment in the U.S.A. and Europe led many to seek radical solutions, leaving them susceptible to demagogues like Hitler in Germany which ended with a senseless global holocaust that claimed thirty million lives within a span of five years.

Efforts to avoid a repetition of these experiences led to the creation of the United Nations Organisation and its several constituent agencies following the Second World War. The U.N. was originally conceived as a global community of nations, the first stage of a world government. After twentyfive years, most observers agree that U.N. has not lived up to its expectations. But despite the inherent difficulties that beset them the U.N. agencies have served mankind well in several areas. Today some of the most pressing problems faced mainly by the poor countries are controlled. The World Bank provides capital for development of the infrastructure — highways, dams, power, communications, etc — all for the poor countries to modernize. The General Agreement on Tariffs and Trade (GATT) has contributed much towards improvement of international trade.

The World Health Organisation is also doing a great deal of admirable work. The authenticity of this can be proved when we can proudly claim that in India small-pox has been completely eradicated.

Human history is one of shifting loyalty from smaller to larger units. Personal allegiances and loyalties shifted from the clan to the tribe, from tribe to village, village to town, town to city — state, and in recent centuries, to nation states. Today the identification and loyalties of the individual must move beyond the nation state embracing all of mankind.

But the creation of a global society will not either be an easy or a smooth process. There are both forces at work in the world today, tending to bring us together and push us apart at the same time. Perhaps, the most practical hurdles which lie on the path to a world without borders, is by way of **deep rooted inhibitions and mistrust which cannot be overcome in a short time.**

If a unified global society is to come into being in the near future, a strong initiative will be required. The affluent countries of the world should come to the forefront and be willing to use their economic and scientific resources in pursuit of global social objectives, for human society has reached a point where it is not easy for the big powers to defend their pursuit of superaffluence while much of the world still suffers from abject poverty.

Realistically, a full-fledged world government is not likely to come about in a short time. If we can build some of the supernational institutions like the U.N.O., W.H.O., I.L.O., I.B.R.D., U.N.E.S.C.O., adding to them the International Monetary Fund, I.N.T.E.L.S.A.T. and the many others already in existence, they will eventually come to constitute an effective, though initially limited world government.

P. BINA
II B.A. History

History-The Mirror of Change

If you asked anyone whose acquaintance with history ended with school, what he remembered of it, he would probably answer: "Napoleon lost at Waterloo and, that sort of thing....." or another answer would be: "History? Oh about kings queens and famous peopledates of battles and when Columbus discovered America..... That's what history is about....." If history was really this, a list of dates, attles and prominent men, the idea of putting it on the academic curriculum would be totally absurd. Fortunately it is not. It has resisted several attempts to water it down to a fireside chat and is now emerging as a discipline with a scientific outlook, and a rational approach.

History, as a study is of the utmost relevance to Man in his role as a member of a society. As memory is to an individual, history is to society. Without it, there would be a global amnesia which would completely distort Man's vision of himself and his progress in a changing world. History has been described as a "study of transition where the only absolute is Change". This is by far the best expression of the purpose of history. That history is a study of change is obvious. There would be no need for an analysis of the historical process if it was a monotonous and unchanging stream. History is a mirror reflecting the patterns formed in the evolution of Man. It is therefore no surprise that the study itself has been subject to constant change in its definition and scope.

In the ancient and the medieval world, the role of history was considered to be aesthetic. History was the property of bards and minstrels — the inspiration to their romantic imagination. The concept of history as a discipline in its own right was relatively a late one appearing in India in only around the twelfth century. In Europe it began with the writings of Thucydides and Polybius. It was however, certainly not the study as we know today, but history at its crudest. A new trend in the concept of history was to regard it as a branch of literature, appealing to the streak of romanticism in Man. When Gibbon wrote his monumental and rather tiresome work on the Roman Empire and Trevelyan wrote his even more tiresome Social History, they were flattered that their works decorated the bookshelves of top society. Trevelyan went so far as to declare that his ambition was to produce a work that would rival the romantic novels on a young lady's dressing table.



Fortunately for history and for the reading public, history has travelled a long way from Trevelyan and Gibbon. The nineteenth century with its scientific colour as befitting the age of Darwin brought about metamorphosis in the study of history. The idea of history as it is now generally understood—as a study of societies in development, transition and decay—was in an embryonic form at this stage. With the writings of Vico and Herder, the concept of history as a study of the scheme of human development in its different stages, came into existence, introducing in a pristine form the scientific discipline it is today. This new scientific touch gave to history, so far as literary art, a desire to free the subject from the personal prejudices of the historian. This new trend was epitomised in Ranke's famous call to see history "as it really was". It brought into existence one of the most important concepts in the writing of history—historical or genetic relationism. Put more simply, and less pompously, it is merely the idea that any event must be seen in relation to the age in which it is set. This concept is now a fundamental assumption underlying all historical studies.

Although Vico and Ranke gave history the scientific touch, it was left to two great thinkers in the same century to revolutionise the discipline and transform it into a modern science. They were Auguste Comte and Karl Marx. Comte is not, strictly speaking, a historian or even a philosopher of history, but his school of thought 'Positivism' has had a profound influence on subsequent historical thinking. He wanted to introduce laws of social development into the study of society similar to those of the natural sciences. His insistence on seeking laws underlying the historical process

found fuller expression in the philosophy of Marx. Marxist thought or dialectical materialism as it is called has a profound effect on the study of history. According to Marx, the development of a society is based on the conditions of production and events are determined by the relationship of Man to the productive forces. This is a basic fact at the root of the historical process. Like Comte, Marx formulated laws of social development—he saw history as a dialectical process unfolding in stages. The process through which history unfolded itself was class struggle. Through certain groups and classes social revolution was brought about. This is in essence Marx's historical materialism. Although many of his ideas are not universally accepted, it is generally agreed that only that history which studies society in its entirety, as a study of the masses and not of the upper class, is valid. This concept owes its wide currency to Marx.

The twentieth century with its special mark of technological advance has affected the study of history insofar as that political history is fast losing its significance as the primary study—to social and economic history. Besides, rapid advances in technology have made possible the application of scientific methodology. Historians now realise that the study of the past becomes meaningful only by incorporating the latest advances in method and approach of the social sciences—like demography and collective psychology. Historians are also aware that the past as a totality can be best understood only with the aid of auxiliary sciences like archaeology and numismatic studies.

All these attempts marking history scientific cannot, however, convert it into a science—but it has definitely broadened its outlook and revitalised it as a reflection of Man's consciousness of himself as a social unit. In a changing world, history is essential to Man's understanding of himself and his place in the universe. History is vital for him in order to link up his past with the present, understand his achievements and learn from his mistakes, which is the point where he can sustain himself and move towards progress.

MALINI PARTHASARATHY
I B.A. History

Whither Family?

In a ruthless and harsh world, the home was regarded as the down-to-earth, ultimate retreat. Home came to be associated with the idea of an anchorage which, in a world of ferment, could be relied upon to stay in one place. But, also, in today's world so full of change, this doesn't appear so. The home is often no longer strong enough to hold back the forces that tear Man away from his moorings.

The family has been called the giant shock absorber—the place to which bruised individuals return after battling with the world. Alvin Toffler has, however, predicted that this ‘shock absorber’ is coming in for unexpected shocks of its own.

Most people grow up in families. The word family is so laden with meaning that its very mention sets off a train of emotional associations with a whole group of values. But today, the conception of the family has undergone many changes. Of course, changes there have been from the primitive through the medieval times. But the pace is so great now that there are today an equal number of families ‘broken’ or ‘mal-integrated’ as there are families made. In India, the traditional joint family which endured the test of time through the centuries has now given way to the modern nuclear family. One wonders what the latter will give way to in the future.....Family, Quo Vadis ?



Does the establishment of the family in modern times become merely the instrument of the satisfaction of biological and economic needs or does it still constitute the totality of man's life as it did in the past ? Modern society has provided many diversions away from home. Thereby, the home—‘the cornerstone of civilisation’ is now threatened. We spend more time away from home than in it, so much so that its influence on us has waned considerably. It is even feared that in the future the institution of the family will become a legend. Does the present situation with its innumerable problems lend support to this view ?

Theorists feel that many of the individual and social problems stem from family maladjustments. Everywhere there seems to be an increasing trend towards divorce. There is also a tendency among the younger members of the households to set up individual establishments even before their marriage under the name of ‘freedom’ and ‘independence’. They prefer the company of people of their own age group who they feel ‘think and talk’ alike. Moreover, they dislike the views of the older generation which they regard as orthodox and outdated. As soon as they are more or less settled in life, they seem disinclined to the responsibility of caring for their parents from whose sweat and toil they have benefitted. India has always cherished noble ideals about the importance of the family and home. If this is going to be the trend, where will be the rich cultural heritage of India ?

Many social thinkers have speculated on the future of the family. Ferdinand Lindberg says that the family is near the point of extinction. Pessimists tell us that the age old structure of the family is now in a period of transition and is racing

towards oblivion. Optimists however feel that as the family has existed through so many ages, it will continue to exist, performing varying functions. It may be that both these views are not absolutely correct. Alvin Toffler says that it is far more likely that the family will "break up, shatter only to come together again in weird and novel ways".

However, we do not want the situation to appear more hopeless than it really is, though. But we must accept that today home is not 'home, sweet home' to everybody and that many people no longer feel that 'there's no place like home'. It is left to us, the present generation to decide whether we really want the continued existence of the closely knit family or a change in its structure and existence.

Most innovations and discoveries have in some way or other made life better for us. Change in the structure of the family has also occurred, but has it in this case made life really better for us?

We in India may not face the threat of an immediate radical change in family life but there certainly are indications of the emergence of this trend. Let us then, true to our traditional and cultural heritage, guard our long cherished ideals and values instead of imitating trends of the West.

NALINI THOTHADRI
and
REKHA CHACKO
II B.A. Sociology

The Process of Socio-Cultural Change in India

"Change is like a bell echoing through the thoughts and feelings of mankind, churning up our aspirations; questioning—ever questioning, all we did, all we wanted to do".

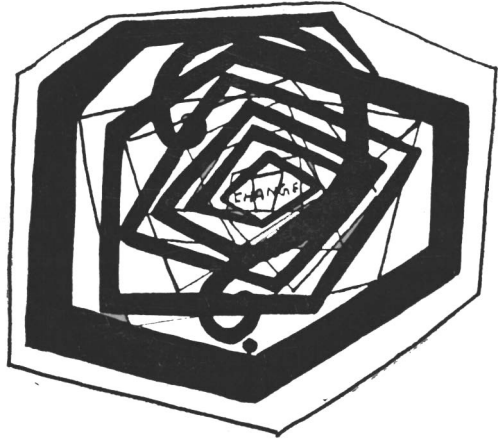
It is the insignia of life and the world changes, and with it nations, societies, civilisations. The very minds and bodies of the individual keeps changing every passing moment. And yet is there anything that mankind is so thoroughly unprepared for than change? What then are the true dimensions, the relentless impact, the avalanche of changes that has torn through the past quarter century of Indian history? Where are we today? Where are we going? Has control of change passed from the tired hands of yesterday, to the torch-bearers of tomorrow?

The concept of change in India is a paradox of the old blending with the new. The freedom struggle of the forties, the building up of a new India beginning in the

fifties has helped the people in changing their ideas, beliefs and values, and this change has been both positive and negative. The rest of the world has not been exempted from this change.

Post-war Japan and Germany rushed headlong into building what has become today a technological superpower. The pace of change has been too fast, leaving in its wake a certain degree of confusion, upholding the new values of plastic, chrome and computers before a people who even today worship the simple beauty of nature.

India with a rich heritage of culture, immense diversity of caste, community and language has changed too, though not with the same rapidity of the Axis Powers. Out of the conflict of cultures there arises sometimes a synthesis. This happens when the way of life of the peoples who bring different cultural strains are near each other India accepted from Persian architecture, the technique of building pillars, and from the Greek courtesans the lion symbols of majesty during the rule of Asoka Maurya. Guru Nanak travelled to Mecca and brought back the Sufi ideas of the evolution of consciousness into the poetry of the Sikh faith.



All through the medieval periods, the mixture of strains went on underneath the surface, through imperceptible feelings. Our composite culture became enriched by cross-fertilisation of impulses between Central Asia, Persia and various parts of India. It was only when the two vastly different cultures of Europe and Asia confronted each other that the crisis in the spirit in our country began.

As the British became the occupying power, the orientalist who favoured Sati, child marriage and caste distinctions lost the argument and especially so because some of the important Indian intellectuals like Raja Ram Mohan Roy, Keshav Chandra Sen and Rabindranath Tagore were honest enough to see the decay of the main Indian faith in sheer ritualism. They took the relevant impulses, ideas and feelings from the past tradition and adopted rational thought from Europe after critical appreciation of everything.

The process of integration was inhibited and only after the freedom struggle was an attempt made at genuine rapprochement. Gandhi had said to those who wanted to keep their doors close: "Open the doors and windows. Let the fresh air blow in. Only don't be swept off your feet by the winds."

Jawaharlal Nehru, educated in the West, wanted to discover the past for himself and others and evolve a contemporary Indian culture. But this idea of synthesis was drowned in the welter of quarrels between cultures leaving our newly liberated people

with little choice to make themselves into the new image of the Indian man—gentle, civilised, creative and free.

Impressionable to the Western machine dynamo, the middle sections try to fit themselves into the borrowed clothes of third Avenue so that the new affluent have little knowledge of past Indian cultures.

Culture has come to mean the study of iconography of the temples, the geometry of the mosques, the adaptation of the ancient and medieval handicrafts to the Westernised drawing room use. Indian dancing, an amazing creation governed by common aesthetic principles, is not understood by more than a thousand people while music, on an overall basis, has managed to reach the upper echelons of society. It is possible that the curiosity of the young generations of the West compels us to sell our rituals and religions at good prices but our own contempt for reason reaches us nowhere. It is for us to decide if we want to live through the 'mighty past', repeating worn out cliches, or to live fresh innovative lives in the present as human beings enriching ourselves, not by imitation or reproduction of the past or of other civilisations but by an effort to take a distinct leap into the future so that India's true spiritual destiny can be realised in a new outburst of creative activity.

ANN THOMAS
III B.A. Sociology

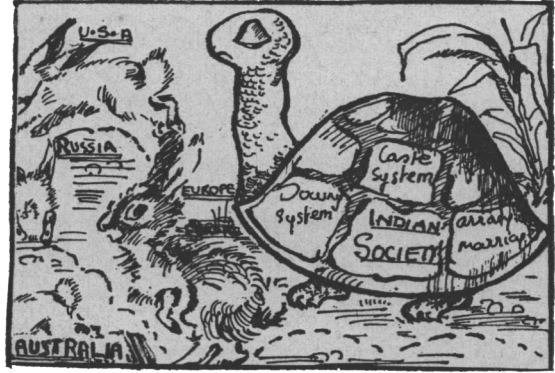
Is there a way out?

The changing world is indeed a very soul-stirring topic for today's youth and when contemplating it, they may very well warm up to the subject. But how many of us have stopped to contemplate that the society in which we live today is the one most unchanged? When we study the Indian society as it is in cities and towns, we are only studying them superficially. The real truth is that in every respect it remains an old Matriarch and to talk of a changing Indian society is pure ignorant talk.

In the cities and towns, sections of the population are educated. Some of the people have attained a modern viewpoint but scratch them and you will find that they are conservative to the core. When it comes to concrete issues, they are swayed by their social status, and the dictates of the society in which they live. Despite their education, they do not make an attempt to change themselves and their environment.

Modernity does not mean dressing in fashionable clothes; nor does it mean moving about in a permissive manner. Modernity must be nurtured within one's own self, it must be present in the very cord of the person. Modernity means possessing a free, rational spirit, absorbing that part of our culture which is good and discarding that portion which is decayed. It also means replacing the decayed portion with a healthy one.

To bring about a true change in society, the two generations, the old and the new facing each other, must come to a balanced understanding of each other. While the younger generation is expected to give respect to their elders and benefit from their experiences, the young ones too should be given their due place in the household in the sense that they should be close to the elder members of the family and should take an active part in the discussions of the household. The elder members of the household should listen to their ideas patiently and not ignore them. Elders should also encourage the youngsters to think independently. Of course, if some youngsters prove basically wrong, the elders should steer them into the right path. The picture at present is now exactly the reverse



in ninety per cent of the households. In most families one finds that beginning with the choice of one's academic career upto one's life partner, all decisions are made by elders, regardless of the child's talents or wishes.

Perhaps the greatest curse of the Indian society is the dowry system. There has been so much discussion on this topic that it has become quite stale. But how far have the decisions on this subject been implemented. The Government has, of course, passed a law forbidding people to accept dowry and give dowry, but precious little has been done to enforce this law. Unless there is whole-hearted co-operation on the part of the teeming millions, there is no hope of eradicating this social evil. It is, however, my firm belief that unless the young women refuse to submit to these demands unanimously, and refuse to marry men who demand dowry, avaricious people will never learn a lesson.

Even today, people are judged in India not by their intellect, capacity for hard work and personality, but by their social status and wealth. Money and social status are keys that open any door.

In this modern world where people of every colour and race are winning their civil liberties and equal opportunities, India is a country overrun by prejudices and misapprehensions. An intercaste marriage is frowned upon in general, and very often the newly weds find themselves cut off from not only the family, but also every inheritance. People of different religions mistrust each other and derogatory remarks are passed on other religions and religious beliefs.

For many girls, the education which is provided for them at great cost is just a stepping stone to marriage. Sometimes the women may prefer to go to work and gain some idea of the world outside. But parents prove to be a barrier. In more cases, it is the grandparents who raise a hurdle.

Also, people do not like girls taking part in strikes or any demonstrations, coming out in the open with bold statements for haven't Indian women always been subservient? In fact a large majority of Indians believe that women should be seen and not heard.

For us in India, the grand step—a transition from the old to the new must be taken instantly for in it lies our well being. We must remember that a free individual is the most creative person, and he can accomplish wonders. To be this, one must fight all inhibitions and stand up for what is right. From individual actions, collective action will gain strength and the old society will give way to the new.

MEERA RAMANATHAN
I B.A. Public Relations

Focus on Tribals

Who are the tribals? The obvious answer is that they are uncivilised, unchanging jungle-folk. But the answer is not true. May be they appear uncivilized to us but they are definitely well-organised in their own way. A tribe is an endogamous group of people living in a community under one or more chieftains and bound by a common culture.

Urbanites are still under the misconception that the tribal people are unaffected by change. Here I would like to reflect upon a profound remark made by the Greek philosopher Heraclitus. He said that it was impossible for a man to step into the same river twice. It was impossible for two reasons: the second time it was not the same river and the second time it was not the same man. In the interval of time between the first and the second stepping, no matter how short, the river and the man have changed. Neither have remained the same. This is the central theme of the Heraclitan philosophy—the reality of change, the impermanence of being, the inconsistency of everything but change itself!

The social structure, be it of a tribal society or of a modern society, is subject to incessant change, growth, decay and renewal, accommodating itself to variant conditions and suffering vast modifications in the course of time. Change takes place continuously in various fields—in the conditions of living, in the attitudes and beliefs of men, in the biological and physical nature of things.

If we consider social change, we have innumerable books to supply us with theoretical matter. However, my knowledge of the changing world was increased by my trips to a tribal village called Veerappanur in the Javadhi Hills. (This was part of the National Service Scheme of Stella Maris College). The scene that cannot be erased

from my mind is the way the tribal folk took refuge in their huts as we entered their village—the reason being, we were strangers from the plains. But now, after weeks of continued effort in befriending, teaching, entertaining them, we enjoy their lavish hospitality. I could see an astonishing change of attitude in them. During the time we students spent there, we found that though steeped in tradition, they proved themselves remarkably open to new ideas and concepts.

To quote an incident, the market rate of red chillies which is Rs. 400-500 per sack was sold by the tribals for a meagre Rs. 35-60 per sack. When they were made aware of this, they were shocked at the fact that they were ruthlessly exploited. Their whole attitude underwent a change. They decided to travel down to the plains and trade for valid rates alone. This was an utterly surprising attitude, as they seldom leave their villages for long journeys.

Change among the tribals has taken place not only in the material form but also in their social nature. Agriculture, their main occupation, has begun to develop as they have now understood and accepted new techniques and use of agricultural implements. They are now eager to increase their income. This attitude is a complete departure from their original passive ways.



Change has also entered the social field—their field of thought and action. It is generally known and accepted that tribes are propagated by endogamous marriages. If marriage does take place with a non-tribal, the whole tribal family is considered out-caste. There is, thus, a strict taboo on marriage outside the tribe. But the younger tribal generations have expressed a change of opinion and attitude. They are rising against the practice of ostracising, if not openly, at least individually. This is a sure change towards betterment of their social scene.

Thus, change takes place endlessly, with or without the conscious will of the individuals involved. There is no society that does not change. The tribal folk may not be fully aware of this gradual change. However, we, the onlookers definitely know of

it. Despite a community being tradition-bound, closely knit and unapproachable, change inevitably penetrates all barriers that have been erected against it. Perhaps that is why it has been said that nothing in this world is more permanent than change itself!

SUMATHI SESHADRI
I B.A. Sociology

The Changing face of Journalism

The prim and proper old lady complete with a starched floor-sweeping dress has changed into an uninhibited, free-thinking bikini-clad Ms. of the Jet Age.. journalists have metamorphosed from stiff and distant reporters to honest and open seekers of truth. No person is sacrosanct nor any secret too private. The pens of the Fourth Estate delve deep into wherever news lies thick, proudly laying it bare before the eyes of an enlightened public.

A glimpse into any of the major dailies of today will reveal the latest political intrigues, power tussles, secret financial deals and scandals. Every aspect of life—politics, law, family life, religion, sports, films or sex is written about exhaustively. Every now and then a major scandal is exposed with an almost self-righteous air, the reporter giving details of what actually happened outside the public eye. Even high personalities are not spared. The famous Watergate Case proves this point. This trend of disclosure is a far cry from what journalism used to be.

So changed is the face of journalism that it has developed entirely new facets. 'Investigative reporting' has gained a top place in the field of journalism and words like 'revelation', 'exposure', etc.—all rather startling—are now very much in use.

Journalism is today a road which can lead to fame with effort backed up by Dame Luck. Jack Anderson, the famous American columnist is a well-known figure

today because of his unrelenting pursuit of the truth behind all the profusion of events and news. The 'Woodstein Pair' from Washington Post have got international prominence and have become the idol of many fame-hungry reporters.



Nearer home, journalism, particularly in India, has also changed in the past few years. More and more newspapers have come to life all over the country. During Emergency, journalism deteriorated almost into a tool of political

propaganda. The major part of the dailies and weeklies seemed to carry nothing more than the abuses of politicians and the vacuous replies of their fellow politicians. The smoke from the fire obscured real problems the country faced. The Emergency and the Press Censorship that followed put the final touches of decay to the already tarnished image of journalism. Indian journalism entered a nineteen-month phase of oppression with transition from fawning to outright printing of Government approved news. From the reaction of the Fourth Estate, a very interesting fact emerged, that the concept of a Free Press had not soaked completely into the consciousness of journalists. It was clear how dependent the twentieth century world was on newspapers. It was the duty of journalists to reveal facts as they stand. This kind of honest reporting, whatever the exceptions are, is characteristic of this era. Journalists in non-Communist countries, as a result of this self-appointed task as seekers of truth have bridged the gap between what appears to be and what really is. But the disappointing fact remains that with many values in constant flux, they change their stance on vital issues as rapidly as politicians change parties.

So total is the hold of the press on the public today that it has become a guide to daily living. Journalists at this stage have a tendency to be over critical. In their desire to see justice and fairplay established, they are all too eager to criticise. However, this may be just a manifestation of their reaction to the 'pressures of modern life' to use a journalistic cliché—but this is nevertheless a fact.

A rather repelling aspect of journalism today is the exposure of the private lives of eminent citizens long after their deaths. Kennedy, Roosevelt, Nehru, to name a few are victims of smooth operators aiming to make a fast buck. Explicit details of their private lives are unearthed with an unnecessary and gleeful vindictiveness. How such facts are really pertinent to current events is inexplicable. This ignoble practice of printing matter about a man unable to defend himself is characteristic of our 'Space Age' journalism.

Foreign correspondents, those glamorous representatives of newspapers abroad are specific products of the changing scene in journalism. No international war or peace is complete without them.

Curious, hardworking, honest, corrupt, or obtrusive as journalists may be, they undoubtedly reflect the current mood of the people. This being labelled the 'Age of the Common Man'.

SUJATA DESIKACHARI
III B.A. Literature

Despair-Part of Changing Literary Themes

This is the human condition as depicted in the themes of twentieth century literature. Man in isolation, nursing, nourishing, indulging his sense of loneliness, longing to communicate or tearing his hair in despair, ranting on stage, wordlessly, for language has become effete. Anguish at the centre of man's experience and not even the vestiges of the faith that once was.

Communication of Despair is by no means an essentially modern theme. "Literature develops: something absolutely new does not happen, but parts of that development are more striking than others." Men have despaired before but have not always lost faith. In Greek tragedy we have a strikingly stark expression of Despair. We find, therein, men of super-human strength and will, such as Heracles, bowed down by an inexorable fate. The theme recurred but the Greeks upheld a universal system of values and were, above all, committed to art. Shakespeare too went through his 'bitter comedies' phase but he grew to believe in the efficacy of the power of Good. Arnold despaired:

'mortal men on earth — eddy about
here and there — eat and drink
Chatter and love and hate
Gather and squander, are raised
Aloft and hurled in the dust —'

but he saw 'the signal elm'. Forster did not 'believe in belief' but he glorified his special aristocracy of "the sensitive, the considerate, and the plucky" and reserved three cheers for 'Love, the Beloved Republic'. Despair and faith were juxtaposed in Eliot. Faith was asserted in a positive form as religious faith, faith in a political or socio-economic system, or simply, as faith in humanity, in love, in simplicity, in laughter, in a Keatsian commitment to Beauty or in Hopkins' vision of the Divine in his 'winged chevalier, arrested in majestic flight.



It is with the progression of the twentieth century however, that there is a break down of faith and a mounting of despair. The Absurd Theatre is the most naked and total expression of despair ever. Theme-wise it might be said to have antecedents ranging from Nietzsche to novelists like Updike. Nietzsche's Zarathustra came down to men on earth and preached 'God is dead'; the world was deprived of its meaning. It was disjointed, absurd. Franz Kafka in his works explored the

theme of man's loneliness, of man lost in an abysmal world with no succour. Yeats wrote of things falling apart and mere anarchy being loosed upon the world.

In the field of the novel, Andre Malraux declared- 'at the centre of European man dominating the great moments of his life there lies an essential absurdity'. Novelists such as Salinger, Updike and Bellow were touched by the influence of the Absurd. But there was never that intensity of hopelessness which was evinced in drama (that most public of art forms). The significance of love as a value is, in fact, underlined in the story of Holden Caulfield in Salinger's 'Catcher in the Rye'.

In the theatre itself, there have been precedent philosopher dramatists to the Absurd. Camus in his 'Myth of Sisyphus' expounded his "philosophic de l'absurde". Sartre's existentialism was a rational approach to irrationality—"The function of a writer is to call a spade a spade. If words are sick, it is up to us to cure them. Instead of that, many writers live off this sickness". Brecht and Adamov, though they continued to recognise the sense of neurosis prevailing on man, and the basic absurdity of the human situation lived to become politically committed playwrights. In Dadaism, a postwar school of thought, we have no major contribution to literature but an extremely 'radical nihilism' and a philosophy of the destruction of art. Surrealism and Antonin Artaud's Theatre of Cruelty followed in the wake of Dadaism, with its terrifying maxim 'Everything that acts is a cruelty'.

And then the Theatre of the Absurd with its irrational approach to irrationality and its annihilation of faith or fidelity. Despair reaches a crescendo, shrieking silently, writhing agonisingly on stillness and laughter mounts to the pinnacle of hysteria. And there follows silence - the little boy in 'Endgame' lies idly, contemplating his navel; the greater orator in Ionesco's play 'The Chairs' opens his mouth to speak but is 'struck dumb'; he gurgles instead. Reality is distorted and grotesquely heightened; illusions are devastated and above all, faith is negated. Martin Esslin declares that the Absurdist upholds the dignity of man. "For the dignity of man lies in his ability to face reality in all its senselessness; to accept it freely without fear, without illusions — and to laugh at it". But the laughter is hysterical. It is dynamic literature but not great for all great literature is a signature of faith. Conrad sums it up — 'To be hopeful in an artistic sense it is not necessary to think that the world is good. It is enough to believe that there is no impossibility of its being made so'.

VANI DESIKAN
III B.A. Literature

The Music Scene

Who said it : “I watch the sky
 Blue deepens into violet and is lost in a haze
 The moon drifts across silently
 I wonder.....
 A grey sea on a bleak day
 Blue-green water with a deep blue sky
 Sprays of mimosa vivid in the pale green
 Dies, nothing left
 Spring blends into summer

 And mellow Autumn soon creeps in
 To be followed by the bleak frosty Winter
 The Seasons change never-endingly
 Everything changes.....
 ‘Tis a changing world.”

No doubt, it is a changing world. And the pop music scene has witnessed quite a lot of changes in the past two decades. The fact is that for the pop scene, everything has become too fragmented. There is the rock of Bob Dylan and the Byrds. This was the music of the early ‘60’s. Then came the Rhythm and Blues Music of the Beatles. For a while, then, the American soul music from Detroit called “The Tamla Motown Sound” took over. This, of course, was popularised by the Beatles.

Came the ‘Seventies and hard rock ‘n’ roll took music lovers by storm. History of Rock Music, you could say, began with Elvis Presley’s Dilemma in 1956, followed by the Beatles in 1962. But 1968 was to witness the triumph of Rock Music. Flower Power and Rock, Psychedelia—there was all of it in the music of The Who, The Rolling Stones and The Beatles. These groups were, in 1969, cult bands with immense following. Cream, which had been the group before, had faded out of the pop scene. But they still had dedicated fans.

“Nashville Skyline” released early in ‘69 by Bob Dylan indicated the trend of music to come. Music in this album was predominantly country—warm and personal.

Country music is as old as pop music. The stars of country music are magical personalities. There’s Johnny Cash, Charlie Rich, Kris Kristofferson, George Jones, Tammy Wynette, Dolly Parton, John Denver and countless others. Country music is simple music and makes easy listening. No wonder it has caught on. “Country Roads” by John Denver was a real hit. Everybody went around humming it.

At the same time, black music, reggae, nostalgia and camp rock become equally popular. One of the best black sounds is by the Average White Band. “That’s the

Way (I like it)" by K.C. and the Sunshine Band shows reggar at its seductive best. There is soul music—music of stars like Barry White, Eddie Holman and Gloria Gaynor.

It is evident, therefore, that the music scene is a constantly shifting one. It forever changes. No star is able to hold the attention of his fans for long. Some time ago, there was a most heated argument between the readers of a popular magazine as to whether the Beatles or the Queen were better. Countless number of people still idolise the Beatles for the music they made. The Queen is a comparatively new group and it is difficult to judge on the strength of a few hits like "Bohemian Rhapsody", "You're my Best Friend", and others. Though they have made other albums and hits, they Queen have moved away from the pop scene. Then you have the Bay City Rollers who have been around for countless years before teenagers discovered them and elevated them to the bedroom-wall-poster status.

The spotlight moves and rock stars come into vogue. David Bowie, Peter Frampton, and more recently, Lynid Skynard found themselves with huge fan following and top-of-the-chart hits. Neil Diamond of the whiskey and soda voice has been around for many years and is still making hits. He, however, created a new era of electric rock singers and song writers. His "Beautiful Noise" released in 1976 is an album which is highly acclaimed.

In India rock music has got only a moderate fan following for we get to see very few rock shows. The symphonic rock music of groups like Yes and Emerson, Lake and Palmer are more popular. The Romantic Rock of Paul Anka is also popular. Neil Sedaka was, some while ago, a rage with his "Laughter in the Rain" and "Solitaire". Abba, a continental group started off very promisingly with songs like "Fernando", "Honey Honey" and later on "Money Money". The rage for them is still on, though with less enthusiasm than before.



But whichever way pop music swings, the basic fact that music is a personal experience should not be lost sight of. One listens to what one really likes. And listening en masse becomes listening to different types of music. So however much the music scene shifts, there will always be people to listen to pop, hard rock, romantic rock, jazz, country and reggar and all other types of music.

Elvis Presley, the 'teenage idol' for more than thirty years is more popular now that he is dead. Even in India, Elvis has been a rage and he is the guy whom a leading music magazine described in anger as "fat, flabby and awful".

Upto now, India has escaped the hard rock of the West, of groups like Zed Teppelin, Grand Funk and Jimi Hendrix.

The Who, Rolling Stones, Lynid Skynard and others who are immensely popular abroad are relatively unheard of here. There are few rock fans. This is because rock music projects an image on stage and we have no live shows. We still smoothly flow along with the melodies of the Carpenters, Osmonds, Abba and Pussy Cats.

Music trends will keep on changing for as Dylan sang nearly fifteen years ago.... "The times, they are a-changing..."

ANITA RAJABOOSHANAM
I B.A. Literature

Consumerism—A change for the better

The rugged caveman stands on the hilltop and watches the dying sun—a true monarch of all that he surveys. A million decades later, the jet age executive whizzes past in his limousine turning weary eyes towards a neon-lit city, and listening to sounds that ceaselessly reverberate.

Man has indeed made phenomenal progress from a tribal economy to the modern business infrastructure. The world today comprises of complex business organisations, whose economic policies, though theoretically brilliant, fail to make any outstanding practical contribution. Computers and other technical equipment are gradually replacing the human mind and skill. There is no field that lacks scientific orientation. Man is no longer his own master. He no longer lives freely, thinks freely or acts freely. In the twentieth century man has become a slave—a slave to his greatest innovation—advertising.

The consumer's throne has been usurped. The rug has been gently pulled away from beneath his feet. When the final jerk startled him into realisation, he found himself caught in a tangible, vivid, psychological web. His mild protests are still too feeble to combat the forces which have grown strong during his drowsy ignorance.

It would not be an exaggeration to say that from tiny scooter rearview mirrors to huge multicoloured billboards, we see glorifications of a product. Be it safety pins or television sets, soft, melodious voices proclaim their apparently invisible virtues accompanied by seductive music. What about the towering inoffensive billboards, attractive and glittering, merely educating the public on the uses of a product? The fact that distracted drivers send their vehicles haywire resulting in an accident with several casualties is of course something inevitable. No one would dream of laying the blame at the door of that charming lady with a peachlike complexion adorning the billboard!



People actively involved in advertising hasten to assure you that they spend a very negligible amount of their cost of production on advertising. You cannot blame them, as they have their profession to safeguard. Finally the brunt of the advertising departments wage bill is met by the consumer. The extra expenditure on advertising causes an increase in the demand of the product. The price of the product goes up; the duped consumers buy them and everyone is happy. No doubt some of them did not actually need the product; others who did not need it and also could not afford it bought it—need you ask why? The advertising people obviously know their job. In the bygone days, manufacturers used their skills and brains to not only improve on the quality of their product, but also to keep a steady hand on the price. Gradually, the market has widened and a new class of 'vendors' emerged, with devious tricks to dupe the buyers. Thus advertising, which began as a method of warning buyers, has today changed to such an extent that it has become a menace. Obviously, this needs to be countered.

The workers and employees of any organisation safeguard their rights as well as obtain better pay scales by the simple but effective 'collective bargaining' formula. The manufacturers form their own association lest some enthusiastic individual proposes a legislative bill which would be a hindrance to them. However, what about the hapless consumer who is not only brainwashed by the 'educative' method of the manufacturers, but also psychologically blackmailed into buying inferior products?

This is where 'Consumerism' comes in—in fact, has already come in. It has been recognised as a veritable force in the west. To be highly effective, the isolated consumer movements will have to unite and make themselves one integral part of the mainstream of life.

INDUMATHI SUBRAMANIAM
II B.A. Economics

Terrorism—The plague of this changing world

It was the 28th September, 1977. A JAL DC-8 was subjected to the four decade old method of terrorism-skyjacking. One hundred passengers waited in nerve-racking agony as the five Japanese Red Army guerillas made their infamous demand to the helpless Japanese Government. Six million dollars and the freedom of six terrorists against the lives of one hundred and fifty-seven people. The Japanese Government after five days of abortive negotiations with the hardened, unbending terrorists submitted with poor grace. One of the world's most forward nations had been brought to its knees by five maniacs whom the world could have done without. And the result of this atrocious act? Terrorists the world over gained a new momentum in their abnoxious behaviour resulting in the skyjacking of a Lufthansa jet less than a month later.

Terrorism thrives on publicity. This peculiar trait of this gruesome occupation of thousands of guerillas all round the world has resulted in sky-jacking, assassinations, kidnappings and bombings. The most devastating and terrifying of all terrorist activities-sky-jacking, has held all aviation passengers in terror since the thirties. Today's globe trotting businessman finds himself adding fear of sky-jackers to his already long list of apprehensions. It would prove to be more beneficial for the forward democratic countries, to apply themselves to the extermination of terror with the aid of increased surveillance operation and with a tighter passenger screening. Kidnappings inevitably end in assassinations which are ruthlessly and deftly carried out. The latest kidnapping-assassination to date is that of Hauns-Martin Scheleyer, an industrialist, on September 5, 1977. His assassination, which was brutal and senseless, was just another exhibition by which the terrorists made known to the horror-stricken world their desire to hold complete sway over the world by violence and with the aid of their very modern international network. The Scheleyer assassination did not go unheeded. Germany ordered the biggest manhunt since her post-war days in a spectacular attempt to track the assassins. Three million WANTED posters carrying the likeness of the men and women believed to be connected with the murder were pinned throughout Germany. The Government appealed to the people for their co-operation, resulting in the capture of two main terrorists who had been in charge of the operation. West Germany had won a battle, a battle against the terrorists, but this triumph was only a fraction of what could and should be won.

Terrorism was born many centuries ago but at no time in the history of this world has it reached a peak as it has in this century. Terrorism in the 20th century spells violence which is used as a means and also as an end. By violence terrorists have sought to establish themselves as heroes and through violence have tried to remain as heroes, always motivated by a desire to remain well within the glare of publicity. It was for this sordid reason that anarchists took the life of U.S. President William Mc.Kurley

and a host of European royalty. Terrorist techniques have been discovered, probed into, been specialized and tested through the ages. In the 1920's Bedovins seized French planes. The first instance of sky-jacking-in-flight took place in 1931 when a plane was piloted by anti-regime forces during a coup in Peru. It should not be presumed that all sky-jackings are undertaken to effect political terror. There are many which are carried out for non-political ends, ends which spring from an unquenchable thirst for dollar bills. An example of this is that of the sky-jacking attempt made by Thomas Michael Hannan aged 28 who forced his way aboard a frontier Airlines 737 and had it flown to Atlanta. In his demands for 3 million dollars and the release from jail of a friend not being met by the Government, he shot himself, a sad finale to his otherwise heroic attempt.

Questions will now arise as to the nature, background and behaviour pattern of a model terrorist. These sons of vice are seen to have taken up their disreputable profession through choice and not compulsion. Most of them come from middle class families, have had the benefits of an university education but have an overdrawn sense of social justice, which is the only snag in their otherwise routine life. This snag exists mainly because these young would-be terrorists have an active desire to come into the public eye, a desire which catapults them into the terrorist whirlpool. A fear that they might fade into obscurity spurs them into fanatical activities which brings them the publicity they crave and have come to depend upon.

A newspaper which is deeply appreciative of terrorist activities is like fuel being added to the fire. The terrorists with newspaper backing, which add a touch of glamour to their activities, now consider themselves the top heroes of the world and launch themselves with renewed enthusiasm into their work. The newspapers make out the terrorists to be 'selfless radicals acting on behalf of an ideological cause'. The only flaw of this admirable intention of the terrorists is the rather conspicuous absence of any coherent ideological goal. Terrorist youths have no clear idea of what they stand for and what they hope to impress on the public, for many of the new terrorist recruits have become terrorists for the doubtful privilege of having their names splashed across the front pages of every national newspaper. No attention is paid if the terrorists cry and stamp their feet, but if they take hostages then the worlds' attention is riveted on them. No one knows what a terrorists' aim may be, he talks vaguely of socialism and even more vaguely of social justice. It would be a wonder if the terrorists knew how to spell socialism let alone practise it.

Terrorism is gaining valuable ground as they acquire through theft some of the most modern arms in national arsenals, grenade launchers, heat seeking rockets and sophisticated fuses that fire photoelectrically. These acquisitions are bringing home to the public that the terrorists are not amateur groups of psychiatric cases but hardened criminals in full possession of their faculties who strive to create a stir in the world. Democratic countries are proving to be the chief victors of this saga of terror. Totalitarian regimes on the other hand, have immunised themselves against terrorism.

West Germany has proved to be a breeding ground for terrorists. There is no definite answer as to why terrorists regard West Germans as guinea-pigs. Some people are of the opinion that the West German student body had developed a hatred for their country's 'economic miracle' and this antagonism made itself known since the 1968 students' protest. This explanation does not, however, explain the remarkable transition which takes place when an ordinary student agitator turns into terrorist. The only answer to this imposing problem is to ruthlessly crush dissent without any reservation thus limiting opportunities for dissenters to turn into terrorists. Italy and West Germany, the two European countries most influenced by terrorism have commenced adopting restrictive measures to beat down the terrorist wave. Only time will tell as to how far these measures have been effective.

The punishment for terrorism is not as severe as it should be. In the 1960's and the 1970's not one West European, North American, Japanese or Middle Eastern terrorist has been executed. They are usually confined in high security prisons which they endeavour to turn into terrorist camps until they turn their guns on themselves and bring their lives to a lonely end. One of the main set-backs which the 'operation terrorism' countries suffer is when countries like Libya, South Yemen, Iraq, North Korea and Cuba offer asylum to these fanatics. The cause for this uncalled for and unprecedented behaviour? A desire to see forward democratic countries squirm under the terrorist mantle.

October 13th, 1977 saw the staging of yet another terrorist drama-the skyjacking of a Lufthansa airliner to Rome, Cyprus, Bahrein, Dubai, Aden and finally Mogadishu. The world waited with bated breath and an air of resignation for a repeat performance of the surrender of the Japanese Government to the skyjackers which had taken place less than a month ago. The airline's captain Jurgen Schumann was murdered without any compunction. A hundred and ten hours ordeal was brought to an end when West German commandos carried out a eleven minute rescue operation which left the terrorists in a state of total defeat, the passengers unharmed and the world gasping.

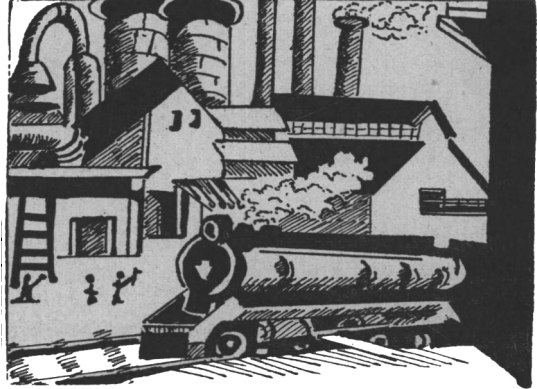
Every country has its own terrorists as per the old political maxim 'one man's terrorist is another man's freedom fighter'. The most mercenary of all terrorists are Japanese Red army terrorists who terrorize for others at a price. Terrorists, the world over suffered a setback after the heroic rescue operation at Mogadishu. But it was only a minor setback. It would require a lot of such 'checkmates' to make the terrorist clan fade into oblivion. Anti-terrorist movements should never be allowed to abate. War against terrorism is a must for every self-respecting country, without which the ever spreading tentacles of this powerful clan will encompass the world, ruling over it in a manner distinctly similar to the way Hitler ruled over his Third Reich.

BINDI BALAKRISHNAN,
I B.A. Economice

Needed-A change in Industrial Outlook

When the British invaded India with their superior might we Indians were easily subjugated. Britain kept us in ignorance as it suited her well. British industries flourished. They flooded Indian markets with finished goods made in British factories from the raw materials extracted from India at very low costs. The Indian expertise and skill was not allowed to develop lest it should become a rival to British industry. Therefore, India lagged behind industrially.

It was only after the achievement of independence that our leaders evolved a policy of rapid industrialisation. They worked out the Five Year Plans and laid emphasis on the starting of heavy industries which are the bulwark of a strong industrial base—Iron and Steel industry, Coal, Automobile were given a fillip. Of course, Medium and Small Scale industries developed side by side. If India today is classified as a developing nation, with a strong industrial front, and is, to a large extent, able to manufacture goods independent of foreign resources, it is entirely due to the foresight of our planning experts.



Rapid industrialisation can be achieved only by the use of machines and automation and not merely by cottage industries. No doubt, cottage industries help in tapping human resources, but they will not help the country to have a strong industrialised front. The Machine helps in mass production and consumes less time and less manual labour. There should be a good balance between heavy industries, medium industries and cottage industries.

Japan is a much smaller country in comparison to India. But in her power and in her industries, she is far, far ahead of us. Though she lacks raw materials and energy, yet Japan's perseverance to industrialise and her efficient labour force has helped her to become one of those industrialised nations competing with the super powers.

Nuclear power plays an important part in the development of a nation. A nation having nuclear capacity can use that power as a pride of place in the community of nations. Nuclear power also helps in the running of industries. Natural resources like coal and oil, will be depleted in course of time, whereas nuclear energy has vast untapped potential. From small fractions of radioactive material, a huge amount of energy can be produced by nuclear fission or fusion. This is the case of Russia,

U.S.A., U.K., China, France, Germany, Japan—all of whom are looked upon with awe in the world of today. India, too, instead of depending entirely on natural resources of power, can develop nuclear power for the purpose of industrial advancement.

A wrong industrial policy laying more emphasis on cottage industries at the cost of heavy industries will certainly turn the clock back, thus undoing whatever progress has been made during three decades of independence.

HARINI NAGARAJAN
I B.A. Public Relations

Women in Cricket

If I tell you that the first international women's cricket match was played way back in the early twenties, and that their first world cup was staged two whole years before the men, you might split your sides with derisive hilarity. Both the above facts are however true.

Though women's cricket was first played in England officially in 1925, there is plenty of evidence to show that women have played the game for many years before that. And most of their matches offered sports-loving Englishmen with fresh subjects on which to wager even as much as 500 guineas. Women's cricket inspired John Collett to paint his famous "Miss Wicket"—leaning a little coyly, but not self-consciously upon a cricket bat.

Unlike the earlier exploitation of women's cricket, today it is an established game with certain principles. No cricket is played with or against men on the competitive level, and the determination that the game shall always be played in the strict order and decorum that cricket demands. Women do not play with smaller boundaries or tennis balls, as most people would like to believe.

The very first Nationals were held in India in April 1973. Besides the annual circuits on the inter-state, interzonal, and inter-varsity levels, we Indian players within five years of our cricketing career, have played Australia, New Zealand, West Indies, and England, on our home grounds, and Indian XVI has even toured Australia-New-Zealand. India hosted the World Cup Series in December 1977-78. Several Indian women cricketers have received International acclaim—notably Shantha Rangaswamy, the Indian skipper who has two test centuries to her credit, and Diana Edulji the wily left arm spinner.

Contrary to popular beliefs, women do not play cricket merely to prove that they are adept at playing a man's game. The tension and excitement of the game holds you spell bound till the very last ball. But off the field, during lighter moments, cricket is at its best. Like the hilarious instance, when an enthusiastic coach, after setting the girls in their field positions, instructed them to start walking in as the bowler came up to bowl. This was obviously meant only for outfielders. Imagine his dismay, when as he crouched to bat, the whole battalion including the slips and wicket keeper advanced menacingly ! Another instance is when a popular bowler found that flashing a dazzling smile as she appealed for l.b.w. to a pathetic old male umpire did the trick !.

Women cricketers have to face eve-teasing time and again—whether off the field or on the field. But they have ceased to fear this and walk up confidently to bat.

Life in cricket is hard and strenuous. But the thrill of scoring your first century or of getting a hat trick, and seeing yourself in print is too wonderful. The world of fame, autograph books and headlines is yet something new to us ; the sudden heights we reach and the overnight failures are difficult to understand and accept. But the history of women's cricket has been so spectacular that we can confidently look Bedi or his men in the eye, and tell them that it was a woman who first invented the art of bowling over arm !

SHOBHA KRISHNASWAMY
II B.A. Economics

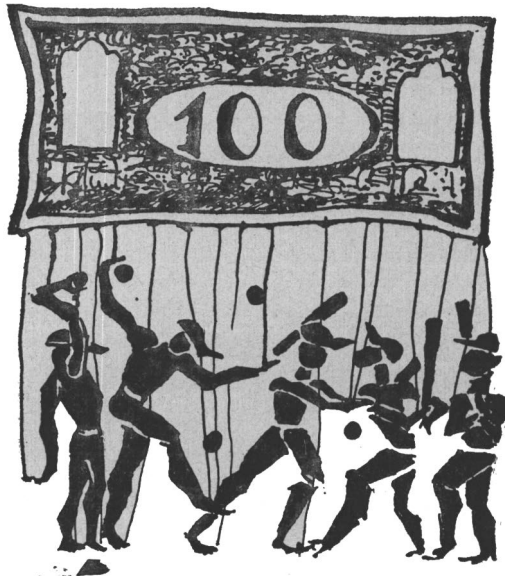
Hail Packer

If Neville Cardus had been fortunate enough to watch the Packer series, he wouldn't have written..... "little boys cheering..... as shadows lengthened..... a blessed scene..... laughter of friends under an English heaven." With superstars playing super tests, Cricket goes the Grand Prix way. Evening cricket, with pitches manufactured in concrete troughs will undoubtedly destroy the "wisps of clouds" atmosphere. But yellow balls under sodium floodlights will have their own unique stamp and brilliance.

There is no denying the sheer efficiency and class of the Packer players. Their high quality batting and penetrating bowling is obviously the best in the world. They play for themselves, they play for money, they play for cricket and they play hard. The gritty way in which they went on with their rebellion, undaunted amidst the wide-spread opposition is admirable. The smug cricket control boards definitely needed this to shock them out of their self complacency and break through their facade of uprightness. The players bore the brunt of the whims and fancies of ruling cliques, their petty consideration and partisan policies in selection. Packer exposed the raw deal

that the players were being subjected to and made cricket a commercial business..... a professional proposition. Cricket is not on par with other big money games-tennis, soccer, boxing.

The public and the press lapsed into indignant outbursts at the break-up of the traditional, institutional cricket. Why this automatic aversion to change, to new



ideas, and condemnation of Packer's players? And one really wishes that there would be more refinement in their reaction. The anti-Packer camp can stop labelling the opposition set up, 'The Packer Circus', comparing Packer to the ringmaster, sniggering at him when his crowds are less and calling his men mercenary traitors.

So now, cricket lovers and critics wait and watch. Perhaps as the lovable busybee pointed out—there will be regular Test series between Packer XI and Rest of the World XI! At the end of which if any member of the Rest team plays particularly well, Mr. Packer will sign him on..... when umpire's deci-

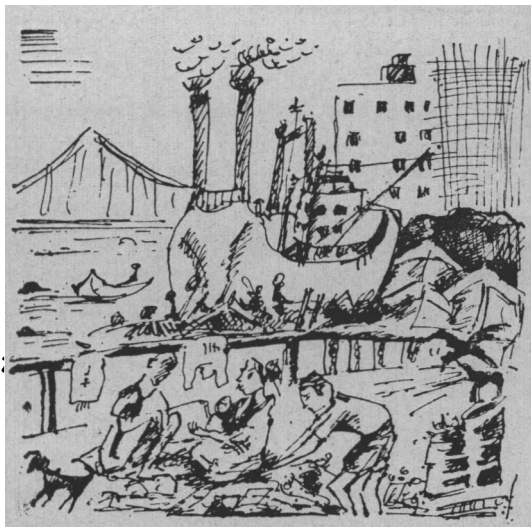
sions are doubtful, the Rest players will grasp their caps from the umpire's hands, throw a little tantrum and accept the decision, while Packer will go to a court of law! - and while Packer stars will play cricket for money — hard and fast, the Rest will play cricket for "love and fresh air" !

V. MYTHILI
III Literature

Poverty—The only constant

India has gone through three decades of freedom, passing through many phases of change, one factor however, remaining constant. It is India's sheer poverty. Indeed, human poverty can be described as not merely a disease in India, but India's central disease. According to a detailed study carried out at the Indian School of Political Economy, about forty percent of Indians living in rural and fifty percent in urban areas are living below the poverty line (with a per capita income of Rupees twenty per month) and these proportions **will not change** substantially in the next decade.

In a developing country, described as one the largest democracies of the world' the picture of the poor that emerges from various studies is truly frightening: it is a picture of large families exhibiting physical and psychic abnormality, incapacity for sustained work, even for a few hours, a pronounced inferiority complex and a tendency to deal with the pattern of exploitation and coercion by directing them inwards against their own dependents, and a vicious circle of parents inducting children into these characteristics of deprivation and degradation, turning them into the same kind of adults when they grow up, and this seems to go on almost ad infinitum.



The natural question that arises here is: Who are the poverty-stricken masses of India? The bulk of them are in India's countryside or in the city slums into which they are pushed from the countryside. They are our marginal peasants, landless labourers and unemployed workers, in general.

Since the turn of the present century, it has been noticed that every circumstance which has weakened the economic position of the small-holders, has brought about an increase in the supply of landless agricultural labourers. As land holdings have become uneconomical with the increase of population, the peasants have either tended to supplement their income by outside work or by selling their lands to middlemen or more prosperous farmers. Tragically enough, the sections of the population on the margin existence engaged in heavy manual work have also been burdened with large families. In a normal decade with no epidemic or other disturbing factors, these sections have added to their numbers faster than others.

The Directive Principles of the State Policy as laid down in the Constitution provide that the State "shall protect" economically backward classes "from social injustice and all forms of exploitation". But the facts are eloquent in another direction. Eighty million Harijans in India still continue to live in a twilight world of prejudices and persecution. The growingly unbearable lot of the tribal population in some parts of the country has been sharply highlighted by suppressed revolts—these are at least a hundred tribal revolts on record since 1770. The reasons for each of these revolts may vary but the basic cause is the same. It is the exploitation of the tribals which existed during the British days and continued after Independence.

It is true that the militant working class, led by its class-conscious vanguards, have been able to secure considerable increases in its normal earnings by waging heroic

class battles. The per capita average annual money earnings of the workers in manufacturing industries increased from Rs. 1,540 to Rs. 2,655 in ten years in 1970, that is, by 72.4 percent. The impressive rise in money earnings is, however, entirely deceptive.

In six years of the ten-years period, their real earnings were below the level of 1971. In another year, it was only one percent higher than the base. In the last year of the period covered, that is 1970, the index numbers stood two per cent below that of 1961.

While, on one hand, more and more people at the lower level are descending below the poverty line, the concentration of wealth and economic power has been growing by leaps and bounds from year to year and the rate of this growth has become rather fast since 1969.

In three years between 1966-67 and 1969-70, some of the topmost monopoly houses recorded a rise in assets of about 30 to 70 per cent. In addition, the cumulative total of black money in the economy was estimated at about Rs. 7,000 crores. The huge volume of money is being used not only to enlarge the grip of its holders over the material resources of the country such as agricultural and urban property, huge palatial buildings, precious metals and stones, but also to purchase politicians and political parties.

The appalling dimensions of mass poverty in India as well as the persisting economic stagnation which periodically grows into an acute crisis—are the inevitable consequences of the present “distribution of the conditions of production”, in other words, the monopoly of the few over land and industry. It will be impossible to make any attempt or approach toward eradication of poverty without changing, or at least severely restricting this monopoly.

The need of the day is a serious and sincere programme of social reorganisation in the campaign against mass poverty and carrying out to that effect, the following minimum tasks—genuine land redistribution, elimination of industrial monopolies, plugging of the national drainage, elimination of the kingdom of black money efficient and democratic management of the public sector enterprises and drastic reduction in the present high defence and police budgets.

Eradication of poverty, in a larger way, is also closely linked with controlling the population growth in the country, abolition of illiteracy and utilisation of idle manpower.

India is the second most populated country in the world—with an estimated population of 548 million people. In the last one decade, population has increased by 108 million—the highest in any decade. This inspite of the Family Planning Programme. It is generally accepted that the population must be lowered to the target of 25 per thousand to be achieved by the late seventies.

Mass education is virtually a twentieth century phenomenon. The abolition of illiteracy is considered an essential step towards elimination of poverty.

There are over 15 million Indians today who are absolutely without any work. More than one million of them are educated. For a country suffering from centuries of neglect, even the provision of subsistence-level jobs to all should be a creditable first step on the long road to progress.

It is certain that if the economic conditions of the country are to undergo a vital change, we must have more production in agriculture. What has to be done is to set up multipurpose co-operative schemes, where every individual farmer will have the right to the incomes—realised by the ownership of the land. There is no doubt he has a right to work—work that will provide him with a higher income. There must be a basic change in the outlook of the State which should give precedence to the needs of those sections of the community that are weak and poor.

In this way, while relative poverty cannot be eliminated, absolute poverty may be expected to disappear. With the advantage of the technological revolution of our times, such acute types of poverty can be abolished. Indeed, no longer must poverty be tolerated in any part of the civilised world.

INDRANI SIRCAR
I B.A. Public Relations

“The changeless in a changing world”

“Anything that grows, changes in growing” unless it changes it will necessarily die—said Kindleberger but I hold that even in this changed world there are many things that have not changed ; in this ever changing world there are things that cannot change. I would emphasise the changeless amid changes.

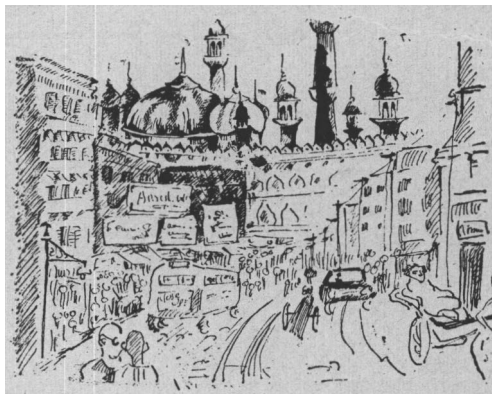
I breathed a song into the air
It fell to earth I knew not where
I shot an arrow into the air
It fell to earth — I knew not where
 long long afterwards.
I found the arrow still unbroken
 struck to the bark of a strong tree
I heard the song from beginning to end
 From the heart of a friend.....

This is only one of my favourite childhood poems. I don't remember the author nor the verses correctly. Even in its changed form it tells you what I mean, what I feel.

The past — the events that make an epoch — becomes history for the present but the men, their ideas and values continue to improve through the ages.

My tour in Europe during June-August, 1977 brought home to me the amazing fact that in this dynamic ever changing world there are a number of things that remain unchanged. London..... June, 1977.....I stood in front of a life size effigy of the venerable old man, Jeremy Bentham, the celebrated utilitarian philosopher seated with his spectacles on his nose inside a glass case in the Economics Department of the University of London.....My lips started to mutter, “greatest happiness to greatest number” the words that Bentham had uttered centuries ago! Why even literary men like Ruskin and Carlyle were impressed by these words in their own time when they said “that country is the richest which nourishes the largest number of happy and contented human beings.” In this not what the welfare states are aiming at to-day? The philosophy our great grand old men of letters, even now proclaim deep values and they are immortal—even tho’ times have changed.

I passed in front of the Bank of England. I saluted the old Lady of Thread-needle lane. But it was David Ricardo an “unliterary Jewish Stock broker” that he was, yet far excelled in wisdom the socialists of today when he prudently advised “the best way of helping the worker is to give him a taste for better things-better standards”.



Are we not aiming just at this in our modern techniques of adult education and community development programme.....? Times have changed, but have those solid principles of education changed? Yet another moment of thrill and excitement when stood in front of a door which showed a brass plaque saying there lived “Lord Keynes”. To my utter dismay, on entry I found that there were no traces of Keynes the master mind among economists..... Alas! It was a hostel for university students. Everything was changed..... Indeed it is a

long time since Keynes lived. Did he not tell us “Why talk of long run — in the long run all of us are dead”? But, Keynes lives not merely in the text books but in every policy for development stability or employment. As long as men behave like bulls and bears we will remember Keynes!

St. Thomas Moore is no more, but the life and death of this great statesman continues to inspire and encourage men even today-that they may be upright and live upto their convictions, stand loyally in their faith and follow the dictates of their conscience. History has changed. Kingdoms have perished—but lives of great men remain changeless in the lessons they teach.

Thanks to the British Conservative traditions..... Windsor Castle, the Tower, Westminster, the Albert memorial, Buckingham palace, the changing of guards, the trooping of colours and all the royal traditions of a glorious past—All are still alive. In London you see the sophistications of the ultra modern consumption patterns in the shopping centres. If you take a walk through Oxford Street you will see Shakespeare's plays come alive and you'll forget that you are in the 20th Century. The world is changing—indeed—but we still see the unchangeable, matchless contributions of the past.

I can go on..... and on. Ireland, France, Rome,..... Monte Casino and the rest. All I can say is Old is Gold. I bow reverently in front of those monuments of the Roman Christian Civilization but just for a second only, because I am living in the 20th Century. If I delay and do not pay attention I may be knocked down by a reckless 1977 model Rolls Royce!

Lourdes! I can't skip it..... What a marvel of faith and worship in the century of atheism and materialistic pursuits. I found profound humility, devotion, love, sacrifice, faith, silence and adoration in the fervour of a million pilgrims who throng the Blessed Virgin Mary's Shrine. In the tear-stained eyes of the sick and the pious as they rest prayerfully their weary heads on the rock where our Lady appeared to the shepherd girl Bernadette, I saw confidence, trust, hope and comfort. In the raised hands of the paralysed, in the ceaseless prayers of the pilgrims I heard the changeless mercy and goodness of God being proclaimed. Thousands of praying hands holding lighted candles, reminded me of the eternal message of God's love and care.

I said to myself, in an ever changing world the cross of Christ never changes. Basic goodness and deep affections of human hearts cannot change. One has to explore and investigate to find out the changeless eternal truths which alone can give peace and meaning to our lives. Even if we have to run fast in order to stand where we are, our steps must be placed on the changeless rock, our faith in God. After all, diamond is just a quantity of coal that has undergone a qualitative change. No doubt coal changes into diamond but it is the process of change that is important.

Sr. HELEN VINCENT, F.M.M.
Principal

जाने कहाँ गए वो दिन

सड़क पर कार, बस लॉरी, तेजी से इधर उधर दौड़ रही थी। आस-पास पेड़ खड़े हुए थे—जी हाँ, कोट गए पेड़। दुकानों की कतारे थी। सड़क के एक कोने पर कूड़े का ढेर पड़ा हुआ था।

ऐसी हलचल में एक बूढ़ा व्यक्ति बैठा था—एक पेड़ के ठूँठ पर। उस की आँखें क्षितिज में किसी एक चीज़ को देख रही थी। वह न हिलता था न डुलना। बस देखता ही जा रहा था—अपने दूर स्थित लक्ष्य को।

पासवाली एक दुकान से तभी कुछ आवाज सुनाई पड़ी। पता नहीं क्यों, पर वह स्वर लहरी बूढ़े की शून्यता को चीर कर उस के हृदय तक पहुँची। वह ध्यान से सुनने लगा। हाँ, वह मुकेश की ही प्रसिद्ध आवाज थी और गाना गाना क्या था? जैसे ही उसने शब्दों को पहचाना, उस की आँखों से अश्रुधारा बहने लगी और कुछ ही समय में वह फूट-फूट कर रोते लगा।

उस के मस्तिष्क पट पर अनेक चित्र उभरने लगे। उसे याद आये वे दिन जब वह एक छोटा-सा बालक था और नगें पाँव इसी जगह घूमा करता था। हाँ यही नगर उन दिनों एक छोटा-सा गाँव था।

उसे वे दिन याद आने लगे जब मिठाईवाला मिठाई बेचने आता था। कितना कौतुहल. कितनी उत्सुकता थी उन दिनों के बच्चों में। वे दौड़-दौड़ कर मिठाईवाले की सामग्री का निरीक्षण करते और अपने एक-दो पैसों की मिठाई खा कर चल पड़ते। और इस पीढ़ी के बच्चे हैं ऐसे कि उनमें न कौतुहल है, न बल। वे सब करते जरूर हैं मगर लीन हो कर नहीं।

उसे याद आये वे दिन जब वह खेतों के हरे परदों को हटाता-हटाता खोज निकलता-बाहरी दुनिया की खोज। और अब अन्हीं खेतों के हरे परदों के स्थान पर था धूल का एक परदा—वह परदा जिस को आड में बस, लारी आदि छिप, छिप कर निकलते थे।

यह स्थान उसे तब बहुत भाता था। इस की खामोशी, निर्जनता, शांति, सौन्दर्य उसे आकर्षित करते थे। पर अब उन सभी गुणों का स्थान ले लिया है—हलचल, अशांति और धूल ने।

पीछे मुड़ कर उस ने देखा। ठीक उस के पीछे मकान युद्ध में खड़े सैनिकों के समान खड़े थे, एक ही रूप रेखा के, बिना सौन्दर्य और शान्ति के। उस को आंखों में तभी उन घरों का चित्र उमरा-वे छोटे-छोटे घर, जिन में शानशौकत चाहे न हो पर शांति और सौन्दर्य अवश्य थे और वह-भी बहुत बड़ी मात्रा में। वे घर मानों भके-माँदे यात्रीयों को अपने में ममेट कर मुख देना चाहते थे।

उन दिनों को बैलगाडियाँ धीरे-धीरे अपने लक्ष्य की ओर जाती थी; पर अंत में वे वहाँ अवश्य पहुँचती थी। उनके बदले उसे अब आने चारों ओर हवा जैसी तेज दौड़नेवाली गाडियाँ दीख पड़ी, जो आगे लक्ष्य तक जल्दी जरूर पहुँचती हैं; पर रास्ते में ही उन के दुर्घटनाग्रस्त होने की अधिक संभावना रहती है।

उन दिनों के हृष्ट-पुष्ट बच्चों की तुलना में आज के पौष्टिक भोजन की कभी से पीडित बच्चे बिलकुल दयनीय लगते हैं।

पर उसे सब से अधिक दुख तब हुआ जब उस ने अपने चारों ओर खेड़ हुए पेड़ों के ठूठों पर दृष्टि दौड़ारं। इन्हीं पेड़ों को उस ने बढ़ते देखा था। इन्हीं पेड़ों के नीचे बैठ कर उस ने कई दोपहरे बिताई थी। इन्हीं पेड़ों ने कई लोगों को आम रूपी कर्ज दिया था। और बदले में मानव ने उन्हें क्या दिया-तेज आरी ने उन्हें चूमा था, ताकि मानव उनकी जगह अपने कई मंजिले भवन खड़े कर सके।

संध्या का समय था। लोग संसार की इस दौड़-धूप में फँसे इधर-उधर चले जा रहे थे। वातावरण फिर से शून्य हो गया था।

केवल मुकेश की आवाज धीमी-सी आ रही थी—“जाने कहाँ गये वो दिन” उन शब्दों में कितनी वेदना थी।

“धक्कार है ऐसी सम्पत्ता को, धक्कार है ऐसे, मानव को।” अचानक बूढ़ा चीख पड़ा। पर उसे सुननेवाला कोई न था। सिर्फ कुहरा ही कुहरा था, और फैली धंध ने शब्दों को एकत्रित कर चुरा लिया था। फिर से खामोशी का साम्राज्य, और उस शून्यता को तोड़नेवाला एक ही स्वर था-बूढ़े की फूट-फूट कर रोने की आवाज।

हेमा नायर

जीवन

जीवन कला का एक नमूना है
भावों - कार्यों के रंगीन तंतुओं से बना है
जीवन एक सुरा है
बहुत नशीली, बहुत नई—विस्मयोत्पादक (जीवन एक खेल है)
हास्य-रदन की धूप-छाँह में खेला जाता है
जीवन एक यात्रा है
संसार के समुद्र पर
कभी आँधी आई, तो कभी शांति का साम्राज्य हो गया
जीवन एक अनुपम सुंदरी है
आज स्मित की रेखा से गुदगुदाती है,
कल काट खाने को दौड़ती है
जीवन एक खेल है
जिसमें हम सब एक निजी रंगमंच पर अभिनय करते हैं।
आओ. जीवन !

मैं तुम्हारा आह्वान करती हूँ
मुझे इस कला को सुंदरतम बनाने दो
मुझे इस सुरा का भरपूर आस्वादन करने दो
मुझे यह खेल भली - भाँति खेलने दो
मुझे साहस से यह यात्रा करने दो
मुझे इस सुंदरी का गले लगाने दो
मुझे इस नाटक में वीर रस भरने दो
जिससे कि जब मैं “अलविदा” कहूँ
तब होंठों पर मुस्कान और हृदय में संगीत संजो कर जाऊँ
तब मैं आविष्ट, विजयी स्वर में घोषणा कर सकूँ
“हाँ, मैंने सबकुछ जीया है !”

गीता राव

बदलता हुआ संसार

रामू की शादी अभी-अभी हुई थी। वह अपनी पत्नी के साथ शाहर से गाँव वापस आ गया था। उस ने अपनी माँ से कहा था—“माँ मैं तेरे लिए ऐसी बहू लाऊँगा जिसे देख कर तेरी सारी तकलीफें दूर हो जायेंगी।”

उस ने ठीक कहा था। क्योंकि बहू को देख कर सास का मन खुशी से खिल उठा। वह घर की चाबियाँ, बहू के हाथों में देकर आराम से अपनी कुर्सी पर बैठ गई।

बहू अभी अभी आई थी और उसे क्या करना था, कैसे करना था जादि मालूम नहीं था। लेकिन वह चुप रही। कुछ दिन बीत गए जिन के दौरान रामू की पत्नी अपना सारा काम करती रही। लेकिन उस के मन में एक बात बैठ गई थी। वह बात थी—“मेरी, सास तो कुछ काम नहीं करती। रोज अपनी कुर्सी पर बैठ जाती है और कभी यह काम, कभी वह काम करने को कहती है”

बहू को अपनी सास से प्यार नहीं था। वह एक शहर में पली लडकी थी और बहुत आधुनिक और पढी लिखी थी।

इसी तरह कुछ महीने बीत गये। आखिर उस ने रामू से कहा—“देखो जी, मैं घर का सारा काम करती हूँ। सबकी बात मानती हूँ, लेकिन कोई भी मेरी बातों पर ध्यान नहीं देता।”

यह सुनकर रामू हैरान हुआ और उस ने कहा—“यह कैसे हो सकता है?”

धीरे-धीरे मीठी-मीठी बातें कह कर रामू की पत्नी ने रामू के मन में ज़हर धोल दिया। रामू सोचने लगा कि मैं पैसे कमाता हूँ, मेरी पत्नी घर का सारा काम करती है, लेकिन मेरी माँ कुछ भी नहीं करती और मेरी पत्नी की बातों को भी नहीं मानती। ऐसे विचार रामू के मन में अकसर आने लगे। आखिर उस ने इरादा कर लिया कि “वृद्धों के घर” में अपनी माँ को भेज देगा। माँ को इस के बारे में कुछ भी मालूम नहीं था। वह सुख और आराम से अपना जीवन बिता रही थी। वह अपनी बहू को बहुत प्यार करती

थी और उस की हर बात को मानती थी। इस लिए जब रामू ने अपना इरादा प्रकट किया तो वह बहुत हैरान हुई। उस ने कहा—“बेटा तुम क्या कह रहे हो?” बेटे ने जवाब दिया। माँ, मैं तेरी भलाई के लिए कह रहा हूँ। और फिर तुम्हारे चले जोन से पैसों का खर्च भी कम हो जायेगा।

रामू की पत्नी ने रामू की हाँ में हाँ मिलायी। माँ ने इन दोनों को देखा और उसे मालूम हो गया कि बहू ने ही यह झगडा शुरू किया है। उस ने कहा,

“मेरे जमाने में हम बहुएँ ऐसा काम कभी नहीं करती थीं। हम अपनी माँ और सास की इज्जत करती थीं; उनकी हर बात मानती थी उन के काम खुशी से करती थी। उस समय हम पढ़ी-लिखी नहीं थी; हम अनपढ़ थीं, तो भी हम जानती थीं कि बड़ों की इज्जत करना और उन की बात मानना हमारा कर्त्तव्य है। लेकिन यह तो बदलता हुआ संसार है न-जहाँ सब लोग अपने को बड़ा मानते हैं”.

कुछ देर साँस लेने के बाद माँ ने कहा, “लेकिन, बेटा और बहू, तुम दोनों यत बात याद रखना कि पुराना ही सोना है उसे अपने साथ रखने से तुम अपना धन या इज्जाह कभी नहीं खो सकते। याद रखना कि संसार ने परिवर्तन से बहुत कुछ पाया है लेकिन दुख की बात कि उसके बदलने से, आदमी भी बदल चुका है—वह इतना बदल चुका है कि उस में और जानवर में कोई फर्क नहीं है।”

यह कह कर रामू की माँ घर छोड़ कर, भगवान के घर रहने लगी।

इसराह तसनीम

बदलता हुआ स्वर्ग

रात्रि का समय था। सूरज भगवान अपने घोड़ों को अस्नबल में बाँधकर, अपने दिन के कारनामों से थककर, विश्राम घर में पहुँच गये थे। रात्री की देवी अपने कोमल हाथों से लोगों को सुलाने में लगी हुई थी।

सूरदास का प्रवेश।

(भगवान सूर्य को प्रणाम कर के, उन्होंने नम्रता के साथ पूछा)

सूर्य: आज की खबर क्या है महाराज?

(भगवान सूर्य मुरझाये हुए दिखाई दे रहे हैं। उन के मुख की कांति मलिन हो गई थी। उन की आँखों में वह तेज नहीं था जो हजारों लोगों को अगर चाहे, तो भस्म कर सकता था)

सूर्य: सूरदास जी को दास सूर्य का प्रणाम। अगर बुरा न मानिएगा तो एक बात कहूँगा।

सूर: मैं कहाँ बुरा मान सकता हूँ? आप तो हैं.....

सूर्य: प्रशंसा बाद में। आपका जन्म से अन्धे होने का भी एक बहुत बड़ा लाभ है।

(सूरदास जी चौंक पड़े। फिर सूर्यदेव की वाणी में शोक का चिह्न पा कर चुप हो गये)

सूर्य: हाँ, मैं सच ही कहता हूँ। मैं आज मद्रास गया था। आजकल मद्रास में मेरा संचार इतना नहीं है जितना अगले दो तीन महीनों में होगा। वहाँ एक कालेज है जिस में बहुत सी कन्याएँ आप के बारे में बहुत कुछ सोच रही हैं।

(सूरदास को ऐसा लगा मातों उन्हें बहुत भारी चोट लग गयी हो। वे कुछ कहना ही चाहते हैं जब सूर्यदेव ने फिर शुरू किया।)

सूर्य: बन यह है कि उनकी पाठ्य परिधि का आप शिकार बन गये हैं। आप ने भूलोक में जो कुछ लिखा था.....

(सूरदास जी आश्चर्यचकित होकर सूर्य देव की ओर देख रहे हैं। बेचारे अन्धे हैं)

सूर: पर मेरी सारी कृतियाँ कब की खो गई थी।

(सूरदास ने लापखाही से कहा)

सूर्य (हसं कर) हँसने का विषय अब बाकी है। आप की कृतियों को उन्होंने कहीं से ढूँढ़कर निकाल लिया है और उन की समीक्षाएँ लिख रहे हैं।

सूरः मैं—

(मीरा का प्रवेश । स्वर्ग निवास के कारण मुख पर प्रकाश और तेज झलक रहा है । सूर्य देव को नम्रता से प्रणाम करती है ।)

सूर्यः (हर्ष के साथ) मीरा! भूलोक में आप के पदों का विश्लेषण हो रहा है ।

मीराः (सूर से) आप के और मेरे पदों की तुलना? क्या कह रहें है आप?

सूरः हमारे पद और आप के पद दोनों विषय वस्तु में एक है । कुछ छोटे मोटे अंतर जरूर होंगे पर—

सूर्यः मैं भी अब तक यही सोच रहा था । पर जब मैंने देखा कि लोग इस विषय पर बीस-चालीस पन्ने लिख रहे हैं, तो मुझे जरूर आश्चर्य हुआ । मैं भी रतना अज्ञानी नहीं हूँ कि—

(कुछ कागज संग्रहों को देखते हुए)

मीराः ये सब आप कहाँ से लाये?

सूर्यः ऐसे ही उठा लाया । आप पढ़ना चाहते हैं । सब पढ़ते हैं)

मीराः वाह रे वाह ! मेने तो ऐसे ही कुछ मन के भाव प्रकट कट दिये थे पर सपने में भी नहीं सोचा था कि भूलोक के लोगों को मेरी भाषा में वह माधुर्य प्राप्त होगा जिसका मुझे स्वयं आभास नहीं है ।

सूरः हाँ मेरी निर्गुण भक्ति के आधार पर अभी सूर्य देव जो मुझ से कह रहे हैं, वह आज ही मुझको जात हुआ । भक्त तो था । पर—

(बाहर से “मानुस हो तो वही रसखान ” के शब्द आते हैं)

रसरवानः (लेख पढ़ते हुए) मुझे तो इस लेख को पढ़ कर बहुत खुशी हो रही है । मेरी इस ने इतनी प्रशंसा की है कि मैं समझ रहा हूँ कि इस ने जरूर कोई गलती की है ।

मीराः जब हम भूलोक में थे तो पूछने वाला कोई न था । आज तो लोगों ने हमारे बारे में इतना लिख दिया है कि, अगर दस जन्म लूँ तो भी इतना काम मैं नहीं कर पाऊँगी ! कई ऐसे गीत हैं जिन्हें मेने देखा भी नहीं । बस अन्त में ‘ मीरा के प्रभु जोड़ दिया गया है ।

रसखानः (दूसरे लेख को पढ़कर) मुझे अफसोस है कि इस इस लेख में मेरे बारे में रतनी बुराईयाँ भी लिखी हुई हैं कि मैं समझ नहीं पाता, ऐसा घोर अन्याय मुझ पर क्यों हो रहा है ।

सूरः हमने बस अपने मन की बातें लिख दी थी और ये विद्यार्थी हम पर अत्याचार कर रहे हैं।

सूर्यः आप कृपया इन विद्यार्थियों पर क्रुद्ध मत हो जाइये। उन्हें इन लेखों के लिए अंक मिलते हैं।

सूरः इन अकों को लेकर वे क्या करेंगे?

सूर्यः वे सब बातें आपकी समझ में नहीं आयेगीं। आप इन बातों पर ध्यान न दीजिए। मुझे भी अभी ज्ञात हुआ कि वहाँ यह सब साधारण है। जो प्रशंसा उन्होंने की है वह अकों के लिए है और निन्दा भी उसी के लिए।

रसखानः लगता है भूलोक में अकों का बहुत महत्व है।

सूर्यः हाँ वहाँ विद्यार्थियों के लिए अंक ही जीवन हैं। खाना पीना बाद में। इसीलिए कहता हूँ आप को इन पर दुखी नहीं होना चाहिए। अरे! बातें करते करते देर हो गई। मुझे तैयार होना है। धरती के कमल मेरा इतजार करते होंगे। अच्छा में चलता हूँ।

(प्रस्थान)

झरोखा

आज सवेरे अचानक एक बात मन में आई-कि बहुत दिनों से मैंने झरोखे से बाहर नहीं देखा था। सिर्फ दिनों से क्यों? हफ्ते और महीने बीत गये थे कि प्रकृति की सुन्दरता का जो थोड़ा-सा हिस्सा मद्रास के फ्लैटों के झारोखों से दिखाई देता, उस सौभाग्य का भी मैंने उपयोग नहीं किया था।

देखने के लिए ज्यादा कुछ था नहीं। एक पोले रंग का टूटा फूटा मकान जिसके दबावे और खिऱियाँ हर दम बढ़ रहा करते थे। पीले रंग का भी कुछ बाकी न रहा था। अकतूबर महीने की मूसलाधार वर्षा के बाद, बाहरी दीवारों की डंटों पर सूरज की किरणें छिटकी थी।

उस मकान के पीछे एक विशाल पेड़ था, जिस पर हरे पत्तों का चिन्ह भी न था। सूनी डालियों पर पक्षी कर्मा भूलकर भी त बैठते थे। जिन पत्तों को इन शाखाओं पर लटके रहने का सौभाग्य प्राप्त था, वे हवा के झोंकों के कारण, चक्कर खाते हुए जमीन पर गिर पड़ते थे। शाम के अन्धेरे में ऐसा लगता था कि एक विशाल दानव, सैकड़ों हाथ आकाश की ओर फैला कर खड़ा है।

उसी पेड़ के पास एक रास्ता है, जहाँ एक तरफ सूखे पत्तों का ढेर पड़ा है और दूसरी ओर मोटर-कार दौड़ते हैं। अगर इस शहर, की गरीबी, बीमारी भूख, यातना को कोई देखना चाहता है, तो वह इस झरोखे के पास आकर खड़ा हो सकता है। यहाँ से सब कुछ दिखाई देता है—भिखारी जो जीवन कंकालों की तरह चलते—फिरते हैं, जो हाथ में टीन के बरतन लिए हुए भीख मांगते हैं, और जो मकानों के बाहर कूड़े के डिब्बों में फेंके हुए जूते अन्न को इकट्ठा कर के जानवरों के साथ बैठकर खाते हैं। इस झारोखे से वे लोग भी दिखाई देते हैं, जिन्हें जिन्दगी भर ज़मीन पर पाँव नहीं रखना पड़ा। जो घी दूध और हलवा खा कर शरीर पर चर्बी जमा करते हैं, जो दस उगलियों में हीरे की दस अंगूठियाँ पहनकर, हाथ में विदेशी शराब का प्याला लेकर साम्यवाद की आलोचना करते हैं।

यह सुनने में तो अच्छा नहीं लगता। पर यही है भारत का एक छोटा-सा हिस्सा जहाँ लोग भूखे मरते हैं, जहाँ अमीर मखमल और जरी के जूते पहनकर चला करते हैं, जहाँ निराशा और दुख का एक विशाल समुद्र उफनता है। यहाँ की हवा भी पेड़ों के ऊपर से बहते समय रोती हुई प्रतीत होती है।

पहले भी मैं कभी-कभी इसी झरोखे के पास बैठा करती थी और खुले हुए झरोखे से साँझ के सितारों को देखा करती थी, और ऐसा लगता था कि वे भी मेरी तरह अकेले और निस्सहाय हैं। न वे आसमान को छोड़ कर धरती पर आसकते हैं और न मैं उन्हें सहारा दे सकती हूँ क्योंकि उस गहरे अन्धकार को भेदकर मैं उन के पास नहीं पहुँच सकती थी, और उसी असफलता की तीव्र वेदना को दूर करने के लिए मैंने इस झरोखे को बंद कर दिया था। उस दिन से यह बंद ही रहा है। सुबह शाम आवारा हवा के झोंके झरोखे पर खटखटाया करते थे। झारोखे को खोल देने के लिए मन व्याकुल हो उठता था। पर मैंने उसे खोला नहीं। खोलने से क्या लाभ? बाहर जो है, वह तो सिर्फ दुख ही दुख है। उस से तो घर में बंदी रहना कहीं अच्छा था।

पर आज मैं रह न पाई। भोर हो रही थी और उसी हवा का झोंका फिर झारोखे को खटखटा रहा था। इस बार मुझे झरोखे को खोलना ही पड़ा।

पर यह क्या? मैं जो कुछ देख रही हूँ, उस में एक अजीब सी सुंदरता है। सूरज की किरणों ने आकाश में लालरंग फैला दिया है। बासी रात का अन्धेरा अब तक गया नहीं है। और प्रकृति की भद्दी से भद्दी वृष्टियों को अभी तक अपनी काली बाहों में छुपा रहा है। सैकड़ों हरे-हरे पत्तों के बीच में सुनहरे आभूषणों की तरह फूल दिखाई दे रहे हैं। पक्षियों का कलख चारों ओर प्रतिध्वनित हो रहा है..... और वही आवाज़ निराशा की बरफ को पिघलाकर मेरे मन में आशा और उमंग का संचार कर रही है।

इन्द्राणी सरकार

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PHOTOFLASH : College Day and its Laurels

The Quiz Team receiving a shield from
Gopika Patwari on College Day



The Triumphant debators with their plunder

Gopika Patwari handing out laurels



PHOTOFLASH : College Day! Glimpses

Welcoming smiles greeting the Governor
on College Day



Contraltos and Sopranos soaring
on College Day



Veena Music blending with the
festive mood



PHOTOFLASH : College Day! Dance and Song

Tagore's play "The Sannyasi" brought to life on College Day



A rustic atmosphere invoked in a stirring dance

The freshness of spring reflected in a lively dance



The Avant-Guarde

They are all, what one would call roughly dressed ;
Strutting around with a synthetic sense of security
Emanating from

Greater prosperity and lesser morals —
A race of dabblers in the art of living —
Always a hair's breadth distance from catastrophe,
They clamour for Pacifist anarchism
While they grovel before the deluge of machines
And indulge in atomic arsenal.

The tippler, who takes advantage of their elastic mind,
Disgorges his ideas with

A semblance of civility.
And they, as dipsomaniacs, imbibe his words.
Dressing their deranged thoughts in gaudy words
They jeer out their applause
Handing out a controversial approbation. —
Hoary relics of recent civilisations !

KASHMIRA BHATT
II B.A. Literature

. . . . The changing world

IT BEGAN THEN.....

When Night
was separated
from
Day ;

When Himalayas
rising out of
deep waters
touched
the Rainbow ;

When Antartica
tearing away
from Asia
raced down to
the Pole ;

When Sheets
of Ice
stopped reflecting
the Sun
from over
Europe ;

When Atoms
changed from
harmless pellets
into powerful
grenades ;

THEN, THEN.....

began.....

THE CHANGING WORLD

.....

CHITRA KAMESWARAN
II B.A. Literature

Then and Now

Peace.....steeped in the surrounding silence
A sense of calm and leisure
Nature at its height
Bringing out
The best in Man.....
Humanity.....content
With thought for the less fortunate
This was then.....

And now.....
Noise and pollution reign supreme
The Age of Machines.....
Earth ravaged to its core
The worst in man.....
Discontented and disillusioned
Hurling defiance
Even at
His Creator
For how long now.....?
Will serenity ever set in?
Was this the change He intended?

GEETHA GANGADHARAN,
I B.A. Literature.

Today's World

Today's world

**A world of
Stupefying progression
Of vertical lines and
Horizontal planes
Of speaking, demanding
Time
And of untiring
Movement**

Today's world

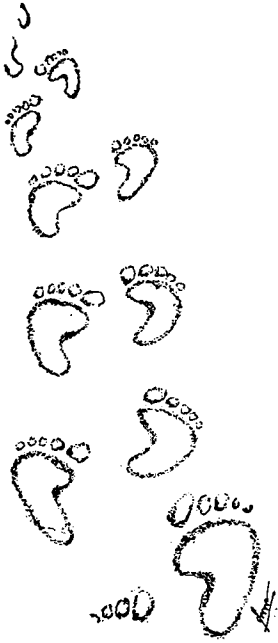
**A world of
Celluloid images
Of discontented music
Of powerful prose and
Of blank verse**

Today's world

A world of
People
A world where wishing for solitude
Is like asking for the moon
Strangled by people
People who need
Someone
To tell them to stop
Shuffling the leaves
Dead at their feet and
look upward
At the joyous green bursting above.

BHARATI SADASIVAN,
I B.A. Literature

Transition



Past traditions crumbling in the present
Minds question their utility,
Caught up in a frenzied race
Towards an unseen goal
Was it always this?
People did have or make time
For one another, once.
Selfish minds in a trauma of pain
sleep dreamlessly
An existence that bears no flowers
Minds constantly revolving
about themselves
Unaware of all else
Fraught with anxiety for the future
Past, present — nothing matters anymore.....

BINA EAPEN
II B.A. Literature

I AM
WHAT I AM
BUT YOU
ARE NOT
WHAT I WANT YOU TO BE
SO I MOULD
AND SHAPE YOU
LIKE VIRGIN GREY CLAY
UNTIL
YOU ARE WHAT I WANT
BUT THEN
I AM NO LONGER WHAT I WAS

VIDYA RAMACHANDRAN
III B.A. Economics

Goodbye saga of a student who was . . .



together
collectively
they tumbled from the sky
like dust or rain
on to the campus—collage
of kaleidoscopic faces
and feet shuffling endlessly
past corridor—relationships
and window—waves
they became numbers,
a part of the summer scenery,
transient under the
asoka trees,
they found and lost
a term of dreams
that changed with the light
of the sun—
they have reached twilight
on the silent campus ;
having climbed from
Summer to Summer
in sweaty despair ;
is seen in the nothingness
ahead a sinister shadow
loping up,
hand outstretched—
'april, i presume ?'
and one of
the numberless inheritors
of three unacademic years
tries to make a poem of them
but who can make a poem of
the empty echo
of an empty echo ??

DEVIKA MUKERJI
III B.A. Literature

The Last Furrow

Gokul turned his pair of oxen for their last run through the soil. It had been a tiring day. He knew he was getting too old for this kind of work. And that he ought to pay more attention to the remonstrances of his family that he sell his plot and engage himself in less strenuous work. Or to put it in unvarnished language... rather that he should stop working and sit at home. It was high time, his wife declared, that he devoted himself to his duties as head of the family.....and guide its members..... especially when some of them were noticeably going astray. The meaningful glance which accompanied her words was not lost upon the person for whom it was intended; his youngest son flushed and shifted in embarrassment. He presumed that this time their disagreement was probably over a girl. As he remembered the scene, Gokul realised that it would have led to a heated family argument, had he not shown deliberate disinterest and thereby put an end to the matter. May be, he was unreasonably fond of his youngest son.....although the impudent boy had openly flaunted his wishes in taking to studying, when he should have followed his brothers into the fields. What pleasure he derived from cycling all the way to the nearby town to attend that college of his, poring over dull-coloured books instead of taking to an honest man's job in the open air was something Gokul could not understand. After the initial shock at being confronted with the unexpected, he had let the boy go his own way..Often in the long sultry evening he would watch the shadows of emotions on the boy's face as he sat immersed in that ugly rectangular object in his hands. What mystery lay in those leaves of paper possessing the power to move his own flesh and blood? Gokul sighed as a strange feeling of regret seized him. The only certainty in his life was the warm brown earth pulsating beneath his plough. Just a glimpse of the brown and green tinted paddy fields was enough to revive his flagging spirits and to soothe away his fears as nothing else could do. But the last furrow had been ploughed and he had to return to his village..... today had been the last day on his field. The time had come for him as it comes for every man to relinquish his heritage and become a passive on-looker. It was time for him to yield his iron will and conform to the natural order of things. His body was weary, his hands trembled...certainly time for stronger hands and firmer limbs to till the earth.

But.... how does one sever links with the past.....links forged over a lifetime.....and accept a future so woefully empty? with a sudden panic, he knew that he would, one day, be one in those groups of men who sat in the shade of the neem trees, smoking morosely...staring...but at what? There was something pathetic yet ominous about them. They reminded him of a flock of vultures waiting for one of their own to fall. He had weathered all the storms in his life with stoicism and courage...then why was he worrying himself sick over so natural; an occurrence? After all it was just a question of slowing down and taking it easy. He would be able to come and watch his sons at work in their own plots....even he did give up his own...maybe he could

even lend a helping hand once in a while. But these reassurances failed to give him any comfort. There was an undeniable note of finality in the air which could not be ignored.

The unchanging law of change had come to claim its own. The last furrow had been ploughed.

SALEHA ANSARI
I B.A. Literature

மாறி வரும் உலகு

உள்ளில் பள்ளியில் கல்லூரி பல்லாண்டுக் ஈட்டுநல் கூட்டத்துள்	மிகுந்த சென்று வாசல் காலமாய்ப் லடக்கம் ஒன்றாய்	அடக்கம் பயிலும் மிதித்த போற்றிய சிறிதே மாறுவ	பொலிவுறப் மங்கை உடனே நாணமும் விடுத்துக் தேனோ?
காரிருள் சீருடன் பண்டெனச் பெண்டிர் காணாயர் 'நாணாய	போலப் பேணிப் சொல்லும் கூந்தலைக் விரும்பி தலைவர்'	பரவிடும் போற்றிய நிலையும் குறைத்த வளர்க்கும் விரும்பும்	கூந்தல் காலம், வந்தது; அளவில் நிலைதான் மாற்றமோ?
தேனினைப் மானினைப் ஒடியே தேடியே நிமிர்ந்த திமிர்ந்த	போன்று போன்று ஒளிந்தன; அறிந்திட பார்வையை கல்விச்	இனிக்கும் மருண்ட எதிருளோர் ஆழந்தே இந்நாள் செருக்கோ	மொழியாள் நோக்கெலாம் கருத்தினைத் நோக்கிடும் காணலாம்! இதுதான்?
முதலில் இதமாம் வெவ்வினை சேல்விழி சென்றிடும் வான்றுயர்	சிற்சில நல்லுடை யாடவர் மங்கையர் ஆண்டினில், கொண்டனர்;	ஆண்டுகள் பெரிதும் தம்முடை படிப்பினை சேலையை மிகுந்தது	வரையில் விடுத்தனர்; உடுத்தனர்! முடித்துச் உருக்க நகையே!

இன்றுயில் தென்றலில் நறுந்தேன் செறிந்தே செழித்த பழுத்த	கொள்ளும் அசைந்திடும் பிலிற்றும் விளங்கும் இலைகள், இலைகளாய்	பறவை கிளைகளைக் பலவித தோற்றம் சின்னாள் மாறிடக்	யமர்ந்த கண்டேன். மலர்கள் கண்டேன். கழிந்ததும் கண்டேன்.
ஓரிரு ஓரிலை காரிருள் உருப்பல தளிர்ந்தது குளிர்ந்தது	மாதம் இலாமல் விரித்துக் கொண்டு பழுமரம்; என்மனம்;	கழிந்திட உதிர்த்ததும் கார்கால பெருமழை காட்சியைக் வசந்தமும்	பின்னே மரமே. மேகமும் பொழியத் கண்டு வந்ததே!
மாறுகின்ற தேறுகின்ற யான் விரும்பும் தான் விரும்பி ஓய்வில்லாக் தேய்வில்லாப்	இயற்கையின் என்மனதில் பழமையினை மீண்டுமதைத் காலத்தால் பழமையதைப்	தன்மையினை சிந்தனையைத் ஒதுக்கிவிட்ட தழுவிடவும் மற்றுமொரு புதுவுலகம்	உணர்ந்தவளாய்த் தேக்கி நின்றேன். இவ்வுலகம் வாய்ப்புண்டு மாற்றம்வரின் நாடிருமே!

வ. கி. ரமா தேவி
இள அறிவியல் (கணிதம்)
இரண்டாமாண்டு

மாறிடும் உலகம்

உலகில் கலைகள் மாறலாம்!
பலப்பல நிலைகள் மாறலாம்!
கலகம் மூண்டு பின்அங்கே,
நிலையாய் அமைதி நிலவலாம்!
பலரின் வாழ்க்கை வழியிலே,
பலப்பல மாற்றம் காண்பினும்,
நல்ல மனித குணங்களும்,
சிதைந்து மாறலா குமோ?
விந்தை பலவும் உலகிலே,
விரைந்து நிகழக் காண்கின்றோம்,
மந்தை கூட்டம் போலவே
மனிதர் வாழும் வாழ்க்கையில்
சிந்தை இன்றிப் பலருமே
சிறந்த நல்ல பண்பையே,
சந்தைப் பொருளைப் போலவே,
விலைக்கு விற்க லாகுமோ?

மாறிவரும் இந்த யுகத்தில்
 மற்ற எவையும் மாறினும்
 தாரம் என்றே ஒருத்தியைத்
 தனக்காய் மணக்கும் போதிலே
 'வரவு' என்றே விலைபேசும்,
 வழக்கம் என்று மாயுமோ?
 தரங்கெட்ட மனிதரின்
 தவறு என்று மாறுமோ?
 உலகில் எவையும் மாறினும்
 உருவம் மறைந்தே போயினும்
 சிலரின் கண்ணைமுடித் திறக்குமுன்,
 கட்சி தாவல் மாறாது!
 வளமாய் வாழ்வழி பல
 வாழும் மண்ணில் இருப்பினும்
 விளங்கா 'ஃபாரின்' மோகமும்'
 விடைபெற் றெங்கும் போகாது.
 மாறும் உலகில் மாற்றமதனைக்
 கூறவந்த போதில் இங்கே,
 வீறு கொண்டு எழுந்தமாதர்,
 விளைத்த மாற்றம் அதனையே,
 மறந்து இங்கே உரைக்காவிடில்
 'மாற்றம்' கூறிப் பயனே இல்லை.
 மறுவில்லாத செயலால் பெண்கள்,
 'மாற்றம்' செய்தல் புதிதுமன்றே!
 வேகத்தோட மாறும் உலகில்
 வேண்டும் மாற்றம் பலவும்
 மேகக்கூட்டம் பொழியும் நீர்போல்
 மிகையாய் இருப்பின் தவறேயில்லை!
 நாகரிகம் என்ற பெயரால்
 நாளுமொரு கோலம் பூண்டு,
 மோகம் கொண்ட மனிதரிங்கே,
 செய்யும் செயலும் மாற்றமில்லை!
 காலதேவன் படைக்கும் மாற்றம்!
 கலைகள்பல வளர்க்கும் மாற்றம்!
 உலகிலிங்கே நிகழும் மாற்றம்!
 உரைக்க முடியாக் கோடிமாற்றம்!
 அலைகள்போல மாறித் தோன்றும்
 அளக்க முடியா மாற்றமதனை
 விளக்கிக் கூறக்கூற 'வளரு'மெனவே
 விரைந்திந்தக் கவியை முடித்தேன்.

M. ச ர ள ரு

வரலாறு—முன்னுமாண்டு

உளம் கவர்ந்தவளே! ஒரு விண்ணப்பம்

தண்ணிலவு	தோன்றுமுன்	நீயே	வந்திடுவாய்!
கண்மூடி	நானும்	உனைத்தான்	இரசித்திடுவேன்.
கல்லூரியில்	அநுமதி	யின்றியே	நுழைந்திடுவாய்!
அல்லல்	நீக்கி	இன்பம்	அளித்திடுவாய்!
உனைநான்	அணைக்கையிலே	கோடி	அர்ச்சனைகள்!
எனையே	ஏகவர்	எல்லோரும்	பலவாறு
பலர் முன்னே	இங்கிதம்	தெரிய	வில்லையாம்!
பலப்பல	கடமைகள்	தீர்க்க	வில்லையாம்.
துளியேனும்	அவர் தமக்கு	உன்னருமை	புரியுமோ?
களிப்பில்	எனையென்றும்	ஆழ்த்துபவள்	நீயே!
மெல்ல வந்து	மலர்முகம்	தழுவி	வேறுலகம்
செல்லச்	செல்லக்	கனவினில்	மிதந்திடுவேன்
உந்தன்	வரவால்	எனையே	மறந்திடுவேன்
ஆதலால்,	ஒரே திங்கள்	உன்னருள்	முகத்தை,
அழகு	வதனத்தைக்	காட்டாதே!	போய் விடு!
அரவணத்து	என்னுயிரை	வாங்காதே!	விட்டுவிடு!
துயிலெனும்	அணங்கே!	அமைதியின்	உருவகமே!
தேர்வுகள்	எனையே	நெருங்கி	விட்டனவே!

பா. புஷ்பலதா
இரண்டாம் ஆண்டு
வேதியல்

. . . மாறும் உலகம் . . .

பழமை பேசிப் பாரினைச் சீர்ப்படுத்த முதுமைக் கூட்டம்; புதுமை புனைந்து புத்துலகைப் புதுப்பிக்க இளமை நாட்டம்; கடமை வேருன்றப் பிறந்திடும் ஊட்டம்; இளமை பிறந்து இன்னுலகு வளர மறைந்திடும் வாட்டம்!

“புதியதோர் உலகம் செய்வோம் — கெட்ட
போரிடும் உலகத்தை வேரோடு சாய்ப்போம்!”

புரட்சிக் கவியின் புனிதக் கவிதையிது; புதுமை எண்ணத்திற்கோர் அமுத மழையிது!

சக்கரமாய் காலம் சுழல்கின்றது; பக்கத்துணையாய் கருத்தும் மாறுகின்றது. திக்கெட்டும் மக்கட் பரவல் நாம் காண்பது; மக்கள் தம் எண்ணமும் காலத்திற்கேற்பத் திரிகின்றது; சக்தி கொண்டதாக நாளும் வலுக்கின்றது!

சாதிகள் மலிந்திருந்த காலமது; நீதியும் வேறுபட்ட காலமது — ஆனால்.....இன்றே — கருத்திலே புதுமை — எண்ணத்தில் எழுச்சி — விருப்பத்திலே இனிமை — மனத்திலே மகிழ்ச்சி — ஆகப் புலியிலே ஒரு புரட்சி! உலகில் சாதியும் ஒன்றே நீதியும் ஒன்றே; உழைக்கும் வர்க்கம் யாவும் மனித குலமே! “வெள்ளை மனிதன் வேர்வையும், கருப்பு மனிதன் கண்ணீரும், உப்பு நீரின் வடிவிலே — ஒன்று சேரும் கடலிலே! மண்குடிசை வாசலென்றால் தென்றல் வர மறுத்திடுமா? மாலை நிலா, ஏழையென்றால் வெளிச்சம் தர மறுத்திடுமா? உணக்காக ஒன்று — எனக்காக ஒன்று ஒருபோதும் தெய்வம் கொடுத்ததில்லை! இல்லை என்போர் இரக்கையிலே இருக்கையிலே இருப்பவர்கள் இல்லை என்பார் — மடி நிறையப் பொருளிருக்கும்; மனம் நிறைய இருளிருக்கும்! அருள் இல்லை அகத்தில் அன்பு இல்லை மனத்தில்!”

எல்லாரும் எல்லாழம் பெறவேண்டும் — இங்கு
இல்லாமை இல்லாத நிலை வேண்டும்
வல்லான் பொருள் குவிக்கும் தனியுடைமை — நீங்கி
வரவேண்டும் திருநாட்டில் பொதுவுடைமை!

நல்லெண்ணத்துடன் முன்னேற்றத்திற்கு நாளும் உழைக்கும் மக்களுக்கு மாறும் இவ்வுலகம் மாற்றம் தரவேண்டும் — மன மகிழ்ச்சி நல்க வேண்டும்.

பன்னீரில் குளிப்பது மாளிகை நெஞ்சம் — தன்
கண்ணீரில் மிதப்பது ஏழைகள் உள்ளம்
படைத்தான் ஒரு உலகம்
பணம்தான் அதன் உருவம்

எதுவும் இதில் அடக்கம் — இது ஏன்? என்று எதிர்காலம் விடைகூறட்டும்! மின்னல் வேகத்திலே மாறும் இவ்வுலகிலே இத்தகைய பேதங்கள் நீங்கி வேதங்கள் காட்டும் நெறிகளைக் கொள்ளுதல் நம் கடமை தானே!

மாறிடும் இவ்வுலகில் தான் எத்தனை மாற்றங்கள். வாலிபர்கள் முகத்திரண்டு தூண்கள் வைத்தார்; தலையினிலே தான் கவிழ்த்தார் ஓர் கூடை; ‘ஏன்’ என்று கேட்டால் இதுதானே ‘ஸ்டெப்’ என்றார். முகை வளரும் காலத்திலே முடியை வளர்க்கப் பாடுபட்டார். வஞ்சியர்கள் அலுங்கிக் குலுங்கி நடப்பதற்கு ஆடை லுங்கிதான் எதற்கு? சேலை செய்த பாவமென்ன?

மேலை நாட்டு மோகமென்ன? வில் வளைத்த புருவம் எல்லாம் செல்லரித்துப் போனதென்ன? மஞ்சள் பூசிப் பார்த்த முகமோ மாவைப் பூசிப் பார்ப்பதென்ன? பூவை என்று கூற பூவைச் சூட வேண்டாமோ?

புதுமைப் பெண்களை இப்புவிக்குப் படைத்தவன் புதுமைக் கவிஞன் பாரதி.

“பெண்களல்ல — அய்யகோ — பெண்களல்ல;
நான் இவர்களைப் பெண்ணென்று எப்படிச்சொல்ல?
நான் சொன்ன புதுமைப் பெண் இப்படியல்ல!
அறிவைத் தானே கூட்டச் சொன்னேன்!
ஆடையை நானு குறைக்கச் சொன்னேன்?”

அடிமைத் தனத்தையா காணச் சொன்னேன்! அடக்கம் விட்டா ஓடச்சொன்னேன்! என்று பாரதி இன்று பாடுவது போல் அமைந்துள்ள இப்பாடல் நகைச்சுவை நயமுடையது மட்டுமல்ல; நல்ல கருத்துடையதும். ஆம்! பாரதி கண்ட புதுமைப் பெண்களாகத் திகழ வேண்டியது நமது கடமையல்லவா? அது நமது உடைமையல்லவா?

ஆதி மனிதன் காட்டை அழித்து நாட்டைத் தேடினான்; அடுத்த மனிதன் நாட்டிலிருக்க இடத்தைத் தேடினான்; இன்று மனிதன் வானில் தனது தேரை ஓட்டினான்; இன்று மனிதன் வெண்ணிலாவில் இடத்தைத் தேடினான்—வரும் நாளை மனிதன் ஏழு உலகை ஆளப் போகிறான்!

பெருகிவிட்டது மக்கள் தொகை—பெருக வேண்டும் உழைக்கும் திறம்—வளர வேண்டும் வாழ்க்கைத் தரம்! நமது நாட்டின் முன்னேற்றத்தில் பெரும் ஆர்வம் கொண்டிருந்த பாரதியார் பல பாடல்களைப் பாடியுள்ளார்!

“வெள்ளிப் பனிமலையின் மீது உலாவுவோம்—அடி
மேலைக் கப்பல் முழுவதும் கப்பல் விடுவோம்!
ஆயுதம் செய்வோம்; நல்ல காகிதம் செய்வோம்
ஆலைகள் வைப்போம்; கல்விச் சாலைகள் வைப்போம்
ஒயுதல் செய்யோம்; தலை சாயுதல் செய்யோம்”.

பாரதியின் கருத்துக்களைப் போலவே மேலைக் கடல் முழுவதும் கப்பல் விடப்பட்டது; நாடு முழுவதும் சாலைகளும், தொழிற்சாலைகளும் கல்விச் சாலைகளும் திறக்கப்பட்டன. மேலும், மேலும் முன்னேற்றங்கள் ஏற்பட்டன. ஏற்படுகின்றன. பாரதியின் கனவுகள் நனவாயின; நாளை வருவது யாருக்குத் தெரியும்? ஆனால் ஒவ்வொரு மனிதனும் தன் உழைப்பால் உயர உறுதி எடுக்க வேண்டும். “உழைப்பே உயர்வுக்கு உறுதுணை”. பாங்கான வாக்கிது; பயனுள்ள உரையிது! ஒவ்வொரு நாட்டிலும் இந்த எண்ணம் எழுச்சி பெறுமானால் மாறிடும் இவ்வுலகம் தழைப்பது உறுதி. ஆம், உழைப்பது உறுதியானால் தழைப்பதும் உறுதிதான் என்பதனை அறுதியிட்டுக் கூறுவோம்.

பிள்ளைக் கூட்டங்களைப் பார்க்கையிலே—பிஞ்சுமொழிக் கேட்கையிலே நல்லவரெல்லாம் நலம் பெறுவார் என்ற நம்பிக்கை பிறக்கிறது. இவர் வரவேண்டும்; புகழ் பெற வேண்டும் என்ற ஆசை துடிக்கின்றது! வானில் நீந்தும் நிலவில் நாளை பள்ளிக்கூடம் நடக்கும்; காற்றில் ஏறிப் பயணம் புரிய பாதை அங்கே இருக்கும்; எங்கும் வாழும் மழலைச் செல்வம் ஒன்றியச் சேர்ந்து படிக்கும்; ‘இல்லை சாதி—மதமும் இல்லை’ என்றே பாடிச் சிரிக்கும்! மாறிடும் இவ்வுலகிலே இவையெல்லாம் நிகழப் போகின்றவைதான்—எனவே, இவையெல்லாம்

வரவேற்கப்படத் தக்கவைதான்! முள்ளில் பிறந்த ரோஜாவால் முள்ளுக்கென்ன பெருமை? சிப்பிக்குள்ளே பிறந்ததாலே முத்துக்கென்ன சிறுமை? எங்கே நன்மையிருந்த போதிலும் ஏற்றுக்கொள்ளும் உலகம்; அங்கே வந்து தழுவிக்கொண்டு போற்றும் நல்ல இதயம்! நன்மைகள் பல வருமென்றால் நாட்டம் ஏற்படல் இயல்பன்றோ? வண்மையும் வளமாய்ப் பெருகிடுமென்றால் விரும்பி ஏற்றல் சரியன்றோ?

உலகினிலே ஏற்றமிகு மாற்றங்கள் ஏராளமாம் ஏற்பட்டுள்ளன. இம்மாற்றங்களை நல்ல முறையிலே — முறையான நெறியிலே ஏற்று, மாற்றி அதன் பாதை செல்லுதலே அறிவுடமை! காட்டை — மேட்டைத் தோட்டமாக்கி — நாட்டு மக்கள் வாட்டம் போக்கி — ஊட்டம் ஊட்டி உலகை உய்வித்தல் நம் கடனன்றோ — நம் கடமையன்றோ?

“மலையில் பிறந்த நதியால் மக்கள் தாகம் தீர்ந்தது,
மரத்தில் பிறந்த கனியால் அவர் பசியும் தணிந்தது.
கொடியில் பிறந்த மலரால் எங்கும் வாசம் கமழ்ந்தது — அன்ன
மடியில் பிறந்த நம்மால் இவ்வுலகம் உயரட்டுமே!

“புதியதோர் உலகம் செய்வோம் — கெட்ட
போரிடும் உலகத்தை வேரோடு சாய்ப்போம்!”.

செல்வி சா. சந்திரா

புகழக வகுப்பு

Evolution De La Vie

Par la science et la technologie, le monde évolue de jour en jour. Les hommes trouvent différents moyens pour améliorer la vie quotidienne. Les livres, le cinéma, la radio et la télévision permettent aux hommes de mieux s'instruire et d'être, plus ou moins, au courant des problèmes actuels. Grâce aux moyens de transport aérien et maritime, ils voyagent davantage et découvrent des pays différents, des personnalités différentes.

Depuis la Seconde Guerre Mondiale, il existe une plus grande coopération entre les nations pour maintenir la paix dans le monde. Tant de conférences sont organisées aux quatre coins de la planète pour grouper les pays et créer un lieu d'amitié entre eux.

L'éducation, qui va côte à côte avec l'instruction, est la base la plus importante du progrès. C'est pourquoi, malgré les problèmes que pose le milieu social, les parents font de leur mieux pour que leurs enfants reçoivent une bonne culture dans les meilleures institutions. Car, ce sont ces jeunes qui seront le monde de demain. Cette culture éveille l'intérêt des jeunes, les pousse aux voyages, leur permet de garder un esprit ouvert aux cultures et traditions des autres pays; elle enrichit ainsi leur connaissance, transforme leur personnalité spirituelle et tend vers une sorte d'universalité en harmonie avec la vie moderne. Ainsi tous les jeunes se passionnent pour la musique moderne ou classique. La mode vestimentaire est un mélange de l'Est et de l'Ouest.

Les jeunes et surtout les filles, préfèrent l'habillement européen car, disent-elles, "on est plus à l'aise." Cette mode est aussi plus adaptée à la nouvelle condition de la femme par suite de l'évolution sociale.

Dans le passé il y avait moins de contacts entre garçons et filles. A présent les collèges, les clubs organisent des rencontres, des réunions et des sorties qui permettent un échange de vie, la découverte des talents cachés, le débat des problèmes d'intérêt commun, etc... Libres de s'exprimer, les jeunes perdent la timidité, qui jusque là, était un obstacle à l'initiative.

Pour conclure, je dois dire qu'il reste encore beaucoup de jeunes qui ne sont pas conscients des problèmes qui existent dans ce monde. Ils s'amuse, se divertissent sans savoir ce qui se passe à l'extérieur. Donc, jeunes d'aujourd'hui, n'hésitez pas, prenez l'initiative, vous vaincrez les problèmes et vous marcherez dans le chemin du progrès.

MARIE SOLANGE

NSS Calendar 1977-78

Basing its work on the profoundly true but practical maxim 'not everything that is faced can be changed but nothing can be changed until it is faced' - the N. S. S. has had yet another year of great activity, success and fulfilment.

April 22nd - May 3rd 1977

The year's activities were started by a ten day camp, under the youth for Rural Reconstruction Special Camping Programme in Somangalam village from April 22nd to May 3rd. The programmes included screening of films on Tuberculosis; prevention of communicable diseases; immunisation programme; Nutrition demonstration; children's health programme and a deworming (for cattle) programme. Attempts were also made to start literacy classes for the women and children. Forty N. S. S. volunteers participated in this camp.

16th May 1977

Due to the effort of the project group involved in Somangalam village, the Director of Social Welfare sanctioned two tricycles for two physically handicapped persons from the Harijan Colony.

June 17th and 18th

A two day seminar on CSS was organised for the staff in College.

In July orientations were conducted for all the new comers in College encouraging them to volunteer, and all projects got under way by the second week.

August 15th

Independence Day celebrations were held in the Corporation School project of the NSS. The children of the schools put up cultural programmes for which they were trained by the students.

August 20th

The Social Education group in collaboration with the Sociology students of the Tribal Welfare Project held a cultural programme in Veerappanur, Javadhi Hills. The interesting feature of the programme was that the students used the local dialect of the people for the entire programme - much to the surprise of the tribals.

September 5th

Teachers Day was celebrated in the Corporation School projects by the NSS volunteers and the school children.

September 8th & 9th

In connection with International Literacy Day, the Adult Education project group the Rangoon street slum organised a two day programme consisting of an Exhibition on the importance of literacy; a film show on unity and co-operation in a community and a cultural programme.

The cultural programme was organised by the NSS Social Education group—it laid emphasis on literacy and education.

In response to the need of the community, a meeting was arranged for the community with the Project Officer of the IOB with regard to the assistance of loans for self employment schemes.

September 22nd

In response to a request from the Royapettah Hospital a programme on Health, and Hygiene was held in the Children's Ward. The importance of immunisation was depicted through song and drama to the mothers and children and para-medical staff.

At further request another cultural programme was conducted in the Orthopaedic Ward of the same hospital. The Social Education Group was responsible for these programmes.

September 30th

The second anniversary of the Madras Voluntary Blood Bank was held at Music Academy. The Hon'ble Governor and the Minister for Social Welfare graced the occasion. A memento was presented by the Madras Voluntary Blood Bank to the NSS unit for the services rendered in the field of voluntary blood donation.

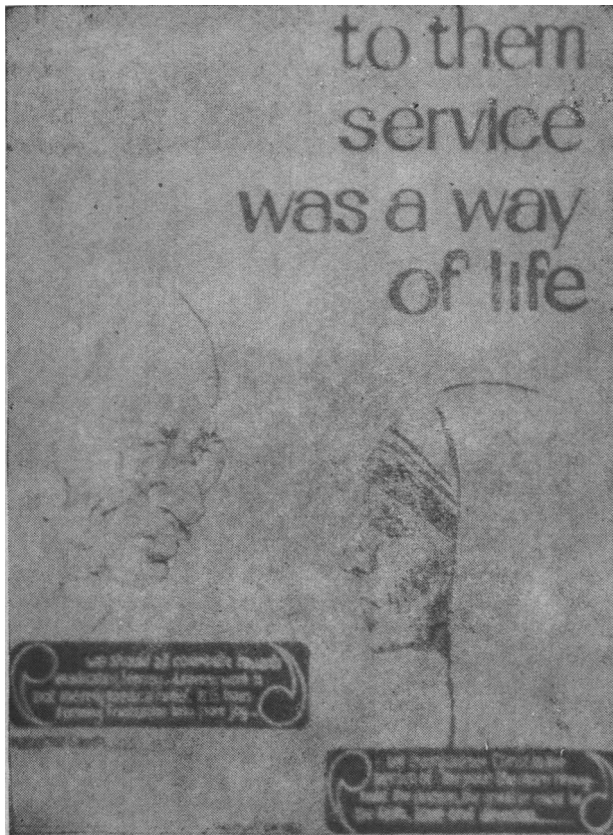
PHOTOFLASH : NSS in action



Mrs. Sundari Krishnamurthy receiving a memento on behalf of the Stella Maris NSS on the anniversary of the Madras Voluntary Blood Bank



NSS brings Somangalam Village to life



Anti leprosy week exhibition—poster painted by student depicting Gandhi and Mother Teresa



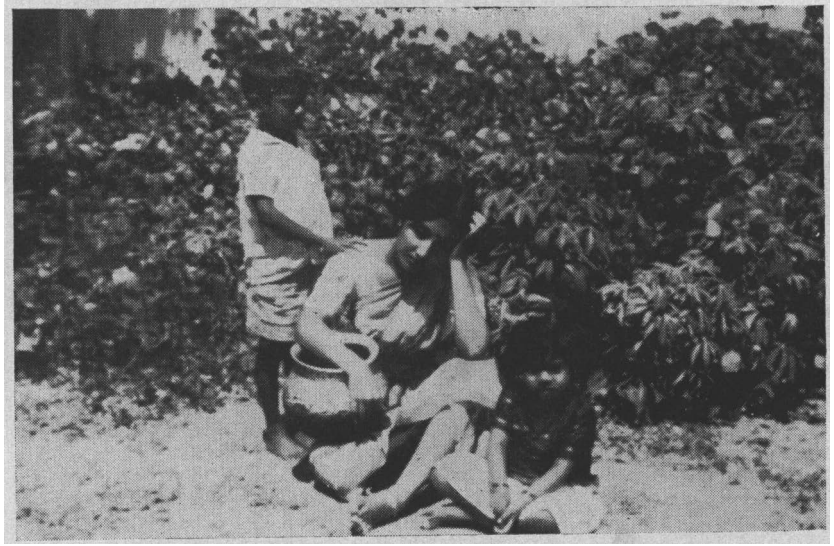
Tribal from the Javadhi Hills



Course in spoken English for the PTC busmen as part of the NSS scheme

PHOTOFLASH : NSS in action

A Rural emigrant to the city



Thinking together at Camp

A cultural programme on the occasion of
Literary Week Celebrations



The Blood Bank project of the NSS staged an enlightening cultural programme for the public and donors.

November 7th to 12th :

The two organisers together with Sr. Principal attended a Seminar on "Adult Education and the Role of Colleges" organised by AIACHE in New Delhi. This seminar has widened the possibilities of NSS being more involved in Adult Education Programmes.

November 21st to 24th :

One of the Programme Organisers formed part of the team along with Captain Subbaraman, and visited the flood affected areas in Trichy and Nagapattinam. The College felt the need to contribute her share in the relief work for the flood victims besides the collection of medicines, clothes and cash.

November 25th to December 6th

A ten day relief camp was proposed and Kambarasanpettai in Trichy District was chosen. A total of forty-two participants from Stella Maris took part in the camp. There was enthusiastic response from the staff and six members readily volunteered.

The camp was an entirely manual labour one and proved to be a very unique experience both for the students and the staff. Clearing the debris, demolishing houses and helping in the reconstruction of houses, etc., formed part of the work. Boosting the morale of the people and motivating them for inoculation also was done along with the enumeration of the damaged houses.

Special mention has to be made about the NSS volunteers and organisers of the Government Arts College, Nandanam. They were the co-workers in the field of relief work and deserve our appreciation and gratitude for their excellent co-operation.

February 3rd and 4th

An Anti-Leprosy programme was organised by the German Leprosy Relief Association in connection with prevention of leprosy. At their request, the Social Education project group, once again rising to the occasion, staged cultural programmes with prevention of leprosy as the theme. The programmes were held in two slum areas where work is undertaken by the German Leprosy Relief Association. The programme was much appreciated by the communities.

March 3rd and 4th

In keeping with the objective of encouraging and enlisting voluntary blood donors, the Blood Bank Project group of the NSS organised an intensive drive in College. The response was rather overwhelming inspite of the approaching University Exams. Students, Sisters and Staff donated blood generously and made this campaign a success. A team of doctors and para-medical staff from the Government Royapettah Hospital assisted in the camp. A total of 81 bottles of blood were collected for the Royapettah Hospital.

The events mentioned so far are some of the important activities of the NSS unit during the year. The ongoing projects include the following :—

1. **Spoken English Course for PTC Conductors/Drivers** - by the students of the English Department - this is the fifth batch of conductors passing out.

An evaluative study of the course has been done by the IIIrd Sociology students. The findings of the study will help in the more efficient organisation of the course in the future.

2. Nava Jeevan, Opportunity School for mentally ill and retarded, Nalli Charities Dispensary, Royapettah Hospital out patients and wards, Kattukoil Slum and Welfar Centre are the project areas where ninety-five pre-university students were involved during the past year.
3. Adult Education Project in Rangoon Street Slum - in collaboration with St. George's Welfare Centre, seventeen Ist year Sociology Students are working in this area; through the Adult Education Programmes, the students aim at educating the community towards self-reliance.
4. Tutorial classes at St. Raphael's and Corporation Schools are conducted by the students.

The International Literacy Day Celebrations held on 8th & 9th September 1978

The celebrations connected with the International Literacy Day were organised by the various groups of the National Service Scheme unit in the project sites. A group of eighteen students are involved in an adult education programme in Rangoon street slum. This programme is in collaboration with St. George's Cathedral Welfare Centre. The main objective of the project is to create an awareness among the community members of their problems and to solve them through mobilisation of local resources and self-help methods. The project group has also taken up a programme of functional literacy for the women.

The programmes for Literacy Day were organised for two days-8th and 9th of September. An exhibition on the importance of education was displayed in the slum for the two days. The objective was to bring out the necessity of education and literacy for progress. The evils of literacy were also portrayed using familiar images. A Film show "Oorukku Nalladhu" was screened on the 8th in the slum. The theme of the film was community development. Through real-life situations in a village, the film brought out clearly the need for co-operation and unity for community development. The education process which was undergone by the villagers and their gradual

change conveyed to the slum-dwellers the idea of constant education for development of their human potential.

The programme scheduled for the 9th included a cultural programme and a session with the officials of the Indian Overseas Bank. The cultural programme was specifically related to the theme of literacy. Through skits, villupattus, dance-drama and songs, the need for literacy and the exploitation as a lack of it, were effectively portrayed. As the language and life-style of the slum-dwellers were used, the programme was appreciated and welcomed. The "Theru Koothu", one of the local media of entertainment, depicted the downfall of an illiterate king out-witted by a learned minister. The literacy skit portrayed the exploitation of the illiterate people. A mother who pawns her possessions for an unknown rate of interest and a set of conditions is finally brought to realise her fault by her educated son. The villupattu, being a sort of group discussion and group singing conveyed the idea of education as a means to create thinking individuals. The dance-drama 'Shingi-Shinga' was again about education - the decision of the parents to send their child to school because they realise the value of education. Through all these items and the songs the community was awakened to the importance and value of education in their growth process.

As their thinking was stimulated they tried to sort out solutions to their immediate problems. The discussion with the I.O.B. officials about the loans available for self-employment purposes was thus a guiding force. This was in connection with the project's long range objective of motivating the community towards self-sufficiency and self-reliance.

Literacy Day was also celebrated in a tribal village, Veerapannur, in the Jevadhi Hills of North Arcot District. A cultural programme was staged by a group of NSS students for the community, to convey the important necessity of education and specially literacy. Scenes depicting ordinary events of their lives and the use of their language and folklore were helpful in conveying the message effectively. Each of the items staged emphasised different aspects of education and its vital place in the development process of any community.

The tribals being a very backward community are completely alienated from the outside world. Their ignorance has kept them immersed in poverty. Although they have an elementary school in the village the attendance is very poor. However the feed back gathered after the cultural programme was very encouraging. The immediate effect was seen in the startling rise in attendance both in the school and the balwadi the next day.

International Literacy Day was thus an occasion to stir up activity in the existing projects, to promote literacy and adult-education programmes. Future plans for the projects on these lines are built on the response generated by the programmes. The ever-increasing need for the spread of literacy was thus met in a small way by the N.S.S. unit of the College.

Rural Women and Development

“In childhood, a woman is protected by her father, in youth by her husband, and in old age by her son. Verily, a woman does not deserve freedom.” This ancient law of Manu still holds good in today’s rural world. Women, stifled by tradition, crippled by illiteracy, tied down to manual labour and the cycle of child-bearing, live completely outside the mainstream of civic, social and economic life.

What makes the rural woman in India the kind she is today? The Indian tradition has always associated woman with the rigid concepts of motherhood and child-bearing. It was accepted that the male was the dominating force and that where man leads, woman should follow.

However, the Vedic period and the years following it have shown that the status enjoyed by women was on a par with men. It is evident from folklore and mythology that aggression, power, activism and intensiveness were not solely associated with the male.

Yet through the ages, she lost her identity and her freedom. Alien social customs crept in. The purdah hid her from the rest of the world. Social evils like sati, child marriage, enforced widowhood and polygamy came in to stay. And for generations woman in India were neither seen, nor heard.

Today, India boasts of industrial achievement and increased technology. She stands at the threshold of the industrial world. But where do her women stand? Where do her people stand? With 80% of her population in rural areas still backward, struggling to eke out a living, and with over 60% living below the poverty line, the word progress seems to be an incongruity.

How true were the words of the ancient writer, who two thousand years ago, said that the agriculturist is the lynchpin of the whole social chariot. It is rural development which is the passport to prosperity.

Rural development, however, is not merely the development of agriculture; more than ever, it means development of the people, their breaking away from the chains of tradition, superstition and resignation, and the acquisition of the ability to think, judge, discriminate, imbibe a scientific temper and adopt a forward-looking attitude to the future.

And how can the rural women contribute to this development? Traditionally, women were expected to be content with looking after the home and family. Even education was denied to them. Their potential, thus, remained untapped. Speaking metaphorically, the nation as a result, has been moving only on one wheel, ignoring a major section of its population.

Women, as it is evident from history, have proved that, given equal opportunity they can play as important a role in national development as men. Yet, suppressed by social and economic conditions, women have got everything but their due place in society. Women's rights and privileges accorded by the Constitution are mere theory. The rural women are not even aware of them. Instead of seeing women as a human resource, we still persist in maintaining stereotyped images of them as wives, mothers, home-makers, unpaid housekeepers.

The national committee appointed to study and evaluate the present status of Indian women has established the wide gulf between the Constitutional rights granted to them and the actual implementation of these rights. There still occur discriminations on grounds of sex. Development efforts bypass 50% of the female population of India.

It is now evident that education alone is the solution to the question of bringing about an improvement in the status of rural women. Mass education, therefore, has a significant role to play. As the formal structure of education cannot cater to the needs of adults, non-formal education is a vital necessity in creating awareness inspiring desire for change and an understanding of that change and destroying subservient, fatalistic attitudes. Showing the way to change will help them work out what kind of change they want and how they should create it. It involves a learning process—an expansion of consciousness. It will instill in them a feeling of self-confidence, a realisation of the need for social justice and a craving for liberation from traditional social restraints.

The rural woman's realisation as to what her life is and what it ought to be will be the most crucial breakthrough in the whole process of emancipating her. It is with this realisation alone that slumbering India will wake to move on the road to progress.

SHEILA PONNAIAH
II B.A. Sociology

Focus on Sports

Stella Maris earned a very good reputation on the sports field in the academic year 1977-78. She reaped a rich harvest and the greatest laurel was her triumphant victory in athletics at the Dr. A. L. Muduliari sports for the fifth time in succession. Further, she proudly walked away with the runners-up trophy in Major games. To give a quick review of our achievements for the year:

Cricket:

1. Kalpana (Captain-III B.A.)
2. Pushpa Iyer (Vice-Captain-III B.Sc)
3. Suguna C.T.M. (III B.A.)
4. Radhika S. (II B.Sc)
5. Shoba K. (II B.A.)

6. Rajini Desikan (II B.A.) 7. Vibha Mathur (II B.A.) 8. Dorothy Dennis (II B.A.)
9. Deena Prabhu (I B.A.) 10. Pushkala Iyer (P.U. 7) 11. Usha P.S. (P.U. 6)
12. Saraswathi V. (P.U. 8) 13. Shobana Reddy (P.U. 6) 14. Sagiri (III B.A.)
15. Ambujam (I B.A.)

Suguna (III B.A.), Shobha Krishnaswamy (II B.A.), Vibha Mathur (II B.A.) and Radhika Subramaniam (II B.Sc) represented the Madras University at the All India Inter-University Tournament at Rae Bareilly.

Our coaches were Mr. Mohanarangam and Mr. Srinivasan.

Ball Badminton :

We emerged runners-up in the inter-collegiate tournament.

The team who was trained by Mr. Gowri Shanker consisted of :

1. K. Jayanthi (Captain-III B.A.) 2. Sharada (III B.A.) 3. K. Jayanthi (P.U. 4)
4. Hyma (P.U. 1) 5. Molly (P.U. 5) 6. S. Chitra (II B.Sc.).

Hockey :

Stella Maris had to settle for the runners-up trophy at the inter-collegiate level losing to W.C.C. The team was coached by Mr. Attule Khan of I.C.F.

The team consisted of :

1. Ann Joachim (III B.A.), 2. Ann D'Monte (III B.A.), 3. Audrey (III B.A.),
4. Anjali (Captain-III B.A.), 5. Stella (III B.A.), 6. S. Gowri (I B.Sc.), 7. Annu-Thomas (III B.A.), 8. Sujatha Nair (P.U.2.), 9. Varalakshmi (I B.A.), 10. Shobana R. (P.U.6.), 11. Geetha K. (II B.A.), 12. Rose Antony (II B.A.)

Very much on the Madras University team were Ann Joachim (III B.A.), Ann-D'Monte, Audrey Shreshta (III B.A.), Anjali and P. Bhavani (III B.Sc.) who participated in the All India Inter-University Meet held at Faizabad.

Tennis :

We had to be satisfied with the runners-up position at the Inter-collegiate Tennis Tournament losing to Ethiraj College. The team players were : Priyadarshini (III B.A.) V. Anuradha (I B.Sc.) and Kamal M (P.U.).

Basket Ball :

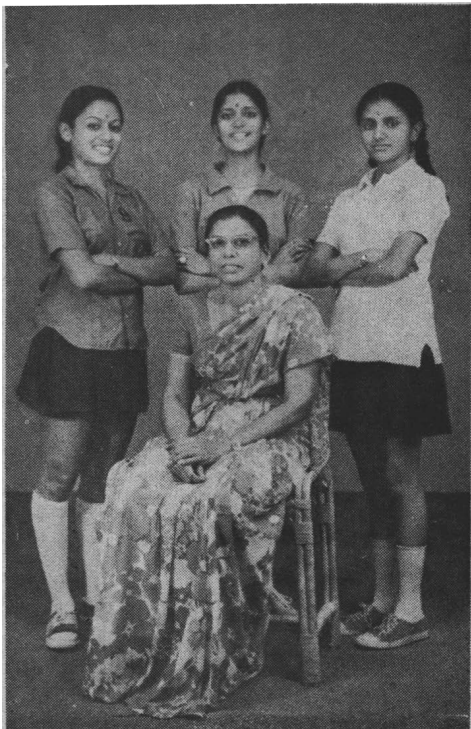
Stella Maris proved to be the winners of the Inter-Collegiate Basket Ball Tournament after an easy victory over their opponents. The players worked hard at the training sessions to remain in the forefront. In fact, their performance was given wide publicity by the Indian Express covering the Golden Jubilee Tournaments.

To quote : "a superb display of the game by SMC helped them to thrash the visiting teams hollow."

PHOTO FLASH: Triumphs of Sport



S. Anto receiving the Group Championship Trophy on behalf of the 1st years from Sr. Angela.



Mrs. Mangaladurai with the College
Table Tennis Team: 1977-78



College-Ball Badminton Team: 1977-78

PHOTO FLASH : Sports and Sportswomen

Stella Maris Cricket Team : 1977-78



Stella Maris Basketball Team : 1977-78

Sports Day - a race to victory



The team consisted of :

1. Bhuvani (Captain - III B.Sc.), 2. Suraj (P.U.1.), 3. Lakshmi V. (I B.A.), 4. Angayarkanni (I B.A.), 5. T. P. Venkateswari (P.U.1.), 6. Susana (I B.A.), 7. Vani S. (II B.A.), 8. Tenaz (II B.A.), 9. Cauvery (P.U.7.), 10 Usha R. (P.U.7), 11. Jayshree (P.U.1).

R. Bhuvani (III B.Sc.), M. Angayarkanni (I B.A.), K. Lakshmi Venugopal (I B.A.), T. P. Venkateshwari (P.U.C.), and Suraj Sridharan (P.U.C.) made their way into the Madras University team. They earned their blazer at the All India Inter-University Tournaments held at Gwalior.

Table Tennis :

For the second time in succession Stella Maris claimed the Inter-Collegiate Table Tennis Championships. The team consisted of : 1. B. Vidya (I B.A.), 2. Jayalakshmi S. 3. Lakshmi Venugopal (I B.A.) 4. Sakina Ahmed (II B.A.) But B. Vidhya (II B.A.) and S. Jayalakshmi (II B.A.) made it for the All India Inter-University Tournament at Dharwar.

Athletics :

Stella Maris athletes proudly erased existing records and brought forth a fresh set of records. The victory was achieved mainly by S. Anto (I B. Sc.) and V. Vijayalakshmi (II B.A.).

For the third year in succession Stella Maris stole the limelight at the Dr. A. L. Mudaliar Sports Meet at Y.M.C.A. grounds. The team comprised of: Sharon Garlow (III B.A.) (Games Captain), V. Vijayalakshmi (II B.A.) (Vice-Captain), Rose Usha Antony (II B.A.), S. Anto (I B. Sc.), Gerardine Ferrier (I B.A.), Ashalatha (I B.Sc.) and Rani Bhavani (I B.A.)

Anto, Gerry, Rosa and Viji also participated in the Inter-Divisional sports. However, special mention must be made of Anto and Vijayalakshmi who were victorious at the All India Inter-University sports at Ujjain. Anto won the 100m and finished a close II in 200m way ahead of her opponents and Viji jumped heights to win the second place in high jump. Congrats !

College Sports :

The year ended with an exciting finish when all top athletes were seen in action. Rose Antony (II B. A.) won the Individual championship and the 1st years the group championship. Sr. Angela, the Provincial, was our esteemed chief guest at the sports.

All our efforts were fruitful because of Mrs. Mangaladurai who was at the helm of sports field. On behalf of all the IIIrd years I wish her and all the Stella Marian sportswomen a promising future ahead.

SHARON GARLOW,
III B.A. Economics,
GAMES CAPTAIN

Club Reports

Literature Club :

The first activity for the year was an inter-year Literary Quiz, with the PG's bagging the prize. "The Peculiarities of American Literature" were touched upon by Dr. La Salle of USIS, in his lecture. The next venture—a novel step—was an Inter-Collegiate "Ballad Singing Competition", which though not met with overwhelming response was yet a success. The enterprising II year Branch XII presented a melodrama, "The Miller and His Men". A lecture by Mrs. Menezes of Perth University was the last meeting before the club ended its round of activities with its "Literary Week".

History Club :

Dr. Johnson, Professor of History at the University of Maryland gave the Club members a talk on Thomas Jefferson. The highlight of the club activities was an exhibition organized in collaboration with the Economics Department on the theme—"Know Your State". The Club put up an entertainment on Independence Day depicting the role of V. O. Chidambaram in the freedom struggle.

Economics Club :

The Economics Club inaugurated its activities with a lecture on the "Janata Budget". Later in the year, a Caption Contest was held—a new feature which met with good response. Various economic aspects of the state—agriculture, industry, commerce—were focussed on, in the exhibition "Know Your State" organized in collaboration with the History Department.

Kala Club :

The Kala Club had a hectic, satisfying run with sketching and collage competitions and craft demonstrations. The highlight of the year's activities was the "Art Week"—a stupendous success. Featured in it were 'Darpan'-the exhibition-cum-sale; a movie-"Ivanhoe"; an Inter-Collegiate poster-painting Competition and the son-et-lumiere, "Triumph of Rejection" on the life of Vincent Van Gogh. A novel feature was the Unique Talent Contest where the competitors had to make a collage based on a Paul Cezanne Painting they were allowed to see for ten minutes.

Chemistry Club :

The club's inaugural talk on soil research was appropriate to the second years who were working on a project on soil analysis. This was followed later in the year by a series of lectures on Molecular Spectroscopy as applied to Organic Chemistry, by Professor Ramdas of I.I.T.

Tamil Club :

The Club organised a talk by Thiru Kumari Anandan, M.P. celebrating the "Muthamizh Vizha", there were talks by Thiru Thandamizh Kondal and Thiru Suki-Sivam. An Inter-collegiate music competition and a drama competition were held.

Hindi Club :

The club's activities began with a light music competition which was followed later in the year by an evening of ghazals and poetry, which was graced by the ghazal exponent Shiv-Ram Nivasji Chowdhury. The Club held a debate on 'Co-Education'.

Sanskrit Club :

The first event was an inter-year 'Anthakshari' competition. This was followed by an Inter-collegiate mono-acting competition in Sanskrit. The club organized an enterprising programme which traced the history of Sanskrit literature through audio-visual modes like pageants and dances on Sanskrit verses set to music. The year ended with a quiz on Indian mythology. Not surprising that the Sanskrit club should have bagged the best club award of the year.

Quiz Club :

The Quiz Club has been making a positive contribution to College life, maintaining its quiet stream of activity. The Club had modest successes outside College. The highest pitch of club activity was the Quiz Week, which began with a written quiz. The climax came with the inter-collegiate competition in which there was a massive turn out of thirteen colleges. The Week ended on a pleasant note with the inter-departmental competition.

Dramatics Club :

The first major event was the inter-collegiate Just-a-minute competition, which tested the verbal skills of the participants.

A week later the Dramatics Club held an inter-year dramatic competition. The plays—each approximately half an hour long—showed an admirable display of talent and hard work and the IIInd years walked away with both the best play prize as well as the best actress award.

The final programme organised by the club was a short session on stage make-up. It was an extremely interesting session, and marked the end of the activities of the dramatic club.

Debating Club

The club had several major successes at the Southern India Chamber of Commerce Extempore Contest, the Voluntary Blood Bank Elocution Competition and the Vasanta Youth Lodge Shield at the Theosophical Society, Adyar. Team members also

won the Guru Nanak College Rotaract Club Shield, the Lion's Club Nanganallur Shield, The Mylapore Academy Inter-Collegiate Shield, and The Travancore Maharaja's Shield. At the Indo-American Society, the club won the team shield. The Vasantlal Metha Seva Chakra Rolling Cup and the Addict Free Society Movement prize were also won. The coveted A.L. Mudaliar gold medal was won for the second time at the Central Leather Research Institute. The Club held Inter-Collegiate and Inter-School debates.

Nature Society

The Club has succeeded in harnessing the talent, enthusiasm and abilities of the members of the Society in order to put forward a unique schedule of activities which has surpassed the record of the previous years. A Dog Show being the first of its kind held on the campus, created history in Stella Maris. The celebration of Wild Life Week was a truly admirable attempt on the part of the Nature Society to create an awareness regarding preservation of fauna. An exhibition was held which consisted of life size models and specimens besides a display of posters illustrating Indian wildlife, the endangered species of Indian wildlife, the effects of pollution on them and above all the vital need for conservation. The highlight, however, was a live demonstration and talk on the Snakes of India. V.M. Narasimhan, Wildlife Warden of Tamil Nadu, gave a talk on Wildlife in India. An Inter-School quiz was conducted and Kendriya Vidyalaya bagged the first prize, besides the team shield. The undeniable success of the week was indeed an achievement for the Nature Society which has now gone one step further to establish Nature Clubs in several reputed schools in Madras in collaboration with the World Wildlife Fund. Having made appreciable progress in its activities within a short time, the Nature Society, one can only expect, will consolidate its gains and go forward in the days to come.

Workers' Day-20th January, 1978

The Students upheld the tradition of the college as usual and took over the duties of the workers for the day—swept, mopped, dusted, ran errands, cleaned and served at the canteen, worked in the Library and the Laboratories and above all, kept vigil at the gates.

At assembly, M. Das, Zoology Lab. Assistant came forward with a prayer for the day while John spoke on behalf of his fellow-workers. The workers were then presented with gifts by the Students Union and were, later in the day, treated to tea and games besides a feature film.

PHOTOFLASH: College Activities

The Economics and History Departments
exhibiting their skills



Convocation 1977

Inauguration of the New Indian Overseas Bank
counter in the Campus



PHOTOFLASH: College Activities



The "Crossroads" with their Biblical message.....



Seminar on "Women and Development" held by the Department of Sociology

PHOTOFLASH : College Events



The Union meets.....



The Executive in Session.....

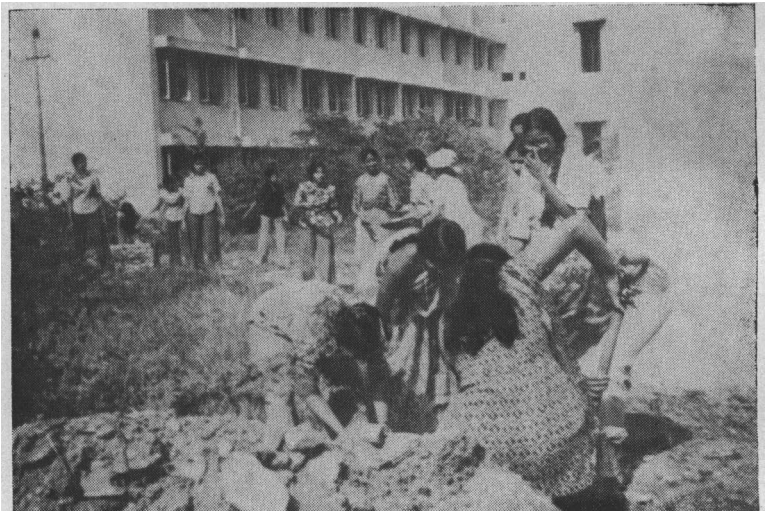
PHOTOFLASH : College Events

Hostel Day.....graceful danseuses



Workers' Day.....College workers
congregate on stage

Students step into the workers' shoes



Anti - Leprosy Week January 30th - February 6th, 1978

Anti-Leprosy Week was observed in Stella Maris by conducting a three-day exhibition lasting through the 1st, 2nd and 3rd of February. This exhibition was organized by the I year Public Relations class, who, work in collaboration with the German Leprosy Relief Association, Madras.

The exhibition publicised the salient features of Leprosy. Informative photographs and posters depicted the global problems created by the disease, with particular emphasis on the Indian scene. Handicraft articles made by rehabilitated Leprosy patients were the cynosure of the exhibition.

Hostel Day Report

A friendly rivalry marked the first of the 'Hostel Day' activities-the baseball match-an absolutely unique game both to the audience and players, yet extremely exciting! "Our Lady's" won the cup. The next day was just right for the remaining sports, and "Our Lady's" walked away with yet another feather in their cap.

On Hostel Day proper the competition between the two Hostels for the Decorations was very keen. Girls stayed up the previous night to capture the theme "Floral Fantasy". "Our Lady's" was more floral, "St. Joseph's" more fantasy, with soft music and romantic lighting; the latter was awarded the prize.

Unlike the previous year the morning was occupied by a western "Catlow" instead of the Treasure hunt and Jumbola. After lunch, in the Fancy Dress, Competition the first prize was awarded to "The Negative", while "The Bookworm" slowly crept to the second place.

The highlight of the evening's entertainment was an item which disproved Kipling's statement, "East is East, West is West and never the twain shall meet". With wave upon wave of music and colour, the girls glided in, displaying the fashions of the East and West, the last girl uniting both.

The spirit of enchantment lingered on.....

Principal's Report on College Day 1978—Extracts

The College Day is one of the most significant days in the College Year, not only because it is a prize-giving day, when achievers in the class room, sports field and debating platform receive due recognition for their accomplishments, but more significantly, because it is set aside as a day of 'Thanksgiving'. We have many reasons for thanking God for the numerous blessings He has showered on us throughout the year.

Founded on August 15th, 1947, primarily to provide higher education for women in our country, Stella Maris today is steadily and surely "going on 30". Though our numerical strength has not risen over the past year, 2000 is still too large for genuine quality education. 30 years of growth and expansion in the history of a College, should certainly fill us with deep gratitude to God and to all who have contributed towards its development.

A detailed report of our year's activities would run to several volumes.

I should like to confine my report of the year to three main areas :-

- improving teaching and learning at the undergraduate and post-graduate levels.
- relating our academic work to goals of National and State Development.
- relating education to life and to the realities of the rural sector.

We are happy to report that the U.G.C. has selected Stella Maris College for the introduction of COHSIP Programme. Financed by the University Grants Commission, the Undergraduate Departments have built up their libraries and undertaken improved methods of learning and teaching. In keeping with the principles of the semester system, which gives more emphasis on learning than teaching, lecturing in the classroom is supplemented or slowly being replaced by seminars, group discussion, field work, project work etc.

C.S.S. has become an integral part of our semester courses. Teachers in the natural, physical, social and human sciences apply theoretical learning to such practical problems as seeds, fertilizers, poultry, maintenance of museums, drives for voluntary blood donations, running Students' Cooperative, teaching conversational English etc. Stella Maris College has responded to the call of the Government of India to participate in the National Adult Education programme, under which, 10 crores of adult illiterates at the national level and some 65 lakhs at the state level are to be made self-reliant. Through our participation in the University Plan of Adult Education, Stella Maris will contribute her share to the goals of State and National Development. Four villages have been selected for adoption, and it is hoped that at least 200 students will be seriously involved in the Adult Education Programme.

The N.S.S. students, about 200 in number engage in urban and rural development projects. Over 900 students and 32 members of the staff work in 35 projects in urban and rural settings under the N.S.S. and C.S.S. Besides donating money and clothes for flood and cyclone relief, a group of 40 students did commendable service at a village in the Trichy District. A lasting gain of this flood relief camp was a change of heart and mind, resulting in a strong human bond being formed and fostered with the flood victims. With such involvement of the academic community, one sees the ivory tower image of a college fast disappearing and the image of a community-centred College taking its place.

The usefulness of a College is not to be measured either by its numbers or its examination results. Yet it is heartening to note that the academic performance of the College has not suffered despite its involvement in community service. Suffice it to mention that several departments both under-graduate and post-graduate secured 100% passes. Every encouragement is given to the students in the use of the library, but we regret to note that in spite of our best efforts to prompt students to read and search for material for their term papers, the use of the library is far from satisfactory. The reading habit needs to be fostered if self-learning, which is one of the objectives of the semester system, is to be achieved. There is however a very small percentage of students that do make good use of the library-believing, we presume, with Bacon—"That Reading maketh a full man".

Faculty Development has received top priority in the College Development plans. Under the Faculty Improvement Programme of the U.G.C., two members of the staff are presently engaged in full-time Ph.D. work, and eight in part-time research. Seminars and training courses have been conducted for our staff on Adult Education, Community and Social Service and in the Technique of Moral Education.

We record with a deep sense of gratitude the services rendered by Mother Mary Marguerite of the Sacred Heart, the former Superior General of the Franciscan Missionaries of Mary and Mother Lillian, our first Principal, whom the Lord called to His Eternal abode on the 8th of November and 19th of January respectively. Generations of Stella Marians owe Mother Marguerite who founded Stella Maris College, an eternal debt of gratitude. The pioneering work of Mother Lillian, who sowed the seed and nurtured it in its early years, is gratefully acknowledged. With the palmist we say, "The Lord has given and the Lord has taken away. Blessed be the name of the Lord".

As another happy year of constructive work comes to a close, we are filled with a sense of gratitude and joy, primarily for the unfailing goodness of God, who has been our light and strength. It has been rightly said that "a college is what its teachers make of it". For all that they "are" and do for the students by their painstaking, loyal and devoted services we remain deeply grateful. We also place on record the unstinted cooperation and wholehearted devotion of our office staff, without whom the wheels of this Institution could not run smoothly.

May the students whose happiness it is to enjoy the formative, refining influence of College life, grow richer in mind and heart in the days to come, prepared to meet with courage and resourcefulness whatever responsibilities life in the future may present to them.

People sometimes look admiringly on the growth of Stella Maris and ask "who planned the development of this College?" "From Eternity" the plan existed in the mind of God. Minutely, wisely, providentially, He laid the foundation, and upon the blueprint of His eternal wisdom, He built the superstructure of Stella Maris as it exists today.

He who supervised the past, we know, will take care of the future. To Him unreservedly, we trust the material intellectual and moral expansion of the Institution in the years to come. :

Sr. JULIET IRENE MATHIAS,
F.M.M.

The Alumnae

Padma (B.A. Economics) thinks of her good old days at Stella Maris and also conveys her Best Wishes for the magazine published by the Department (Economics) "I am sure that it will be a great success".

Thank you for your Good Wishes, Padma.

Calcutta
8—3—1978

Ajantha (B.Sc. Zoology) gladly announces the price she has won.

Coimbatore
19—11—1977

I have been awarded the Prof. Ekambaranathan price for standing 1st in class at Presidency College during my M.Sc. course.

Congratulations!

Vipeddu
29—11—1977

Sr. Pushpa (B.Sc. Zoology) entering into a new community writes :

I love these poor people and their village. Please do remember me and the people of this village in your prayers.....

Poona
21—1—1978

Geetha Ramaswamy (Economics) A busy housewife with two school going kids finds time for social work. :

One day of the week I have set aside for social work.

I am a co-worker for Mother Teresa's Home.

Truly Commendable, Geetha. Keep it up!

20—12—1977

G. Saraswathy (B.Sc. Zoology) informs:

I am glad to inform you that a daughter was born to us on November 18th.

Congratulations!

Coimbatore

31—10—1977

Seethalakshmi (B.Sc. Zoology) :

I am working as a Research Assistant at Kuppuswami Naidu Memorial Hospital. Mental satisfaction and job satisfaction is nil.

Cheer up. Remember that Silver lining ?!

Madras

29—3—1978

Brinda Arumugam (M.A. Economics, 1976) She also speaks in line with Seethalakshmi :

I got a job as Management Trainee in "Mercantile Credit Corporation". "I completed one year's training, but I was not at all happy with the job or rather there was no job satisfaction".

Mrs. Ira Suppiah just back from a flying visit to India writes from Singapore.

"I will always remember that I spent four of my best years at Stella Maris with such affectionate and thoughtful teachers..... I shall continue to pray that the college, may grow from strength to strength in the future".

Thank you, Ira. We do appreciate your sincere concern for the college.

Two of our ex-staff members (Department of English), now married, write to us. Mrs. Haripriya Ramadoss from Berlin and Mrs. Mallika Pillai (Nee Chittaranjan) from Surrey..... and both of them self-pityingly admit that housekeeping is an ordeal (certainly more complicated than preparing P.G. Lectures!). While Mrs. Haripriya waxes lyrical "Berlin is a huge city with many lakes and lovely woods. Now of course the trees are bare but in spring and summer they are beautifully green. I've

been twice to the Wall and the Reichstag building from where Hitler presided in his days of power and glory. But for these reminders of that terrible time the city is almost new and seems to have risen Phoenix-like from its ashes. With Christmas only a few days away there's a flurry of activity..... All the way from the city's main streets, there are fir trees decked with tinsel stars and baubles, their lights glowing warmly in the frosty air". Mrs. Mallika settles for a suitably prosaic description of English weather ! And of course, warm wishes from both of them to Stella Maris.

Wedding Bells!

Bride: Kasheem Nouroz,
an ex-student of the College.

(M.A. Economics 1977)



University Examinations-April-May 1978

RESULTS

Name of the Examinations		Number appeared.	Passed in			Total Passes	Percent- age of Passes
			I Class	II Class	III Class		
M.Sc. Mathematics	...	20	16	—	—	16	80
M.A. Economics	...	22	21	—	—	21	95.45
M.A. English	...	23	19	4	—	23	100
M.A. History of Fine Arts	...	2	2	—	—	2	100
M.A. Social Work	...	26	26	—	—	26	100
B.A. History	...	39	—	15	17	32	82
B.A. Economics	...	83	4	32	38	74	89.1
B.A. Sociology	...	39	5	29	2	36	92.3
B.A. English	...	43	—	28	13	41	93
B.A. History of Fine Arts	...	23	1	13	9	23	100
B.A. Public Relations	...	19	7	10	—	17	89.47
B.Sc. Mathematics	...	44	40	—	—	40	90.9
B.Sc. Chemistry	...	29	21	4	—	25	86.2
B.Sc. Zoology	...	34	29	1	—	30	88.23
Pre-University	...	686	443	143	32	618	90

**Statement about ownership and other particulars about the newspaper Stella Maris College Magazine
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Form IV — (See Rule 8)

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I, Helen Vincent, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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