

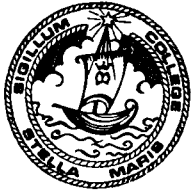


**Stella Maris College
1990**

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KALA SREENIVASAN

II M.A. Fine Arts



Stella Maris College

(Autonomous)

**truth
1990**

February 1991

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O God of love,
grant to Your sons and servants the grace
to represent you effectively
in our discordant world.

Give us the courage
to put our lives on the line
in communicating life and truth
to all Your creatures
wherever they may be found.

Where there is injustice,
may we diagnose its cause
and discover its cure.

Where there is bigotry,
teach us how to love
and how to encourage others to love.

Where there is poverty,
help us to share the wealth
that has come from Your hand.

Where there is war and violence,
may we be peacemakers that lead men
to Your eternal peace.

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editorial

A philosopher had asked aeons ago: What is truth? The question lingers. As the magazine goes to the press we are a nation battered by controversies, with no final answers. And we ask the question, what is wrong ? why are ideals partisan ? why is truth politicized ? The logic becomes tedious even as convictions and the will to survive succumb to cynicism. We also recognize that in this quick-dying world of ours we cannot afford the luxury of cynicism. Time is slipping by as we hurtle deeper into crisis patterns. That is where we look at ourselves and register a possibility: as an educational institution can we enter into a process of Revision ? Is it possible to revise our perspectives whereby we re-see with altered visions:

that the world is designed to include persons outside our circle of acceptance;

that factioneering and politicking are crude art forms;

that merit with commitment can bring joy and fulfilment;

that sensibility and love can go a long way.

Early in the year Sr Juliet Irene and Sr Ann Marie had come on a mission from Rome to visit the institutions run by the order. With a vision, frightening in its precision, they identified the need of the younger generation, and the task of the older:

“Young people to be taught to look critically at themselves

and we have to help them do it”; (Sr Irene)

“to change the young women who come into your hands day after day.” (Sr Ann Marie)

If we could turn back the clock--What is Truth?

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COLLEGE DAY REPORT – 1989 - 90

by Dr.(Sr.)Helen Vincent, f.m.m., Principal.

Your Excellency Dr.P.C. Alexander, Governor of Tamilnadu and Mrs. Ackamma, Rev. Sr. Merlyn D'Sa, Respected Members of the Governing Body, Parents, Benefactors, Well Wishers of the College, Rev. Fathers, Sisters, Friends, Colleagues, Staff and Students:

It is again my pleasant duty for the last time to present before you an account of the achievements of Stella Maris during 1989- 90, the 42nd year of its existence - the 12th year of my stewardship and the 3rd year of our challenging experience with academic freedom under autonomy. In an era of science and technology we look with hope towards the 21st century. In this year, dedicated to Literacy with the national emphasis on the development of women it is paradoxical to speak of growing number of illiterates and unemployment while boasting about our success in Satellite Communication, and Spaceships. In this context the role of Stella Maris as an autonomous College is becoming more and more significant, as staff and students are busy not only with their curricular work but also with the workshops on futurology, environmental research and value oriented projects.

This College Day Report is not a mere reproduction of important events and the achievements of staff, and students, but I would also like to share with the enlightened public, our struggles and aspirations during this year as well.

Stella Maris has always stood for truth and justice, academic excellence, all round development and service to support the less privileged. During the third year after we launched into new horizons of autonomy with courage and hope, vision and conviction we need the feedback from you to help us to evaluate ourselves. Our goals for knowledge and Human Resource Development through individualisation of learning process seem to be a dynamic task. Collective endeavour and shared responsibilities at all levels seem to sustain us after our take off.

The academic year started with the first batch of M.Phil. Literature students who joined the 1900 strong Stella Marians and our Maths Department also has been recognised for M.Phil/Ph.D. research from this year. The excitement of the Vth Semester for the Third Year students were the 13 Service Oriented Projects like: Labour Welfare, Women's Development, Welfare of the Backward, Care of the Handicapped, Rural Development, Citizenship Training etc., under the guidance of motivated staff which kept them active and alive in touch with the reality of human problems.

Before enumerating all our Seminars, Workshops and Exhibitions I would like to say something about our international links this year. Miss Neeraja of Sociology Department secured admission and scholarship to do her Ph.D. in the U.S., while Ms Gowri Nayak's effort to start a Department of Indian Art in Woollengong University, Australia is in progress. In September, 22 American students joined us for a one Semester Course on Indian Society, Culture, Development, Art and language for 14 credits. Mrs. Hannah John returned from West Germany after the successful completion

of Post Doctoral Research. A number of U.S. Professors had visited the college to ascertain the cause of the high standards of achievements of our students in the U.S. We also had the pleasant visit of Sr. Sheila, from Kenya, one of the former Principals and foundress of the English Department of this college, Sr. Thecla, from GUAM, the foundress of our Social Work Department, Sr. Irene the former Principal and foundress of Chemistry Department and Sr. Anne Marie, our Assistant General and last but not the least - The Mother General Rev. Sister Maura O'Connor from Rome. Their presence, genuine interest and appreciation have given us fresh impetus in our onward academic march. Sr. Celine, our Office Superintendent also returned after 3 months of religious sessions in Rome. Five of our Cadets had gone to U.K., Canada, Singapore and Bangladesh on youth exchange and two of our artist students have gone to New-Zealand to participate in the Cultural Events of Commonwealth Games. Thus Stella Maris gets exposure to the glimpses of global culture and enrichment. Ten of our students attended the International Youth Dialogue by MRA at Panchgani to vitalise our value standards.

During this year Chemistry Department celebrated its Silver Jubilee and the budding chemists organised SILOCHEM exhibition to create awareness and interest among campus friends. To this Department goes the credit of starting Entrepreneur Development Programme for Women, sponsored by the Indian Bank – thanks to the initiative taken by Mrs. Rukmani and supported by Miss. Chandunissa of the Economics Department.

Botany students made no less impact on the academic innovations in the College with their seminar on Green Glory and exhibitions of fauna and flora through stamps and fossils. Their active participation in the seminar 'Whither Mother Earth?' in collaboration with Sociology, Zoology and Economics & other departments helped us to become more aware of environmental pollution and ecological problems. The Economics department with its research kink had undertaken a number of projects such as effectiveness of the Stella Maris Co-operative Stores, Women Entrepreneurs, Child Labourers, Socio-economic Status of the Girl Child and the like. Miss Raihana and Ms. Asia presented the paper on Muslim Women Beedi Workers at an International Conference in Delhi. Ms. Geetha's paper on Tourism and Economic Development and Ms. Chandunissa's research project on demographic pressures on water pollution are commendable.

The History students under the guidance of their staff keep their historical interests alive and their contribution towards tourism studies, workshops and cultural events are well appreciated. In collaboration with the Literature Department, they organised a very educative seminar on The Idea of The Republic Through The Ages. Surely the ISTORIA of the Ithihas Club, the Legal Literacy Workshop of the Sociology Department, the COMFEST of Commerce Club, Ganithotsava of the Maths Club, the Ecologia Week of the Botany Club - the petshows of the Marpials of the Zoology Club, the SRUSHTI Fine Arts Exhibition, the National Workshop on Faline Studies are some very rare specimens and commendable achievements in the annals of the campus life during 1989-90.

Stella Maris continues to be the only college in the Madras University and in the South which combines academic refinement with professional artistic talents in the P.G. Department of History of Fine Arts. Their Workshops and very interesting practicals have enabled so many of their students to open up art galleries and boutiques seeking dignified self employment. The English Department shared their innovative spirit in exhibiting creative thinking through the Literary Visuals on the Highlights of the Ages. Their attempt at visual presentation and fourth dimensional display were able to make Literature truly alive and meaningful and interesting.

Education in Stella Maris has to be purposeful and justify the heavy investment in human beings. This is more than evident from the service rendered by our Social Work Department. The Tamilnadu Government and Central Government have recognised the quality of training imparted and entrusted a number of projects to us such as the study of the Polio children, Training of the staff from counselling centres, monitoring of Creches in Tamilnadu and Pondicherry, Evaluation of Working Women's Hostels in Madras City; Evaluation of Rehabilitation of the disabled in Thiruporur and finally Experimental Field Project on development of Women, sponsored by U.G.C. As we are the pioneers in Social Work & Fine Arts, today we are also trying to pioneer in Futurology, thanks to the dynamic leadership of Dr. Sr. Annamma Philip, our Vice-Principal.

In recognition of the good work done for the cause of Women's Education, the U.G.C. has also given its assurance to support our Women Studies Cell till 1995 for which we are grateful. Also our workshops and seminars are made possible only because of the willingness of many agencies like I.O.B., Grindlays, State Bank and others who sponsor these student curricular endeavours and extra curricular activities.

Value Education receives considerable emphasis. This challenge was taken up this year by our students themselves. The union created fresh enthusiasm among the students of the various departments to celebrate "an awareness week". The themes were Respect for persons and property, Co-operation, Harmony, Honesty, Loyalty, Solidarity, Freedom, Justice, Sharing, Courage, Equality and Discipline. Their meaningful displays, the effective use of mass media, the pageants, songs and symbols added colour and life to the Campus and students did learn values of united endeavour and commitment. There was never a dull moment in the campus – thanks to the Deans and the active members of the Students Union.

The 24 Inter Disciplinary Orientations have won the special approval and appreciation of students and these are meant to open new vistas for growth and careers and give them a broader horizon for learning.

The language departments have also been kept busy all through the year with meaningful programmes of Literary Interest - Khilthi Kaliyan publication of the Hindi department and the lively activities of Tamil Peravai, the workshop conducted by the Mobile French Pedgogie, are some of the highlights worth noting. This year revival of the Music Club, the Inter-Collegiate Classical Dance Competition, the well

appreciated SPIC MACAY programme, the colourful pageant of the student union on Women Through Ages, the celebration of the day of the Girl Child by the Social Work Department and Villupattu on Pongal day, dances and displays for Independence and Republic Day thought provoking audio visual presentation added colour and joy of creativity in learning. Thanks to Ms. Susan Oommen and Ms. Padma Prasad, the College Magazine was released on time.

Some highlights on examination results at this stage seem to be necessary. This was the last time when our undergraduates received Medals and Ranks from the University, since hereafter the University may not include us for ranks.

Our graduates secured the First Ranks in English, Mathematics, Zoology and Fine Arts. We also took the 2nd Rank in Fine Arts and English Literature and we have also the 3rd and 5th in many others. In all, we have 26 ranks holders among the undergraduates. Our postgraduates are not considered for ranks by the University since they belong to the autonomous stream. Nevertheless, we feel confident that they also deserve ranks for their excellent performance and college has instituted medals and ranks for them in the respective disciplines. The staff take pains to see that the academic standards are kept high.

Our N.C.C. laurels and Sports achievements are no less important. All India Best Cadet for 1989 was our student Neeru Katpal. Even this year, cadets Sharada and Vandana have been selected for youth exchange for 1990. Everyone will remember with pride the excellent parade we had on the NCC day the 15th of February. We have 300 students actively involved in NSS work inspite of all the overwhelming curricular work and without financial aid from centre. In Stella Maris, service to the less privileged is a priority and a must.

In the Sports field our students have been successful in 5 out of 10 major games and won the championship at South Division Tournaments. We are striving hard to rekindle interest in athletics among students and in a small way introduced Gymnastics and Yoga for the interested students. In the All India Winning Girls Team for rowing, three are Stella Marians. We do give importance and recognition to sports talents as well - since the all round development of students depends on Sports, Games and other cultural and extra-curricular activities.

Autonomy is strenuous and demanding - updated syllabi and continuous assessment, keep the curriculum and learning challenging. Hard work is always rewarding and enriching. Our staff have attended innumerable orientations and seminars outside the college. A welcome change this year is that several of them are being invited to present papers, share experiences, guide and direct programmes and discussions by various other colleges in and outside the city. To Dr. Mrs. Dhawan goes the credit of translating Future Scenario into Hindi. We have committed to work hard and we hold our goals and objectives high. We depend on the support and encouragement of the Directorate of Education. A College which strives to sustain continuous class room work and maintain high standards of discipline and performance, needs the timely approval for staff replacements and substitutes. We have struggled and managed, hoping and praying that this situation will improve soon and the

ON COLLEGE DAY



His Excellency the Governor with Dr. Sr. Helen Vincent

VISITORS FROM ROME

Mother General,
Rev. Sr. Maura O'Connor



Asst. Generals,
Sr. Anne Marie
&
Sr. Juliet Irene



Directorate will lift the ban on the appointment of legitimate substitutes, when staff take medical or maternity leave.

The Postgraduate diploma in Computer Science and Applications and Postgraduate Diploma in Clinical Laboratory Technology have sent into society qualified and capable apprentices, who have excellent job placements thanks to the comprehensive training they had received. Success of these P.G. Diploma Courses give us hope that we can start sooner or later postgraduate diploma courses in Futurology, Environmental and Library Sciences and also in Public Relations. One unique achievement worth mentioning here is the success in computerising the Library, thanks to the diligent efforts of the Librarian and Mr. David and our Computer students who had prepared the packages. Professional Counselling Services are now available to our campus inmates twice a week from Dr. Emma Gonsalvez, thanks to the financial assistance received from the United Board of Christian Higher Education.

Finances – we are yet to receive the UGC grant for 2nd and 3rd year of autonomy and part of PE development grant. I wish to thank all those agencies – I.O.B., State Bank and other firms and benefactors whose aid saved us from financial crisis.

It is a special task for me now as I stand before you on the eve of my retirement to thank all those who have been instrumental in sustaining this institution at such heights not only through this year or the past 12 years but from its very start in 1947.

I thank the Lord for His inspiration, guidance, light and protection in our drive to launch programmes for Women's Education and development under the able leadership of early missionary sisters with courage, dedication and devotion.

My thanks to our dedicated staff, past and present, the appreciative public, generous parents and the well motivated students. Our thanks also goes to the Office staff who successfully completed formalities for U.G.C arrears and tax deductions however cumbersome the task; the Class IV workers who contribute much to the cleanliness and smooth running of the College.

We wish to thank Dr.H.B.N. Shetty, our able Secretary for Education, Dr. Subramaniam, Deputy Director of Collegiate Education and all concerned in the Education Department for their kind and timely assistance, the University authorities, colleagues from other colleges who have always been helpful. We would like to acknowledge with gratitude the efficient and supportive services rendered by P.T.C., Railways, P & T., M.E.S., Madras Corporation and Police who make campus life comfortable and safe. May god Bless all of them.

We place on record our sincere appreciation for the 13 years of service of Mr. Karupiah in the office and wish him a restful retirement The attender in the Physics Department, Mr. Doss also deserves an applause as he retires after 38 years of service. Last but not the least is our grateful thanks to dear Sr. Mikel who managed

Examination Section so efficiently and her retirement has really created a void. The two Vice-Principals, Sr.Mary John with her calm serene ways and energetic Annamma Philip have made my work lighter with their continuous support. Give them a hand. Thank you dear students. Your exuberance and co-operation have energised our commitments.

Finally, I say farewell to one and all, parents and friends. I have enjoyed working and I leave with a sense of assurance that the work of His Hands will prosper.

I thank God for giving me this opportunity to add my little mite to the great edifice of Stella Maris. I shall cherish happy memories and praise God for His continuous guidance and light through these years. I am ready to continue my journey as God shows His green signal to move on.

Fresh and green are the pastures, He leads me.

The Lord is my shepherd. **THANK YOU.**



Thanking Dr P C Alexander on College Day, Sr Helen presented him with a silver emblem of Stella Maris, and added:

“As long as there is a Star
There will be a Stella”.

24 Feb. 1990 was a joyous day for everyone -- for parents because their children were part of the College; the staff, students and management because they are the College; the Governor because he was inside our College!! We heard the annual report and the Chief Guest's address, we applauded the prize winners and enjoyed the entertainment. The most benefitting event was the honouring of Sr Helen Vincent by staff and students. Three senior Heads of Depts. came on stage to render their appreciation and sincere gratitude for so noble a task worthily performed over twelve long years as principal. Sister was honoured with a Ponnadai and a silver plaque. An endowment was also instituted in her name. Surely it was a day of blessing, a memorable day of noteworthy significance. A fitting climax indeed to crown the years of Sister's service at Stella Maris, on which to be acknowledged and honoured by the students, staff, parents, public, not forgetting the benefactors and well wishers. Sr Helen Vincent had been at the helm during a period of transition in many ways, and true to the spirit of the foundresses of the institution, she has creditably held aloft the banners of Stella Maris, now in its third year of autonomy.

Sr Angel Mary, F.M.M.

Dr. Sr. Helen Vincent, F.M.M.

Tall and frail yet dynamic and indefatigable, gentle and loving yet commanding and dignified, humble and holy yet knowing the ways of the world – that is Sr. Helen Vincent. She lived the many precepts that are often merely taught and so she was the ideal teacher. She loved work, work of any kind, because work was service of the Lord, work was worship. She could address conferences or seminars with ease, work untiringly as administrator and yet find time to tend an abandoned kitten or water a drooping plant and even speak some loving words to it. She felt even plants responded to love. She drew inspiration from everyone and everything, ever ready to learn and to experiment. Nature, especially the green carpets of grass in the campus, was a sign of God's blessing. When she prayed, everyone could feel God's presence. She was like the "spreading laurel tree" of Stella Maris.

Sr. Helen came to Stella Maris as a student and became Asst. Prof. of Economics from 1969, and was appointed Vice-Principal from 1974 to 1978. She steered the College as principal from 1978 and moved it towards autonomy. New courses were introduced - Botany and Commerce. Economics, Fine Arts, English and Mathematics Departments were recognised as research departments.

The St. Francis Block was her dream come true. So was the renovation of Bonaventure. She supervised every stage and she had time for the construction workers as well.

Sr. Helen was a member of the Senate, University of Madras, member of the Executive Council, Xavier Board as well as AIACHE. She was on the Board of Higher Secondary Examination. She was on the Boards of many other universities and institutions like the Bharathidasan University, Mother Theresa University, Lady Doak College and Loyola College.

Her sincere efforts in the field of higher education were recognised when she won many awards: Theo Mathias Award for Best Principal Administrator 1983; Lions Club Award for Best Teacher 1985; Best Principal Teacher, Teacher's Day State Award 1986; President's Medal and Citation, Notre Dame University, U.S.A., State Bank of India Award for service in the field of Women's Education, 1989.

Most important of all we remember her as a caring and loving person. She had the astonishing ability to spot a person in need of those few moments of understanding, be it staff, students or workers. She would quietly take them by the hand and give that much needed love and reassurance. A truly admirable quality in a principal.

EKAMEVA SAT

By Dr. Mythili Raman, faculty

Variety may be the spice of life, but verity is its goal. Truth is and could be one and only one. There is no substitute to truth.

Truth is Realisation which leads to liberation. At the same time it would be as well to realise how falsehood imprisons. Most of us are content to spend a life-time ensconced within the comfortable cocoon of falsity we weave around ourselves. Our values, perceptions and attitudes are completely subservient to an all-embracing ego which is nothing but this cocoon of falsity. Thereafter, when some of us come to realise that we had been spending very nearly a life-time in our self-created fetters - mental, moral, psychological, ethical, etc. - realisation dawns on us that we had rarely ever been in contact with truth in our perpetual preoccupation with satisfying our ego.

It is true that perception of truth, its conceptions and even applications may vary; but truth as such is invariable. There are truths that may be true only in certain times. There are other truths based on the nature of the individual too. But the universal truths are eternal, ever-abiding.

Truth encompasses within itself honesty, sincerity, integrity and faith in one's conscience. Suffice it not if one has conviction of the truth; it should be coupled with the courage to practise it. There may be many who believe in the truth that there is no distinction between man and man on the basis of caste, but not many are ready to follow the same in their lives. Perfect truth is that when all the three - the thoughts expressed in words and translated into actions, inhere and integrate as one. It exists only when there is harmony with the experiences in the internal as well as external spheres.

In our day-to-day life, we only have moments of truth, not to be measured by any yardstick. What is being true in the given parameters of our existence, i.e. speaking in an ontological way, is to place our attitudes, thoughts and actions in the crucible of test and see whether they measure upto our personal convictions. Very often we tend to compromise, as it suits our convenience and is less bothersome. In other words, we are not true to our convictions; we lack the strength of courage of conviction.

Gandhiji believed that violence cannot be opposed by violence and he had the courage to meet violence in a non-violent way. This did earn him the title 'Mahatma'. True, Mahatmas are not born everyday!

Even as light dispels darkness, and knowledge removes ignorance, truth solves the riddle of life. It is the realisation and practice of truth that holds the key to Liberation.



வாழ்க்கை

வாழ்க்கை- அழகான சொல்; சொல் மட்டுமா அழகு? முறையாக வாழ்ந்தால்-வாழ்ந்தால் - வாழ்வாங்கு வாழ்ந்தால், வாழ்க்கையே அழகுதான்! 'அழகுள்ளவிடத்து ஆபத்தும் உண்டு'. எச்சரிக்கையாக - கவனமாக இருக்கவேண்டும். 'அவரவர் தத்தம் வாழ்க்கையை எப்படி அமைத்துக்கொண்டுள்ளனர்? எப்படி அமைத்துக் கொள்ளவேண்டும்? வாழ்க்கை, தானாக அமைவதா? நம்மால் அமைத்துக் கொள்ளப்படுவதா? என்பதை அவரவரும் சிந்தித்துப் பார்க்கவேண்டும்.

'வாழ்க்கை என்பது கணித புத்தகமன்று; அது விசித்திரமான நாவல்' என்பது ஒருவர் கருத்து. ஆனாலும், நம் வாழ்க்கையில் ஒரு கணக்கு அமையவேண்டும். அன்பைக் கூட்டி, ஆணவத்தைக் கழித்து, ஆற்றலைப் பெருக்கி, உள்ளதைப் பகிர்ந்துண்ணும் கணக்கை மேற்கொண்டு வாழ்ந்தால், வாழ்வில் சுவை கூடும்.

வாழ்க்கை என்பது ஏணி - நாம் எடுத்துவைக்கும் ஒவ்வொரு அடியும், நம்மை மேலே மேலே உயர்த்தும்; அல்லது கீழே கீழே கொண்டு செல்லும். நம் உயர்வுக்கும் தாழ்வுக்கும் நம் செயல்களே காரணம்.

'பெருமைக்கும் ஏனைச் சிறுமைக்கும் தத்தம் கருமமே கட்டளைக் கல்'. என்பது வள்ளுவர் வாய்மொழி.

'தீதும் நன்றும் பிறர்தர வாரா' என்பது கணியன் பூங்குன்றனார் வாக்கு.

வாழ்க்கை என்பது ஒரு தூதாட்டம் - வெற்றி தோல்வியை நிர்ணயிக்க முடியாது என்பது ஒரு சாரார் கருத்து. வாழ்க்கையைப் புனிதமான கோயில் என்றும் கூறலாம். தியாகமே அதன் அடித்தளம் தன்னலம் துறந்து, பிறருக்காக - நாட்டு நலனுக்காக வாழ்வது - சாரமானது வாழ்க்கைப் பாதை என்பது கரடு முரடானது; கல்லும் முள்ளும் நிறைந்தது; மேடு பள்ளம் நிரம்பியது. துன்பச் சழுவிலிருந்து தப்பமுடியாது. இறைவனே ஆனாலும் மனிதனாக அவதரித்துவிட்டால், அவன் படும் பாடு! 'மனிதர் படாதன பட்டு' என்பது ஆழ்வார் வாக்கு! அப்படியிருக்க, நாமெல்லாம் எம்மாத்திரம்? பலரும் வாழ்ந்து காட்டிய பாதை - தேய்ந்த பாதை; ஒற்றையடிப்பாதையில் செல்வது எளிது 'மற்றவர் சென்ற பாதையில் நாள் செல்லமாட்டேன்; எனக்கென ஒரு பாதையை நான் வகுத்துக்கொள்வேன்! எனப்புதிய பாதை அமைத்து நடக்கவும் முயற்சி செய்யலாம்!

வாழ்க்கை என்பது மலர்ப்படுக்கையன்று! நூற்றுக்கு நூறு உண்மையானது இளவரசி மனோன்மணி தன் தோழி வாணியிடம் கூறுவது:

"ஏதென எண்ணினை இவ்வுயிர் வாழ்க்கை? தீதற இன்பம் துய்ப்ப நீ எண்ணில் ஈதல் அதற்காம் உலகம்! எனக்கெனக் கென்றெழும் இச்சையா திகழொளி மனக்களங் கங்களாம் மாசுகள் அனைத்தும் தேய்த்தலை மாற்றித் திகழொளி யேற்றி மண்ணிய மணியாப் பண்ணிட என்றே வைத்த இக்கடிய வாழ்க்கையாம் சாணையைப் பைத்த பூஞ்சேக்கையாப் பாவித் துறங்க யத்தனஞ் செய்திடும் ஏழையர் போல என்னை நீ எண்ணினை?"

என்பது எவ்வளவு பொருள் பொதிந்த வாக்கு! சோற்றுக்கில்லாத பரதேசி பேசும் பேச்சு என ஒதுக்க முடியாது. அழகும் அறிவும் செல்வமும் இளமையும் நிறைந்த ஓர் இளவரசியின் பேச்சு இது!

குறிக்கோள் ஒன்றுடையது வாழ்க்கை 'உள்ளுவது எல்லாம் உயர்வுள்ளல்' என்பது வள்ளுவம். 'என் குடியை உயர்த்தியே தீருவேன்' எனக் கங்கணம் கட்டிக்கொண்டு, சோம்பலின்றிப்பலரும் (வெயில், மழை பனி) எனப்பாராது, 'யான் ஒருவன் மட்டுமே உழைக்க வேண்டுமோ' என எண்ணாது உழைப்பவனுக்குத் தெய்வம் துணை செய்யும். மாறாக, 'என் குடியைக் குடித்தே கெடுப்பேன்' என வாழ்பவரை; 'புகைப்பதே' வாழ்க்கை; 'சமுதாயத்துரோகமே' வாழ்க்கை என்றிருப்பவர்களை 'மாக்கள்' எனக் குறிப்பிடலாமே தவிர, மக்களினத்தவர் என மதிக்கப்படும் மேன்மை அவர்க்கில்லை.

“தேடிச் சோறு நிதம் தின்று - பல
சின்னஞ்சிறு கதைகள் பேசி - மனம்
வாடித் துன்பமிக உழன்று - பிறர்
வாடப் பல செயல்கள் செய்து - நரை
கூடிக் கிழப்பருவ மெய்தி - கொடுங்
கூற்றுக் கிரையெனப் பின் மாயும் - பல
வேடிக்கை மனிதரைப் போலே - நான்
வீழ்வேனென்று நினைத் தாயோ

என்ற மகாகவி பாரதியின் வினா நமக்காகவே எழுப்பப்பட்டது போலும்! வாழ்க்கைத் தோணி, இலக்கெனும் கரை சேர்ப்பயன்படும் துடுப்பே குறிக்கோள். அடுக்கடுக்கான துன்ப அலைகள், பிரச்சினைத் தடை கற்கள் என்றிவற்றைப் பொருட்படுத்தாமல், உள்ளத் தெளிவோடும், உறுதியோடும், துடுப்பைப் பயன்படுத்திக் கரை சேர்ந்தே ஆகவேண்டும்! ஆம்! இலக்கை எட்டியே ஆகவேண்டும்.

வாழ்க்கையில், விரும்பியதைப் பெறுவதும் உண்டு; பெற்றதை அனுபவிப்பதும் உண்டு. விரும்பியதைப் பெற நம்மாலான முயற்சியைச் செய்யலாமே தவிர, அது கிடைக்கவில்லை என்பதற்காகத் தளர்ச்சி அடையக்கூடாது. கிடைத்ததைக் கொண்டு சிறப்பாக வாழ்க்கற்றுக் கொள்ளவேண்டும். வாழ்க்கை வசதிகள் பெருகப்பெருக, கலைகள் மெருகேறி முழுமை அடைய அடைய, ஆடம்பரம் பெருகப் பெருக, - நம்மைச் சுற்றி, நாம் காண்பதென்ன? உண்மை வீரம் தேய்கிறது, ஒழுக்கம் தேய்ப்பிறையாகிறது. இது சிந்தனைக்குரிய தொன்று. வாழ்க்கையைப்பற்றி யோசித்தே காலத்தைக் கழிப்பவரும் உண்டு. இவர்களுக்கு வாழ்க்கை இன்ப நாடகம். வாழ்க்கையை உணர்பவனுக்கோ, துன்ப நாடகம். இவ்வலகில், நாம்

எத்தனை ஆண்டு வாழ்கிறோம் என்பது கணக்கில்லை; எப்படி வாழ்கிறோம் என்பதையே உலகம் பார்க்கிறது. சில ஆண்டு வாழ்ந்தாலும் சிறக்க வாழவேண்டும் - அமரகவி பாரதியைப் போல், விவேகானந்தரைபோல!

இத்தகைய சான்றோரை யெல்லாம் புகழ் தேடிவந்தடைந்தது. பேரும் புகழும் பெறுவதற்கென்றே செயல்படுபவர் பலர் இந்நாளில்! இவர்கள் புகழைத்தேடி ஓடுவார்கள்! இத்தகைய புகழ் சிலகாலம் மட்டுமே நிற்கும். தன்னலம் துறந்து-பிறருக்காக உழைப்பவர்கள் புகழை நினைத்துச் செயலாற்றுவதில்லை. புகழ், இவர்களைத் தேடிவந்து தஞ்சம் அடைகிறது. இத்தகைய சான்றோர் நெறியே, நாம் மேற்கொள்ளவேண்டியது. வாழ்க்கையில் அலுப்பின்றி இனிமை நிறைந்திடப் பகவத்கீதையின் சாரமானவற்றை வாழ்க்கையின் இனிய பாதைகளாக, நெறிகளைப் படிக்களாகக் கொண்டு இலக்கை அடைய முயற்சி செய்வோம்.

“வாழ்க்கை ஓர் அன்பு - அனுபவிப்போம்.
 ஓர் அழகு - அதிசயிப்போம்
 ஓர் இலக்கு - உணர்ந்திடுவோம்
 ஓர் உறுதிமொழி - நிறைவேற்றுவோம்
 ஓர் வாய்ப்பு - பயன்படுத்துவோம்.
 ஓர் வெகுமதி - ஏற்போம்.
 ஓர் சங்கமம் - சந்திப்போம்.
 ஓர் சோகம் - எதிர்கொள்வோம்.
 ஓர் துன்பம் - வென்று நிற்போம்.
 ஓர் கடமை - நிறைவேற்றுவோம்.
 ஓர் புதிர் - விடுவிப்போம்.
 ஓர் போராட்டம் - போராடுவோம்.
 ஓர் பயணம் - நிறைவு செய்வோம்.

S. சுப்பிரமணியன்.

வாழ்க்கை என்பது மணித்துளிகளால் ஆனது. ஆதலால், வாழ்க்கையை நேசிப்பவராக இருந்தால், நாம், காலத்தையும் போற்றுதல் வேண்டும். ஆதலால், பொன்னான நேரத்தை - பொன்னினும் சிறந்த காலத்தைப் போற்றிச் ‘செய்யும் தொழிலே தெய்வம்’ என்பது நம் காலக் கவிஞர்வாக்கு. ‘செய்வன திருந்த செய்’ ஓளவையின் ஓளடதம். இவற்றையெல்லாம், அவனை எண்ணியே செய்க. ‘Give your life to none, I say, save to Him who gave it’ என்ற தாகூர் மொழியினை நினைவு கூர்க.

“பூமியில் எவர்க்கும் இனி அடிமை செய்யோம் - பரி
 புரணனுக்கே அடிமை செய்து வாழ்வோம்”

பா. ஜயலக்ஷ்மி
 தேர்வாணையர்,
 ஸ்டெல்லா மாரிஸ் கல்லூரி.

REMEMBRANCE : A TRIBUTE TO ST. FRANCIS OF ASSISI

Sr. Flavia, F.M.M.

Joy fall to thee, father Francis,
Drawn to the Life that died;
With the gnarls of the nails in thee, niche of the lance,
his
Lovescape crucified
And seal of his seraph - arrival! and these thy daughters
And five-lived and leaved favour and pride,
Are sisterly sealed in wild waters,
To bathe in his fall -gold mercies, to breathe in his all-fire glances.

- Gerard Manley Hopkins.

These lines of the oft-quoted and much-discussed poem "The Wreck of the Deutschland" on the martyrdom of five Franciscan nuns who were exiled by the Falck Laws in the year 1875, set me thinking on St. Francis. This again prompted me to verbalize my musings on the occasion of the silver Jubilee of my religious consecration in the Congregation of Franciscan Missionaries of Mary.

Reminiscing over my 25 years of familiarity with St. Francis' life, it seems to me that an 'additional dimension' (to borrow a phrase from Flannery O'Connor) is now perceived, that which was not available to me at the beginning of my religious life. As my understanding of this renowned saint grew over the years, so did my fondness for him. From the introductory knowledge of the saint as a man who kissed the leper whom he abhorred and wished that he had not met, through my visit to the hallowed places of Assisi and Alverna, and again through my contacts with some of the ardent lovers of St. Francis among priests, nuns and lay friends (many of whom non-Franciscans), I grew to comprehend something of the inner depth of the ordinary - extraordinary - saint, the unforgettable founder of the now wide spread Franciscan Order.

It will not be far from the truth if I say that more than any other factor, it is my reading of the OMNIBUS (1973) edited by Fr. Marion A. Habig, that helped me to get in touch with the writings of St. Francis (and the work of his early biographers Thomas Celano and Fr. Bonaventure). This book set aflame my desire to know the secret of St. Francis' greatness.

"Why after you? Why after you? Why after you?
Why does all the world seem to be running after you,
and everyone seems to want to see you and hear
you and obey you? You are not a handsome man.
You do not have great learning or wisdom.
You are not a nobleman. So why is all
the world running after you?" (Habig 1322)

asked Br. Masseo half-jokingly and half-seriously, baffled by the adoring crowds thronging around St. Francis calling the saint 'alto cristo'. To this the humble St. Francis gave this characteristic reply joyfully, after repeating Masseo's questions three times.

"For these blessed and all-holy eyes have not seen among sinners anyone more vile or insufficient than I am", and repeated "in order to do that wonderful work which He intends to do, He did not find on earth a viler creature, and therefore He chose me..." (Habig 1323).

The same question of Masseo occurs to me today as I keep wondering what attracts so many non-Christians (they would easily outnumber the Catholic - admirers) to St. Francis - a twelfth century saint? I venture to postulate that the key to St. Francis' greatness rests in the synthesis in his life of the transcendental and the immanent approaches to God, to Reality.

To an Immanentist, every being, inanimate or animate, is charged with God. Consequently, such a realisation fills his life with joy. It is this joy that underlies Hopkins' powerful line, "The world is charged with the grandeur of God" ("God's Grandeur") or "Glory be to God for dappled things" ("Pied Beauty"). Such a spirit of genuine joy and wonder is what Dostoevsky's character Father Zossima expresses in his last advice to his monks:

Brothers, have no fear of man's sin.
Love a man even in his sin, for that is the
Semblance of Divine Love and is the highest
love on earth. Love all God's creation,
the whole and every grain of sand in it.
Love every leaf, every ray of God's light.
Love the animals, love the plants, love
everything. If you love everything, you
will perceive the divine mystery in things.
Once you perceive it, you will begin to comprehend
it better everyday. And you will come at last to love
the whole world with an all-embracing love.

These words strongly echo the sentiments of 'The Canticle of the Sun' by the Italian saint.

As it is rightly observed a transcendental or an Immanentist approach to Reality is available to any serious seeker of the Divine. However, the man who could combine both approaches in his life is the one who is acclaimed the great spiritual man or a saint. Such a person to put it more succinctly in the word of the Isha Upanishads is aware that,

In the heart of all things, of whatever
there is in the universe, dwells the Lord.

He alone is the reality. Wherefore,
renouncing vain appearances, rejoice in him.

Covet no man's wealth.

(The Upanishads: Breath of the Eternal, 27).

In St. Francis' life there was no dichotomy between the transcendental God and the Immanent God. This synthesis which he achieved through prayer, penance and poverty enabled him to see the grandeur of God in the world to marvel at the variety of visible expressions of God's grandeur and at the same time to have the courage of conviction to give up all worldly pleasures and cling to the one who transcends every visible expression of goodness, love and beauty. Centuries later Rabindranath Tagore expressed the same thought in his poetic rendering.

I have learnt the simple meaning of thy whispers in flowers and sunshine.
(CPP, 323)

Would not Francis' prayer 'My God and My all' echo Tagore's

Be still my heart, these great trees are prayers. (299)

The dominant emotion of St. Francis was joy and Franciscan joy has become the measuring rod to gauge the authenticity of a Franciscan living. This attitude of the true immanentist in St. Francis is only matched by a total dying of self - and a surrender to the Divine. He is a happy man as he realises that one is truly and most himself when one is with God. God is the centre of a life resulting in overflowing joy and everything he sees is suffused with beauty and harmony.

Francis like Ramakrishna Paramahansa or other saints, endears himself to one and all chiefly because he is a transcendentalist - immanentist. By his symbolic marriage with Lady Poverty he seemed to tell the world, "It is better to be nobly remembered than nobly born" (Ruskin).

A 'gilded youth', a 'troubadour', a lover of knighthood and chivalry, in short a typical 12th century youth. Once he became God-intoxicated or a transcendentalist - immanent devotee of the Christ crucified, he became a man for all, loving God and man and nature - all in the same manner, sans reserve, sans any pre-condition. Giving up the sword and buckler, he put on as St. Paul exhorts all Christians to do, the weapons of Prayer and Penance. He conquered self, better still, wrestled with his lower instinct, until he reached the summit of holiness - of total absorption in CHRIST, receiving the five sacred wounds of the Lord on his very own hands and feet. This entitled him to yet another honour, to be known as St. Francis of the Stigmata.

Francis' reverential awe for the mysteries of life in whatever object or place or person, they may be found is not any less. While he was fascinated by the beauty of flowers, birds and insects he could also speak to wild animals (the story of the wolf of Gubbio) and silence them so that he could bring peace and harmony. His life could very well prove the word of a German mystic.

No one has a true love
For created things unless
He has first forsaken it
For the love of God so that
It has been dead for him
and he dead for it.

Francis' austerity, as a transcendentalist was aimed at savoring the sweetness of God. He did not seek to reform the world but strove to reform individuals, beginning with his own self. As a peace-maker he had no parallel and he emptied self in order to be filled with God. This is the reason why the hymn attributed to him, MAKE ME A CHANNEL OF THY PEACE has such a power over people irrespective of caste, creed or age. Borrowing an idea from Tagore I wish to conclude that Francis believed that,

In death, the many become one
and in life, the one becomes many.

(Tagore: Gitanjali, XXIV)



YOUTH AT THE CROSSROADS

Nirupama V., B.Com.

A seventeen year old girl burns herself to death in protest against the Mandal Commission Report; fourteen more youngsters, all below the age of thirty commit suicide; throughout North India, students engage in demonstrations, organise protest marches, burn buses and force shops to shut down; the police are outnumbered, the government is worried, the nation is shocked. While the youth have been at the forefront of several revolutionary activities, never before in India, have the students reacted so, threatening the stability of the government.

Student's reactions cannot be dismissed as minor, temporary outbursts. The Tiananmen Square massacre cannot be forgotten. Students in Czechoslovakia and Rumania were instrumental in toppling the decadent communist regime. It is the youth who lead protest marches against nuclear proliferation, industrial pollution, deforestation and dictatorship. They are the ones who wish to see injustice and imperialism replaced by peace and prosperity.

Judging by the events around us, can we infer that the youth of today have created a new identity for themselves - as idealists and activists? Or are the majority still indifferent to the world around them? Each decade spawns a new breed of people. The sixties and seventies witnessed the emergence of the youth as non-conformists, who derided convention and rules. Everyone wanted to 'do their own thing!' During the late seventies and the eighties, the Flower Children lost their bloom. Money began to make more sense than Marijuana. The yuppies came on the scene. They were ambitious, hardworking young men and women who were determined to be successful in whatever profession they chose.

It is still too early to put a label on the youth of the nineties. Times have changed, and old icons have been replaced by new role models. For many of us, who have been comfortably ensconced in schools and colleges, it will be a rude shock when we face the real world. The rat race has intensified and the competition is gruelling. The 10 years, from the age of 20 to 30 are perhaps the most crucial in our lives. It is during this phase that many idealists metamorphosize into disillusioned cynics, while some others may realise their dreams. The future may hold unknown threats but it also offers unlimited opportunities - it seems both frightening and alluring.

Today, society is not as rigid or condemning as it was. What was unthinkable for our parents, appears to be reasonable to us - perhaps it will be inevitable for the next generation. Each individual has his/her own values, priorities and goals and can make a choice according to them.

While S.S. Chauhan immolates himself for a cause, Monica Sales triumphs on the tennis court. Some teenagers are busy preparing for exams, others in Srilanka, Afghanistan and Palestine prepare for battle. The paths are diverse but we have the freedom to choose our own roads. Along with this freedom, we have the responsibility of choosing wisely. The youth at the crossroads of life has several options - one can be an uncaring Flower Child, an ambitious Yuppie, a gun-toting terrorist or a concerned activist...

While making a choice, the young men and women should be guided not merely by their own self-interest; they should be aware of the fact that they have the power to change the world and make it a better place to live in. They also have a tremendous responsibility towards the less privileged and the less fortunate. This concern should also influence youth while making a choice. What happens in the world tomorrow depends on the decisions the youth make today.

A New Approach to Development

Mrs. Lakshmi Venkatsubramaniam, faculty

The word development can be used to denote the whole gamut of changes that may result in the economic and social transformation of a country. Till very recently, the concept of development was conceived of almost exclusively in terms of growth targets of Gross National Product with scant regard to the beneficiaries of growth. It is only now that economists think of development in terms of freedom from want, ignorance and squalor.

The basic assumption underlying conventional development strategy was that simply accelerating the rate of growth in terms of output would generate greater national wealth which would then trickle down to raise the living standards of all. Experience has shown that very little ever trickles down. Strangely enough, the benefits of growth seem to trickle upto the rich, defying all laws of gravity. In fact, the first law of development may be phrased thus! "For unto everyone that hath shall be given, and he shall have abundance, but from him that hath not shall be taken away even that which he hath". (Matthew 25:29).

The last three decades have witnessed a great deal of development, but it has been inappropriate development, highly skewed in favour of the interests of the rich - consisting of the elite upper classes in the Third World, the transnational corporations and the rich over developed industrialised countries of the world. We come across strongly entrenched islands of affluence in a sea of poverty. A billion people live in appalling conditions and about 80,000 die unnecessarily every day, just because they do not have enough to eat. The Third World with 70% of the world's population subsists on only 20% of the world income. The richest one-fifth of the world's population consumes 80% of the world's annual production of natural resources such as steel, rubber and energy. To give an example, Americans put more fertilizer on their lawns and tennis courts than India uses for all purposes!

The global economy is grossly unjust; it delivers most of the world's wealth to a few. Extravagance, luxury and waste characterize the life styles of most people who live in the overdeveloped countries. These countries produce mountains of things that are totally unnecessary and even the necessary items come with elaborate trimmings and wrappings. There is so much of built-in-obsolence that a throw-away culture prevails.

The over developed countries' obsession with affluence and the relentless pursuit of endless economic growth is now creating a number of serious global problems like the destruction of the environment, problems of peace and quality of life, resource scarcity and the need for nuclear energy.

The high levels of wasteful and luxurious personal consumption in the West are made possible by the exploitation of the Third World and by the destruction of

forests, species and soils in the poorer countries. The rich countries import half their minerals from the Third World; this would eventually lead to the depletion of the natural resources of the poorer countries. For instance, tropical rainforest is being destroyed at the rate of fifteen million hectares per annum and will probably disappear by 2040. This in turn has resulted in the destruction of habitats and many species will soon become extinct.

The over developed countries have managed to appropriate the lion's shares of the world's wealth. Estimates of potentially recoverable mineral and energy resources show that it would be impossible for all people to rise to the living standards which the few in rich countries enjoy. Therefore the Third World countries cannot hope to secure for their people, the living standards of the consumer economies of the affluent countries. That brings us to the dilemma facing the poor countries. They have two alternatives before them:- either the capitalist way with its emphasis on limitless increases in consumption and wasteful use of resources and its indifference towards the poor, viz - "a market system which makes the strong stronger and the weak weaker ... a system which enriches the rich and pauperizes the poor" (Mahbub ul Haq), or the socialist/communist way with its highly centralised, non democratic authoritarian equally growth oriented approach to development. Both are unsuitable, undesirable and unsustainable.

Is there any other alternative strategy? There is no cause for despair because there is abundant scope for appropriate, sustainable, equitable and ecologically sound development. These countries do not have to imitate the over-developed countries of the West or follow the example of the rapidly disintegrating socialist economies.

There has been a lot of rethinking on development. Development should be redefined in the terms of personal, ecological, community and cultural welfare rather than in terms of accumulation of wealth or material possessions. This is the opinion of clear-thinking, far-sighted economists, sociologists and statesmen.

The basic dictum is that we should build not a consumer society but a sustainable and morally acceptable consumer society. As Gandhiji once remarked, Nature offers enough to satisfy everybody's needs but not everybody's greed. Satisfactory development should be need-based and not want-based. This applies to rich and poor countries.

The Third World cannot develop unless the rich countries move to more simple lifestyles which enable them to live on a fair share of the world's resource. The rich must live more simply so that the poor may simply live. Voluntary curtailment of wants would benefit them in the long run, because there is always the ever-present danger of non-renewable resources getting exhausted due to indiscriminate use.

The Third World should develop only those things likely to raise the over-all quality of life, keeping in mind, the availability of local and global ecological resources. Economic development after all is only one aspect of development. The pursuit of

wealth should not imply relegating all other considerations like social, political, environmental, cultural and human development to the background.

A change in our values and structures is an essential prerequisite for the transformation of an acquisitive and selfish culture to a humane, sharing and caring culture. There should be a willingness to accept low but comfortable living standards, using the minimum amount of non-renewable resources. In this context, it would be worthwhile to recall Schumacher's plea for appropriate technology - viz. technology with a human face. Local self-sufficiency should be maximised and a large variety of small producers can provide most of the goods and services needed in the area, using locally available inputs. Self-sufficiency was the outstanding feature of the Indian village in the pre-British era, a characteristic worthy of emulation.

Once our wants are minimised, the need to import and export will also be curtailed, thus insulating us from the vicissitudes and vagaries that occur repeatedly in the global economy. Instead of blindly adopting typical, Western, capital-intensive high technology, these countries should go in for intermediate or alternative technology. Co-operative and participatory arrangements should be employed wherever feasible. Forests, soils and eco systems should be restored and conserved so that they become abundant and self-maintaining sources of food, materials, water and fuel. Third world countries should preserve their cultural uniqueness and resist the process of "Losangelisation of the planet".

During the last twenty years, a number of movements have emerged, advocating the need for creating a sustainable consumer conserver society. Such a society will remain a dream unless awareness about the existence of an Alternative Way is created. Only if people come to understand the inappropriateness of the development process in rich and poor countries alike and feel keenly the need for a radical change can the goal of a sustainable society be realised.

With Gratitude

In Stella Maris, Sr. Mikel's name is synonymous with perfect workmanship. In her we saw the rare combination of accountability, pride in work, sympathy, understanding, uncompromising standards, love and joy. Sr. Mikel joined the administrative staff of Stella Maris after having served in schools in Madras and Thanjavur. She took over the examination unit and transformed it into a pocket of excellence in the College. She was a demanding taskmaster who made excessive demands on herself too. Those of us who worked with her always marvelled at her ability to work well beyond office hours, even way beyond her strict area of work.

Stella Maris remembers Sr. Mikel with fondness, joy and gratitude, May the Star of the Sea always bless her.

Mr. K. Karuppiah joined Stella Maris College in 1977 with the expertise of a retired government officer. In the space of the thirteen years that he was here, he became the point of reference, both for staff and management, in any dealing with Government Offices. He took care of all communications and correspondence with these offices.

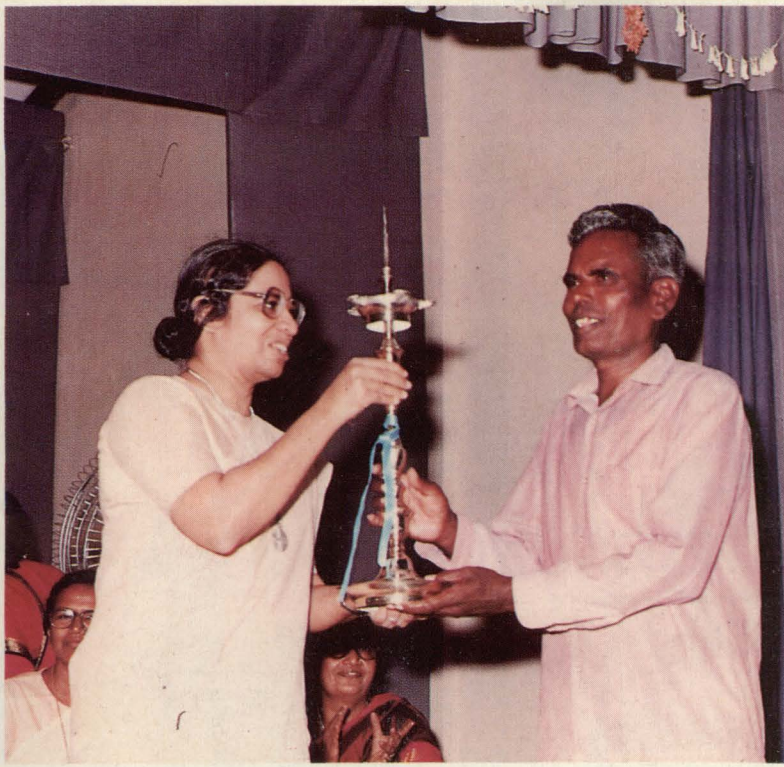
Stella Maris acknowledges Mr. Karuppiah's services with gratitude. We wish him health and happiness in the years to come.

Mr. C.J. Doss joined the Dept. of Physics, Stella Maris College, in 1952 as Lab Attender. In his thirty eight years of dedicated service, he has used his skill and resources, whether it was to deliver important letters to the University or Director's Office, correct a fault in the fuse box, set up mikes, or set aright a faulty apparatus - thanks to him, the Physics Department has seldom had to call in an "outsider" mechanic.

A calm and quiet person with deep faith in God, Mr. Doss has always amazed us with his ever-youthful zest for mastering the intricacies of new and sophisticated machines. He combines efficiency with resourcefulness and sets up practicals sessions to perfection.

We remember Mr. Doss with fondness, the Physics Department in particular with affection and gratitude. We wish him the joy and peace of retirement. May God bless him and his family.

**WITH
GRATITUDE**



Mr. Doss



Sr. Mikel



Mr. Karupiah



OUR TIMES



AN INTERVIEW WITH THE PRINCIPAL

(Student Editors Priyadarshini, Deepa and Radhika
interview the Principal)

Dr. (Sr.) Annamma Philip, F.M.M., succeeded Dr. Sr. Helen Vincent, F.M.M. as Principal in June 1990. Born in 1947 in Palai, Kerala, Sr. A. Philip completed her schooling at Palai and her graduation at Stella Maris after which she joined the Society of the Franciscan Missionaries of Mary. She belongs to the first batch of Chemistry graduates from Stella Maris. She did her post graduation at Pachaiyappas College, Madras and later moved on to her Ph.D. programme at Loyola College, Madras. Sr. A. Philip received her doctorate in 1984 for her dissertation "Mechanistic Studies on the Oxidation of Ketones in DMF - Mineral Acid Media".

Sr. A. Philip joined the faculty in 1971 and took over as Vice- Principal in 1985. Possessing multifarious interests Sr. A. Philip is associated with the Futures Studies Programme at the national level and to her goes the credit of setting up the Future Studies Unit at Stella Maris College. Besides being Vice- President of Tamil Nadu Board of Continuing Education, Sr. A. Philip is deeply committed to environmental issues and is involved with the Enviro Club of the University of Madras.

S.E. Tell us what you feel after three months as Principal

Sr. A.P. Taking over as Principal has not made any great difference because service is the same, only the role differs. I enjoy any work I do, every bit of it. Apart from decision making, I have to see the traditions of the College are upheld and the ethos maintained. My major role is to co-ordinate the various academic and administrative units of the College. But we are a well organized team and responsibility is shared by many in the College.

S.E. What are your future plans for the year? Keeping a five year perspective what would you like to see happening in this College.

Sr. A.P. I have many dreams. I wish Stella Maris becomes a Deemed University in the not too distant future. There is so much more we can do under Autonomy. Focus has to be sharpened on generating knowledge at the higher education level. We need to strengthen the existing infrastructure for research and extend it to other departments. Besides we live in an era of knowledge explosion and hence an inter-disciplinary approach to learning needs to be encouraged. An immediate concern however is to introduce further innovations in the area of testing and evaluation.

S.E. Don't you miss teaching?

Sr. A.P. I have been teaching Chemistry for more than a decade and I enjoy it. It is only recently that I haven't been teaching full-time due to administrative responsibilities.

- S.E. Students feel they can approach you and can talk to you uninhibitedly. Would you like to comment on that?
- Sr. A.P. That's interesting to know! The fact that I am in a position of responsibility does not mean I have to be alienated. My basic conviction is that one should be available to others. That is a small way through which one can communicate God's abiding love to people. In every person I discover something new whether they are students, workers, administrative staff or members of the faculty – a certain mystery of life, a sense of wonder. No doubt as Principal I may take disciplinary action – that should not come in the way. It is however rewarding to learn that students feel free to approach me.
- S.E. Could you comment on the transition to autonomy?
- Sr. A.P. The transition has been quite smooth. We have made several innovations, revised the curriculum, added additional electives and introduced Inter-disciplinary Orientations (I.D.O.), Service Oriented Projects and restructured the Value Education Programme. Both teaching methodology and pattern of testing and evaluation have undergone certain changes.
- S.E. Do you feel assessment is necessary for Value Education?
- Sr. A.P. Value Education does not begin in College nor does it end here. So from a broad point of view assessment may not be absolutely necessary. But some form of evaluation is essential because it helps to motivate students. Assignments and project work are some of the ways in which we are doing it. The service oriented projects and value education programmes should ideally complement one another.
- S.E. Do you think a change in the basic structure is possible? For eg. a choice of a combination of subjects like literature, politics, science and economics.
- Sr. A.P. This is possible and something we look forward to. But this requires a lot of planning as it involves changes of an inter-disciplinary nature.
- S.E. Do you think we could have studies in Law as well?
- Sr. A.P. Legal literacy is something every student must have. It already exists in certain departments but I do realize it must be extended to the larger majority. It is possible to introduce such innovations under autonomy.
- S.E. Is there any plan to introduce the credit point system?
- Sr. A.P. Yes. This is something we would like to consider. Students who want to, should be allowed to take extra credits.
- S.E. We are planning a College Play this year. Are you anxious?

- Sr. A.P. Staging a College Play has been an annual feature and very much a part of our tradition. I am very confident about it as the play is in good hands. This year we thought with "Animal Farm", we would try out something different.
- S.E. Do you feel that the students union has an important role to play in College?
- Sr. A.P. The Students Union is the link between the students, the faculty and the management. It is difficult to take decisions without knowing student opinion. The Union communicates the students aspirations, and diffidences through the Deans.
- S.E. Don't you feel College Unions elsewhere function very differently from ours? Our Union does a great deal in terms of organising, but not in decision making.
- Sr. A.P. What type of decisions would you like them to make? Administrative? Decision making is not part of the students role there. However you must extend your thinking beyond cultural. I would like students to give an academic emphasis to their thinking. That is why we have introduced student representation in important decision making committees like the academic council. Besides you have the student council that is made up of your elected representatives - a forum where you can voice your concerns.
- S.E. Who has influenced your way of thinking?
- Sr. A.P. Various persons at different stages of my life. To begin with it is my parents who have influenced my life a great deal. So also my teachers in School and College. Mother Klemens, F.M.M. who was the Provincial Superior, when I joined the Congregation, has left an indelible impression on me.
- S.E. What are some of your interests?
- Sr. A.P. I love music, especially Carnatic music. Reading – my taste varies, anything from Science Fiction to Philosophy. More recently however I have a growing interest in Future Studies.
- S.E. As Principal your schedule must be packed. Do you have any time to relax?
- Sr. A.P. Relaxation is essentially an attitude to life - even in the midst of hectic activity one can be relaxed. I devote sometime in the morning before I come to College to Prayer - that sets the tone for the day. I love young people - so working with them and for them gives tremendous satisfaction.
- S.E. Thank you very much sister, for your time and your patience. Thank you for a chance to dialogue with you.

SILOCHEM '89

Dr. (Mrs.) Yashoda Doraiswamy, faculty

The Dept. of Chemistry celebrated their Silver Jubilee on 29th August 1989. Sr. Irene Mathias, f.m.m., former Principal and the foundress of the Department in 1964 lit the lamp and presided over the function. Two members of the staff, Dr. Sr. Annamma Philip, Vice-Principal (student of the first batch of the Department) and Mrs. Susheela Felix (member of the faculty from its inception) were felicitated. There was also a note of nostalgia with the alumni present sharing their experiences.

On this occasion the Department also organised an exhibition SILOCHEM - 89: Service in the Life of a Chemist. The focus was on the concept of "doing" in addition to "learning". Various projects taken up by the students and their visits to several industries in the course of the year were displayed.

Three articles from "Silochem '89" follow.



In the year 2020

Suma Zacharia, B.Sc. Chemistry

"Thats 1006th" shouted Hexa Rogers looking up from his experiment. The palace guards stared in admiration. Hexa Rogers never failed to impress people and 1006 was an impressive number. Mono Mannick, his rival court Scientist, dropped his \$150 sintered Crucible in surprise and looked up. "What 1006th" he asked irritably. "That's the 1006th way of how not to manufacture Gold" replied Hexa Rogers calmly. What happened next can be best explained by putting sodium metal in water.

Deca Bentrivene, king of Chempur was lost in thought. Coming up in 6 months was the annual harvest festival and during the function, it was customary to give the highest award of the Land, the "Know All" award to the best chemist in the land. Hexa Rogers was a hot blooded man who wanted ultra fast "progress" (though some people thought that it was "progress" in a downward direction.) He spent all the royal funds on new "offense" weapons. According to him, the only way for Chempur to survive was to destroy Biopur, Zoopur, Botpur and Physippur. Moreover he always laughed at the petty inventions of the 20th century Man.

Mon Mannick was just the opposite. He believed that working hand in hand with all the other kingdoms to move forward slowly but surely was progress. He said development comes with understanding and cooperation. He believed Hexa Rogers'

thinking so advanced and far ahead that it was not really helping the people of the Land for whom such inventions do not help in any way, and do not improve their standard of living.

The king finally decided on a competition between the two. On the outskirts of Chempur, in Rustdom Kingdom, there lived a giant called Fast Corrosion who was an enemy of some families, Iron, Silver, Copper in Chempur and ate them whenever he could. The king declared that whoever was able to kill the giant would get the prestigious "Know All" award. The condition was that, no one should be able to say how he was killed, because otherwise the people of Rustdom would attack the people of Chempur.

Hexa Rogers decided to try first. But it was very difficult to enter the kingdom without the giant's knowledge. There was in the entrance an acid path which led to a base path so that when you walked through these paths to reach the giant, your legs turned to salt and the water formed flows through tiny channels especially made for this purpose, and powers a hydro alarm system which alerts all the guards. Poisoned food was impossible as there was no poison which would escape the detection of the guards of the Forensic rank. Thus Hexa Rogers had to claim that it was impossible to kill him. Mono Mannick, who was reading about the 20th century scientists and their basic ideas on Thermodynamics, the principle of refrigeration, Carnot's cycle etc. put down his book and set off on his turn. He called all the other Scientists from Botpur, Zoopur, Physiopur and Biopur and asked for their help. Mono Mannick then disguised himself and set with $C_{12}H_{12}$ the smartest dog from Zoopur, and joined Fast Corrosion's services as a cook. He made such delicacies as Iron Koorma, Silver Salad, Copper Paratas spiced with sweet smelling edible herbs from Botpur. Fast Corrosion, the giant was pleased; he started coming to the kitchen very frequently. He came secretly and without his guards, as his doctors had advised him against overeating.

One day, the giant tiptoed into the kitchen and asked Mono Mannick to prepare some Iron fried as it was his birthday. Mono Mannick agreed and made him sit down with his back to the door.

Suddenly the people of Rustdom heard a terrible shout from the royal kitchen. They rushed in and saw their King, dead. Immediately they pounced on Mono Mannick and checked for weapons on his body. The Forensic Rank Guards were called. Nothing was discovered except that Fast Corrosion the Giant was killed by a heavy weapon of which no trace was there. They searched high and low and used all their high technology and computers and their lasers and chemicals but all in vain. Finally they came to the conclusion that he died of overeating.

Deca Bentrivene, the King of Chempur was very pleased and gave the award to Mono Mannick. But everyone was puzzled as to how the Giant was killed. Mono Mannick then explained that he was inspired by the simple ideas of the 20th century about whom he had been reading.

When Fast Corrosion had come into the kitchen, Mono Mannick pretending to go and cook, had gone out slyly and brought a big block of ice from the fridge which was kept in the royal museum in Rustdom kingdom, as a souvenir of the petty inventions of the 20th century man. The scientist from Physippur had given him a special container shaped like a big hammer to freeze the water in. Since the giants head was turned away from the door, he banged the ice block on his head and he was killed immediately. He then heated all the hotplates and ovens in the kitchen and kept the block of ice on the floor and the dog $C_{12}H_{12}$ who was very thirsty was let in and it lapped up all the melted ice. Thus when the people of Rustdom came there was no trace of any weapon.

Everyone in the court burst out laughing at the simple way in which Mono Mannick tricked the people of Rustdom. Mono Mannick then explained that without the help of the neighbouring countries, Biopur, Zoopur, Botpur and Physipur, Chempur would find life difficult. Only by understanding each other and cooperating with each other can development and progress be possible. He also said that laughing at the previous achievements of 20th century man was foolish because without them and their basic foundations the present knowledge could not have been achieved.

From that day onwards Mono Mannick and Hexa Rogers became friends. They worked together with their neighbouring lands for the well being and development of the people. Hexa Rogers realised that their present position was partly due to the efforts of the scientists of the previous century and he never again laughed at the 20th century man and his efforts. □

Social Relevance of Chemistry

Anim Cherian, B.Sc. Chemistry

“One small step for man, one giant leap for mankind.” These words of Neil Armstrong the first man to set foot on the moon should set our minds thinking in this modern era as to whether man's dream of landing on the moon would ever have been fulfilled were it not for the discovery of light metals like Aluminium. In other words, but for Chemistry, would it ever have been possible for man to think of a nuclear age to live in?

Amongst the natural sciences, it is Chemistry alone which concerns itself with the composition, properties, constitution and mutual interactions of different kinds of matter. As a science, though it may be considered to have made its beginning only during the last two hundred to three hundred years, a number of chemical operations were known and practised even in ancient times, particularly in India, Egypt and China.

In the primitive age, man lived in caves and used fire for a variety of purposes like cooking and protecting himself from wild animals. Today, we know "burning" is nothing but a process of combustion, a reaction taking place in the presence of oxygen.

Mankind has come a long way from the primitive era. Yet in history, we learn about the 'bronze age' and the 'iron age'. Metals and alloys with which we deal in Chemistry have thus proved responsible for the very progress of culture and civilisation. Today man lives in palatial buildings, consumes food and drink and wears synthetic clothes. Food, clothing and shelter are still and for ever shall be our most basic requirements. It is in the 20th century that man has come to realise the role that Chemistry plays in his day-to-day life. The 20th century is regarded as an active era of Chemistry for it is the age in which an active group of people have made new plastics, synthetic rubber and fibres, electrical insulators, metal alloys capable of withstanding heat, rocket fuels, radioactive isotopes used in the diagnosis of diseases, insecticides, dyes, drugs, fertilisers etc., thus revolutionising man's living. It is Chemistry which holds out hope for a fabulous future. If science in general is considered as a huge tree which provides shade, protection and comfort to us creatures on this earth, chemistry would automatically be the root of this tree for it is the root cause of all the comforts that we enjoy today.

Man is a social animal and he cannot afford to ignore the relevance of chemistry in society. Right from the discovery of fire upto the invention of the fusion bomb, Chemistry has been playing an extremely powerful role. Most food items have to be eaten with a pinch of salt or in the language of a chemist, sodium chloride. Man breathes oxygen and drinks water. The rubber tyres of automobiles, the foam mattresses and the small erasers that we use owe their very existence to man's knowledge of Chemistry. In our modern society, man lives in houses made of cement and bricks and drinks water from glasses. Glass and cement are among the most important achievements that have helped man improve his standard of living. Chemistry is not only a shelter but also a life-saver. Most of the drugs used in the treatment of diseases are compounds chemically synthesised. Terramycin Chloromycetic are just a few of these antibiotics that help man survive in this world of illness. Why talk of man alone, indeed the whole of God's creations on this earth depend on Chemistry for their sustenance. Plants are protected, for instance, from insects using insecticides. But for chemistry, we could not have even contemplated a life style involving travel by cars or trains for how could petrol and coal be extracted from our natural resources then?

But like everything else, in the context of Chemistry too, the coin has two sides to it. It was in December, 1984 that the infamous Bhopal gas tragedy took place killing over two thousand people due to the leakage of a deadly gas methyl isocyanate from the Union Carbide factory at Bhopal. Even today, many hundreds of people are suffering from cancer and other sicknesses as its after effects. Even worse is the thought of how the invention of the fission bomb and its dropping over Hiroshima let into the world a rule of terror and fear. Today, industrialised nations have succeeded

in making the fusion bomb which can be many times more powerful than a fission bomb.

As we enter the threshold of the 21st century, let us remember that it is upto man to make or break himself. Chemistry deals with reactions in which bonds are broken to give place to stronger bonds for greater stability of the molecules. In life too, chemistry should be used accordingly with the intention of strengthening ties between nation and nation. Instead of making man live on top of a precipice let us use Chemistry so that he can lead a life of peaceful coexistence with his neighbours so that hybridisation may occur between man and man. Undoubtedly such an usage of Chemistry will increase the chances of man's survival on this earth as a social animal.

THROUGH THE SUN'S CHEMICAL VISION

Awaking in the dawn of creation,
I spun a starry cocoon in the heavens;
Twinkling, bright, burning,
I cradled my head on cloudy pillows
And caught the planets in voluptuous movements
Bearing a thousand truths beneath their belt folds.

Some day, I gazed and gazed a mighty river
Nether-wards into storm,
That swept its fury into god, diamond and sea.
I turned my helic eye
To watch a playmate fire and ice.
Baking below me, I spied a magnetic sphere
Between whose acrobatic poles
There walked, there breathed, there lived
Amazing elements.

I shone in amazement, for element on element
Stuffed and fed; wove mind into miracles,
And miracles into life and death
Beneath a decaying colour.
There, no elemental mist
Blew calm for long.

Billowing above blue-bitten tempests
Man etched smoky balms, that trapped
The black breather into denser smogs - of existence,
Life, truth and catalysts.

One day, history tempted into wiser skies
Moulds of a growing mind.
From then, I shiver in my spots
To see tiny hands bristle and bare
Order of mighty sustenance, Waves lash chemical dykes
And break into rain, breadenned realities;

From life, atom piled on atom moved molecule after molecule
To grave, destruction and foot loose sands....

Chitra Arumugam, M.A. English



Beyond The Present....

Ms Sharon D'Monte, faculty

“To sail beyond the sunset, and the baths
Of all the Western stars....
To strive, to seek, to find, and not to yield.”

In every successive age there have been individuals who have ventured forth to extend the frontiers of knowledge. The future is determined by those who take a step beyond and the twentieth century has been a witness to a profound change in Man's relationship with his environment.

The present century poses a global challenge to mankind. With the ever accelerating progress in science and technology, man now wields enormous power to radically alter social, economic, political and natural systems. These vast changes had already been predicted centuries earlier by writers like H.G. Wells whose dreams have now materialised into concrete achievements; for man has actually walked on the moon and plumbed the unfathomable depths of the ocean.

Yet as this century draws to a close we are aware of over-whelming forces that threaten us with disintegration. "Things fall apart/The centre cannot hold". Man has just stopped short of a steep precipice, engaged now, in a desperate struggle for a firm foothold, to stop himself from hurtling downward. Modern existential writers and philosophers have felt most acutely this sense of fragmentation and the existential "angst" of man's predicament.

With the current environmental trends, man himself faces the possibility of becoming endangered species threatened with extinction. Herein lies the greatest challenge to the individual. The time has come to break loose from forces that are closing in on us and forge new pathways to the future.

Future studies is especially relevant today. As Dr. Sr. Annamma Philip emphasised the essential need is "to look beyond the present in order to study numerous known and unknown limits to growth, to establish systems which will help build a new society based on a philosophy of development".

It was with this in mind that a National Workshop on Futures Studies was organised by Stella Maris College at the ICBA Centre in Madras, from 18-22 Dec'89. This was sponsored by the Department of Science and Technology, Technology Forecasting and Future Studies Division, Govt. of India, New Delhi.

In her inaugural address Dr. Sr. Annamma Philip indicated the purpose of this five day workshop which attempted to explore and analyse three specific areas - an evaluative assessment of past trends, a critical analysis of current realities and a moving towards the realisation of future possibilities.

Working towards a creative future, the Govt. of India has constituted a panel on Futurology which now forms an integral part of the Dept. of Science and Technology. Thus Technology Forecasting and Future Studies, under the dynamic leadership of a leading futurologist Dr. S.C. Seth, has come to stay.

Invention, innovation and creativity are the major premises on which future studies is founded. The entire workshop was geared to motivating the participants into an active recognition of Future Studies as an essential tool for decision making both in the Government and Corporate Sectors.

Futures Research offers us an insight into the limitless possibilities that the future holds for us. It involves an inter-disciplinary approach to make those opportunities concrete actualities and to avoid or reduce the crisis that looms large on the horizon.

What is T.F.? A very invigorating session with Dr. L.S. Ganesh from the Dept. of Humanities and Social Sciences, I.I.T. Madras, enlightened us on the development of Technological Forecasting as "an inevitable step in all organisational decision making". The purpose of such forecasting is twofold. Will the technology that is "forecast" prove beneficial to humanity at large and is it possible to contain within

“tolerable limits” the ill-effects of this technology? Technological Forecasting necessarily involves a methodology that can be classified into three types. “Intuitive” methods based on the opinions of experts regarding the future; “Exploratory” methods which begin with the present state of technology and quantitatively project future possibilities; “Normative” methods which pose a predetermined objective or goal and work backwards to the present in order to discover the best approach to realise that goal.

The Delphi Technique, Cross Impact Analysis, Trend Extrapolation and Normative methods of morphological analysis, Relevance Trees and Mission flow diagrams are all indications that the technological forecaster is not just a “future-teller” crystal gazing into the future. He employs a valid methodology, structured and statistically verifiable which enables us to identify probable futures and study the inter-relationships between technology and society.

Dr. S.C. Seth emphasised the necessity of inculcating in the people a technology assessment consciousness, through future Studies, Futuristic Thinking and Future Scan not only in the realm of formal education but right down to the grass root levels as well.

“Education is learning to live in the future. Today’s primary school students are being trained to live and work in 2010 and beyond”. Beginning on this futuristic note, Dr. Malcolm S. Adiseshiah offered us a penetrative insight into “Educational Futures” in India. We must remember that in this respect India has no models from other countries, to fall back on. Our country has a large population, with a major segment existing in poverty which is denied any form of education. Secondly, our country’s history, geography, culture, economy and religious values are unique in a sense that makes any form of imitation irrelevant to our situation. We have “to invent our futures in relation to our realities”. Dr. Adiseshiah called for a major break through in the field of education. His criticism of the lowering standards in education is specially relevant. At the rate at which knowledge is exploding a corresponding curriculum that is updated and in keeping with the current trends is a must. The examination system also requires a complete over hauling. Originally intended to assess the progress of learning, teaching and the capacity for communication, it has degenerated into a mere test of memory where the student merely reproduces what he has learnt by rote. Primarily, education is the search for truth and embodies the values of sharing and sacrifice. This has become a rarity and what pervades instead is a self-centredness, acquisitiveness and a complacent indifference.

“Educational Futures” can become meaningful only when it recognises the Human Rights Declaration that all persons are born with the right to education and makes this a reality. “Educational Futures” has to be a harmonious blend of the “material” and the “spiritual” usefulness and employability with honesty and integrity. You cannot have an “either-or” approach.

Can one afford to be optimistic about the future? It is possible to foresee a time when Elementary Schooling and Secondary Level education are made available

to a greater majority from urban and rural areas. Higher education would then be a continuous updating of content and a greater development of professional skills, in response to the changing Indian milieu. Autonomy is the key to both corrective measures and innovative action that would prepare us for the "Educational Futures" of 2000 AD.

"No futurologist or administrator who applies future scan techniques and anticipatory management procedures can afford to ignore Telecommunications". We were one with Mr. R. Sridharan of the Telecom, Tamil Nadu Circle. When man ventured out of his cave it was because he chose to communicate. This marked the beginnings of civilisation. We have come a long way since then. A brief survey offers us quite an impressive list. We now have the telex, the telephone and the television, to mention a few.

Data Communication Technology has now made possible the development of "message-switching" and "packet-switching". If we are to be "telecommunicated into the future" the dream of an Integrated Services Digital Network (ISDN) must needs be realised. The cost involved will be enormous and it calls for a very high level of co-ordination. We hope that this dream will come true.

The last two days of the Workshop were devoted to a consideration of "Environmental Futures". Dr. Fr. Cecil Saldhana from the Centre for Taxonomic Studies, Bangalore, made us disturbingly aware of Man's misuse of the eco system through his talk on the "Future of Planet Earth". Slide pictures of the Ozone Hole, Marine Pollution, the effects of pesticides and acid rain, and a steady depletion of the earth's resources brought home to us the enormity of the situation.

Mr. Preston Ahimaz, State Organiser of the World Wide Fund for Nature, focused on the ecological problems of Tamil Nadu. His cautionary warning that "the eco system can do without us, but we cannot do without the eco system" indicates that we cannot continue to view nature as a bundle of resources for human exploitation and consumption. Mr. Ahimaz pointed out that the industrial threat to the Mudumalai Wild life Sanctuary, the Soda ash industry that threatens to disrupt the teeming bird life at the Vedarangam swamps and the tree felling near Valparai are areas that require immediate action. Several environmental projects are under way like the Adyar Estuary regeneration and the Thirumalai Vaiyavoor Hill Afforestation. Local apathy and vandalism must be rooted out if these projects are to materialise successfully.

Mrs. Kamala Arvind of the History Dept. and Mrs. Geetha Sridharan of the Economics Dept. Stella Maris College took us on an interesting trip into Tourism Futures. They pointed out that though India possesses such exceptional diversity of natural sites, a review reveals that our Tourism Sector's main thrust has been to provide luxurious accommodation facilities for foreign countries. A study of "Tourism Futures" is essential, for, in developing virgin areas it is important that their environmental beauty is preserved.

A survey of "Rural and Urban Futures" was made, in particular the future of Madras city. An analysis of the present rural scene in terms of population, occupational pattern and literacy rate was conducted. The need for a "rural-urban linkage" was recognised and the establishment of a "rural-urban continuum" and the avoidance of a "rural-urban dichotomy" is to be an integral part of our planning for "Rural Futures". The key points of "Urban Futures" involve innovative methods in town planning, building technology, transport and communication. Having to contend with the "agony of numbers" pollution control, water supply, sanitation and effective law and order are only some of the problems involved in planning for "urban Futures".

Ms. Geetha of the Chemistry Dept. highlighted one major problem that could become a dire threat by 2001 AD - that of garbage disposal. A case study of the different modes of garbage disposal in our city made us realise the importance of a clean environment. The Corporation authorities cannot tackle the problem single-handed. We, the citizens have an equally important role to play. The elimination of ignorance and indifference can go a long way in providing atleast a partial solution to the garbage disposal problem.

The five day Workshop concluded with Dr. S.C. Seth's Valedictory address on "Futures Network". We are joined together in our concern for our common future. It is ironical that in the name of "development" we have now amassed such weapons that can alter a planet that our ancestors would never recognise as Earth. Let us look to the future and the resources that await us, through intelligent choice making let us channelise the forces of technology in order to restore that harmony between man and nature. □

COLLEGE ACTIVITIES — 1989-1990

Rani Muthiah, Union Secretary

"True worth is in being, not seeming
In doing each day that goes by
Some little good, not in dreaming
of great things to do by and by".

The academic year 1989-1990 made a great start with 'little good' things that acted as precursors for the following events.

This is a report of the College activities from the 21st of June 1989 to the 24th of March 1990.

The College reopened on the 21st of June 1989 for the 2nd and 3rd year under-graduates and 2nd year post-graduates. There was a general assembly at the O.A.T.

The new batch of freshies joined the Stella Marian family on the 28th of June 1989 and at the assembly the president, Suma Balachandran, welcomed the first years and presented the motto for the academic year 1989-1990.

“Bring out the best in you
Reach out to another and
Together we can excel”.

The 12th of July was indeed significant for the whole College as it witnessed the visit of the two Assistant Generals of the Franciscan Missionaries of Mary from Rome, Sr. Irene Mathias and Sr. Anne Marie. Our honoured guests were given a traditional Indian welcome together with the NCC parade.

In keeping with its objectives of all Round development the College provided for another opportunity for growth in leadership skills to the students. The leadership orientation programme for the council members was conducted by Father Joe Manmath SDB, Dean, Department of Philosophy, Sacred Heart College, Madras, on the 21st and 22nd of July 1989.

The investiture ceremony for the elected council members was held on the 26th of July 1989, at the general assembly.

The Inaugural Mass was conducted by Father Henricus. This mass was celebrated to ensure the blessings of God for the success of all the activities for the academic year 1989-1990.

“Where there is a way
There is a wheel”

This was the message on the annual P.T.C. day celebrations held on the 9th of August at the O.A.T. This was in appreciation of the service rendered by the P.T.C. Officials, drivers and Conductors.

In the true spirit of patriotism, Independence day was celebrated on the 15th of August at Stella Maris College. On this great occasion we had as our distinguished guest Mr. Raj Mohan Gandhi who hoisted the National Flag and delivered the Independence day message. To mark the occasion we also had a cultural programme.

For the smooth operation of all activities conducted by the college, the "behind the scene" team who execute this smooth functioning, is of course our indispensable workers guided by Sr. Annama Luka. Worker's Day celebrations was held on the 28th of August at 0-1. The students belonging to the labour welfare group and the students of the Economics club contributed to the success of this function.

"He who knows and knows he knows is wise follow him". We the students of Stella Maris realize the noble task taken up by our respected teachers to rear our tender thoughts and teach our young ideas how to bear fruit.

Teachers day was celebrated on the 7th of September with much gusto. Tokens of gratitude and appreciation were presented to the teachers.

The time of Inter Year Competitions is the period eagerly awaited by all students. This year the competitions were conducted from the 18th to the 23rd of September. A time to exhibit talent, to forge new friendships, to create an atmosphere of togetherness with of course an element of healthy competition. To express these values the name - CAMARADERIE '89 was chosen after much deliberation. As an incentive to encourage more participants a total of 20 marks was to be awarded to the year with the highest number of participants. There were innumerable number of events which included 8 major events and 19 minor events and the students were actively involved in a spirit of camaraderie. The results were announced at the end of the final day competition: the 2nd years emerged winners with 570 points which included the participation award of 20 points. The 3rd years were a close 2nd with 560 points. The 1st years who were extremely spirited and had offered a good challenge came 3rd with 510 points. The post graduates were placed 4th with 110 points. The presentation of the shield to the winners of the Inter Year Competition was held on the 26th of September at the general assembly. It was indeed a proud day for the second years who amidst heavy challenge emerged victorious to bag the shield.

In keeping with the warm hospitality known in India, a traditional welcome was extended to Mr. George Pullapally, programme officer Notredame University and the 21 American students who were here to stay with us for a period of 2 months. The invitees for the day were Mr. George Deligianis from the USIS and the assigned staff members. In the course of their study the students were exposed to various aspects of Indian life and at the completion of the course the College bid a fond farewell to the American students in December.

"Women through the ages - past, present and future" was the theme for the major event of the Students' Union. In keeping with the theme a carnival was organised on the 16th of December with the help of sponsors. The main feature for the day was the procession of floats representing women through the ages.

Christmas celebrations for the entire college was on the 19th of December. The nativity play and Christmas carols provided by the students did bring in the atmosphere of joy and the spirit of Christmas.

Pongal celebrations on 11-1-90 was indeed a grand occasion this year. The Tamil Club had the maestro in the field of Villu Pattu, Subbu Arumugam and his team, who indeed made this day memorable.

The Stella Marians celebrated the Republic day of the nation on the 25th of January in a patriotic spirit. The Economics Club put up a cultural programme in connection with this important day.

We had as our chief guest His Excellency Dr. P.C. Alexander, Governor of Tamil Nadu to officiate in the College day celebrations on the 24th of February. Mrs. Akkama Alexander distributed the prizes to the successful students in the academic field and extra curricular activities.

This great occasion also saw the official retirement of our dear Principal Sr. Helen Vincent and in appreciation of the dynamic leadership and contribution to the success of the college she was presented with a PONNADAI and mementos.

Union day was held on the 26th of February. Mrs. Shrimati, a former president of Stella Maris College was the Chief Guest for the function. After the chief guest's address mementos were presented to the executive committee of the Union.

"GYPSIES" was the theme aptly chosen for the occasion when we bid a fond farewell to the 3rd year under graduates and 2nd year Post Graduates on 2/3/90. The idea of a combined farewell was conceived by the Union and executed by the 1st and 2nd year under graduates and 1st year post graduates.

A programme was held in connection with the International Women's Day on the 8th of March. The departments of Social Work and Literature contributed in bringing out the theme for this day. Dr. Mrs. Radha Paul, from the department of social work was the chief guest on this occasion.

The investiture ceremony for the newly elected Union members was on the 14th of March. The outgoing Union members officially handed over the responsibilities to the new elected members. Sr. Principal delivered a message on this important occasion. A thanks giving mass for the success of the academic year was also celebrated on the same day.

The valedictory for the outgoing students of the College was held on the 24th of March. The tree planting ceremony was a significant part of the valedictory service.

Apart from the above mentioned activities the students have been actively involved in the general awareness week programmes. This idea was put forth by the Union in order to fulfill one of its major objectives - that of promoting participation and

involvement of students and to inculcate in them a value system. The awareness week programmes commenced in August and concluded in February and included values such as Harmony, Etiquette, Co-operation, Solidarity, Loyalty etc.

There were several inter-collegiate programmes, seminars on and off the campus and general assemblies that were conducted by the various departments.

The aim of the college and the students Union is to bring about an all round development of the students. From the activities conducted during the course of this academic year it is evident that their objective has to a great extent been fulfilled. As quoted at the beginning, this year commenced with little things that were a great success.

N C C REPORT – 1989-90

The NCC unit of Stella Maris College continued its success story through the year 1989-90, every cadet working hard to achieve her goal.

Major Events

- | | |
|------------|---|
| 27th April | Combined Annual Training Camp at Vellore - 18 cadets attended. |
| 5th May | Trekking at Ooty attended by 8 cadets |
| 25th May | Basic Leadership Camp at Shanthiniketan attended by Cadet Ummal |
| 6th June | I Pre-RDC at Pondicherry attended by 7 cadets |
| 22nd June | Parasailing Camp attended by Cdt. Raji & Cdt. Leema |
| 15th July | SUO Neeru Katpal leaves for YEP UK |
| 23rd July | CPL Sowmiya YEP Canada (Quebec) |
| 28th July | L/Cpl Jaya Pande leaves for YEP Canada (Alberta) |
| 29th July | Inaugural Camp for the year 1989-90 at Theosophical Society grounds |

- 17th Sep. 2nd Pre-RDC at Trichy attended by Cpl. Chitra
Cpl. Anjana, Cpl. Sarada
- 5th Oct. Vayusainik Camp at Goa attended by Flt. Cdt. Devi Menon
- 27th Nov. POC Mini T.V. leaves for YEP (Bangladesh)
- 27th Dec. International Youth Conference at Panchgani
attended by Lt. Gita Samuel UO Deepa UO Kanaka UO Helen
UO Kaiser Sgt. Sophie Major Events
- 1st Jan. Republic Day Camp at Delhi attended by Cpl. Sarada
and Cpl. Anjana
- 27th January Winners of Stella Maris NCC unit Inter Group Competition 1989-90
Best Cadet - Cdt. Bama Rani
Best Parade Commander - UO Kaiser Jahan
Signals - Cpl. Aparna Bhide
First Aid - Cpl. Vandana Menon
Best Company - Bravo Company
- 15th Feb Stella Maris NCC Day.
Best Outgoing Cadet SUO Neeru Katpal
- 16th - 19th Feb Cadofest in Vaishnav College Drill 1st, Treasure Hunt
1st Best Cdt. - Cdt Ashwini
2nd best Cdt. - Cdt. Bama
3rd best Cdt. - Cdt. Christil
Cross Country - 1st Cpl. Sarada
2nd L/Cpl Melinda and 3rd Cdt. Bama
Culturals - All round 1st
Signals 2nd Aparna 3rd Brinda
Flag Area 2nd & First Aid & Home Nursing Deavlin.
- 19th to 21st Feb. Cadossav in Loyola College Drill 2nd, Cross Country
1st L/Cpl Melinda 2nd Bama
Best Cdt - Cdt. Bama
Firing - Best shot - Bama
First Aid - 1st Deavlin
Solo song - Sgt. Kanaka
Treasure Hunt - 1st
- 22nd Feb. 'B' Certificate - 19 cadets
- 26th Feb. College Day 'Guard of Honour' for His Excellency P.C. Alexander
- 16th March 'C' Certificate - 13 cadets □

NATIONAL SERVICE SCHEME – 1989 - 90

The National Service Scheme Unit in Stella Maris College entered into the twentieth year of Service to the Community in June 1989. The scheme introduced in 1969-70 by the Government of India, completes two decades of service by the student volunteers of the College during 1989-90.

The NSS being a voluntary scheme has 336 volunteers, for this academic year rendering their services to 25 projects, which cater to the handicapped, aged, socially and economically backward, destitute, orphans and medically afflicted.

The placements for the volunteers are as follows:

I. Services for the Aged, Destitutes and Handicapped:

1. Andhra Mahila Sabha
2. Pathway Centre
3. Home for the Aged
4. Centre for the Handicapped
5. Rehabilitation Centre
6. Centre for Special Education
7. Institute for the Blind
8. Little Flower Convent Schools for Deaf and Blind
9. Shishu Bhavan
10. Karunai Illam
11. Sahaya Illam
12. Balar Kalvi Nilayam

II. Educational Services:

1. Narikuravar School
2. Child Welfare Society
3. YMCA Boys Town
4. C.S.I. School
5. Marian School
6. Corporation School
7. Shanti Bhavan

III. Health and Medical Service:

1. General Hospital
2. St. Thomas Hospital
3. Gremaltes
4. H.V.F. Hospital

According to the requirements of the scheme, the volunteers are to render three hours of service per week in the project work undertaken by them.

The NSS units have not been able to organise any other activities during the year due to the non-sanction of grants from the University for NSS regular activities. It is highly regrettable that a laudable scheme such as the NSS should suffer for want of funds at the College level because of technical difficulties/problems at the office level.

Special camping programmes which are a unique feature of the NSS as a whole and a vital necessity in the training of volunteers, have not been conducted due to the stoppage of grants.

The morale of the volunteers has been affected and participation as well as motivation has been low.

GAMES REPORT — 1989-90

The games activities, like the other college events, enjoyed its full share of enthusiasm, gaiety, thrills, disappointments, successes and failures in equal measures. In the college, as well as in Inter-Collegiate levels, there was a keen sense of participation; of course, with the able guidance of our Physical Directress and the various coaches. The college offered a lot of encouragement, which is essential for success in any field. This year we have introduced yoga.

In the Inter-collegiate Tournaments our teams did well and won 5 of the eleven games in which tournaments were conducted: Basket Ball, Cricket, Table Tennis, Shuttle Badminton and Kho Kho. Three of our tennis players represented the South Division for Inter Division Tournament. We won the Group Championship among the South Division Tournaments.

Thirty five of our players represented the Madras South Division in the following major games and Athletics as detailed below.

Aparna Viswanathan of 1st year Fine Arts and B. Nagajothy of 2nd year Sociology in Basket Ball; Rosemary D'monte of 3rd year Commerce and Jacintha of 1st year Physics in Volley Ball; I. Chand Fatima of 3rd year Physics, I. Moheb of 1st year Economics, Amudha of 1st year Maths, Vijayalakshmi of 1st year Zoology in Kho Kho. Lavanya of 3rd year Maths, Shimu Peters of 3rd year Sociology, Prema of 3rd year History, Bhuvanewari of 1st year Chemistry, Patricia of 1st year Fine Arts, Sandra of 1st year History in Cricket. Geetha Subramaniam of 3rd year Literature and M. Nagalakshmi of 2nd year Sociology in Table Tennis, Rosemary D'monte of 3rd year Commerce, Priya Dixit of 3rd year Economics, Beena George of 3rd year Zoology and Nijinka Chinniah of 1st year Sociology in Hand Ball. S. Padmavathy and T.N. Ambika of 2nd year Commerce, Mirriam of 1st year Economics, Thanu of 1st year Fine Arts and Aarthi of 1st year Sociology in Hockey. S. Indumathy of 3rd year Zoology in Shuttle Badminton. Lorraine Burby of 3rd year Literature, Ramya of 3rd year Maths and Lakshmi of 2nd year Sociology in Tennis. Dilshad of 2nd year Zoology, Tina Pinto of 1st year Commerce, Sarah of 1st year Physics, Genevive of 1st year Economics, Shobana of 1st year Commerce, Mary Shalini of 1st year Zoology in Athletics.

This year 16 of our students represented Madras University for All India Inter University Tournaments'. Aparna Viswanathan of 1st year Fine Arts in Basket Ball. T.Lavanya of 3rd year Maths and Shimu Peters of 3rd year Sociology in Cricket. I. Chand Fatima of 3rd year Physics, I. Moheb of 1st year Economics and Amudha of 1st year Maths in Kho-Kho. Geetha Subramaniam of 3rd year Literature and M. Nagalakshmi of 2nd year Sociology in Table Tennis, Lorraine Burby of 3rd year Literature in Tennis. Rosemary D'monte of 3rd year Commerce and Beena George of 3rd year Zoology in Hand Ball. T.N. Ambika and S. Padmavathy of 2nd year Commerce in Hockey. Jannet of 1st year Botany in Foot Ball. Mary Ann of 3rd year Maths and Saloni of 3rd year Economics in Rowing. Madras University secured runners-up position in Tennis and Rowing.

Some of our girls also represented Tamil Nadu State. T. Lavanya of 3rd year Maths and Bhuvanewari of 2nd year Chemistry in Cricket. T.N. Ambika of 2nd year Commerce in Hockey. I. Chand Fatima of 3rd year Physics, I. Moheb of 1st year Economics, M. Amudha of 1st year Maths, Dhanalakshmi of 1st year Chemistry in Kho-Kho. Jannet of 1st year Botany in Foot Ball, and Tina Pinto of 1st year Commerce in Athletics.

Our Basket Ball team won the Open Tournaments conducted by Christian Medical College, Vellore and Sports Fest Tournament conducted by I.I.T. of Madras. It secured the runners up position in Kokilla Rajah All Inter Collegiate Tournament conducted by I.I.T. of Madras. Aparna Viswanathan of 1st year Fine Arts received the cup for best player. It also got runners-up in the Tournament conducted by Medical College and they received the cash award of Rs. 1001/-

Our Cricket team bagged the winners shield of Buck Memorial Tournament this year also conducted by YMCA College of Physical Education, Madras. Prema, IIIrd year History got the award for 'Best Batsman' and Shimu Peters for 'Best all rounder'. They secured runners-up position in the open Tournament conducted by Palm Tour and Travel.

Our Hockey team secured the second place in Buck Memorial Tournament conducted by YMCA College of Physical Education, Madras. T.N. Ambika was awarded 'Best Defender'.

Our College Hand Ball team also secured the runner-up position in Buck Memorial Tournament. Rosemary D'monte of IIIrd year Commerce was awarded 'Best Defence' and Nijinka of IIrd year Sociology was awarded 'Most Promising Player'.

In rowing, Pavithra Rao of IIIrd year Commerce and Gayathri Acharya of IIIrd year Literature participated in several open Tournaments and got many victories. They won in the National Championship and Runners-up in the Asian Championship.

Hostel Report

Nahla Nainar & Roshani Samarasinghe

Hostel life for the year 89-90 began with anticipation, as the hostelites eagerly discovered their room allocations. OOhs and AAhs of disappointment and joy rent the air as new roomies were exchanged for old. Undoubtedly, each was glad to see the other, and all settled down awaiting the next exciting event -- Freshie Socials.

The seniors got their kicks out of ragging the freshies and watching their discomfort. The football match between the seniors and the freshies resulted in the seniors emerging victorious as usual. Soon all was made up as all the hostelites put in their very best to make their respective socials a success.

The excitement of the socials was reluctantly forgotten as life returned to normal and the freshies were welcomed into the big happy family. Several noisy floor meetings later, new reps were chosen, as was the menu for the year!

Enjoyable though hostel life was, holidays are always welcome. This year the Bharat Bandh provided the hostelites with an extra week of lazing around at home and also delectable home-made food. As always, frenzied packing and excited chatter filled the hostels as the girls prepared to leave. This merry chaos reigns at the coming of every holiday.

All playfulness was lost however with the shadow of the end- semester exams looming ahead. Lights were switched on (unofficially) at ungodly hours only to be switched off immediately at the watchman's alias Hitler's insistent whistling and loud threatenings accompanied by the beating of his stick. The exam fever was on. Somehow the exams passed in a whirlwind and it was time for freedom again.

With the new semester came our new warden, Sr Anasthasia. The much-loved warden Sr Lourdes was bidden a sad farewell. The season of good cheer brought with it the Christmas spirit. Christmas Mass was held prior to the holidays. It was a time of "all play and no work".

Then came the apparently endless week of fun and frolic -- The Hostel Week. Inter-hostel and inter-floor matches, competitions and games were organised. The strenuous practising for the hostel sports began on a happy note mindless of victory or defeat. Nevertheless a spirit of friendly rivalry prevailed throughout. "Cocktail" being the theme of the week, the participants of the various years made a pleasant cocktail of talent and camaraderie. The climax of all the events emerged in the hostel day when the girls were favoured with the rare privilege of bed coffee!

The grand finale of hostel activity was the "kick offs". The outgoing batch was given a night they would never forget. There were various forms of entertainment topped off by a special dinner and dancing.

The exam fever caught on again as attempts to burn the midnight oil were made. Hitler reigned supreme once more!

Yet another academic year came to an end with hostel life too drawing to a close. The "frenzied chaos" and "merry chaos" started.....

புதுமை சமைப்போம்

உள்ளம் எனும் வெண் தாளிலே
உணர்வு எனும் தமிழ் மொழியிலே
எண்ணம் எனும் எழில் கவியொன்று
எழுதிமுடிக்க நினைத்தமர்ந்தேன்.

வயல்வெளியில் வரப்புதனில் வெள்ளியாய்
ஒடிவரும் இவளின் சலசலப்பு
ஒருகணம் உலுக்கியது என் நினைவை!

சற்று நிமிர்ந்தேன் எதிர் நோக்கினேன்
சில்லென மேனி வருடிய அவளின் பிரிவைத்
தாங்காது அவள் போகும் திசையும்து
மணம்வீசும் அழகிய இருமலரின் கள்வடியக்கண்டு
மறுகணம் வாடியது என் மனம்!

பாடி வந்த கருவண்டு பக்குவமாய் அதைப்பருக
பொறுக்காத வெண்மேகம் கோபமாய் கறுப்பாக,
சுதிரவனை விரட்டிடும் இரவிது என்றெண்ணி
முழுமதியவள் நிலம் நோக்கிட
என்னை மகிழ்வித்தாள் என நினைத்தேன்!

கீழிருந்த எனை அவள் “யார் நீ?” என்றதும்
“நானும் ஒரு பெண்” உன்னைப் போல...
அவ்வளவு தான் அடுத்தகணம் அமாவாசையே!

அகம் சென்று ஒளியேற்ற எண்ணி உள்நுழைந்தேன்
மதிலில் இருந்த குழல்விளக்கு கண் சிமிட்டியது
சங்கடமான மனமென்றதால் முறைத்து நின்றேன்
பதிலைப் பெறாததால் பட்டென மிளிர்ந்தது!
புன்னகைத்து நன்றி சொல்லி பூஜைக்குத் தயாரானேன்.
“புது உலகு படைக்க அருள்க” என்று!

சகோ. ரோஸ் லில்லி
விலங்கியல் துறை
இரண்டாம் ஆண்டு

ஆன்மீகம்

கடவுள் என்னும் மா பெரும் அன்புக் கடலும் மனிதன் என்னும் மாசற்ற அன்பும் சங்கமமாவதே ஆன்மீக வாழ்வு!

இறையணர்வும் மனித உள்ளமும் இரண்டறக் கலக்கும் புனிதத் தலமே ஆன்மா!

இறைத் தாகம் கொண்ட ஆன்மா வேட்கையோடு

இவ்வையம் முழுவதிலும் பற்றிக் கொள்ள

“எதையோ தேடி அலைகிறது”

இயற்கையின் வனப்பிலும், அறிவின் விளைவுகளிலும்

வானின் குறிகளிலும், வாழ்வின் மேடு பள்ளங்களிலும்!

காணும் - அனைத்திலும் - தேடியும் நிறைவில்லை ?!!!

சோர்வடைந்த ஆன்மா ஏகாந்தத்தில் ஐம்பொறிகளை அடக்கி

மனத்தின் ஓட்டத்திற்கு எல்லைக் கோட்டைக் காட்டிவிட்டு

மெல்ல மெல்ல உள்ளத்தின் உள்ளார்ந்த ஊற்றுக்களைத் -

தேடி தனக்குள்ளே பயணம் துவங்குகிறது...

இப்படி பல வருடங்களின் பயிற்சிக்குப் பின்

அனுபவப் பாசறைகளின் ஒவ்வொரு படிகளிலும் ஏறி

அர்த்தமுள்ள வாழ்வினைக் கண்டு தனக்கென இலட்சியங்களை அமைத்துக்

கொள்கிறது!

மீண்டும் தனக்குள் பயணத்தைத் தொடர்கிறது. இறுதியில்!

ஆங்கே...

“ஆழம் தன் ஆழத்தைக்” கண்டுபிடித்துவிட்டது. ஆம்!

மனித ஆன்மா! தன் ஆழ நிலையில் இறையொளியைக் கண்டுவிட்டது.

ஆங்கே...

அருள் பிரவாகம்! அன்பின் ஆதி! ஆழ்ந்த அந்தரங்கமான அமைதி!

அமைதியான அமலனின் சன்னிதாத்தில்

நித்திய சாந்தியின் நீளமான நிசப்தம்...

சச்சிதானந்தன் அவனோடு - வேட்கை கொண்ட ஆன்மா சங்கமிக்கிறது!!!...

தேடி அலைந்த சாந்தியைச் சூடிக் கொள்கிறது!

ஆனந்த ஆராதனைகளை அர்ச்சனையாக்குகிறது!

இறையணர்வு பெற்ற மனித உள்ளத்தின் கண்கள் புத்தொளி பெற்று விட்டது.

நிஜத்தின் சுதவுகள் திறக்கப் பட்டன!

இப்போது அது காணும் ஒவ்வொரு படைப்பும் இறைவனின் அன்பு ஆலயமாக

திகழ்வதைக் காண்கிறது.

பார்க்கும் மனித உள்ளத்தோடு பரஸ்பர அன்பைப் பரிமாறிக் கொள்கிறது.

தன்னை ஆழ்ந்து நிற்கும் அனைத்துயிரோடும் பரஸ்பர அன்பை பரிபாறி

விண்ணுலகை மண்ணகத்தில் சுவைக்கச் செய்கிறது! இதுவே ஆன்மீகம்.

பரமாத்மாவோடு ஜீவாத்மாவின் அருள் உறவே ஆன்மீகம்.

பேதை இளைஞனே!!!

அன்று என் இதயக் கதவை
உனக்காகவே திறந்து வைத்து
ஆவலோடு காத்திருந்தேன்; நீயோ
கடைக்கண் பார்வையைக் கூட
என் மீது விட்டெறியாமல்
என்னைப் புறக்கணித்து போனாய்!

பரிதவித்த இந்த முல்லைக்
கொடிக்கு, மனம் உவந்து
காதல் நிறைந்த பாரிக்கு
என் மனம் என்னும் மலருக்கு
இடம் கொடுத்து இதயக்
கதவை தாளிட்டு விட்டேன்!

இப்போது ஓடோடி வந்து
பரதேசியாய் கதவை தட்டுகிறாயே
உன் சுயமரியாதை கிரீடத்தை
எங்கே தொலைத்தாய்?
திறந்து வைத்து காத்திருந்த
என்னை நினையாமல் அலட்சியம்
செய்த முட்டாள இளைஞனே!!!

நிர்மலா. T.

எனது கல்லூரி

பெரியோரின் சிந்தனையாலும்
பெற்றோரின் பேருரையாலும்
பண்புள்ளோர் படைத்தளித்த
கற்றறிந்தோர் களிப்புற
பாராட்டி பாடுகின்ற
ஸ்டெல்லா மாரிஸ் கல்லூரியில்
சென்றுவா என்றுரைத்தனர்.

அன்னையும் பிதாவும் ஆண்டவனே
என்னும் எண்ணத்தோடு
என்றன் காலடி பதித்தேன்!

கற்றறிந்தோர் கடைந்தெடுத்த
கற்கண்டாம் கல்விதனை
முதறிஞர் முதுரையாலும்,
தோழியரின் தோழமையாலும்
ஐயமற அறிந்த
மகிழ்ச்சியில் மூழ்கி
அனுபவித்த அந்நேரத்தில்
மூன்றாண்டு காலம் மூன்று
கண்பொழுதாய் காணாமற்
போனதை கண்டுணர்ந்து
என்மனம் கொள்ளும் துயரத்தை
என்னென்று எடுத்துரைப்பேன்?

நிர்மலா. T.

அறியாமை நீக்கிடுவோம்!

பகல் முழுதும் உழைத்திருந்த களைப்பினிலே கண்ணயர்ந்தேன்.
அயர்வினிலே தோன்றியது அழகுடனே ஒரு கனவு.
கனவினிலே கண்ணகிபோல் பெண்ணொருத்தி, எதிரில் வந்தாள்.
கைகளிலே சிலம்பில்லை; கண்களிலோ சோகக்குறி,
மெல்லசென்று அருகினிலே, யாரென்று வினவிநின்றேன்.
'பாரத தேவி' என்றாள் பரிதாப நிலையிலவள்.
ஏனம்மா இந்தநிலை, என்னிம் நீ சொல்லிடுவாய்,
ஒளிகுன்றிய காரணமென்; கூறிடுவாய் என்றேன் நான்.

பார்மக்கள் போற்றிவந்த பழம்பெருமை போகுதென்றாள்;
வோர்தன்னில் செல்லரிக்கும் வேதனையைப் பார்என்று;
ஏர்பிடிக்கும் உழவர் முதல், சுற்றறிந்த மாந்தர்வரை
அறியாமைச் சேற்றினிலே உழலுகின்ற காட்சிதனை;
நல்லறிவு கொண்டவரை நலிவு செய்யும் சூழ்ச்சிதனை;
அல்லமலர் கண்களிலே நீர் உகுத்துக் காட்டி நின்றாள்.
பதுமையென இருந்த அவள் அழகிய திருவதனம்,
முதுமையெனும் நிழல்தட்ட கனவினிலே கலைந்துவிட்டாள்.

பண்பாடு எனும் பெயரில், வேண்டாத பொருளதனை
மாண்புடனே சேர்ந்திடுவோம்! சீர்பலதரும் முன்னோர்கள் மொழியதனை,
மண்ணடியில் புதைத்திடுவோம்! குறைபல தன்னிடத்தில் கொண்டவரை;
குன்றின்மேல் ஏற்றிடுவோம்! நிறைகுடமென உள்ளவரை,
நேர்பள்ளத்தில் வீழ்த்திடுவோம்!
சாதனை இதுவென்று மேடையிலே சாதிப்போம்;
வேதனை வண்ணங்களை நெஞ்சினிலே வார்த்திடுவோம்.

சோதனைக் காலமது; சோர்ந்துவிழக் கூடுமெனில்;
சிந்தனைக்கும் செயலுக்கும் பாலமொன்று அமைந்திடுவோம்,
கள்ளியிலே கால்வைத்தால் குத்துகின்ற முள்ளதனை,
காலினின்று எடுத்துவிட வேண்டுகின்ற முள்ளது போல்,
அறியாமை உடையாரின் உள்ளிருக்கும், அஞ்ஞானநீர் நீங்க
அறிவாளர் கருத்தென்னும் மேட்டினை நன்கு வெட்டி;
உள்ளத்தின் பள்ளத்தை நிரப்பிடுவோம்; அங்குறையும்
கள்ளத்தை நல்லெண்ணத்தால் எரித்திடுவோம்.

निराशा के पार....

मुँह लटकाए हुए आनंद ने गहरी सांस लेकर कहा—“उफ्...क्या जमाना आ गया है । आस लगाए दो साल हो गए हैं और नौकरी की आशा जलकर खाक हो गई है । भविष्य अंधकारमय लगता है । न जाने हमारा क्या होगा ।”

उसी समय आनंद की सौतेली माँ ने कड़कती आवाज में उसका ध्यान भंग करते हुए कहा – “उठ ओये... चल उठ... काम-धाम तो कुछ करता नहीं और बैठ-बैठ नवाबों की तरह मुफ्त की रोटियाँ फाड़ता है ।” अपनी माँ का यह वाक्य तीर की तरह आनंद के कलेजे में चुभ गया । उसने अपनी हथेलियों को सहलया । वृन्दावन में दिसम्बर की सुबह-और ऊपर से पानी की बाल्टियाँ सभी घरों में पहुँचाते-पहुँचाते उसकी उँगलियाँ और हथेलियों में दर्द हो रहा था । उसने सोचा कि कम्बख्त यही ज़िन्दगी बितानी थी ।

आनंद ने प्रथम श्रेणी में समाज शास्त्र-डिग्री ली थी । डिग्री का ध्यान आते ही मन अंदर ही अंदर रोने लगा । उसके चाचा ने सच कहा था, “इस डिग्री से कुछ नहीं होनेवाला ।”

दूसरे ही दिन आनंद अपने चाचा के पास गया । वे उसकी हालत को जान गए । आनंद ने उनसे कहा – “आज भारत में बेरोजगारी की समस्या बुरी तरह फैल चुकी है । गाँवों और शहरों में नौजवान काम की तलाश में भटकते रहते हैं और फिर निराश होकर आतंकवाद और अन्य गैर-कानूनी कामों की दलदल में फंसकर अपना जीवन नष्ट कर देते हैं । लेकिन इतने विशाल देश में बेरोजगारी की समस्या इतनी बुरी तरह फैल जाने का क्या कारण हो सकता है चचा?” आनंद ने प्रश्न किया ।

चाचा ने प्रश्न का जवाब देते हुए कहा था, “अर्थशास्त्रियों का कहना है कि बेरोजगारी का मूल कारण आबादी है । भारत की आबादी आज लगभग आठ सौ अरब है और इतने लोगों के लिए रोजगारी का प्रबंध करना कोई आसान काम नहीं । दूसरा कारण है आधुनिकरण । आज मशीनों का उपयोग बढ़ता जल जा रहा है । जब मशीनों का उपयोग ज़्यादा होता है तब उस उद्योग में आदमियों की आवश्यकता कम होती जाती है और रोजगारी भी कम हो जाती है । लेकिन आज की प्रगतिशील दुनिया में मशीनों का उपयोग अनिवार्य है । मशीनों का उपयोग न करने का अर्थ होगा प्रगति को रोकना । यह संभव नहीं है ।”

फिर भी आनंद पूछ ही बैठा –“लेकिन बेरोजगारी को खत्म तो करना ही है ना?” चाचा ने कहा, “सरकार तरह-तरह की योजनाएँ बना रही है। “जवाहर रोजगार योजना” भी एक ऐसी योजना है जिसके द्वारा भारत सरकार पंचायतों की मदद से भारत के गाँवों में रोजगारी पैदा करना चाहती है। गाँव-गाँव की पंचायत अपने-अपने इलाकों के लिए कोई न कोई योजना बनाकर सरकार के सामने रख देगी। इन पंचायती योजनाओं का यह गुण होना चाहिए कि इनसे उन गाँव के लोगों को काम मिलना चाहिए। अगर ये पंचायती योजनाएँ मंजूर की गईं, तो इन योजनाओं को कायम करने के लिए केंद्रीय तथा राज्य सरकार से आर्थिक सहायता प्राप्त होगी।”

अपनी जानकारी को और बढ़ाने के लिए आनंद ने एक और प्रश्न किया, “जवाहर रोजगार योजना और अन्य योजनाओं में क्या अंतर है? जवाब देते हुए चाचाजी ने कहा, “अन्य योजनाओं को लागू करने के लिए सरकार बाहर से लोगों को नियुक्त करती है, जवाहर रोजगार योजना में सारा काम ग्राम पंचायतों के हाथ में है। इस से यह लाभ है कि सरकार द्वारा ग्राम विकास के लिए जो रकम दी जाती है, वह बाहर के लोग हड़प नहीं सकते। यह योजना 1987 में शुरू की गई और आज भारत के गाँव-गाँव में प्रचलित है। इस योजना द्वारा गाँवों में कुएँ खोदना, सड़के बनाना, तालाब, नहर बनाना, आदि का काम शुरू किया गया है जिससे लाखों लोगों के लिए रोजगारी का मार्ग भी बन गया है।”

चाचाजी ने आनंद को खुश खबरी दी कि उसको भी इस योजना के अंतर्गत नौकरी मिल जायेगी। उन्होंने उसका धैर्य बाँधते हुए ‘हिम्मत न हारना’ कहकर उसे विदा किया।

Anita, B.A.(Economics)

नींव का पत्थर

झूठ न बोल कि नशा बुग है,
छोड़ दे गुरुर कि यह खुदा है ।

झूठ क्या है? इसकी शुरुआत कहीं से होती है जिंदगी में? बच्चा झूठ नहीं बोलता, उसे माहौल इस बबाल में लत्र खड़ा करता है कि वह झूठ बोले, चाहे इसकी शुरुआत उसकी ज़रूरत लालीपोंप से ही क्यों न हो ।

झूठ या तो बड़े उसे बोलने पर मजबूर करते हैं या उसका माहौल, जहाँ उसकी ज़रूरतें बढ़ती चली जाती हैं और पूरी न हो पाने की वजह से उसे झूठ बोलना पड़ता है ।

इसमें सारा दोष बच्चों का नहीं होता, क्योंकि माँ-बाप और परिवार की वजह से बच्चा झूठ की सीढ़ियों पहचानकर ही अपना पहला कदम रखता है और फिर स्वयं चढ़ता है । यह असंभव कार्य नहीं कि व्यक्ति के व्यक्तित्व को बदला ही न जा सके । इसके लिए काफ़ी मेहनत करनी पड़ेगी । इसके लिए उसके विचार जानना ज़रूरी है और तीनों कालों के भी, ताकि अतीत की स्थिति पर आधारित वर्तमान का अध्ययन कर भविष्य को संवारा जा सके । बच्चों में झूठ बोलने की आदत अपने बड़ों को झूठ बोलते हुए देखकर ही आती है ।

झूठ बोलना एक ऐसी आदत है, जो राई का पर्वत बना देती है, क्योंकि एक झूठ सौ झूठों को जन्म देता है । किसी ने कहा भी है – “सच चप्पल भी नहीं पहन पाता और झूठ सारी दुनिया में चक्कर लगाकर आ जाता है ।”

सफ़ेद झूठ बोलकर, बिना बात अपमानित और तिरस्कृत क्यों होना चाहते हैं? ऐसा करके आप किसी का भला तो करते नहीं । झूठ बोलना वैसे भी किसी सभ्य और शिष्ट व्यक्ति का काम नहीं है, अतः इस बुरी आदत से दूर ही रहें ।

Preeti, B.A.(Economics)

‘प्रलोभन-‘एड’

कहते हैं

अद्भुत संस्कृति हमने पायी,
यह रीति सदियों से चली आयी ।

तो क्या.....

यहाँ मर्द नहीं...

पलते थे चूहे

जो अब बाज़ार में

बने बिकते हैं दुल्हे....?

क्या था वह अनजान

न जानता था;

क्या खोटा क्या सच्चा

जवानी में रहता था

दूध पीता बच्चा.....?

क्या यह दहेज

थी भयंकर प्रथा

कमर तोड़ देने

वाली व्यथा....?

अम्मा उसकी

नकद न सही

मौंगे थी मोटर

लड़का जो बना

होनहार डॉक्टर.....?

नव ब्याहता होती
थी भस्म.....
बाहर नहीं निकलता
था उसका मर्म.....?

सुनो...!
यह न थी
परंपरा सदियों पुरानी
कहती थी मेरी
नानी...
आज भौतिक वस्तुओं
का बड़ा जोर है ।
हाँ, आज
संस्थाएं लगायें
नारे ही नारे
पर वे भी भ्रष्ट
सारे के सारे
चूँकि.....
दिखावा परिधान
में लिपटा
'प्रल्लेभन-एड'
का रोग है.....!

Jayanthi, B.Sc(Chemistry)

घड़ी का घपला

घर जब पहुँचता हूँ
नून-तेल की लिस्ट लिये
दरवाजे पर रहती है खड़ी....
घड़ी-घड़ी बस कहती -
पीछे पड़ा है चूल्हा, चौका
चाबी भरने तक का मिलता
नहीं है मौका.....
आटा जब सानूँ....
आटे संग सनती है
खोलूँ यदि तो घंटे भर
बेल्ट नहीं बंधती है ।
लत्र दो, मुझे एक सोने
की घड़ी, घड़ी-घड़ी
कह प्रिय मैं गड़ी ।
आज वह खूब लड़ी
औँखों में लाकर झड़ी
"मैं हूँ अब अड़ी
लत्र दो मुझको घड़ी"

घड़ी-घड़ी कहने पर उनके
अशुभ घड़ी में खरीदनी ही
पड़ी एक घड़ी.....
सोचा था घड़ी देकर
उनको रिझाऊँगा, आज
मौसम है सुहना, उनसे

पकौड़े तलवाऊँगा, आम
की चटनी रगड़ती हूँ
शानदार;
पकौड़ों के संग खाऊँगा ।
घर पहुँचा; द्वार
पर खड़ी थी,
मैंने हसरत भरी
नजर से घड़ी जो
दिखलयी; मारे हर्ष
के उछल मेरी
बाँहों में चली आर्यो
हमने जो फरमाइश
सुनायी; झटक
अपने को परे बोली
चटनी अब ना पीसूँगी मैं
पीसोगर खानी है,
अब मैंने मारा जो रगड़ा
तो घड़ी बंद हो जानी है

Minoo Chandela, B.A.(History)

'आत्म युद्ध'

जीवन के महलभारत में
जब भी टूटा
मनोबल का रथ
कोई सारथी कृष्ण
नहीं आया; जो कहता

धर पीठ पर हाथ,
हे पार्थ....।

तुम आगे बढ़ो ।
रण भेरियों बजती रहीं
नगाड़े करते रहे नाद
मेरी भूत की पराजय
कोई कृष्ण नहीं दिलाता याद
नहीं दिलाता आश्वासन
विजय का और समझाता....
हे पार्थ...
तुम आगे बढ़ो ।

परिणाम स्वरूप मैं खड़ा रहा
जैसे का तैसा
स्थिर-एकान्त
हत्या ह्ये गई
आशा और आकांक्षा की;
कोई कृष्ण नहीं दिलाता
विश्वास मेरी योग्यता का
और कहता
हे....पार्थ,
तुम आगे बढ़ो ।

जीवन के रंग

जीवन के रंग कितने अजीब;
कभी प्यार की छौंव में सुलाये;
कभी यथार्थ को ठोकर मार कर जगाये;
कभी ममता की गोद में सुलाये;
कभी सूखी धर पर खड़ा कर जाये;
कभी तो सुधा बन प्रेम रस छलकाये,
और कभी घृणा का काल बादल बरसाये ।
हे..! जीवन के रंगों अजीब;
सच-सच बताना,
क्या मानव है तुम्हारा रकीब?
किया क्या है उसने गुनाह;
जो सताने को तुमने उसको चुना ।
कहीं इससे वह डर न जाये,
अब भी समय है; संभल तुम जाओ,
जीवन की डगर को मत उलझाओ ।
मुक्त कर दो; न पहुँचो उसके इतने करीब?
अन्यथा; उलझ-टूट-गिर जायेगा
वह गरीब.....!

Hema Gupta

(प्रथम पुरस्कार विजेता)

The Sun, He Winks

The sun, he winks
While leaving through
the golden gate for
Singapore

And a diving rain -
drop brightly kissed
my cheek on
his way down

These flirtations
make up
for the bite of sun burn
and the slush-
leaping at my ankles

Prathima W.B., M.A. English



A Tale of Two Rivers

Rasika S, B.Sc. Botany (1989-90)

Once upon a time, long, long ago, there were two rivers. They were not very large, as rivers go, but they were neat and clean. They had fish swimming in their sandy depths, and a variety of animal and plant life lived on their banks. There were mangrove forests at the mouths, and scrub jungle further inland. All things considered, they were a very attractive and contented pair.

Then came MAN. He settled down on the banks of the rivers, and established his villages there. In the beginning, he was quite harmless, using the clean waters to wash his person and a few simple possessions, but always conscious that the rivers were not his to defile. As his numbers increased, his habits changed, but not enough to cause any great damage. But then, his little villages grew and coalesced and metamorphosed into a city, and the big trouble started.

Along with urbanization came its two bosom companions - industrialisation and pollution. Vast factories invaded the area belching black smoke into the once

clear sky. And with their other wastes, they poisoned the rivers. They dumped vast quantities of toxic chemicals and raw sewage into their waters, the very life-blood of the city, until all the fish were killed. The mangroves too died an agonising death; only the millions upon millions of microbes lived. Nothing else could survive the high concentrations of almost any ions cared to name. They shrouded the city in a perpetual haze of smoke and dust, and pushed the once dense scrub jungle back, until only a few scattered pockets remained. The people inhaled the noxious vapours made more so by the enormous amount of sulphur dioxide, carbon dioxide, carbon monoxide and nitrogen oxides released by the traffic, until their protesting lungs gave up an unequal struggle. They drank the polluted air, ate the contaminated food, in turn, added to the pollution. By some miraculous process, they mass-produced garbage at an amazing rate, and then wondered where to put it, since the rivers were already clogged up with everything else they had dumped into it. In fact, their garbage trucks distributed more rubbish in the streets than they collected.

As the rivers suffocated, so did the city, but still the people persisted. In every way they could, they created more pollution. They blocked up their sewers indiscriminately, until water stagnated on the streets, breeding mosquitoes and disease. Dung fires and burning rubbish added to the heat and smoke. Life became unbearable but the people still survived, because they couldn't see the damage they had caused. Presumably, they were blinded by all that dust and smog! And so it went on.

The rivers in this story are the Cooum and the Adyar, the city – Madras. But substitute any other city, any other river in their place, and the story would not differ substantially, except for details. The results of what we, the people of Madras have achieved in the ever new, ever growing field of pollution, are visible for all to see. Our two little rivers are nothing more than greenish brown stagnant puddles. A drop of water from one of them would have enough algae for a classful of Botanists to study. Even the ever-tolerant water hyacinth avoids these waters. One can actually see the various points of entry of effluents into the rivers, forming greenish froth against a nearly black background. The stench from the water is unbearable – a cupful from some places being enough to pervade a whole room with the inimitable odour of a cocktail of sewage, effluents, innumerable salts, human and buffalo washings and microbial by-products.

The vegetation too has been affected, due partly to the lowered rainfall. Orchids which once abounded in the scrub jungle are not found any more. Why, even the thorny shrubs barely survive in this dirty, man-made desert. As for the trees in the city, one wonders how they photosynthesize with all that 'sun-screen powder' on the leaves. Our hospitals, those expensive, state-of-the-art institutions, are hard put to cope with all the cancer, T.B., blindness typhoid, cholera and skin diseases caused by the mighty products of civilization, not to mention the innumerable ear-drums perforated by loudspeakers and traffic that consider 80 decibels to be a soothing murmur.

And the future? Well, there certainly doesn't seem to be any hope of a 'happily-ever-after' for our choking city. At least, not until the citizens of Madras decide to play fairy godmother, and put in a few miracles and a lot of hard work into restoring the city and its rivers to their former cleanliness and beauty. A few generations of concerted effort ought to do the trick.

Otherwise, in fifty year's time, those children who do survive their poisonous atmosphere, will probably chant -

"The grass is grey,

The rose is brown;

Remember me when you're out of town!"



An Alien Outlook

Ashwini Narayan, B.Sc. Physics

Computer Log Star date 2770.19. This is the report filed by the Aurora expedition - a group of students from the Krypton star, the instant they entered the unexplored realm of space, a remote solar system at the tip of the long spiral arm of a faraway galaxy called the Milky way; their study of a tiny blue green planet called "Earth".

This planet has a rare combination of gases, water and minerals which are capable of sustaining life and have been doing so far the last 4 million years. Life forms vary from a single celled amoeba which is capable of more efficiently performing life's duties than the larger, supposedly superior species of oceanic, terrestrial and aerial forms of life and is inhabited by a curious species called the "Human" race upon whom this report is based.

The humans vary in size, shape, structure, colour characteristics and behaviour, and so far in our research we have never come across a weirder, more unpredictable or unstable class of beings. They are divided and subdivided on the basis of nationality, colour, zodiac signs (which influence romantic fortunes and matrimonial alliances) and various other criteria.

Classification of Human Beings:

Those who love money are termed bankers, those who love bankers "politicians". Those who politicize religion are fanatics and fans of muscle buildings

are Arnold Schwazneggers. Those who strain vocal muscles are soccer fans and those fans of food work as waiters in Macdonald's restaurants. In addition there are Presidents, moles, actors, astronauts, models, policemen, congressmen and a host of different human beings. Nothing about them is uniform. They are indeed a difficult species to study and categorize.

Fortunately they can be divided into 2 broad classes based on what is termed "sex" - either male or female, although in some cases we could not see the difference without straining the eyesight.

The male with the mistaken assumption that his brawn and brain surpasses that of his female counterpart seems to rule almost every sphere of life. What we found interesting was how a male was judged by a female. If tall, dark and handsome and capable of causing dreams in the female mind or sweeping them off their peculiar locomotive organs called feet, they are gorgeous specimens of manhood and result in a female reaction termed the fabled maidenly swoon.

We found the female to be a more interesting specimen to study than the male and here is a chemical analysis.

Symbol:- W

Accepted Atomic Weight	:- 120 lbs. (Constantly being decreased artificially)
Occurrence	:- Wherever man exists.
Physical Properties	:- boils at nothing, freezes any minute and melts when treated properly.
Chemical Properties	:- great affinity for gold, silver, platinum - is highly explosive when irritated, turns green when placed next to a better looking specimen. violent reaction when left alone.
Uses	:- Highly ornamental, great in acceleration of low spirits, equaliser in wealth distribution, fastest income reducing agent known.
Caution	:- highly explosive in inexperienced hands
Hypothesis	:- analysis of creature known as "WOMAN".

Physically they are a most peculiar species. They have small heads with funny growth called hair on top of them which they insist on starching, spray painting and dressing in peculiar styles like french plaits, a la curls e harlem, bobs etc. Angular planes are appreciated by females while males have a decided preference for curves. The most peculiar feature of the human anatomy is the locomotive organ called legs. A well proportioned organ brings out a long expelled breath from a male termed a

whistle. These humans have a very good organic body but insist on covering it with layers of second skin called clothes. They too vary in colour, shape, size and nationality although one garment (a lower one) is worn by a majority of males and females and is called Jeans. The humans most famous at making them are defined as "Wranglers".

Another interesting feature is food habits. Though small humans are capable of consuming large amounts of food and then working themselves into a frenzy trying to get rid of all they eat. A gooey brown substance liberally strewn with nuts and almonds - chocolates, and a rubbery substance aptly called wiggly seem to be a favourite and staple delicacy.

In the manner of expressing themselves the humans are even more peculiar. Each one says the same thing in a different way resulting in chaos and confusion. In greeting an American might say "Hi guys hows life" an Australian "Howdy fellas" and an Englishman "Hello old chap what a bloody marvellous day".

The humans experience strange diseases. Here are some examples. "The Australian DOWNS, the African sleeping sickness, the Trans Caucasian violence, the Hindu rate of growth and the Jackson Mania."

Humans spend all their time laughing, dancing, working, playing and worrying. They love to twist and wriggle, listen to a cacophony of noise called music and enjoy themselves in every way possible. They are a most intelligent race of beings and capable of making great discoveries. At the moment the most advanced scientific thought lies on paper and print - something these humans describe as science fiction. Their capacity of achievements is truly stunning and they will make a great civilisation one day. Unfortunately, though basically good in nature they have savage instincts and have funnily placed themselves in a position where if they are not careful they will destroy themselves.

Humans - and their capacity for wants, love, affection, sneezing, laughing and living on an emotional see-saw make our pristine, precise and technologically advanced planet a cold place to live in.

At this point we have to withdraw our sensors for a peculiar looking specimen with glasses and fuzzy hair called a NERD. But humans are a race too interesting to let go off before a complete analysis. We shall return for a closer encounter.

The Rape of the Moustache

(A parody of Pope's "The Rape of the Lock")

What dire offence from female folly springs;
What dreadful grief a wayward lady brings;
To men of honour, born of high estate,
Men who fight a war and rule a state.

My story, friend, begins at break of dawn,
When streetlights died, that once had brightly shone
Apollo, Lord of learning and of light,
Dispelled the fickle moon, and with her, night;
His nimble rays had already begun
To light the room where slept the M.P.'s son,
To light his chubby cheeks, his dimpled chin,
To dance on rosy lips and idiot grin.
These rays then rained a gorgeous, golden shower
On the young man's Pride, his proof of Manly Power -
His glorious mush, that put Poirot's to shame
And thrived on male envy and girls' acclaim.
(I must confess, I watched for hours and hours,
Those hairs like night itself, their tips like stars;
But as my hero's mind more conscious grew
I sighed a sigh and silently withdrew.)

At last the comely gallant ceased to snore;
He tottered to the poster'd bathroom door;
He smiled and raised his chubby little fist,
To give his mush a true heroic twist.
He armed himself with shaving razor (twin),
And razed the rivals from his double-chin;
He trimmed his mush and checked it for some flaw,
Donned his pants, from which, quick on the draw,
A comb he whipped, and tamed his wild coiffure,
And scent enhanced his masculine allure.

Thus equipped, he left his dwelling place,
A novel day, a novel chance to face;
He kicked his mount and heaved himself astride,
And twirled his mush, his joy, his love, his pride;

His charger roared to life, he whipped the choke,
And vanished swiftly in a cloud of smoke.

He rode like wind, his fancy, he obeyed,
His lance-sharp eyes his territory surveyed;
They chanced upon an object of int' rest,
that might afford him a few moments of jest.
You do well to wonder, reader, what
This object was that made him spare a thought;
It was, indeed, a lass of dark complex,
One of those that blight the weaker sex
And leave behind their place by hearth and home,
To venture out and street by street, to roam -
No modesty in stance or mode of dress,
Not one, a lady's virtue, doth possess;
Provocation is their ruling aim,
Our dauntless hero, too, could play that game.
He slammed his brakes and made his first advance,
Steered ahead and walked on, as if in 'trance';
He twirled his mush and whistled once or twice,
She muttered some thing rude and quite unnice.
Our hero knew they all played hard to get,
Not one had failed to yield to charisma yet!
He pinched her thigh; she swore, her words uncouth,
Her brazen, angry look incensed the youth;
One word, that fired his blood to boiling, then,
Had spelt 'Revenge' to far, far weaker men.
He swore, that moment, every inch a man,
To 'venge the slur upon his noble clan;
She had profaned his name, she'd have to pay!
He twirled his mush and grimly chased his prey,
Through winding streets into a cul-de-sac,
Until she felt the hero scratch her back;
Swift as light, upon his foe, he leapt,
Unarmed, alone, at martial-arts adept.
"There is but one virile revenge" he thought,
"One manly lesson, no woman had e'er forgot!"
Alas, at times, Dame Fortune intervenes
To aid the side that least deserves to win;
Many a chance has snapped the tender line
Of fate, and serves, a cause, to undermine.

For now, alas ('tis painful to relate)'
The hero's stars had sent him cruel fate -
The loathed foe, possessed of wicked strength,
Kicked and clawed with vigour and at some length
Until her witch-like fingers firmly gripped
Our hero's lordly moustache...and ripped!

To me a member of the fairer sex,
No tale, to tell, doth more severely vex,
Than this example of my very kind,
Who being of wicked and audacious mind;
Pretended strength of will, perverse and raw,
Sued our hapless hero at courts of law!
Dame Fortune, although constant she is not,
Is not untouched by justice and kind thought -
The noble Judge, whose coffers were well-stocked,
By the hero's gen'rous father, was quite shocked,
At the vileness of that woman's mind,
Who gloated, while the wounded hero pined
For all those hairs that once did grace,
The glorious mush, upon his handsome face.

At last the verdict made, the sentence came;
The woman, it clearly said, had sought to maim
The social standing of a man in his prime;
And for that dreadful, premeditated crime
She would be hanged, as she deserved to be.
The story goes, the great, renowned M.P.
In spite of pity for his son, acute,
Pleaded with the judges to commute
Her sentence, and the former to retract.

For this unique and gen'rous manly act,
The M.P. won an honour, well-deserved;
(which, for the nation's greatest men, reserved)
Alas, alas, the dreadful deed once done,
Is irrevocable; the M.P.'s son
Is still in shock, he groand and e'er despairs,
Of growing back those four-score facial hairs!

Sharada Natarajan, III B.A. FA.



QUEST

I wandered in unknown realms,
In a quest for the priceless gems,
Of true knowledge and wisdom,
Which one acquires, but seldom.

I strolled across thirsty plains,
Sticking out its bloodless veins,
Frightened and disillusioned, I went
In search of power and genuine talent.

A powerful thunderbolt smote my heart,
As the lightning mercilessly tore apart,
The big, black, water-laden clouds,
Denying the sky of its purple shroud.

Alas! I heard the uproarious thunder,
And the sun turned bright amber,
And the cracked valley shrunk with pain,
Accepting heaven's blessings with feigned disdain.

My heart bloomed like a dubious flower,
In some unsheltered moor, obscure;
But - now my heart leaps jubilantly,
As every little flower unfurls itself to beauty;

Pain gives pleasure and pleasure gives pain,
My search has ended, not in vain.
My quest is over and my dreams secure -
As I found my power - Within me!

- R. Deepa Saraswathi, B.A. English



The Joy of Living

To know the Joy of Living,
is to know life's worthwhile things,

The satisfaction of work well done,
The pleasure friendship brings,
Courage after doubting,
Understanding after sorrow,

Learning from our Yesterdays,
and looking forward to tomorrow...

It's measuring our happiness
not just by the years we've spent

But by the joys we've given others
and by our own heart's content.

Janaki V, MSW



OOP HERE GOES OUR ENGLISH! (where?)

Anita Goswami, Sonali Pradhan, B.A., History

English, English, English - the inthing in today's world - everybody speaks it; well almost everybody. Sometimes we come across certain interesting phrases in our everyday life that serve to be a source of bewilderment to us as they mean what they really aren't supposed to mean. For instance, here is an interesting phrase that confronts us often: "It was awfully good!" The creator of this phrase obviously was a person who was unable to ascertain as to whether the afore mentioned phenomenon was good, bad or awful in a good way.

Such phrases are innumerable. Here we present a few of the oft repeated classics:-

1. "He was killed alive".

We can ask the question is he dead or alive.



2. "..... medicines were sold free...."

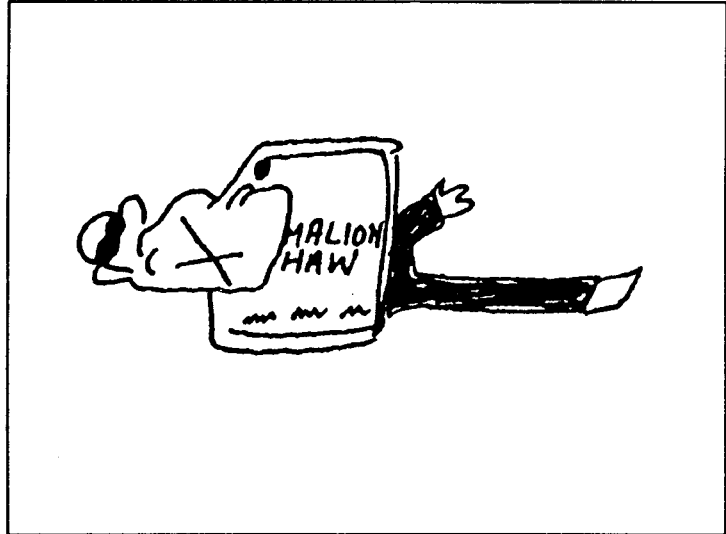
How ironical - are they free or priced?



3. "I went through the play"

which route did you take?

long or short or ...



4. "... he admitted defeat..."

How did he look? Tall, dark, handsome or...?



5. "... please, talk
silently..."

can we??



6. "let's sit under the
tree...."

do we uproot it?



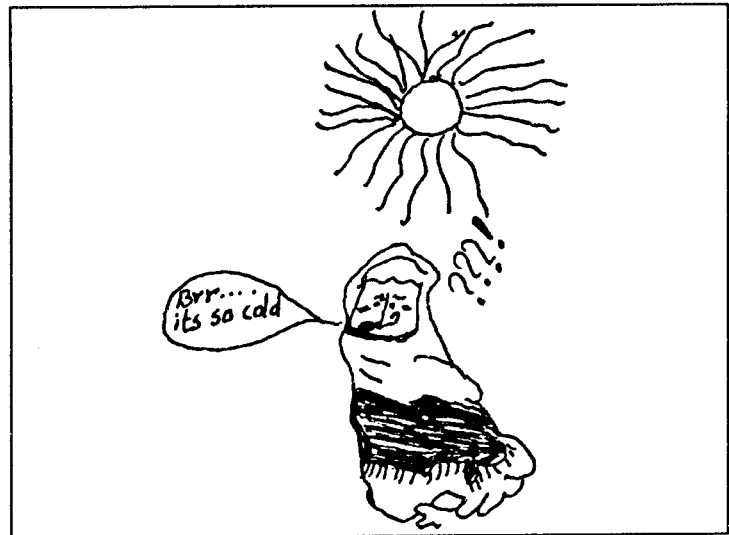
7. "...may I have silence.."

sure you may. How much of it do you desire?



8. "...the sun is too hot..."

when was it cold.



Thus we conclude this enlightening article regarding figurative speeches and we feel that Samuel Johnson's words, "Your manuscript is both good and original, but the part which is good is not original and the part that is original is not good", prove apt for our article. □

FALLING STARS

I must keep my feet on the ground
And not look at the stars at all,
Cause the stardust in my eyes
Will lend me wings to fly
And its a long way back to fall.

But let the stardust fall at night
And cover me head to toe,
Just let me dream tonight, one night
I won't ask for any more.

In the morning as I wake
I wrap my dreams behind,
I tuck my dreams back in my bed
Dust the stardust off my mind.

And my dreams lend life to another day
Like fragrance on blooming flowers,
And nights I open my windows wide
And let in the falling stars!!

Rakhi Varma, B.Sc. Maths



LITTLE SPARROWS

Two baby sparrows sat chirping
on the edge of the last bench in the class
Waiting for their mother.
They cuddled closer when the cold wind blew
chirping in shrill protests.
When she came, each little bird in its turn
Pecked the food she brought for them
In her beak, impatiently.
When the mother flew around the room
The little ones tried to fly, but
Their wings were small;
But how long would it take for their wings to grow
Once they are able to fly
They can live independently all on their own
Without anyone's help
After all, they are birds
But we are not;
As for us, what a long time
We take to grow up and yet
From time to time, we cry like little sparrows
For love, protection and emotional security.
When do we really and fully grow up?

Shubasree K, M.A. English



A Sweet Memory Raiser

Behind our boarding stands an unkempt coffee tree,
This tree though rugged and shabby I look upon with glee,
Cause, it takes my mind to my home town on a trip free,
To see all my town folks about their work is a real spree.

The sweet sound of the birds chirping,
Sends my heart and soul leaping,
To me nothing else could be so gripping,
This picture I slowly start sipping.

Smiles on me do shower in my home town,
But here they look at me as if I were a clown,
I often think of my home when I am real down,
And in this happiness I usually do drown.

Back to reality I come down suddenly,
Once again I sit down gloomily,
But this little tree cheers me up sweetly,
Then, again I start studying rather dreamily.

Micky, B.Sc. Zoology



“DENTIST - THE MENACE”

Why I went to the clinic that day,
I seldom do, an answer find.
Perhaps I was sent for my antics at home,
Or to relieve the boredom, the doctors endured.

He yanked at my tooth with grit and vigour,
And swore it was a job for the bull-dozer!
It was 'Dentist - The Menace', the terror around -
Though he called himself, Dr. Goodpliers, you know!

Nalina Narayanan, B.A. English



MAN'S SURE-FOOTED COMPANION

Perhaps the only true companion whom man can ever find in this unpredictable universe, is his PAIR OF SHOES, for, they will continue to serve him, till their very 'sole' wears out. Who else can replace the firm 'footing' that these comrades offer mankind? Never bid them 'adi(eu) das'!

Nalina Narayanan, B.A. English



Ontological Speculation on "Who Framed Roger Rabbit"

Sujatha Pelletier, Research Scholar

Anyone who has seen this brilliant adaptation of Gary K. Wolf's novel, *Who Censored Roger Rabbit*, may have noticed, at a level beyond its undoubted technical brilliance, the fictional theses: that the cartoon characters on the animated film shorts we have all grown up with, have rich and full lives beyond their antics on screen and inhabit a plane of being fully comparable to their flesh-and-blood counterparts. Thus the much-vaunted mixing of real-life characters and animated characters who are "mere" drawings superimposed on the live-action with elaborate technology has philosophic implications that go beyond the visual feat/feast. Film critics have carped that the movie, while being very clever, misses something. This *je ne sais quoi* which it allegedly misses has been labelled by some as the refusal of the film to explore more fully the disturbing resonances raised by the double planes of being. Others find it, innovations aside, simply a conventional action-packed Hollywood extravaganza. Surely the intentions of the film makers should be taken into account in all this. One can safely assume that the film managed to fulfill the box office intentions of its makers (an historic merger of Disney Studios with Spielberg's Amblin) whose very names have always signalled excellence in entertainment rather than heavy-weather or artsy creations.

The film succeeds in strongly *suggesting* ontological verities which cast a new perspective upon our insights into the way we perceive day-to-day reality. "The sun rises in the East" we say, knowing fully well it is the earth spinning Westward. We look at shiny ellipses on the table and know that they are coins. This fiction-making process which human beings unconsciously and automatically indulge in all the time for efficiency and survival is hinted at in the highly metafictional tale of *Who Framed Roger Rabbit*.

Thus the main premise of the film's story is an ontological one which plays with planes of Being: both the drunk detective Eddie Valiant and Roger Rabbit the cartoon star inhabit similar space. All the toons have real-life emotions and live in Toon town where, never ageing, they can die only by the Dip, a mixture of turpentine, acetone and benzene (a reference to their paintly origins) invented and wielded by the harsh Judge Doom as punishment to erring toons. The toons have weight and girth: they are three-dimensional figures whom water wets and light strikes in curves and angles (witness the sensuous sorcery of Roger Rabbits' wife Jessica's spangled gown). In their spare time toons wake and sleep and serve in human-only bars, and lead a subhuman, isolated, somewhat terrorized, but very real existence in their toon-ghetto. Already here one perceives a comment on the spectre of racial discrimination.

Slowly through the movie we get glimpses of the rules and eccentricities of toon-behaviour. They (especially Roger) do anything for a laugh. They cannot resist answering the rhythm of the "oldshave and a haircut (two bits)" routine. They are all of a species, whether human or animal and must work for peanuts as the pun about Jumbo the elephant makes clear.

But ontological speculation is rife for us in this childlike world with its darker edge of insanity. The movie begins with a characteristic joke: we think we are witnessing a 7-minute cartoon "short" before the movie, but actually it is the shooting of the short we are witnessing. We had seen Mama (represented by her pillar-like legs and the hem of her dress) leaving Baby Herman in Roger's charge and this was followed by the traditional ritual of Baby endangering himself while inept baby sitting animal tried troublously to protect him. The short itself is a brilliant exposition on camera-angle - if there could be such a thing in fixed - camera animated - film shooting! - and point-of-view. But we are shocked to find that this is not a drawing-board kitchen on which moving figures are super-imposed: this is a three-dimensional "toon-set". The scene is cut and we follow Roger out into the shadows of the real studio. The paradox of leaving a toon "set" however is only the first in a series of essays into ontological absurdity. Roger scurries after his irate director (Robert Zemeckis himself) pleading his case, and the movie is off on a fine metafictional start. But we notice a small important detail on the side which could be a symbol of the ontology this film invokes: busily undressing in the background, now that the shooting is interrupted, are a pair of legs that cease existing at the things: this was "Mama" and we realise the strict law of sufficiency operating in the movie world just as it does everywhere else. "Camera-angle" from the child's eye point-of-view dictated that all the viewers saw of Mama were her legs. Thus the toon hired for that part was a pair of legs, nothing more. With that inconspicuous beginning, the ontological message gets clearer and clearer.

Meanwhile, Roger is shattered by intimations of curvaceous Jessica's supposed infidelity to him while the nefarious takeover bids of the conglomerate (cloverleaf continue in the outside world as the plot thickens. There are puns and ironies everywhere in this weird world; the "Strictly Humans Only" bar where Jessica croons her hot number is called "The Paint and Ink Club". Black- and-white animated star of yesteryear Betty Boop is reduced to selling cigarettes there because she "can't find work" in the new colour cartoons (remember, this Hollywood circa 1947). The waiters are, of course, penguins (an allusion to the short factasy clip in *Mary Poppins* combining animated

cartoons with live action) who, when asked for Scotch on the rocks, bring scotch on the rocks. But jokes apart, trouble brews when Marvin Acme, arch practical joker is killed, and Roger is accused because it was with him that Jessica played "Patty cake" the night before his murder - this is the cartoon version of sex, of course. Acme owned Toontown and is said to have willed it to the toons at his death but nobody can find the will and Cloverleaf will (buy swallow and destroy) Toontown unless the will reappears by midnight that night. The pace is set.

Of course in the course of the mystery plot full of suspenseful moments and breathtaking cinematography Roger is proved innocent, Jessica the loving wife who will make him carrot cake, and the evil Judge Doom the villain who in a surprise twist at the end turns out to be the archfiend behind the chaos and murders. Toontown does pass to the toons at midnight but not before some splendid thrusts in the ontological direction.

One of these is when Roger is shown the serial photographs of Jessica playing pattycake with Marvin Acme. One after the other, they record in continuous frames every curve of her lips and clap of her hands. Roger, in an interesting moment in the film, flips them so fast in his wood frenzy that the black-and-white pictures in his hands behave like animated cartoons making the sequence quite movie-like. Thus an overt self-reference is made by the film to its own art which has progressed from fin-de-siecle page-flipping versions of making figures move, to the slick new jargon of "multi-dimensional interactive character generation" in this movie a century or so later that, incidentally cost \$250,000 a *minute*, twenty four frames a second, fifteen puppeteers and 326 animators to make.

Back to our theme, there is Jessica's punning plea to Eddie Valiant to believe her. Everyone sees her as the loose scheming woman who is the ultimate reason for Roger's frame-up, but she says, "I'm not bad, Mr. Valiant, I'm just *drawn* that way". Eddie of course, has had a drinking problem since his brother's death. (A toon dropped a piano on his brother's head, hence Eddie's reluctance to get involved with them, he never found out who it was). He hangs out at the Terminal Station Bar, ostensibly named for the Tramworks, but the overtones are clear, and ironies proliferate when the existence of Marvin Acme's will is proved for Eddie when he notices it sticking out of Acme's coat pocket in a newspaper photo about his death. The way he notices it is through - literally and figuratively - the magnifying properties of his liquor glass placed on the picture fortuitously. Finally the will itself is discovered to have been written in disappearing ink on the piece of paper Roger had grabbed to write his love-note to Jessica and the lines of the two disparate discourses melt as Roger reads his "How do I love thee" to Jessica before the assembled toon, and the lines of the will granting Toontown to the toons reappear during the process, in another apt; juxtapositioning.

Judge Doom, who is proved to be a toon and the killer of Eddie's brother is destroyed in the climactic finale, along with his vision of cartoon evil. The gluttonous Cloverleaf Corporation, of which he was sole owner and proprietor, embodies his vision for the world which Toontown, and its inhabitants would have been one of the first victims to accommodate. Judge Doom wanted to build high ways: a new concept back in the forties. The highway project he envisions for the future is the only thing

that moves him to some hushed sense, ironically, of poetry: he calls it "eight lanes of shimmering concrete running from here to Pasadena" and as Eddie and his friends shudder at the prospects, builds up to a crescendo, the picture of his ideal, barren world criss-crossed by highways. They would be lined by "a string of gas stations, inexpensive motels, automobile dealerships, and wonderful, wonderful bill boards reaching as far as the eye can see". It is with this greasy wasteland, that Doom wants to replace paradoxically life - affirming Toontown - paradoxical because only paint and ink figure themselves, but representing the demands of childhood consciousness and the life of the imagination in the face of this giant adult insanity.

When the plot-reversal reveals Doom himself to be a disguised air-filled toon, the portrait of cartoon evil is complete. Eddie says ironically of the highways project that only a toon could have thought of it. From our distance in time, we know that that is not true, and we know what in fact exists from LA to Pasadena and everywhere else bears out Doom's vision rather than laughing Acme's: and that is the crowning irony of the film. In the real world outside, somehow the two ontological planes the film posits have been subsumed or strangely and explosively welded. Thus although the film ends with a triumph for fiction and the imagination, with the forces of barrenness defeated by the wholesome, since then, we may surmise, something must have gone radically wrong.

These two forces, one could go further to say, when seen as the dual poles of human nature itself have been externalised in the brightly-lit childlike toon world and the shadowed regions of the adult human world. Doom could be seen as the paradigm of the grown man always seeking a holocaust (the word is deliberately used) of the imagination and the child in him for the dubious pleasures of barren adulthood. But only just. In spite of the three dimensions, everyone here, names downward, are quite onesided.

Anyway, since 1947, the movie implies, we seem as a whole to have successfully suppressed the fertile other side and the billboards - which their inanimate painted figures have taken over in earnest. One ontological plane, harsh reality has vanquished the other, rich fiction, if one were to believe the statement of the movie. Perhaps the first step in the right direction therefore (Zemeckis certainly took a step in the right "direction" with this wonderful movie) would be to acknowledge the toon in us all and share the bond of laughter, planting a tree for every inch of billboard, slowly routing the Doooms who try to make the world an all-too-concrete place to live in. □

A Haven of Our Own

Nahla Nainar, B.A. English

Have you ever seen a squirrel skidding on concrete? Have you ever seen an apparently dry leaf suddenly scurry past? Have you ever heard the koel singing away merrily? If you haven't, chances are, that you have yet to explore the Stella Maris campus thoroughly.

Walk back to class from the bank one day, and you will see the most elaborate play being staged. The Gulmohar and Neem trees watching, the squirrels chase each other, racing past as if they could not care less. Chameleons, as red as some of the blooms, or as dark brown as bark, deign only to wink at you. The campus cats, well-fed, patiently watch the world go by, waiting for the odd mouse to venture past.

Meanwhile, in the canteen block, the hustle and bustle of daily life is everywhere, more so with the versatile crows. Some queue up near the computer centres air-conditioner, waiting to drink the distilled water; others near the Francis Block, sort out raw materials for a nest from those left behind by men; yet others engage in what most of us associate crows with: snatching food, and gracing all and sundry with their droppings.

Have you missed Farmer Oakwood's herd? Then cast your eyes on the general games field, substitute the sheep with goats, and allow a gaggle of geese to walk leisurely along, and you have arrived in Hardy's Wessex! Looking for snails and caterpillars? Come on a rainy day and watch a snail navigating a road-crossing in one hour.

What about the "green dance"? Every morning, a gentle breeze from nowhere ventures into our campus, and sets everyone dancing! The stately trees allow their leaves a modest wiggle, while the wild grass near the parlours sway in wild abandon. Dry leaves on the ground rearrange themselves in varying patterns, while seeds disseminate in different directions. Butterflies add to the pied beauty, performing an intricate ballet in the air, for whoever cares to watch.

Are academics really interesting when compared to Mother Nature? Should not our New Education Policy echo Wordsworth:

"Enough of Science and of Art;
Close up those barren leaves;
Come forth, and bring with you a heart
That watches and receives."



ANJALI

Prathima W, M.A. English

Don't forget that *Anjali* is a commercial, even a corporate success. But stay alive to its decent charm and expressiveness. The film is about Shekar, Chitra and their children - Arjun, Anu, and later of Anjali, who is mentally retarded. There are also any number of kids who live in the same apartment block, and (though it seems fantastic), they have a choric function.

The characters and milieu are obviously Yuppie, but not obnoxiously so. Note the number of English words casually blended into the Tamil soundtrack. And, for the first time in a Tamil movie, there is the depiction of the cosy togetherness possible only in a nuclear family.

Even if the line-sketches on the bill boards reminds you of *Mr. God, This is Anna*, don't expect an enchanting, precocious Anna in *Anjali*. *Anjali* is not a golden child. She laughs and claps her hands as a man falls to his death from a tall building, or when she deals her mother a succession of slaps.

But as the line sketches promise, *Anjali* is simple and evocative. There are a number of warm moments: Anu cheekily calls her father by name and is indulgently mock-chased down flights of stairs. Arjun scolds Anu for making their mother cry, and Anu retorts with "I am also crying", and then, "see water is coming out of my eyes".

Children dominate the song sequences, which are independent episodes of their enjoyment - New Year's Eve, a bike ride, a science fiction story. Song sequences may be a cliché of Tamil Cinema, but they seem to stand as eloquent contrast between the growing, noisy, enthusiastic children, and *Anjali* who is retarded, reticent and unknowable.

Director Maniratnam's previous films have a luminous light that endows inanimate objects like brass pots with a life. In *Anjali* however, there is a dark foreboding in the quality of light. For a civil engineer, Sekar lives in a curiously ill-ventilated flat (perhaps this is an unconscious irony). But the characters are also aware of it. Chitra switches a lamp on when she searches for a lost *Anjali*.

Maniratnam uses a number of startling techniques, for example the epiphanic kiss in *Gitanjali* (*Idaiyathai Thirudathe* in Tamil). In *Anjali*, our first glimpse of *Anjali* is objective, unsentimental and extremely tense as she slowly walks down a long corridor.

Again, Anu knows that *Anjali* is dead, but she does not allow herself to realize it. She pesters brother, mother, father, friends to "wake" *Anjali*. Suddenly, she looks into the camera and screams "someone wake *Anjali* up!" at which point you become aware of the birth of your heart in the darkness and silence of the theatre.

If more than one teacher mentions *Anjali* in class, and all your classmates have seen it, there are reasons. The movie puts possibilities into the handsand minds of the audience.

LIMERICKS

Saying we're super is not enough
Cause we can handle anything tough
We're quite a troop
A splendid group
It's only not wal, We're STELLA STUFF

A proverb goes, "You reap what you sow"
but when in your garden plants you grow
You're sure to find,
proverbs of this kind,
need not necessarily be so.

Its a cool cuddly day, the door bell rings
I know its HIM, my heart just sings
He's by my side
My eyes open wide
Dreams are the most disappointing things.

A smile is precious, try it and see
just how infectious it really can be
It's a pleasant surprise
to realise
When I give a smile, it comes back to me

She daintily steps across the mat
She's as slim as can be, no traces of fat
All covered in furs
She gently purrs
She a little beauty, she's my cat.

Exams, exams why must they be
Snatchers of time, I can have free
I rack my brain
My eyes I strain
But I can't escape them, Oh! poor me.

Cheryl Ann Bob, B.Com.



RESULTS OF THE STUDENTS - END SEMESTER EXAMINATIONS – 1989 - 90

NOVEMBER 1989
B.A./B.Sc./B.Com./M.A./M.Sc. DEGREE

REGULAR EXAMINATION

Course Subject	1989 - 90 Batch 1st Semester			1988 - 89 Batch Illrd Semester			1987 - 88 Batch Vth Semester		
	A	P	%	A	P	%	A	P	%
B.A. History	56	42	75	38	27	71.1	47	39	83
B.A. Sociology	56	39	69.6	44	30	75	58	50	86.2
B.A. Economics	61	50	82	56	36	64.3	51	45	88.2
B.A. Fine Arts	41	33	90.5	32	20	62.5	17	16	94.1
B.A. English	52	33	63.5	48	43	89.6	51	46	90.2
B.Com Commerce	62	62	100	62	56	90.3	58	45	77.6
B.Sc. Mathematics	54	43	79.6	47	40	85.1	59	43	72.9
B.Sc. Physics	52	37	71.2	42	34	81	43	42	97.7
B.Sc. Chemistry	43	27	62.8	38	27	71.1	37	34	91.9
B.Sc. Botany	58	47	81	48	30	62.5	46	33	71.7
B.Sc. Zoology	57	45	79	48	44	91.7	47	41	87.2
M.A. Economics	21	8	38.1	17	14	82.4	--	--	--
M.A. English	21	13	62	14	14	100	--	--	--
M.A. Fine Arts	9	5	55.6	9	8	88.9	--	--	--
M.A. Social Work	29	24	82.6	23	20	87	--	--	--
M.Sc. Mathematics	21	18	85.7	24	14	58.3	--	--	--

A indicates No. Appeared, P indicates No. Passed, % Pass%

RESULTS OF THE STUDENTS - END SEMESTER EXAMINATIONS – 1989 - 90

APRIL 1990
B.A./B.Sc./B.Com./M.A./M.Sc. DEGREE

REGULAR EXAMINATION

Course Subject	1989 - 90 Batch 1st Semester			1988 - 89 Batch Illrd Semester			1987 - 88 Batch Vth Semester		
	A	P	%	A	P	%	A	P	%
B.A. History	55	42	76.4	38	25	65.8%	46	40	87
B.A. Sociology	56	39	69.6	45	34	75.6	58	52	90
B.A. Economics	60	52	86.7	55	45	82	52	47	90.3
B.A. Fine Arts	40	28	70	33	24	72.7	33	31	94
B.A. English	52	43	82.7	47	35	74.5	51	49	96
B.Com Commerce	62	61	98	62	62	100	58	56	97
B.Sc. Mathematics	53	49	93	47	46	98	60	51	85
B.Sc. Physics	51	38	75	42	38	90.5	43	43	100
B.Sc. Chemistry	42	34	81	38	36	95	37	28	76
B.Sc. Botany	57	47	83	47	39	83	46	36	78
B.Sc. Zoology	57	45	79	48	45	94	48	44	92
M.A. Economics	19	10	53	17	16	94	--	--	--
M.A. English	20	19	95	15	15	100	--	--	--
M.A. Fine Arts	8	8	100	9	8	89	--	--	--
M.A. Social Work	28	24	86	23	22	96	--	--	--
M.Sc. Mathematics	20	20	100	24	23	96	--	--	--

A indicates No. Appeared, P indicates No. Passed, % Pass%

Unless the Lord builds the house,
those who build it labour in vain.
Unless the Lord watches over the city,
the watchman stays awake in vain.
It is in vain that you rise up early and
go late to rest,
eating the bread of anxious toil;
for he gives to his beloved sleep

Psalm 127

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- | | | |
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