

STELLA MARIS COLLEGE

1991

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**Stella Maris College**  
(Autonomous)

**From  
Dream  
to  
Vision  
1991**

**March 1992**

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## Contents

1.	Prayer	v
2.	Editorial	vii
3.	Editorial Board & Staff Advisers	viii
4.	College Day : Principal's Report : 1990-91	1
5.	Vision and Action	12
6.	Timescapes - Padma Prasad - Faculty	14
7.	Nanavahuma ? - Ms. Jayalakshmi, Faculty	15
8.	The Vision of our Ancients - Dr.(Ms.) Mythili Raman, Faculty	16
9.	Kanavum Nanavum - Ms. Ulaganayaki Palani, Faculty	18
10.	Social Justice - Dr. (Ms.) Radha Paul, Faculty	19
11.	Perspective Planning and Management of Futures Studies - A National Review Conference - Ms. Rukmani Srinivasan, Faculty	23
12.	The Computer Revolution - Stella Maris College Computer Centre	26
13.	The Hardy Story - Christine D'Costa and Lakshmi Kamal, MA Literature	27
14.	A Kaleidoscopic View of the World of Art - Kavitha Rajan & Sumitha Sundaram, B.A. Fine Arts	29
15.	Fusion '90 - S. Yamini, B.Sc. Physics	31
16.	The World of Management - Sheryl Ann Bob & Deepa Balasubramanian, B.Com.	32
17.	Istoria - 91 - Anita Goswami & Sonali Pradhan, B. A. History	33
18.	What happens to a dream deferred - Henrietta Raj, M.A. Literature	34
19.	And on that farm there were some pigs . . . - Radhika Chandrasekhar, B.Sc. Maths	36
20.	"Of King's Treasuries" - Aarti Chadda and Priyanka, B.A. Literature	37
21.	A New Dawn - Priya Gopalnathan and Priyanka Swaminathan, B.A. Literature	38
22.	"Our dreams are our second life" - Sushruthi, B.A. Sociology	40
23.	"Forever Green" - Dolly Thomas, B.A. History	42
24.	A Home Kit for Consumer Protection - Ms. S. Geetha, Faculty, Chemistry	43
25.	The Layman's Art - Kavitha Rajan, Fine Arts	47
26.	Student Union Activities - 1990-91 - A Report - Anjana Giri, Secretary, Students' Union	49

27.	National Service Scheme - 1991 - A Report	51
28.	Stella Maris College N.C.C. Unit. - Report - 1990-91	54
29.	Hostel Report - 1990-91 - Nandini Sukumar, B.A. Economics	56
30.	Games Report - 1990-91 - Nalina Narayanan, B.A. English Literature	58
31.	From Down Under . . . - Letter to Dr. Sr. Edith Tomory from Gowri Nayak, Australia	61
32.	Home Forever! - Jyotsna T.Raghunathan, B.Sc. Zoology	66
33.	Arimugam - Ms. Vijaya Asir - Faculty	69
34.	Une Fois Que J'etais Petite - Saraswathi, B.A. Economics	71
35.	My Eighteenth Race - Marie Dominic Cicilya, B.A., Fine Arts	72
36.	A Dream Deferred, A Vision Realised - Savitha Aiyer, B.A. Literature	73
37.	Cartoons - Preethy Paul, B.A. Literature	78
38.	"That's the way people love it" - Anita and Sonali, B.A. History	81
39.	Flowcharting Student's Mentality	82
40.	Inia Illam - B.S. Catherine, III B.Com. - (Tamil)	83
41.	Parvaigal Palavitham - J.A. Kitheri Stella, III B.Sc. Bot. - (Tamil)	84
42.	Hindi	85 & 86
43.	Self-Introspection - Farwas Imam Ali, B.A. Sociology	87
44.	Poems - Ms. Padma Prasad, Faculty	88
45.	Endless Expanse of Melodies - Shubasree K., M.A. Literature	89
46.	Patriotism - B. Leena, B.Sc. Zoology	90
47.	Communication - Aruna Lakshmana, M.Sc. Maths.	91
48.	Penance - Lathika Neelakantan, B.A. Literature	91
49.	Hitler - R. Deepa, B.A. Literature	92
50.	From Dream to Vision - M. Purnima, B.Com.,	93
51.	Poem - Anita Goswami, Sonali R. Pradhan, B.A. History	93
52.	Freedom - Aruna Lakshmanan, M.Sc. Maths.,	93
53.	Poem - Rakhi Varma, B.Sc. Maths.	93
54.	The Calm after the Storm - Saraswathi, B.A. Fine Arts	94
55.	From Our Library - Book Reviews - Lakshmi, Prathima, Nagammai, M.A. Literature	95
56.	Psalm 139 Vs.1-24	100
57.	Four Quartets: Little Gidding - T.S. Eliot	101
58.	After Thoughts - The Prophet - Kahlil Gibran	102
59.	Examination Results	103

God of our fathers, Lord of all Mercy,  
Thou by thy word hast made all things,  
and Thou in thy wisdom hast contrived  
Man to rule thy creation,  
to order the world by a law of right living  
and of just dealing,  
and give true award in the honest  
purpose of his heart.  
Wisdom I ask of thee,  
the same wisdom that dwells so near thy throne;....  
Mortal man thou seest me, the puny creature of an hour,  
a mind unapt for judgement and the making of laws.  
Grow man to what perfection he will,  
if he lacks the Wisdom that comes from thee,  
he is nothing; ...  
From that heavenly sanctuary ... send  
her out still on thy errand,  
to be at my side too, and share my labours.  
So shall my task be accomplished  
as Thou wouldst have it be.

The Book of Wisdom 9:1-12

# editorial

"We are such stuff, as dreams are made of."

In our dreams we break free of temporal and spatial dimensions. We dive into yesterdays or leap into tomorrows. The sky's blue infinite is within our reach, and horizons recede.

In the private fortress of the dream, man is free and can dream at will; no tyrant can intrude into this "civil wilderness of sleep." In the oppressive world of George Orwell's 1984, disobedience to Big Brother begins significantly enough in a dream. Dream is a descent into the depths of the psyche and a rediscovery of the elements of instinctive life.

In dreams begin vision; the beginnings of a brave new world. The dream experience shatters the conventional modes of perception, of what constitutes a human being. Forced into a dialogue with our other self, our desires turned inside out, we encounter the "alternative realities of our 'I'."

The overflow of dream into real life has aroused new aspirations in men and women all over the world. Abandoning the passive submission to a wretched fate, our times, at the turn of the century, is marked by a revolutionary vision of rising expectations.

While our vision of the future is positive and affirmative it does not ignore the formidable obstacles that threaten any endeavour. But set-backs, failures and restlessness point to the dawn of a new era. It is vision that enables us to break through the confines of idle day-dreams or the dark abyss of the irrational and reintegrate ourselves into the "waking world."

As women striving towards a radical transformation of the future we belong to the select company of men and women who time and again have thrown away the restraints of convention to experience the vibrant forces within. But perchance to dream, and the spirit awakens to a stream of consciousness and creativity unparalleled. Who can regret being alive in a world teeming with possibilities? It is up to us to choose where we belong.

"Was it a vision, or a waking dream?"

... do I wake or sleep?"



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# **COLLEGE DAY : MARCH 9, 1991**

## **Principal's Report : 1990-91**

*- Dr. (Sr.) Annamma Philip, f.m.m.*

Respected Guest of Honour Dr. M. Anandakrishnan, Vice-Chancellor of Anna University, Shrimathi Jayalakshmi Anandakrishnan, Dr. (Sr.) Mary Ann, Secretary of the College, Members of the Governing Body, Respected Academicians, Colleagues, Dear Parents, Friends, Benefactors, Faculty Members, Administrative and Supportive Staff and Dear Students,

On this 43rd College Day, it is my privilege to present before you an account of the activities of Stella Maris during the year 1990-91, the 4th year of autonomy. Ever mindful of the reality that all our achievements have been possible and are brought to fulfilment under the continuous guidance of an ever loving and infinitely wise God, to Him we entrust the activities of the present and the vistas of the future.

At the outset I would like to place on record our deep regret at the passing away of Rev. Mother Oliveria, who was the Superior of the Stella Maris Community, in the early Nineteen Sixties. The college building stands as a silent testimony to her selfless dedication and untiring service to the cause of Higher Education of women.

The world of tomorrow rushes towards us at an ever accelerating rate. This world that is fast emerging from the clash of new values and technologies, new geopolitical relationships, new life-styles and modes of communication, demands wholly new ideas and analogies, classifications and concepts. We cannot cram the embryonic world of tomorrow into yesterday's conventional cubbyholes.

In the realm of Higher Education we need to keep the ferment of creativity alive to shape a new tomorrow. However, in no field today do we find less imagination, less experiment, less willingness to contemplate fundamental change. Thus, no field is more in need of a radical overhaul.

The decisions taken today by individuals, groups or Governments can deflect, divert or channel the racing current of change. Autonomy is but the first ripple of a wave of change that must sweep through the corridors that house the Educational System.

The challenges posed by autonomy have been nobly met and borne by the college. Academic Freedom has paradoxically constituted the most demanding yet the most rewarding aspect of these challenges. At the end of 3 years of Autonomy the

college took upon itself the task of conducting a process of self-appraisal consisting of an evaluation by the Autonomy Review Committee appointed by the College, which concluded, after a three-day study, that Stella Maris College is "an institution which has thought seriously about autonomy, planned for it carefully over a period of time, with full participation of the faculty and is functioning smoothly and well now as an autonomous college." These words which I have quoted have been echoed by other commissions who have visited the college over the past year. We are thus happy and proud that the hard work, dedication and commitment to the cause of higher education through autonomy has been rewarding.

I take this opportunity to place on record our deep appreciation of the services of Dr. (Sr.) Helen Vincent, f.m.m., who retired in May 1990 after 12 years in Office as Principal. Her vision and dynamism have led the College through the infancy of Autonomy and her foresight and acumen have steered us to safe waters.

Sr. Helen Vincent is at present the Secretary of the Xavier Board of Christian Higher Education in India. The Dr.Sr. Helen Vincent Endowment has been instituted to honour her contribution to the field of Higher Education.

One remains ever young in the beautiful campus of Stella Maris. This is exemplified by Dr. (Sr.) Edith Tomory, f.m.m., one of the pioneers of this College and the Foundress of the Department of Fine Arts. As a research guide in the department and by her keen interest and involvement in all the activities of the college Sr. Edith continues to be a source of inspiration to the younger generation.

To two of our Senior Faculty members who have contributed immensely to build the ethos of the college, we owe a debt of gratitude. Dr. (Ms.) Stella Jesudoss, Head of the Department of History, retired in September 1990 after 28 years of service in this Institution. Undaunted by constraints, courageous and determined, Ms. Stella shared her wealth of knowledge and experience with generations of students. To you, Ms. Stella, I can sincerely say, you have shared a large part of your life with Stella Maris, and this will live on, in the years to come.

Dr.(Sr.) Mary Ann, f.m.m., Head of the Department of Fine Arts, will be retiring at the end of this academic year after 25 years of service. Inheriting the mantle from Dr.(Sr.) Edith Tomory she has brought a dynamism to this Department. Sr. Mary Ann has been a tower of strength and a source of quiet but constant encouragement to her colleagues. Her persevering and meticulous way of shouldering responsibility is worthy of emulation. In her capacity as Superior and Secretary of the College she will continue to guide and animate us.

In this context it would be appropriate to express our gratitude and appreciation to Ms. Gowri Nayak, who with her artistic ability and generous service was an asset to the Department of Fine Arts. Ms. Gowri Nayak has emigrated to Australia and is in the process of completing her doctorate at the University of Woolagong. To her also goes the credit of establishing a unique link between India and the Australian University of Woolagong in starting the only course in Indian Arts as part of the undergraduate course in creative arts.

In an era of knowledge explosion, an institution of higher learning needs to develop a certain dynamism to keep pace with the relentless wheel of change. To this end our Faculty have consistently undertaken academic advancements. Three members of our faculty received their doctoral degree: Ms. Stella Jesudoss, Head of the Department of History, Ms. Chellam Mitran, Head of the Department of Economics and Ms. K.G. Rama of the Department of Social Work. Several other faculty members have submitted their theses and a few have secured their M.Phil. degree. While enrolment in Post-doctoral research programmes has attracted a few, there are several of our senior faculty who are guiding research scholars. It is a herculean task to be both an innovative teacher and a diligent research scholar or a resourceful guide. Our congratulations to each one for their commendable work and for the newness and vitality they bring to the teaching-learning process.

Appreciating their competence and intellectual calibre, our Faculty have been invited by Universities and other institutions to serve on their academic bodies or as resource persons. They have participated in National and International conferences and workshops. Dr.(Ms.) Thangamani, has been a member of the Organising Committee of the International Conference on Geometric Function Theory and Applications under the auspices of the University of Madras. Sr. Leony presented a paper on Celestial Mechanics at an International Symposium organised by IAU, UGC and DST at New Delhi. She was also invited to attend the International mini-workshop on N-body simulation at Osmania University, Hyderabad. Ms. Bhagavathy presented a paper on Non-discrete Mathematical Induction and Secant Method at the International Conference on Mathematical Theory of Control at I.I.T., Bombay. At the Asian Conference on Health Management held at the All India Institute of Medical Sciences, New Delhi, Dr. Sundari Krishnamoorthy, who was the only non-medical resource person presented a paper on Health Care Management. At the International Conference on Family and Culture held at Madras, Sr. Cecilia Arokiaswamy was invited as a resource person.

Ms. Vijaya Asir published a book in Tamil to commemorate the birth centenary of the poet Bharathidasan. Dr.(Ms.) Madhu Dhawan translated a book entitled "ABC of Future Scan and Anticipatory Management" into Hindi. She has also

released Video Cassettes on Journalism and on Teaching Hindi to beginners which are widely used in class room technology at the school level.

The articles, poems, short stories and illustrations of the College magazine and the departmental journals such as, the 'Literary Journal' of the English Department, the 'Kirthi Kalyan' of the Hindi Department and "Ankur" of the Economics Department reveal a depth of sensitivity and a literary skill that go far beyond the limited experience of its young authors.

There is no dearth of creativity or talent either in our faculty or in our students. The multi-faceted and budding talents of our students particularly in the realm of theatre blossomed through the staging of George Orwell's 'Animal Farm' adapted for the stage by Peter Hall. Directed by Mr. David B.K. Thomas and assisted by a team of faculty members, this amateur theatrical venture won considerable critical acclaim.

A commendable achievement that deserves special mention for its far reaching consequences was the development of a "Do-it-yourself" Adulteration Test Kit by Ms. Geetha of the Department of Chemistry and Dr. Sankaran of Loyola College. This home analytical kit was released in August 1990 by Mr. Sankar, Joint Commissioner, Civil Supplies and Consumer Protection Department under the auspices of the Enviro Club of the University of Madras. The keen interest evinced in this venture is evident in the ample coverage it has received in the mass-media.

The Department of Fine Arts held an exhibition and a sound and light programme to commemorate the death centenary of Vincent Van Gogh. Their inherent artistic ability and aesthetic insight have left an indelible impression on the minds of the viewers. At the request of The Alliance Francaise the exhibition is currently on view there.

The Faculty of Fine Arts held exhibitions of their paintings and won critical acclaim. Ms. Ashrafi Bhagat and Ms. Margaret Thomas displayed their painting at the Chola Gallery while Ms. Arputharani Sengupta exhibited her work at Max Mueller Bhavan and Lalit Kala Academy. Her painting "Forked Lightning" has been acquired by the Lalit Kala Academy as part of their permanent collection in the Regional Centre.

'Istoria 1991' saw the Department of History organizing an exhibition on our ancient heritage which brought our past alive. The problem of pollution threatens to overpower the planet Earth. The Department of Zoology drew us into the crux of this topical theme through the aptly titled symposium and exhibition "The Tightening Web." The Department of Physics focused on another relevant theme — "Alternate Sources of Energy" during their two day exhibition entitled "Fusion '90."

# COLLEGE DAY



Sister Principal reads  
the College Day Report



Student Union Office Bearers - 1990-1991



Sister Principal addresses  
Students on Union Day



# UNION ACTIVITES



While there is feverish literary interest in contemporary novels, the Literature Department took the unconventional step of moving back in time to study the Victorian novelist Thomas Hardy on the occasion of his 150th birth anniversary. During the one day seminar, Thomas Hardy and his works were vividly presented through a visual programme.

During the inter-disciplinary seminar that studied the "Evolution of a political and economic process in Modern India" organised by the Departments of History and Economics, the mutual interaction of these processes so relevant in the context of today was explored.

The issue of whether past feuds must shackle the future was critically appraised by former Indian Ambassadors to various countries around the globe and other eminent personalities at the seminar organised by the Department of Sociology.

The Department of Commerce intends, through its forthcoming seminar, to explore the place of women in the "World of Management."

The Department of Mathematics has encouraged the Postgraduate students through their Computer projects to develop useful software packages, such as college admission, airline ticketing or faculty allotment for invigilation. The department is also organising a 3 day workshop on operations research and its practical applications that will lay special emphasis on the use of OR techniques to solve real life problems.

The college is a pioneer in the field of Social Work and, besides their academic programme, the Department has been entrusted with a number of State and Central Government sponsored projects. Among the projects that the department is currently handling are, "An Impact study on Community based rehabilitation Project" sponsored by the Indian Red Cross, an experimental field project on Women Development sponsored by the UGC, the monitoring and supervision of the Creche Programme sponsored by the Ministry of Human Resources Development as also the study of Working Women's Hostels in Madras and an Evaluation of Women's Development conducted under the auspices of SOLAI (Social Animation, India).

Providing varied opportunities to students to be exposed to social realities has been the thrust of the Service Oriented Programme. Choice of optionals like Care of the handicapped, Adult Education, Labour Welfare & Environmental Awareness has served as an eye-opener to numerous students.



The 24 Inter-disciplinary Orientation Courses offered in the second and fourth semesters encouraged the students to explore areas of study other than their own. These courses further promote interaction between the students of the various departments.

Our Post-Graduate diploma courses in Medical Laboratory Technology and Computer Applications equip the students with technical skills so necessary in this job-oriented society. On completion of these courses the students are readily absorbed by various organizations.

To create young women of character and integrity with deep-rooted social and moral values, the college has incorporated Value Education Courses in its curriculum. Under the able guidance of Sr. Christine and other motivated members of the faculty, these courses elicit an enthusiastic and encouraging response from the students. This year the graduating students had the benefit of a 3 day programme on Family Life Education conducted by Dr. Marie Mascrenhas, Director, Centre for Research Education Service and Training, Bangalore which evoked a highly appreciative response.

With the ever increasing challenges of daily life exerting a pressure on the impressionable psyche of the young women, the counselling services offered by the college come as a boon to the student community. Guidance and counselling facilities are offered to the students through faculty members. The professional services of Dr. Emma Gonsalves is regularly made available to the students. The peer group sessions for the students and the training programmes for the faculty leads to a mutually enriching experience and goes towards generating a healthy atmosphere in the campus.

Another growing concern has been the faith formation of our students. Exposed to a world of consumerism and power, the youth of today grope for solutions beyond the scope of science and technology. A deepening of their faith in the Transcendent, the need for prayer and reflection are offered to the Catholic students through retreats and various other activities, co-ordinated by Sr. Sundari, f.m.m.

Ujjwala, the Women's Forum of Stella Maris is committed to promoting the cause of Indian Women. The several activities of the forum culminated in a meaningful celebration of the International Women's Day on March 8th.

Another step in the right direction is the Women Entrepreneurial development programme organised by the Department of Chemistry in collaboration with India Bank and ITCOT.

The alarmingly low representation from Tamil Nadu in the Administrative Services has been a cause of serious concern in recent years. The percentage of women who appear for the Civil Services and come out successful is negligible. In order to reverse this trend and to encourage women candidates to enter the Administrative Services we intend opening an I.A.S. Counselling Cell in the College. This cell will motivate, counsel and train young women aspirants to get into the services.

A seminar on Social Justice organised by the Department of Social Work was inaugurated by His Excellency Shri Surjit Singh Barnala, the then Governor of Tamil Nadu. Justice V.R. Krishna Iyer and Dr. (Fr.) Jose Kananaikil, S.J. were among the eminent speakers.

The seminar highlighted the fact that inspite of constitutional guarantees of fundamental rights as well as positive discrimination in favour of SC's and ST's Minorities, women and children, in reality these groups were found to suffer exploitation, oppressions and denied basic human rights. The speakers exhorted all those concerned with social justice to champion the cause of these oppressed groups and to empower them to claim their basic rights guaranteed by the Constitution.

Education thus has to be socially relevant and must directly respond to the needs of society. Though accustomed to the urban environment, a group of students from the Departments of Economics and Sociology guided by the faculty conducted a socio-economic survey of two villages Muthuvadu and Vishar in Chengai- Anna District. The study brought into focus the impact of availability of water on the income pattern of the villagers. While thus exposing the students to the harsh realities of society it also allowed them to realise the potential they possess to become agents of social change.

In an age fast moving into the 21st century with the rapid strides in science and technology resulting in knowledge explosion, an inter-disciplinary approach to looking at the future scientifically is crucial. Stella Maris College has been selected by the Futures Studies Unit of the Department of Science and Technology, Government of India to host a National Review Conference -- Perspective Planning and Management of Futures Studies, to generate a critical consensus on the State-of-the-art inter-disciplinary courses on Futures Studies -- Organised jointly by Stella Maris College and the Indian Council of Management and Futures this conference evoked a response from scientists, experts and faculty involved in the teaching of and research in Futures Studies from all over the country.

**"Soaring to freedom on the wings of responsibility"** was the motto of the students union. Despite the demands of a packed academic programme, the vitality of the students has never flagged. There is an increasingly whole-hearted participation in the various collegiate and inter-collegiate events. The union, under the able guidance of their Deans and with their efficient and enthusiastic executive members at the helm, organised and promoted cultural activities throughout the year. The days of celebrations such as P.T.C. Day, Worker's Day, Year of the Girl Child etc. brought wholeness and a greater integration to the student community. The Inter-Year competitions "Razzmatazz" and the major event "Stellebration 1991" and a wide and enjoyable gamut of activities were occasions to display the creativity of students.

The Spic Macay chapter took the students back to their roots in culture and kept alive their appreciation of the wonders of their Indian heritage by inviting eminent artists for a campus performance.

Tradition reminds us of our alumnae. We take justifiable pride in the various achievements of our past students who are holding high and responsible posts in the civil services, public and private organisations, banks and are also worthy home makers. In this context I would like to mention Alarmel Valli, an ex-Stella Marian who was awarded the Padma Shri this year for her contribution to Bharatha Natyam. Another of our past students, Gita Subramaniam of the Department of Literature won the prestigious Rhodes Scholarship and leaves for a 4 year stint at Oxford in September.

We congratulate them and wish all our alumnae well in their future endeavours.

In April 1990 the first set of undergraduate and the second batch of postgraduate students under the autonomous pattern left the portals of the college, The efficacy of the continuous assessment and end semester pattern of examination is revealed in the positive trend of results. The examination unit under the direction of Mrs. Jayalakshmi, Controller of Examinations must be complimented for their meticulous conduct of examinations and the speedy publication of results.

The tremendous contribution of the administrative staff who work long hours to facilitate the efficient working of the college deserves a special word of appreciation. The monthly pay roll that has been computerised is now managed solely by them.

Special mention must be made of the service rendered by the supportive staff who toil tirelessly behind the scenes to ensure the smooth functioning of the college.

In the arena of sports and games the Stella Maris banner has been held aloft by the students who combine enthusiasm with the true spirit of sportsmanship.

At the Asiad 1990, held at Beijing the Indian rowing team consisted of 4 participants in the Coxless fours event, 3 of whom were Stella Marians - Gayatri Acharya, Pavitra Rao and Aarti Rao.

Our College teams were the winners of the Inter-Collegiate Basket Ball and Table Tennis Tournaments and runners up of the Intercollegiate Handball, Kho-Kho and Athletics tournaments. We also received the overall Runners-Up Trophy for the south division tournaments.

Thirty five of our students represented the Madras South Division in major games, such as Cricket, Lawn and Table Tennis, Volley Ball and Basket Ball, Hockey and Athletics to name a few.

The University colours were donned by 17 of our students who represented the Madras University at the All India Inter University Tournaments. They participated in events which included Cricket, Lawn and Table Tennis, Hockey, Rowing, Swimming and Kho-Kho.

Ten of our students represented Tamil Nadu State in various National Level Competitions. They also participated in the 3 Basket Ball Open Tournaments and were the winners of the "Sports Fest" conducted by I.I.T., Madras.

Our students have actively participated in various other tournaments and competitions and have won many laurels.

Mrs. Malathy has been the motivating force behind all these achievements.

The NCC Unit of Stella Maris College has made us justly proud of its existence.

At the pre-Republic Day Camps held at Pondicherry and Madras in June 1990, Lance Corporal Ashwini Narayanan was declared the best cadet and best parade commander. Lance Corporal Brinda won the gold medal in the signals competition while Cadet Priyadarshini won the gold medal in firing.

Senior Under Officer Vandana Menon represented India in the Youth Exchange Programme in Alberta, Canada under the auspices of the NCC.

Corporal Bama Rani and Cadet Under Officer Ashwini Narayanan represented Tamil Nadu at the 1991 Republic Day Camp at New Delhi.

Ashwini Narayanan was adjudged the All India Best Cadet for the year and received the gold medal from the Prime Minister.

The NCC and NSS Unit jointly organised an innovative programme for the 1990 Independence Day. While enacting the events of the Jallian Walla Bagh Massacre, the students recaptured the selfless and sacrificial spirit of our freedom fighters.

Besides ensuring the participation of all the cadets, Lt. Gita Samuel draws out the best in them by her enthusiastic perseverance.

The NSS Unit with its 312 volunteers have been involved in 22 projects in the areas of health and medical services, educational services and service for the aged, the destitute and the handicapped.

Among the special programmes that were organized and conducted by the NSS Volunteers both within the campus and outside, the "Day for the Handicapped" held in August 1990 during the 7th Student Book Fair at the Express Estates, Madras deserves special mention.

Our NSS Volunteers were invited by the Indian Oil Corporation during their Energy Week Celebrations to highlight the need of the day - Conservation of Fuel which they portrayed through a street play.

At the Gandhi Jayanthi celebrations held at Gandhi Mandapam the programme presented by our students emphasized the ideals and values of the Mahatma while implying the urgency for Peace and Social Justice. The vibrant message contained in these programmes evoked the deep appreciation of the public.

With service as its theme the NSS Unit stretched forth its hand to assist the Rotary Club in organising a 'National Special Olympics 1991' for the mentally retarded.

Blood donation day continues to be an annual feature at Stella Maris.

Thanks to the dynamism and commitment of Ms. Prabha Nair, the lamp of service burns steadily in our NSS Unit.

Having placed before you a report of the activities, though not comprehensive, of the past year, I would now like to reiterate my deep sense of gratitude to :

- Dr. (Sr.) Mary Ann, the Secretary, Dr.(Sr.) Mary John and Dr (Mrs.) Meera Paul, the Vice-Principals, the Deans of Student Affairs, the members of faculty and the administrative and supportive staff, for their deep commitment and sharing of responsibilities in the administration and in the teaching-learning process.
- our dear students who with their youthful exuberance add to the vitality of life on campus.
- the University authorities, the Education Department, the Regional Directorate, the Directorate of Collegiate Education, and the University Grants Commission for their cooperation, advice and help extended so willingly and generously at all times.
- the All India Association of Christian Higher Education, the Xavier Board, the United Board for Christian Higher Education, various banks in the city particularly the Stella Maris College Extension Counter of the Indian Overseas Bank and other agencies especially the Amalgamation Group of Companies who have all generously funded our student welfare programmes and projects.
- the Pallavan Transport Corporation, the Police Department, the Madras Electricity Board, the P & T Department, the Madras Telephones, the Corporation of Madras, AIR and Doordarshan Kendra and other public utility departments for the timely service rendered by them.

Thank you dear parents, friends and benefactors for your continued support and sustained interest in all the happenings of the college.

As yet another year successfully enters the annals of the history of Stella Maris we pause a while and take stock of our achievements. A moment's reprieve and then with no trace of complacency rather a renewed sense of urgency we look towards the vast vistas of the future and what they might bring. For to soar, we must toil tirelessly in the service of God and the Nation and bring to fulfilment the cause of Higher Education in India.

Thank you and God bless.

## VISION and ACTION

"If the Institute were my work it would perish with me. But it is God's work and it will live".

*Mary of the Passion*

More than a hundred years ago, a young woman had a dream. Stella Maris College was part of that dream.

A new venture began on January 6th 1877. Mary of the Passion - Helene de Chappotin de Neuville founded the Institute of the Franciscan Missionaries of Mary.

Only a woman of such moral fibre, strength of soul and breadth of vision could have exerted such a seminal influence on those around her. But as she herself says, only a supreme power could have directed her life and shaped her vision.

In a world such as ours, where the emphasis is on empirical fact and where scepticism is almost universal it is difficult to believe that God calls people personally. Inspired by the Holy Spirit, Mother Mary of the Passion fulfilled her vocation as a missionary.

Once she had started on her life's work, there was no looking back and the new family of the Franciscan Missionaries of Mary grew from strength to strength. It was the life of St. Francis of Assisi, of simplicity, poverty and total abandonment to the will of God that became the way of life for the Franciscan Missionaries of Mary.

Mother Mary of the Passion once said :

*"God wills that we expand much more rapidly than I, by my nature ever wanted. But since it is the call of God, since it is the hour of the Church, since we have received a special vocation . . . . how can we who have received so many graces refuse what God has the right to ask, desire and hope from us?"*

The dynamism and breadth of vision expressed itself in the foundation of a society which inspite of its small beginnings spread far and wide and today, it has approximately 9000 sisters of 66 nationalities, in over 903 centres of mission spread over 5 continents. One can find them specially among the very poor and abandoned, where Christ is not known.

Where history has brought in its wake sorrow, hunger and injustice, the Franciscan Missionaries of Mary are instruments of peace and reconciliation, helping men and women regain dignity and hope.

Whether on the outskirts of the city, in a cabin or a hut, they seek to become one with the people, adopting their life style and sharing their joys and sorrows.

The Franciscan Missionaries of Mary have also been instrumental in raising the status of women by creating in them an awareness of their potential and providing them with opportunities for employment which would make them financially independent.

Besides this they run a number of service-oriented centres like hospitals, training schools, creches, schools and colleges.

The Franciscan Missionaries of Mary, in Stella Maris College, continue today, the journey in faith begun by Mother Mary of the Passion. They hold aloft the torch of learning and of love and continue to shape young people entrusted to their care.

They instil in each one of us an awareness of ourselves as individuals, and of our responsibility towards others especially the deprived and the under-privileged.

The charism of the Franciscan Missionaries of Mary commits them to follow Christ as he gave himself up, for the salvation of the world.



# Timescapes

~ Padma Prasad ~ faculty

I cradle the newly born sun  
watch him go his first footsteps  
And grow small  
Into the blue sky

There is comfort  
In the way your belly  
rests upon you

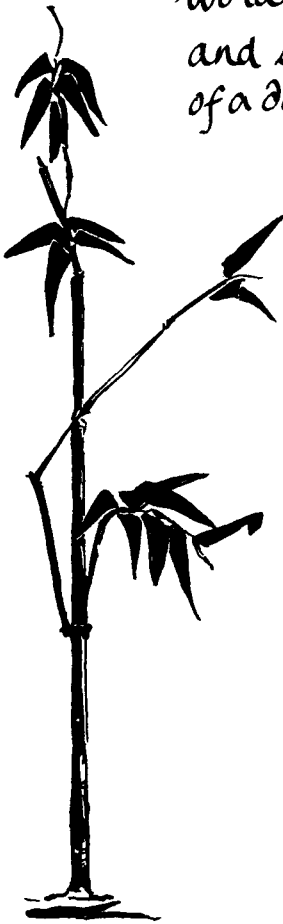
Words harden  
and stand out  
of a day's talking

There was a single voice  
singing on the road  
As the day was swept away

The moon was on the pavement  
Sleeping with beggars  
who dream of her

A piece of moon persists on the trees  
while lips stretched into a white smile  
that will not leave the face alone

I'm about to swallow the night  
And grow dark again



## நனவாகுமா?

ஒரு செடி வாடினால் நீருற்றித் தளிர்க்கச் செய்யலாம்!  
ஒரு குழந்தை வாடினால் உணவளித்துப் பிழைக்கச் செய்யலாம்!  
ஓர் உள்ளம் வாடினால் இன்னுரையால் தேற்றி விடலாம்!  
ஒரு உயிர் ஊசலாடப் பிராணவாயு செலுத்தி நிலைப் படுத்தலாம்!  
வறுமை வெம்மை வறுத்தெடுத்தால் கருணைமழை தணித்திடும்!  
அந்தோ!

இதோ ஒரு குழந்தை - தளதள என்றிருந்த குழந்தை,  
தளர்நடை பயின்ற குழந்தை - ஓடி ஆடிய குழந்தை,  
நடை தளர்ந்து நடக்க இயலாது முடமாகி மூலையில்  
உட்கார்ந்து விட்டதே! இக்குழந்தை அனாதையா?  
இதை எடுத்து வளர்ப்பவர் இல்லையா உலகில்?  
இன்றைய சமுதாயத்தில் இடம்பெறாத குழந்தை  
இதுபோன்ற குழந்தைகள் இன்னும் சில உண்டு!

அவசர உலகில் இயந்திர உலகில் ஒரு இயந்திரமாய் இயங்கும்  
மனிதன் கண்ணில் தட்டுப்படாத குழந்தைகள் இவையெல்லாம்!  
பிறர் ருமணியைத் தற்றுமணியாய் பார்ப்பவன் மனிதன் என்றார் ஒருவர்:  
இரவு பகலாய், பற்பல வழிகளில் பொருளீட்டிப் பரிதவிக்கும் மனிதன்  
பொருளற்ற பொருளே பொருள் என்று அல்லல்படும் மனிதன்.  
குடும்பத்தில் இருவர் ஈட்டியும் பற்றாக்குறைதான் - நிறைவில்லை!  
சம்பளம் உயராது? பரிசுச்சீட்டு விழாதா?

என்றே அங்கலாய்க்கும் மனிதனையே எங்கும் காண்கிறோம்!  
இத்தகையோர் கண்ணில் இக்குழந்தைகள் படாதது வியப்பில்லை!  
இத்தகையோர் உள்ளத்தில் இக்குழந்தைகள் இடம்பெறாததும் வியப்பில்லை!  
'அறத்தால் வருவது துன்பமே' என்பது இன்றைய வள்ளுவம்.  
இலஞ்ச ஊழல், வஞ்சனை, பொய்சாட்சி, சுரண்டல், கடத்தல், ஏமாற்றல்  
என்று எத்தனை வழிகள்? வழியப்பா வழிகள்.  
குணக் குழந்தைகளை இவர்கள் புறக்கணித்துவிட்டனர்.

அனாதைகளாய், ஆதரவற்றவர்களாய்ச் சமுதாயச் சேற்றில் தவிக்கின்றன-  
ஆம்! நான் சொல்லும் குழந்தைகள் - அழகான குழந்தைகள்  
நேர்மை, வாய்மை, அகிம்சை, அன்பு, அருள், நட்பு என  
வரிசையாய்த் தவறும் குழந்தைகள்-

'பொய் சொன்ன வாய்க்கு போஜனம் கிடைக்காது' என்ற பொன்மொழி இன்று  
பொய்மொழியாய் ஒதுக்கப்பட்டது. மறக்கப்பட்டது.  
பொய் சொன்ன வாய்க்குப் போஜனம் கிடைக்கும் இன்று!  
நாளை கிடைக்குமோ? என்றமே கிடைக்குமோ என்பது கேள்வி!  
பொய்யர், புல்லர், கயவர், நெடிது இனிது வாழ்ந்ததாகச் சரித்திரப்  
பொன்னேட்டில் பொறிக்கப்படவில்லை! நினைவிருக்கட்டும்.

ஆம்!

நான் சொன்ன அருமைக் குழந்தைகள்  
கனவுக் குழந்தைகளாகவே இருந்தவிடாமல்  
நனவுலகில் வளர்ந்து, நிமிர்ந்து நடைபோட்டதும்!  
இவற்றை உள்ளக்கோயிலில் குடியேற்றுவோம்  
பொய்மையும் வஞ்சனையும் புரளட்டும் புழுதியில்!

தேர்வாணையர்

## The VISION OF OUR ANCIENTS

Dr.(Mrs.) Mythili Raman, Faculty

If India's cultural heritage has proved to be enduring, with an unbroken continuity, it should be traced to the far-sighted vision of her ancient teachers. An idea of the system of education and the instructional methods could be obtained from a study of the Upanishads.

The Upanishads represent something like a question and answer session, a form of confidential communication between the teacher and the taught. The emphasis had always been on the enrichment of the spirit of human personality, the search for a vaster perspective, the yearning for a nobler life beyond the mere physical - in short, an ever-ascendant qualitative change in the life of an individual so that he could lead a purposeful life. There was an urge for qualitative enrichment in life.

Education was for the whole and complete person and not for developing intellect alone, as could be gleaned from the following passage - Chandogya - 7.8.1

स यदा बली भवत्यथोत्पाता भवत्युत्तिष्ठन्परिचरिता  
भवति परिपरन्नुपसन्नु भवत्युपसीदन्द्रष्टा भवति श्रोता भवति कर्ता  
भवति विद्वाता भवति

In fact, physical strength and stamina form the prime requisite even for acquiring knowledge - and this aspect is stressed in the above passage.

With this perspective, the ancient teachers who were mostly the `rsis' did not push their students through what was beyond their capacity and capabilities. The students were seekers of knowledge and approached their `guru' in all humility, with reverence. The teachers also admitted them, carefully studied and assessed each student and only then proceeded with the instruction according to the ability of each student. They gave either an analytic enumeration or a simple exposition of the nature of Truth, in keeping with the intellectual level and grasp of the student. They never discouraged or looked down upon the slow learners but gave them considerable freedom to take their own time and understand the point. The ancient teachers were eager to help the earnest disciples step by step in which process it might take a greater period for some to grasp at the `Truth' while some may be quick enough to get at the same.

This was the secret of their success in imparting knowledge - i.e. give unto each what is due to each. In an imperceptible and subtle way, the students were made to understand the purpose of learning and the purpose of living.

Thus, the ancient teachers catered to the physical, mental and moral needs of their students and bestowed their attention on the development of an integrated personality of their wards. They were made to realise that learning was not for a mere living, but for acquiring real knowledge.

Such efforts are possible and are also being tried in a autonomous set-up. But these attempts would not suffice. True autonomy consists in providing the slow learners with the necessary environment like more time, more facilities etc. etc.

If our younger generation should become useful citizens of future India and if the dreams and vision of our ancients should become a reality, the autonomous institutions have a great role to play.

## கனவும் நனவும்

பொழுது புலர்ந்தது யாம் செய்த தவத்தால்  
வானும் கடலும் மலையும் கதிரும்  
கூனற் பிறையும் கூடிய மீன்களும்  
ஒன்றிற் கொன்று தொடர்பு கொண்டு  
நாங்கள் இறைவனால் ஆசிர்வதிக்கப் பட்டவர்கள்  
என்பதனை உதிர்க்காமல் உயர்ந்து நின்றது!

என்னென்று சொல்வேன் எழில்நாட்டு இயற்கையை  
கண்ணுக் கணிகலம் கண்ணோட்டம் என்பதனால்  
இனிய அன்பைப் பொழிந்திடும் அருங்காட்சிகள்  
நனியருள் சுரந்து என் நல்லுயிர் காத்தது

மௌனத்தில் இருந்த நான்  
கனவுலகம் சென்று விட்டேன்  
என் நாட்டைக் காணுகிறேன்!  
எழில் தமிழன் ஏற்ற மதை  
முன் காட்டவருகின்ற காட்சி  
முத்திரையைக் காணுகின்றேன்!

அறிவியலில் இந்நாளில் ஏற்றம் கண்டான்  
பொறியியலின் வகையெல்லாம் கண்டான்  
துறைதோறும் பல்வளர்ச்சி கண்டபோதும்  
குறியெல்லாம் பணத்தின் மேல் வைத்தான்  
வாழும் வகை தவறிவிட்டான்

வள்ளுவன் வாய்ச்சொட் கேளாததனால்  
ஈவேரா. தந்த இனிய பருத்தறிவை மறந்ததனால்  
காந்தி அடிகளும் விவேகானந்தரும் வாழ்ந்த  
வாழ்வியலை மறத்ததனால் மானிடப்  
பற்று நீங்கி வாழ்த்துடித்ததனால்

எழில் தமிழா! உன் வாழ்வு சிதைந்தது  
பொங்கி வந்த இக் கனவு  
நெஞ்சத்தை இரும்பாக்கி  
இனிய காட்சியும் தந்தது

மெய் அடக்கம் இல்லாத மக்களே  
மெய் அடங்கி வாழ்ந்தோர் வாழ்வு  
ஞானத்தால் வாழ்ந்தோர் வாழ்வு  
தூய்மை கொண்ட மானிடர் வாழ்வு

இவை அனைத்தும் பின்பற்றி வாழ்ந்தாலே போதும்  
புதுவழியை தேடிப் புன்மை அடைய வேண்டா  
என்ற அறிவுக் காட்சியாய்  
தரிசனம் தத்து மறைந்தது கனவு

திருமதி. உலகநாயகி பழனி  
தமிழ்த்துறை  
ஸ்டெல்லா மாரிஸ் கல்லூரி



## SOCIAL JUSTICE

*Dr.(Mrs) Radha Paul, Faculty*

The Constitution of India proclaims to the whole world in unequivocal terms the solemn resolve of the People of India to secure for all its citizens, inter alia, Justice; (social, economic and political) as well as Equality (of status and opportunity). A sincere attempt was made by the makers of the provisions which have led to several legislations in order to ensure to the weaker sections of our society, justice and equality. Through a system of protective discrimination, the State has given certain special privileges to certain groups so that they may be able to enjoy opportunities and status which were otherwise denied to them. Reservations in educational institutions, reservations in jobs and panchayats are some of the privileges given to such sections of the population who for centuries have been unable to compete effectively with the rest of society due to the fact that they have been treated as outcasts by the social and religious structures of ancient India. Several incentives such as scholarships, free books, free uniforms, facilities for free hostels, free coaching for competitive exams, have been made available to the members of certain sections of the population who have been designated by the constitution as Scheduled Castes and Scheduled Tribes. The Protection of Civil Rights Act had declared the practice of untouchability as an offence; denial of access, on grounds of untouchability, to drinking water wells, bathing ghats, public places of worship, public places of

entertainment or public transport vehicles have been declared as punishable. One would think that these facilities and privileges would have led to the social and economic progress of the scheduled groups and conferred on them a social and economic status on par with the rest of the people of the country. But what is the reality? Have the scheduled castes and scheduled tribes been able to gain for themselves a place in the mainstream of India's social, economic and political life? Can it be said today that the dreams and aspirations enshrined in the Constitution of India - dreams of great personalities such as Dr. Ambedkar, the main architect of the Constitution and other such enlightened people of India have been fulfilled? In short, can we say today that after more than four decades of independence and adoption of the constitution, the scheduled castes, scheduled tribes and other weaker sections of Indian society have been able to find justice, liberty and equality ?

We tried to find answers to these questions through a one day seminar on Social Justice organised by the Department of Social Work, Stella Maris College, on 30th November 1990. Being the birth centenary year of Dr. Ambedkar and, a year that had been declared by the Government of India as the year of Social Justice, the seminar was an appropriate forum to focus attention on issues of social justice and the problems in ensuring social justice for all the citizens of India without any discrimination.

The seminar involved a number of distinguished dignitaries, who shared their thoughts, assessments, experiences and views on this very important issue of social justice. The seminar was inaugurated by the then Governor of Tamil Nadu, His Excellency Shri Surjit Singh Barnala; the keynote address was delivered by Fr. Jose Kananaiyal, of the Indian Social Institute, New Delhi. The noted legal luminary and astute scholar, Justice V.R. Krishna Iyer, retired Judge of the Supreme Court of India and a staunch supporter of the cause of social justice, gave a special address on the issue of rights of the Minorities in India which also involved many issues of justice and freedom. Veteran social and political activists such as Mr. K. Veeramani Secretary of Dravida Kazhagam, and Ms. Fathima Burnard of the Society for Rural Education and Development, acted as panel members along with the experienced NSS coordinator of Stella Maris College, Ms. Prabha Nair with her rich experience of working with the tribals of Javadi Hills.

The entire seminar was co-ordinated by Mrs. Hilda Raja of the Department of Social Work with the active co-operation and support from the faculty and students of the Department of Social Work. The support and participation of Dr. Sr. Annamma Philip, Principal, Stella Maris College, ensured the successful organisation of the seminar. The seminar received financial support partly from the All India Association for Christian Higher Education and partly from several individual donors and organisations.

Several issues were highlighted by the seminar which are worth reflecting over. The first fundamental question is : what is social justice ? Several ideas came out of the presentations by the different resource persons at the seminar. Does social justice mean equal or equitable distribution of the benefits of economic development? Is it synonymous with the concept of distributive justice ? Is it a matter of bridging the gap between the rich and the poor ? Is it the removal of exploitation? Is it the removal of discrimination among people? Does it mean giving equal opportunities to everybody in everything ?

Social justice is all these and more. For, the issue of social injustice in India is not just an economic issue. It is rooted deeply in the social and religious structures of the country. While in most countries, issues of justice and discrimination bring to focus the differences between the rich and the poor, in Indian society, social justice is not based on class; rather it is based on caste. And interestingly, in the Indian context, it is seen that the caste and the class division of society tend to coincide. Thus the upper castes are also mostly the upper class. The backward castes or communities are usually the middle class and without doubt, the scheduled castes, the lowest on the ladder of caste system, are the ones who belong to the poor class. There is also ample evidence from the cultural history of India that the caste system was responsible for providing opportunities for progress almost exclusively to the upper castes and denying such opportunities to the lower castes and those outside the caste classification. It also led to social isolation, social discrimination and social injustice. The system of caste-based occupations meant that the higher castes alone could improve in economic status whereas the lower castes and the outcastes were condemned to a life of misery, social rejection and oppression. Thus our concern is not just the poor, but the poor and the down-trodden, oppressed and the marginalised.

The issue of social justice is also an issue of power relations. Everywhere, wealth and power go hand in hand. Conversely, poverty and powerlessness also go hand in hand. Nowhere is this as clearly demonstrated as in Indian society with regard to the power relations between the poor and the rich, the high castes and the low castes. The several cases of oppression, denial of even the right to life and the right to personal dignity of the lower castes, particularly the scheduled castes are evidence of this power relations. Against the might of the rich upper caste landlords beaurocrats, politicians, industrialists and the power of the arm of Law, the poor and the oppressed become helpless, voiceless and hopeless.

The injustices heaped on these oppressed people take many forms. Physical isolation from the village to the remote colonies, denial of access to drinking water wells, prohibiting the use of the village roads and streets used by the upper castes, denial of entry into the places of worship used by the upper castes, economic



exploitation of these poor landless labourers, ensnaring them in debt and bonded labour, sexual exploitation of the women etc, are some of the forms of oppression that we commonly come across. Steeped in illiteracy and poverty, these oppressed people are not able to fight against the power of money and position, the apathy of officialdom and the "muscle-flexing" of the police. The experiences of Fr. Jose Kananikkal in his work among the Dalits of Bihar supported the above conclusions about the oppression of the weaker sections of our population.

It is true that the Constitution of India and the legislature of India have been concerned about these matters and have tried to rectify the situation through constitutional and legal measures. Certain special privileges have been given to them so that they could become educated, employed and self-dependent. But the question is, have all these measures helped those when needed help most? Has the strategy of positive discrimination and the reservation of seats in educational institutions and in employment, ensured social justice to the weaker sections, or has it helped only the influential sections among them? There is evidence that our policy of reservation for the past four decades has excluded the poorest among the poor from reaping the benefits of the policy. Also, the benefits have not reached the women as much as even the poorest among the poor men. We thus see a picture of discrimination within discrimination, injustice within injustice, oppression within oppression.

As far as the tribes are concerned, their illiteracy, ignorance, geographical and cultural isolation have made it even more difficult for them to benefit from the measures provided by the government and to free themselves from the exploitation of the so called educated, enlightened and cultured people from the plains.

According to Shri Barnala, reservation should be linked with the economic criterion so that the poorer among the weaker sections could benefit more. Also the reservation should be time bound so that the disadvantaged will be able to cross the threshold of development and become self-supporting persons. His excellency was also of the opinion that social justice could be sustained only through economic and social development.

So then, where do we go from here in our quest for social justice? According to Fr. Jose one thing was obvious that the marginalised groups could not expect to get justice in a society that is controlled by the dominant groups. In any area where the marginalised seek justice, it will not be given to them. They will have to take it.

Hence the only solution to ensure social justice is to organise the marginalised groups so that they can make their voice heard and get for themselves the rights and justice that they deserve and that they have been assured by the Constitution of India.

## Perspective Planning and Management of Futures Studies A National Review Conference

*Mrs. Rukmani Srinivasan, Faculty.*

The Department of Science and Technology (Technology Forecasting and Futures Studies Cell), New Delhi, sponsored a Review Conference organised jointly by Stella Maris College and the Indian Council of Management & Futures, to critically assess the tools and techniques used in Futures Studies.



The conference was inaugurated by Mr. C.N. Ramadas, IAS, Secretary, Department of Land Reforms, Madras, on December 13th 1990. In his inaugural address he observed, "Everyone wants to know what the Future is going to be like." He went on to question the purpose of such workshops and added "Whatever we do should ultimately benefit the common man."

The President, Dr. Satish C. Seth, a pioneer in Futures Studies, responsible for numerous conferences at the national level began with an "Overview of Futures Studies" thus setting the right tone for the entire conference.

Advocating the cause of Futures Studies, Dr. Sr. Annamma Philip, Principal, Stella Maris College, remarked, "Small changes anywhere can trigger off large consequences." Encouraging all those who were keen to take an "anticipatory probe" into the emerging future of Futures Studies in India, she expressed the hope that the conference would keep alive this "futures consciousness", in order to usher in an "India of everyone's dreams."

The first day began with scanning the present status of Long Range Perspective Planning in industry, in the service sector and on environment. Mr. John Vijayarangam, Corporate Manager, HRD, MRF, Madras raised such queries as "Where are we now? Where do we want to be? How do we get there?"

Mr. E. Unnikrishnan, Dy. Manager, Department of HRD, IOC, Madras, spoke on "Perspective Planning in the Service Sector" and showed how IOC's corporate planning was based on the cybernetic systems model. Dr. P.P. Santhanam's talk covered two areas, "Health and safety at work" and Futures Studies with reference to environment, occupations and industries.

The emphasis in subsequent sessions was on Long Range Planning in Banking, Telecommunication and Health Care. Dr. J.L. Jain, DGM, Department of Planning & Economic Research, Indian Bank, made a pertinent observation that, "The hallmark of an efficient long range planning process lies in the ability to see the futurity of present decisions rather than in forecasting the future."

Dr. K. Venkateswar Rao, Addl. Director, UHS, presented a bleak picture of existing health policies. His talk was an eye-opener. He emphasised the need to develop a data base in the sphere of Health Management.

The sessions on the second day began with a sharing of valuable experiences in conducting Futures Studies classes by Dr. H.G.S. Arulandram, Director, Curriculum Development Cell, Bharathidasan University and Dr. Nagarajan, Annamalai University. Some of the problems encountered were, the lack of faculty, non-availability of books and journals, the absence of interaction with industries and the lacuna in the existing syllabus.

Dr. Sundari Krishnamoorthy, Department of Sociology, Stella Maris College, presented consolidated data on the curriculum in various universities and institutions that offered Futures Studies. The absence of a systematic infra-structure was the chief deterrent to Futures Studies.

Mr. Albert Selvanayagam initiated an animated discussion on the "Needs and Expectations Module for Futures Studies: As it is and as it should be." Dr. Anandavalli Mahadevan, Reader, Futures Studies Centre, Madurai, shared her experiences of teaching methods and illustrated them with the work done by the Madurai University on environment.

The third day of the conference began with a talk by Dr. L.S. Ganesh, Humanities and Social Sciences Department, IIT, Madras, on "Peering into the Future". He began with the philosophical question, "What are we searching for?" In his humourous way he showed how, in the "game of existence", Futures Studies is the long term force that shapes out lives, (in terms of Science and Technology) in order to fulfil our needs and desires.

The afternoon session was devoted to research methodology in Futures Studies. Dr. Bhaskar Rao, Ex-Director, Centre for Symbiosis of Technology, Environmental Management - Bangalore, discussed the choice of tools and techniques of study, while Dr. V.M. Valliappan, set before us the challenging task of introducing a mega trend and indicated the direction we should take. Computer simulation of data was interestingly illustrated and explained by Mr.C. Rajendran, Lecturer, Department of Humanities and Social Sciences, IIT, Madras.

A series of interesting case studies were presented. Dr. Hannah John, Department of Zoology, Stella Maris College spoke of "Cashing in on Snails" and Sujatha Thomas, a student of Zoology spoke on "Biogas". Dr. P. Radhakrishnan, Senior Scientific Officer, Department of Non-conventional Energy sources, spoke on "Non-conventional Energy" while Dr. S. Ramprabhu, Anna University, Madras, enlightened us on "Air Pollution."

The conference came to a close with the valedictory function, presided over by Dr. S. Satikh, vice-Chancellor, University of Madras. The address was delivered by Mr. T.V. Venkataraman, IAS, Chairman of the Tamil Nadu Energy Department. Mrs. Rukmani Srinivasan, Department of Chemistry, Stella Maris College, presented a resume of the four days deliberations.

The conference concluded with the declaration of 1990, moved by Dr. V. Valliappan, and passed by the participants, which enlisted some relevant recommendations made to the UGC regarding the future of Futures Studies.

## **The Computer Revolution**

### **Stella Maris College Computer Centre**

Computers are the "electronic brains" of our century. No other machine in history has so radically changed the world. Epic achievements such as bringing the moon within man's reach have been made possible by computers.

Myriad everyday conveniences and benefits such as helping children to read and write in schools or creating special effects for the movies are the work of computers. Computers are woven into the fabric of modern life.

Keeping abreast with the times Stella Maris College set up a Computer Centre in the year 1986 and has been responsible for educating many young women in the field of Computers.

The Centre conducts a full-time Post-graduate Diploma course in Computer Science and Applications (PGDCA) which comprises of two semesters, of course study, internal assessment, end semester exams and guided project study where the student is exposed to the business world of Computers.

"Hands-on" experience on different computers in different working environments like DOS and UNIX is a remarkable feature of the course curriculum. Demonstrations on the latest release of softwares like FOX BASE are conducted in the Centre. Students are also taken out for demonstrations to various organisations like Andhra Bank, Reserve Bank of India and the Madras Port Trust. Educational tours to outstation installations are also organised. About twenty to thirty ambitious, careerseeking students attend this course every year.

The Centre is used on a regular basis by students from M.Sc Maths, M.A. Economics, B.Com, and B.A. History in order to complete one paper on Computer Applications in their respective fields, as part of their curriculum. In addition to these regular courses, the Centre also conducts short-term holiday courses for both staff and students.

Various other requirements of the college are met by the Centre. The Centre facilitates the computerisation of activities in the college like the Operations Research Workshop (projects and reports), management of the library and the administrative affairs of the College. The Examination Unit of the college makes use of the Centre in computerising the results.

Several other projects are undertaken by the students of the PGDCA course. A special package for the Madras Port Trust was developed according to specifications by two PGDCA students.

The Centre is also used for other projects, like the consolidation of reports. Outstanding among these was the preparation of a Report of the Comparative Study of the Continuous Assessment and End Semester Exam Results which was presented to the U.G.C.

In the course of time the Centre has been equipped with facilities. Two more PC's (1HCL and 1 IDM), two PC-XT's (1 IC1M and 1 SIVA) and two DOT MATRIC PRINTERS (1 TVSE 132 - column and 1 GODREJ 132 - column) were added. Other software like NASHOT (Virus detection software) Turbo Pascal and Turbo C were purchased. Books and manuals have also been added, for use at the Centre.

The establishment of the Computer Centre marks a break-through in the history of Stella Maris College. While computers make possible "computations of prodigious complexity" one must never forget that the true brilliance is human; the genius of human beings who have created logical and mathematical language "tailor - made for a computer's electronic circuitry."

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## **The Hardy Story**

*Christine D'Costa and Lakshmi Kamal, MA Literature*

June 2nd, 1840, in a lonely and silent spot between woodland and heathland Thomas Hardy was born. The spot, lonely and silent, is like the man himself and the location recalls the landscape that dominates some of his best known works.

Dorset, for which Hardy was to resurrect the ancient name of Wessex was to become the circumscribed scene of his fiction. The blasted heaths and craggy moors were more than just a landscape. Perhaps the greatest paradox about Hardy is the way in which his work achieves the universal through his intense attachment to the particular, and timelessness through dwelling on change.

The enigma of Hardy the artist as much as the man, prompted the Department of English to hold a seminar on the 22nd of February 1991, it being the 150th year since Hardy's birth.

Dr.(Mrs) Seetha Srinivasan, the Head of the Department of English welcomed the gathering. Dr. Sr. Annamma Philip, the Principal, delivered the inaugural address. It was primarily her support and encouragement that made the seminar a real success.

The session began with an audio-visual presentation of excerpts from Hardy's life and his novels. This was enacted against a vivid painted backdrop of the Wessex heathland recreated by Christine and Lakshmi. This transported the spectators into the heart of rural Dorset and created in them "the willing suspension of disbelief".

Margaret Drabble played by Preethi Srinivasan, began " the Hardy story" a tribute that one genius pays to another. She declared that "the Hardy story" was "by no means a closed book."

The spotlight focussed on Hardy himself, played by Nina Abraham who recalled vivid memories of folk and family history.

Emma who captivated Hardy by her living gracefulness was played by Sindhu Thampy. Bathsheba played by Leela Pal Chaudhri, self-reliant, unpredictable and independent, demolished "the doll" of English fiction, and Madhavi as Sergeant Troy, brilliant in scarlet dazzled the audience with her excellent sword play.

Henrietta Raj as Henchard and Preethi as Susan re-enacted that fateful scene from "The Mayor of Caster-bridge", when Henchard sells his wife. The sailor played by Chitra Arumugan clinches the deal and departs with Susan and the child.

The most profound and moving of all scenes, was the scene at Stonehenge. Chitra Arumugan as Angel Clare and Leela Pal Chaudhri as Tess slowly approached Stonehenge the altar of ancient sacrifice. One felt their weariness, loneliness and utter desolation.

The paper reading session that followed proved to be both informative and enlightening. Mrs. Eugenic Pinto, Prof. in English, Bharathi Women's College, North Madras, Chairperson, gave us an overview of Hardy the Novelist. It was one of the most penetrative and extensive papers presented. She brought home to us the essence of Hardy's genius, his power to make one hear, see and feel. Her paper explored all aspects of Hardy's Fiction, character, landscape, point of view, style and technique. She made some pertinent remarks on the women in Hardy's fiction and questioned if one could make a claim for Hardy as a fore-runner of the feminist movement.

Savita Aiyer's paper "The Influence of Victorian Morals on Hardy's Writing" was very stimulating. "Hardy's Tragic Vision" by Nisha was well researched. "A Personal Response" to Hardy's poems by Nahla was refreshingly different. Nagammai's "Landscape in Hardy" was exploratory. Prathima's innovative paper on "Hardy as Historian" was well received. Hardy's genius as a short story writer was brought home to us by Chitra A. Rashmi and Preethi gave us an interesting presentation of Hardy as a novelist of the nineteenth century. But the most controversial paper was Venila's views on "Tess as a Pure Woman" which generated much discussion. Venila however very convincingly established her point of view.

We were left with a lasting impression of Hardy's philosophy of life - Mortal life does not live up to the magic of anticipation, nor can it re-capture the uncomplicated intensity of remembered joy.

*"Summer gave us sweets but autumn wrought division.  
Things were not lastly as firstly well with us twain."*

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## **A Kaleidoscopic View of the World of Art**

*Kavitha Rajan & Sumitha Sundaram, B.A. Fine Arts*

*The beauty and the wonder and the power,  
The shapes of things, their colours, lights and shades,  
Changes, surprises, - and God made it all !*

We, the students of the Fine Arts Department experienced a sense of wonder and awe as we set out to explore the manifold dimensions of the world of art.

The summer holidays were an adventure into the stupendous world of sculpture and painting at Pune, Ajantha Ellora, Aurangabad and Mahabaleshwar. Words often prove inadequate when compared to the thoughts, emotions and gestures that can be released in shape, form and colour.

There is something to be said for the profoundness one experiences, surrounded by the work of old masters. Their attention to detail their transcendental vision that lifts them beyond the trammels of mundane existence, and, what may seem paradoxical enough, their firm roots in concrete reality.



During the month of November the III year students went on a trip to Kodaikanal. Despite the inroads of urban culture, the place still retains some of its pristine glory. Those "beauteous forms" of the natural landscape, myriad shades of green, irridiscent skies at dawn, the translucent blue of afternoons and the soft hues of sunset are the shaping powers of the artist's imagination. The din of towns and cities seemed remote and this was a necessary respite from the "fever and the fret". It put one in tune with one's essential self.

No study of the fine arts is complete without a visit to Mahabalipuram. The sculpture and rock carvings are supreme examples of art that has survived the ravages of time. This instilled in us a deep awareness and sense of pride in our rich and varied cultural heritage. Here we saw traditional art inspired by a deep religious sense. Behind all great art is man's deep and passionate yearning for the infinite.

Who said that artists were insular and cut off from the world of science? In fact, a study of the work of great artists of the Renaissance period, Michael Angelo, in particular, reveal the artist's indepth knowledge of human anatomy. There is, thus, an integral relationship between art and science. This fact was emphasised by Dr. K. Vishakan, (Asst. Professor of Cardiology) in his enlightening and interesting talk entitled "Anatomy for the Artists".

The delicate art of glass painting had a very professional exponent in Mrs. Arputha Rani Sen Gupta who held a very successful workshop. The seminar on ceramics conducted by Jayashree Srinivasan, an old Stella Marian from Australia, opened up new vistas for us.

In October the focus was on the "Indianness" of Indian Art. Mr. Amitabh Sen Gupta's lecture on "Indian painting today" reiterated the continuity of Indian art through the ages. This idea was further elaborated in Mrs. Rama Narayan's enlightening lecture on the same subject.

Some of the highlights of the year were the publication of Mrs. Ashrafi Bhagat's article, "Changing trends and concepts in the 19th century French painting" in *Art Today*, Mrs. Ashrafi's and Ms. Margaret's exhibition of paintings which were well received by the public. The "artist of the month" honour, was conferred on Mrs. Arputha Rani Sen Gupta, and her painting "Forked Lightening" was acquired by the Lalit Kala Academy.

The strange, eccentric genius of Vincent Van Gogh was brought intensely alive in the three dimensional, "Son et Lumière" production by the students. The vibrant colours of Van Gogh held us spell bound.

The students have been vying with the staff for public honours. Ratna and Alamelu of III year held a much acclaimed exhibition in Bharat Hall, Kavita Rajan of II year won the first place in saree designing held by the well-known "Rangachari" saree dealers. A glass painting by Sumitha Sundaram was chosen for display in an exhibition in Victoria Technical Institute.

We recall with pride and a sense of fulfilment these achievements not in order to rest on our laurels but to spur us on to further heights.

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## **Fusion '90**

*S. Yamini, B.Sc. Physics*

There's more to Physics than the study of Newtonian laws and Einstein's theories. In an attempt to bring Physics out of the laboratory and project its practical application, the Physics department of Stella Maris College held an exhibition, "Fusion '90" during the month of December.

The first few weeks of the second semester saw the B.Sc. Physics students caught up in a beehive of activity in an effort to make a dream come true. Finally on the 19th of December, a Wednesday morning, our principal, Dr. Sr. Annamma Philip inaugurated "Fusion '90" which was sponsored by Indian Oil Corporation.

The exhibits were displayed in four rooms in the Hermine block. The message, "Welcome to Fusion '90" was flashed on the computer monitor in a variety of colours, at the entrance. The highlight of the exhibition was a number of computer programmes devised by students, demonstrating the application of physics to medicine. Programmes based on the principles of electronics, telecommunication and the circuits found in a telephone exchange office were also displayed.

The second room was given over to displaying the mineral wealth of India, in the form of a large map with small bulbs that lit up in order to indicate the presence of various metals. The map also depicted the location of other natural resources like oil. The role of physics in locating these resources was explained.

Numerous electronic circuits and kits, each with its specific purpose, were the prime exhibits in the third room. "The Birthday Game" and "The Post-Box Alarm" were two very interesting exhibits. "Transport through the ages" attracted several visitors. Models of car engines, the stages of development of different modes of transport were shown. Of special interest was the model of a harbour with several types of ships and boats.

Strange feelings gripped us as we entered a dimly lit room from which mysterious sounds emanated. For a moment we felt that we had been carried back in time to a primordial past. But paradoxically enough this was the space age. The ground seemed different with deep crater-like depressions. Stars and nebulae swam above in an ink black sky. The Lunar surface had been created. Around us were a moon buggy, a strange object (a U.F.O.), and an I.R.S. Satellite. There were charts depicting satellite imagery of the Madras coastline and our Solar system. Astronauts completed the picture !

The exhibition brought home to us the fact that Physics formed an integral part of our daily lives. We were made aware of the new Frontiers before us, and of the current developments and innovations in the Field.

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## **The World of Management**

*Sheryl Ann Bob & Deepa Balasubramanian, B.Com.*

**"To succeed in management you have to look like a woman, think like a man and work like a dog."**

Mrs. Rekha Shetty, Veteran debater that she is, expressed herself most effectively on the various factors which make for success in a competitive world. The Vice-President, Marketing, of Apollo Hospital, Mrs. Shetty's inaugural speech at the seminar on "Woman in Management" conducted by the Commerce department, held us in rapt attention. The Seminar was held on 19th March 1991. Successful women from various fields of management including Banking, Advertising, Entrepreneurship and Civil services were invited to address the students.

Mrs. Rekha Shetty spoke on "The Blue Print for Management." Her views were not of the run-of-the-mill type. She said, "Love yourself ; accept the people around you and learn every minute of your life."

Mrs. Arundhathi Menon, the partner of 'Shilpi' boutique, in an informal and simple manner, gave an interesting account of her struggle to the top. It was clear, from her speech that determination and perseverance play a prominent role in entrepreneurship.

From the administrative service, we had a prominent and popular person, Mrs. Sheila Priya, I.A.S., who stressed the enormous challenges women faced in the Civil

services. To be accepted in this chauvinistic, male-dominated sector, a woman had to work twice as hard to prove herself. Her determination to persevere despite all odds, her dynamism and her sincerity made a deep impression on us.

Mrs. Rita Choudhry, the Vice-President of Hindusthan Thompson Associates (HTA), a leading multinational advertising agency, painted a rosy picture for women in marketing and advertising. Mrs. Choudhry conducted the session in a lively manner inviting questions from the students. Her answers were informative and practical.

Mrs. Radhika Chandrasekar, an executive in CITI BANK, spoke about the prospects for women in banking and finance. Her rise up the corporate ladder at such an early age impressed the entire audience. She said that women were not discriminated against in her field as long as they did not seek to obtain concessions on the basis of their sex.

The speakers left the students aspiring to become as successful as they were. They were able to portray a future where women not only featured in management but also influenced it immensely.

The session concluded with a two hour workshop which gave the students a brief but practical exposure to the world of management.

The future is bright; the message is clear - "The impossible is often the untried; you can if you think you can".

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## **ISTORIA - 91**

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

"Istoria" literally means, a quest for knowledge, but to the staff and students of the History department, it means much more. It is an annual inter-collegiate festival where wits are matched, talents exploited and ideas put to pen.

This festival took shape on February 1st 1991 with the inauguration by the Principal, Dr. Sr. Annamma Philip. The first day saw the Essay writing contest and the Panel discussion, "Man is born free but is everywhere in chains" and "Politics in India is religion based, issue based, region based, value based"- these were the major issues that were vehemently discussed.

The second day witnessed the oratorical contest, the topic being, "The Gulf dream . . . a nightmare come true?. Several interesting viewpoints were expressed. The Quiz was yet another event which generated a lot of excitement; the participants enjoyed the audio - visual round.

Debating, a really impressive event was held on the 5th of Feb., the subject of discussion being "History glorifies the Victorious." This was followed by "What's the Good Word" in which students took an avid interest.

A new entry in this gamut of events was "Our Musical Heritage" which was held on the 6th of February. Some very talented students from various city colleges gave excellent vocal and violin recitals.

The exhibition "Our Ancient Heritage", on the 13th & 14th February proved to be a feast for the eyes. The students, with the guidance of the staff recreated grand monuments from the historical past. The Muslim period, the Indus Valley Civilisation and the Communal Harmony of Madras were the particular highlights. The palanquin that was made by the students of the II year and the water rangoli depicting the Taj Mahal were simply marvellous.

The Valedictory function was held on the 6th Feb. and the Vice Principal, Dr. Sr. Mary John presented the prizes to the winning teams. Thus did the curtain fall upon a memorable week in the history of Stella Maris College.

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## **What happens to a dream deferred**

*Henrietta Raj, M.A. Literature*

Two score years ago our forefathers dreamed happy dreams of idyllic settings where Indians would live in harmony; where the hundreds of little notes combined together to form the beautiful song that is India.

They dreamed colourful dreams of people, ruddy and strong growing and prospering in the fresh air of freedom. They were willing to efface themselves for the sake of India. Their dreams were dyed red, red with the blood of sacrifice.

There was no turning back for them. They had surrendered themselves to a cause - the freedom of their motherland. Pure and pristine was their vision of a future India - "Where the mind is without fear and the head is held high . . . Into that heaven of freedom my father, Let my country awake." Such was their vision and they strove hard to realise it.

How could they have known that in years to come the country would be torn asunder by communal riots and assassinations. Their glorious vision has become a dark and meaningless void.

Their rich and varied dreams have now faded to a stark black and white. The black and white figures one reads in the newspapers - "100 injured in Communal riots", "50 killed in Punjab", "Militants gun down 70 in the market place". Human lives reduced to mere statistical numbers.

For us students in Stella Maris College, Independence day is not just another red letter day ear-marked on the calendar. In our struggle to keep alive the ideals of truth, freedom, equality, and peace we shoulder tremendous responsibility. We cannot, like Pontius Pilate, wash our hands off and plead innocence. In our indifference to or ignorance of the daily happenings we are failing in our duty as citizens of India. We are responsible for the distortion of those glorious visions.

The Independence day celebrations ended with a clarion call for all of us to step forward and form a united and free India. The freedom we seek is not from an external power but a freedom from superstition, ignorance and indifference, casteism, and religious fanaticism - a freedom from within.

As educated women what is our role in Indian Society? We are keenly aware of the radical changes we can bring about not only in the attitude of men but of other women as well. One shares the same agonising perplexity of the black poet Langston Hughes:-

*What happens to a dream deferred  
Does it dry up like a raisin in the sun ?  
Or fester like a sore and then run ?*

Let me conclude on a positive note. As women we will first sensitise ourselves and others to the plight of those around us and work for their upliftment through education, social welfare and a personal involvement.

Our quest for true freedom begins with ourselves - freeing ourselves from the shackles of dishonesty, materialism, hatred and rigid beliefs. We will fight "the unbeatable foe" within us, bear the "unbearable sorrow", and right the "unrightable wrong". Like that one Man scorned and covered with scars, who strove with his last ounce of courage, we too will reach the "unreachable star".

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## **And on that farm there were some pigs . . .**

*Radhika Chandrasekhar, B.Sc. Maths*

Snorts, grunts and squeals rent the air, breaking a two year silence. The Stella Maris students were back on stage again with an adaptation of George Orwell's "Animal Farm" a classic satire on the Russian revolution.

The venue was Narada Gana Sabha and the play was staged on the 19th and 20th January, ably directed by Mr. David Thomas. He chose to portray the entire scenario realistically, with animal costumes, animal movements and animal noises. The casting was very effective. In the words of the director, "Each girl was chosen to play the part of the animal she resembled most!"

In the political allegory the pigs are the leaders, with Major, Napoleon and Snowball representing Lenin, Stalin and Trotsky. Boxer the horse is the slightly dimwitted idealist. Squealer the hench man of Napoleon, manipulates the gullible animals. Benjamin the donkey is the confirmed cynic.

Animalism is triumphantly ushered in after the overthrow of the human race. The animals live by the slogan, "Four legs good, two legs bad". Animalism is a caricature of Communism.

As the play unravels we see a gradual disintegration of the ideals of Animalism. This is paralleled by a similar decline in the character of the leaders. The conclusion of the play brings home to us the realisation that every revolution bears in it the seeds of its own destruction. The new pig-regime is so similar to the tyrannical human one that it has replaced, that now one cannot even tell them apart.

A special mention must be made of the excellent use of sets. Ms Gita Samuel did a remarkable job with the sets, opting for clean, neat lines and the stark effects of plywood.

The music was an integral part of the play. Under the excellent tutelage of Ms. Jean Fernandez and later under Mrs. Christine D'Souza the girls put up a captivating performance.

As a member of the cast what I will always treasure are the practice sessions where we learnt to sink our differences and work as a team. It was a happy blend of hard work and fun. This experience gave us a feeling of confidence and helped us realise the value of working together towards a common goal.

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## **“OF KING'S TREASURIES”**

*Aarti Chadda and Priyanka, B.A. Literature*

It all began with clay tablets! In a small room in a Babylonian temple, in Nippur, during the first half of the third century B.C., information of all kinds was engraved on clay tablets. By the first century B.C. Aristotle was renowned for his possession of a famous collection of similar plaques. These were the humble beginnings of the modern library.

Christian Literature by the fourth century A.D also influenced the system of the library. Constantine the Great, had an impressive collection of information which became known as the centre of Christian Literature. Monastic libraries were instituted in 529 A.D., while private libraries were established by the fifteenth century. Today the library and library science has been revolutionised. Library services have become highly specialised and professional - a long way off from those little clay tablets.

In Stella Maris College we have a library, reputable by any standards. From a small, modest building it has developed and expanded into a two storeyed building. The general library caters to the needs of the entire student community while the post-graduate library offers its service to the post-graduate students of all departments.

The library in Stella Maris plays an important part in our lives. Run by efficient staff the library stores an impressive collection of over 60,000 books and adds an average of 30 books to this collection every week. The reference section of the library is well equipped with a wide spectrum of encyclopaedia, dictionaries of all kinds, and a series of volumes ranging from “The Great Ages” to the “World of Computers.” This section is truly a mine of information for staff and students.



The library offers facilities for research both at the M.Phil. and doctorate levels. The books, journals, magazines and newspapers are neatly catalogued so location is easy. The students are provided with a room where they can work on their assignments or catch up with reading. The M.Phil and Ph.D scholars are provided with compact cabins in the post graduate library where they can store their materials and work undisturbed.

Information, both instructive and creative is readily available and easily accessible to the students. The library today has come to denote more than a mere room with books. It has become an active catalyst in the education, management and organisation of society at large.

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## **A NEW DAWN . . .**

*Priya Gopalnathan and Priyanka Swaminathan, B.A. Literature*

When we enter Stella Maris College we head straight for the main block to begin a day of the usual round of lectures, assignments and tests. Each of us pre-occupied with our own thoughts. Very few of us branch off to the right, but those of us who do, would come across a modest-looking grey building with a rather plain sign board which says "Shanthi Bhavan".

We decided to take a look inside. Tucked away in a remote corner of the campus we discovered this to be truly an abode of peace. Clean, tidy and well maintained we were met by a warm and cheerful person, Sr. Monica George, the Principal. She enlightened us on the early history of Shanthi Bhavan.

Founded in the year 1957, the foundress Sr. Thecla was a dynamic, service-oriented woman. Dedicated to the upliftment of the poor she taught young people to be self-sufficient by setting up a tailoring unit with ten students and one teacher. Ever enterprising, Sr. Thecla carried on her social work in a little tent, where the open-air theatre now stands. In 1960 the Shanthi Bhavan building was constructed.

Right from the start the thrust was towards taking care of the needs of the under-privileged class. Shanthi Bhavan now has a hundred and fifteen students. These children are divided into three age groups and depending on this they go to the creche, junior nursery and senior nursery respectively. These children are prepared to

enter the mainstream and many of them have become top rankers in the schools they have joined.

The students who join Shanthi Bhavan are by and large from the slums and not from the middle class section of society. They are charged a minimum fee of Rs.100 per annum which is inclusive of three meals a day and the materials for their study.

This organisation has a sponsorship programme with Ms. Princy Mathews in charge of it. Some of the local sponsors are from the Madras Ladies Circle, the Catholic Women's Fellowship and some members of the College faculty. Denmark, Spain and Sweden are some of the foreign countries who also finance the education of these students.

The driving force behind the successful tailoring unit of Shanthi Bhavan is Sr. Geneveve and Ms. Josephine. The students of this course are school dropouts. This is a diploma course of two years which involves cutting, embroidery and dressmaking. Only an examination fee of Rs. 40/- is charged at the end of the course. The material for the course is supplied by the Tamil Nadu Industrial Corporation Society. The prospects for employment are very bright for these students because of the Export Garment shops that have mushroomed all over the city. Saraswati, a student of this unit said that the course had met all her expectations.

The work of Shanthi Bhavan has been recognised both in India and abroad. The smooth working of this organisation is made possible by a team of committed staff. Besides the tangible results, Shanthi Bhavan has an even more important intangible influence on the under privileged section of society. By inculcating in them the importance of education it stems the number of school dropouts and creates a feeling of oneness amongst the students over-riding all barriers of caste, creed and community. They hold high these ideals and pave the way for a better tomorrow.

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## **“Our dreams are our second life”**

*Sushruthi, B.A. Sociology*

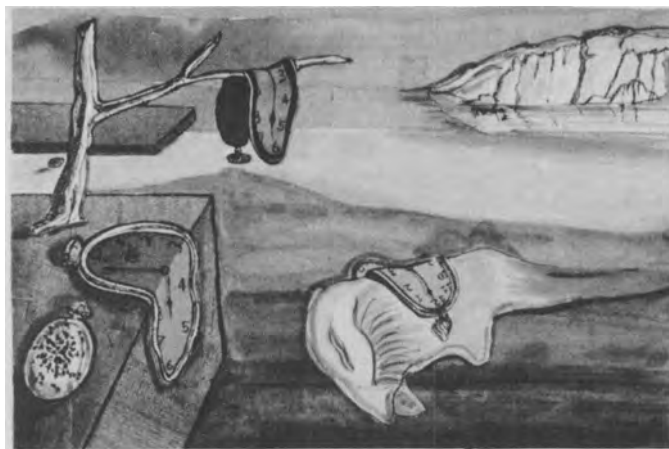
*“Hold fast to dreams  
For if dreams die  
Life is a broken-winged bird  
That cannot fly.” - Langston Hughes*

A dream is a “piece de theatre,” in which the dreamer is himself the producer, the player and the critic.

Man began to interpret his dreams the day he started dreaming. Dreams can be prophetic, a classic example being Joseph’s interpretation of Pharaoh’s dreams in the Old Testament. Joseph tells Pharaoh, “The repetition of your dream means that the matter is fixed by God and that he will make it happen in the near future.” Dreams can help avert catastrophes or indicate ways of coping with them.

History is replete with such incidents that signify the prophetic nature of dreams. If only Julius Caesar had paid heed to Calpurnia’s dream of his statue “which like a fountain with a hundred spouts / Did run pure blood,” he would not have met with such a fate.

Dreams play a vital role in a major school of art of the twentieth century - Surrealism. One instantly recalls Salvador Dali’s disquieting and hallucinatory images. He was open to the dictates of the unconscious and was fully aware of the omnipotence of dreams. Dreams were to him a psychic necessity. Through dreams, man could have access to the magic realm of the unconscious. Dreams serve to expose the revelatory nature of what exists beneath surface reality.



*Salvador Dali : The persistence of Memory, 1931*

Dreams have not merely been the vital source of inspiration for memorable artistic achievements. They have also become a mode of encapsulating artistic vision. Canto I of Dante's "Divine Comedy" (Inferno) is a vision of his spiritual state.

"I woke to find myself in a dark wood where the right road was wholly lost and gone."

With Virgil acting as his guide Dante sets out on his journey through Hell and Purgatory to Paradise.

The genesis of Coleridge's "Kubla Khan" lies in a dream vision: "A damsel with a dulcimer / In a vision once I saw:" But the poem remains a dream fragment because the poet was interrupted "by a visitor from Pollock."

Psycho analysis, a major scientific field today, owes its importance to Freud's "Interpretation of Dreams." his study is a seminal scientific tract that sheds light on the nature of the unconscious.

On his seventieth birthday Freud was hailed as the "discoverer of the unconscious." He was quick to disclaim the title: "The poets and philosophers before me discovered the unconscious. What I discovered was the scientific method by which the unconscious can be studied."

Freud divided the human mind into three zones. The Id (unconscious) the Ego (conscious personality) and the Super-ego (conscience). Dreams are a safety mechanism, for what is suppressed in the Id finds a release in dreams.

Each one of us is a dreamer but the whole difference lies in our approach to dreams. This is what distinguishes the poet from the neurotic. The neurotic is enslaved by his fantasy. The poet has dominion over his dreams, is in command of his fantasy. He knows how to find a way back from the world of imagination and once more get a firm foothold in reality.

## **“Forever Green”**

*Dolly Thomas, B.A. History*

Environmental Hazards! Is it an environmentalist's nightmare or is it ours? Environmentalists have been trying to drive home the fact that indiscriminate felling of trees can adversely affect the future survival of man on this planet, Earth. I, for one, am filled with utter dismay at man's callous treatment of Nature and its dire consequences.

The gravity of the situation was brought home to me last year, during my Christmas vacation in Calcutta. I was standing alone, on the terrace of a twelve storeyed building and I had a bird's-eye view of the entire city. For miles and miles around I saw dreary grey walled buildings without a single tree in sight. There was no patch of green to redeem this desolate sight.

It was a disheartening revelation of man's indifference to Nature, to his own health and survival and a shameful reminder to me of my own negligence in protecting and preserving the natural beauty of our home planet.

Rapid advancement in the field of industrialisation and gross materialism has resulted in the mindless destruction of our country's flora and fauna. Virgin forests uprooted, only to be replaced by a concrete jungle.

Our eco system is a complex web in which every form of life, humans, plants and animals, are inextricably linked. All things were meant to exist in a state of dynamic balance. If one part is altered in the slightest degree, the entire eco system is affected.

The need of the hour is the protection and preservation of our eco system, necessary for man's survival. It is comforting to know that not everybody succumbs to this malady of indifference. The indignation expressed by the people, at the rapid disappearance of the Brazilian rain forests is an indication of a growing awareness.

On the other hand the world still has an overwhelming majority of “who cares”. To bring about a radical change in the attitude of the public is a Herculean task. It is for each one of us to realise the importance of trees and work towards afforestation.

## A Home Kit for Consumer Protection

*Ms. S. Geetha, Faculty, Chemistry*



Do you belong to the category who feel that our ancestors were stronger and healthier than us? Are you complaining of muscular pain, pain in the joints, stomach problems, giddiness, anaemia or tiredness? Then it is not enough if you go for a regular check up to the doctor. Check the food that you eat, and make sure that what you buy is unadulterated food.

Most of us prefer food that is tasty, attractive and colourful but seldom do people realise that food is for health and not for fashion. This ignorance of the common man about the quality of food con-

sumed forms the basis for a high degree of adulteration and a rapid deterioration of health conditions in the recent past.

Adulteration of food stuff is a common menace in Indian society. According to the Prevention of the Food Adulteration Act, adulteration is defined as the addition of inferior quality stuff, prohibited food items, non-permitted colourants to the edible items and the trader indulging in this practice is liable for prosecution under the PFA act.

Most of the consumers however are either ignorant or indifferent to the problems of adulteration. The average housewife is often not aware of the quality of food that she is buying and even if she suspects that the sample is adulterated she

is helpless, since detection of adulteration has to be carried out by the officials in the Government laboratories which is a laborious process.

This makes it easier for the defaulting traders to adulterate the essential commodities with cheap stuff, heavy materials, freely available waste materials or carcinogenic coloured compounds. The general public is not only cheated of their money but sometimes develop temporary or permanent disabilities. Some of the adulterants cause health hazards over a period of time, if regularly consumed, and people are not aware of the harmful effects until it is too late. Adulteration is prevalent in common day to day food items like coffee powder, tea, dhals, oils and tumeric powder etc.

The first step towards eradication of adulteration is to be aware of the various adulterants and their harmful effects and with this knowledge take steps to detect the adulteration at home. Since a layman cannot go to the laboratory to check adulteration he should ultimately be in a position to detect the purity of food stuffs at home by simple tests.

With this as the objective, a "Home kit to detect food adulteration" has been devised by Dr. D.P. Sankaran, Professor of Chemistry, Loyola College and Ms. S. Geetha, Senior Lecturer in Chemistry, Stella Maris College for the use of the common man. This inexpensive kit costs Rs.125/- and has been developed under the auspices of the Enviro Club, University of Madras.

The Enviro Club has units in various colleges. It's primary objective is to create an awareness, and motivate the students and through them society at large, towards environmental protection. This is done through workshops, seminars, camps, exhibitions and various other activities. Realising that a healthy environment does not pertain only to the planting of trees, and pollution control but also a concern for the food we eat, it was felt that consumer awareness should be inculcated in people.

Hence for the benefit of housewives simple tests were devised to detect adulteration at home. The kit consists of a box containing eight numbered bottles with reagents, four test tubes, a lens, a watch glass, filter papers, litmus paper and a dropper. The kit can be used to detect adulteration in about 20 essential commodities. Along with the kit, there is a "Do it Yourself" instruction manual which describes the method of testing as well as the harmful effects of a particular adulterant in a food item. The tests are easy to perform and require only visual observation.

It does not require a scientist to perform these tests. Any one can do it following the instructions in the manual. The tests have been simply designed. One has to add the appropriate numbered solutions to the samples and observe the changes within a few minutes as specified in the guide. In an average household the solutions in the kit would last for at least one year.

The kit has been well received by the public. The wide publicity given to it through various media has helped create an awareness amongst the consumers. The main objective of the kit is not only to educate the public about health hazards but also to make the housewives realise the easy ways of detecting adulteration at home which has hitherto been thought of as impossible. Erring shopkeepers and traders would be exposed and their goods boycotted.

The following chart depicts the harmful effects of a few common adulterants, which can be detected by the kit.

<b>S.No.</b>	<b>Food Item</b>	<b>Adulterant</b>	<b>Harmful effects</b>
1.	Edible oils	Mineral oil	- Damage to liver, carcinogenic effects
		Karanjia oil	- Heart problems
2.	Ghee	Vanaspathi	- Liver disorder, stomach pain
3.	Ghee and butter	Mashed potatoes	- pain in the joints
4.	Coffee powder	Chicory powder	- Giddiness, muscular problems
5.	Coffee powder	Tamarind seed powder	- Diarrhoea
6.	Tea	Used tea leaves some colourants	- Liver disorder
7.	Dhal	Kesari dhal and toxic dyes	- Carcinogenic effect
8.	Chilli powder	Brick powder	Muscular pain
9.	Turmeric powder	Metanil yellow	High dosage causes cancer
10.	Kesari powder	Metanil yellow	Carcinogenic
11.	Pulses	Colour dye stuffs	Stomach pain, Ulcer
12.	Asafoetida	Foreign resins	Allergy, Dysentery



13. Bura sugar	Washing soda	Diarrohea , vomiting
14. Sweets, juices jam	Non permitted colours	Carcinogenic effects
15. Wheat	Ergot	Poisonous

To explain a few tests that could be performed to detect the adulterants :

The presence of metanil yellow in turmeric powder can be detected by adding a few drops of concentrated Hcl (from the kit) to the sample and diluting it with water. A yellow colouration indicates a pure sample while the adulterated sample leaves a pinkish red colouration. Edible oil mixed with mineral oil shows a turbidity on warming with alcoholic potash (from the kit) and mixing with a little water.

Sprinkling tea powder on wet filter paper results in a colour separation if the tea is contaminated with non-permitted colours or used tea leaves. Have you ever wondered why the tea you make is often insipid and very light in colour? You have the answer now. So let no one blame your culinary skills.

If chicory powder is mixed with coffee powder by adding a little water a red colour separation is left behind. Though a mild dosage of chicory is not harmful to some people, many people succumb to dizzy spells. Similarly the brick powder mixed with chilli powder settles at the bottom on adding water and shaking the mixture vigorously. The coloured-dye-stuff in pulses, the rotten pepper and papaya seeds in pepper, the cloves deprived of volatile oil, the impurity of honey, mustard oil and jaggery can all be detected easily. Our health is in our hands. We can test ourselves and get convinced that the food items we buy are unadulterated. So let us not sacrifice quality for quantity. Without resorting to the consumer courts, if the socially conscious public educates the rest of the society and decides to collectively boycott the goods sold by defaulters, then adulteration of food will be eradicated. This positive step towards a healthy future has already been taken. Each one of us can make a significant contribution in this direction.

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# THE LAYMAN'S ART

*Kavitha Rajan, Fine Arts.*

"All art is quite useless", was a thoroughly demoralizing remark made by Oscar Wilde, ironically a great artist in the use of words himself.

How many of us share his view? Do we really know what art is or do we merely presume to understand the many nuances of the word?

What is Art? We decided to do a random survey in our campus to find out; and these were the varied, ambiguous and rather revealing remarks we ferreted out :

Art is the painting of a beautiful naked woman

Art is full of Energy

Art is Talent

Art is Music, Dance and Colour

- It is a waste of time!
- Something Beautiful
- Anything that gives relief from strain and makes us feel better.
- It needs to be appreciated . . .
- Scribble lines splash colour - Art I guess!
- What a stupid question!

And there were those stray adjectives meant for the questioner rather than the subject - 'Dump', 'Jobless', 'Really ... so crazy ...'. As a Fine Arts student I found the presumptions amusing as well as annoying. So many opinions and hardly any based on true facts, observation, knowledge or even logic.

Art to me is a multifaceted word. It can be applied to creativity in any sphere - in writing, reading, talking, painting - even walking gracefully and being charming or knowing your facts or being up to date with current affairs - all are art in its various forms.

Man is not a machine and even though men may perform the same tasks, the uniqueness of each individual decrees that they perform it at least a fraction differently.

As long as man has a mind, and the capacity to think and the scope for imagination, creativity or individual thinking cannot be subjected to method, logic, reason, rules or orders. So it naturally follows that every individual is an artist.

So then WHY so many derogatory remarks and unthinking criticism? Is it that over the years we've restricted our vision of art to visual art, and especially that of painting, and that, 'artist', has become synonymous with disillusioned penniless painters waiting probably a whole life time for a break? Even if it is so (which it is definitely not) then aren't they to be admired for their tenacity, their belief in their own work and the great deal of commitment, effort, observation and hard work that they invest in every new creation?

It was not as if all remarks were uncomplimentary.

There were a few, who were surprisingly enlightened on the subject, who seemed to have taken the pains to understand as well as explain to me their conception of art. The answer that pleased me most and the one that I thought put everything comprehensively in a nutshell was - 'Art is everything in Nature'- for isn't all art an attempt at recreating nature's perfect creations? What greater artist could there be than Nature, who has so beautifully, unerringly and skilfully combined form, function and emotion so that none of man's endeavours have ever surpassed the absolute unity, oneness, harmony and perfection of her creations.

It is sad to see so many visions marred by half-formed ideas, prejudices and inherited opinions, yet it is heartening to see the few who try to remove the shades that shroud their minds and let new ideas take root.

Art, as studied by us is only an infinitesimal fraction of what Art really encompasses. Nobody, probably, can understand every connotation of the word, but a beginning can be made by developing an enquiring mind.

Anybody for developing the Art of curiosity?

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## With Gratitude



A deeply religious person Dr. Sr. Mary Ann, f.m.m. is one of the stalwarts who not only upholds the ideals of Truth and Charity, but lives it in her every day life. Sr. Mary Ann retired this year after 26 years of dedicated service to generations of students of the Fine Arts department. She joined the department in 1965 as a lecturer and later became the Head of the department.

The first thing that strikes one about Sr. Mary Ann is her quiet serenity. We shall miss her warm smile and gentle nod of recognition as she passed us in the corridors. One would see her on a sunny afternoon, outside the Fine Arts block with her group of students, actively engaged in teaching them the art of batik, supervising their work and offering her advice. Despite the pressures of administrative work Sr. Mary Ann never lost touch with her students and is very dear to all of them.

The encouragement and guidance that Sr. Mary Ann gives to her department is evident from the number of exquisite exhibitions that it has held over the years. She has inspired in them a spirit of co-operation and hard work and has always given them her whole-hearted support in their endeavours. She was an efficient teacher and a good administrator, respected and loved by staff and students. What is most remarkable about her is her sense of justice and fairplay.

As she continues as Secretary of the college, we are grateful to Sr. Mary Ann for the invaluable help she renders to staff and students. May the Almighty shower His blessings on her.

## With Gratitude



Writing about Miss Stella to a Stella Marian audience is like taking coal to New Castle. This is because for 27 years from 1963, Miss Stella has been synonymous with the History department. Working tirelessly inspite of ill health she has carved out a niche for herself in the hearts of her students. I have very often run into old Stella Marians who reminisce about their Alma Mater and end up with the invariable question "How is Miss Stella ?"

As a teacher she had few equals. When we encountered her for the first time in class, we realised here was a teacher with a difference. It is not easy to make history interesting - as any school student compulsorily plodding away at it will testify - but Miss Stella made European history live for us. History was not taught in isolation as it is done in schools but there was a continuous thread running through all the topics. Her stentorian voice could be heard in the next class room. She was soft spoken but paradoxically she was a terror too.

In the History department, her colleagues found in her a unifying factor. Her word was law though she was never dictatorial. Hers could be termed as benevolent despotism. Drawing on her vast experience she would merely suggest to her young colleague as to how a topic could be approached. The advice was invariably taken.

Ms. Stella retired in September 1991. She is however an ever welcome figure in the staff room. We take this opportunity to wish her peace, contentment and good health.

*Nitya Chari - History Dept.*

# **Student Union Activities - 1990-91**

## **A Report**

*Anjana Giri, Secretary, Students' Union*

### ***"Soaring to freedom on the Wings of Responsibility"***

This was the Students Union motto for the year 1990-91. True Freedom is experienced only when the individual makes responsible choices and decisions and is fully aware of the consequences of such decisions. It is not paradoxical to say that freedom necessarily implies certain restrictions or curtailments. These should not be imposed from without. The individual must exercise his or her will and self-control when the occasion requires it.

Our motto is also reflective of the Students Union objectives:

- Deeper awareness of one's relationship with those on the College campus and with society at large.
- To initiate programmes through departments, aimed at arousing intellectual curiosity through innovative media.
- To motivate departmental and non-departmental clubs in effective and enthusiastic organisation of extra-curricular activities.

Union Day was celebrated on the 23rd of February presided over by Mrs. Jayashree Balachander I.A.S. Project Co-ordinator of the Tamil Nadu Integrated Nutrition Project. Certificates were distributed to class representatives, non-departmental club presidents and to the Union friends. The newly elected union bearers also put up a programme for the staff and students. The morning's activities culminated in the Stallebration Carnival infused with high spirits and camaraderie. A variety of exciting tasty and spicy food was sold at different stalls.

As part of our effort in reaching out to society, the Students Union organised a special celebration for the P.T.C., an annual feature in the college. Mr. Narayanan, Assistant General Manager, Pallavan Transport Corporation, Madras, presided over the function. In appreciation of the "tyre" less service rendered by the PTC to the college community and the public at large, the Students' Union presented mementos to the PTC employees from various depots.

The highlight of the year was the Inter-year competitions "Razzmatazz", a week long series of events, Indian and Western music and dance, dramatics, debate and elocution. It was an exciting week with all the students fully involved in one activity or the other. The Campus was a hive of hectic activity. The afternoon echoed to the strains of music, dance and youthful laughter. The week passed all too soon but it will be a long time before one forgets the wealth of talent displayed and the exuberance and enthusiasm of the students, both participants and the audience.

It is a tradition in Stella Maris to celebrate Workers Day very meaningfully. Student volunteers take over the duties of the workers and relieve them for a day of fun and relaxation. After the acknowledgement of their services to the college at the assembly at the open air theatre, the workers are treated to a sumptuous breakfast, and a film is screened for them in the college auditorium. As a token of appreciation each worker was presented with a tiffin box this year. The workers are an important part of the large family of Stella Maris. Whenever we look at our clean campus and classrooms, we remember the workers and are grateful for their services.

The year 1990 having been declared the Year of the Girl Child, the Students Union decided to conduct a series of programmes in order to highlight the role of women in Indian society. We also wanted to increase awareness among the students of the problems faced by the girl child.

Ms. Jean Fernandez of the English Department delivered the key note address and her inspiring talk made us realise to what extent society and the media have exploited the image of the Girl Child. Inter-collegiate debates and collage competitions were conducted in order to sensitise individuals about the predicament of the Girl Child in modern society which for all its progressiveness is still bound by outmoded conventions in this respect.

The activities for the year drew to a close with the farewell party given by the under-graduate and post-graduate students to the outgoing students. The spirit of healthy competition among students, their interest and involvement and a sense of oneness, left us with a feeling of fulfilment and satisfaction.

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# **National Service Scheme - 1991**

## **A Report**

The educational goals of the College stretch beyond academic excellence alone . True education demands social awareness as a prelude to effective action. The NSS is an organisation that strives to transform these ideals into reality through various projects of which we give a report.

### **General Information**

- The total involment of volunteers in the NSS is 312 for the year 1990-91.
- A general orientation preceded the voluntary enrolment of volunteers.
- The student volunteers were alloted projects and placements according to their areas of residence.
- The volunteers were expected to serve for three hours per week in accordance with the scheme.
- The areas of service include various institutions or agencies working for the care and rehabilitation of the less privileged in society namely the handicapped, the aged, orphans, destitutes, socially and economically backward categories of people and medically afflicted.
- the total number of projects for the year is 22. A few special programmes were organised during the year.
- There are three units functioning in the college.

### **PROJECTS**

#### **Health and Medical Services**

- St. Thomas Hospital - St. Thomas Mount
- Blood donation - Various places

#### **Educational Services**

- Share and Care Childrens Welfare Society - Perambur
- C.S.I. School - Perambur
- Corporation School - Royapettah
- Marian's Nursery School - St. Thomas Mount
- St. Joseph's School - Santhome



Shanti Bhavan	-	Campus (SMC)
Narikuravar School	-	Saidapet
YMCA Boy's Town	-	Parrys

#### **Services for the Aged, Destitute and Handicapped**

Pathway Centre	-	Adyar
Andhra Mahila Sabha	-	Adyar
Anbagam - Home for the Aged	-	Adyar
St. Louis Institute for the Blind and Deaf	-	Adyar
Sishu Bhavan	-	Royapuram
Little Flower Convent School for the Deaf and Blind	-	Gemini Corner
Home for the Handicapped	-	Anna Nagar
Rehabilitation Centre	-	Shenoynagar
Mithra	-	Anna Nagar
Centre for Special Education	-	T.Nagar
Thakkar Baba Vidyalaya	-	T.Nagar
Coaching for the Blind	-	West CIT Nagar

#### **Special Programmes conducted during 1990-91**

**8th August 1990** - A "Day for the Handicapped"- was organised during the Seventh Students Book Fair, at the Indian Express Estates. Children from various institutions for the handicapped gave brilliant performances of their talent and skill.

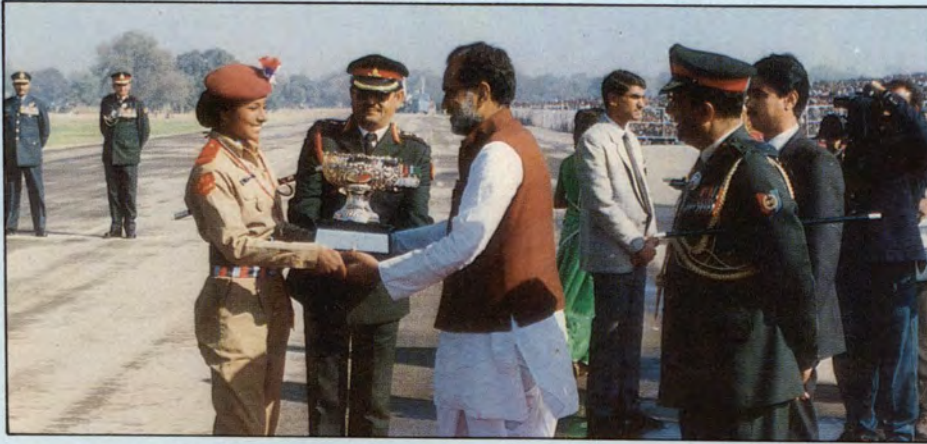
**15th August 1990** - Independence Day Celebrations - along with the NCC, the NSS units organised a programme based on the "Need to preserve our freedom"- For the first time, the medium of the Street Play was used to convey the message to the audience. This was possible due to the professional guidance of artists from Koothup-Pattarai.

**8th September 1990** - International Literacy Day - A Street Play was organised and performed by the NSS Volunteers for Madras Doordarshan to highlight the problem of illiteracy in India.

**5th October 1990** - Gandhi Jayanthi Celebrations - At the request of the Director of Collegiate Education, yet another Street Play depicting the freedom movement and the ideas of Gandhiji was performed at Gandhi Mandapam.

**21st December 1990** - Christmas Day Celebrations - The NSS units accepted the challenge and organised the celebrations for the entire college community. The message of Love, Peace and Goodwill was conveyed through song, dance and a street play.

# N.S.S. ACTIVITES



C.U.O. Ashwini Narayanan receives All India Best Cadet award from Prime Minister





COLLEGE PLAY - ANIMAL FARM



COLLEGE PLAY - ANIMAL FARM

**12th January 1991** - A week's programme on the "Conservation of Fuel"- was organised by the Indian Oil Corporation Limited. The NSS volunteers staged a street play at Hotel Connemara for the Valedictory function. The performance was well received and appreciated by all.

**9, 10th and 11th January 1991** - "National Special Olympics 1990-1991" - Seventy five NSS volunteers participated in the programme - organised by the Rotary Clubs of R.I. District 323. The volunteers were greatly appreciated for their involvement, motivation and excellent work. Certificates of Merit, in appreciation of the services rendered were awarded to the volunteers. The Special Olympics was conducted for the mentally disabled from all over India.

**26th February 1991** - "Blood Donation Day"- An annual feature of the NSS was the blood donation camp organised in Stella Maris College. Technical guidance was offered by the Madras Voluntary Blood Bank and medical assistance from the Government Hospital, Royapettah. A total of sixty five donors donated blood on that day.

**5th March 1991** - NSS Day - The culmination of the NSS activities in College was a programme based on the theme "Man in the service of Man". The Chief guest for the Day was Dr. R. Arul Mozhi, IAS, Deputy Commissioner, Corporation of Madras. During the cultural presentation, the volunteers emphasised the need for social service and the right concept of service. Some of the NSS volunteers in other agencies and work placements were highlighted.

The invitees included friends of the NSS, well wishers, inmates and participants from institutions and other NSS projects. Two institutions, namely the boys from St. Louis Institute for the Blind and Seva Samajam Boy's Home, Pallipattu, gave a wonderful display of their skill and talents. The staff and students of Stella Maris College were appreciative of the dedication and commitment of the NSS Volunteers.

**29th September - 2nd October 1990** - "Leadership Training Camp on Leadership" at the Madras Social Service Guild campus in Nedungundram, near Tambaram. The sessions were conducted by the Director, State Resource Centre and the NSS Programme Officer. The camp offered the volunteers greater exposure to social realities; helped them think anew and motivated them to function as useful citizens.

## Stella Maris College N.C.C. Unit. Report - 1990-91

### MAJOR EVENTS

- |                        |   |                                                                                                                                                                                                                            |
|------------------------|---|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 27th April 1990        | - | C.A.T.C. at Pallavaram, attended by 7 Cadets.                                                                                                                                                                              |
| 4th May 1990           | - | All India Trekking Camp attended by 2 Cadets.<br>Angel Mary & Kayal - Nilgiris.                                                                                                                                            |
| 4th-13th May 1990      | - | 'B'Group C.A.T.C. at Poonamallee                                                                                                                                                                                           |
| 8th May 1990           | - | All India Trekking Camp attended by<br>L/Cpl. Jayashree & L/Cpl. Fatima - Nilgiris.                                                                                                                                        |
| 25th May 1990          | - | All India B.L.C. at Puri attended by S.U.O<br>S.U.O. Shobitha, U.O. Melinda & U.O.Sunethra                                                                                                                                 |
| 1st June 1990          | - | 1st Pre R.D.C. at Pondicherry attended<br>by 6 Cadets.<br>L.Cpl. Ashwini declared<br>Best Cadet & Best Parade Commander.<br>Cpl. Brinda won the Gold Medal in Signals.<br>Cdt. Priyadarshini won the Gold Medal in Firing. |
| 14th-15th July 1990    | - | INAUGURAL CAMP - Theosophical Society.                                                                                                                                                                                     |
| 22nd July 1990         | - | S.U.O. Vandana Menon leaves for Youth Exchange<br>Programme to Canada (Alberta)                                                                                                                                            |
| 15th August 1990       | - | Independence Day Celebrations.<br>Jallianwala Bagh Massacre enacted<br>by N.C.C. Cadets.                                                                                                                                   |
| 24th August 1990       | - | Cycle Expedition from Madras-<br>Walajapet & Back attended by 5 Cadets.                                                                                                                                                    |
| August 1990            | - | Cultural Cadre at Unit.                                                                                                                                                                                                    |
| September 1990         | - | II Pre R.D.C. Cadre attended by 3 Cadets.                                                                                                                                                                                  |
| 15th September 1990    | - | B.L.C. Cadre attended by 3 Cadets.                                                                                                                                                                                         |
| 17th September 1990    | - | Cdt. Irene leaves for Military Hospital Camp.                                                                                                                                                                              |
| 22nd September 1990    | - | II Pre R.D.C. attended by 3 Cadets at<br>Karaikudi.                                                                                                                                                                        |
| 29th Oct-11th Nov 1990 | - | Vayusainik Camp at Lucknow attended by 2 F/Cdts.<br>Shalini & Fowzia.                                                                                                                                                      |

14th December 1990

**CADOFEST 1990 AT VAISHNAV COLLEGE**

Drill - I Place

Best Parade Commander - L/Cpl. Ashwini

Best Right Marker - S.U.O. Sarada

Signals - I - Cpl. Brinda

II - L/Cpl. Geraldine

III - Cdt. Nrithya

First Aid & Home Nursing - II - L/Cpl. Deavlyn

Treasure Hunt - II Place

Cross Country - I & II Place

Best Cadet - II Place

Flagarea - I Place

Culturals -

Solo Dance - I Place

Solo Song - III Place

Group Dance - III Place

Group Song - II Place

Orchestra - II Place

**OVERALL BANNER WON BY STELLA MARIS**

19th December 1990

- II Pre R.D.C. at Pallavaram attended by Cpl. Ashwini - Best Cadet & Best Parade Commander - Cpl. Bama, Cpl. Crystal.

1st January 1991

- R.D.C. at Delhi C.U.O. Ashwini & Cpl. Bama leave for Delhi.

19th January 1991

- Cpl. Duraiya leaves for Rock Climbing to Gwalior.

27th January 1991

- C.U.O. Ashwini declared All India Best Cadet.

2nd February 1991

**INTER COMPANY COMPETITIONS**

Best Company - Bravo

Drill - Bravo

First Aid & Home Nursing :

Group - Charlie

Individual - Cdt. Tanuja

Signals : Group - Charlie

- |                           |               |                                                                            |
|---------------------------|---------------|----------------------------------------------------------------------------|
|                           | Individual    | - Shared by Cpl. Brinda & L/Cpl. Geraldine                                 |
|                           | Quiz : Group  | - Bravo                                                                    |
|                           | Individual    | - F/Cdt. Jaisri                                                            |
|                           | Treasure Hunt | - Charlie                                                                  |
|                           | Best Cadet    | - I - Cdt. Nrithya<br>II - Cdt. Jaisri                                     |
|                           | Cross Country | - Bravo                                                                    |
|                           | Individual    | - Cdt. Nrithya<br>Cdt. Jaisri                                              |
| 16th February 1991        | -             | N.C.C. Day Celebration.<br>Chief Guest - Commodore N. Susindranath, Y.S.M. |
| 19th & 20th February 1991 | -             | 'B' Certificate Examination attended by 22 Cadets.                         |
| 23rd February 1991        | -             | 'C' Certificate Examination attended by 10 Cadets.                         |

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## **Hostel Report - 1990-91**

*Nandini Sukumar, B.A. Economics*

Stella Maris College has two large hostels - Our Lady's and St. Joseph's which have the distinction of being two of the best loved hostels in the city. Hostelites have always enthusiastically acclaimed that its perfect blend of affection and discipline creates a warm family atmosphere, providing a home away from home to a large community of girls. Besides a packed academic schedule, the hostelites also organise several in-house programmes, thus making the hostel's social calendar an active and encouraging one.

Hostel life for the year 1990-'91 started with a bang in mid-June. After a two-month vacation, the hostelites returned, pleased at the thought of seeing old friends, but also sad because they had to leave their homes and families. The unsuspecting 'Freshies' who joined soon after were welcomed enthusiastically and vociferously.

According to hostel-tradition, there was a football match, pitting the 'Freshies' against the combined might of the seniors. Again, according to tradition the seniors

won convincingly - 4 -nil. The match was closely followed by the "Freshie - Welcome Socials". Eighty nervous freshies walked down a cat-walk, buoyed up by applause from the rest of the hostelites. At the Socials hosted by the Freshies for the seniors, there was relaxed laughter and much fun.

After the election of the Hostel Representatives, and amendments to the menu, life continued as usual. The hostelites settled down to some serious work as the end semester examinations crept up, and once again the midnight oil was burnt. The torrential cyclonic rain, floods and resultant evacuation provided additional cause for excitement during the examinations. Fortunately for all students, exams come and go and we could look forward to a brief holiday.

Everyone came back for the second semester cheered by the fact that Christmas was just around the corner. This year the theme was "Harmony". The festivities started with "Rudolph the red-nosed Reindeer" and rock music played over the intercom. Next came the bed coffee borne in by smiling hostel representatives. There were Christmas trees, balloons and paper streamers in every common room, and presents for everyone. Festivities culminated with the Christmas Socials and holidays were back again.

The next event was the 'Hostel Week'. This comprised a week of games, matches, quiz, tug of war and other exciting competitions. Hostel Day was the culmination of this week. Our Lady's Hostelites (nick named the Storm troopers) battled fiercely with St. Joseph's Hostelites (Over Power) throughout the week. The hostelites from our Lady's won the Games Cup and the St. Joseph's hostelites won the Study Cup.

As the year drew to a close it was time to bid farewell to the third years. The theme was "The Wild West" and there were bonfires, wagons and the girls sported checked shirts in cow-boy like fashion. At the end of the evening, the third years were enthusiastically thrown into their respective hostel ponds by the juniors as a mark of affection. Back to exams and sleepless nights and finally a long summer vacation that every hostelite looks forward to.

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# **GAMES REPORT - 1990-91**

*Nalina Narayanan, B.A. English Literature*

The performance par excellence by the Stella Marians, in the field of games and sports, forms a significant chapter in the success story of Stella Maris.

The year's sporting activities got off to a flying start, with the following laurels being added to our credit.

**INTER COLLEGIATE TOURNAMENTS :** Stella Maris wins 2 out of the 11 games.

**Basket Ball**

**Table Tennis**

and Runners-up in 3 games :

Handball, Kho-Kho, Athletics.

The over-all Runners-up Trophy in South Division Tournaments, goes to Stella Maris.

Madras South Division was represented by 35 of our players :

## **Basket Ball**

B. Nagajothi III B.A. Sociology  
Haripriya III B.A. Sociology  
Aparna Viswanathan II B.A. Fine Arts  
Nijinka II B.A. Sociology  
Shobana II B.Com.

## **Hand Ball**

Binu George III B.Com  
Susy Thomas II B.Com  
Sharon Netto I B.A. Sociology

## **Hockey**

G. Padmavathy III B.Com  
J.N. Ambika III B.Com

## **Volley Ball**

Jacintha III B.Sc. Physics  
Kavitha Selvaraj III B.Sc. Maths.  
Deepa Gupta I B.Com.

## **Cricket**

Bhuvanewari III B.Sc. Chemistry  
Vimal I B.A. History  
Jaishree I B.Com

## **Kho - Kho**

J.N. Ambika III B.Com  
Mohels II B.A. Economics

# Sports Day —



# Sports Day -



Thanu Padmaraj II B.A. Fine Arts  
Aarthi II B.A. Sociology  
Miriam II B.A. Economics

Amudha II B.Sc. Maths  
Dhanalakshmi II B.Sc. Chemistry  
Tulasi I B.A. History  
Sridevi I B.Sc. Maths.

#### **Table Tennis**

Nagalakshmi III B.A. Sociology  
Bhuvaneshwari I B.Sc. Zoology  
Mathangi I B.Sc. Chemistry

#### **Tennis**

Lorraine Burby I M.A. Literature  
Bina Samuel II B.A. Literature

#### **Athletics**

Dilshad Fatima III B.Sc. Zoology  
Tina Pinto II B.Com  
Dhanalakshmi II B.A. History  
Jacqueline I B.A. Economics

#### **Shuttle**

Indu I B.Sc. Chemistry

### **UNIVERSITY COLOURS WERE DONNED BY 17 OF OUR STUDENTS**

#### **Basket Ball**

B. Nagajothi III B.A. Sociology  
Aparna Viswanathan II B.A. Fine Arts

#### **Cricket**

Bhuvaneshwari III B.Sc. Chemistry  
Jaishree I B.Com.

#### **Kho - Kho**

Amudha II B.Sc. Maths  
Moheb II B.A. Economics  
Tulasi I B.A. History

#### **Hockey**

G. Padmavathy III B.Com.  
J.N. Ambika III B.Com

#### **Rowing**

Pavithra Rao III B.Com  
Chatura Rao I B.A. Fine Arts  
Sowmya I B.A. Literature.

**Table Tennis : Bhuvaneshwari I B.S.c Zoology**

**Tennis** : Lorraine Burby I M.A. Literature

**Hand Ball** : Susy Thomas II B.Com

**Swimming** : Praneet I B.A. Economics

**Cross Country Race** : Dhanalakshmi II B.A. History

#### TAMIL NADU STATE WAS REPRESENTED BY

##### Cricket

Bhuvaneshwari III B.Sc. Chemistry

Jaishree I B.Com.

Vimal I B.A. History

Kamini Bajaj I B.A. Literature

**Hockey** : J.N. Ambika III B.Com

**Kho - Kho** : Amudha II B.Sc. Maths

**Football** : Janette II B.Sc. Botany

##### Rowing

Pavithra Rao III B.Com.

Chatura Rao I B.A. Fine Arts

#### TEAM PARTICIPATION AND OTHER SUCCESSES

- Sports Fest '90 by IIT, Madras: Winners in Basket Ball.
- Scudder Memorial Tournament by CMC Vellore : Runners-up in Basket Ball.
- All India Kokila Rajaiah Tournament by IIT, Madras : Runners-up in Basket Ball.
- The 'Most Valuable Player' Award went to Haripriya Rajan of III B.A. Sociology.
- Post Centenary Celebrations Tournament by Presidency College : Winners in Throw Ball.

It was in all, a perfect blend of Friendship and Fraternity, bound forever, by the Stella Maris bands of Blue and Gold.

## FROM DOWN UNDER . . .

In a letter to Dr. Sr. Edith Tömory, Gowri Nayak from Australia writes :

“One of the Australians here has written an article about my exhibition to be published in a Christian magazine called 'Talent'. I couldn't believe that a total stranger could be so very sensitive to my paintings - I feel he is God's angel, giving me the green signal in life for witnessing God's greatness through Jesus and my paintings.

My next exhibition will be held in the Australian Museum, Sydney in honour of our Republic day and also Australia day (both fall on 26th Jan). This request came to me from a total stranger, once again, who had heard about the quality of my works . . . The more people see my works and are touched by them, then I will be satisfied.”

Geoffrey Sykes, a contemporary playwright offers profound insights into Gowri's current display of paintings. Gowri Nayak, former faculty member, Fine Arts Department, Stella Maris College is always remembered for her exquisite water colours.



*Exhibition of Indian Christian Miniatures by Gowri Nayak at  
Long Gallery, University of Wollongong*

## **A Contemporary Christian Concept**

*An Indian artist explores traditional miniature painting style to present Christian themes.*

Meeting Gowri Nayak can be a case of *deja vu* for one who, like myself, has had a longstanding interest in matters Indian. Her calm and reflective personality, and the classical style of her painting, brought back memories of travels in 1970's, studies in Indian history, and associations I have had since with the Indian community in Australia. The refined figures and delicate hues of her art are familiar to anyone with an interest in Indian painting.

What is unfamiliar is the Christian content of her art. Gowri has termed her current display of watercolours, a 'Contemporary Christian Concept in Indian Miniatures', and claims some degree of originality for her treatment of the life of Christ.

"Although miniatures of popular themes such as the Madonna or Crucifixion are common, I am not aware of a sustained treatment of the New Testament in this manner. It was certainly a time consuming and meticulous project to undertake.

Originality is not an attribute at first associated with the conventional framework of the 40 piece set of carefully studied and executed watercolours. Displayed in August at the Long Gallery in the Department of Creative Arts at the University of Wollongong, they comprise the practical component of a Doctor of Creative Arts, on the merge of classical Indian and Christian art traditions. Study requirements however are not the only restriction of the ambitious and meticulous painting sequence.

"I am restricted by the size of painting involved in traditional miniature. The style evolved in the Moghul period, and is practiced by Hindu and Muslim artists in order to render finely rendered human figures in ornate setting. The style emphasises fine rendition and minute craft."

"Yet I felt some traditional miniatures lacked a spiritual or mystical quality. Despite technical excellence, which I was bound to copy, past works were often the product of whim or taste of their rich patrons."

Gowri felt it a challenge to recreate such a refined and careful style, with its precise contours and brilliant palette of delicate hues. Her aim was to communicate a freshness and spiritual values, of purity, peace and harmony, associated with the New Testament narrative, through the traditional form.

Features of traditional style are turned to effect to retell or recreate biblical stories. "There is a discipline in the repetitions of figures and motifs in the sequence. In the adultress piece, the anger of the mob is conveyed through their uniform, repetitive pose, just as the betrayal of the mob in the Judas scene."

The care in composition is evidenced in the black and white, pen sketches which accompany the watercolours. Although simpler than the finished work, they evidence the concept and contour of work, and also display the complementary presence of text and biblical reference.

In viewing the painting sequence you feel an arrangement and control of elements of composition, not only within each piece but in the relationships between pieces in the whole forty piece set. Response to the exhibition required careful appreciation, by mind and emotions, of so many of its aspects within its diverse and traditional framework.

Gowri speaks about the paradox of freedom and discipline in her work. On the one hand there are the limitless possibilities of the imagination and personal freedom. On the other hand, without external forms inner freedom and thoughts cannot be communicated. Artistic freedom then is not a matter of expression of emotion - It is a freedom that is invoked and felt through the forms of artistic discipline.

To this extent, Indian art differs from much Western art. The purpose of art is not to achieve fluidity or personal expression through levels of abstraction or experimentation in artistic form, but to use traditional style and technique to relate and communicate inspiration. It is through the attention to detail, for example, in representations of nature, that the freedom and presence of the inner, spiritual life is felt.

One limitation of much Asian art can be attributed to its traditional nature. This explains the feeling of *deja vu* with which Gowri's art might be approached. While we can be comfortable and familiar with Indian culture and art, it is not something 'Westerners' would easily practice or adopt. As they are observed, with detachment and interest, Indian artefacts can become a little too decorative and familiar. Does repetition of traditional art styles compete with the experimental concerns and strong themes of modern art?

The answer for Gowri Nayak lies in the paradox of the title of her project : 'A Contemporary Christian Concept in Indian Miniature Painting'. The merging of biblical imagery and narrative with Indian style represents a radical change in both. The new



Testament sequence in particular transforms and refreshes expectations we might have of traditional or folk art, as well as representation of bible stories. For once the Madonna is not part of a medieval setting.

But was she ever? Haven't Christian themes always challenged norms and styles of every culture that has sought to represent them? Hasn't the promise of the kingdom and the mystery of salvation continually challenged the imagination of artists in diverse epochs and cultures in the last two millenia? Who can any longer assert the historical veracity of any one style of representation of Jesus or biblical meanings? For myself, the Middle Eastern and Indian tones and style in Gowri's work present the distant, strange culture of first century AD better than any recent Western attempts.

Gowri however rejects the idea that art simply translates or reproduces past meanings or styles. A painting should recreate and enact, static truths from the past, in order to demonstrate and extend their relevance. In her technique and themes, Gowri has always been experimental. This is demonstrated in her excursions into theatre.

A series of performances in the 1970's were coordinated from her teaching position at Stella Maris College, Madras. Four separate '*Son-et-Lumiere*' presentations were made between 1974 and 1979, in which dialogue, movement, projections, and painting were combined and structured around stage representations of painting - for example, art from the Renaissance and Van Gogh. In each the traditional image is transformed as it is recreated, through diverse media, and made accessible to a modern audience.

These performances were based on an intriguing theory of visual arts. A student of Gowri suggested the theme of a fourth dimension, of movement and animation, that is present in much modern art. The idea of an additional quality of imagery, a fourth dimension which is represented in painting through extensions of the first three dimensions, came from the French painter Cezanne. It is an idea that provided a rationale for the use of mixed media in theatre. Gowri would like to continue her thinking and work in theatre, at a later date.

It is this same experimental approach, that animates and dramatises the present sequence. Christian faith is something discovered, explored and expressed through art. Gowri was not raised a Christian, but became informed of Christian tradition through her MA study of European altar art. The tragic death of her twelve year old brother gave her an immediate and personal sense of belonging to the person of Christ - the words, "all things pass but I remain in you" have remained with her, daily, ever since.

Her art then is influenced by the inspiration she feels within. While maintaining a deep respect for Hindu culture, Gowri felt Christian belief in immortality and the person of Jesus offered a more immediate and real spiritual experience than the elaborate systems of Hindu belief.

She believes world religions share many goals and practices, and that it is possible to borrow ideas and styles from other faiths. For example, Karma Marga is the Indian pathway of good and bad actions, and many Indian stories correspond to the example of selfless, unconditional giving communicated in the parable of the Good Samaritan. A clear sense of traditional moral duty to one's neighbour is illustrated in the scene of this parable in the present exhibition.

The universalism of Christian faith also attracted Gowri. She comments on the challenge of a belief that seeks to "break man-made barriers of race, colour and creed." This belief is based on the presence of "the same underlying source and power of life in the Spirit" that has remained unchanged and constant through ages gone by. Her art responds to and communicates the presence of the Spirit that she feels within, the same Spirit that has been exemplified in so many works in the past.

The current project becomes a vehicle for a very immediate, real yet personal experience for its viewer. One is tempted to describe its forty frames as a story board for an animated film, which, while impossible to make, would faithfully recreate the higher spiritual reality of the New Testament which it seeks to signify. There is an animation, even theatricality, in the careful style sequence of stills, that requires participation and response by the viewer. The movement of the sequence as a whole, and its re-enactment of the central story in Christian belief, is completed in the imagination of the viewer. It is art that is finally accessible to all viewers, from East and West.

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Geoffrey Sykes is a playwright.

18th Oct 1991

## HOME FOREVER !

*Jyotsna T.Raghunathan, B.Sc. Zoology*

Kala huddled back into the depths of the bus shelter, as yet another blast of cold, moisture-laden air slapped at her face and the rain continued to pour down, unabated.

"Nasty weather, just right for a miserable country, like this one", muttered Kala. Oh! why on earth didn't the bus show up? It was already half an hour behind schedule. In India, time was meant to be frittered away, punctuality had no meaning and of course the convenience of the general public was of no consequence, whatsoever. "Humph! I wish we had never, ever decided to return to India. After all, we had such a lovely house, my job was great and little Tanvi had such a lot of nice friends . . . . well, . . . what is done, is done. I can't change it, anyhow. I guess, I'll just have to make the best of everything."

Kala's husband Srikanth, had decided to take up a highly prestigious job with 'Philips India Ltd' in Bombay, after fifteen years of life in the U.S.A. They had come to India after weeks of hectic planning, packing and winding up everything. Kala had managed to get a good job, largely due to her expertise in Computer Programming and Tanvi was going to a little playschool quite close to their house. So here she was, trying to get back home for a hot snack and tea after a hectic day at work and the wretched bus refused to turn up on time! Enough to make one quite sick!

"Amma . . . . Amma. the nasal, bleating voice brought her back to the present and she looked down to see a wretched urchin, begging and doggedly plucking at her sleeve.

"What do you want, damn you?" she fumed. All her pent up fury seemed to have finally found a vent.

"Amma . . . . . I haven't eaten since last night. My little brother also starves. Give me something, memsaab. God will surely bless you". The young waif looked very vulnerable and innocent, and yet, there was an air of cunning and of wariness about him, probably born of a lifetime of survival on the streets. It was then Kala also noticed that he was lame and was leaning heavily upon a crutch.

"Useless parasite, wastrel, oaff! How dare you ask me for alms. Aren't you ashamed of yourself?" she exploded. "Don't give me all that rot about your being lame!" she shouted him down, as he opened his mouth as if to say something. "All

over the world, lame people too, find a way of earning their livelihood by honest work and you ....you.....”

But the boy was already limping away, shaking his matted locks and muttering to himself.

Kala resumed her fretting. It was so cold and unpleasant out here in the pouring rain, she would give anything for a nice hot plate of samosas and a reviving cup of some hot tea. This thought, somehow made her think of the beggar-boy again. A twinge of remorse went through her, as she wondered where he was sheltering from the rain. Already, she regretted having berated him, so unfeelingly, a while ago.

Absently, Kala noted a little girl, of about four or five years, probably coming back from playschool, with her Ayah. In her crisp, frilly, pink dress and with an abundance of bouncing curls, the child was a real charmer, and how remarkably she resembled her own Tanvi.

Good Lord! It was already five-thirty p.m. She hoped that Lajobai, her Ayah had fetched Tanvi from pre-school and had given her something hot to eat !

“Nooooo ooooo....!” The scream rent the air, startling Kala. She looked up quickly and her blood froze! The child whom she had so admired had tried to dash across the road, slipped and fallen into a puddle on the slippery surface. Even as she struggled to get up, a huge double-decker bus, not more than three feet away from her, bore down upon her directly! The driver was desperately struggling to bring it to a halt, but even though he jammed the brakes repeatedly the bus skid and just would not stop!

Kala’s very limbs seemed paralysed. She wanted to run to the child, scream out, oh, do anything to avert the catastrophe she was witnessing! At that moment, a brown streak flashed across the road, and the next minute, the bus was lurching to an unsteady halt, at the very spot the child had been! For an instance, there was utter silence, .....then, as a piteous wail “Mummy, I want my mummy!” rose up, the horror-struck spectators, gave a sigh of relief. For, it was the little girl’s voice, she was safe!

The crowd gathered around the child, fussing her petting her, and consoling her, as all the trauma that she had been through, at last found an outlet in a flood of tears. The supremely relieved driver was telling all who cared to listen about all the anxiety, desperation and terror that he went through, in those awful, suspense-ridden seconds and the Ayah was alternately weeping, blaming herself and praising the Almighty for His protection.

Something was persistently buzzing around in Kala's brain. Who was it who had effected such a dramatic rescue, virtually whisking the girl away from the very jaws of death? Where was he, now?

And then, she saw him. Her own little beggar-boy, brushing the dust off himself and trying to staunch the bleeding from a few cuts and scratches with his pitifully tattered rags. It had been him! At the moment, unnoticed by the crowd, he had picked himself up and was walking slowly away. But, what was this? No crutches! The boy was not lame. He was walking quite normally! But strangely enough, all her earlier revulsion had vanished to be replaced by a warm feeling of sympathy, admiration and gratitude.

She called out to him. "Hey . . . hey there boy! Come here, I want to talk to you! Don't be afraid!" But the boy had broken into a panicked run. "I am sorry . . . Please..... Please come back! I want to give you something".

It was too late. The boy had disappeared around the corner, probably in fear of yet another round of insults and berations, which was all that he had ever got from people, to be hurled at him yet again.

The crowd had already started to disperse, with not even a thought for the girl's saviour. As Kala moved towards the approaching bus, she was deep in thought. Something, somewhere had changed! No longer did she feel strange and alienated from this country. India, the country of strange, sometimes even incompatible contrasts and differences, the country of paradoxes was her own. At last, she was home forever!

## அறிமுகம்

ஒரு முகம்.  
மற்றொரு முகத்தைப்  
புரிந்து கொள்வதே  
அறிந்து கொள்வதே  
அறிமுகம்

அந்நியராட்சியில்  
அந்நியராய் வாழ்ந்துவிட்ட  
இந்தியனுக்கு இன்று  
இனித்து நிற்பதில் ஒன்று  
அறிமுகம்

அந்நியராட்சியை வெறுத்தனர்  
அந்நியராக இவர் சொந்த மண்ணில்...  
அஞ்ஞானியாக வாழ்வெறுத்தனர்  
அவ்வளவுதான் - ஆனால்  
அவ்வெள்ளையனுக்கும்...  
அவர் இந்தியரென அறிமுகப்படுத்த  
அவா வைத்தனர் இந்தியர்.

...ஊர்ப்பொது  
மேடைகளில் அறிமுகம்  
மேளதாளத்துடன் நிகழும்  
பலகோடி மக்களுக்குப்  
பாங்குடனே ஒருமுகம்  
அறிமுகமாகிவிடும்...

அறிமுகப்படுத்துவோருக்குச்...  
சில விஷயங்கள்  
சிந்தையிலும் அறிமுகமோ, என்னவோ  
சிந்தனைக்கு விருந்தாட்டும்  
சீரான, இவர் பேச்சுக்களால்  
இல்லாததையும் இருப்பதுபோல்  
இனிக்குமாறு, கூறும் பேச்சுத்திறத்தால்  
அவரிடம் இல்லாத சில விஷயங்களும்  
அறிமுகத்தால் இருப்பது போலாகிவிடும்

இல்லத்திலும் சில அறிமுகங்கள் நிகழ்வதுண்டு  
இல்லத்திலிருந்து பழைய விருந்தினருக்கு  
இன்று புதிதாக வந்த ஒரு விருந்தினரை  
இன்முகத்துடனே இல்லத்தரசி  
இன்பத்துடனே அறிமுகப் படுத்துவதுண்டு

அவ்வேளையில் நிகழ்ந்த  
அறிமுகத்தில், ஒரு விதத்தில்  
இவ்விருவரும் இணைந்து பேசிய சில நிமிடத்தில்  
இவர் இருவர் இணைபிரியா நண்பராகி விடுவதும் உண்டு  
தான் வந்த இடத்து நண்பரைக் காட்டிலும்  
தான் அங்கே சந்தித்த நண்பர்  
தன்னுறத்தில் பெரியதோர் இடம்  
தன்னையறியாமல் பிடித்துக் கொள்வதுமுண்டு

நல்ல நண்பரை  
நானிலம் போற்றும் பண்புடையாரை  
அறிந்ததில் அளவில்லா ஆனந்தம்  
அறிமுகத்தில் கிட்டும்

தகாத நண்பரை - சொல்லத்  
தகாத செயலும் குணமுடையாரை  
அறிமுகப்படுத்திய நபரையும் வெறுக்கும்  
அறிமுகமான நாளையும் வெறுக்கும் உலகம்.

திருமணத்திற்கு நிச்சயித்த பெண்ணை  
திருமணத்திற்குச் சின்னாள் முன்னர்  
திருமண பந்தத்தில் இணையும் துணைவனுக்கு  
அறிமுகப்படுத்துகையிலே - அந்த  
அறிமுகத்திலே வாழ்வின் முழு  
அர்த்தமுமே அடங்கி விடுகிறது

அறிமுகங்கள் இல்லையென்றால்  
அறிமுகங்களே இல்லையென்றால்  
ஒருமுகம்...ஒரு முகத்தை  
ஒருபொழுதும் அறிவதில்லை  
ஒருவர் உளக்கருத்து  
ஒருவருக்குத் தெரிவதில்லை.

உன்னத நட்பும்  
உயரிய அன்பும்  
அறிமுகம் இல்லையென்றால்  
வெறுமுகமாகும்

மனித உறவு என்ற ஒன்றில்  
மனம் திளைத்து உலவும் மானிடம்  
மனம்வெறுத்து மடமையுற்று  
மயக்கங்கொளவும் நேரிடும்

திருமதி. விஜயா ஆகீர்  
தமிழ்த்துறை  
ஸ்டெல்லா மாரிஸ் கல்லூரி

## Une Foix Que J'étais Petite . . .

La cloche a sonné six fois. Une ... deux ... trois.... quatre...cinq... six fois. J'ai regardé ma montre avec surprise. Est-ce qu'il 'était déjà six heures? J'avais été si perdue dans la poésie de Ronsard que je n'ai pas constaté la fuite du temps, ni le fait que la grande salle était presque vide. Les poèmes de Ronsard, puissants et évocateurs résonnaient encore dans mes oreilles.

"Quand vous serez bien vieille, au soir, à la chandelle,  
Assise auprès du feu, dévidant et filant,  
Direz chantant mes vers, en vous émerveillant:  
Ronsard me célébrait du temps que j'étais belle,  
Lois vous n'aurez servante oyant telle nouvelle,  
Déjà sous le labeur à demi sommeillant,  
Qui au bruit de mon nom s'aïlle réveillant,  
Bénissant votre nom de louange immortelle.  
Je serai sous la terre et  
Lantôme sans os,  
Par les ombres myrteux je prendrai mon repos :  
Vous serez au foyer une vieille accroupie ..."

Avec un frisson, je me suis retirée au présent ... et sans raison, j'avais peur.

Ragardant autour de moi, je me suis rendue compte que j'étais seule dans la bibliothèque. C'était tranquille: pas de bruit, pas de lecteurs indolentes. Pour la première fois j'ai remarqué comme le vieux bâtiment était beau: le plafond haut, les rayons ornés en bois qui se dressaient devant moi . . . et les livres, anciens et poussiéreux, chacun avec sa propre histoire à raconter.

Les derniers rayons du soleil filtraient à travers des vitres jaunies avec âge, remplissant la salle d'une lumière étherée. J'ai marché d'un pas doux de peur de déranger quelque fantôme endormi, quelque esprit du passé.

Soudain, j'ai aperçu sur un des rayons, un petit livre, à moitié caché dans les ombres. C'était relié en cuir et paraissait assez vieux. Essuyant la couche de poussière qui le voilait, j'ai vu ... "Le Bois Enchanté". Je l'ai ouvert, j'ai commencé à lire et ... à me souvenir.



J'avais tenu ce livre dans mes mains pour la première fois il y a plus de quarante ans ... mais je pouvais me souvenir de tous les détails comme si je l'avais lu seulement hier: la jolie princesse, le dragon qui crâchait du feu, la méchante sorcière et le prince, mon beau prince. Je n'avais jamais eu peur de la nuit, croyant qu'il viendrait me sauver de quantité de monstres et de fantômes.

Mais comme je le lisais maintenant, ça paraissait si enfantin, si puéril. Est-ce que c'était vraiment le même livre qui m'avait captivé un jour? Aujourd'hui, quarante ans plus tard, ça ne me fascinait plus. Je n'étais plus la petite fille innocente qui s'était perdue dans le bois enchanté. Elle était morte il y a longtemps, et maintenant, seulement les mémoires en restaient.

Avec des mains tremblantes, j'ai fermé le livre ... et le sortilège s'est brisé.

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## **My Eighteenth Race**

*Marie Dominic Cicilya, B.A., Fine Arts*

I stand ready to start my eighteenth race. The competitors are all new, except for the tall girl to my extreme right. I can hear the crowds cheering her and she is all smiles. Full of trepidation, I am waiting for this to be over. I have already decided to retire early from this game, whatever may be the result of the race today.

It has been a long run, for the past seventeen years. These years have brought in their wake painful experiences. Looking back in time I recall the first few years of my career which were wonderful. I ran the race well because I had the constant support and encouragement of my parents. They were always there. That was all that mattered then.

The years that followed proved difficult. There have been times when I felt useless and wanted to give up. I remember the race, when I was in the lead, right up to the penultimate lap but lost out in the final one. Yet deep within me there is this desire to keep moving along, to keep qualifying for the next race. I must admit that I have won a few races now and then.

My thirteenth year was a particularly painful one. I had not scored enough in the qualifying rounds. I gloated too much over myself and falsely believed that I could win, hands down. I spent all my time with friends. I finally lost touch with the game due to poor coaching and little practice.

This continued for two years. Yet my mother always found time to come and watch me run. She would attend every practice session. I felt guilty then but later forgot about her. My youth had made me bold but not courageous. When the annual games came along I took part as usual but failed miserably. Memories of the past fill me with bitterness and I wonder if it is worth staying alive. Will I have the courage to take part again, and run a good race?

Then one day, something changed within me, what they say in common parlance "I saw the light". Though the night is far spent, I now believe that there is a dawn at hand. The lines "Though I walk through the valley of the shadow of death, yet will I fear no evil" keep echoing in my mind, and I take heart again.

My entire body longs to run again, to feel the wind in my hair and the rain against my cheek. I have learnt that defeat is only another step in the direction of success. The end is never the end. What the caterpillar calls the end of the world, the Master calls a butterfly. I don't envy my competitors as before. All that I see now is the track ahead, narrow and full of ups and downs, but the dawn is always in sight.

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## **A DREAM DEFERRED, A VISION REALISED**

*Savitha Aiyer, B.A. Literature*

Last night, at dinner, I heard a rather good story. We were all dining at Ajay Kapadia's house. Ajay is a very genial host and he has this habit of inviting extremely interesting people to dinner. Yesterday it was a family named Selvanayakam. They were husband, wife, son and daughter-in-law. Selvanayakam is a retired IAS officer, his son worked for the forest department.

After dinner, we were sitting out in the lovely garden, lit up by the full moon into a dream-like, ethereal beauty. It was only the powerful and variegated fragrance assailing the nostrils from the various blossoms, that enforced the sense of reality. "I have always adored the smell of the wood jasmine" said Selvanayakam. "You have quite a few in your own garden. So also, gardenias and the rare magnolia. Why, you have quite a collection of orchids also, if I remember correctly, apart from your rock-garden, full of the strangest cacti. It is indeed a pleasure, sir, to spend time strolling in your garden. It is like stepping into another world of beauty altogether. How did you find time for all that in the midst of your busy official and social life" asked Ajay with wonder in his voice.

**"Ah yes!", sighed Mr. Selvanayakam and the gigantic ashoka trees swayed and sighed their assent, "Yes, a garden."**

**He seemed to be talking to himself and was lost in thought for a while. A wisp of cloud floated across the face of moon.**

**"You know" he resumed with a slight self-deprecating laugh, "I am reminded of a saying in Tamil, which talks about giving a handful of puffed rice to a hungry elephant. My garden is like that handful of puffed rice to what I had originally planned to have".**

**"Do you mean to say that you are not happy in your prestigious job? Why, I would give anything to be in your shoes, Sir", said Ajay.**

**"No, no I don't mean that. I like my job, I enjoy it. You can see for yourself how much I enjoy it," he laughingly patted his paunch and said "The paunch of success as they say. Yes! I enjoy success, comfort and even luxury, and by God's grace, I have all these in plenty."**

**"But you seem to imply a lack, Sir" said Ajay, with a questioning inflexion.**

**"No, not now. The new psychologists say that the parent projects his wish-fulfilment on to the child - a vicarious fulfilment, you can call it. I enjoy this fulfilment to the fullest measure. My cup is full. What I dreamt of being, my son is!" he looked at his son Ramesh with such pride and joy that Ramesh hung his head in embarrassment, while his mother and wife glowed with quiet pride.**

**"Sir, you talk of dream and fulfilment - all very intriguing. You have excited our curiosity. It is only fair that you should satisfy it" I said.**

**"Yes, sure. I don't mind. In fact such things need to be talked about. I got interested in the environment problems from a very early age. My parents used to keep a lovely garden and both of them were ardent gardeners. I used to potter around in the garden too, and my parents encouraged in me a love of nature. I had always been told to respect nature and the importance of the amicable man-nature relationship was respected like the Gospel.**

**I wanted to become a forest ranger when I grew up, but as you can see, I ended up being an IAS officer. It was my dearest wish, when I was young, and I saw films and read news-bits about the dangers of deforestation and threat to wild-life, to do something concrete to help in the cause. I used to dream of having huge forest**

lands and help preserve the life within it, in fact. I used to plan about how I would buy acres of forest land and build a huge barricade around it and so on. Quite impractical, as you can see. For one thing, belonging to an upper middle class family, there was no question of any capital outlay except an education. And if I was to make money by using my education as capital, I should get the best job there is to buy with it. As you can see, my dreams were realised up to this point", laughed Shri Selvanayakam.

"As you all know, the IAS tag has good market potential, and this tempting prize was offered to me". He gestured to his wife. Her lips parted in a sweet shy smile, showing pearly teeth, while a dimple played hide and seek on her smooth cheeks. We smiled in response and nodded our agreement. "For a while, life was a joyous dream of enjoyment and ideals and visions had no place. By then, the children put in their appearance, and there was no more looking back. As a husband, father and house-holder, I could not afford to run after the willow-the-wisps of altruistic dreams. I had my family, my job, my social position, to maintain. My work was cut out for me and the dreams of the forest land were locked away in the attic of my mind. But, as I have told you, I am a happy man. I have no regrets. There have of course been many times when I regretted not having followed my dream to become a forest ranger, but the IAS keeps you happy and busy, no doubt about it".

"I used to wonder," said Ajay, "when Ramesh enrolled in the Forest College at Coimbatore. It is not as if he was not brilliant enough, or you did not have the influence or money to get him a seat in the IIT, Engineering, Medicine or MBA or send him abroad for further studies. This is the beaten path for the yuppies of today. But Ramesh was an exception. But what you have been saying now makes it a lot clearer."

"Yes, Ramesh went to the Forest College, but the choice was entirely his. Throughout his childhood, he had access to all the books and video films, I had collected on the subject, and during his schooldays, as a Boy Scout, he had ample opportunity to let this interest grow. He became a member of the Youth Hostel and the Bombay Natural History Society, and even as an undergraduate he had already actively participated in several of the BNHS projects and was an active member of the Chipco movement. It was only a logical development that he entered the Forest College. "Ramesh," he said, turning to his son, "Why do you keep silent? Why don't you hold forth, as you normally do, on your pet subject, my boy!" smiled Mr. Selvanayakam.

"Well, yes. Thanks dad", said Ramesh. "It was not only my father, my mother too instilled in me a passion for the environment and a keen desire to stop its

degradation. I also thought as a young boy, that when I grew up, I would become either an engineer or a doctor like every body else. But the more I got involved in the environmental projects through school, the more there was a shift in my ambition. Finally I decided to become a forest officer. The Forest College was exciting and I qualified in due course. It did not bother me that my friends were leaving one by one, winning prestige, position, wealth, or going abroad.

“I had an opportunity during my undergraduate days to meet a film producer. Together we made a film about the preservation of the environment. This was an enriching experience that strengthened my convictions in this regard. Apart from the Forest College assignments, the Youth Hostel movement also took me to various forests in India. I used to question the forest officers about their jobs and thus collected a lot of first-hand information about forestry.

After finishing college, I did not wish to take up a salaried job. By now, I was quite disillusioned and discouraged by the uncontrolled vandalism of forests and forest life. I knew that the forest officers who tried to check it could lose their life or their job. There was so much corruption, and so much money in the destruction of forest life. I decided to become a free lancer. I knew that the way was not easy. There would be hard days ahead, disappointments, heart breaks. There would be insecurity as well as financial hardships. But I was determined. I knew my parents would stand by me. I knew about the government's offer under the social forestry scheme and I also knew about the bank loan schemes. I took a loan from the bank to purchase first one acre of land to serve as my base and applied to the Government for a grant of five acres of land for afforestation. In the meantime, during my youth hostel treks I had met Sumita, and she became my partner in life as well as in my personal adventure. With such support, you cannot but win”.

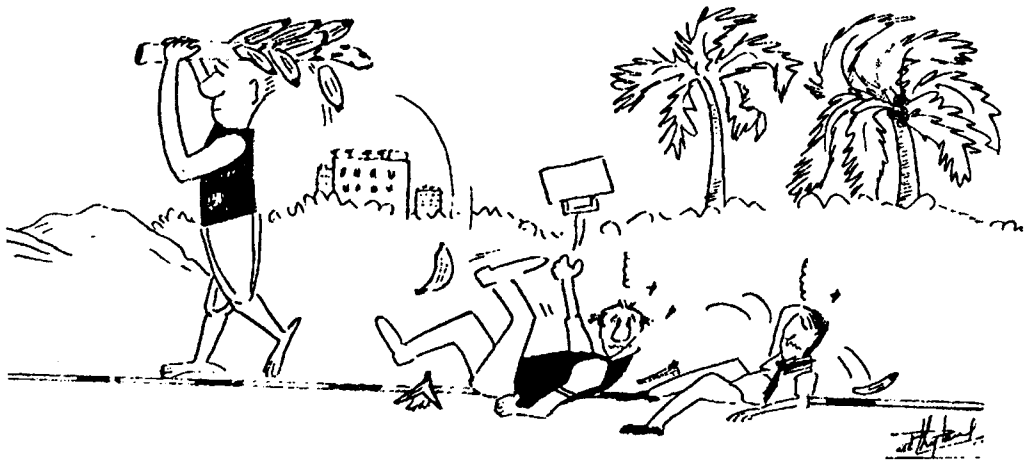
“Together, we built a small homestead with a huge, sprawling terrace. We also made some artificial terraces. This was the beginning. Here, on these terraces, we started our business venture with hydroponics, you know, soil-less culture. Here we grew everything we needed to make us self sufficient in our day-to-day needs, from vegetables to rice, oilseeds, cotton, so that we need not worry where our next meal would come from. This took us nearly a year, but it has been worth it. Sunita is now wholly in charge of this one acre venture. We do have our pleasure garden, lawn, flowering trees, fruit trees and also cash-trees like the mango and tamarind. A large part of it is a nursery for the afforestation effort.

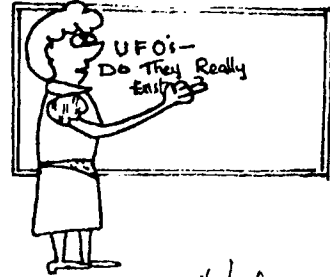
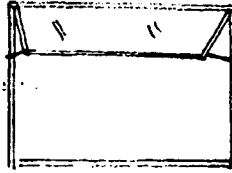
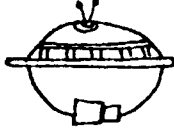
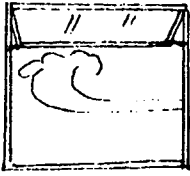
Do you know that our country is exporting neem seeds to Israel because neem is the best bet for afforestation even in a desert? Our people know its value as

a medicinal plant, but there is not much appreciation of its tremendous importance in afforestation in the country itself. We have a lot of neem trees in our five acre land now. We also import special varieties of Eucalyptus that do not drain the soil of water. The first step is to plant a binder that spreads easily so that soil erosion is arrested. You also have to protect saplings from cattle. This can be expensive and time consuming. The latest technology is to take fairly mature plants that can be self-sustaining and transplant them with a whole lot of native soil. This works fairly well.

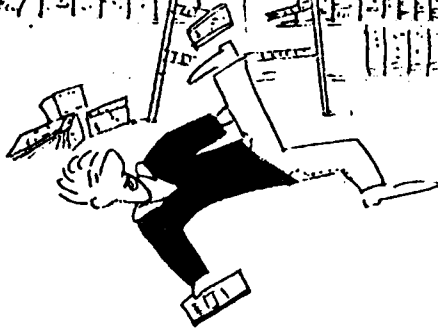
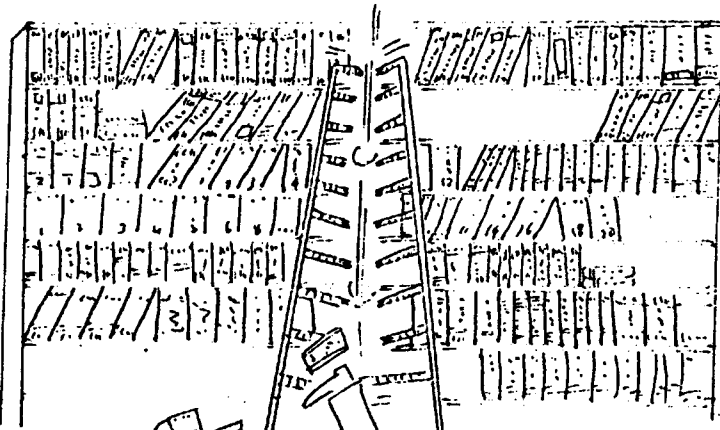
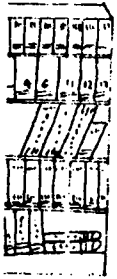
All said and done, I can say it has been a rewarding effort, and I am as successful in my field as my father is in his. I have no regrets either that I have not become an M.B.A. or an IAS Officer. I know when the green sea of my land swells its waves in the monsoon wind, my heart swells with pride. I have the satisfaction of seeing my vision come true." As Ramesh ended his narrative, we could see that he was overwhelmed with emotion which revealed the extent of his involvement. As all of us felt equally the impact of his great achievement, a respectful silence filled the quiet, fragrant garden. I thought with secret pride of the little three acre plot of land near Mahabalipuram which I have converted into a nursery-cum-garden with a summer house where my friends love to come for picnics or holidays. Yes, even I have done my mite in the cause of this great bleeding earth that cries out with its ravaged beauty in barren despair. Can you hear in the sweet whisperings of these palm fronds its call for cherishing and nourishing, for love and affection ?

# CARTOONS



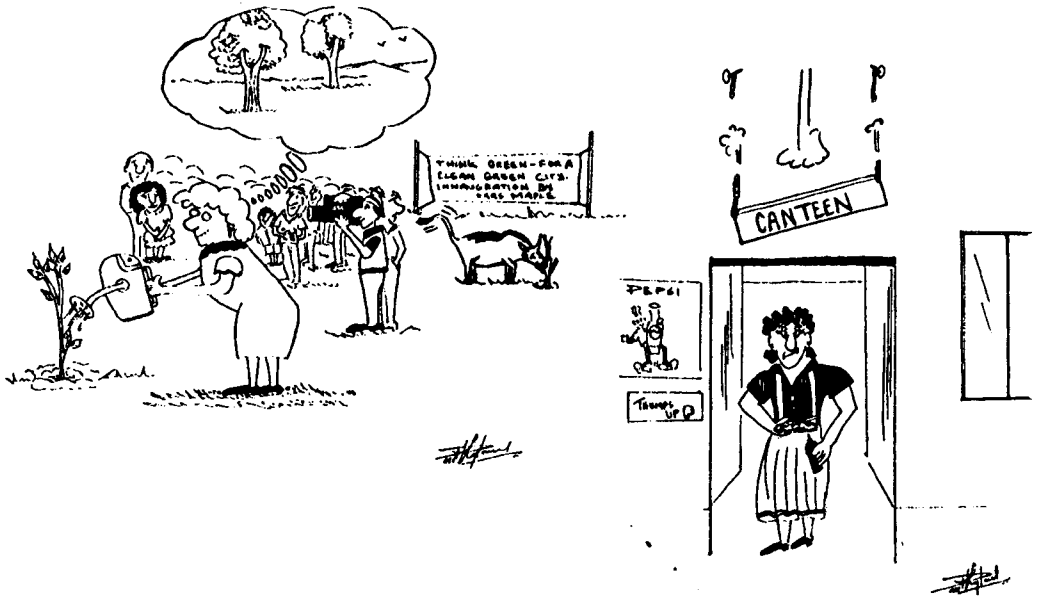
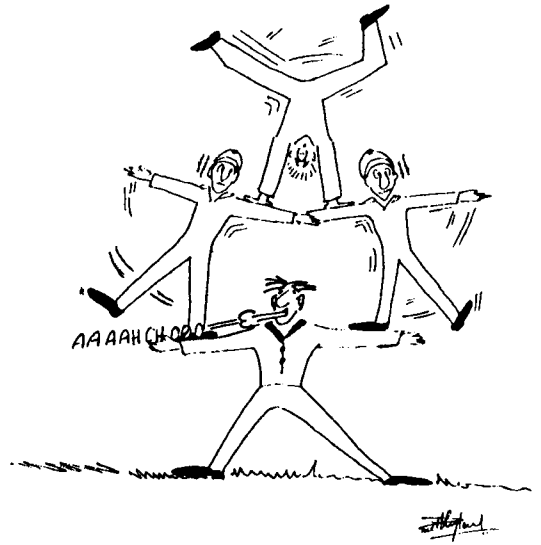


*with pencil*



*with pencil*





## **“That’s the way people love it”**

*Anita and Sonali, B.A. History*

Once upon a time in a far away country, where men, cattle and vehicles freely ruled the roads, where pollution was the order of the day, where trees were fast being consumed regularly and steadily by earth moving machines, where acid rain, the green-house effect and other such hazardous phenomenon threatened the very existence of homo sapiens, there arrived on the scene the super hero of Mars - ANTIPOL.

The call of duty had summoned him to fight against these very elements that were posing a dangerous threat to mankind and the flora and fauna of planet earth. He zoomed into the atmosphere eager to put an end to these destructive elements.

The first thing his feet encountered on terra firma was a miniature mountain of dung. Cautiously stepping backwards and shooting a disgusted look at the perpetrator of the crime, he decided to teach this moon-faced bovine a lesson. But he almost got hit by an autorickshaw and was engulfed by a “noxious cloud of Vesuvian poison gas” which was nothing but carbon monoxide. Flinging his hands heavenwards he screamed, “God give me a break! I am losing my self control.”

Antipol felt that he had been pitted against elements that were too much even for him. Thinking, that, perhaps, he would do a better job the next day he decided to conserve his energy for the moment.

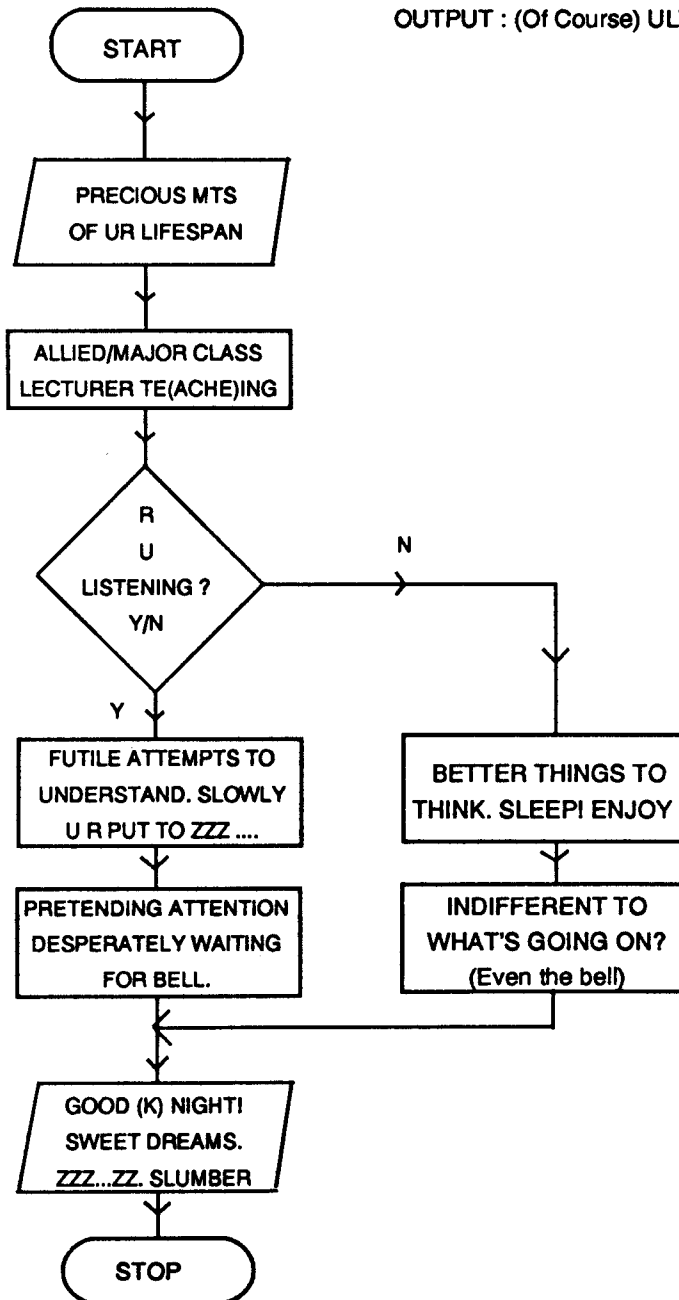
He looked down a street that was dirtier than a garbage dump. Treading carefully, he picked his way among the cows, peddlars, beggars and the overflowing sewage. This was Garbage Street one of the prototypes of the many roads that formed the communication net work of the country.

The morning brought more problems than solutions. Looking out of his window he found himself engulfed in thick smog. He saw in the distance the tall chimneys of factories belching forth evil-smelling smoke. Where was the Sun?

Surveying the scene before him he wondered how he would cope with this task - it was worse than cleaning out the Augean stables. There was little he could do without the help of MAN. Acknowledging defeat he returned to his native country. The words “that’s the way we love it” kept echoing in his mind.

# FLOWCHARTING STUDENT'S MENTALITY

INPUT : 1 SOLID PRECIOUS HOUR  
OUTPUT : (Of Course) ULTIMATE SLUMBER



90/MT/28  
ANITHA  
90/MT/36  
LALITHA

## இனிய இல்லம்!

கடந்து வந்த பாதையை  
நெஞ்சில் சுமையுடன் திரும்பிப் பார்க்கிறேன்—  
மடை திறந்தது போல்,  
கண்களில் நீர்த்துளி, நொடியில் துளிர்ந்தது.  
இயற்கை அன்னையின் இனிய இருப்பிடமாய்;  
பாய் விரித்திடும் பசிய புல்வெளிகள்.  
பொன்னிற மலர்களைப்,  
புதிய ஆடையாய் உடுத்திடும் மரங்கள்.  
இத்தனை அழகையும்,  
இனிவரும் ஆண்டினில் இழக்கப் போகிறோம் !

அன்பான ஆசிரியர்கள்;  
எம் உள்ளம் கவர்ந்த கள்வர்கள்!  
பெற்ற தாயெனப் பயின்றிடும் மாணவரைப்  
பேணிக் காத்திடக் கற்றவர்கள்.  
ஆதரவான நண்பர்கள்;  
உதவிகள் புரிந்து உண்மையாய் நடந்திடும் உற்றவர்கள்!  
உறவுகளின் உறைவிடமாய் இருந்து வந்த கல்லூரி;  
பிரிவுகளின் புகலிடமாய், நாளை மாறுவது சோகம் தான்.

வசந்தகாலக்கனவுகளாய், வாடாதிருக்கும் நினைவுகள்,  
இங்குப் பெற்ற அனுபவங்கள்.  
மாறாத சுகந்தமாய், மணம் வீசிக் கொண்டிருக்கும்,  
இங்கு அடைந்த மகிழ்ச்சிகள்.  
சிறுமலராய், சிட்டுக்குருவியாய்;  
மூவாண்டுகள் சுற்றிவந்த பூந்தோட்டம் நீ எமக்கு  
குறும்புமனம் கொண்ட அரும்புகளை,  
நிறைவாக்கும் இனிய இல்லம் இந்த இடம்.

இங்கிருந்த எங்கு போவது?  
தவிக்கின்ற நெஞ்சுக்கு, இது போலத்தாய் வீடு,  
வேறு கிடைக்குமா?  
காட்டில் விடப்பட்ட குழந்தையின் நிலைதான்,  
எங்களின் நிலை!

ஆனால், எங்கள் கண்கள் கட்டப்படவில்லை.  
மாறாக, கையில் விளக்குடன் வெளிவருகின்றோம்!

பரந்த சமுதாயத்தில், மரம்போல் வளர்ந்து விரிந்திட;  
சிறந்த கல்லூரி எம்மைச் சீருடன் திருத்தியது.  
தன்னம்பிக்கை எங்களுக்குக் கல்வியோடு தரப்பட்டது.  
உறுது எங்கள் உயிரின் உரமானது.  
திறமைதான் எங்கள் தரத்தின் அளவுகோல்!  
நீ தந்த பயிற்சியின் துணைகொண்டு;  
வெளியுலகத்தில் காலடி வைக்கிறோம்.  
எம் வாழ்க்கைப் பாதையின் வெற்றிப்படிகள் ஒவ்வொன்றிலும்  
உன் பெயர் பொறித்திருக்கும்!  
எங்கு செல்வினும்; இவ்வினிய இல்லம்,  
என்றும் எம் நினைவிலிருக்கும்!

B.S. கேதரீன்

மூன்றாமாண்டு வணிகவியல்.

## பார்வைகள் பலவிதம்

பார்வைகள் பலவிதம் - இதைப்  
பார்க்கும் பார்வை ஒருவிதம்  
கவிஞன் இயற்கையை நோக்குவது  
ரசனைப் பார்வை  
அறிஞன் செயற்கையை நாடுவது  
ஆராய்ச்சிப் பார்வை  
புனிதன் பொலிவோடு தருவது  
கனிவு பார்வை  
மனிதன் மாக்களுக்கு அருள்வது  
கருணைப் பார்வை  
அன்னை அருளுடன் நோக்குவது  
அன்புப் பார்வை  
மண்ணைப் பெருமையோடு பார்ப்பது  
உழவன் பெருமிதப் பார்வை  
பொறுப்புள்ளோன், சமுதாயத்தைத் திருத்த  
முனைவது சமூகப் பார்வை,  
புரட்சியாளன் விண்ணை அளக்க  
நோக்குவது சாதனைப் பார்வை  
இனிய பார்வைகளாய் இவையிருக்க  
மனிதன் மற்றவனை இன்னாது நோக்குவதேனோ?  
அலங்காரப் போர்வையில், அடுத்தவனை  
நோக்குவது அகங்காரப் பார்வை  
மிடுக்கான போக்கோடு, எளியோனைப் பழிப்பது  
ஏளனப் பார்வை  
பொங்கி வரும் கண்ணீர் அலை - அதைப்  
புண்படப் பார்ப்பது ஏகாந்தப் பார்வை  
சுதந்திர வானில் பறக்க விடாது, சிறகொடித்து  
அடக்கி ஆள்வது அதிகாரப் பார்வை  
பதரென நினைத்துப் பிறனை பழிக்கத்  
துடிப்பது லஞ்சப் பார்வை  
சுடரெனும் அன்பை அழித்துப், படரும் நட்பை  
குலைப்பது ஆணவப் பார்வை.  
பார்வைகள் பலவிதம்; அதன் கோர்வைகள் ஒருவிதம்  
இப்பார்வை வான வில்லில்  
நீ எந்தப் பார்வையில் அடுத்தவரை நோக்குகிறாய்?  
ஒன்று மட்டும் உறுதி!  
நீ எப்படி பார்க்கின்றாயோ,  
அப்படியே நீயும் பார்க்ப் படுவாய்!

ஜெ.ஆ. கித்தேரி எட்டெஸ்ஸா  
தாவரவியல்  
மூன்றாம் ஆண்டு.

## उदारता (लघु कथा)

रामपुर गाँव में एक धनवान व्यक्ति रहता था। एक बार उसके गाँव में अकाल पड़ा और लोग खाने के लिए तरसते थे। यह धनवान आदमी बड़ा दयालु था। उसने अपने ही खर्च से सारे गाँव वालों को रोटी दी और उनकी भूख मिटाई। उसके मित्र ने पूछा – “तुम अपने पैसों को क्यों पानी की तरह बहा रहे हो?”

धनवान ने उत्तर दिया “जो चीज जिसकी है मैं उसे लौटा रहा हूँ।”

Evelyn इवलिन

90/EC/25

## निष्ठुरता (लघुकथा)

बहन (भाई से) : “माँ के इलाज के लिए पैसों का प्रबन्ध हुआ?”

भाई : “कई लोगों के सामने झोली फैलाई, पर निराशा ही प्राप्त हुई। रिश्तेदारों ने भी मना कर दिया।”

बहन : अब आगे क्या इरादा है ?

भाई : पुरातत्व विभाग के चक्कर काटने का।

बहन : (आश्चर्यचकित) क्यों?

भाई : पुरातत्व विभाग ही बता सकता है कि लोगों का दिल किस पत्थर का है?

विद्या

## वृक्षारोपण

यदि पानी की रखते हो इच्छा,  
फिर ईश्वर से ही क्यों मांगते भिक्षा ।

कुछ अपना श्रम भी तो लगाओ,  
वृक्षारोपण कार्यक्रम अपनाओ ।

श्रम से ही बनते हैं सभी काम,  
श्रम से ही होता है जीवन में नाम ।

'श्रमेय जयते' नारा लगाओ,  
वृक्षारोपण कार्यक्रम अपनाओ ।

रोको अब वृक्षों का कटना,  
इन्दिरा का पूर्ण करो सपना ।

कटने से वृक्षों के  
पर्यावरण हैं दूषित ।

उसे अब परिशुद्ध बनाओ,  
वृक्षारोपण कार्यक्रम अपनाओ ।

**GRACE THYAGARAJ**

**ग्रेस त्यागराज 90/EL/72**

# *Self-Introspection*

*When you get what you want in your struggle for wealth,  
And the world makes you King for a day,  
Just go to the mirror and look at yourself  
And see what THAT man has to say;  
For it isn't your father, or mother, or wife,  
Upon whose judgement you pass,  
The fellow whose verdict counts most in your life -  
Is the one staring back from the glass.  
Some people may think you're a straight shooting chum  
And call you a 'wonderful guy'  
But the man in the mirror says you're dumb-  
If you can't look him straight in the eye!  
He's the fellow to please, never mind all the rest,  
For he's with you clear to the end  
For you've passed your most difficult test;  
**IF THE MAN IN THE MIRROR IS YOUR FRIEND!**  
You may fool the whole world through the years  
You may get pats on your back as you pass  
But your final reward will be heartaches and tears -  
**IF YOU'VE CHEATED THE MAN IN THE GLASS!***

*Farwas Imam Ali  
B.A. Sociology.*



*The lights are dark upon the street  
Dark and pungent  
and the dogs of the night howl  
for a time  
locking up my voice.  
Do you fear the dark,  
The dark in the little side street  
Where the wind does not enter  
and your shadow comes shyly  
behind and will not lift its head.  
The dark nibbles at my fingers  
and I wait in the half light  
for a change in the evening  
which just rolls up its leaves  
and leans back, stilly gazing.*

*Ms. Padma Prasad  
Faculty*

*I can't go further  
The last train too has stopped  
The Engine will turn  
and pull it back to the starting place.  
In the little station,  
There is a bench,  
a dog and a couple of shadows.  
If I walk from now on  
Where will I reach?  
If I do not move from now on,  
The sun will rise in the morning.*

*Ms. Padma Prasad  
Faculty*

# *Endless Expanse of Melodies*

*Every dream must have a beginning . . .*

*Mine began with your tuneful lyrics*

*Abounding from vibrant strings.*

*Resounding your Master-design,*

*Flooding my world*

*With exaltation and ecstasy.*

*There is magic in the music you compose,*

*Miraculous sounds in every sequence of blended notes;*

*From this soul-stirring sweetness I rose*

*On the wings of my beautiful dreams*

*To soar into an Endless Expanse of Melodies.*

*With striving hands seeking every blissful note.*

*To fly above waves splashed with silver and gold*

*Into lesser-known realms to hear an Immortal Song;*

*With eagles I try to fly; cherishing,*

*Your memory with reverence in my heart.*

*You have made me realise, My Dear Master,*

*A sacred purpose in living; You have made me anew !*

*My soul is always a child, cradled by*

*Your haunting melodies : My ever-living memories*

*They still hold me secure and confident. How often I know not*

*Am overwhelmed with love and gratitude for you*

*With dreams and aspirations I grew up to realise*

*That I belonged to this Divine Abode of unailing Love.*

*Shubasree K.  
M.A. Literature*

# *Patriotism*

*India that is our motherland dear  
Is sore wounded and unconscious, I fear;  
Law and order is out of view  
Except for a wealthy few!*

*Strikes and lock-outs with their terrific hand  
Have done their worst on our hapless land.  
Poverty and ignorance, hand in hand  
Spread misery wherever they stand.*

*Corruption has become a way of life  
And honest souls are hard to find;  
Terrorists fierce do strut and dance  
Butchering people with bombs and guns!*

*Politics are dirty, and marketing black  
While starving millions weep, alack!  
Spiralling prices make us choke  
And drinking water? - just a joke!*

*But despite all, I love my land  
A proud India, an Indian first and last  
And gladly will I give my all  
At my dear motherland's call!*

**B. Leena  
B.Sc. Zoology**

## *Communication*

*I stand before you  
Yeaming to be seen  
But you do not see me  
Are you blind?*

*I speak to you  
Yeaming to be heard  
But you do not hear me  
Are you deaf?*

*I listen to you  
Yeaming to hear your voice  
But you do not speak to me  
Are you dumb?*

*No, you are not  
Blind  
Or Deaf  
Or Dumb.*

*You see me everyday  
Yet you never look at me  
You hear me everyday  
Yet you never listen to me  
You talk to me everyday  
Yet you never speak to me  
You know me  
Yet you do not.*

*Aruna Lakshmana  
M.Sc. Maths.*

## *Penance*

*Stopping snaking  
Over  
Surging winding  
Streets In heat we  
flung down  
blessed  
Coconut and flowers O  
Great Kamakshi Sounds  
Ploughing Air Zig  
Zagging  
(Within and Without wore his coat  
Inside) Out.  
Winding up our hot sighs We  
arrived faster than  
sound we  
Beat our head incess  
antly on Rock  
Chant  
Grant us un  
Ceasing Pen  
ance we (brookd  
no storms broke  
Stones (May we  
Trishanku  
May we  
Stop  
Snake  
Surge  
Hang.*

*Lathika Neelakantan  
B.A. Literature.*

# HITLER

*A clap of thunder, a flash of lightning  
And he was born into the world -  
A world too good to be evil, too evil to be good,  
A world, so comfortably complacent  
A world where dead rotten leaves  
Are so full of life and energy  
As they prance around vivaciously -  
A world where live creatures remain dead.  
He was born to live, to resurrect  
He whipped them to life - He was Hitler.  
They screamed in agony - he laughed,  
His red eyes glowing in the dark  
With an insatiable thirst to overpower.  
His word of command rang out loud and clear  
And the sun rose obediently from the Western horizon.  
He was there - the Lord and Master!  
He was there - the Superman!  
He showed them anger, power and might,  
The evil, the fiendish outburst of energy,  
The terror, the horror, the rage that was Hitler.  
The master - craftsman, the Michael Angelo -  
He painted his canvas red,  
He made the world human, he made it evil.  
And then - he vanished!  
The world turned green and decadent once more.  
But there He is - hidden away  
Where the human eye cannot see  
He smiles to himself as he sees  
The return of the zombies.  
He came, he conquered, he vanished  
He will come again!*

*- R. Deepa  
B.A. Literature*

## *From Dream to Vision*

*Asleep on my pillow  
Your thoughts permeate  
through my lashes,  
to ripple my heart  
with the joys of yesterday  
I smile in slumber  
and cling on to the breeze  
that erases from the sand  
images of fear.  
The midnight reverie  
opens its doors to dawn,  
yet,  
your vision lingers on and on.*

*M. Pumima  
B.Com.*

*\* \* \* \* \**

*India is a nation,  
Where there is exploitation,  
And not to mention over population,  
Because of which fresh air is in ration.  
Forests are suffering denudation,  
But man is attempting afforestation.  
There is need for annihilation.  
Let's do away with pollution  
The call of the nation is preservation  
As it faces mutilation.*

*Anita Goswami  
Sonali R. Pradhan  
B.A. History.*

## *Freedom*

*A caged bird  
Yeams to be free  
Free to fly in places  
The eye cannot see  
Free from the cords  
That bind him  
Free to go back  
To where he belongs;  
My body is the cage  
and my soul, the bird  
Which yeams to be free.*

*- Aruna Lakshmanan  
M.Sc. Maths.*

*\* \* \* \* \**

*I start to write . . . Pen to paper  
the first few words that race  
across my mind. Then waver . . .  
halt, scribble, stop, pace  
my speed and find  
I can't say my mind  
nor write down my heart  
nor even conclude the start  
of lettered feelings that ran  
dry and settled on a sanded bank.  
My disused mind's musty and dank  
from yesterday's rain  
of torrential weeping and my main  
sorrow drowned by my disability  
to express and my inability  
to suppress. I give up now hence  
I make no sense and rhyme  
Forget it. It's just a waste of time.*

*Rakhi Varma  
B.Sc. Maths.*

## *The Calm after the Storm*

*The setting sun was swept away,  
it's fire extinguished by the rain.  
The clouds raised their stormy heads  
the sky a witch's train.*

*The ship rocked violently  
trapped in the arms of a wave  
hitherto an imposing lady  
now Nature's mere slave.*

*She desperately dropped her anchor  
deep, on its sandy bed it lay  
The sea crept up slowly  
like a tiger stalking it's prey.*

*The wind taunted the water and  
it rose like oil inflamed  
Swallowing the groaning wood  
when a strange voice exclaimed*

*"Put away your frowns and smiles  
grant your eyes their sleep  
End is nothing t'is nowhere  
Death is but ocean deep."*

*The anchor chain snapped  
the ship plunged low  
water rushed in flooding  
the deck below.*

*Breath escaped the body  
water purified the Soul,  
The fight was over -  
death had taken it's toll.*

*The Soul, now unreachable  
peaceful, free of harm  
lies in true eternal contentment -  
The calm after the storm.*

**Saraswathi**  
**B.A. Fine Arts**

# . . . From Our Library

## Book Reviews

*Lakshmi, Prathima, Nagammai, M.A. Literature*

**Desai, Arvindrai N. - Helping the Handicapped : Problems and Prospects.**  
New Delhi : Ashish Publishing House, 1990.

People used to believe that a person's handicap was a result of his own karma. There is now a growing awareness and a new approach towards understanding this problem. The handicapped person is an individual with equal human rights. By the very nature of his physical handicap, he is exposed to the danger of emotional and psychological disturbances, resulting from a deep sense of deprivation. But he is capable of developing his residual resource to an amazing degree, if he is given the opportunity. Handicapped people also have the responsibility of contributing their services to the social and economic welfare of the nation.

The author examines in his preface the problem arising out of society's attitude to the disabled. At its best it is either negligent or indifferent; and at its worst burdens them with a sense of guilt. He advocates a better understanding of them and possible steps to be taken by the Government and private organisations, towards launching a national placement service for the handicapped. A systematic approach of registration of employment in special employment exchange, assistance in medical treatment, vocational guidance, assistances for purchase of artificial limbs and other appliances, dissemination of information about scholarships, concessions and loans available for the disabled are strongly recommended.

Arvindrai N. Desai calls for a multi-dimensional approach - medical, social, educational and vocational, considering the fact that there are about 4,000,000 blind, 15,000,000 deaf, 4,500,000 orthopaedically handicapped and 2,000,000 mentally handicapped according to available data. The total number has never been correctly estimated, due to defective enumeration, lack of definition, and the desire of the afflicted persons to avoid publicity.

Desai traces the actual measures taken by the Government from the third Five year Plan, when the problem was first seriously considered to the establishment of the Inter-Ministry co-ordination Committee for the Rehabilitation of the Handicapped in 1980-81. The Committee had to review whether suitable posts have been identified and reserved for the employment of the physically disabled in Government Services.



The second part of the book examines in detail, the rehabilitation of the blind, the deaf and the mentally retarded, the restoration of individuals with psycho-physiological disorders and the correctional measures towards anti-social behaviour and juvenile delinquency, followed up by probation, supervision and after care services. In the last chapter of the book Desai traces all behavioural problems of the child to the modern concept of "problem parents".

The book is very useful to schools of social work, teachers, parents, social workers, and persons involved in rehabilitation work. The merit of the book, however lies in the fact that it moves beyond the statement of problems towards the possibilities of solutions. *The Fracture Island*. New Delhi

Ram, Mohan. **Sri Lanka : The Fracture Island**. New Delhi: Penguin Books, 1989

From epic times India has had connections with Srilanka. Rama's rescue of Sita and the spread of Buddhism are a few examples. Today the central concern is the ethnic conflict between the Tamils and the Sinhalese.

In this book, which is dedicated to "The People of Srilanka", the author, Mohan Ram projects an objective point of view of the events. He traces the history of this conflict from 500 B.C. when Vijaya, a north Indian King invaded Ceylon, to the present conflict.

The author first presents the demands of the Tamils followed by the response of the Sinhalese. Like a true historian the author records the happenings since 1983 in vivid detail. The book has an air of authenticity because of valid quotation and statistics.

Ethnic crisis is not something peculiar to Sri Lanka alone. It is a problem faced by other third world countries as well. The author refers to the issues in Punjab and Bangladesh. He discusses the inherent weaknesses in the Indo-Sri Lanka agreement of July 1987 which led to the eventual failure of IPKF.

Towards the end one detects a shift in the author's sympathies towards the Tamilians. The solution he offers is something on the lines of the Canadian Government's agreement with the French secessionists in Quebec in 1987.

Mohan Ram portrays the problem as it is and raises the questions which any person who is following this ethnic crisis in Sri Lanka asks. For a person who is not aware of this problem, this book is a good introduction.

One thing which has to be said of the book is that it traces the problem, but it cannot provide any solutions for it. He lets the readers gaze at the crystal ball as to whether the wrecked ship, Sri Lanka, will sink or sail. The author feels pessimistically that the ship will sink unless drastic steps are taken.

**Nanda, J.N. Conflicts and Co-existence in India.** New Delhi : Concept Publishing Company, 1992.

Conflicts in the world arise out of a clash of different points of view. One does not take into consideration the others' view of the given question. The rigidity on the part of the people at conflict leads to an escalation of tension.

Prof. Nanda examines not one particular problem - racial or political but the mental make-up of the people who engage in conflicts. Conflicts are not unsolvable. A desire to resolve the conflict, an understanding of the conflict and a move in the right direction will reap success. The mental disposition required, in order to create an atmosphere, ideal for solving conflicts is the central focus of this book.

The author deals with the concepts of nationalism, decentralisation, modernisation, and internationalism. For conflicts at the border regions he perceives that "when the minority is on the wrong side of the border's substantial, we come across bids for autonomy, if not outright rebellion for secession." Regarding the problem of the Sikhs in Punjab he reads a similarity between the Sikh leaders out to create a homeland and the Zionists and feels that only a secular approach on the part of the leaders will lead to diffusion of tension.

One sees similar conflicts in the Ladakh region and Sri Lanka. Even within the country one finds demands for new "districthood" or "statehood." Minorities are based on region, religion and tongue. He feels a third party angle between the majority will solve the issues. Some of the conflicts of today are about reservations, the economic situation of people and a strife within the basic unit of Indian society - the family.

The author feels that international co-existence means tolerance of various religions, classes and ideologies. The opposite of co-existence is war. Those responsible for it have to be tried like criminals. He is in praise of Internationalism -

towards which the UN is moving. Selfishness and 'Sons-of-the-Soil' policy should be eradicated. Mutual co-existence and sharing should be the main aim of world governments.

He feels that religious conflicts should be amicably settled by joint activities, discussions, etc. A religious institution like Akal Takht cannot solve them. There should be places for common worship. Religion and politics should be kept apart. There should be no "Holier than thou" attitude. Democracy should not be misused by both the public and the Government.

Mathew, Grace et al. Ed. **A Journey from Sympathy to Empathy : Baba Amte and his work.** Bombay : Tata Institute of Social Sciences, 1990.

Baba Amte as a person and a personality is of great interest to the ordinary student and citizen of India. **A Journey from Sympathy to Empathy** provides a concise and comprehensive account of Baba Amte. In accordance with the Baba's beliefs, the book tells of the work and not the man. The book covers with accuracy the rehabilitation of leprosy patients at Anandwan and Ashokwan, the Workers University at Somnath, the Peoples Brotherhood Project started for the Madia Good tribes at Hamalkasa, the Knit India March and the Mission for Peace in Punjab.

Hagiography is totally absent from the book, truth and scientific analysis takes its place. This is made possible because the book has been compiled by a Research Group of eight, many of whom are academics. This gives the book a measure of objectivity. Detailed tabulation provides a review of the economic aspects of the Baba's work.

The book is definitely a guidebook for aspiring social reformers. What is more - for the most part the book is racy and interesting reading. It is a documentary, but endearingly human touches do creep in - the photos of the Baba having dinner in the community hall, or the by-the-way information that Dr. Prakash and Dr. Mamda were newly-weds when they first arrived at Hemalkasa !

Singh, Sushila, Ed. **Feminism and Recent Fiction in English.** New Delhi : Prestige, 1991.

Jane Austen's lines from **Persuasion**, "Men have had every advantage of us in telling their own story.... the pen has been in their hands", provides the theme of **Feminism and Recent Fiction in English**. The book originated in a seminar held by the Women's College (University of Benares) and sponsored by the UGC. There are twenty-two essays in the book. Of these, four deal with Feminist ideology and its perspective in the late 80's. The book is up to date with entries about Gayatri Spivak

and Karen Offer. The remaining eighteen essays, apply this perspective to a feminist analysis of modern novels.

Most of the essays are balanced and lively. But some, like the essay claiming that Padma in Rushdie's **Midnight's Children** is an abused woman is too strident. This book is definitely for non-literature students too. It functions as an interesting introduction to feminism and deals with popular fiction as well. Sidney Sheldon's **If Tomorrow Comes** is the subject of one of the essays.

The contributors come from around twenty different Indian universities, and hence provide an index of thinking from various backgrounds. A challenging and impressive book.

Lord, you have examined me  
and you know me.  
You know everything I do;  
From far away you understand all my thoughts.  
You see me, whether I am working or resting;  
You know all my actions.  
Even before I speak,  
You already know what I will say.  
You are all round me on every side;  
You protect me with your power.  
Your knowledge of me is too deep;  
it is beyond my understanding ...  
You created every part of me;  
You put me together in my mother's womb...  
All you do is strange and wonderful.  
I know it with all my heart ...  
Examine me, O God, and know my mind;  
test me, and discover my thoughts.  
Find out if there is any evil in me  
and guide me in the everlasting way

Psalm 139, Vs.1-24

"What we call the beginning is often the end  
And to make an end is to make a beginning.  
The end is where we start from...  
Every phrase and every sentence is an end and a  
beginning....  
We shall not cease from exploration  
And the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time."

Four Quartets: Little Gidding - T.S. Eliot

## AFTER THOUGHTS . . . .

"Then a ploughman said, speak to us of work.

And he answered, saying:

You work that you may keep pace with the

earth and the soul of the earth

For to be idle is to become a stranger unto the seasons,

and to step out of life's procession that marches in

majesty and proud submission towards to the infinite...

when you work you fulfil a part of earth's

furthest dream, assigned to you when that

dream was born.

And in keeping yourself with labour you are

in truth loving life,

And to love life through labour is to be intimate

with life's inmost secret."

The Prophet - Kahlil Gibran

## EXAMINATION RESULTS : APRIL 1991

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CLASS		Total No. Appeared	Total No. Passed	Percentage
B.A.	History	37	28	76
	Sociology	44	33	75
	Economics	54	44	82
	Fine Arts	32	26	81
	English Literature	49	38	78
B.Com.	Commerce	62	59	95
B.Sc.	Mathematics	47	35	75
	Physics	41	30	73
	Chemistry	38	28	74
	Botany	46	35	76
	Zoology	47	38	81
M.A.	Economics	17	8	47
	English Literature	19	15	79
	Fine Arts	9	8	89
	Social Work	28	22	79
M.Sc.	Mathematics	19	18	95

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