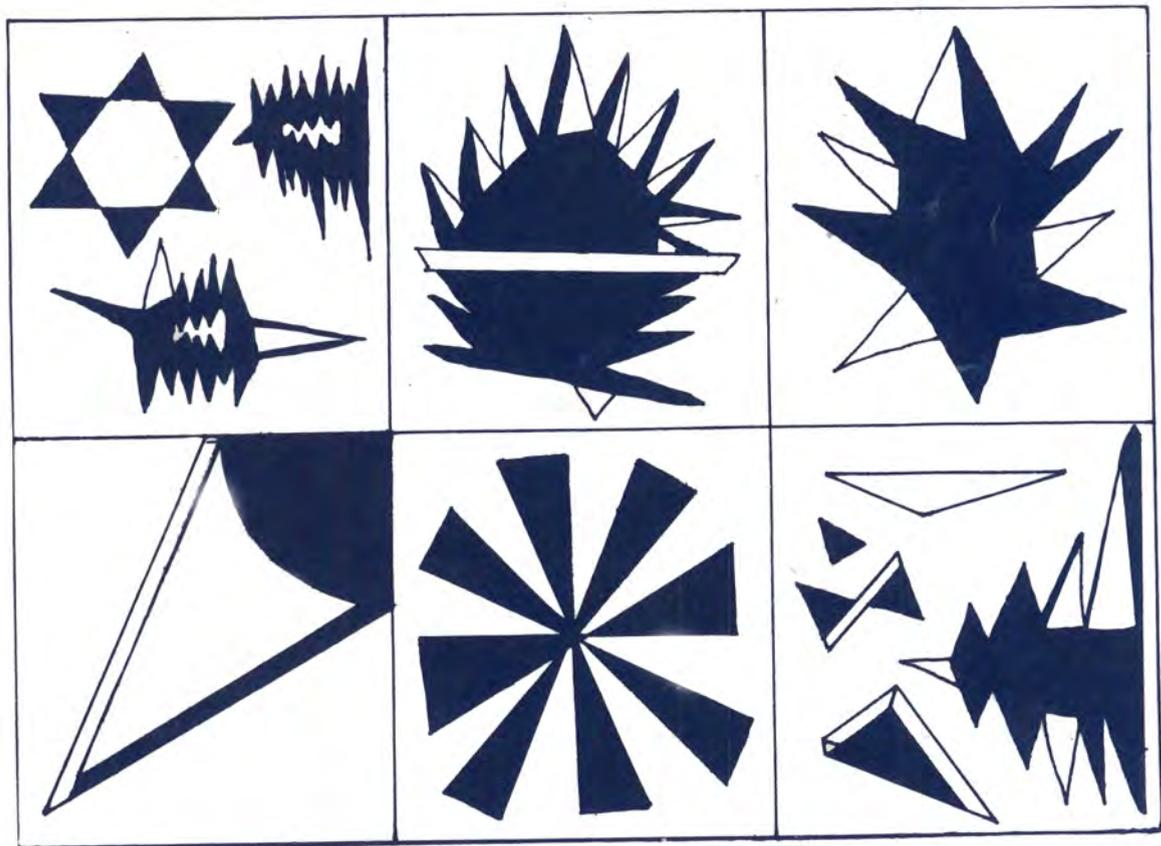


STELLA MARIS COLLEGE



1994-95



STELLA MARIS COLLEGE
(Autonomous)

1995

OCTOBER 1995

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*It will take time,
But the victory is ultimately God's.
Those who live within God's will
Shall surely discover
That His purposes prevail,
That true joy and peace and security
Come from Him.*

*Let us wait on God and seek daily to obey Him.
He is our salvation and our security,
And nothing in this world
Can take that away from us.
Let us calm our hostilities,
Overcome our anxieties,
And walk in peace and love.*

Leslie F. Brandt

Give us this day our daily bread.

Two thousand years ago the Son of Man turned to His people - the wretched and the blessed-people such as you and I, and breathed a prayer of revolution.

The prayer continues to this day. It demands of us the law of equity, the principle of contentment, the trust of co-existence. No more. No less.

We are young. We may enjoy for a while longer the exuberance of education generated on a protected campus. While the going is good let us turn to the other and understand the proviso of secular India. The task is difficult. The terms are simple. To be responsive. To be honest.

This magazine is dedicated to the student community whose questioning, anxiety, diffidence and courage draw the line between despair and faith.

Magazine Committee

Ameena

Deepti

Miriam

Mridula

Nandini

Nitya

Shoba

Vijaya

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STELLA MARIS COLLEGE

(Autonomous)

MADRAS - 600 086

College Day : March 18, 1995

Principal's Report : 1994 - 1995

Dr. Sr. Annamma Philip, fmm.

Your Excellency Shri R. Venkataraman, Former President of India and our honoured Chief Guest this evening, Dr. P. Govindarajulu, Registrar, University of Madras, Dr. Sr. Merlyn D'Sa, Provincial and President of our Governing Body, Dr. Sr. Mary Ann, Secretary of the College, Respected Members of the Governing Body, Academic Council and the Building Committee, Esteemed Parents, Valued Friends and Benefactors of the College, Dear Members of the Faculty, Administrative and Supportive Staff and Cherished Students.

It has been rightly said "What sculpture is to a block of marble, education is to the human soul. The philosopher, the saint, the hero, the wise, the good or the great may very often be concealed in the plebian which proper education might have disinterred and brought to light". As an Institute of Higher Learning in its forty-seventh year of existence, we move forward with a quiet confidence knowing well that the road we traverse is not an easy one and the path ahead far from smooth. With energy and enthusiasm as the twin beacons that will light the way we cannot but overcome.

At the outset I would like to place on record our deep regret at the passing away of Rev. Dr. Mother Carla Rosa, fmm (Luigia Vittoria Alini) Superior of Stella Maris Community and Principal of the College from 1961-66. Mother Carla Rosa along with Dr. Sr. Edith Tomory was among the earliest missionaries who arrived in Madras in 1948 to establish the college. She combined in her the sternness of a disciplinarian, the kindness of a mother and the farsighted perception of a visionary. She endeared herself to and left an indelible impression on all those she met and worked with. Stella Maris had a special place in her heart and she was in constant contact with us and in the know of all the happenings here.

I would also like to place on record our regret at the demise of Sr. Elsa Garrick, fmm, and Mrs Dolly Chacko.

Sr. Elsa served the College in her various capacities as hostel warden, as course teacher of Catholic Doctrine and as co-ordinator of the Campus Ministry during which she contributed to the faith formation of the students.

Mrs. Dolly Chacko was a member of the faculty of English whose committed and faithful service to the college will be long remembered.

Every star blazes its own path across the sky and we can rest assured that all three of them have their own special luminous place in the educational firmament.

As we stand on the threshold of our ninth year of autonomy, our faith, enthusiasm and energy are undimmed. Higher education needs must undergo a radical transformation and we hope that the sweeping winds of change will galvanize a dormant energy.

We are overwhelmed with the abundance of energy in the universe : energy that can radiate, permeate, or be distributed in quantas, an energy that can be transmitted or absorbed, an energy that resonates to give vibrancy and vitality to creation. This universe of ours is composed of centres of energy known as “chakras” presented to us in terms of atoms, molecules, cells and organisms. The whole universe comes forth in these centres of energy, culminating in the highest human centre of energy, the human consciousness, making the individual a microcosm of the whole universe.

With technology advancing by leaps and bounds, today, we the humankind, as Perelman suggests, possess the exploding capacity to create, transmit and transform information with technologies that become exponentially smaller and smaller, faster and faster, cheaper and cheaper and ever more prolific and universal. We have the capability to represent all kinds of knowledge in digital forms, as numbers, making all knowledge combinable, transformable and communicable in ways previously unimaginable. At the same time the communication infrastructure has made all knowledge accessible to anyone, anywhere, at any point in time.

With this type of universal and magnificent possibility at hand, unfortunately in the field of what we call “education”, the seamless fabric of knowledge is shredded into compartmentalised subjects that are taught and learned separately.

Do we have the power to make radical changes in the educational system that is on the verge of collapse ?

Do we have the daring and determination to forge ahead and to open new pathways ?

Can we help the youth of today discover balance, perspective and harmony in their view of life ?

These are some of the questions that confront us, the management, faculty and students at Stella Maris, as we move forward after an eventful year of search and discovery.

To create a flexible broad-based education, Stella Maris has taken a step in the right direction by actively preparing for the introduction of the credit system (scheduled for 1996) at the UG and PG levels. The faculty have during this academic year steeped themselves in the process of researching, acclimatizing themselves and creating a stable programme with a committee set up under the leadership of Dr. Mary John. A one-day workshop was also conducted for a group of faculty by Dr. Jeff Armstrong, Dean, Muscatine College, Eastern Iowa, USA.

Realizing the growing urgency to enhance the employability of university graduates on the one hand, and to empower them to seek entrepreneurial independence on the other, the UGC has initiated Vocationalisation of Higher Education at the UG Level. Stella Maris is one of the six colleges of Madras University that has introduced it, offering three courses, namely Communicative English, Functional Hindi and Food Science and Quality Control. A core team consisting of faculty from the Departments of English, Hindi, Chemistry, Botany and Zoology under the devoted guidance of Dr. Yesodha Doraiswamy met the challenge admirably.

With the growth and expansion of the college, the need for a corresponding expansion in infrastructural facilities has been keenly felt. As we move towards the twenty-first century the administrative offices of the 1960s, the computer centre of the 1980s and the present day needs have to necessarily find alternate and suitable accommodation. Towards this end the construction of a new three storey administrative block has been envisaged, the foundation stone of which was blessed earlier this evening by His Grace the Archbishop and which will be laid shortly by our honoured Chief Guest.

We are happy to announce that the full fledged Post Graduate Diploma in Computer Science has received University recognition from the academic year 1994-95.

I think it would be appropriate for me here to quote a few remarks from the Report of the Quinquennial Inspection Commission that visited our college. While appreciation was expressed for the organisation of the college, the curriculum, the facilities and the dedication of the faculty and staff, the report concluded that "Stella Maris College which is forty-seven years old, is a prestigious institution in the City of Madras, attracting best students. The Examination Results have been consistently good and it was specially gratifying to note that the students had complete trust in the teacher's evaluation of students. This is a tribute to the quality of Internal Assessment of Stella Maris College."

A momentous event was the official visit to the college of His Grace Rev. Dr. Arul Das James, Archbishop of Madras-Mylapore, on October 4, 1994 on the occasion of the Feast of Saint Francis of Assisi. A short but meaningful programme was followed by the celebration of Holy Mass. His Grace visited the various facilities and later met the faculty, administrative and supportive staff.

Permit me now to place on record our deep appreciation of the services of two of our members of the faculty, both from the department of Social Work, who will be retiring this year.

Of the thirty-seven years of committed service of Dr. Radha Paul in the field of Social Work, seventeen have been spent at Stella Maris, since 1978 when she joined the College as Head, Department of Social Work. She has been a tower of strength with her intellectual calibre, sense of commitment and expertise in the

field. Dr. Paul is a highly sought after consultant at the National Level and her presence in the college will sorely be missed.

Dr. Hilda Raja, fearless and forthright, championed the cause of women, the oppressed and the marginalised. Undaunted by constraints, dynamic and determined, Dr. Raja shared her knowledge and experience with generations of students during her eighteen years of service to the college.

I would like to express our deep debt of gratitude and appreciation to Mrs. Nagamma, one of our supportive staff who retired this year after twenty-eight years of dedicated and generous service. Loyalty and hard work have been the hallmark of her devoted service on this campus which she considered her own.

Unbridled knowledge leads nowhere. It is the members of the faculty who are to control the reins that guide the steeds of knowledge so that the right form and content can be made available to our students. But for the enthusiasm and devotion of our faculty, who give willingly of themselves, the effective teaching learning process would not have been possible.

Our congratulations to Dr. Margaret Clarence, Dr. Ulaganayaki Palani, Dr. Cecilia Thangaraj and Dr. Maria Juliana who have received their doctoral degrees this year.

The achievements of the faculty are as numerous as they are varied. They have made their presence felt at international and national conferences, workshops and seminars. Besides, they have served as resource persons for several institutions and programmes in India and abroad, as well as consultants for staff training, project planning, evaluation and research programmes.

A few of these achievements need to be spotlighted here :

Dr. Sr. Flavia took over as Vice Principal in July 1994 on her return to Stella Maris after a successful year of teaching at the Franklin & Marshall College, Lancaster, USA, under the United Board for Christian Higher Education Visiting Scholars Programme.

Ms. Jean Fernandez was selected from India as USIA Scholar by Yale University under the US Government's National Endowment for Humanities Programme for the Department of English Summer Seminar.

Ms. Chitra Krishnan represented India at the annual International Conference organised by the Federation of French Professors at Paris on Distance Education. She presented the Indian situation which was later published in the proceedings of the Conference.

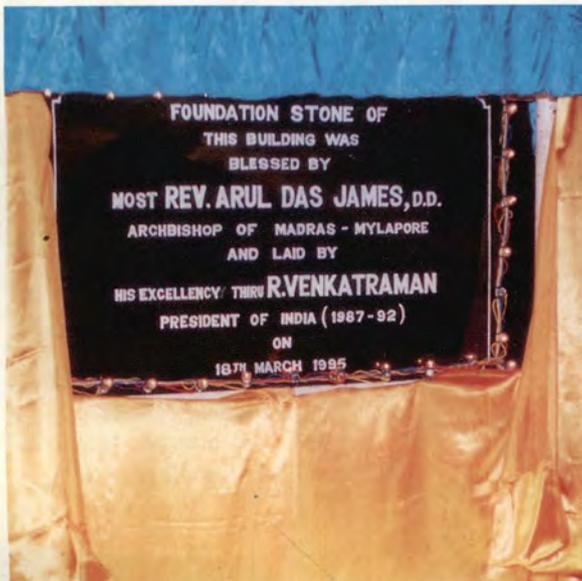
Ms. Ordetta Mendoza was invited by the Department of Biology, Bucknell University, USA for a five week programme.

Dr. Sundari Krishnamurthy presented an audio-visual paper at the World Telugu Conference held in Madras on "Temples in Andhra Pradesh as Components of Cultural Tradition".

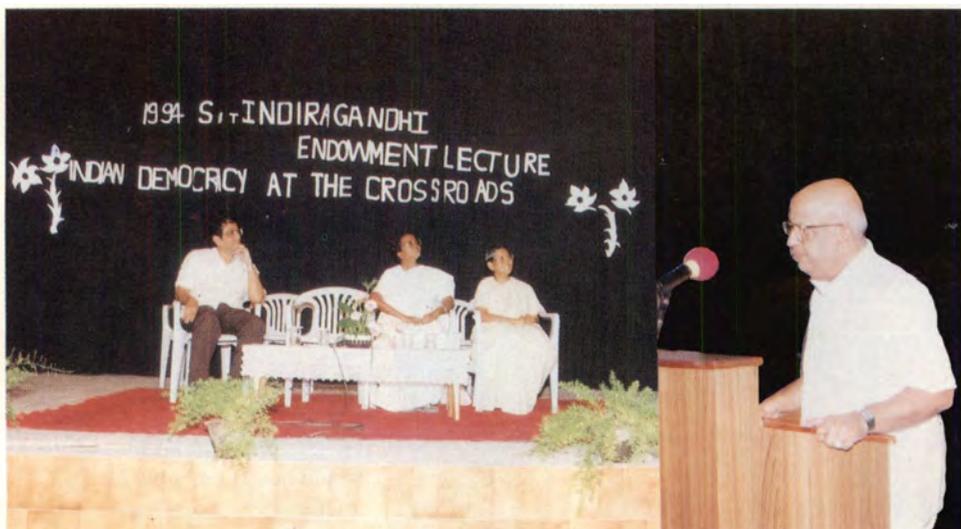
College Day



Dr. Sr. Annamma Philip, fmm
welcomes His Excellency
Shri R. Venkataraman



His Grace Rev. Dr. Arul Das James blesses the foundation stone



Mr. T. N. Seshan, Chief Election Commissioner delivering the Indira Gandhi Endowment Lecture. Seated on the stage: Mr. K. Chandra Choodan, Election Officer, Tamil Nadu, Principal-in-Charge, Dr. Sr. Mary John, *fmm*, Vice-Principal Dr. Sr. Flavia, *fmm*.

Principal-in-Charge Dr. Sr. Mary John, *fmm* with Dr. Patricia L. Magdamo, Vice-President, UBCHE and Dr. M. A. Thangaraj, Chairman, India Advisory Committee, UBCHEA.



Office bearers of the Students' Union welcome His Grace on College Day

Dr. Ulaganayaki Palani presented a paper at the World Tamil Conference at Thanjavur on "New Literary Techniques in Modern Tamil Literature." She was also invited by the Department of Telecommunications, Government of Malaysia for a sixteen day tour of the country as part of Illakiya Sutrum Payanam.

Mrs. Poppy Kannan has the honour of being the first woman to be nominated by the Government of Tamil Nadu to be a member of the Executive Committee of the National Council for Leprosy Eradication, Tamil Nadu Chapter.

Dr. Madhu Dhawan has two publications to her credit one of which is a short epic entitled "Hutatma".

Dr. Ramaa Narayanan and Dr. Arputharani Sengupta, had the honour of being named artists of the month by the Max Muller Bhavan, Madras, for the months of July and October respectively.

Dr. Geetha Swaminathan is a member of the Technical Committee on Recycling of Sewage Water and Industrial Effluent on the invitation of the Finance Department, Government of India at Bank Note Press, Dewas, Madhya Pradesh.

At the XVII General Assembly of the International Federation of Catholic Universities (IFCU) held in August 1994 at Notre Dame University, Indiana, USA, Stella Maris was represented by the Principal who presented a case study on "Women's Development in an Urban Neighbourhood" which had been prepared by Mrs. Poppy Kannan and the students of the Department of Social Work.

The Principal also had the honour of being the first Indian to be elected Vice President of IFCU representing Asia. in which connection she attended the Executive Committee Meeting held in Paris in early March.

The University Grants Commission, Government of India, selected a team of four comprising two Vice Chancellors and two Principals one of whom was the Principal of Stella Maris College to undertake a study on "Community Colleges - Administration and Accreditation System" in the USA under the USIA International Visitors Programme - Single Country Project. From mid-September the team visited twelve colleges in five different states over a four week period and has submitted a report to the UGC recommending Community Colleges offering a two year associate degree with an emphasis on technical and vocational education as a feasible alternative in the Indian higher education system. At this point it would be appropriate for me to thank Dr. Sr. Mary John, for so generously and willingly taking over as Principal In-Charge during my absence.

To promote a world view in the field of education, Stella Maris has always encouraged exchange programmes which can be mutually beneficial in the academic arena. The college hosted two visiting Fulbright Scholars, Dr. Merlin Inber, who interacted with the department of Mathematics and Social Work and Dr. David Martin, from Davidson College, North Carolina, who conducted the Environmental Science Programme. Dr. Guy Sem, who is the technical Advisor to the President

of French Polynesia, visited the college and spoke on French culture and civilisation to the undergraduate students of French.

Dr. Mary John, co-ordinated the Semester in India Programme for a team of students from Ohio State University, which was partially conducted in the college.

The academic programme of a team of professors from North Carolina, USA was co-ordinated by Dr. K. G. Rama.

Dr. Elizabeth Fernandez, a former faculty member now with the New South Wales University, Australia, visited the college and had a fruitful exchange with the faculty and students of the Department of Social Work.

A holistic approach in education is never more evident than in the projects and programmes organised on campus. The environment today lays claim to a position of priority on the agenda of any action programme. Stella Maris has not lagged behind and in fact an environmental awareness programme has been incorporated into the undergraduate curriculum. The objective of protecting the planet earth and minimising the threats it faces through eco-friendly projects has been met through the activities of the Enviro Club under the able leadership of Dr. Geeta Swaminathan and Mrs. Beulah Vijay Kumar.

Programmes such as door to door campaigns have sensitised the public to form civic associations. As part of an UNEP supported International Programme entitled "Clean the World", a massive clean up was launched in some areas in Madras. Vermiculture to convert biodegradable waste into manure was also undertaken on the campus, while pollution was studied on the basis of traffic patterns in and around Stella Maris.

Under the auspices of the USEFI (United States Education Foundation in India), an interdisciplinary programme on Curriculum Development in Environmental Science was organised for city college teachers of Economics, Botany, Zoology and Chemistry, with the help of Fulbright Scholar Dr. David Martin and Dr. Raman of Loyola College and Mrs. Usha Krishnan as convenors.

With India having 7% of the land of the world, of which Sixty-seven million hectares are forest land, she is placed tenth among the mega bio-diversity nations of the world. However in Asia, 1.3 million hectares of forest are disappearing through deforestation. A major re-education and awareness programme among the people is called for.

In this context, the department of Zoology organised a Seminar on Utilisation of Forests in the Conservation of Soil, Water and Wild Life, to disseminate knowledge thus increasing student awareness in these areas. An exhibition too was organised by them entitled "Come, See and Act", to campaign for the promotion of conservation, environmental protection and healthy living. The faculty of the Department of Zoology is also assisting the World Wild-life Fund in forming Nature Clubs.

James T. Adams claims that “there are two kinds of education : one should teach us how to make a living and the other how to live”. Training programmes at Stella Maris allow the students to develop and sharpen every faculty so that they enrich their lives and those around them.

Under the dynamic guidance of Dr. K. Sundari, the ISTD Cell had a busy year with twelve training programmes organised on aspects as varied as “How to work harder or work smarter”, “Skills of public speaking” “How to attend interviews and work in a team”.

The Entrepreneur Development Programme organised jointly by the Indian Bank and Stella Maris College and ably co-ordinated by Ms. Shiny Bikku under the guidance of Mrs. Rukmani Srinivasan continued to contribute its mite towards encouraging women’s entrepreneurship through the projects undertaken by the students.

The inauguration of a Writing Centre at Stella Maris, a project conceived for and involving the undergraduate students of the college has added a new dimension to the beehive of activity on campus. The objective of the centre is to teach writing skills in English pertaining to the areas of grammar, organisation and style. Staffed by students, the writing centre is co-ordinated by Dr. Sr. Flavia and six other members of the faculty of English.

The College also hosted a variety of luminaries from various disciplines. The History Department organised the Smt. Indira Gandhi Endowment Lecture, that was delivered by no less a personality than the articulate and controversial CEC, Mr. T.N. Seshan, who spoke of “Indian Democracy at the Cross-roads” to an enthralled audience that packed the auditorium. The Dr. Sr. Helen Vincent Endowment Lecture was delivered by Dr. Paul Appasamy of MIDS who spoke of “The Challenges and Issues of Environmental Protection.” Lectures on Nuclear Energy delivered by senior scientists of IGCAR, Kalpakkam, under the auspices of the Indian Nuclear Society, Kalpakkam Branch, were greatly appreciated by our final year students of the Mathematics and Science departments.

Alfred Adler claims that “the only worthwhile achievements of man are those which are socially useful”. With this end in view various programmes were organised on campus to sensitise students to social realities.

Under the auspices of the International Group of Research on Drug Abuse (GRITO) of the International Federation of Catholic Universities (IFCU) a project entitled “Culture and Drug Abuse in Asian Settings” has been undertaken at our college from June 1992. The research study as part of the first phase was undertaken in Kasimedu and Vepery, two highly prevalent areas of drug abuse. The programme has now entered the second and more crucial action phase to contain the growing menace posed by drugs to the youth of today. In this connection Sr. Christine Antony, Scientific Director of the programme participated in the meeting at the University of Santa Tomas in Manila in December 1994. The thrust

of the action plan is prevention and treatment, integrated with community development and participation. The three target groups identified are the Corporation Schools, the Fishermen Community and the Drug Addicts. To commemorate the International Day for Prevention of Drug Abuse in June 1994, the action plan was launched in the presence of the Honorable Minister for Fisheries, Mr. D. Jayakumar. We are grateful to the Indian Bank for co-sponsoring the programme.

The Departments of Sociology, Psychology and Economics, at the request of Mr. N. Krishnaswami, Consultant, Tamil Nadu Police, have undertaken an interdisciplinary study of the "Police-Public Interface in a Changing Socio-Cultural Environment". Sponsored by the UBCHEA, the study involves the Thousand Lights General and All Women Police Stations and communities under their jurisdiction.

The Functional Literacy Programme organised by the college seeks to dispel the cloud of ignorance that envelops large sections of our society and to let the bright light of knowledge shine on the less privileged, particularly the village women. Supported by the Indian Bank and the Xavier Board of Higher Education in India, this programme involves seventy-five student volunteers drawn from various disciplines and is ably co-ordinated by Ms. Chandunissa and Ms. Regina Mary. The objectives of Health Care, Co-operative movements and Self-development of women through group formation were met. Eye camps were organised with the help of doctors from Sankara Nethralaya and field workers from the Tulsi Trust, a women's milk co-operative was started, a session on banking practice conducted, and a one-day workshop on leadership and co-operation for fifty women participants was organised. Dr. Ponraj, HRD Consultant and Mr. Bhaskaran, Manager, Indian Bank, were among the resource persons. Through these and other noteworthy programmes, women from different strata of the Kuthambakkam village in the Poonamallee Thirumazhisai Block were encouraged to come together to better their lot and that of their families and fellow villagers.

A project undertaken by the Department of English and co-ordinated by Ms. Thilakavathi is the PTC and the DATC Bus Conductors Course in Functional English which has evoked an enthusiastic response and is looked forward to by those involved.

Versatile and effective service to the community was also rendered through the various National Service Scheme programmes, all of them ably co-ordinated by Ms. Prabha Nair and in which 250 students participated. A workshop for Aids Research organised in July, with delegates drawn from various Asian countries, the World Elders' Day Celebrations organised with the aid of Helpage India, the Inter-State Youth Cultural Programme organised in collaboration with the University of Madras in October, the World Day for Mentally Retarded Persons celebrated in December, a review programme on UTA Phase III organised with the help of National Aids consultant Mr. Mahesh Mahalingam in December and a special National Integration camping programme at Keechalam in January are some of the

highlights. These programmes, apart from creating a healthy social environment also help develop and mould the character of the volunteer and instil in them traits so necessary for responsible future citizens of the nation.

The main thrust of the Social Awareness Programme (SAP) is to provide varied opportunities to students to be exposed to social realities. Choice of optionals such as Care of the Handicapped, Child Welfare, Functional Literacy and Environmental Awareness served as an eye-opener to many of the students.

As an institution that seeks to impart value based knowledge to its over 2,300 young women students, gender issues and a keen awareness of them have to necessarily be promoted among the faculty and students of the college so that action for gender justice may be initiated. Ujjwala, the Women's Studies Cell, provides such a forum and this year concentrated on establishing a resource centre. To celebrate the International Women's Day, a two hour programme was a fitting culmination to a week of competitions during which "Mouna Kural", a play put up by a theatre troupe that voices ideas and creates music pertaining to women's issues was staged and in which Ms. Sharada, Faculty, Department of Fine Arts had a key role.

I think it would be appropriate to mention here a student of III B.Sc. Mathematics, Sandhya, who offered an idea that was "refreshingly unique" to combat the evil of social corruption, during a General Knowledge and Current Affairs Course. I quote, "If every daughter, sister, wife or mother bars the entry into her home of every father, brother, husband or son who demands, obtains or brings with him any form of ill-gotten gain be it in cash or kind there will be less corruption in society, for it is the woman who can fight and eliminate this social evil". So moved was Mr. Raghavan retired IAS officer, ex-policy advisor to the UN and a Gandhian that he announced an award in appreciation of what he termed Sandhya's "revolutionary and potentially effective idea"

It must be mentioned here that the area of pure academics is in no way relegated to the background because of the multitude and range of our activities. Our academic record displays a consistency that is commendable. The overall percentage of passes for BA Degree is 73%, B.Sc. 80% and B.Com. 89%, M.Sc. 58%, M.A. 78%. In this context I am happy to state that the academically weaker sections of the student body are helped through remedial teaching programmes. The unique one year Bridge Course to prepare academically weak students prior to their taking up the UG programme, has successfully entered its third year.

Besides academics, character building through sustained effort, discipline and creation of opportunities that allow for the discovery and streamlining of the student potential is what the life of a Stella Marian is all about.

A couple of student achievements, of which all of us are justifiably proud, must find a place here. At a competition organised by Ananda Vikatan a leading

Tamil magazine to create its supplementary issue, a team of students from Stella Maris, Sujatha Narayanan, Nirmala Madhavan, A. Shanmugapriya, Pushpalatha Shanmugam, X. Christina Malathy of III year Commerce was among the eight shortlisted. The Stella Maris team had the privilege of bringing out the first issue which won the approbation of the general public for the quality of its form and content. In quite another field our students did us proud. Bhavana Krishnamoorthy, Kanmani Kandaswamy, Soumya Sunderrajan, Sudha Narayanan, Swarna Sivanandam and Ramita Mohan were sponsored by the Honorable Chief Minister of Tamil Nadu enabling them to form the first girls' college team from the State to trek to the Everest Base Camp and the Kala Pathar Peak in May 1994. Three members of the team also represented Tamil Nadu at the first All India Adventure Jamboree at Chandigarh where they participated in river rafting, rock climbing, parasailing, paragliding etc.

A programme that combines dynamism and adventure with discipline is the NCC and our cadets have brought laurels to the college under the able stewardship of Mrs. Felbin Kennedy. Among the regular camps, training programmes and competitions in which they participated, as well as those they helped organise, a few must be highlighted.

SUO Ann Rajam participated in a trekking camp to Darjeeling. At the Cadofest held at DG Vaishnav College, Stella Maris won the banner yet again. Four of our cadets Sgt. Kacy Lamu, Cdt. Bharath, Cdt. Fabina, Cdt. Mary K. Jose, participated in the Basic Leadership Camp held at Delhi. While Cdt. Janu Joseph, Cadet Selva Kumari Royan, Naval Cadet Rama T.S. and Flt. Cdt. Ramita Mohan participated in the one month Republic Day Camp also held at Delhi. Our cadets participated in a cycling expedition to Pondicherry held in January.

Three of our cadets participated in youth exchange programmes. Sgt. Bessy Thomas went to Singapore, while SUO Deepa Alexander and UO Ansuman Narayanan to Canada from July to February.

Stella Maris College has continued to distinguish itself in the field of sports by winning honours at the National, State and University levels under the guidance of our Physical Directress Mrs. Malathy Kumar. Among the students who deserve mention are the four tennis players of our college, Shibani, Sripradha, Sudha Narayanan and M. Shobana who were selected to represent Madras University South Division for inter-divisional tournaments. Several of our players have represented Madras University in the inter-division and inter-University Tournaments in almost all the major games. Some of our players have represented Tamil Nadu for National Championships too. This year a highlight of our Annual Sports Day was the much acclaimed Karate Demonstration by our students under the expert guidance of Shihan Hussaini.

Eight players on our basketball team have worn the University Colours and our team has also won the III State Level Citra Basketball Tournament organised by our college. J. Durga Devi and V. Lakshmi were selected for the Indian basketball

coaching camp held at Delhi. The College Team also won the Hindustan College of Engineering Invitational Inter Collegiate Basketball Tournament for the fourth consecutive time.

Our cricket and Table Tennis team members too have participated in and won several tournaments including the prestigious Inter Collegiate Cricket Tournament organised in connection with the Chief Minister's birthday celebrations at which Josephine Ramya was named "Woman of the Series" while Sudha Narayanan was the "Best Batswoman" of the match.

Student participation continued to be enthusiastic in the activities organised by various departmental and non-departmental clubs.

The annual publications of the college, the College Magazine, the Literary Journal of the English Department, the Khilte Kalyan of the Hindi Department and the Stella Times, a student venture, all revealed the creative diversity of the students and faculty members.

The Students Union with its dedicated group of office-bearers namely Richa Singh, Kothai, Shibani, Julie Thomas, Kamini Bajaj and Garnet had a year brimming with activities and projects, both entertaining and meaningful. "One person makes the difference - I" was the motto for the year and they set out to make a difference with an array of interesting and innovative programmes, under the inspired guidance of the Deans of Student Affairs.

The PTC Busmen's Day, Friendship Day, Teacher's Day, Worker's Day and celebrations such as Independence Day which coincides with the College Birthday, as well as Christmas Day, were all organised with gusto and fervour. The Annual Inter-year competitions "Expressions 94", the Union Village Mela, and the Union Seminar "Subah" featuring the "dawning" role of youth in family and society are some other student union activities that require special mention.

To form young women of character and integrity, the college has incorporated Value Education Courses in its curriculum. Several value and growth oriented programmes, co-ordinated by Sr. Kochu Tresa, were launched on campus, such as Family Life Education, Inter-faith Dialogue etc. In this connection, mention must be made of the Seminar on "Women in Different Religions" conducted by Dr. Vineeth CMI for the faculty.

Retreats and other Campus Ministry programmes co-ordinated by Sr. Sundari and a team of faculty have offered the students a deepening of their faith experience in the Transcendent. Special mention must be made of Ms. Tony Mary Joseph a former student of Stella Maris, who was involved in strengthening Campus Ministry programmes on a purely voluntary basis.

The task of expressing appreciation and gratitude for a job well done is a pleasant one and I would like to acknowledge the silent and efficient service rendered by all the members of the Stella Maris family.

The smooth functioning of the college would not have been possible without the able and dedicated work of the administrative staff guided by Sr. Celine Paul, the examination unit ably directed by Mrs. Sushila Felix, Controller of Examinations and assisted by Sr. Florine and of the supportive staff supervised by Sr. Mary Celine.

It is also my pleasant duty to thank.....

- Dr. Sr. Merlyn D'Sa, fmm, Provincial and President of our Governing Body.
- Dr. Sr. Mary Ann, fmm, Secretary of the College.
- Dr. Sr. Flavia, fmm and Mrs. Gigie Varghese, the Vice Principals, Sr. Christine, fmm, Mrs. Jacinta Fenelon and Mrs. Rukmani Srinivasan, Deans of Student Affairs.
- The members of the faculty and our dear students.
- The University authorities, the Education Department, the Regional Directorate, the Commissionerate of Collegiate Education and the University Grants Commission for their co-operation, advice and help extended so willingly and generously at all times.
- The International Federation of Catholic Universities, the All India Association of Christian Higher Education, the Xavier Board, the United Board for Christian Higher Education, the Indian Bank, the Stella Maris College Extension Counter of the Indian Overseas Bank and other public and private sector organisations and agencies who have all generously funded our student welfare programmes and projects and those who have instituted scholarships for deserving and needy students.
- The Transport departments : PTC and DATC, 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 we look ahead to the dawn of a new era with a renewed sense of urgency and abiding faith we are fortified by the words of Woodbridge.

Faith is the eye that sees Him, the hand that clings to Him, the receiving power that appropriates Him.

May this faith in the power and wisdom of the Almighty spur us onward in our search for truth, quest for excellence and our willingness for radical transformation.

Thank you and God Bless.

வளமான வாழ்க்கைக்கு வாழ்த்துக்கள் Retiring with Grace



Dr. Radha Paul was already at the peak of her career when she decided to leave Madras School of Social Work and take the headship of the Department of Social Work at Stella Maris in 1978.

Dr. Radha Paul has held varied membership in different academic bodies : the Universities of Madras, Madurai Kamaraj, Bangalore, Mysore. She has been the elected member of the Academic Council of Madras University from the teaching staff of Stella Maris College. She has also been a member of the UGC panel on Social Work Education 1991-93 and resource person for the Curriculum Development Cell of TISS . She has directed at least eight research projects sponsored by various agencies such as ICCW, Ministry of Education, CSWB,

National Council of Women in India, South-East Asia Regional Council of Social Welfare for the United Nations. She has also held various assignments as technical expert. To cite a few : Member - Task Force on Social Aspects, National Committee on Status of Women, Review Committee of Grant-in-aid, CSWB, Sub-Group on Social Defence (Ministry of Human Resources), Working group on Social Welfare, Eighth Plan of Tamil Nadu. She has also been the Honorary Magistrate of the Madras Juvenile Court. This is only a reflection of her intellectual acumen and dynamic personality. She enjoys the honour of being listed in the *World's Who's Who* published by the International Demographic Centre of Cambridge and in the *Directory of Indian Women*.

Dr. Radha Paul brought her vast field of experience to her teaching career here. An excellent organizer and administrator, she brought to her work vision, integrity, scholarship and untiring zeal, graciousness and warmth.

May the Lord bless her with a happy, healthy, retired life. We also wish her success in her new assignment with World Vision as its Executive Director.

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Dr. Hilda Raja joined the faculty of Social Work at Stella Maris College in 1977. She is an old student of the College and did her post graduation as the mother of two teenagers.

Dr. Hilda Raja has been a tireless crusader against social injustice. She practises the subject that she handles. "Puratchi", employing methods of social action in fighting for and empowering marginalised groups. She is founder member of the Indian Society for Social Action (which took up the Soosai case on being denied TRYSEM benefits at the Supreme Court). She is also founder member of the Association of Christians for Education, the Christian Minority People's Forum and the Stella Maris AUT chapter. She believes that forums are essential if people are to be empowered.

Dr. Hilda Raja has headed the Indian team of Social Scientists to the International Seminar of the Non-Aligned Countries in North Korea in 1984. That same year she was also invited to accompany the Congress team to visit the riot hit areas of Mandiakadu, Chockenpatti, Punenkudi and Kanyakumari and submit a report to the late Prime Minister Smt. Indira Gandhi.

Dr. Hilda Raja brought experience and ground reality to the classroom thereby transforming social work teaching in the PG Social Work classes. Spontaneous and outspoken, she has always had the courage of conviction, and has always reached out to people. May God bless her with a healthy, happy, retired life. We also wish her success in her assignment with the UNICEF.

Mrs. Nagamma has been on our supportive staff for twenty-eight years. We have stood to gain - her years of service were marked by devotion, generosity and dedication. We express our appreciation and gratitude to Mrs. Nagamma, for her warmth and sincerity. May the Lord bless her with a happy, healthy, retired life.



Shradhanjali

REV. MOTHER CARLA ROSA, FMM (LUIGIA VITTORIA ALINI)



*Like as the waves make towards the pebbled shore
So do our minutes hasten to their end.*

- Shakespeare

Sr. Edith was with Mother Carla Rosa in Rome during their formation. She was associated with her for a number of years and fondly recalls in her inimitable style their time spent together. Both of them were selected by Mother Margaret de Sacre Coeur, the Superior General at that time to go to India and shape the college. In 1948 they set out by sea and arrived in Bombay via the Suez Canal on Good Friday in March. They learnt English from Mother Lilian the first Principal of Stella Maris College and despite the difficulties and scarcities of the

post-war years they remained faithful to their call and mission. "Mother Carla Rosa was a great missionary and she loved the missions. But Mother St. Agnes wanted her in Rome to take up responsibilities at the Generalate. It was indeed a painful separation for both of us when Mother Carla Rosa had to leave for Rome in 1966."

Dr. Sr. Edith Tömöry, fmm



She was a loving and lovable Principal who gave her best to the institution. I was privileged to meet her in Rome in July 1994. She still possessed her characteristic charisma and dynamism and delved into every little detail of campus life at Stella Maris and recalled fondly persons with whom she was closely associated. I could sense her deep and abiding faith that Stella Maris maintains the right climate to nurture and develop the future citizens of India - women of quality and integrity.

Dr. Sr. Annamma Philip, fmm

In Mother Carla Rosa's death we have lost an eminent educationist, a philosopher and guide and also a great admirer of India. As a missionary she was a woman of vision, daring, warm hearted and understanding. Stella Maris has lost a sincere friend and adviser. Her rich contribution to this educational institution, the first women's Catholic College in Madras will never be forgotten. At the same time we are consoled by the thought that we Stella Marians now have a powerful intercessor in heaven.

Dr. Sr. Flavia, fmm

Her sincerity, integrity, love and affection made people feel that this dynamic, heroic, dedicated lady would do something for their daughters, for society and for higher education.



Dr. Sr. Helen Vincent, fmm

When Mother Carla Rosa smiled it seemed as if the sun had come out from behind the clouds.

Mrs. Mahima Devadoss

We who have had the privilege of knowing this great soul can only emulate her greatness in our own way.

Dr. Sr. Jayam Subramaniam, fmm

Mother Carla Rosa, a peerless administrator has been a presence that inspired awe and respect. She was sincere, meticulous and unceasing in her efforts and left her indelible foot prints on the sands of time. (Translated from Tamil)

Mrs. B. Jayalakshmi

She would walk briskly and work swiftly. Beyond doubt the spirit of this great person will permeate, envelop and continue to guide all Stella Marians for years to come.

Mrs. Chandra Parthasarathy

When the call came to come over to India and to Stella Maris, she was one of those who readily said 'yes'. Today if we are here, it is because of her 'yes'. With her administrative ability (as Vicar General) she was able to steer the institute and guide the sistersShe entered into a study of the charism which she lived in its entirety.....She has made the charism of the congregation flesh, real in her articulation of it in the precious book which she entitled 'The Gift of God.

Dr. Sr. Meryln D'Sa, fmm

And so it was with a deep sense of grief that Stella Maris learnt of the demise of Mother Carla Rosa (Luigia Vittoria Alini), on 23 November 1994 at Rome.

We at Stella Maris particularly feel a sense of irreparable loss. We fondly recall the vital role played here by Mother Carla Rosa as academician, administrator and missionary, prior to taking up the posts first as Vicar General in Rome in 1966 and later as Secretary General of the Congregation of the Franciscan Missionaries of Mary. While her presence will sorely be missed, her memory will guide and inspire us for all time.

The indoor morning assembly dedicated to the memory of Mother Carla Rosa on 25 November was a short prayer service commencing with a musical rendering of our homage by Sr. Esther Rani and the student group led by Mary George. Touching tributes were paid by Dr. Sr. Annamma Philip, Dr. Sr. Flavia, Dr. Meera Paul and Dr. Evelyn Chandrasekaran. All of them had the fortune of being associated in various capacities with Mother Carla Rosa when she was the Principal of Stella Maris College and Superior of the Convent.

“Recollection is a paradise from which we cannot be turned out” as Richter says and many of us who had the good fortune to be associated with her as students, colleagues and sister missionaries recall fondly her commitment to teaching, her involvement in administrative affairs, her firm discipline in all matters, her innumerable acts of generous kindness and her devotion to Stella Maris.

A special Mass in memory of Mother Carla Rosa was held at Stella Maris Convent Chapel on December 6, 1994 which was very well attended by faculty members and students. The presence of several retired faculty members made the Eucharistic celebration more poignant.

The condolence meeting held at Stella Maris College on December 15, 1994 at 5.00 p.m., brought together innumerable friends and colleagues of Mother Carla Rosa who had been informed through letters and public announcements in two national newspapers. The hall was dominated by the personality of Mother Carla Rosa whose gently smiling face looked down on the gathering from a portrait on its soberly decorated pedestal. The meeting began with a prayer song by Sr. Esther Rani. Dr. Sr. Flavia led us in prayer. Several tributes were made to her memory, presence and graciousness. Those who walked down memory lane that evening were Dr. Sr. Annamma Philip, Dr. Sr. Helen Vincent (Retd. Principal, SMC), Dr. Mrs. Chellam Mitran (Retd. HOD, Department of Economics), Prof. B. Jayalakshmi (Retd. HOD, Department of Tamil) whose poem in Tamil highlighted Mother Carla Rosa’s admirable traits, Dr. Sr. Merlyn D’Sa, (Provincial, Madras Province), who pointed out the pivotal role Mother Carla Rosa played at the institutional level and as friend, philosopher and guide to the congregation. Dr. Meera Paul (HOD, Department of Zoology) paid personal tributes and read out a letter written by Mrs. Mahima Devadoss (the student President of the College during Mother Carla Rosa’s time).

A solemn musical rendering of Psalm 23 by Mary George and other students and a prayer by Mrs. Mangaladurai, (Retd. Physical Directress, SMC) brought the condolence meeting to a close.

While we are filled with sorrow at the loss of one so beloved, we console ourselves with the thought that “Death is but passing through a dark entry, out of one dusky room of one’s father’s house into another that is fair, large, lightsome and glorious” (McDonald Clark).

While the voice of death whispers “you must go from Earth” we must hear the voice of Christ saying “You are but coming to Me” (MacLeod).

Mother Carla Rosa has but gone ahead to claim the golden key of death that unlocks the palace of Eternity. Surely all Stella Marians are assured of a powerful intercessor in heaven.

*Good Night Sweet ‘Mother Carla Rosa’
And flights of angels sing thee to thy rest.*

Remembering Sr. Elsa Garrick, f m m

On 5 December 1994, Sr. Elsa Garrick, fmm, passed quietly away in Coimbatore at St. Francis Convent. The manner of her going was as paradoxical as her character and life. Her death came as a blow to her many friends, both men and women - people she had come to know through her work as Catholic Doctrine teacher, spiritual counsellor and member of the Charismatic Renewal Movement. But the occasion itself was marked by little or no fanfare. It was as Sr. Elsa would have wished.

Those who knew the tall, gaunt, regal Sr. Elsa with iron-grey hair and kindly, piercing eyes, recognized her as a towering personality in more ways than one. She had been Mistress of Novices (FMM), and the full glory of Pre-Vatican II Catholicism shone forth from Sr. Elsa's commanding presence. Duty, discipline, energy and spiritual rigour were what she embodied. But, when she came to Stella Maris in middle age, it was in the simple role of faith-educator. Her days of authority were long past. Still, Sr. Elsa was a leader: but she was to be one in a quiet, unobtrusive, yet remarkable way. In Sr. Elsa you saw the perfect blend of authority and submission.

As hostel warden and Catholic Doctrine instructor Sr. Elsa was indefatigable. Like a whirlwind she swept through the old syllabus, overhauling it and systematizing it into a proper course of study. She coaxed and harangued young lay staff to enter religious education classrooms where, previously, only nuns and priests had taught. She organised retreats, confessions and prayer meetings and paid house visits to students, especially those whose families were troubled.

Sr. Elsa's legacies are many. To Stella Maris she leaves behind the Campus Ministry which she helped found and build on secure foundations; to her Order, the FMMs, the model of her life and service in shaping vocations in their seed-time; but mightiest of all, for those who cared to listen, the command to joy that Paul issued to the Thessalonians which she made her favorite law and song:

*Rejoice in the Lord, for this is the Will of God,
Rejoice in the Lord, for this is the Will of God . . .*

She will be missed. May her soul rest in peace.

*Jean Fernandez
Faculty*

Community Colleges - A Perspective

A transcript of the paper presented by the Principal, Dr. Sr. Annamma Philip, fmm, at the Seminar on Community Colleges organised by the National Integration Committee, Tamil Nadu, on April 28, 1995 at Stella Maris College (Autonomous), Madras.

A Community College is a valuable community resource and can be distinguished from traditional institutions by its concern for making education relevant to the individual and to the community. With their motto "find the need and meet it", the colleges strive to cater to the community by identifying and assisting those who need its services, stimulating the development of new concepts, providing leadership for economic and cultural development and serving as a resource centre for community based initiatives. The colleges are also committed to providing equal opportunities for all individuals in obtaining access to programmes, services and employment.

Community Colleges may be broadly defined as post-secondary education of a short cycle nature that offers one of several opportunities : career preparation for middle-level managerial or technical employment, first - cycle study which usually comprises of the first two years of a university education, continuing general education, development/remedial education and community service.

Community Colleges play a vital role in American Higher Education and it will be worthwhile to examine the circumstances under which the Community Colleges were started in the U.S.

Education upto the age of sixteen is free and compulsory as mandated by state law in the U.S. Private post-secondary and higher education, to a large extent, is governed by private trustees and by church organisations. Colleges and universities offer higher education at three stages: Bachelor's degree level - four years duration, Master's degree level - two years and Ph.D. programme - a minimum of three years. The colleges and universities promoted both teaching and research and with the policy of selective admissions, they pursued standards of educational excellence. However, because of the lack of public support these institutions were too expensive for the children of average citizens, let alone the children of poor parents. It was in this climate of an elitist system of higher education, that publicly supported universities, popularly known as Land Grant Colleges were established in every state with the enactment of the Morrill Acts of 1862 and 1890. These Universities pioneered new ideas in American education, ideas such as the relevance of education to society, service to the broader community and the accessibility of higher education to a wider range of population. The Land Grant Colleges eventually succumbed to the same influences as that of the private institutions by not admitting minorities, paying little attention to the special educational needs of women and laying emphasis on research and selective admissions.

The demand for social and distributive justice in the field of higher education thus gave birth to the two-year junior colleges as a subsidiary of the traditional system of higher education. It is the adaptive quality of the Community College which has not only revolutionised American Higher Education, but which has rendered it an object of emulation by other societies.

It may be noted that the first two-year college was established in Joliet, Illinois, in 1901 with a view to prepare students to enter college. By 1940, about 350-400 such junior colleges were established, enrolling about 2% of students seeking higher education. At the end of World War II, the need for providing further education to returning veterans was examined by a commission appointed by President Truman in 1946. Among its major recommendations the Truman Commission proposed that a network of such colleges which it renamed "Community Colleges" be developed throughout the nation. The adoption of the Commission's report ensured enhanced public support for the Community Colleges. Ever since, the Community Colleges have been receiving increasing support from the state governments besides grants from the local communities and the Federal Government. As a result of this recognition and support the Community Colleges generated an unprecedented volume of educational innovations in the 1950s and 1960s.

With the success and popularity of the Community College movement the idea gained ground that every part of the country should have one such college. Thus new Community Colleges were set up in areas which were not covered and at present more than 1,400 of these colleges are spread throughout the length and breadth of the United States.

The objectives of a Community College that provide the basis for the development, implementation and evaluation of the college's programmes, activities and services are :

- to provide career oriented credit courses leading to certificates or associate degrees that prepare students for employment.
- to provide credit courses and associate degree programmes that prepare students to transfer to four year colleges and universities to pursue higher degrees.
- to provide credit and non-credit continued education programmes to meet the re-training and career advancement needs of individuals who have been in the workforce, to provide opportunities for larger proportions of students from under-privileged sections such as the poor, the minorities, the migrants and married women.
- to provide life-long learning and personal enrichment opportunities for area residents.
- to offer remedial and developmental programmes to improve the chances of success for the students who may be underprepared for college.

The varied services offered by a Community College include student and community services.

The student services offered are :

- to provide counselling, assessment and referral services to assist individuals in their personal development.
- to advise students in the selection of specific courses, programmes and activities that are consistent with their abilities and educational goals.
- to assist students both in their efforts to define and explore potential careers related to their interests and aptitudes and in their efforts to pursue higher educational and career goals.

The various community services offered are :

- to provide educational and support services - including skills-training workshops, co-operative educational programmes, technical co-operation and counselling to local agencies, businesses and industries.
- to organise workshops and conferences which will meet the special training needs of the country and co-operative research activities with universities and companies.
- to provide instructional support services (student development and learning resources) which include academic advice, career guidance, financial aid, student activities, maintenance of adequate student records and computer resources.

It would be appropriate to evoke here the role played by a Community College and its characteristics.

A Community College is primarily a public tax-supported institution. These colleges are located in the home communities of the students and are hence non-residential. Tuition fees are substantially lower than that of other colleges and universities. This contributes to reducing the cost of college education which has been an important factor in the sharp expansion of Community College enrolment, for e.g. in the state of California which enrolls approximately 25% of the Community College students of the U.S. the tuition fee is waived. Another important attractive feature is the open-door admission policy of Community Colleges which makes higher education accessible to every citizen. Any high school graduate or anyone over eighteen years of age or anyone who shows that s/he can profit from a Community College education is eligible for admission. For those who have not completed their high school education the college offers courses to enable them to take tests of General Educational Development (GED) which is equivalent to the high school level. The fact that a student is admitted to a community college does not however imply that s/he is eligible to take all courses offered at a college. A

number of programmes are highly selective, eg. Dental Care, Data Processing, Electronics, Registered Nursing etc.

The Community College assumes responsibility for preparing students for transfer to Colleges/Universities. Until the 1940s the major goal of Community Colleges was to prepare students for transfer. Although this is no longer the only purpose, it continues to be important. At the Community College students who plan transfer as juniors to a four-year college will take regular lower division college work which will give them the "AA" degree (Associate of Arts) and prepare them for entrance as a juniors to the college of their choice. If they can plan carefully and make a "C" average they can transfer credits into most majors. (Business Administration, Computer Science Engineering and Nursing are exceptions. Students in these areas will have to earn a higher GPA.) The Community College also assumes major responsibility for post-secondary Vocational and Technical Education preparing students for a wide variety of occupations eg. Business and Commerce, Agriculture, Health etc.

If the student does not plan on four years of college, the Community College offers two-year courses in a variety of Vocational fields. These programmes lead to the Associate of Arts Degree which is awarded on completion of an outlined two-year course. Students who successfully complete one of these two-year vocational programmes will qualify for a job in that field. Students who merely want to take courses to better their job skills may also do so with certain classes offered.

In many countries, the colleges work with employers of various fields in planning and offering programmes thus preparing students for employment. Programmes of Community Colleges are planned and designed to meet the needs of the communities in which they are located eliciting the participation of local citizens in programme planning development and operation, eg. programmes in petroleum technology in the oil fields of Texas, in agriculture in the wheat fields of Kansas, in fashion design in the garment manufacturing centre of New York city and in insurance and banking in the financial centre of Chicago.

The heterogeneous student population resulting from the open-door admission policy facilitates better student interaction.

Flexibility and the wide range of courses offered in a single institution allow the student horizontal mobility.

The Community College also sponsors forums, lectures, concerts, art exhibitions and other civic and cultural activities and thus serves as a vital coordinating educational agency for the entire community.

In recent times the active collaboration of business and industry has extended facilities to colleges to innovate development in robotics, computers, interactive

videos, compact discs and telephone technological application. Many reputed organisations including General Motors and Bell Telephones have entered into agreement with colleges for training their skilled personnel.

Community Colleges have also made distance education more vibrant with the use of tele-courses.

To get a glimpse of the mind-boggling student population and the financial resources that go to make up a Community College it would be worthwhile to study the Cantonsville Community College in Baltimore, Maryland. It has a tremendous student population with 25,000 enrolled for credit courses and 34,400 enrolled for non-credit courses with their average age being thirty. Their total budget of approximately \$ 3.2 million has 1/3 met by the county, 1/3 by the State and 1/3 through tuition fees.

The State of California has 106 campuses of Community Colleges enrolling about 1.5 million students. A sixteen member Board of Governors, appointed by the Governor of California controls all 106 campuses.

Thus Community Colleges not only brought vocational and technical education within the ambit of higher education, but also grasped the opportunity of admitting life-long learners.

Community Colleges do fulfill a long felt need to make education locally and socially relevant, to free it from financial and other mundane constraints; in short, to make knowledge and the acquiring of it universal as it was meant to be.

*Dr. Sr. Annamma Philip, fmm.
Principal*

Dr. Sr. Annamma Philip, fmm, had visited the USA under the USIA programme to study the Administration and Accreditation System in Community Colleges.

Accreditation - A Boon

The need of the hour in the field of higher education is quality assurance. Recent impressive statistics point to approximately fifty lakhs of students in the age group of 18-23 pursuing studies in nearly 213 universities and deemed universities and about 8,000 colleges affiliated to the universities. It is said that by the year 2000 AD the number of students will escalate to seventy lakhs. At this juncture, the all-important question is what is the quality of the graduates and post graduates who emerge from the institutions of higher education. The growing decline in standards and frequent indiscipline in the sacred sanctuaries of learning gives rise to sub-standard and frustrated graduates who are unable to satisfy the requirements of the job-market or meet the challenges of the present-day world.

Accreditation, a mechanism of validation of higher education was first adopted by the Americans in the year 1949. The rapid expansion in higher education and the mounting number of takers demanded an objective assessment of the institution of higher education to ensure quality. Quality or its absence necessarily draws students or keeps them away from an institution offering higher education.

In India, the legacy of British rule enforced the system of “recognition” by the government or government designated agencies. The approval by the government and its agencies was more an exterior control on the college or university, making it more and more dependent on the government for funds even at the risk of losing its academic freedom. The recently established (during the year 1994), NAAC by the University Grants Commission is a blessing in disguise. NAAC is UGC’s brain child. It challenges teachers and students thereby improving the quality of higher education offered by a college/university.

Prof. Sethu Madhava Rao, Chairman of NAAC describes it as an apex autonomous body which “will have far reaching effects on the higher education system as a whole”. He believes that the system of Accreditation can enhance the standards of some of the existing institutions.

The objectives of accreditation as stated in the Memorandum of Association of NAAC are to :

- Grade institutions of higher education and their programmes.
- Stimulate the academic environment and quality of teaching and research in these institutions.
- Help institutions realise their academic objectives.
- Promote necessary changes, innovation and reforms in all aspects of the institution working for the above purpose.
- Encourage innovation, self evaluation and accountability for higher education.

These ideals focus on the necessity of continuous assessment of institutions of higher education themselves, making the teachers accountable to students, their parents and society at large. Faculty achievement in terms of competence in teaching skills, upgrading of information in the chosen field etc. raises students' standards and quality of education, capacity to compete in tests conducted at the state, national and international levels thereby increasing their chances in the employment market. Prospective top academics thus emerge from such institutions of higher education where through accreditation the accountability of teachers is enhanced and the quality of education ensured. It is therefore advisable that accreditation is made voluntary and the assessing authorities be independent of local and national governments.

There is no gainsaying that accreditation can therefore become a process whereby an organisation is recognised for its noble mission, high quality teaching and learning, well-equipped support services (laboratories, library services, computer facilities) commendable student services, praiseworthy infra-structural facilities and wise financial management. Periodic review and assessment by NAAC can further enhance the standing of accredited institutions of higher education helping them build up a national reputation which will attract talented students with high aspirations from all parts of the country.

Papers referred : (These Papers were presented at the Seminar on Accreditation at Avinashalingam Deemed University, Coimbatore).

Mr. K. Aludiapillai - "Rationale and Criteria for Accreditation."

Dr. V. R. Muthukaruppan - "Accreditation in Higher Education Assessment of the Institution."

Dr. Rajammal P. Devadas - "The need for Accreditation of Institutions of Higher Education."

Memorandum of Association of NASS & AC (NAAC) *Journal of Higher Education* Vol. 17. No. 4 Aug. 1994.

Dr. Sr. Flavia, fmm
Vice Principal.

क्षान्तिः

(An essay in 1995 : the international year of tolerance)

It is fifty years since Adolf Hitler took his life and the world then thought it was rid of him for good. A ruthless racist, he was responsible for the extermination of fourteen million lives that fell within his classification of the non-Aryan minority. The respite, however, was short lived as Hitler's domination did not either start or end with him. The Neo-Nazis who have been sending panic waves all over Europe are not alone the heirs to this hateful legacy. In every nation-state, minorities in religion, ideology, and political belief live in the same fearful uncertainty - all victims of intolerance.

In the past, countries fought their neighbour-states wanting to push their frontiers and expand their territory. Today's conflicts stem chiefly from the human factor. Tribe, political ideology, caste, race and most importantly religion are the divisive factors at work setting man against man.

That men seek an identity and would want to track down their separate roots is an understandable phenomenon. But in the process of wanting to be identified with a group, man often loses his individual identity and is reduced to abject subservience to the group which now on does the thinking for him in plain black and white, forgetting the other finer shades. Therein lies the pitfall. If the group dictates the thinking for him, he then, has no judgement of his own and would no longer be open to self-analysis, often fearing that such analysis might make him sceptical about the group's ways. Such is his insecurity that he would with a vengeance extol the group's ideology by being blindly contemptuous and critical of any contrasting strand of thought. This breeds a mindless intolerance. The individual would do well to pay heed to the words inscribed at the Oracle of Delphi, *Know Thyself*. This thoroughness in one's own creed would enable the individual to open to dialogue, understand and adjust to others and to their way of life without fear of imperilling his own, enhancing life thereby. One such individual born 125 years ago, reverentially called the Mahatma, was claimed a victim by a fanatic co-religionist. It is equally paradoxical that religious high priests and ideologists should invoke their holy texts to promote fanaticism and justify their fatwas of intolerance. It is again sad that education, far from freeing the mind, should often put men in straitjackets of blind faith.

Is tolerance then just another airy concept? Someone coined the phrase "generation gap" to explain the break-up of the grand joint-family. It is the euphemism for intolerance which has led to the break-down of marriages and the discrimination of even children on grounds of sex and complexion. We are at once disqualified to give opinions on an issue like apartheid.

The variations whose beginnings were marked at Babel, one may conclude, were not just the essence of life but the scourge of humanity. Proof to the contrary is the success of the American dream which is largely a result of America's multi-culturalism. The continuous influx of various groups into American society leading to its pluralistic character has ensured its dynamic progress. Thus variety and tolerance are proven realities.

Tolerance moreover is not wholly unappreciated. Mother Teresa as Nissim Ezekiel notes, was one person who could communicate with everyone, for hers was the universal language of love, appreciation and tolerance. Tolerance isn't the "you're okay, I'm okay" attitude of dead neutrality as it is made out to be. Tolerance is the dynamic state of interaction. It is ignorance that gives rise to disdain and disregard of other cultures. Tolerance is moreover something intrinsic in the human. After all, aren't children most open and tolerant? Nothing is fundamentally bad as they see things. Intolerance is the malady of the mindless mobs. When an individual thinks and acts on his own and contributes his thoughts and actions to society and groups do not override, conflict would be non-existent. Tolerance is made out to be a quaint term, but in truth as Hardy wrote :

*Quaint and curious war is,
you shoot a fellow down
You'd treat if met where any bar is
or help to half a crown*

*Maria Sangeetha Sanjeevi
II B.A. History*

The Challenge of our Times

"India is now a major transit point in the world drug map and there has been an increase in drug trafficking through India recently. Drugs worth nearly Rs.2000-crore pass through India every year."

- *Sunday*, December 94

"Rupees 200 crore worth of Mandrax tablets seized in Gujarat"

- T.V. News 27 February 95

"Rupees 43 crore worth cocaine seized in Madras by the Narcotics Intelligence Bureau."

- *Indian Express* 28 February 95

These are the sensational revelations engaging the attention of the media, again bringing to light startling dimensions of a recent issue. It probably raises the question of the relevance of the above headlines and newsclips to a group enjoying campus life. A group exploring and realizing their potential through various academic and co-curricular activities, the majority of whom are passing through a stage of planning their future life-styles—should I pursue a master's degree or a professional course, seek employment or get married and have a good family. Yes, we are concerned with the drug problem because it is part of the social fabric and the drug addict is a living testimony of the social scenario in which we live.

Many countries have the drug problem but the drugs of concern vary, and within a country the drug of concern also varies from time to time depending on various factors giving newer dimensions to the drug-related problem. India is no exception as is obvious from the headlines. Stella Maris College, the only Catholic institution of higher education for women in the city, reaffirmed its role in keeping with the mission of Catholic institutions in the world today as spelt out in the document of the General Assembly of The International Federation of Catholic Universities (IFCU) in 1973. It calls upon Catholic Universities in the modern world to apply knowledge and skills transmitted to them for the benefit of the immediate community and build a world of justice and peace. They should conduct interdisciplinary research on social issues and urgent problems of human society and take a pioneering lead in evolving solutions for such problems in society.

Stella Maris took up the challenge of the problem of drug abuse through the project "Culture and Drug Abuse in Asian Settings - Research For Action" from June 1992-May 1996 under the auspices of The International Group for Research on Drug Abuse (GRITO) of The International Federational of Catholic Universities (IFCU). Under Phase-I the first comprehensive research study on the relationship of culture to drug abuse was done in Madras, in Vepery and Kasimedu, two high- prevalent areas of drug abuse. Based on the results an Action Plan-Phase II was drawn with the thrust of prevention and treatment through community development and participation. This is being implemented in Kasimedu and is co-sponsored by Indian Bank. The Principal, Dr. Sr. Annamma Philip is the President and Sr. Christine Antony, Professor and Head, Dept. of Sociology, and Dean, Student Affairs, is the Scientific Director of the project. An interdisciplinary core team of experts drawn from the college faculty and other institutions guides the project which has a dedicated team of trained field-officers working at the field level. The presentation below reflects several findings of the research study.

Let us get a glimpse of the plight of the drug addict. Who is s/he? Why did s/he become that way? What will happen to him? Can s/he be helped? Will s/he change? These are the innumerable questions that invade our thoughts when we think of the addict.

Typically the drug addict is a young man in the age range of 16-25; some even begin as early as thirteen years. Transcending all barriers, addicts are drawn from all classes of society, caste, religion and are mostly unmarried. Of late they are increasingly from the lower classes - slum youth and street children. The drugs commonly abused are ganja, brown sugar, tidigesic, prescription drugs such as sedatives and hypnotics and heroin. The odd instance of the enigmatic "snake-bite" is also known.

Women are a minority with respect to this habit as they are mostly known to abuse alcohol and prescription drugs from the family medicine chest. There is a secrecy and reluctance to seek help for fear of social disapproval as it goes against the virtues of the woman in our society. However in other metropolitan cities and parts of North-East India such inhibitions are fast receding and there are many women addicted to ganja, brown sugar and heroin.

Given the age range, many addicts are initiated into the habit while in school, college or when they drop out of school. At a very tender, impressionable age, overwhelmed by the need and desire to please friends, to be part of the clique or to escape from a problem, he succumbs to the illusive pleasures of the drug. The beginning is often an experimentation or urge to satisfy the curiosity of the young mind, the beginning of the deception that he has control and will never become an addict. The first few times friends search him out and give him drugs free. Soon the drug takes over and he goes in search of the drug.

The pattern commences with cigarettes and occasional use of alcohol or beer at parties. Soon it graduates to a higher and more frequent "high" with ganja and then brown sugar (the adulterated form of heroin). When brown sugar, the hard street drug takes over, it becomes a question of physiological and psychological need in contrast to the psychological craving characteristic of ganja. Drugs have their run of being in abundance or scarce at times, thus making the drug more "dear" in both senses of the term. Soon the individual's desperation culminates in a search for alternatives and they are readily found in the availability of prescription drugs such as sedatives or narcotic injections across the counter. In such a manner is born the poly-drug addict - the typical addict of today. Poly-drug addicts use multiple drugs at the same time with various permutations and combinations superseding any mathematical equation and running the risk of toxicity and death due to overdose. Some poly-drug addicts progress to more potent, lethal drugs eg. cigarettes → ganja → tablets → brown sugar → Tidigesic attempting a slow, poisonous and tortuous suicide.

In the use of injections, the intravenous use of drugs gained popularity and became the preferred mode of use. The drug subculture has an aura that makes drug-taking preparations almost ritualistic and the drug sharing and consuming a collective activity forging new bonds of friendship, unity and fraternity. Thus the

illusory tie that binds, carries the veiled threat of the transmission of the HIV virus through the contamination of needles and the high possibility of the members being infected. Surreptitiously, it is passed on from the infected drug addict to his innocent wife, children and addict peers. This transmission is indeed the beginning of the silent killer of the twentieth century. Seen in this light a drug addict by virtue of his high-risk behaviour of sharing needles and probably promiscuous behaviour, stands guilty of perpetuating the killer disease-AIDS, a global public health concern creating a stir in all countries and especially so in India.

The “acclaimed” pleasure potential, “high” or “euphoria” of the initial stages is shortlived, say the addicts. With the passage of time the physiological pains in the body, the running nose, stomach cramps, frequent infections, the psychological compulsions to take the drug and relieve oneself of the distress is the enduring status and life picture that emerges. Old friends, academic pursuits and ambitions take a back seat. Day dawns not with the routine of daily work, but with the scheming and the search for money to procure drugs.

Family ties are severed with frequent conflicts centring around the drug addict, his behaviour and the associated violence which often extends to anti-social behaviour such as thieving and peddling of drugs. The family becomes the object of public verdict of sympathy or responsibility for the condition of the addict, thus infusing a sense of guilt and shame. In their inability to cope, the family’s reaction ranges from covering up for the addict to outright rejection or indifference. The emerging group of homeless addicts is a disturbing consequence. Unkempt in appearance, physically weak and often referred to derisively as “junkie” or “turkey” (nicknamed after the withdrawal symptoms of brown sugar called “cold-turkey”) the addict loses his identity as a person and suffers from a low self-image. He finds reason to escape from reality in the drugs as he finds that his life is no longer under his control, making a myth of his powers of control. In capsule - the addiction syndrome.

“I want to give it up, but I can’t” is the common refrain. The attempts to give up are met with limited success as he often relapses, giving in to his own physiological and psychological cravings, irresistible pressure of fellow addicts, availability of drugs or lack of sustainable goals and support in the family, work-place and society.

However the outcome is not all gloomy and we cannot overlook the hope given by recovered addicts, who have given up drugs and are integrated into mainstream society. Such recovery has been possible for many who primarily had the support of treatment agencies, understanding family members and support groups such as Narcotics Anonymous and Alcoholics Anonymous. Some have been fortunate to have a job or a well-meaning friend in the community who encouraged them even if they slipped, believed in their worth and strengthened the vision of a drug-free life. Above all these factors, the time tested factor that has sustained

addicts has been the building of spirituality, the belief and surrender to God or a higher being to strengthen him in his recovery.

For most addicts recovery is not an overnight achievement and is not as implicit as portrayed in the media, but builds up “one day at a time”. As the recovering individual encounters more positive experiences to deflate the balloon of negative events that had filled his life, an alternate lifestyle gradually emerges. This highlights the importance of community care and rehabilitation after weaning from the drug.

That a habit could allure, cause a person to succumb and destroy his potential and his entire being surely is a topic for debate and moots a search for the cause. This search is not outside ourselves but within ourselves and the socio-cultural system of which we are a part, the system which we will mould through our lives and propagate to the young minds of tomorrow and the generations to come.

While it is true that individuals do possess an innate strength to resist drugs and it can be termed an individual problem, the society in which he was born and all that influenced and socialized him negatively are not exempt from responsibility. Has the family which nurtures life and builds bonds, really done so? Has it made him feel worthy, happy, provided good role models and taught him to discern good and bad for himself? Has the much advocated education given him the basic knowledge of life and built on family foundations, helping him realize his worth, his potential, sharpened his intellect to reason? Has it provided opportunities and directed him to humane growth - oriented goals in life? Is our society fostering a just social order or is it making a farce of all that is enshrined in our constitution making “living” into a “survival of the fittest” with cut-throat competition, injustice, gender discrimination, corruption, domination and exploitation the order of the day?

The rich cultural heritage which stood the test of time today stands overcome by outside influences and ideas. Industrialization, modernization and westernization all have their corollaries and have transformed the India of yester-years. In the wake of this, we have urban life-styles, the changing quality of family relations, the growth and development of overcrowded cities, high rates of unemployment in which a materialistic haven is what one strives to attain at all costs.

Communication channels are shrinking distances across the continents. Television has taken over family interactions in many homes with the innumerable channels offering a wide choice of entertainment. The family's role as an institution stands threatened. Western music which has been associated with drugs since the seventies is alluring more youth with newer trends in music. Exposure to outside cultures has influenced hairstyles, dress, language, values and moral standards, norms of acceptable behaviour and living styles. The strong, persuasive powers of these attractions during the process of growing up undermines the bases of traditional ethos and dislodges established practice.

The decline in spirituality of a spiritual nation that has been the seat of many religions is a tragic reality. The waning of social controls in inculcating right and wrong ingredients of life has been contributory to drug addiction. The double standards in our society of encouraging the use of liquor and the pub/bar culture on the one hand and efforts to root out drug addiction on the other confronts our stand and brings to the fore the need for addictive substances. The popular trend in using Pan Parag, Zarda and Hans by the young and old in the place of betel leaf is highly addictive as “abin” a drug is reported to be mixed in some of them, besides carrying the risk of cancer.

It would ease guilt to say that our culture has had the use of drugs from time immemorial. However, historical records do not corroborate the rampant abuse of drugs outside the purview of socio-cultural situations and synthetic drugs were unheard of. So where are we?

The strategic position of India sandwiched between the Golden Crescent (Pakistan, Afghanistan and Iran) and the Golden Triangle (Burma, Thailand, and Laos) the two major drug trafficking zones in the world and the accessibility on all sides through the desert, the seas, and the hills suits drug trafficking admirably. So children, men, women, camels, planes and ships are dependable couriers. If parts of India are into trafficking, many others do not miss out and are into illegal cultivation or manufacture of heroin, mandrax etc. The business of drugs has become difficult in the USA with stringent laws, but drug syndicates in Columbia are establishing newer markets in Western Europe and the Eastern countries. Even technologically advanced Japan has not been spared.

Liberalization has opened the entire nation to new frontiers in economy and with it life-styles which are in contrast to value systems and traditions. At the global level the opening of our doors to foreign trade and investments has opened new vistas to lucrative drug trade through the illegal manufacture of hard drugs, the export-extensive availability and local consumption of the same. Deceptively concealed in the exports, the money from the “foreign” trade is laundered back into legal business ventures and has remarkably changed the face of economy and society.

That this new business class is now part of the influential lobby and political base of our country is a despicable reality. Narco-terrorism has come to stay wherein it serves vested interests to encourage militants to traffic drugs for financing their activities. The drug network is internationally entrenched and it is difficult to break the cordon. This frustrates enforcement officials who only touch the tip of the ice-berg, proving a stringent act ineffective as the drug-lords go unscathed.

Given the above situation and the statistics of the rising number of drug addicts and women coming into the fray in several parts of the country, it is imperative that we, as young minds, stir out of our passivity and not hold only the

system accountable, but, with a human perspective and a desire to heal our society of the malaise of indifference take an active role and give meaning to our education in life. We should counter the negative influences of the various changes that lead to drug abuse and AIDS and place our economic growth and social upliftment so vital to our country in the right perspective. This calls for a humane approach to the drug addict to acknowledge him as a human being who has been unable to face life with all its vicissitudes, to motivate and refer him to treatment agencies and maintain a rapport with him on discharge, to establish drug-free lifestyles.

To reach out to the family of the addict, to empathize and absolve them of the guilt and shame by encouraging them to be supportive to the addict and become accepted in society.

To encourage the formation of support groups for drug addicts among non-drug peers in the community. To keep the environment clean by encouraging drug-free zones in the neighbourhood as availability escalates addiction. Environmental awareness is a topic of public interest these days and they can take it up.

To educate the masses through mass media on building safer outlets of recreation and positive patterns of development with better understanding of human behaviour and coping skills to prevent drug abuse.

To give a realistic picture about the possibility of treatment, its long-term nature and the facilities available in the treatment centres.

School and college curriculae should include social awareness programmes to sensitize social problems such as drug abuse, AIDS and poverty and approaches to deal with these.

To educate people about the stringent penalties related to offences of drug trafficking, consumption and the role of citizens in the implementation of the act for reducing drug availability.

The Central Government has allocated funds for the establishment of preventive treatment and rehabilitative centres for addiction. It is thus the responsibility of socially conscious citizens and non-governmental organisations to use the funds to set up centres for prevention, community care and rehabilitation in the community so vital to the recovery of the addict.

The above suggestions applied independently may not bring about change, but comprehensive concerted effort is essential. This attempt has been made by the Stella Maris Drug Project team called "Sangamam" in Kasimedu, as part of the initiative to curb drug abuse, from June '94. Three target groups chosen on the basis of high risk are Corporation Schools, Fishermen's Community and the Drug Addicts. The programme inputs are community-development oriented and include preventive, treatment and rehabilitative aspects of drug addiction and the drug

problem. There is slow but steady co-operation from the three target groups and the general community.

Thus, looking back at the grim situation prevailing, it is our duty to think and question our basic orientations to life, our values and the roles we want to play in society. It is time to determine whether we want to engender and be part of an apathetic group of educated young women pleading helplessness or inculcate a respect for the individual and create a sensitive and socially responsible society. It is time to determine if we are going to be true Stella Marians - "women of character, with a deeper awareness of social reality, courageous in action" and put into action the knowledge acquired. Only if we begin as individuals will we be empowered as a group to contain the menace of drug addiction. Will YOU be the person to make a difference?

The choice is yours.

*Benita Marian
Project Co-ordinator for
Culture & Drug use Abuse in
Asian Settings - Research for Action*

Awake, Arise & Act

Ask a bank manager for a loan and he'll ask you for his cut. Go to pay your electricity bill and you have to wait in an hour long queue. Drive into a gas station to fill up your tank and the petrol is likely to be adulterated. If your life insurance policy has matured it could take months to get your insured amount. Ask for a telephone connection and it could still take years. Don't even dream of a property transaction without dealing in black money. This is the reality today.

Now look around you. What do you see ? Lecturers trying to get their students adequate study materials. Separate counters and offices to cater to your individual needs. A fully-stocked and up-to-date library. A wide range of choice at your doorstep. Faculty members to help you in every possible way. But most of all people who care about you in today's world where "selfishness" is the name and "money-making" the game. Is this kind of "protection" everlasting? Or should we make the most of it while it lasts ?

What we see in college are not the facts of life. But yet, does a single day go by without each one of us finding fault with the institution, its policies, its activities and all that we see ? The most striking character of us, students, is that we rarely voice our true feelings - may be for fear of expression or just lack of

interest. And then we go around talking about the attitudes of the general student body when we know that the first step begins at home - from US.

As they say, the grass is always greener on the other side. We lack the adjustability and analytical understanding expected from students of our calibre. We are so involved in the process of finding fault and pointing out mistakes that we are rarely able to see ourselves from a balanced perspective. The kind of protection that we get within the four walls of this institution cannot be expected once we step out of these gates after the completion of our so-called-education. And all this while, so many of us are out there - blissfully ignorant of all that happens around us - is this what this education is meant to give us?

The time has come for us to Awake, Arise and Act. How much longer can we afford to be hidden from the harsh truths of life? Awake the sleeping giant in us, arise from blissful ignorance and act with all our courage and might. Many a time we fail to act merely because we are wary of the consequences. Let me tell you that there is no greater teacher than experience and no greater experience than failure. Sometimes the failure can be so much more fulfilling than the greatest of successes. So let's start right away and for a change don't look around you, look AT you. Put your best foot forward and never look back.

Aarti Govindarajulu
II B.A. Economics

Beyond Politics - A look at the Reservation Policy

Reservation - an innocuous word. Yet, in India today, it is this very word that is the cause of heated debate and angry protests, a word that has changed overnight the Indian political scene - changed it beyond recognition.

What is reservation ? To put it simply, it is the keeping back or reserving seats in educational institutions and allowing job quotas in the government services for the traditionally suppressed Backward Classes and Scheduled Tribes. Thus a certain percentage of jobs and seats are reserved for these classes in an attempt to make an egalitarian society.

The Indian Constitution states, of course, that all Indians are equal. But what is true on paper is not applicable in the real world. The reservation policy is an effort at making this theory practicable. Thus by providing opportunities to all those who are unable to compete equally with other more dominant castes, the reservation ensures social justice.

Sounds like a praiseworthy effort? May be so but like many other good things, the reservation policy has failed to achieve all that it set out to do. The

conclusions drawn by the Tamil Nadu First Backward Classes Commission appear to strongly support this theory.

The Commission states that although the reservation policy allows all backward classes seats and job opportunities, it is only the already progressive castes that actually benefit, leaving the Most Backward Classes trailing far behind in their representation both in the services and in educational institutions. A second, more disturbing fact is that, of all those who benefit by the reservation, most are economically advanced. The question - what happens to the less advantaged sections who are left in the lurch? Social equality will remain a mere dream as long as such startling loopholes remain in the basic implementation of the reservation policy.

To such criticism, the government has only one typical reaction - increase the reservation quota. Thus, in response to the points raised by the Tamil Nadu First Backward Classes Commission, the government enhanced reservation for the Backward Classes from twenty-five percent to thirty-one percent and for the Scheduled Castes and Tribes to eighteen percent (from sixteen percent). So far, so good.

But more than two decades later (the Commission was constituted in 1971) the conclusions still hold valid. The benefits accrued by reservation are too little in comparison to its vast possibilities. It is time to stop taking the easy way out, and to consider basic ground realities.

The Indian Constitution originally allowed reservation only for ten years. This provision has been regularly amended but it seems rather to be an indictment when one realizes that despite the many decades that have gone by, we still see the need for reservation and increased quotas at that.

The sad truth is that reservation has become merely a matter of political hype. Consider two instances which were recently reported in *The Hindu*. One article published on March 6, 1995, quotes the Election Commission which "deeply deplored" the Central Government for trying to influence the backward classes electorate by relaxing the age limit for Civil Service Examinations. The Commission states that this decision is a flagrant violation of the Model Code of Conduct. In another news item on March 16, 1995, the paper reports that a member of the legislature raised the issue of the reservation quota (the Tamil Nadu Government seeks to implement 69%) in an attempt to trap the Government. He was however assured that the quota is and would continue to be implemented in the future also. No one appears to be thinking in terms of achieving the objectives of the reservation policy. It remains a populist measure, a means of garnering those much needed votes - apparently, nothing more.

It is time one considered this degeneration and the reformulations that are necessary. Reservation, in the present scenario will be a necessity for a long time yet, but surely more stringent eligibility criteria are possible.

One viable alternative would be to make reservation based not on class but on economic grounds. A ceiling on salary will prevent exploitation, and hence allow all an equal chance. Obviously, this is not an easy solution, but if an equitable society is to be achieved hard changes are necessary. Reservation, despite its benefits, may end up creating a further gap between the haves and the have-nots. There's still time to make it right; let's take the chance while we still have it.

R. Nitya
II B.A. English

Children of a Lesser God ...

*All Good people agree,
And all good people say
All nice people like us are WE
And everyone else is they*

In a few short lines, Kipling has captured the essence of what sociologists and anthropologists call **ethnocentric** thinking. Members of all societies tend to take comfort in "All nice people like us are WE". Throughout human history people have set themselves apart from others, making clear distinctions between the categories "We" and "They". This desperateness among human beings in respect of faith, culture, religion, tradition and race has been responsible for the instigation and perpetuation of conflicts among humans in society.

The "we" naturally is the majority and the "they" a minority. What do we mean by a minority? Take Louis Wirth's definition of a minority :

a group of people, who because of their physical or cultural characteristics are singled out from the others in the society in which they live for differential and unequal treatment and who therefore perhaps regard themselves as objects of collective discrimination.

What, then, is the basic cause for this marginalisation? The most simple answer would be prejudice - irrationally functioning human beings with (almost) fanatic negative attitudes against certain ethnic groups and their members. Prejudice itself is the result of overestimation of the differences within and outside groups and the indiscriminate denial of anything that is "different". The norm of "human heartedness" enjoins us to accept other groups and individuals in terms of their common humanity regardless of differences. Virtually all major religions and ethical traditions invoke this norm. Sadly, however, it never goes beyond the letter.

Of all ethnic groups, Afro-Americans have carried the heaviest burden of prejudice and discrimination that arose from an instinctively deep-rooted colour prejudice and the legalisation of slavery. Transported like animals, inveigled into believing that they were moving towards a Utopia, the hundreds of blacks who were the first slaves in the plantations, hardly knew what they were in for. The white man with his self-righteous "white-man's" burden convinced the Negroes that they were third degree citizens and that they ought to be ashamed of their negritude. Malcolm X once said, "The worst crime the white man has committed is to teach us to hate ourselves". One of the best things the black learns is the place and the role he is expected to play in a white-man's world.

Protests began. Dynamic leaders like Malcolm X came to the fore. Young black citizens took the law into their hands. The result of this "cracker-barrel justice" was only violence and counter violence, with many innocent injured or killed in the bargain. Society cannot function on the doctrines of Hamurabi's code. If everyone took an eye for an eye, we would be left with a blind population. But one of the positive results of the Black Rights Movement is the increasing awareness the world over of the black man's true situation. Nelson Mandela is today, the political leader of South Africa, where hitherto political power rested with a few elite whites. Progress is being made undoubtedly, but the Black American still has a long way to go.

To be sure, Black Americanism is not the only racial prejudice. What started as one man's fetish for a pure race has developed today into a universal distrust of the Jews, who themselves have relapsed into a "cult of gratitude". Every Jew is not a Shylock and so how different are we from Hitler in this jaundiced treatment of the Jews?

Other groups that have suffered worse treatment are the native groups of a country. The Australian aborigines and the native Americans were ruthlessly cut down by civilising forces on account of their "barbarianism" and "heathenism". The demand to commit cultural suicide and subordinate themselves to socially superior Europeans was deeply resented by these tribes. Today their numbers have dwindled and they live in cramped conditions, part of the nation and yet not part of it.

Much closer, at home, a basically pluralistic Indian Society is in danger of vivisection, thanks to the new dominant prejudices that shake the integrative framework of the nation. Heterogeneous India - multi-lingual, multi-racial, multi-religious and multi-cultural suffers today under discrimination based on caste, creed, religion, why, even colour. It may not be a clear-cut case of white and black, but it is definitely a case of shades of brown. A darker shade of brown and the person is looked down upon and annoyingly, his capacity seems to be determined by colour. It would be highly unfair for a person of great potential to serve as gardener or scavenger merely because of his dark colour or monetary deficiency.

This takes us on to another major cause for discrimination in society i.e. - one based on money. We have allowed the discrepancy between the rich and the poor to become one too vast to be bridged. This disparity has sidelined certain sections, while other sections enjoy special privileges. So Medha Patkar fights a lone battle against an unrelenting government and other money-crazed, well-stuffed industrialists push their own gain. In a "soi-disant" democracy, very sadly, discrimination rules the roost.

When opportunities for improving oneself largely depend on a socially defined system of social stratification, it is almost entirely impossible to go very far. A rigid caste system inhibits the individual's development. Status is fixed by birth, and marriage is mostly endogamous. In our society, essentially feudal in structure, placement depends on heredity, money and caste and very rarely on merit. The Reservation Policy of the Government of India which is supposed to iron out these differences has merely tilted the balance. There is stagnation in the social setup. What can be the solution ? What is advisable is the theoretically well conceived "open-class system" where every individual would be able to gain recognition based upon personal ability and performance regardless of birth or a previous condition of inequality.

Division on the basis of religion has always been a sore spot in the history of India. What started with the early Ghori-Ghazni invasions has today assumed alarming proportions and threatens to disintegrate the secular state. The simmering embers of the traumatic partition could flame out any moment. Recently there has been this trend among the politicians in India to pander to the religious sentiments of particular sections of society causing deliberate divides among neighbours. We are quick to condemn the strong, fundamentalist reaction to Rushdie's and Taslima Nasreen's novels but if we are not careful enough we might find ourselves within the vice-like grip of a fanatic bigoted group.

Almost all these problems that threaten existence as a cohesive whole are manifest in the microcosmic world of the young. Discrimination at various levels exists among the youth of the country, which is why there is so much division within schools, colleges and the classroom itself. Though all educational institutions aim at uniting its variegated populace, very little of this is actually achieved. Groupism in schools and colleges has become dangerously common. Sadly these differences seem to be based on monetary and religious grounds. Students belonging to the same social and religious classes tend to "stick-together". A major dividing factor, at least in Tamil Nadu, is the knowledge of and the ability to use English fluently. Those who are not fluent in English tend to be marginalised and looked down upon by the supposedly convent educated or the students educated in English medium schools. This forces them to develop an inferiority complex that dams the flow of any creative activity that the student might otherwise be capable of. Thus, alienation among small groups leads to further divisions into mini-groups and

unity becomes a booming question at the basic level itself. Even within institutions, unwittingly perhaps, certain circumstances segregating different religious groups among students for example, do support this kind of divide. The complete removal of such segregation by responsible authorities might help.

Surprisingly in the Indian context, the general scenario of a nation has remained intact. A distinguished writer Uma Shankar Joshi says that what is remarkable about India is that it has preserved an identity through the ages ... an inner unity. But today this inner unity seems to be taking the axe. We are faced with the challenge of evolving an integrated pattern of life for ourselves. So, what we have to work for is an adjustment of the races, acknowledge the real differences between them and then seek the real basis for unity. In short we must acknowledge, but minimise prejudice.

Yes *minimise* - for prejudice can never be eradicated. To cite U.S. Senator George Aiken, "If we were to wake up some morning and find that everyone was of the same race, creed and color, we would find some other causes for prejudice by afternoon" or as Frederick the Great believed, "Drive out prejudices by the door and they will come back by the window". Sigmund Freud postulated a closed system containing a fixed amount of aggression which if not released through one outlet, will seek and find another. According to this "steam-boiler" view, society must find ways to channelize aggression through appropriate safety valves. While prejudice is definitely not eradicable, one can revert to the good old saying UNITY IN DIVERSITY. Better understanding will be the first step in the field of Human Rights. What is needed is a global expansion of the African Nationalists' slogan that goes :

EIE VOLK, EIE TAAL, EIE LAND !
(Our own people, our own language, our own land)

Ramya Kannan
II B.A. English

A General Essay on Education in India

The clichéd images that gush into our minds when we think of students today are - heavy bags, hunched backs, hurrying feet, eyes glued to the computer screen, heads bent deep in thought as they work out mind-boggling crosswords The educational scenario too has become an arena today where a greater number of people are contending with each other in order to occupy the higher niches of success. However, the competition today is no longer confined to individuals. Every country has been caught in this whirlpool and they stand neck to neck in their attempts to keep their heads above the ever rising tide of competition.

India too has been caught up in this rat-race, hoping to proudly declare a higher statistics of scientists, child prodigies and intellectuals. Considering the fact that she has an enormous population to cater to, her attempts at educating her students are to be appreciated. Nevertheless, one cannot deny the fact that the pressure is starting to tell on the students. If the educational system was planned out more systematically, the students would be spared much of the unpleasantness that they encounter in the course of education.

It is therefore imperative that students too should make an attempt to preempt loopholes so as to make education a more joyful and beneficial experience. Though the task seems enormous and onerous, unless every student is willing to take the first step, we certainly cannot hope to reach the thousandth mile that the Chinese spoke of. With this challenge in mind, I ventured out to interrogate a few groups of students on some of the glaring defects of the Indian Educational System. The first vehement reaction : “Everything is wrong with our educational system”.

Many students insisted that India should confine herself to a few Boards of Education that are given equal weightage in all the states. At present, each state has a predilection for a particular board as a result of which students from other boards are often denied admission. Moreover, students find it difficult to cope when they shift from one board to another. Hence the need to standardise the curriculum.

There is also the need for the various School and University Boards to have a collective schedule. Mark lists should be released at approximately the same time, admission procedures should begin and end together. Very often, students are compelled to continue their education in a particular place because their marklists are not released on time. It is also a painful reality that in some states, dust covered and unmarked answer sheets lie stacked up in the corridors of the University building, and no photographs are to be taken within its precincts for obvious reasons. Lately, a University to which about thirty two colleges are affiliated was closed down for an indefinite period of time. To think of the havoc that this closure has wreaked in the lives of so many thousands of students is beyond comprehension.

The students also have a bone to pick with colleges that do not select teachers and students on the basis of merit. Is it fair to those who are qualified to teach and to those who are to be taught?

We need to have access to a wider range of subjects to choose from according to our aptitude. This is where the credit system plays a significant role. Many institutions decline from implementing this system because of a dearth of teachers. In India this excuse is not acceptable because the number of people qualified to teach and yet unemployed is numerous.

Surprisingly enough, a large number of students decried the use of guides which denies original thinking. Others justified the use of guides saying that lecturers rarely make an appearance in classrooms, as a result of which they are forced to

look for alternative sources of information. One cannot deny the fact that in some cases the lecturer plays truant, not the student. There are some who offer to teach at home for a fee. To think that the very disciplinarians to whom we look for guidance should have no more motives for teaching than that of making money is a sad and grim reality.

In India, education is always exam-oriented. Students are given no credit for original thinking. Learning by rote has become the done thing in India. Instead, our studies which are often predominated by a largesse of theory should also have a practical dimension to them. This is one of the greatest handicaps that we face. We can reel out a lot of theory, but when we come to practice, we often fumble.

It is a standard joke among the Indian students that we are often graded according to our capability to finish our papers within the stipulated time of three hours. It must be agreed that in order to present a good paper, a student needs enough time. Recently, on interviewing a professor from the University of Liverpool, I learnt that students write only three essays in three hours. In contrast she was horrified to see the number of questions we had to answer.

Last, but not the least, one needs to realize that the change has to initiate with each one of us. Much of our stagnation owes its origins to the torpor that pervades all our offices. Everything is delayed. Mark lists are never released on time and students have often wondered if reevaluation is a myth or a reality. It is here that we have to rise against the lethargy of custom and dismiss anyone who does not discharge the duties of his office efficiently. There are many other unemployed educated men and women who will gratefully accept these posts and do their work efficiently.

These are but a few of the loopholes that can be rectified. It must be said here that attempts have been made to move in the right direction with the establishing of autonomous colleges that have sought to set right the ills. Just as the rot has taken time to settle in so also rebuilding and reshaping our educational system cannot be accomplished in a fortnight. Nevertheless, the time to take a stance and put the first foot forward is now lest we fail to keep pace with the rest of the world in our move towards progress.

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The Urban Environment of Madras

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India accounts for 2.4 percent of the total world area but it contains about 16 percent of the world's population. Indian population increases so fast that a population which is more than that of Australia is being added to it every year. India, according to the 1991 census, had 844.3 million people, out of which 217.2 million lived in urban settlements. Urban population alone is estimated around 25.72 percent of the total population in India. During 1981-91, decadal growth rate of urban population was at 36.19 percent. It is estimated that 65.2 percent of urban population in India live in class I cities which include twenty three metropolitan cities. In 1951, there were only five metropolitan cities in India but today the number has risen to twenty three indicating that metropolitan cities are the regional centres which attract a large number of people from rural and other urban centres. The high concentration of urban population in a few centres of large size is a characteristic phenomenon affecting issues related to urban development and management. These large cities are poles of economic growth, cultural diversification and technological progress and they make an important contribution to the nation's productivity.

Madras, the capital city of Tamil Nadu is the fourth largest metropolis in India located in the northern part of the east coast of Tamil Nadu. Madras city (MC) under Madras Municipal Corporation extends over 172 sq.km. and the Madras Metropolitan Area (MMA) which includes Madras City. A number of urban centres and villages cover a total area of 1167 sq.km. In 1991, the population of MC and MMA were estimated at thirty eight lakhs and fifty seven lakhs respectively. MMA accounts for about 10 percent of the state's total population and 30 percent of the state's urban population. This large increase in population has put pressure on the provision of public services.

Environmental indicators shown in Table 1 provide additional qualitative information about the city, identify the key issues in each sector which have environmental implications, and also provide a management/policy framework to deal with the issues.

Infrastructural Deficiencies have led to numerous environmental problems listed below.

Deficiencies in the sewerage pumping stations result in overflow causing pollution problems in water courses.

In the gravity sewers, low per capita water supply and less quantity of water used for flushing result in blockages and disruptions in the system.

Due to shortage of water, the strength of sewage is high. As a result, biochemical oxygen demand reaches levels of 500-600 mg/l.

Table 1 : Selected Urban Environmental Indicators for Madras City

Indicator		Value
1.	Population - 1991 (in lakhs)	37.95
2.	Population Growth rate 1981-1991 (in %)	15.82
3.	City area (in sq.km)	172.00
4.	Annual Average Rainfall (in mm)	1270.00
5.	Water supply (in MLD)	127.00
6.	Per capita water availability (litres/day)	32.00
7.	Sewage (in MLD)	260.00
8.	Solid waste (MT)	3000.00
9.	Slums - No. of slums	1413
	Slum population (in lakhs)	8.80
	Percentage of total population	23.20
10.	Infant mortality rate (per 1000)	52
11.	Vehicles	
	a. Buses	2329
	b. Lorries	18935
	c. Cars	94423
	d. 3 Wheelers	6130
	e. 2 Wheelers	280800
12.	Land use (% area)	
	a. Residential	47.74
	b. Commercial	6.95
	c. Industrial	5.39
	d. Institutional Public and Semi-Public	18.03
	e. Agricultural water bodies	
	Vacant land, open space recreational	11.32
	f. Railways and Roads	9.94

Source : Madras City Reports 1993

Inadequate storm drains covering only 500 kms out of the 1600 kms of roads in the city leads to flooding of the sewers.

About seventy tanneries located in Pammal, Pallavaram and Thiruneermalai cause ground water pollution and odour problems. About fifteen petrochemical industries in the Ennore-Manali area pose a constant threat to the workers and residents in the area through air and water pollution.

The large number of vehicles plying on the city roads cause air pollution through emission of carbon monoxide, hydrocarbons, nitrogen oxides, suspended particles and lead. Diesel vehicles are the primary contributors to the nitrogen oxides while two and three wheelers account significantly for hydrocarbon and carbon monoxide emissions to over 50%.

Water pollution has contaminated rivers, lakes and the sea which in turn have effects on health, agricultural productivity, fisheries potential, recreation etc.

Noise Pollution at twelve locations was monitored by the Tamil Nadu Pollution Control Board and was found to be quite high in all places. The maximum level in all the locations exceeded 100 decibels with the Anna Statue and Spencers locations on Anna Salai, the major transport artery of the city reporting the highest at 117 dB and 113 dB respectively.

Specialised agencies in the state such as the Tamil Nadu Housing Board, Tamil Nadu Slum Clearance Board, Madras Metropolitan Water Supply and Sewerage Board are the key departments involved in the improvement of infrastructural deficiencies in Madras Metropolitan Area. There is also scope for the involvement of non-public sector organisations like NGOs, private companies and educational institutions for educating the masses about the need for a safe environment. A concerted effort by both the Government and the public for the implementation of environmental programmes in Madras city is essential before it becomes too late for restoration.

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To Go Back to the Place We Belong - Tibet

Historical Background : Chinese Occupation of Tibet, 1959.

Many refugees came to India in 1959, fleeing the Chinese occupation of Tibet. His Holiness the Dalai Lama found sanctuary in India and his followers settled in various parts of India. And in those settlements a new generation of Tibetans grew up. To go back to Tibet is their ultimate dream. To go back to where they belong. For some the waiting is longer than the time allotted to them by God. They die nurturing the dream of going back to their homeland. Some have a flicker of hope which becomes a lifeline for survival. Some young people like me

nurture the dream of going back to our motherland where we truly belong, and strive toward this end.

People ask me “how does it feel to be refugee ?” By asking this question they touch on a very sensitive issue. I ask them in return “how would you feel if you were to be kicked out of your house one fine day ?” To be transported to an alien land and to be called refugee is not easy reality to live with. The trauma, the pain, above all the loss of emotional and financial security. The uncertainty of what life has in store for you, to adjust, to accept, to get accustomed to a new place, to start all over again from the grass roots. No escape and no going back. We wait for a return ticket to FREE TIBET.

I was brought up in a school in Himachal Pradesh (a school exclusively for Tibetans) which accommodates 2500 students. I grew up here among people like me, ignorant and innocent, believing this was where I belonged. As the years went by I understood. I observed the curious looks and stares that people threw on my Mongoloid face. I recognised the numerous difficulties we had to face. I understood. I was a refugee. And then I realized I had an identity. The realisation was sudden and strong. You have to be a Tibetan to know how it feels. I represented my country, everything that I had belonged to my country. I was a Tibetan. I faced the world. I faced my foster country with new confidence.

We are proud to be Tibetans: as refugee or layman, Tibetans we are and Tibetans we will be. I feel proud to wear chupa (my traditional dress) like many other thousands of Tibetans. My identity is my country.

Millions is an exaggeration, but Tibetans are scattered around the world. In Mysore there are two Tibetan settlements - “a small Tibet” for many. In Himachal Pradesh there is a little market which we call “Little Lhasa” (Lhasa is the capital city of Tibet). The new generation considers India their second country, blending with the people, accepting the social norms they think are just. Tibetans no doubt have progressed in many ways in India. Students are satisfied with the wide range of opportunities available here. All the Tibetans are financially secure in India.

After the Dalai Lama won the Nobel Peace Prize in 1989, the Tibetan cause was given international recognition. We have ever since gained support and strength. When the right time comes we want to go back. International support may quench our thirst for opportunities, but the thirst to drink water in our own motherland can be quenched by none; no surrogate mother can help.

Drops of water make an ocean. Small insignificant, or significant contributions can help in the ultimate achievement - the freedom of Tibet. Students get together and try and make small contributions. Since each one can make a difference we come together to show what a difference collective force can make.

We have no complaints, we have no hatred, we have no killing instinct, we have no other motive. The only thing we ask for is the security of our motherland. We ask for our mother back because she belongs to her children. And the children have a right to be where the mother is.

The injustice, the anarchy and chaos created by aliens in my motherland gives me nightmares. I dread and fear not for me or many like me who are safe but for the millions who cannot cross the borders. I can feel the pain. I can see their wounds. I can feel my tears mingling with theirs, for we are all crying for the same cause. I have my Tibetan spirit. I won't beg for sympathy from those who are merely silent spectators, who after watching a report on Tibet on the television fall into blissful sleep. I want what is my birthright - my own country.

To Tibet I will go one day. We won't rest in peace until our cause is won, until we rise up from the past that is rooted in pain. Waiting for the daybreak that is wondrously clear, we wait for the freedom of Tibet. And we want the question of freedom to be settled right because

*As sure as morning follows
The darkest hour of the night,
No question is settled
Until it is settled right.*

*Tsetan Choedon
II B.A. Sociology*

தற்காலத்தமிழிலக்கியத்தில் புத்திலக்கியக் கூறுகள்

(எட்டாவது உலகத் தமிழ் மாநாட்டில் அளிக்கப் பெற்ற ஆய்வுக் கட்டுரையின் சுருக்கம்)

முன்னுரை :

இலக்கியம் என்பது இலக்கியக் கர்த்தாவின் மன இயல்பையும், பார்வையையும் காலவோட்டத்தையும் பொறுத்தே அமையும். சமுதாயத்தின் தேவையோடு, மனித உணர்வுகளை ஈர்க்க வல்லதாக அவ்விலக்கியம் இயங்குமானால். அதுகால வெள்ளத்தைக் கடந்து நிற்கும். இலக்கியம் சமுதாயத்தை எதிரொலிப்பது மட்டுமன்று ; சமுதாயத்தை உருவாக்கித் தருவதுமாகும். உயிர்த்துடிப்புமிக்க உணர்ச்சிகளும், அவற்றின் எதிர்ச் சொற்களும் ஒருங்கிணைந்து இயங்குவதைப் படம் பிடித்துக்காட்டுவது இலக்கியம். இப்பண்பின் திருவாய் வீறுடன் விளங்குவது பாட்டு¹ எல்லோருடைய உள்ளத்திலும் நிலைபெறு கொள்வதாக அமைந்திருத்தல் வேண்டும் என்பார் தாமஸ் கார்லை.² அழகையோ, இன்பத்தையோ தேடி அமைப்பது இலக்கியத்தின் நோக்கம் எனக்கொள்ளாமல். புலவர் பெற்ற விழுமிய அனுபவத்தைப் பிறரும் பெறுமாறு செய்வதே இலக்கிய நோக்கம் எனக் கொள்ள வேண்டும்.³

எது இலக்கியம் ?

கவிஞன் சமுதாயத்தில் எதைக் கண்டானோ அதை மட்டும் உணர்த்துவது இலக்கியமாகி விடாது. சமுதாயத்தில் தான் கண்டவற்றை வைத்து, சொல்ல விழைகின்ற கருத்தே இலக்கியமாகப் போற்றப்படும். ஒவ்வொரு கவிஞனும் சமுதாயத்தை ஒவ்வொரு பார்வையுடன் ஆராய முற்படுகின்றான். அவ்வகையில் தற்காலப் புலவர்கள் ஒரு புரட்சி வழியிலேயே சமுதாயத்தில் உள்ள குறைகளை எடுத்தியம்பி அவற்றைத் தீர்க்கும் வழியிலும் தம் அனுபவத்தை எடுத்துரைக்கின்றார். தனக்கென்று ஒரு தனிப்பாதை வகுத்துக் கொள்வதைப் புலவர்கள் இலக்கணமாகக் கொள்கின்றனர்.

கலைஞன் என்பவன் மாணுடச் சமுதாயத்துக்குப் புதிய புதிய வாழ்வியற் பாதைகளைச் சமைப்பவன். ஏற்கனவே எடுத்துச் சொல்லப்பட்ட எந்தக் கோட்பாட்டுக்கும் அவன் பின்பாட்டுப் பாடுவதில்லை⁴. இவ்வளவுத் தெளிவாகத் தமது தடத்தை வகுத்துக் கொண்ட புலவர்கள் தமது காலத்துத் தமிழ்க்கவிதையின் நடைமுறைகளை முற்றாகப் புறக்கணித்துவிட்டுப் புத்தம் புதிய வழிமுறை ஒன்றை உருவாக்க முனைந்திருக்கிறார்கள் என்பது தெளிவு. இத்தகைய புதிய போக்கைக் கையாண்டு சமுதாயத்தின் வாயிலாகத் தாம் பெற்ற அனுபவத்தை விளக்கி அதில் காணும் குறைகளுக்குத் தீர்வும் கண்டுள்ளார்கள்.

1. திருநாவுக்கரசு, க. த. 'திருக்குறளில் கற்பனைத் திறனும் நாடக நலனும்'

2. George. A.G. Literary Criticism. Vol.II. House Bombay. P.221

3. வரதராசன், மு.க.இ 'இலக்கியத்திறன்' பக். 270

4. சாலை இளந்திரையன் 'புத்ததுமானுடம்' முன்னுரை : பக். 7

கலைஞரின் திறமும், உலகளாவிய பார்வையும் கலந்து உருவாகும் தனித் தன்மை வாய்ந்த தேர்ந்த இலக்கியமும், வியத்தகு கலையும் என்றும் மாறா நிலை பேறுடையவை என்பார் டாக்டர் இராதா கிருட்டினன்,⁵

தற்காலத் தமிழ்க்கவிதைகளில் சமுதாய முன்னேற்றமே தலைமையாக நின்று 'எல்லோருக்கும் எல்லாம் என்றிருப்பதான' பொதுமை நல நடப்பியல் கோட்பாடே மிளிர்வதைக் காணலாம். சில கவிஞரின் பாடல்களின் காணப்படும் உவமை, சொல்லாட்சி, நடை போன்ற இலக்கியப் போக்குகள், இலக்கிய மேம்பாட்டுடன் சமுதாய மேம்பாட்டை உணர்த்துவதாகவும் அமைந்துள்ளன. கவிதை வாயிலாகக் கிடைக்கப்பெறும் அனுபவமும், நிறைவும், கவிஞரின் உவமை-உருவகங்களிலே துவக்கமுறுகின்றன. எனில் அது மிகையாகா. 'உயர் கவிதைகளிலே உவமை உருவகங்கள் வெறும் உத்திகள் அல்ல. அவைகளே அடிப்படைகளும் ஆகி வருகின்றன'⁶ என்பார்.

கவிதையில் தான் பெற்ற உணர்ச்சிகளைப் பிறரும் பெறுதற்குக் கவிஞன் இத்தகைய இலக்கியக் கூறுகளைக் கையாள்கின்றான். கற்பனை, சொல்நயம், செவிநயம், யாப்பு, அணி அழகுகள், குறிப்பு சுவைபொருள்கள் போன்றன அத்தகைய உத்திகள். இவற்றுள் சிலவேனும் பொருந்தி விளங்கும் படைப்பையே பலரும் பாராட்டுவர். இத்துணை அழகுத்திறன்களும் இயல்பாகப் பொருந்தி அமையும் கவின்கலையே கவிதைக் கலை ஆகும்.⁷

உரைவீச்சு என்னும் புதிய இலக்கிய வடிவம்

முற்றிலும் உரைநடையாகவே அமைந்தவற்றையும் வசன கவிதை என்னும் பெயரோடு அமைந்த உரைநடைக் கவிதைகளையும் இனம் பிரிக்கும் முயற்சியில் உரைநடைக் கவிதை அல்லது வசன கவிதைகளுக்கு 'உரைவீச்சு' என்னும் பெயரை வழங்குதல் ஏற்புடையதாகும். உரைவீச்சு என்றும் இப்பெயரைத் தமிழலகுக்குத் தந்தவர் டாக்டர் சாலை இளந்திரையன் என்கிறார் ந.வீ. செயராமன்⁸.

"கருத்தின் அழுத்தத்துக்கும் அதைப் பொதிந்து கொண்டு இருக்கும் எள்ளல், அங்கதம், வீரம், நகை முதலான சுவைகளுக்கும் ஏற்றவிதமாக இதிலே சில புதிய வாக்கிய அமைப்புகள் கையாளப்படுகின்றன. சிலர் தொடர் அடுக்குகளும் அங்கங்கே தொடுக்கப்படுகின்றன. நமது கிராம மக்கள் இயல்பாகப் பேசும் போது கவனித்திருப்பவர்கள் இந்தப் பண்புகளெல்லாம் அவர்களின் பேச்சு நடையின் கூறுகளாக அமைந்திருப்பதை அறிவார்கள். மக்களின் இயல்போடு கலந்த உரைநடை நெறிக்கு எழுந்த வடிவம் கொடுக்கும் ஒரு முயற்சி தான் இந்த உரைவீச்சு. இந்த உந்துதலால் தமிழில் உரைவீச்சு எழுதிய சில பேர் இது கவிதை நடையோடு நெருங்கிய தொடர்புடையதாக தவறாகக் கருதிக் கொண்டு இதற்கு வசன கவிதை, புதுக்கவிதை என்றெல்லாம் பொருந்தாப் பெயர்களைச் சூட்டினர். நாட்டு

5. Venkatesa Rao, Formative Ideals, P.49.

6. கைலாசபதி க., முருகையன் இ 'கவிதைநயம்' பக். 22

7. சுந்தரமூர்த்தி இ. 'நடைநலம்', கட்டுரை தமிழ்ப்பொழில் (கரந்தை ஜூன் 1972) பக். 64

8. கதிர் மகாதேவன், 'சிலம்பில் யாப்பு' கட்டுரை, செந்தமிழ்ச் செல்வி 1974 டிசம்பர். பக். 24

மக்களின் அன்றாடப் பேச்சு நடையை ஊன்றிக் கவனிப்பார்களானால் உரைவீச்சு என்பதே இதற்குப் பொருத்தமான பெயர் என்பதை அவர்களும் ஏற்பார்கள் என்பது திண்ணம்”⁹

உரைவீச்சு கவிதையின் தோற்றத்துக்கு ஆங்கிலக் கவிதை இயக்கம் அடிப்படையாக இருந்தது என்ற கருத்துக்கு மாறாகத் தமிழ் மக்களின் பேச்சு மொழி இலக்கியப் பண்புகளே உரைவீச்சு என்னும் இலக்கிய நடைத் தோற்றத்துக்குக் காரணம் என்று விளக்குகின்றார்கள் மேலைநாட்டுத் தமிழ் அறிஞர்கள்.

“பாட்டிலக்கணத்துக்கு முழுமையாகப் பொருந்தி வராத பழமொழி, விடுகதை, ஒப்பாரி, நாடோடிப்பாடல் முதலியவைகளிலே பழகியுள்ள நமது மக்கள் சிறுகச் சிறுக அவைகளைக் கைவிட்டு வருகிறார்கள் என்றாலும் அவைகளுக்குத் தனித்தன்மை தந்த சொல் தோரணை, வாக்கிய அமைப்பு, உவமையாட்சி, ஒலியழுத்தம், முதலிய பண்புகளோடயே கருத்தை வெளியிடு வது என்றும் இயல்பானது; மக்களிடையே எப்போதும்போல், அப்படியே இருந்து தான் வருகிறது. இந்தப் பண்புகளை ஏற்றுக் கொண்டதாக ஓர் இலக்கிய வகை அமையுமானால் அது மக்களுக்கு உவப்பானதாகவே இருக்கும் என்ற எண்ணத்தில் உரைவீச்சு என்னும் புதிய நடை இலக்கியம் படைக்கப் பட்டுள்ளது என்பதை டாக்டர் சாலை இளந்திரையன் என்ற இலக்கியவாதி விளக்குகின்றார்.”¹⁰

இத்தகைய புதிய இலக்கிய வடிவத்திற்கு ஓர் சான்று :

சொல்லிலே இருக்குதையா !
சுந்தரக் கனல் - அதன்
துள்ளலிலே தெறிக்குதையா !
சிந்தனைப் புனல் !

எவ்வளவு வேகம் இந்த நடைக்கு என்பதை உணரலாம். இவ்விலக்கிய கூறுகள் மேலை நாடுகளில் வளர்ந்து கொண்டே வருகிறது. ஆனால் தமிழ் நாட்டில் இவ்விலக்கிய நடை இன்னும் அதிக அளவில் வளரவில்லை என்பது கவலைக்குரியது. எனவே எதிர்கால இலக்கிய உலகில் இவ்வினிய நடையை வளர்க்கும் கடமையைத் தனது என்று தமிழர்கள் கருத்தில் கொள்ளட்டும்.

வணக்கம் ! வாழிய நலம் !

டாக்டர், உலகநாயகிபழனி
தமிழ்த்துறை : விரிவுரையாளர்

9. செயராமன், ந. வீ. 'புதுக்கவிதை இயல்' பக் 61.

10. உரைவீச்சு ; புதிய இலக்கணம் ; சாலை இளந்திரையன் : பக். 22

Distance Education for Teachers and Learners of French

A Global Perspective - International Conference, Paris 1994

To animate a network of co-operation and exchange between the distance education institutions particularly through a common sharing of the produce and the instrument of one's labour. This opening remark of the President of the FIPF (Fédération Internationale des Professeurs de Français), Raymond Le Loch at the International Conference on "Distance Education for Teachers and Learners of French as a foreign and/or second language", laid out the goals on which the assembled group had set their sights.

The two-day annual international conference organised by the FIPF (that has incidentally just celebrated the twenty fifth anniversary of its existence) was held at the magnificent CITE des Sciences et de l' Industries at la Villette in the northern district of Paris on June 30 and July 1, 1994. With over eighty participants drawn from forty-four different countries and experts in the field drawn from universities and institutions renowned for their excellence, an animated and stimulating two days of warm rapport was established.

Distance education has come a long way from its humble beginnings in 1840 when Isaac Pitman created his correspondence course in stenography. A century and a half later we are looking at the staggering figures of ten million students of higher education through correspondence while the total should be in the region of twenty million. Institutions of Distance Education abound in all countries, whether developed, developing or under-developed. China has perhaps the largest number with over 2.5 million registered students. Against this background, what constitutes Distance Education, its history in France and its scope was the theme of the first session chaired by Prof. Jean Valerien (Academy of Paris).

Distance Education has been defined by the French Law of 1971 as education that is imparted without the physical presence of the teacher and with whom the student maintains only a sporadic contact. The term *Enseignement à Distance* (Distance Teaching) was replaced by *Formation à Distance* (FAD) as the term *Formation* replied the two-pronged process of education namely teaching and learning and was therefore semantically more global and less restrictive.

The English concept of "Open learning" was enthusiastically championed by the French as it placed an emphasis on the flexibility of the organisation (both spatial and temporal) of the course, on the autonomy of the learner, on the use of multi-media supports and on free access, thanks to the absence of any constraints, as far as admission to the course is concerned.

The rapid though erratic development of FAD in France was due to factors as diverse as the development of the postage stamp, technological innovations or even the political consequences of the Second World War when refugee children were taught in a Parisian suburb. The cell that was responsible for their education later grew to become the CNTE in 1941 (Centre national de télé enseignement) which today goes by the name of CNED) (Centre national d' education à distance) and has over 40,000 registered students.

The evolution of distance education from its earlier, highly marginal role and from being the victim of the rather step-motherly treatment meted out to it by government agencies and educational institutions to its present day role as the saviour and preacher of the cause of education was presented by Ms. Jacqueline Glickman, Professor at INRP. FAD now presents, according to Ms. Glickman, "a satisfying alternative to traditional teaching and brings not only an efficient and ample reply to the multifarious problems that have beset adult education but also helps renew pedagogy and engender a new rapport with the concept of knowledge.

The innovative vehicles for disseminating information, causing FAD to become "mediatised", were then presented by Patrick Chevalier, Director of the ORAVEP. Radio and television are mediums that are in common use as education tools the world over as also the telephone, audio and video cassettes, computers, compact discs, fax machines, teleprinters and cable television. A new dimension to the world of FAD has now been brought through audio and video conferences made possible by the entry of the Satellite age. The European satellite Olympus for example during 1991-92 benefited both teachers and students through its educative programmes. However he cautioned that in our enthusiasm to evolve technologically, we must not lose sight of the mission of FAD which is "the effective interactive spread of knowledge."

Four interesting and practical workshops were held treating themes such as the method of creating a Distance Education System in a country by exploring its functioning, the administrative setup necessary and the pedagogical implications of such a system. In a country like India, given its large size, the scattered nature of its institutions, the financial and logistic constraints as well as the need of its over 1000 professors of French to update themselves on the latest methods and technology available, FAD would be a viable and welcome support. The other themes were an exploration of the perspectives of Distance Education incorporating formal and non-formal teaching, the enlargement of its public and FAD at the service of teachers.

The verity of the French saying *Plus ça change, plus ça reste le même*, (the more things change the more they seem unchanged) was never more in evidence than during the *Tour du Monde* (World Tour) of the French teachers gathered at the conference. A good cross-section of the countries ranging from A-Z of the

alphabet (from Albania, Argentina through India, Japan, Kosovo to Togo and Ukraine) presented the status and methods of the teaching of French in their classroom. Familiar and frustrating problems such as motivating students in second-language learning, lack of funds, lack of access to methods, the growing indifference of government agencies, were ventilated.

Problems were aired and discussed, solutions generated (some plausible, some far-fetched), a sympathetic ear was lent, a friendly shoulder extended : the empathy and warmth that was shared by colleagues from vastly varied backgrounds made the *Tour du Monde* an experience that was at once unique and moving.

A guided tour of the CITE with its planetarium, its aquarium, the Eurocity, the Géode (with its giant circular screen covering a 1000 square metres) and the projection of a superb and artistically enthralling audio-visual programme on the history of Paris and its culture were the other delights offered.

A fitting finale to the two-day conference was the invitation extended by the Mayor of Paris, Jacques Chirac to attend a cocktail to honour the FIPF on its twenty-fifth anniversary. The luxurious salons of the Hôtel de Ville provided an enthralling ambience for the international guests particularly le Salon des Tapisseries. As the extravagant array of hors d'oeuvres was demolished and thirsts slaked with champagne and fresh fruit juice the exhortation of the assistant Mayor in-charge of education lingered on in our ears :

“To carry the little flame of the French language to the distant corners of the globe, to light several little lamps until the bright strand of a pure and refined French begins to provide an enlightening link around the world”.

Chitra Krishnan
Faculty

A Part of the All Women Delegation of FLO to Germany and USA

Seventy eight percent of the working force by the year 2001 will be women and also minority oriented, according to Ms. Carol White, Acting Director, Small Business Administration, Office of Women's Business Ownership, Washington, USA. Nominated by President Clinton, Mrs. Mary Ann Campbell headed the prestigious National Women's Business Council, in which women members are drawn from leading private and public sector organisations. They regularly review the status of women in business and make annual policy recommendations to the President of the USA and Congress.

These were among the several heartwarming meetings with women of enterprise whom I interacted with when I travelled with a ten member all women delegation of the Federation of Indian Chambers of Commerce and Industry Ladies Organisation (FLO) to the USA and Germany in April-May 1993. The team was led by Mrs. V. L. Indira Dutt, who was the President of FLO and the first one to be elected from South India.

German women preferred self-employment as it gave them opportunity to find a niche in society from which they could fight for equal rights with men. Ms. Marrion Knodler, Minister for Equal Rights for Men and Women and Ms. A. Smeeth, the first woman Mayor of Dusseldorf discussed with the FLO members various gender based issues like equality of opportunity, equal pay for equal work etc. Ms. Traute Maller, Senator of Hamburg said that she kept track of legislations that were women-centred. She felt that in spite of legislative protection, women in Germany tend to be employed in lower paid occupations than men. In spite of these handicaps the German women seemed to be hard working, enterprising and energetic and had business interests ranging from steel roof tops, mattresses, fashion design to manufacture of dental apparatus, drugs and pharmaceuticals.

Buying a piece of the Berlin wall, standing for a moment in silence at the graves of many who fled to the West for freedom but were mercilessly gunned down, visiting the famous Pergamon museum and talking to women from all walks of life, I got the feeling that if Germany is to rise Phoenix-like from the ashes of its socio-economic and political upheaval, its future was a great deal in the hands of its women.

Winging our way westward to the USA we landed at Cedar Crest College, an all-women college headed by President Dorothy Blaney. Initiated and sponsored by Mr. Elmer D. Gates, Vice Chairman, Fuller Company, the FLO delegation had a three day seminar on "International Perspectives on Women's Leadership in Business". I made an audio-visual presentation on the culture of India to set the background against which other FLO members presented the educational, economic and other contributions of Indian women. Prof. Don Stinner and Dr. Allen Richardson co-ordinated the programme which also consisted of a visit to the Crayola factory and interesting meetings with alumni of Cedar Crest who now were leaders in banking, public relations, law, politics etc., and who came back regularly to their College to share their experiences. We also visited some of the departments on the beautiful campus of this college.

From college to the capital was a marked transition in culture as it marked moving to the power-centre of one of the most powerful nations in the world. Making an audio-visual presentation on the new economic reforms and its emerging impact on Indian society at the Small Business Foundation, I was heartened to note that several American businessmen asked searching questions for they viewed India as a large potential market for their goods.

Touring the White House, meeting the Indian Ambassador Mr. S.S. Ray, listening to the insights provided by Ms. Meera Shankar, Minister for Commerce and Mr. Niraj Shrivatsava, First Secretary, I sensed that India was perceived differently by different people. Congresswoman Corrienne Brown, having watched a programme of CNN on India, shared her apprehension and horror of the gross acts of social cruelty like Sati, female infanticide and dowry deaths practised against Indian women. She expressed her delight at meeting educated Indian women and encouraged Indian business to be set up in Florida, her home state.

Attending dinners hosted by Ms. Ina Ginsberg, a leading journalist and Ms. Esther Coppersmith, a political campaigner, we met several American women who knew or were more understanding about India. I was constantly amazed at not only how little was known about India but also how grossly India was misunderstood. I was thankful for my slide collection on India and my training in communication to articulate facts on India to audiences in the USA, some of whom were of Indian origin and who seemed to need information on India as much as the American audiences.

Listening to Justice Sandra Day O'Connor at the Meridian International Center and meeting lawyers, social workers and other women interested in equality and justice made me feel comfortable as this meeting was very much like meetings at home with like-minded women wanting to spread legal literacy and justice to others in need. It was also heartwarming to hear of the Congressional Women's Caucus which was formed because Congresswomen were so few in number earlier and which was now used to spearhead women's issues.

Meeting Ms. Patricia Bekele and Miranda Crowl at USAID helped me gain information on how assistance programmes were available for education, research, training and also for economic programmes designed to help developing countries improve their economic and human resources.

The last meeting with Arline Easley, Roberta McKay and Cornelia Moore at the U.S. Department of Labour seemed to cap the round of meetings. Articulate and sensitive to women's issues they shared with us a lot of studies, facts and figures. "Of the 26 million net increase in the civilian labour force in the USA between 1990 and 2005, women will account for 15 million or 62 percent of net growth". "Although more women hold management positions than at any other time, few have made the breakthrough to top-level executive positions. Estimates are that only 1 or 2 percent of senior executive level officials are women". The Women's Bureau even published a booklet on a "Working Woman's Guide to Her Job Rights" to facilitate women workers. Also, the Work and Family Resource kit prepared women to cope with pressures and problems in the family and work place.

Viewing some rare works of the French Impressionists at the National Gallery of Arts, laughing uproariously at the Broadway musical *Guys and Dolls*, meeting

Mrs. Tipper Gore, wife of Vice President Al Gore at lunch, talking to Jack Valenti, President of the American Motion Picture Association on films in India and the USA, treasuring a gold line cup of the Clintons given to us as a memento added to the memories of a trip which was fast-paced and tiring at the same time enriching in knowledge and experience.

*Dr. K. Sundari
Faculty*

There's No Place Like Home

If you were to ask me what is the one thing I cannot do without, my answer would be my family. For, to me, my family represents the most basic foundation of my life. It is because of my family that I know who I am, where I come from and what I am going to be. Without my family, I would be like a boat adrift in deep water.

Like the whale and the giant panda, the happy family is an endangered, fast disappearing species. It is perhaps easier to save the whale or the panda, because the factors that endanger them are outside their control. Saving the family requires work from within : it involves people and emotions, co-operation and determination from each member of the family.

Why save the family at all? Who cares whether it exists or doesn't? I believe that the family, the happy family, is the foundation of any decent community. The family provides the training grounds on which children grow into adults. Yet sadly, in too many homes, there is violence and abuse, both verbal and physical. Alcoholism, financial insecurity, wavering self-esteem, guilt and infidelity, convert our training grounds to battle zones. The paradox is that our country, which boasts of entering the twenty first century with space rockets and missile technology is sending out distress signals : give posterity a chance - please, please save the family.

*Shilpa Ranganathan
I B.A. Sociology*

1994

Dear Diary,

June 22

Tomorrow begins a new day in my life. Although I look forward to the glamour of college life, the thought of those blood-thirsty seniors petrifies me. But, I hear that ragging is strictly prohibited in Stella Maris College. I am keeping my fingers crossed !!

Dear Diary,

June 23

What a day ! Stepped into college, felt hungry eyes boring into my being. Was scared to look. Then I relaxed when I saw familiar faces and I joined them. No sooner had I joined them, than a voice hollered, "Check out those freshies!". My heart sank as I realised that I was safer walking alone than being part of a larger, more conspicuous target. I waited with bated breath, but the senior thought us unworthy of any further attention. The rest of the day was a sea of new faces, new places and a feeling of sinking loneliness. I hope I'm in the right place!!.

Dear Diary,

June 25

Orientations and more orientations and boy! Do I feel disoriented ! I'm in a dilemma as to whether I should join the NCC and be a soldier for the nation, or the NSS and be a champion for the underprivileged or basketball and keep the flame of sportsmanship burning. I feel I have a calling in each, but alas ! I hear I can choose just one.

I've made my friends and I no longer walk around dragging my feet and with downcast eyes. The seniors actually think we're "enthu pattanis" and getting ragged has been a lot of fun.

Dear Diary,

June 27

Today all of us were made to feel really special as we were welcomed at an OAT assembly. All the seniors were actually smiling indulgently at us - I guess that signifies the end of ragging. I think I'm going to miss it !

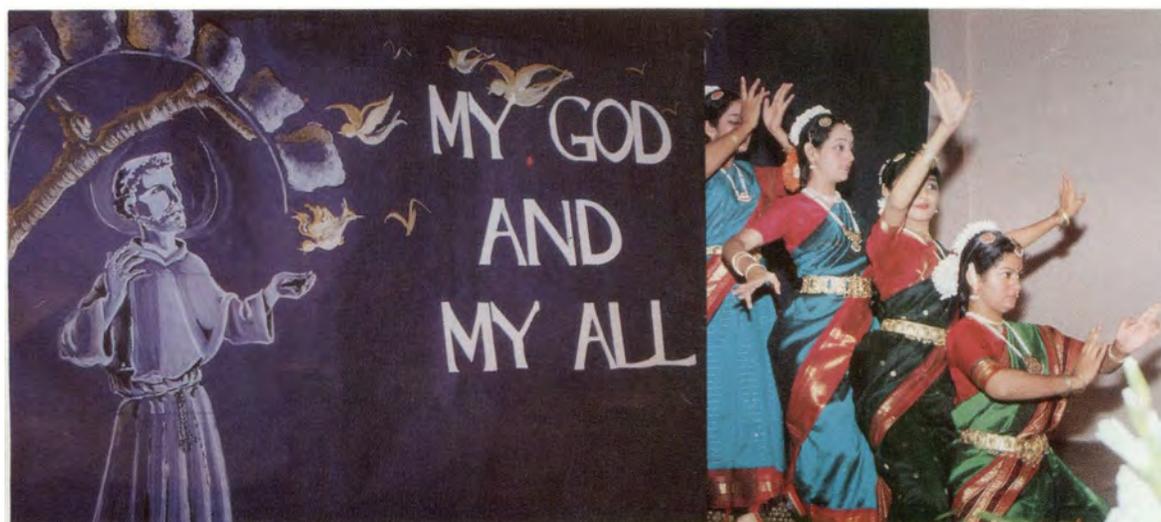
Everyone waited in anticipation for the logo and motto to be unveiled ! "One person makes the difference". I am really beginning to feel that way too.

Dear Diary,

July 5

Guess I'm "Miss Popularity" after all - I've been elected Class Representative. I hope it's like school, where I had to periodically stand up and shout "keep quiet girls!"

Celebration of the Feast of St. Francis of ASSISI
4th October 1994





The Students' Union 1994-95 with the Principal, Dr. Sr. Annamma Philip, fmm, the Vice-Principal, Dr. Sr. Flavia, fmm, and the Deans Sr. Christine Antony, fmm, Mrs. Rukmani Srinivasan, Mrs. Jacinta Fenelon



Flt. Lt. Ramita Mohan receiving the Prime Minister's Banner

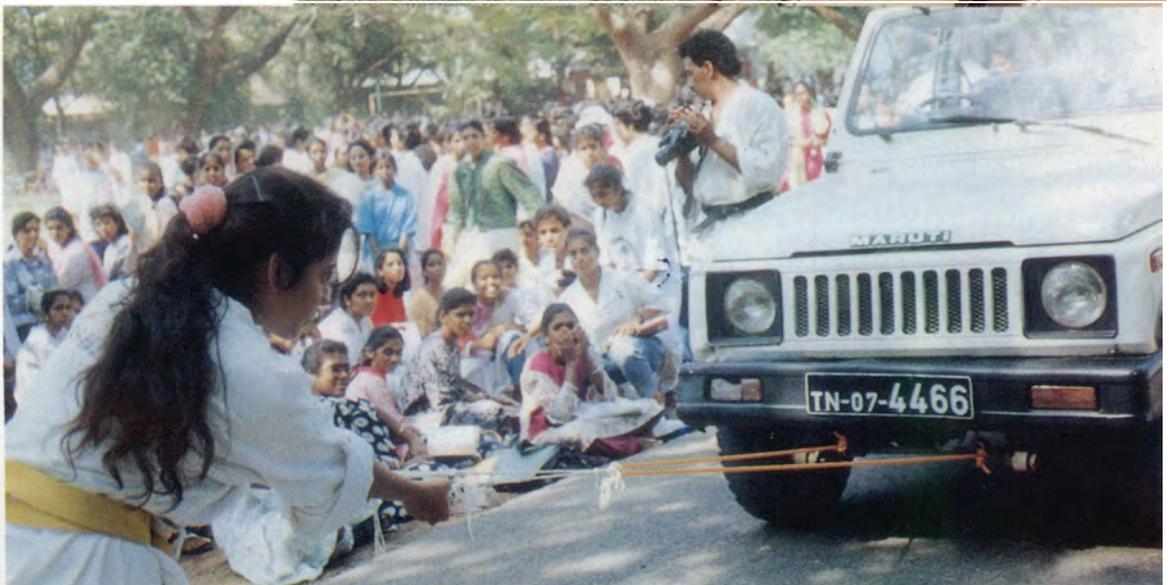
Sports Day



The Principal Dr. Sr. Annamma Philip, fmm, and the Vice Principals Dr. Sr. Flavia, fmm & Mrs. Gigi Varghese with the Chief Guest Shri A. X. Alexander, I.G. of Police, Intelligence



Karate Demonstration



Expressions 94



Expressions 94



Monitoring Pollution Levels :
The Enviro Club



Literacy Programme



ISTD : The mechanics of
group discussion

I went for my NCC physical examination and got selected. I'm now a cadet in the Air Force. I hope I keep flying high.

Dear Diary,

July 30

I feel overwhelmed with responsibility, especially after the three-day orientation programme for class representatives, where we were shown how to acquire communication skills, assume social responsibilities, motivate teamwork and time management.

Dear Diary,

August 8

Music reverberated at the OAT, girls walked around with bright, rainbow-coloured ribbons, friendship bands and roses. Today is Friendship Day and I realise I have a whole new world of friends. Of course my old friends are always there - Kavitha and Usha called me up. They are just beginning to enjoy life in WCC.

Dear Diary,

August 15

I thought this would be like any other Independence Day Celebration, till I saw the Tibetan dance put up by some of our Tibetan friends. It was only when they spoke of their dream of freedom for their country oppressed by the Chinese, that I realised that freedom is a long and hard-fought struggle.

Dear Diary,

August 16

My first major examination in college is round the corner (CA Tests). NCC and class representative activities have left me with no notes to study. I want to do really well - I cannot afford to be "Miss Popularity" with no brains !!

Dear Diary,

September 5

Teachers' Day Celebrations here are very low-key. I remember the weeks of practice we used to put in for Teachers' Day in school. Anyway, I think our lecturers really liked the bouquet of yellow roses we gave them.

I also got selected for the Western Music Group for Inter-Years.

Dear Diary,

September 11

The past three days have been a whirlpool of activity. I ran about, taking part in a variety of events from painting pots, singing and dancing, to making backdrops and cheering. Although there was vicious competition between the second and third years, everyone smiled proudly for every occasional fluke victory we had. The talent here in Stella Maris is truly amazing. I hope I can make my mark in this sphere too, someday.

Dear Diary,

September 15

I am totally exhausted. We went for our class trip to Mahabalipuram. The long and hot bus journey quelled all our initial enthusiasm. We dragged ourselves around the broken sculptures and then piled into the bus to return to college. The excursion was very disappointing compared to the ones we had in school when we went to Rajasthan and Lakshadweep.

Dear Diary,

September 28

Nothing much seems to be happening in college now-a-days . After the feverish pace of Inter-Years, life seems stagnant. My seniors tell me it's the Inter-Years hangover !

Dear Diary,

October 4

Two more days for my second C.A. Tests. After my dismal performance in the first C.A. Tests, I am determined to do really well this time.

Dear Diary,

October 21

I came home late today because I attended the General Body Meeting. The only people who turned up were the class representatives and a few enthusiastic first years.

Dear Diary,

October 28

Guess what ? I had the sadistic pleasure of standing at the gate and preventing students from sneaking out of college. Today was Workers' Day, and I relieved Bahadur and was "Watch Woman" for a day. I think it is a really nice gesture to dedicate one day of the year to our workers.

Dear Diary,

November 1

The light has gone out of my life. I am cooped up in my room studying for the vital End-Semester Examination while everyone is bursting crackers. I think it is so unfair !!

Dear Diary,

October 14

Today's the last day of the semester and I am glad for the break ! The semester has been hectic.

Dear Diary,

October 29

I went for a spectacular musical called "Olive" at the Music Academy. The music and choreography were brilliant. I recognised four Stella Marians on stage.

The message of "Save the Environment" came out loud and clear. I think I am going to join SSTCN.

Dear Diary,

December 14

I am now an enlightened youth. I attended the Students' Union Seminar "Subah", on the role of youth. We had powerful speakers and everyone left in a pensive mood. I am glad I did not go for the Loyola Culturals which are going on simultaneously.

Dear Diary,

December 15

I went for the Loyola "Coffee House" culturals. It felt good to be a Stella Marian as we walked away with most of the prizes.

Dear Diary,

December 21

It's Christmas time, mistletoe and wine. The Christmas spirit has really set into college, with carols being played over the intercom, fancy-dress pageants, poster-painting competitions, gift-wrapping competitions and classroom decoration competitions. My class is a riot of red and green.

Dear Diary,

January 9

It feels good to be back for a new year. New resolutions and renewed vigour.

Dear Diary,

January 14

Our class decided to wear sarees for Pongal. We had a colourful programme at the OAT. During the break, the canteen distributed "Pongal" to every student. Really sweet of them !!

Dear Diary,

February 2

I thought we had a campus to be proud of till I went to M.C.C. today. Their culturals were appropriately called "Deep Woods". Stella was making her mighty presence felt and would have probably won the overall shield had not the culturals been forced to an abrupt and disappointing end.

Dear Diary,

February 4

The NCC ground was swarming with camera men for Sun T.V. Today was Sports Day at Stella Maris College. Apart from the usual athletic feats and goofy relays we had an amazing karate performance. I smiled my most dazzling smile but the camera men overlooked me. They were intent on capturing Shihan Hussaini. Anyway I'm going to be glued to the TV today. Maybe they caught me unawares after all.

Dear Diary,

February 11

Today the new Union (1995-96) was introduced to us. They look small and vulnerable beside the weathered old union. They however seem to have boundless enthusiasm which is contagious.

Neena had invited me for "Hostel Day". I always have been curious about this "home" on campus. The programme itself was colourful and vibrant but what was overwhelming was the irrepressible exuberance and family feeling. I am terribly jealous and am waiting for my first "hostel experience".

Dear Diary,

February 18

Today was NCC Day. All our cadets were assembled in splendour to give the rest of the college a glimpse of the NCC wing. I felt so proud being an Air Force Cadet, and for once I filled my usually loose uniform. It was only when I saw the number of glittering trophies and shields and heard the resounding cheering that I realised how much we had accomplished this year. I guess all those hours of drill and parade practice have their moments.

Dear Diary,

February 24

I am still burning with shame. Today was NSS day and we had a special programme at the OAT. We were busy nudging and giggling at a group of girls whose dance movements were far from being synchronised, until we realised they were from "Little Flower" - the school for the deaf and dumb.

You should have seen the chairs filled with wizened old folk, tiny-tot orphans and disabled youth, gazing affectionately at our NSS girls who work hard to bring laughter into their lives.

Today I am a little prouder of being a Stella Marian.

Dear Diary,

February 25

I am sitting on my bed still piled high with the clothes I tried on this morning. I left wearing a "mittai pink" saree wound around my legs, black, kohl pencilled eyes, three black beauty spots on my chin, clutching Rakamma's weed basket. In the bus I wondered if anyone else would come in costume.

College was a real village mela of fortune tellers, fisherwomen, sugarcane juice, carts and mullapu.

The new Union gave us a surprise event. They cat-walked with a difference (on all fours). They seem to have a whacky sense of humour. Then we had the colourful "sevarattam" with papier-mâché masks and cloth trails. It has been an eventful day!

Dear Diary,

March 8

I never knew there was a day like International Women's Day. Well, today was it ! We had an unbelievable pantomime by a professional troupe. The audience was mesmerised. As for me, it was a real eye-opener. Women have been abused for centuries openly and directly. That is why we have to have a day like this to empower ignorami like myself to stand up for my rights and for those who are unable to stand up for their own.

Dear Diary,

March 18

Today must have been the grandest day of the year for Stella Maris College - College Day. Our Chief Guest was none other than Hon'ble Shri R. Venkataraman (former President of India). All his daughters studied here too.

The cultural show was breath taking - a spectacular dance drama followed by a pantomime. Pantomime sounds so light hearted in comparison to what it actually was. It was so powerful that everyone left with a lot to ruminate.

Dear Diary,

March 25

A whole year has passed, a lot has happened. I really think I have grown this year in experiences, knowledge and friends. It has been good knowing you and pouring out my joys and sorrows to you. But I think I am going to stop for a while now, as my end semester exams are around the corner. It's a big test for me and I want to do well. So wish me luck.

*Miriam Mathew, Mridula Naresh
II B.Sc. Botany, II B.A. Economics*

What Say The Marians?

Meandering around campus I saw the essence of Stella : the girl with copper-streaked hair in designer jeans who thinks the world is “rids”, the khadi-kurta clad “jholnapaiwali” deep inside Manmohan’s India, the ordinary mortal who is curious about everybody’s business but hers and the paragons of femininity who glide about with permanent, shy, infectious smiles. A cross section of this colourful medley which adds to the diversity of Stella Maris was asked what they thought about making Stella Maris co-educational. The initial reaction was utter disbelief. Then 60% said yes, it’s a good idea, and 40% said no, it’s a bad idea.

The 60% thought life would be a lot more fun and a lot more healthy and that we would become more broad-minded. Some of the down-to-earth thought co-education was a necessity for survival after college. Others thought co-education would cut down on inhibition and improve communication. Some women of substance felt that with co-education we could face the real world situation and we would be able to test our excellence. A future sociologist felt that ‘eve-teasing would become a thing of the past. The opinion voiced by all advocates for co-education was that it would help us stop looking at men as future husbands. They would become human beings who would be friends, classmates and competitors. They also felt that the student community would be a lot stronger.

The 40% who said no were apprehensive about a campus culture of drugs, booze and politics. A common sentiment was “we are used to this way. We don’t want a change. We’re fine as we are. Plus, our parents won’t like it and they won’t send us here anyway”. There was a group with reservations — they didn’t want to be whistled at while walking from ‘B’ Block to the canteen. In addition they didn’t fancy an all-guys students’ union! There was also a diplomatic cluster who really didn’t have anything against co-education, but, wasn’t it necessary to provide some protective shield to the girls who weren’t mature enough? If it were there right from kindergarten we wouldn’t have objected ; but in this case, no, it won’t work out.

Aren’t we assuming too much? There are guys who don’t booze just as there are girls who do. Is it right to adopt the conservative attitude of no-I-don’t-want-change? Aren’t we generalizing when we say that all guys whistle at girls? Isn’t it time we realized that our world is not an island with a protective shield? That may be it’s time we faced the world - the real world? 60% seem to think so. So are we ready to take that one step which will be a giant leap for education?

Deepti Jayraj
I B.A. Economics

Fads, Fashions, Fixations - And Flops

(a cross-section view : 1994-95)

Your attention please ! This is a reliable round-up of this year's bests and worsts - what we wore and what we wouldn't be caught dead wearing, the movies that had us spell-bound and the movies that had us snoring, the songs that made us rave and the songs that made us rant, the people we loved and the people we loathed ... *compréndé?* Now read on.

She's Got 'The Look' !

Sartorial Selections

With regard to clothes - *jo chahta pehan sakta !*

From the "cool" "n" casual jeans + "t" shirt combo to the elegant ethnic salwar-kameez, just about anything goes. Speaking of ethnic, you must have noticed that the short, above-the-knee khadi kameez is in vogue. This together with a big, round monochromatic bindi, thick kohl, lots of hand-crafted jewellery and those strappy black velvet sandals make for *très chic!*

Hairy Tales - The Long and the Short of it !

When it comes to hair too, just about any length goes. But many heads on campus seemed to sport the "blunt", cut or "bob" and the "Kothai" cut (so named, in honour of our V.P.'s clipped tresses) While the fringe is still going strong, crimping or curling and streaking of the tresses is also becoming popular.

- H(e) aird enough ? !

A View to Thrill - Or Kill

1994-95 was the year of fast-paced action-packed cinema.

"Speed" was undoubtedly this summer's "runaway" Hollywood hit. Its nail-biting, edge-of-the seat action, gripping climax - and Keanu Reeves made our pulses quicken and our hearts beat faster ! Another "truly", terrific thriller was - you guessed, "True Lies" with Arnie "Muscles-of-steel" Schwarzenegger. The Tyrannosaurus Rex in Jurassic Park who incidentally resembles Arnie (or is it vice-versa ?) triggered off Dino-mania. Spectacled viewers of "The Specialist" co-starring the unbelievably - (need I say ?) couple of Sly Stallone and Sharon Stone (notice that their names even rhyme) found themselves constantly wiping the steam off their glasses ! Other watchable and more mellow flicks were the fun-filled and endearing "Four Weddings and a Funeral", "Alladin" and "The Three Musketeers". I predict that "The Lion King" which is soon to be released, will be in next year's "bests" lists.

While "Hum Aapke Hain Kaun?" and "1942 - A Love Story" appealed to us hopeless romantics, "Eena Meena Deeka" and "Andaz Apna Apna" only drew

yawns and not the crowds. Mesmerising Madhuri and bubbly Juhi, are at the top of the histrionics mountain. Likewise Shahrukh and Akshay Kumar with the newer lot like Kajol. Raveena and Saif steadily climbing upwards.

The Tamil movie "Kaadalan" was the hands-down winner this year. But it was thumbs-down to another Prabhu Deva pic - "Indhu", so too "Rasigan". Yuppie actor Aravind Swamy is the current heart-throb from the South and the cute and talented Revathi is still everyone's favourite.

The Rhythm is Gonna Get You

We crooned to the melodious tunes of HAHK - "Pehla Pehla Pyar", "Didi Tera Devar" and "1942-A Love Story" - "Kuch Na Kaho", "Pyar Hua Chupke Se" and hopped to catchy numbers like "Tu Cheez Badi Hai ..." and "Ole Ole ..."

"Urvashi" and "Muqabla" became the virtual background music, everywhere - at Kalyana mandaps, at home, and even the canteen.

Turning to English pop, singer Richard Marx has girls sighing as he sings "Now and Forever I will be 'Your' Man". Mariah Carey however is as popular with the female sex as Mr. Marx is -well almost ! Apache Indian meanwhile will have to "Make Way" for another Indian - Ragga (a fusion of Rap, Reggae and Indian Raga) - Artist Bally Saggoo whose "Chura Liya" had us going Bhale! Bhale! to his heady Bhangra beat. Ballads like "I swear" and "Love is all Around" really struck a chord. Like I said we're sentimental suckers !

This 'n' That

Food Facts

This would be altogether incomplete without a mention of Food ! Its generally Fast-food that turns us into the feminine counterpart of jughead. Burgers, coke, anything at "Wimpy's", "Cakes 'n' Bakes", any place will bring a satisfied, satiated smile to our face. But there's no substitute for Mum's cooking, and the canteen is also a fav hang-out for us foodies ! So Kudos to Mum and the canteen ! The way to a woman's heart is through her tummy !! Delicate constitutionYou're kidding !

Hall of Fame (and Infamy !)

We were really proud when Sushmita Sen sashayed away with the Miss Universe title and Aiswarya Rai, the Miss World. Indian women have finally won international recognition. Other women who made a splash were "The Bandit Queen" Phoolan Devi, Taslima "Lajja" Nasreen. The year was dominated by women except for the indomitable T.N. Seshan who was admired by some, amused some and annoyed some!

Serious Stuff

It's time to switch channels from the frivolous to the more intellectual. Though Jeffrey Archer and Sidney Sheldon are our all time favourite authors we are also reading books by John "The Firm" Grisham, Michael "Jurassic Park" Crichton (we tend to see the movie before we read the book) and Indian authors. A lot of us ploughed through Vikram Seth's magnum opus "A Suitable Boy".

With increasing emphasis on vocational skills and job qualifications many of us are running off to computer - NIIT, nearby Aptech, Management - AISEC and other courses. We have to meet the stiff competition and demands of today which the Stella Marian is ever ready to !

Famous Last Words

Besides the usual, shall we say ... unmentionables, students have developed a unique verbal code. Here's a sample -

"Yo ! Hope you found this one 'cool', 'sexy' 'amazing' 'Mahadhool' look at the 'faves' and 'sideys' of 1994-95".

Happy ciphering !

Shoba Thachil
I B.A. History

Birds on Campus

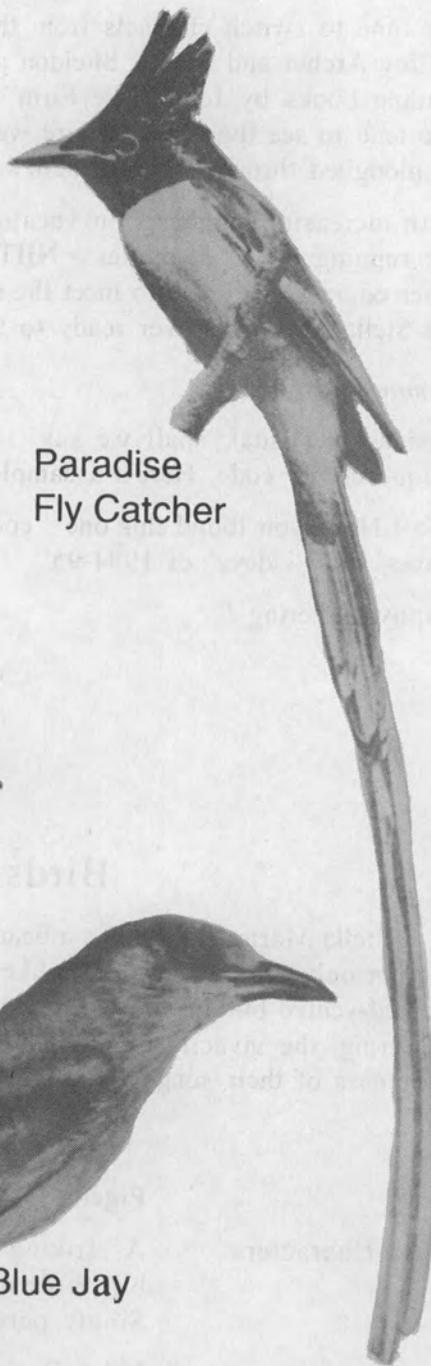
Stella Maris College has a beautiful campus with a variety of beautiful birds. We not only see common birds like the owl and the crow but also rare ones like the red-vented bulbul and the paradise fly-catcher. The beauty of their forms and colouring, the vivacity of their movements, the buoyancy of their flight and the sweetness of their songs are a source of enjoyment for people.

BLUE JAY

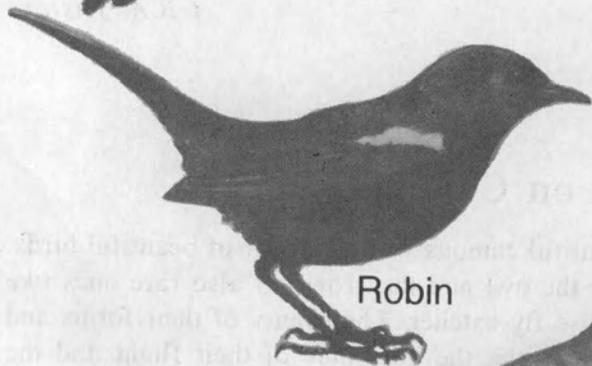
Size	Pigeon
Field Characters	A striking blue bird with biggish head, heavy, black bill, brown breast and pale blue abdomen. Sexes alike. Singly perched on telegraph wires.
Distribution	India, Bangladesh, Sri Lanka, Burma, Pakistan. Resident and partial local migrant.



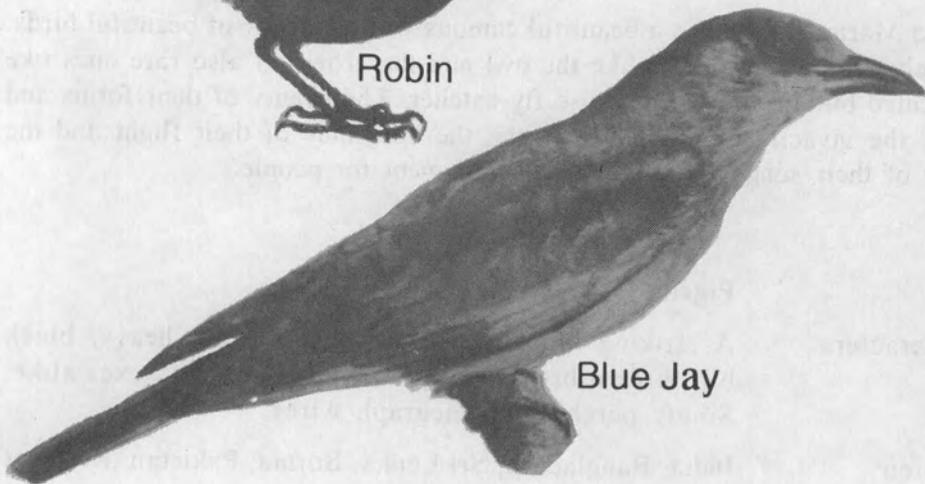
Tree Pie



Paradise
Fly Catcher



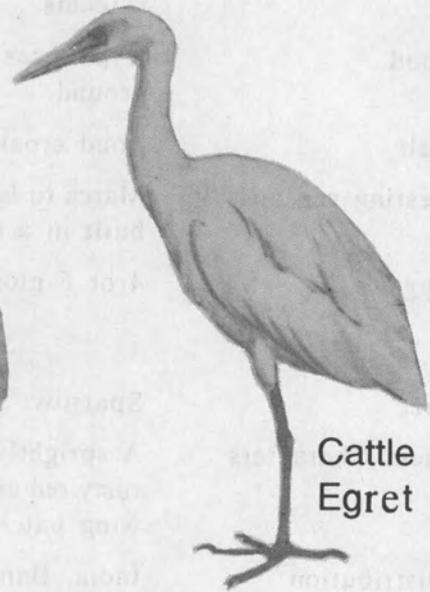
Robin



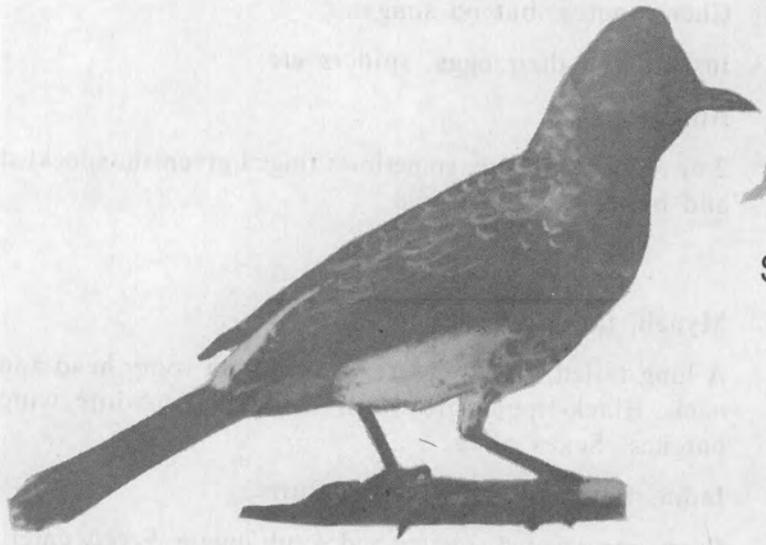
Blue Jay



Hoopoe



Cattle Egret



Redvented Bulbul



Small Green

Habits	Affects open country and light deciduous forests. Indulges in spectacular courtship display, somersaulting and nose-diving in air to the accompaniment of harsh, grating screams.
Food	It pounces on large insects, frogs or lizards on the ground.
Call	Loud croaks and chuckles.
Nesting season	March to July. Nest-collection of straw, rags and rubbish, built in a natural tree hollow.
Eggs	4 or 5 glossy roundish white ovals.

ROBIN

Size	Sparrow
Field Characters	A sprightly black bird with a white patch on wing and rusty red under root of cocktail. Hen, ashy-brown without wing patch.
Distribution	India, Bangladesh, Pakistan, Sri Lanka.
Habits	Frequents stony, scrub country, commonly perching on roofs.
Calls	Cherry notes, but no songs.
Food	Insects and their eggs, spiders etc.
Nesting season	April to June.
Eggs	2 or 3 creamy-white, sometimes tinged greenish, speckled and blotched with brown.

TREE PIE

Size	Mynah, tail 12 inches long.
Field Characters	A long-tailed, chestnut-brown bird with rooty head and neck. Black-tipped grey tail, with greyish-white wing patches. Sexes alike.
Distribution	India, Bangladesh, Pakistan, Burma.
Habits	Frequents wooded country and scrub jungle. Freely enters residential compounds and gardens. Usually noisy pairs or family parties.

Call	Has a large variety, some loud, harsh and guttural, others melodious. One of the commonest being a clear “bob-o-link” or “kokila”
Food	Omnivorous - fruits, insects, lizards, centipedes in addition to eggs and helpless young of birds and rodents.
Nesting season	February to July.
Eggs	4-5 salmon-white, streaked with reddish brown. Both sexes share parental duties.

PARADISE FLYCATCHER

Size	Bulbul.
Field Characters	Adult male, silvery-white with black crested head and two, long, narrow, ribbon-like feathers in the tail. Young male and female, chestnut above, greyish-white below.
Distribution	India, Pakistan, Sri Lanka.
Habit	Frequents shady groves and gardens, often about human habitation. The agile, fairy-like movement of the male as it twists and turns in the air with its tail ribbons looping or trailing behind presents an exquisite spectacle.
Call	Normally a harsh “che” or “che chwe” but no song.
Food	Flies, gnats.
Nesting	Season in-between February and July. Nest is compactly woven cup of fine grass and fibres, plastered outside with cobwebs.
Eggs	3-5 creamy-pink and speckled with reddish-brown.

CATTLE EGRET

Size	Little Egret.
Field Characters	Pure-white plumage with yellow bill. The orange-buff head, neck and back of the breeding plumage is unmistakable. Sexes alike.
Distribution	India, Bangladesh, Sri Lanka, Burma.
Habit	Gregarious, mostly seen with grazing cattle, running between their legs or riding on their backs.
Food	Grasshoppers, blue-bottle flies, frogs and lizards.

Nesting Season June-August in North India.
November-March in South India.
Nest is an untidy twig platform.

Eggs 3-5 skim milk blue.

RED-VENTED BULBUL

Size Mynah.

Field Characters A perky, smoke-brown bird, with partially crested black head.
Scale-like markings on breast and back. A crimson patch below root of tail. Sexes alike.

Distribution India, Sri Lanka, Burma.

Habits Common in gardens, Large numbers collect to feed on banyan and peepul figs and winged termite swarms.

Call No song as such but joyous notes.

Food Insects, fruits, berries, nectar.

Nesting Season February to May.

Eggs 2 or 3 pinkish-white blotched with purplish-brown.

HOOPOE

Size Mynah.

Field Characters A fawn coloured bird with black and white zebra markings on back, wings and tail. A conspicuous fan-shaped crest and long, slender, gently curved bill. Sexes alike.

Distribution India, Bangladesh, Pakistan, Sri Lanka. Resident and also locally migratory.

Habits Affects open country plains and hills. Upto 5000 ft. elevation. Fond of gardens, lawns and groves. Walks with a waddling gait, probing into the soil, with bill partly open, like forceps.

Call A soft, musical "hoopoe" or "hoo-po-po". Repeated intermittently for ten minutes at a stretch.

Food Insects, grubs. Hence is beneficial to agriculture.

Nesting Season February to May.
Nest is a tree-hollow or hole in the wall, untidily lined

with straw, rags and rubbish. Notorious for its filthiness and stench.

Eggs 5-6 White.

BEE-EATER (SMALL, GREEN BEE-EATER)

Size	Sparrow
Field characters	A dainty, grass-green bird, tinged with reddish-brown on head and neck. Central pair of tail feathers prolonged into blunt pine. Slender, long, slightly curved bill. Conspicuous black "necklace". Sexes alike.
Distribution	India, at 5000 ft. in Himalayas, Pakistan, Sri Lanka, Burma. Resident and locally migratory.
Habit	Inhabits open country - the neighbourhood of cultivation, forest clearings, gardens etc. Launches aerial sallies after bees, snapping them up in its bill and circling back gracefully on outstretched motionless wings to the perch.
Food	Insects.
Call	A pleasant, jingling "tit-tit" or trilly "tree-tree-tree".
Nesting season	February to May Nest is a horizontal or oblique tunnel, ending in a widened egg chamber, dug in uneven sandy ground. Both sexes share in excavating nest-funnel and feeding the young.
Eggs	4-7 pure white, roundish ovals.

The other birds seen on our campus are the Mynah, the White-Eye Brown Bulbul, the Parrot, the Honey-bird, the Kingfisher, the Kite, the Smaller Egret and of course the Crow which is found almost everywhere including the class-rooms!

Note : We have followed Salim Ali's *The Book of Indian Birds* in description and identification.

I B.Sc. Zoology
B3 FC

From the Students' Union 1994-95

As I look at myself I feel so mature, but mind you, not old. It has been not just the past year or the three years at college, but every passing day that has been an enriching experience. Here is a dedication to all the responsive hearts :

Wherever you are
You have given me so many things
clear and dear.
I could't begin to count them or
make them clear
The love and inspiration
that you kept giving so generously.
For the things that I have written
do not belong to me.
They reflect the many people
who have quite unconsciously
Inspired us in myriads of ways
And encouraged all our efforts
With their warm and generous praise.
I owe so much to people everywhere
And when I put my thoughts in verse
It's just a way to share
The musings of a thankful heart,
a heart much like your own,
For nothing that I think or write
is mine and mine alone.

Richa Singh, President

For everything there is a season and a time : a time to be born, a time to die; a time to laugh, a time to cry ; a time to begin, a time to end ; a time for sharing.

On winning the elections each of us felt not only apprehension and excitement, but also a sense of responsibility and commitment. The orientation made us see the task ahead. It put our goals and expectations into proper focus. Every event that we had planned for the year was aimed at encouraging participation and awareness, and at discouraging the growing indifference and lack of enthusiasm.

Expressions 1994, the Seminar *Subah*, Friendship Day, Food Fair, Christmas Celebrations, Teachers' Day, Busmen's Day, Friendship Day, Workers' Day, College Birthday, orientation programmes for office bearers, General Body Meetings, Student Council Meetings, were organised to involve every student in college activities, ranging from fun and frolic and appreciation to serious minded discussions.

Every event seemed to bring with it more learning, more sharing, more responsibility. We do not know to what extent we have fulfilled your dreams and expectations, but what we did, we did with all our hearts. For, each one of you has made a difference : because one person makes the difference - 1.

Julie Thomas
General Secretary

Lord Make Me a Channel of Peace

On October 4, 1994, Stella Maris was honoured by an official visit from the new Archbishop of Madras, His Grace Rt. Rev. Arul Das James D.D. His visit coincided with the feast of St. Francis of Assisi, the Patron Saint of the college and this gave the day an added significance.

At 8.00 a.m. on a cool, cloudy morning the Archbishop arrived and was received by a guard of honour followed by a traditional Indian welcome. The OAT grounds were covered with a gay shamiana and His Grace addressed the staff and students of Stella Maris, Nava Nirmana, Shanti Bhavan and the FMM congregation from the OAT.

The programme compered by Richa Singh, Students' Union President began with a prayer song rendered by five students. This was followed by a prayer by Sr. Rita, Superior of Stella Maris Convent.

Dr. Sr. Flavia, the Vice Principal of the college delivered a speech on St. Francis and the significance of the day. She focused on the authentic life of contemplation and action, the rare combination of humility and courage of conviction that marked the life of this man, now hailed as the patron saint of the ecologists of the world.

Dr. Sr. Mary John, Principal-in-Charge of the college welcomed Rev. Archbishop and introduced him to the audience. She presented a brief outline of his career and a vivid sketch of his personality. The speech revealed His Grace's human qualities and spiritual leadership, his empathy with the down-trodden and his total commitment to his flock. Simplicity and approachability distinguished his style of functioning.

On behalf of the college, His Grace was presented with a bouquet of flowers by Julie Thomas, General Secretary of the Students' Union. Kothai Dhinakaran, the Vice President, in a brief speech set forth the ideals of Stella Maris College and the opportunities it affords to its students through academic and extra-curricular programmes.

Mr. Thambiraj, Senior Staff of the College Office sang a song in honour of the Archbishop written and set to music by himself. This melodious interlude was followed by the Rev. Archbishop's address. His message reinforced the teaching of St. Francis and he urged the audience to adopt the values of this Saint in their daily lives. As a token of appreciation Dr. Sr. Mary Ann, Secretary of the College, presented the Archbishop with a memento. This concluded the first part of the visit and the stage was then prepared for worship.

Worship began with a short commentary on St. Francis by Garnet Fernandes, Cultural Secretary of Science (Students' Union) followed by a dramatised rendering of an excerpt from St. Francis' famous *Canticle of Creatures*.

Holy Mass was then celebrated by the Rev. Archbishop assisted by Fr. Lawrence. English and Tamil choirs, each of sixty members led the worshippers into a deeper level of prayer. At the close of celebration the Secretary of the Students' Union delivered a vote of thanks. The Archbishop's visit is a cherished moment ever to be remembered by all Stella Marians.

History Department

Hurdlng Over Another Male Bastion

*March on forward, march on forward
Young heart and spirits strong
The day is bright, our aims are right,
our lives, a glorious song.*

This year's NCC Day celebrations witnessed the ceremonial parade of the cadets and two special events, of which the obstacles event very clearly hogged the limelight. Smoke candles and bicarb strips burst into thick enveloping smoke, giving the feeling of standing in the enemy lines, the battlefield.

Obstacles until recently was a male dominated bastion. But with the entry of women in the armed forces, it is now one of the main testing grounds for physical endurance. The prerequisites for clearing the entire course within the given time are speed and concentration. These obstacles help train one's mind to make the best use of the little material available during enemy combat on border areas and mountainous, inhospitable terrain.

The different obstacles that were cleared by the cadets were a five foot ditch, a zig balance, a tunnel, tyre swing, monkey crawl, burmah bridge, wire gauze-crawling, tarzan swing, spider web and finally, tyre bridge.

Though all these obstacles need a great deal of concentration, the monkey crawl and the burmah bridge proved to be the toughest. The monkey crawl requires

a great deal of arm strength and an excellent grip. This is usually used for crossing over turbulent rivers, or between two mountain ranges, in order to reach the enemy lines. The burmah bridge is a tight rope act with the difference that another rope runs overhead in order to maintain balance. The tyre bridge is yet another example of the temporary bridges built by soldiers across rivers. The tunnel, tarzan swing and mesh crawling move on further to enhance the qualities of a fine soldier who makes use of these devices in order to reach the enemy without the enemy spotting him. For us these obstacles merely serve as models to what a soldier might do during enemy attack.

The sense of exhilaration of having completed the obstacle course without any mistake, still lingers in our minds. One wrong step or slip in concentration would have led to a fatal drop on the hard ground. Needless to say, we NCC cadets proved our will power, our physical endurance and most important of all, that a little effort goes a long way to make a great difference. But, looking back, we will relish those days when we worked together to set up the course all by ourselves and those five days of rigorous practice late into the evening, more than the final day's spectacular show. By sheer sweat, blood and toil we have proved our worth, and have added yet another shining feather to the glorious cap of the NCC. *Jai Hind.*

*Sowmya S.
III B.A. English*

NCC Report 1994-95

In April (28 April-3 June) three cadets, UO Sowmya, Sgt. Swaroop and Flt. Cdt. Ramita attended the Everest Base Camp. The Trekking Camp to Darjeeling which was attended by SUO Ann Rajam, the only representative from Tamil Nadu, followed next. We had our inaugural camp for our college cadets on 30 and 31 July. The National Integration Camp for this academic year, held in September in Kerala, was attended by five cadets : UO Annamma Joseph was the senior cadet.

As is our tradition, we won the Cadofest banner once again this year ! We won the Drill banner, the First Aid and Signals banners, and the Cross-country banner too. The new event which was introduced this year was the National Integration Show. This maiden trophy was also won by us. The inter-company competitions, really an extension of the inaugural camp, were conducted on 16 December 94. These included drill, cross-country, first aid, signals, and culturals, designed to give our novices a taste of the NCC.

Four cadets from our college attended the RD and BLC Camps this year. We hosted a Cycling Expedition to Pondicherry in the last week of January. A total of forty cadets from various colleges participated : ten among them were from our college.

We are proud to say that three of our cadets were part of the Youth Exchange Programme. Sgt. Bessy Thomas went on a one month exchange tour to Singapore, UO Anusuman N. and SUO Deepa Alexander were part of the six month trip to Canada. Their tours were both educative and entertaining.

We are proud of our NCC Unit and hope to maintain the tradition of the Stella Maris NCC Unit in the coming years.

Senior Under Officer Ann Rajam - A Profile

The “Best Outgoing Cadet” is a prestigious award that any cadet covets after three years of sheer hard work in the National Cadet Corps. This year Senior Under Officer Ann Rajam received the Baton from the Director General of Police Shri S. Sripal. The Baton Presentation is a ceremony to be cherished, as it has been the standing tradition from the time of the inception of the NCC in Stella Maris College.

Ann is a robust and vivacious final year student of Botany in our college. She developed a keen interest for the more theoretical side of the NCC i.e., signals and message writing, first aid and firing. She attended many training camps during the second year and these camps finally took her to the prestigious Basic Leadership Camp held in New Delhi in 1993. She represented the Tamil Nadu, Pondicherry and Andamans Directorate as the best cadet in this camp.

Ann took part in the All India Trekking Expedition to the Nilgiris in 1993 and in the summer of 1994, she was selected by the Directorate to attend the Basic Course in mountaineering in the Himalayan Mountaineering Institute (HMT) in Darjeeling. She proved her leadership skills best in this course and won the first place in obstacles crossing.

Two years of slogging in the open field trains a cadet both physically and in terms of leadership qualities. The cadet is then considered fit and qualified to undertake a responsible post in the final year. Ann’s good nature and temperament along with the efficiency seen in her work were the criteria for choosing her as Senior Under Officer in charge of the NCC in college. With flawless administrative capabilities and firm decision making, Ann has indeed proved to be a fine leader and a smashing friend for all times.

Under Officer Sowmya S.

Sports Day : Report

It is my great privilege to place on record our achievements in games and sports during this academic year. Many students brought home laurels ; many have played the game with a truly sportive spirit. I deeply appreciate their efforts and I am very glad that the authorities of our institution have encouraged their participation in several ways. In addition to the major games, we have included yoga, karate and aerobics for students.

In the Inter-Collegiate Tournaments, our teams did well as usual and won three games namely Basketball, Table Tennis and Shuttle Badminton. They were Runners-up in Hand Ball, Kho-Kho and Hockey.

Some of our college team players represented the Madras University South Division in the following major games and athletics :

Basketball	-	K. Aarthi, III B.Sc. Zoology S. Lavanya, III B.A. Economics B. Sunitha, II B.Com. S. Priya, II B.Sc. Maths Josephine Ramya, I B.Sc. Maths
Kho-Kho	-	R. Amudha, III B.Sc. Physics M. J. Helen, III B.Com. A. Hemalatha, III B.Sc. Physics S. Kemalatha, III B.A. History
Volleyball	-	J. Racheal, I B.Com.
Cricket	-	Kamini Bajaj, II M.A. Literature Zibi Azeez, II B.A. Sociology Sharon, III B.A. Sociology Krithika, III B.A. Fine Arts
Table Tennis	-	Sunitha Ram, III B.Sc. Zoology Yaiphabi, II B.Sc. Zoology
Hockey	-	Akila Ruby, II B.A. History
Shuttle Badminton	-	Jyothi Jairam, II B.Sc. Maths
Athletics	-	R. Sumumole, II B.Sc. Botany Bebcida Padma, II B.A. Literature V. Nandhini, I B.Com. M. J. Helen, III B.Com. Seethala Devi, II B.Sc. Maths

Many of our students have the honour of wearing the University colours every year in several games. This year also some of our students represented Madras University in the All India Inter University Tournaments in various major games.

Cricket	-	Kamini Bajaj, II M.A. Literature Zibi Azeez, II B.A. Sociology Krithika, III B.A. Fine Arts Sharon, III B.A. Sociology
Kho-Kho	-	M. J. Helen, III B.Com.
Shuttle Badminton	-	Jyothi Jairam, II B.Sc. Maths
Table Tennis	-	Sunitha Ram, III B.Sc. Zoology
Athletics	-	R. Sumumole, II B.Sc. Botany
Cross Country Race	-	R. Sumumole, II B.Sc. Botany

B. Sunitha of II B.Com. represented Tamil Nadu in Basketball for the Senior National Tournaments held at Ludhiana.

Jyothi Jairam of II B.Sc. Maths represented Tamil Nadu in Shuttle Badminton for Women's National Championship held at Hyderabad.

The students showed good interest in participating in the inter-year activities in all major games and sports. The staff members also showed a keen interest in participating in games and sports.

The Social Work Dept. kept aside two days in December 1994 to take a closer look at concepts of family. Disintegration seemed to be identified as a recurring reality, throwing up problems such as drug addiction, alcoholism, gambling and exploitation. We tried to understand these problems through case studies and exhibitions. The symposium on family examined the rapid changes that familial structures were going through and gave us inputs on legal awareness and feminist perspectives. A section of the college community seemed drawn into some of these issues when "Nesakkarangal" performed two street plays which showed the collapse of family bonding. They were great performances. The impact however lay in the recognition that the performers were also street children, and we, part of that society who had turned them into street children.

Anita Machado
II MA Social Work

Cricket

Cricket is indeed a very queer game. As the verse goes :

*Cricket is the queerest game,
Every stroke is just the same,
Here whacking at a ball,
Nothing else to see at all,
Then there comes a big surprise
When, I chance to close my eyes.*

Kipling humorously saw the game as just casting a ball at three straight sticks and defending the same with another stick. Few understand what it's all about (with apologies to Kipling). It is not formulas, not mathematics (though it does involve calculations). To the lay man, it is a game played with a stick and a round object, the stick - the willow or bat and the object - the ball. This stick and object game generates a lot of interest in India. Stella has a very good cricket team in spite of the absence of a pitch and a coach and sometimes the sixteen too. But the game has come together under the leadership of Kamini who is friendly, disciplined and superstitious too.

We are a do-or-die team, patient and jubilant, come what may - broken fingers, injured foreheads, muscle pulls, blood clots - we are there for practice. The game fascinates us, and we grow with the game - new batswomen, bowlers, wicket keepers, fielders!

*Sripradha S.
II B.Sc. Physics*

NSS Report : 1994-95

No dreams Only nightmares. The enshrining ideals and the noble principles of the Indian Constitution are grossly disregarded in public and private life. NSS volunteers are trained to become responsible citizens, through various activities.

July 13 : The Commonwealth Youth Exchange Programme was organised for the delegates of AIDS researchers of Indonesia, China, Malaysia, Srilanka, Nepal and India.

July 23 : Fifteen volunteers helped to organise the inaugural function of Pathway Social Welfare Special Unit, presided over by the former President Hon. Thiru R. Venkataraman.

August 31 : A workshop on Health and Education, was organised by the Corporation of Madras.

September 1 : The inauguration of Govt. Hospital I.C. Unit was held at Egmore. Six volunteers participated in the function.

September 12 : The third year volunteers had the experience of witnessing the poorest conditions of living of slum people, living in the heart of the city, Mackeys Garden. A report has been presented to MRF.

September 19-23 : Twenty volunteers participated in the Blind Guidance Training Programme, conducted by YMCA. They were trained in various skills like blind persons' communication, tracing the path, defending etc. The training urged them to help the disabled with sensitivity and to remove the curtain of sympathy.

October 1 : World Elders' Day was celebrated with Helpage India with the service of ninety-one volunteers for about 800 elder citizens of the nation. The volunteers organised themselves into different committees.

A seminar on "Religion and Medicine" held at Russian Cultural Centre was attended by three volunteers. They were enriched by the messages of monks and medical experts on morality and disease.

October 22 : The Inter State Youth Exchange Cultural Programme was organised with NSS delegates from West Bengal.

October 30 : In connection with World AIDS Day, candle light tribute to AIDS victims was organised at the University level as a part of the UTA programme. Thirty volunteers represented our college.

December 7, 8 : There was an exhibition and a seminar on "The Role of Society in the Welfare of Mentally Retarded Persons". Sports and competitions were conducted for about 200 mentally retarded children.

December 14 : A review programme on AIDS - UTA Phase III was organised with Mr. Mahesh Mahalingam, National AIDS Consultant.

December 29 - January 8 : A ten day special camping programme designed on the theme "National Integration", was organised at Keechalam, Chengai, MGR District. Forty-seven enthusiastic volunteers were engaged in field visits, exhibitions, cultural and competitions.

January 13 : The Pongal Festival was celebrated at the University level with the presentation of a colourful cultural festival at QMC. Twenty six volunteers presented the richness of traditional culture.

February 3 : The formal inauguration function of the Department of Christian Studies was held at Madras University and presided over by Mother Theresa.

Eleven volunteers performed the task of being ushers to the senate and syndicate members, VIPs and others.

March 2 : The NSS day programme was celebrated as the valedictory function of the Silver Jubilee Year celebrations. The theme was “Footprints on the sands of time25 Years”. The aged, children, the mentally retarded, the physically handicapped of our projects glorified the day and the stalls put up by them were patronized by staff and students.

March 15 : An Inter-collegiate oratorical competition was conducted in association with All India Forum for the Aged - (G) Old on the topic “The Role of Elders in the Development of Youth”. Twenty two participants from seven different colleges shared their ideas.

Apart from these programmes, every volunteer was placed in different social service institutions to learn and to share her skills with the less privileged and in turn to become a responsible citizen of the nation.

NSS - Special Camping Programme 1994-95

A ten day special camping programme from 29 December to 8 January based on the theme “National Integration” was organised by the NSS Unit of Stella Maris College, at Keechalam, a village in Chengai MGR District, with the strength of forty seven enthusiastic volunteers. This camping programme made a mark in the service rendered to the community and in the exposure of the participants to reality. It was an inspiring and captivating experience.

The objectives were designed on the basis of the theme and the expectations of the participants. The various activities undertaken may be categorised as follows:-

- i) Programmes for the BRIGITTA children.
- ii) Project work for the community.
- iii) Inputs for the participants.

We stayed at Amali Nagar in a house called BRIGITTA. There are six small, beautiful cottages and a convent for the religious sisters of the order DMI. Destitute children live in these cottages, ten in each. The sisters run this house with the help of foreign benefactors along with their social service organisation, which works for the welfare of about sixty six villages, around that place. They are doing tremendous service to the people and were of immense help to us in carrying out the project work in the eleven villages we adopted.

There are fifty children studying from the I to the X classes in the government school nearby. It was vacation time and we involved them in our activities. We conducted prayer services on different themes based on National Integration. This was meaningful with their participation for they live together without any distinction of caste, creed or colour. The children were taught National Integration songs and we shared the Integration messages with them. We also dined with them on New Year's Day and had a good time with them with a cultural programme. The finest programme organised for these children was the classwise competition based on themes such as "Strength in Unity", "India Today", "Social Awareness".

The enthusiastic participation of the children encouraged us a lot. We were amazed by their talent, knowledge, creativity and skills. Everyone was made to participate and all the participants were awarded prizes. The prize distribution get-together formed the informal valedictory function of the camping programme.

The villages are on the border of Tamil Nadu and Andhra Pradesh, and neglected by both the State governments. The DMI sisters working there for about ten years have brought about wonderful changes in their lives. Their guidance through the animators helped us to carry out different activities in these eleven villages.

The participants were divided into groups according to the population of the villages. Sr. Viji, the Superior of the Community shared their expectations of us and oriented us on the villages. The major social problems of these villages seem to be drinking, illiteracy, over-population and oppression of women. To our astonishment child marriage is also prevalent here. There is no hospital facility available. The villages are remote and transport facility is dear. The people are socio-economically backward and the majority of them are Adiravidas living in colonies. Most of them are coolies, earning Rs.10/- to Rs.15/- per day.

People may be illiterate, not ignorant. A man was tapping electricity from the common line. When we spoke to him he justified himself saying that the Government never listened to his appeal for electricity. Of course it is not a question of right or wrong when humanity is neglected and rights of citizenship denied. This was the reaction of the group.

Field visits gave us exposure. The observations of field visits were documented in the "Community Health Programme" survey sheets, which may be used for follow-up programmes. It contains details about literacy, health and socio-economic status of each family. The survey sheets were analysed for population, literacy and polio immunisation, studying the health status of the people. The report says that the people of Esanthope village were badly affected by eye infections and cataract. There were also scattered cases of leprosy.

The theme of our cultural was centred around the problems of the particular village. The presentation in the form of folk arts and street plays brought us closer

to them, involving them directly. Solutions were not given to any problem but their promises concluded our performances. Their spontaneous responses and reactions, the silence maintained amidst bursts of laughter, their keen observation, and more than anything their mere presence till the end, gave us hope.

To depict the various aspects of the problems faced by the villages, colourful posters were exhibited at common places in the six villages on child marriage, women's education, health and hygiene and national integration. Women of these villages were illiterate and women's exploitation was found to be high, so to emphasize the importance of women's education and liberation, we met the womenfolk with the help of Madar Sangams. The students shared their knowledge on creating awareness among women. They emphasized their role in developing integrated families as basic units of an integrated nation and motivated them on health and hygiene, and encouraged them to raise their voices for their rights. The first priority was given to training the volunteers to think and reflect on whatever they were involved in.

The village experience was a new one to most of us. The exposure to reality made us realise our roles as citizens of the nation. "What can I do?" was the common question raised. The answer was "I will, what I can", "at least the least, let me do".

The experience of camping is unique. Routine proved the beauty of systematic life. The day began with physical exercises and prayer, and prepared us physically and mentally. Prayer service prepared on the theme of the day by the groups was an excellent input for every individual in the early morning hours. Apart from the activities, duties done in groups helped us with time management, adjustment, sharing and team spirit.

Additional inputs were given to us by an ex-NSS volunteer. He motivated us as true volunteers : "Not me but You, sounded strongly in his sharing and had a deep impact on us. The DMI sisters shared their experiences. And right through we had Ms. Prabha Nair, encouraging us and guiding us.

*Go to Villages
Live with them
Love them
Serve them.....*

—Anna

The ten days special camping programme made this dream a reality.

*Josephine A
III B.Sc. Maths.*

Indian Society for Training and Development Madras Chapter - Student Cell at Stella Maris College

“Your end product becomes our raw product”, was a chance remark that stayed in my mind. This remark was one of several made by leading Personnel Managers and HRD specialists at the ISTD Convention organised jointly with the Planning Commission in 1985 at the sessions on Education, Health and Social Welfare (these three areas are taken up together at the Central Government level since they share many common problems). The crux of the criticisms of these managers was that the students, graduating from College or University may have acquired a lot of “learning” from text books or are loaded down with specific “data” from their own specializations. Yet, they still need to be trained to suit not only the specific culture of the individual organisation they have joined, but also need many more inputs on self and time management, skills for group or team work, along with skills in communication and presentation. One manager even went so far as to say that his organisation gave specific training programmes on dress and deportment, and voice training for telephone and mike usage.

When I thus found some of the top managers of the country, individually and collectively, addressing this issue of personal and professional development, I used it as an opportunity to spark a debate. Education and employment should seek to reduce the chasm that currently yawns between them. An effective bridge must be established between the two, so that theoretical lessons learnt in the classroom can be seen if they are practical on the shop floor or in the office. The worker or manager must also seek the college or university to see what new data or insights have been acquired currently by the academia, because, after all, we are living in a fast-paced fast-changing scenario!

Many discussions later, the Madras Chapter hosted the National Convention of ISTD in 1991, and an entire session was kept aside only for Education- Industry interaction. For the first time, Principals of Schools and Colleges and Senior Faculty from Universities, IIT, IIM etc., were invited to participate. Out of this again came the plea for more two-way diffusion between these two powerful institutions in society - Education and Industry.

The Madras Chapter during one of its monthly meetings took this up for discussion. A suggestion was made to start one student cell as a pilot project. Being a managing committee member that year and being a strong advocate of Industry - University collaboration I offered to foster this project with the knowledgeable support of the Principal, Dr. Sr. Annamma Philip *fmm*, who had attended the 1991 convention and so the Student Cell was started at Stella Maris College on 17 August 1991.

Suzy Thomas (III B.Com) was elected President, Anupama N. (II Fine Arts) was Secretary and Janani S. (I B.Sc. Chemistry) Treasurer and a more enthusiastic team of students I could not get. They attended Madras Chapter meetings, picked up enough ideas and set out to make a one year calendar of activities which included film shows on the latest videos in management at USIS, talks by experts from the leather industry, training workshops on how to face an interview, how to participate in a group discussion, how to build up self confidence, self development, how to take aptitude and IQ tests, and so on. The campus was buzzing with activity in the afternoons and on Saturdays, with managers picking up the students' idiom easily and students asking very searching questions. Twelve programmes were conducted and on 17 March 1992 Dr. M. Anandakrishnan, Vice-Chancellor, Anna University was the Chief Guest at the Valedictory, when he distributed certificates to about 300 student members of the Student Cell. The sharing session revealed the insights, confidence, knowledge and skills that each member had imbibed from the training sessions.

From this beginning the Student Cell continued its activities in the academic years 1992-93, 1993-94, 1994-95. Susan, Sushruti and Sharanya functioned as Presidents with Mary Ann, Vidya and Miriam as Secretaries and Sarada, Bollamma and Aarthi as Treasurers respectively. Each team drew up its calendar of activities at the beginning of the year and in spite of a busy academic life of tests, practicals, inter-years, NCC, NSS or Sports, saw that all the members got full returns for the membership fee paid. Books were maintained and records were open to public scrutiny at the annual valedictory function every year when the Madras Chapter Office bearers visited the Student Cell.

A visit to Hindustan Motors was attempted by the 1993-94 members, while a visit to MRL was made available to 1994-95 members. "Treasure Hunting" and "Adventure Trek" were devised and conducted by Mr. Krishna Rao of Ashok Leyland to the delight of students who learned about team work through a novel training medium. Workshops on Creativity, Time-Management, Lateral Thinking, Public Speaking, Modes of Reasoning, Ego-barriers, Memory Training and many other programmes made the students acquire a great deal of knowledge and skills which they felt were required for learning and living. Training became a method for developing the self and society. In fact, one contribution which was striking was the ISTD logo *Prasikshanam astu Jnanaya, danaya, vadanaya ca* (Training is to be used for knowledge, for giving to others and for growth) which was set to music by Sushruti and sung by members at all meetings as an invocation.

From the start, the office bearers of the Madras Chapter, and every other ISTD member supported the Student Cell by taking time off from their ever busy schedules to talk or share a video or conduct a workshop - Messrs L.S.N. Gupta, Balakrishnan, R. Mukundan, R. Rajendran, S. Radhakrishnan, Bhaskar Nambiar, P. Jayakumar, George Neelankavil, C.D. Jose, R. Sampath Kumar,

K.K. Ravishankar, M.R. Ranganathan, N. Jagannadha Rao, Rajeev Narang and many others helped to facilitate the students' understanding of the outside world, and equip them to face it. The Student Cell became not only a peep hole into industry but a training ground for the present and a launching pad into the future.

*Dr. K. Sundari
Staff Advisor
Student Cell of ISTD.*

The Writing Centre

This academic year saw the inauguration of a novel project organised by the English Department - The Writing Centre, which was inspired by Dr. Sr. Flavia's teaching experience at Franklin and Marshall College, USA.

The objective of the Writing Centre is to teach writing skills especially in the areas of grammar, organisation and style. The Writing Centre is thus, a place where students can meet to discuss their written work (assignments/projects) and clarify their ideas. The Centre functioned with the help of twenty five writing assistants from the III UG and PG classes, selected on the basis of a written test. Under their guidance, I year undergraduate students of the History and Literature departments received individual help in preparing their assignments. The writing assistants in their turn reported to seven staff advisers - Dr. Sr. Flavia, Dr. Seetha Srinivasan, Dr. Margaret Clarence, Ms. Jean Fernandez, Ms. Sheila Mathai, Ms. Christina Rajkumar & Ms. Sharada Bhanu of the English Department.

The Centre was a forum for academic and personal interaction, where students could talk about their work, discuss ideas and improve their writing skills. However, it should be pointed out that while the writing assistants helped their wards to improve their work, they did not rewrite assignments or projects. A detailed report of the areas discussed at each meeting and the nature of the mistakes corrected were submitted to the staff advisers on a standard proforma.

Both the writing assistants and their wards benefited greatly from the experience - free and open discussion of assignments/projects not only improved the quality of writing, but also opened up new avenues of thought.

We hope that the Writing Centre, which is funded by the UBCHEA will become an integral part of the academic programme at Stella Maris, fulfilling, as it does, the need for individual, learner-centred teaching.

*Asha Eugene &
Writing Assistants
III B.A.*

Indian Democracy at the Cross Roads

Mr. T. N. Seshan, CEC, delivered the Indira Gandhi Memorial Lecture at Stella Maris on October 5, 1994, thanks to the praiseworthy efforts of the Principal-in-Charge Dr. Sr. Mary John, the History Department and the Current Affairs Club, working hand in hand with a host of professors from other departments. For one eventful evening the campus was a veritable beehive. Mr. Seshan's razor-sharp tongue, eloquence and pithy insights kept the audience spell-bound for three full hours. He painted a lucid picture of the political, judicial and constitutional situation in India. To quote : "Democracy is a tragical farce. It is at the cross roads and the beat constable at the cross roads is myself." Starting with a modern-day definition of "Democracy for/of India", he went on to say that the moral fabric on which the foundations of our constitution have been laid, had been stretched to the limit. Consequently, the elections are being fought today on a "3-C" structure/- "Cash, Criminality and Corruption" reducing the plight of the nation to that of a patient with "metastasis of cancer". His solution to this he claimed, was the concept of the "write-in" vote, whereby the voter could name the candidate of his choice even if he were not part of the given list. Yet Mr. Seshan firmly insisted that the answer to such evil pervading democracy lay in the hands of the youth, whom he urged to "awake, arise and fight".

The event concluded with a particularly animated interactive session where questions were raised on how youth could overcome the crippling influence of a corrupt system.

*Amina & Ramya
III B.A. English*

Vocational Courses at the First Degree Level

The present day unemployment and under employment of our young graduates has made the UGC restructure courses in a fresh and more meaningful way. These courses have been designed in such a way as to develop the capabilities of the students for self-employment and with the view to open out more avenues for jobs.

The basic structure of the three year degree course is retained giving an option for the student to select one vocational subject. Thirty five vocational courses have been introduced all over India at various Universities and Colleges. The emphasis in these vocational courses is on providing knowledge and skills required for entry into gainful employment, particularly self employment. The students can pursue higher education if they desire. In the vocational courses it is mandatory to have "on the job training" during the course with special emphasis

on practical exposure. A project is submitted based on the inputs of practical experience and entrepreneurship skills.

Stella Maris College (Autonomous) offers the following Vocational Courses.

1. Communicative English.
2. Functional Hindi.
3. Food Science and Quality Control.

All the three courses have started functioning from June 94 onwards. The I B.A./B.Sc. students were given orientation about the objectives, mode of implementation and the course requirements for all the courses. About thirty to forty students who had opted for each course have been selected.

Functional Hindi (thirty six students) and Communicative English (thirty seven students) are being offered as an alternative to the regular foundation Hindi and English courses. This is done in the I and II years during class hours while in the III year, these courses will be offered outside class hours, as it involves only practical training. Food Science and Quality Control is being offered jointly by the departments of Chemistry, Botany and Zoology. From the regular batch of students, about ten to fifteen from each major have been chosen for the vocational course. The other students will be following the regular pattern of the course. The vocational course is offered as an alternative to allied subjects in I and II years and in the III year it is offered as application oriented subject. However, a comprehensive course in the allied subjects will be offered along with the vocational course in the second and fourth semesters so that the students will be undergoing the prescribed allied courses, which are a requirement for getting the degree in the respective majors and also for undergoing higher studies.

Arrangements for the conduct of practical training have been made at various institutions. To name a few :

a) Functional Hindi :

Shastri Bhavan, ITDC, Akashvani, Railways, Food Corporation of India, Telephones, Indian Oil Corporation.

b) Communicative English :

Hospitals : Apollo Hospital, St. Isabel's Hospital; Sindhuri and Sheraton Hotels; VTI, Connemara Gallery and Spencers; Airlines, Doordarshan and AIR.

c) Food Science and Quality Control :

King Institute - Directorate of Health and Preventive Medicine, Govt. of Tamil Nadu; Small Industries Service Institutes, Govt. of India; Food Preservation Unit; CFTRI Mysore (for an educational visit); Catering Institute (for a visit).

The students have successfully completed the Summer Vocational Course Training in May 1995.

The faculty have also undergone training organised by the UGC at various centres. The college has been regularly organising workshops and seminars to give in depth knowledge from the experts.

The overwhelming response from the students indicate that they are highly appreciative of the courses offered. It is also heartening to note that both the students and the faculty are enthusiastic to learn and teach new dimensions of the subjects especially with a stress on societal needs. It is felt that at the end of the course these graduates will be the trend setters for a new era in higher education bridging the gap between degree and employment.

*Dr. Yesodha Doraiswamy
Co-ordinator
Vocational Courses*

Indian Nuclear Society : Kalpakkam

Three Senior Scientists of the IGCAR, Kalpakkam Branch, addressed the final year UG Students of the Science and Humanities Departments. The programme was conducted on 28 Nov. 1994 under the auspices of the Indian Nuclear Society.

The talks and discussions on the topics "Nuclear Energy : Do we need it?" and "Radiation : Our Friend or Foe" generated much interest among the students. The programme also included a very useful presentation on the career prospects and research facilities offered by the IGCAR. The eminent speakers were Mr. M.K. Ramamurthy, Head, Technical Coordination & Quality Assurance Group, Mr. A.R. Sundararajan, Head, Health & Safety Research Laboratory and Mrs. Uma Seshadri, Head, Process Instrumentation Section.

III B.Sc. Physics

In Search of a Personal God

All the warm nights
Sleep in the moonlight

Keep letting it
go into you

do this
all your life

do this
you will shine outward

in old age
the man will think
you are
the moon

- *native Indian poem*

I believe religion is a message of peace. The primary function of man is to live in peace. I do not believe in any religion that emphasises its superiority or that disregards any other faith. Look at the fallout of the Babri-Masjid : in a struggle to establish supremacy, lives were reduced to the dust of their beginnings. Why must we ignore the essential unity of our humanity - a unity ignored time and again in all religious upheavals.

I believe in God and that belief is personal. The way I relate to God, or my perceptions of divinity may be very different from another's. But God and the spirit of God is the ultimate reality. We are all unique individuals with unique perceptions. Beliefs, faiths and modes of communion with God may differ, but these must be respected. I believe in a unifying force that is impartial to the birds, the beasts and the trees, to man and woman.

“It is an old idea that the Earth is alive. Most ancient tribes and nations assumed so. The idea has been called a universal stage in primitive thought. James Lovelock's name for the living planet, Gaia, is the name of the Greek Mother Earth ...”

Earth is alive. Its tissues are made up of whales and redwoods, deer and grass. Every living thing, from turtles to ants to human beings is part of it, just as the cells that make up our skin. All that creeps, or crawls, or grows, from Greenland to New Zealand....from tortoise to termite, play some part in the global co-operative. Not only that : clouds are part of the super organism, too, along with the air we breathe, the soil and rocks we walk upon, and the very crust of the planet - all one great living being.

This is the cradle of Gaia and this to me is a religion : a perception of the earth and man as unified, as one, inseparably.

Religion is to me what makes my life meaningful and beautiful. Spirituality is a feeling. The innocence and laughter of children, the falling rain, moonbeams through the crowding mist, the whisper of the wind along endless sea shores, feelings of trust, love and peace - all of this is evidence of God to me.

I believe there is a God in me as there is a God without. There must be time to sit and watch the play of God's mysteries of nature and the beauty and the peace you and I can derive from it.

If God is the moon, and I am a manifestation of God, then the moon and I are one.

Dhanaluxmi Kandappah
II B.A. English

The Moonwalker

Who is he? The angel of death, or demon of doom or could it just be a lone figure in the night, groping in the darkness, awaiting the dawn of reality. Some call him the moonwalker because he strives for achievement. He walks the earth with misery on his brow and sadness in his heart. Can he be one of us ? He isn't because he had negated and detached himself from material reality. He is idealistic and romantic but cannot give vent to his creativity because he isn't one of us. Who are we ? We're just specks of dust. How can we know what's right or wrong ? How can we scorn him, he who is different, he who is scattered on dawn's highway, he who is the moonwalker.

Namrita Nair
I B.A. English

Crying in the Rain

Rewa's eyes looked into the empty sky. Hands trembling, eyes alight she looked on, anticipation writ large on her face. She was waiting, waiting for the rain.

Rewa was but five years old then, one of the old illustrious lineage of Rama Raghuvir Singh. She had arrived on a day when Basant had last come to Kotgirah.

Her mother and grandmother, had told her that she was the gift of the rain goddess and yet she had never seen rain.

The white-hot sky seared her gaze and it dropped back to her feet. Yet another year was going by. Oh! this long wait, for rain. Oh! this long wait ! she cried, heart of hearts. Now she was not alone ; by her side sat a boy of about six years, Madho, her son. He waited, too, with his mother, for the goddess of life, the goddess of rain. He had often imagined what she would be like. Secretly he thought no goddess could be prettier than his mother. Yet he waited as she had done for years.

It had been an extraordinarily hot day. Rewa lay on her bed, body burning with heat and fever. It was a 100°. It hurt even to think. But rain ! she thought. Rain ! She was the gift of the rain goddess, they had said, and yet here she lay yearning. Rain !

She strained to get up, pain shooting through her every pore. It was time to go to the Baradari. Madho came in. He knew the time. He had been going with her for the past twenty five years. He helped her onto her feet. Her skin peeled at his touch and yet she must go. Rain ! Rain !

She staggered. Madho held her. Feet dragging, she came to the threshold. Then, she went limp. Madho felt it. His instinct told him the truth and yet, he dared not look. Tears welled up in his eyes. The day seemed to turn to night. The sky darkened and then, the torrent came pouring down from the skies, from his eyes.

Sangeetha Rajalakshmi
II B.A. English

The Mystery of the Crazy Cassette

Reading mystery novels is very enjoyable and after reading quite a number of them, it is almost inevitable that one begins to fancy oneself as a re-incarnation of Sherlock Holmes, Dupin and Hercule Poirot, all put together ! But it is only after trying to solve a mystery that one realises the task isn't actually as easy as it reads.

Last Deepavali, my grandmother got quite a shock when she heard a loud, "Give it to me", blaring out of our two-in-one when she inserted a "bhajan" cassette of M.S. Subhalakshmi. Amidst frenzied screams about the curse of God befalling us, began an equally frenzied investigation into the matter. What came to light was quite startling - M.S. Subhalakshmi and Michael Jackson had borrowed

each other's voices and songs and so had Lata Mangeshkar and Kumar Sanu. "Equality of the sexes", I thought, but then, that did nothing to solve the mystery.

"Use your little gray cells, mon amie" said Poirot to me. I began making "lists of suspects" and "questions unanswered" :

1. M.S. and M.J. are working on international integration.

Argument Against : They wouldn't do it in our two-in-one.

2. The cassettes have gone crazy.

Argument Against : They are inanimate.

Sherlock Holmes' way of detection says that after having crossed out all possibilities, what remains is the solution. But unfortunately, what remained was a blank, white piece of paper.

My three year old sibling provided the dramatic denouement when she switched the cassette covers.

I, Poirot, had been the culprit, innocent victim of absent-mindedness !

V. Padma
I B.A. English

Early One Morning

She enjoyed walking and made it a point to go everyday. One morning, she went as usual to the beach but there she changed her mind and went to the main road instead. Having walked for a long time she paused at the roadside to catch her breath. Suddenly she heard a loud noise coming from behind her and before she knew what was happening, a lorry hit her back and went on.

A friend found her in shock and informed her family. She was then rushed to the nearest hospital which happened to be a teaching institution. X-rays were taken. Her family was shocked to hear the doctor explaining the details of the magnitude of the injury to the students : a multiple fracture of the pelvic region.

Twenty-four hours later we discovered that she had lost control over her bladder. The doctor told her family that there was a 5% chance of recovery, a 2% chance that she would ever walk again. She became depressed and seemed to lose the will to live.

One day, her family carried her to the garden and may be it was nature's beauty that gave her strength to go on. With this new confidence and her family physically supporting her, she began to move her legs. During this time, she was

given enemas. Two months after the accident, she was able to climb down stairs but she never attempted to climb up. The doctor advised her family to let her climb up herself, as they had been carrying her up until then. Sometimes one has to be cruel in order to be kind. For two days, she attempted nothing and then she just climbed the stairs herself ! Six months after the accident, she was able to run.

She is my dog, Marbles, and I am proud to say that it was my family's support that made her recover. The only thing which reminds us of her accident is her tail which had to be cut off. When she started regaining sensation in her back, the tingling spurred her to bite her tail to check if she could feel anything. This became so bad that it was impossible for her tail to recover normally. The doctor says that she is normal and that she can even have puppies, but we don't want to risk Marbles' life in order to have a litter from her. Marbles was lucky to have a family who gave her support to get through the ordeal. Not all animals are that lucky. So, do your part and give them the help they need !

*Deepa Kannan
I B.A. Fine Arts*

The Voice

You could be walking down the street and may be tugging at the back of your skirt because the VOICE tells you it is too short, and too tight, but you wore it anyway even though your mother told you it looked bad and your thighs had fat on top and were sticking out of the skirt and you looked like some kind of a slug. You might toss your hair around a little with your hand because there's this part on the top that never does what you want it to and a VOICE inside tells you that no matter what, you'll never have long, curly hair that does what it's supposed to and falls exactly in place.

And may be you'll walk down the hallways at college and you'll be holding on tightly to your folder and the VOICE tells you that people are looking at you and your feet feel like cement and you're walking kind of funny and you can't do anything about it. And may be you'll see some people and your friends are all standing in a group and you'll go up quietly and stand on the fringe and you'll just be quiet because the VOICE tells you that nobody wants to listen to you. Later you could be sitting in your room at the foot of your bed with your legs crossed and your deck is playing Elton John's "And I guess that's why they call it the blues" and you've got a copy of "Vogue" on your lap and the cover model has dark curly hair that falls beyond her shoulders, and her legs are slim and shapely and you look down at your own over-shapely legs and squirm in discomfort. You can also make out the model has oodles and oodles of confidence as she poses before the

arc lights, which distresses you. And then may be you might get up and stand in front of the mirror and try to make yourself look a wee bit like the model and all the while the VOICE in your head keeps shouting disapproval of your whole body.

And then suddenly the deck begins playing Prince's - "You are the most beautiful woman in the world". And then you look at yourself and then realise may be, may be

Brinda Nair
I B.A. Sociology

Music, My Master and Me

Wolfgang Amadeus Mozart has been teaching me music for the past seven years. He is thoroughly dissatisfied with his student. The music genius has often told me that I am his worst composition so far. Confidentially let me tell you I am thrilled to know that he considers me as one of his works - for they all are a class apart.

In a short while from now, I will be playing the piano for the replay of the opera "The Marriage of Figaro" — my master's greatest composition, as acclaimed by most. This will be my maiden appearance. I have been practising hard for it - but I still have not acquired the finesse. Yesterday as I was practising the piece, Mozart asked me quietly, "Is it a Russian Polka that you are playing?" My master is a difficult man to please. He is a perfectionist and like most geniuses, he is impatient. He is affectionate, inscrutable, quixotic and unapproachable. For the past few years, sadly, my master's health has been deteriorating.

Salviero, the violinist, informs me that it is time to go on stage. My master has not come as yet - I don't see him anywhere around. Perhaps he did not come because he did not want to hear his masterpiece being mauled and mangled by an amateur.

At the end of the first piece, I look up to the cubicle at my right to see my master keenly watching me. I am filled with new inspiration and I once again set my heart and soul at the music, hopeful that he may notice some improvement in me.

Music is almost life to me. And my aim is to get a word of praise someday from my master - and to be a worthy student of his. But like most others, I too dream only the impossible dream.

Figaro goes down on his knees before his wife and kisses her hand. The show is over and the applause is deafening (Mozart's composition after all). I look

around to see my master again. But alas, he is gone. Great is my disappointment. I was anxious for a word of approval from him. He must have left halfway through the show. May be I am not meant to be a musician. May be I should give up my dreams and take up my father's profession - the very idea is painful.

Salviero sensing my disappointment comes up to me and says "That was a great performance. Isn't this your first public performance?" I nod my head and turn around to see my master advance towards me, taking slow and painful steps. "I am proud of you, girl. You were better than Figaro himself and you are my best work so far." I find it hard to believe my ears. I also find it impossible to control my tears. "Now, no crying. Come early tomorrow and help me with the 'Requiem'. Must complete it as fast as possible. See you girl, tomorrow." My day is complete and my dream fulfilled. My master is happy with my performance today. But I know he is not satisfied with me.

It seems like paradise for me, now sitting at the piano, following my master, as he says so very characteristically "Pianissimo, pianissimo, stupid girl. When are you going to learn!"

Maria Sangeetha Sanjeevi
II B.A. History

Silent Heat

I stare out onto a harsh and austere landscape of sandy dunes and rocky mountains, my eyes settled into a permanent squint. I sit under the shade provided by a stunted tree. It's only 10 o'clock but the sun is relentless. All I can see are blue skies, blazing light, rolling mountains and feel the heat that is fierce and surrounding.

Directly ahead of me lies a range of rocky mountains. High, craggy and bare, they roll away into the distance - light brown and rocky to a hazy, soft purple. There are sand dunes to my right and fine dust hangs in the air. A shiver goes down my back. I feel far away from civilization.

The heat comes alive. It pulses and throbs enveloping everything in its embrace. It does not spare me. It wraps itself around me silently, a dry, searing heat that presses against my eyelids and finger tips. And the silence. It's all around me. Not a breath of wind, no rustling of vegetation, no movement of animal life. Just silent mountains and boiling Arabian sand.

I gaze out over the rocky cliffs. They are awe-inspiring. The rugged peaks, crevices and bare walls are testimonials to the vagaries of nature and the passage of time. This desert region, so inhospitable and uninhabited seems an eerie place,

far removed from civilization. The cliffs look indestructible. Yet, I know this isn't really true. I make out telegraph poles, small, and stuck at intervals along the dunes and cliffs, like bits of stick and thread.

The heat and silence become oppressive but I cannot move. I am suddenly uncomfortable - the only human for seemingly miles around. The silence, too, like the heat, grows. And I think I can't bear this any more - and then I hear it.

A faint musical tinkle and then goats, hundreds of them. Springing onto the rocks at the foot of the cliff, they pour out of the dirt track that curves around the cliff's base.

And then I see them. Two figures out of nowhere. Clothed head to foot in black, two women stand solitary and motionless, surrounded by teeming goats.

And at once the heat recedes and the oppressive silence is transformed. And I can only feel. Blue skies, rocky cliffs, searing heat and two solitary figures surrounded by mountain goats. And everything goes still for a while, or may be it's just me. In that suspended moment time stops. And the image is burned into my eyes.

And I sit there for a long time, long after the goats have disappeared just as suddenly as they had appeared. And I sit and gaze at this landscape. So barren and inhospitable yet beautiful in its harshness.

Aparna Ramaswami
I B.A. Sociology

Directions

Very often opportunity keeps knocking at the door. The one who is bold, ready and alert seizes it and puts it to best use. Courage is victory and timidity defeat. It is not the size of the dog in the fight but it is the size of the fight in the dog that matters. We must have the courage to stand up to defeat because even one man with courage makes a majority.

There are no hopeless situations; there are only people who have grown helpless about them. If we persevere, keep the pressure and hang on long enough, we can wear down any opposition and overcome any obstacle. It is more often the fear of failure rather than failure itself that cripples one's creativity and inhibits initiative.

The reasons for failure may seem staggering if viewed collectively, but looked at individually they will no longer be that formidable. It is a fallacy and no doubt a folly to think of failure as the enemy of success. On the other hand it is a great

teacher - a harsh one no doubt, but the best. Seeming set-backs make the strong still wiser and spur them on to greater efforts. There is no defeat in truth save from within and unless we are beaten there, we are bound to win.

Nothing that comes too easily is worth having. When we want success we must be ready to pay the price which includes braving failures and persisting with our efforts till the goal is reached. We have to resist temptations and defy distractions. Our greatest glory is not in never falling but in rising higher everytime we fall. Defeat may serve as well as victory to shake the soul and let the glory out. Little minds are tamed and subdued by misfortune but great minds rise above it. Many men owe the grandeur of their lives to their tremendous difficulties. The hardest man in the world to beat is the man who laughs in the face of defeat.

Kites rise not with but against the wind.

Aarathi Govindarajulu
II B.A. Economics

I stumbled -
as I walked along the lane.
Long forgotten shades filled my path-
the terrible warmth engulfed me
in its delighted grip.
Still, I like it here,
in this sepulchre,
to refresh, to renew, to revive
and perhaps to regret ;
And in the end when I float,
to carry away with me
a bunch of daffodils.
Let its fragrance lead me to another world.
I'll wear white, shall I ?
Take off my gloves
Let me be free
as I float into the hollow valley,
the valley of no return
And let me -
Let me remain entombed.

Jean Mary Mycle
I M.Sc. Mathematics

God made man without expectations.

He does not expect him to be perfect, but I am sure he hopes that man will strive towards it.

I seldom think along these lines. I shall sleep tonight because I have given "Today" my best.

I am not "perfection" itself, because God did not intend me to be that.

As God loved me the way he made me so do I love myself - imperfect as I am.

- by an imperfect mortal

Vijayalakshmi M
I M.A. Fine Arts

Let Live or Let Die ?

I wait in a cold sweat
till the hands on the hospital clock align with the twelve
I reach out and get,
the object from the shelf.

Someone in the corridor !
I freeze in my tracks
till the footsteps are heard no more

My breath comes back to me
but then I see
the wasted, miserable being before me.

I remember the pact
between him and me
butbut my hands waver and refuse to commit the act.

I hear his soundless, worldless cry questioning "why?"
but....but who am I?
to decide whether he should live or die?

I see in his glassy eyes the threat
and the loved face that I once knew so well,
Now by pain ravaged and in debt
Butbut how can I ring his death-knell
and take his life?
Alas ! not God, but only his wife.

Service or Sin? Service or Sin?
The conflicting question makes me change and my head spin,
As my hand hesitates with the syringe.

Let live or let die? Let live or let die?
No matter what choice I make,
Neither will be a mistake,
but ...but the consequences for a
life-time and more I must take.

Shoba Thachil
I B.A. History

Oh Darling, Yeh Hai India

Liberalisation and globalisation are in the limelight
True liberty however is nowhere in sight.
Freedom of speech and expression is in our Constitution
Then why is every word spoken or written under inspection?
The newspapers are full of -
Sugarmuddle and Kalpanath Rai
Our "stars" - Sushmita Sen and Aishwarya Rai.
Karnataka fights for its reservation
Sparks fly over a book written on Seshan.
Arunachalam boards a plane - in vain.
Kidneys for sale - who stands to gain?
In Bihar, teachers fail to get their pay
A DM gets killed - violence rules the day ;
A controversy over voters' Identity Card,
In Delhi, every child needs a body guard
Corruption is rampant in society's every layer
What can we do - except send up a prayer!

C. Deepa
I B.A. Economics

Le Fabricant De Mythe

De mon désert, une émotion se glisse
Elle me raconte
"L" héro est un combat'
L' académie dit qu'il est "un ancien combattant"

Les gosses crient "G.I. Joe".
Les soldats posthumes hurlent "Sauveur"
La nation apprecie avec "les rouges médailles de courage".
L' histoire date - un fabricant de mythe.

Enfin, l'émotion dit :-
"La morale d' histoire estConfession.
Un lâche, pour lutter cette foutu splendeur!

Aparna John
II B.A. English

Cobwebs

There comes a time in a person's life
When she has to take stock of things,
To think of events, friends, relatives
marriages, funerals and engagement rings ;

Now is the time for me to clear
the memories from my mind,
I'm scared, excited and anxious
about the things that I may find :

A happy childhood, rocky teen-age years
and a very troubled marriage.
Slowly I progress to the time of
my family and a lone baby carriage.

These are the memories I have buried
In deep, dark, secret places.
And each of these is accompanied by
some strange and some familiar faces.

But there is one place I will not visit
that plays an important part,
And there the memories will remain tangled
In the cobwebs of my heart.

Ranjini A
I B.A. English

It was after lights-out at the Greengrocer's

"We have always Bean Berry Grape friends", said Basil. "I think you're a perfect Peach. I'll always Beetroot to you", sighed Rosemary.

"Then Lettuce get married", urged Basil. "I'll buy you a 22-Carrot gold ring".

"Yes, I will Marrow you. Will you Orange the wedding? We must fix a Date and I must buy some pretty Cloves".

"Mind you get to the church on Thyme". They were married last week and are now living in a semi-detached crate . There isn't Mushroom and the crate Leeks but they're a happy pear.

Aarthi Govindarajulu
II B.A. Economics

Just thinking

Lying by the lake, feeling strange,
No worry seems serious enough.
Men, have we really progressed?
Are we better off than the birds
That flit through the sky or
The frogs, that frolic in the water?
Do they worry, regret and get hypertension?
Does the tiny, helpless hedgehog
By the road side, suffer from bronchitis?
Oh, Yes ! these subjects of nature,
These unintelligent, lesser beings,
Do they ever commit suicide.
Or suffer from neurosis?
Do they threaten Mother Earth
And themselves, with pollution
And nuclear destruction?
These dumb animals, do they
Inflict terrible atrocities on their own?
Think deeply, my friends -
We, the people, the superior race,
Have we progressed at all?

Shilpa Menon
I B.A. Fine Arts

Punorama

Ammonia	:	AmmoNia Little 'un.
Benign	:	I'll be home BeNign o' clock.
Cashmere	:	Can you CashMere cheque?
Desolate	:	DesoLate we won't wait for them.
Eyesore	:	EyeSore what you did.
Freeze	:	FreEze a jolly good fellow...
Ginger	:	GinGer yourself when you fell down?
Hideout	:	HideOut it very much.
Immigrate	:	She gave ImmiGrate big kiss.
Jasmine	:	JasMine it, I'm coming.
Keepsakes	:	Daily exercise KeepSakes away.
Lorgnette	:	Have you mown the LorgNette?
Musketeer	:	He MuskeTeer soon.
Neurosis	:	We planted some NeuRosis in the garden.
Origin	:	Will you have whisky OriGin?
Pearly	:	Did you get up PEARly this morning?
Quarter	:	They QuarTer stealing apples.
Rapture	:	I have RapTure parcels.
Semaphore	:	SemaPhore me, the rest are for you.
Threaten	:	I saw the tailor ThreAten needle.
Undue	:	Look down and see what's UndUe.
Venom	:	I don't know VenOm coming back.
Waddle	:	WadDle I do without you?
Xmas	:	The XMas be boiled for four minutes.
Yoga	:	YoGa your way, I'll go mine.
Zanzibar	:	The restaurant is nicer ZanZibar.

Aarathi Govindarajulu
II B.A. Economics

Marvels of Cold

- Mama : Children, why does mother shove food into the refrigerator?
- Children : So that father can heat the food for us at night !
- Mama : Right. Also that way the food that you cook in the morning can be preserved until you need it.
- Mama : Now, why not extend this idea a little further. Then you get Cryogenics.
- Children : Wow ! That's interesting.
- Mama : If we were to imagine that we were in the position of the food kept in the refrigerator.
- Children : Brrr.....that's cold . Real Cold ! What ? Shove people into a refrigerator ?
- Mama : Sort of. You know that we have a certain body temperature. Now, if there is a man with an awful disease that is going to kill him, doctors may try to bring down his body temperature and prevent him from dying suspended animation.
- Children : Animation ! That's cartoons.
- Mama : It means you preserve the man, and don't let him die, so that when they find the right medicine they let him go home to his children. They do this now with rabbits and hamsters.
- Children : You mean he would be as young as he was before he was preserved? Even after twenty years?
- Mama : Yes ! Just as father heats the food for the night, whatever has been cooled down is brought back to its original temperature.
- Children : We're not sure that we understand !

All of us know that things can be preserved by cooling. For example food, stored in refrigerators. Why not extend this a little further? The extension of this well known and useful concept is called Cryogenics — the Physics of low temperature. This branch has varied applications in medicine, biochemistry, biophysics etc.

Low temperatures have been used for long term preservation of blood, sperm, bone marrow and tissues. Studies of their relationship to the hibernation of animals are under way, and the long term preservation of man is being considered.

Much interest has been aroused by the idea of using cryogenic methods to cool the body into a state of "suspended animation" so that it can pass time

without ageing. This science is called cryonics. The main goal of cryonics is to preserve at a low temperature people with fatal diseases, with the hope that in future they could be revived and their diseases cured.

Some successful work has been done with cooling hamsters down to -5°C by freezing 50 to 60% of the water in their bodies and then reviving them. However, the present technology excludes similar cooling of something as complex as man. Some simpler human biological systems such as blood and tissue have been successfully cooled and revived.

An important breakthrough is the freeze-thaw cycle. Survival after freezing is more dependent upon the cooling rate during the freezing process than on the warming rate. There is no unique cooling rate that will ensure cell survival for all materials. This puts a severe limitation on preserving biomaterials composed of many different cell types. For many mammalian cells only a few survive; thus freezing and thawing offers little hope as a general means of long-term biological storage.

There are slight discrepancies in the storage of rare samples of blood as they cannot be preserved for long term use by the usual methods. This problem is resolved by using two techniques : thin walled containers and blood-sand. A container with thin metal walls is constructed so that the blood volume between the walls is small. Once filled with blood it is transferred into liquid Nitrogen baths where it is cooled. In the blood-sand method, blood is sprayed onto liquid Nitrogen surfaces and frozen into small droplets, the size of grains of sand. These droplets are collected and stored in special containers at the temperature of liquid Nitrogen.

Cryogenic methods are also used to destroy cells. This application is called Cryosurgery. Cryosurgery has several advantages : there is little bleeding in the destroyed area, the volume of tissue destroyed can be controlled by temperature of the Cryosurgical probe, and there is less pain sensation because low temperatures tend to desensitize the nerves. A significant usage of cryosurgery is in the treatment of Parkinson's disease, a disease associated with the basal ganglion of the brain. This is also applicable to the treatment of tumours and warts and also in eye surgery, like the repair of detached retinas or cataract surgery.

We are still at the experimental stage, and the secrets of Cryogenics, the physics of low temperature, remain to be decoded.

*Pamela Priya, Sunethra Ramanan, Mary Saleena,
Pearl Sangeetha, Monica Sara
I FC B3*

Fun with Maths

I. Did you know :

1. $(111111111)^2 = 12345678987654321$

2. All multiples of 9 give the number 9 when their digits are added.

$$9 \times 1 = 9$$

$$9 \times 2 = 18 \quad (1 + 8 = 9)$$

$$9 \times 3 = 27 \quad (2 + 7 = 9)$$

Similarly

$$9 \times 24 = 216 \quad (2 + 1 + 6 = 9)$$

$$9 \times 71 = 639 \quad (9 + 3 + 6 = 18, 1 + 8 = 9)$$

3. To multiply any number by 11 just multiply the number by 10 and add the number to it.

(e.g.) $12 \times 11 = 132$

$$12 \times 10 = 120$$

$$+ 12$$

——

$$132$$

——

Similarly

i) $6789 \times 11 = 74679$

$$6789 \times 10 = 67890$$

$$+ 6789$$

————

$$74679$$

————

ii) $32105 \times 11 = 353155$

$$32105 \times 10 = 321050$$

$$+ 32105$$

————

$$353155$$

————

$$\begin{aligned}
4. \quad & 1 \times 9 + 2 = 11 \\
& 12 \times 9 + 3 = 111 \\
& 123 \times 9 + 4 = 1111 \\
& 1234 \times 9 + 5 = 11111 \\
& 12345 \times 9 + 6 = 111111 \\
& 123456 \times 9 + 7 = 1111111 \\
& 1234567 \times 9 + 8 = 11111111 \\
& 12345678 \times 9 + 9 = 111111111
\end{aligned}$$

5. Any triplet divided by the sum of its digits always gives the number 37.

$$\begin{aligned}
111 \div (1 + 1 + 1) &= 37 \\
222 \div (2 + 2 + 2) &= 37 \\
333 \div (3 + 3 + 3) &= 37 \\
444 \div (4 + 4 + 4) &= 37 \\
555 \div (5 + 5 + 5) &= 37 \\
666 \div (6 + 6 + 6) &= 37 \\
777 \div (7 + 7 + 7) &= 37 \\
888 \div (8 + 8 + 8) &= 37 \\
999 \div (9 + 9 + 9) &= 37
\end{aligned}$$

II. Make your own code :

Each alphabet of the English language is assigned a value from 1 to 26. Find the values with the help of the following clues.

Come on ! Get your mind cracking !

Eg., J + A + M = 26	MIX = 23
STROKE = 60	BUZZ = 61
ETHER = 49	PIN = 35
JAM = 26	PINT = 37
HERE = 46	PACE = 20
STORE = 59	SPECK = 37
KITE = 14	JAZZ = 32
CRAZE = 37	DREAM = 56
BY = 37	FISH = 64
CARE = 31	STING = 75
BET = 30	LINK = 50
BUS = 67	VOTE = 40
TREE = 24	

III. Magic Squares

Numbers from 1 - 16 have been filled in the 16 squares such that the sum of each column and each row adds up to 34. All you have to do is to fill up numbers from 4 - 19 (both included) in 16 squares such that the sum of each column and each row is 46.

1	15	16	2
14	5	3	12
13	4	8	9
6	10	7	11

IV. Mind Bogglers :

- 1) Mr and Mrs A had 7 sons, and each son had a sister. How many people were there in the family ?
- 2) On February 28 you go to sleep at 8 o' clock at night having set your alarm clock to wake you up at 9 next morning. If you sleep soundly all the time how many hours of sleep will you get.
- 3) Which is heavier 1 kg of cotton or 1 kg of steel?
- 4) There are 3 ladies each having two daughters. They all go to a restaurant and find only 7 chairs in a cubicle. They will get seats. How is this possible?
- 5) 2 coins are placed in a box at exactly 2 o' clock. The number of coins double themselves every 10 seconds. The box gets full at exactly 5 o' clock. At what time was the box a) half full b) quarter full.
- 6) List 24 persons in 6 rows, such that each row has 5 persons.
- 7) Cut a cake into 8 equal parts by 3 knife strokes.
- 8) An egg seller has a certain number of eggs. To his first customer he gives half the number of eggs he has, plus half an egg free. To his second customer he gives half the number of eggs he has remaining plus half an egg. To his third customer he gives half of what was remaining and the bonus half egg. At the end of the transaction he has 3 eggs remaining. How many eggs did he have in the beginning?

V. Baffling Maze

1	2	3	4	
	5			6
7				
8	9		10	
	11			

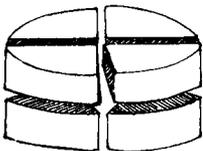
ANSWERS

II. Make Your Own Code :

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
5	23	9	24	4	12	19	25	6	11	1	17	10	26	18	2	16	13	21	3	22	15	20	7	14	8

IV. Mind Bogglers

1. 10
2. 1 hour
3. both are equal
4. one lady is the mother of the other two
5. a. 4 : 59 : 50 b. 4 : 59 : 40
6. Hexagon
- 7.



8. 31

V. Baffling Maze : Across :

1. $17^3 = 4913$
5. $18^2 + 27^2 = 1053$
8. $4^3 + 12^3 = 1792$
11. $1^3 + 12^3 = 9^3 + 10^3 = 1729$

Across :

1. Cube of a prime number whose sum of digits is also a cube.
5. Sum of squares of 2 such numbers which are in the ratio -
2 : 3
8. Sum of cubes of 2 numbers in the ratio 1 : 3
11. Famous Ramanujan's No.

Down :

2. Sum of squares of 3 odd numbers less than 10
3. Smallest 5 digit number that is the sum of 2 cubes
4. Product of 2 consecutive prime numbers
6. Sum of squares of 2 consecutive prime numbers
7. 13 prime number
9. This prime number when subtracted from 100 yields another prime number
10. Product of 2 prime numbers.

Down :

2. $1^2 + 3^2 + 9^2 = 91$
3. $13^3 + 20^3$
4. $5 \times 7 = 35$
6. $3^2 + 5^2 = 34$
7. 41
9. 71
10. 22

Sources :

1. P.N. Thakur and Pushpa Thakur : *Brain-Teasers Maths*, New Delhi Macmillan, 1979
2. "Cross number puzzle" : *Word Games and Puzzles*, Vol 1 (9) 1994

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I B.Sc. Maths

Additions to the Library : 1994-95

Bach, Richard. *Running from Safety : An Adventure of the Spirit.*
N.Y. : William Morrow, 1994.

Nothing has meaning until it changes what we think and who we are ... until you process ... until you give it meaning. (66)

The exercise seems all too familiar from the author of *Seagull and Illusions*. *Running from Safety* is a tracing of roots to childhood and the rediscovery of innocence, adventure and pure experience. In this going back to authentic sources, as it were, Bach seems to break free of social contracts that he terms "consensus with reluctant others" (50) and plunge into life giving challenges whereby man masters his reality. The metaphor of course is flying - specifically paragliding ; the steel machine, Daisy.

What did I care if there were fingerprints and kiss-marks on Daisy's clean paint? I had remembered what it is to fly ! (48)

Bach's exercise is in the direction of self-discovery ; the repetitiveness begins to strain. Maybe it's time for the young reader to graduate to Robert Pirsig, *Zen and the Art of Motorcycle Maintenance* (1974).

Lee Jacobus, ed. *A World of Ideas : Essential Reading for College Writers* - 4th edition. Boston : Bedford Books of St. Martin's Press, 1994.

Initial excitement in plenty to discover in one book alone the intellectual delights of a world of ideas. Segmented into the world of politics, economics, psycho-analysis, philosophy, science and anthropology, the range within each segment cuts across temporal and spatial barricades, and the focus is always on the individual mind which generates ideas galore.

The view may well be panoramic, breathtaking and too much to take ! The political moves from the aphoristic Lao Tzu (in being content one will always have enough) through the Machiavellian unscrupulous yet justifiable tactics for retaining power to the Jeffersonian subversion of unilateral power to construct a free nation and onto Thoreau's civil disobedience recreated with intensity in King's protest against discrimination. The "economic" mindscape contemplates anti-corruption in Veblen's rhetoric, the end of laissez-faire in Keynesian terms, the eradication of poverty through Galbraith's humanistic perceptions... includes Marx's manifesto (an oft-anthologised piece) and moves into the contemporary vibrant reality of globalisation. When mind thinks about its own workings, Freud cannot be left out especially in the understanding of its own health, the deeper significance of love which has disintegrated today - and then to see man with Skinner as the product of environmental conditioning is a lesson in humility. The scientific temper is exemplified in Bacon, in Darwin's theory of

natural selection (Skinner seems to be Darwin's advocate). The terrifying details about pesticides - "elixirs of death" are most disturbing. Gould's "Non-moral Nature" may induce one to prefer the "ichnemon" predator which paralyzes its host and devours it, to the killers of Renaissance England. The brief is for a scientific view of Nature : it is amoral ; evil belongs to man.

Ideas from the world of philosophy and anthropology give the impression of a random selection. The leap from the Buddha to Mary Daly, from the path of meditation to a diarchy to replace the old-fashioned patriarchy of Christianity covers a lot of ground indeed! While Plato, Aristotle and Descartes insist on the ethical choice, Nietzsche explores the Apollonian - the rational life - and the Dionysian - the life of passion affirming the "divine ecstasy" in man. Here it is the affirmation of an ethic, cultural understanding and objective analysis of cultures - be it Pueblo Indian or South Pacific tribes or that of the anthropologist as Levi Strauss affirms. And language as symbol becomes a cultural icon.

In short a fine skeleton. Yet it is not the world of ideas. It is very heavily western and the whole East (except for the apologetic inclusion of Tao and Buddha) is left unrepresented. Of course the book is not a history of ideas. The absence of chronology can thus be justified. But the copy-book strait-jacket format leaves the reader "fettered". The "structure" of thought seems more important than the "texture", its inter-action inspirational genius. This is made dully prosaic in the editor's summaries and laboured explanations.

Ideas are not insular, time bound - they are free, characterised by continuity, by flow (Bergsonian or not). Political ideology relates it to the scientific, to the religious. The format of the editor does not take this into consideration, probably because it has been designed very meticulously as a text for the student - reader involved in "writing centre". Hence to the general reader who wants to enter the realms of gold, the how-to-read instructions, the summaries, the tips on the rhetoric of writing - all one has to do is to start the car and drive even as one has to read and enjoy the book without these cumbersome distractions.

The student benefits immensely through these exhaustive notes : the teacher's autonomy stands threatened. The eternal debate of the "inter-active" process in learning continues with priorities still confused - text or student or teacher. However Jacobus' aim is very clear - the target audience is the student reader (American) as the subtitle indicates and it is more than fully achieved.

Dr. Seetha Srinivasan, Faculty

Biographical Encyclopedia of Scientists. Vols 1, 2, 2nd edition.
Ed. John Daintith, et al. London : Market House Books, 1994.

Biographical Encyclopedia of Scientists is a remarkable reference book in that it is not only about scientists but about their work too. The work of these

scientists is explained in relatively simple terms and in a lucid and crisp manner. The book covers the pure sciences, i.e. physics, chemistry, biology, astronomy and earth sciences. The fields of anthropology, psychology and philosophy have also been included. It is a comprehensive piece of work, neatly compartmentalised into six sections: biography, chronology, scientific institutions, book list, index of names and index of subjects. The encyclopedia throws light on some interesting incidents and characteristics of the scientists which one may never find in traditional textbooks.

The very first page tells us about Abbe Cleveland, an American meteorologist. He was appointed in 1871 as the first official weather reporter of the United States, and was responsible for the division of America into time zones. Turning to "B", I read with much interest about the intense rivalry among the members of the Bernouilli family. Jakob, his brother Johann and nephew Daniel played important roles in the development and popularisation of integral and differential calculus. Jakob and his younger brother Johann became involved in a controversy regarding the distance between two points in a particle moving solely under the influence of gravity. This vigorous dispute led to the creation of the calculus of variations.

Faraday, a British chemist and physicist had to leave school at the age of thirteen and apprentice himself to a bookseller and binder. His interest in science seems to have been aroused by reading an entry on electricity in an Encyclopedia Britannica that he was binding. This stimulated him to buy the ingredients to make a Leyden jar and to perform simple experiments. His interest thus kindled, he started attending evening lectures by Humphrey Davy at the Royal Institute and later joined as a laboratory assistant at the institute. Faraday never believed in accepting honours and awards. He refused Knighthood and the Presidency of the Royal Institute twice. To quote Faraday, "I have always felt that there is something degrading in offering rewards for intellectual exertions and that societies, or academia or even kings and emperors should mingle in the matter does not remove the degradation."

This is only a sampling of what there is in store for you in this vast mine of information. Both teacher and taught can draw inspiration and a desire for learning from the biographies and work of the scientists.

Gigi Varghese
Vice Principal

Jeffrey, Robin. *Politics, Women and Well Being : How Kerala Became A Model.* Delhi : OUP, 1993.

The state of Kerala has acquired a prominent position on the world health map on account of its impressive performance on the demographic and health front. That Kerala has achieved this against a background of very low per capita income and industrial output attracted the attention of academicians, and subsequently called for varied hypothesis. Robin Jeffrey's *Women and Well Being* is indeed a book on how Kerala became a model ; but it is not just another book

on this favourite theme of policy makers. This book is very different for two reasons. (1) A serious academic theme is made very pleasant by a fluent narrative style. (2) It is an attempt to combine the political, social, economic and cultural factors to reason out the Kerala phenomena. While the author quotes a list of variables that probably caused the achievement such as high female-male literacy, matrilineal society, and socialist government, that which strikes a chord in the reader's mind is the "awareness" factor. According to the author "increased awareness of the poor ... that health services were their right" is finally responsible for the magic.

How do you build this awareness ? It is here that Robin Jeffrey scores over other theorists on the subject. He identifies Tea-shop culture as the crucial variable in the transition of Kerala. Tea-shops serve not only "hot chai" but function as community centres. People gather at the Tea-shop every morning to read the newspaper and discuss political and social issues. Caste identity is relegated to the background ; the point to be noted however is that caste no longer seems a barrier to communication. It is this environment which has eventually led to the moulding of public opinion on all crucial issues. It is this public opinion that ultimately caused the desired change to build the health status of Kerala.

Simple and readable, Jeffrey's book is especially meaningful for people interested in comparative politics, development policy and women's issues.

Geetha Sridharan
Faculty

Graf, Alfred Byrd. *Hortica : Colour Cyclopedia of Garden Flora and Indoor Plants*. Rutherford, New Jersey : Roehrs, 1992.

Consider the lilies of the field, how they grow : they toil not, neither do they spin : And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

Matthew 6 : 28, 29

Published from the garden state New Jersey, of the United States of America, the pictorial cyclopedia *Hortica* carries the stamp of excellence of the professional horticulturalist-botanist-photographer that Dr. Graf is. He is the author of two volumes of horticulture books - the pictorial cyclopedia *Exotica* and the comprehensive colorama *Tropics*. A man whose passion for plants took him into the remote regions of the two hemispheres in search of numerous tropical and subtropical flora, Graf's latest *Hortica* features a more comprehensive collection of horticultural species. Small wonder that he is the recipient of the Dr. Bailey Medal of Cornell University, New York, the highest honour of the American Horticulture Society.

From about 150,000 colour slides of flowers and plants in botanical gardens or natural habitats worldwide, Graf has selected 8,100 and grouped them into sixteen categories, such as Exotic Plants, Orchids, Palms and Palm-like Ferns, Herbs and Spices, Bulbous and Tuberous Plants, Carnivores and Curios, Climbers and Creepers, Edible Fruits and Nuts, Gourmet Vegetables etc.

A glance at the Contents reveals the painstaking research by the author to structure the species of plants and trees in a way as to indicate their hardiness or resistance to different climatic conditions. This could help the reader to landscape her garden or choose the right plants for the balcony or the living room. All tropical and temperate weathers have been classified into twelve zones in the Hardiness Zone Map. The Essays to Contents section gives a basic description of each of the sixteen broad categories, indicating the number of pictures under each.

The body of the cyclopedia is the breathtakingly beautiful pictorial colorama, with titles of botanical and common names under each, along with the place at which each photograph was taken. These 927 pages of riotous colour, glorious and glossy, reproduce the very texture of leaves, plants, bark, fruit, flower and berry. Graf follows up the pictorial section with 266 pages of plant description, where he mentions the colour, shape, growth-rate, manners of bloom and foliage of each botanical variety, indicating where grown and more importantly the weather resistance capacity of each.

The garden lawn lover may graze in the Bamboos and Grasses section to find out which lawn grass will grow in her garden. The Korean grass (*Zoysia*) seems best for sub-tropic hot weather. For the reader with culinary inclinations, there are 217 pictures of herbs and spices, some used as cooking flavours, others for household remedies or cosmetic preparations. Naturally one cannot miss here the Ginseng, the famous Korean root used in capsule form, said to be popular with sportsmen the world over for its revitalising power.

The Essays on Contents show the survival pattern of the plant kingdom. For example, the Carnivores and other Curious category clearly indicates the predator-prey chain, where plants trap and eat animals ! Graf mentions 450 species of insectivorous plants - droseras, sundew, venus fly-traps etc. which employ various natural armoury for trapping nectar-seeking insects. Here's a terrible variety of death-bait : "Lastly, there is death by drowning ; the long funnels of the pitcher plants are equipped with nectar glands, enticing bugs and even small animals to fall into an urn of pepsin-charged water." An ominous note is once again struck in Graf's introduction to flowering trees and shrubs : "When forest is destroyed, life and fertility cease to exist, and soil burns out" an obvious plea for the preservation of eco-balance.

Meera Balachandran
Faculty

நாம் விளிம்பில் நிற்கிறோம்

இன்றைய இளைஞர்கள் நாங்கள், தாயின் கருவிலிருந்து
தொட்டிலுக்குக் குதித்து வந்தோம்

நானை—

முதுமை எனும்

கட்டிலுக்குக் குதிப்பதற்குத் தயாராய்...

விளிம்பில்தானே நின்று கொண்டிருக்கிறோம்

ஆகவே—

இயற்கையே எங்களை

விளிம்பில் நிற்க வைத்திருக்கிறது !

நாங்கள்

“கடந்த கால நிஜங்களை

நிழல்கள் மறைக்க

எதிர்கால நிஜங்களுக்காக

நிகழ்காலத்தையே நிழல்களாக்குகிறோம்!”

வெறும் புள்ளிகளை மட்டும்

வைத்தே பழக்கப் பட்டுவிட்டோம்! - ஆம்

வெறும் மதிப்பெண் புள்ளிகளை!

கோடுகளை இணைக்கக் கற்றுத்தரப்

பெற்றோர்களுக்கு நேரமேது ?

வேலைக்குப் போகும் வேகத்தில் - இருவரும்

எங்களையே மறந்து போவதும் உண்டு !

ஆகவே—

இளைஞர்கள் நாங்கள்

விளிம்பிலேயே நிற்கிறோம்

காசு கொடுத்து.....பலர்

கல்வியை வாங்கிய பிறகு....

டாக்டர்எஞ்சினியர்எம்.பி.ஏ.....

அடேயப்பா விலைவாசியே

இந்தப் பட்டங்களைப் பார்த்த பிறகல்லவா

உயரே பறக்கக் கற்றுக் கொண்டிருக்கும்

ஒரு வழியாய்.....

படிப்பின் விளிம்பை விட்டு....

பலபேர் வாழ்வின் விளிம்பிற்குத்

தாவுகிறோம்

இலங்கைக்கு அனுமர் தாண்டியது

சாதாரணம்! - நாங்கள்

வேலையின் விளிம்பிற்குத் தாவுவதே

அசாதாரணம்!

காசுக்கல்லபணத்துக்கல்ல...

பொன் முடிப்புகளின் பரிசுகளுக்காக

வேலை காத்துக் கொண்டிருக்கையில்...

இளைஞர்களாகிய நாங்கள்

வரதட்சணை கொடுக்க முடியாத

கன்னிப் பெண்களாகவே

காலத்தைத் தள்ளுகிறோம்

பெண் இளைஞர்களோ

பெண்களுக்கே பிடிப்பதில்லை!

கல்யாணம்! கல்யாணம்!

அடேயப்பா!

“அந்தக் கானல் நீருக்குத்தான்

புள்ளிமாண்கள் என்னமாய்க் கூட்டம் போடுகிறது!”

கல்யாண விளிம்பில்

கன்னிப் பெண்கள் எல்லாம்

சிதறுகாய்கள் - அதில்

பொறுக்கி எடுக்க வந்தவர்கள்

உறவினர்கள்சுற்றத்தார் மட்டுமே

பிள்ளையார் (?) சும்மா ஏற்றுக் கொள்வதில்லை!

பெற்றோர்களை மொட்டை போட்டு

பொன் முடிச்சுகளைக் கொள்ளையடித்துப்

பணமூட்டைகளோடுதான் ஏற்றுக்

கொள்கிறது!

ஆண்வர்க்கத்துக்கு யானை மதம்

பெண்வர்க்கமோ பிச்சையும் போட்டு

எச்சலாய்ப் போகும்

பச்சைப் பழங்கள்! அதில் கூடப்

பேச்சில் விளிம்பிலே

பேரம் பேசப்படுகிறது

இந்தியாவில்

அன்னக் காவடி வீட்டில், அழகிய
 கன்னிப் பெண்ணாய்ப் பிறப்பதைவிட
 பணக்காரக் கிழவியே
 'பர்சனலாடி' உடையவளாய்ப்
 பாராட்டுப் படுகிறாள்!
 ஆகவேபெண் இளைஞர்கள்
 என்றுமேஎன்றென்றுமே!
 திருமண வீட்டில்
 வெறும் மண ஊதுவத்திகள்
 ஆண்வர்க்க 'வத்தி ஸ்டாண்டுகள்'!
 நம்மைச் செருகிக் கொண்டு
 தாங்களாய் மணப்பதாய்த்தம்பட்ட மடிப்பவர்கள்
 ஒளவைப் பாட்டியே
 நம்மைப் பிரித்துவிட்டாள்!ஆம்!
 ஆண் - பெண் ஜாதி இரண்டென்று!
 ஜாதிச் சகதியில் சமத்துவம் ஏது!லேது!
 இவற்றுக்கெல்லாம்
 ஜனகனமன பாட
 இளைஞர்கள் ஒன்றுபடுவார்களா?
 இல்லைதொல்லைகளைமறப்பதற்காய்....
 கஞ்சா, பிராந்தி, பீடி, ஜர்தா என
 போதையின்!பாதையில் போய்
 நாசமாகிப் போவாரா!
 இந்தப் பிரச்சனைகள் தீரும்வரை
 இளைஞர்கள் மட்டுமல்லர்
 இந்நாட்டின் தேசிய கீதம்தேசிய நாடு
தேச ஒற்றுமைஎல்லாமே!
 விளிம்பில்தான்
 இந்த மதில் மேல் பூனை, எங்கும்
 தாவும் என என்னால் கூறமுடியாது!
 எனவே - மங்களம் பாடி நான்
 மனம்வருந்திச் செல்கிறேன்! வணக்கம்!

மு. பொன்னி
 பி. எஸ்ஸி இரண்டாம் ஆண்டு (கணிதம்)

இது விடியல் நேரம்!

விடியல் நேரம்! உறக்கம் விழியை மூடும்
நெடிய தூக்கம் கலைந்து, தலையை எடுக்கும்!
குளிரோ உடலைக் குடைந்து நடுக்கும்!
எளிய பாடல் காற்றில் இசைந்து எழுப்பும்!
பனியின் போர்வைகள் புற்கள் போர்த்திக் கிடக்கும்!
கனியின் குலைகள் மரத்தில் கிளிகள் அடக்கம்!
கதிரின் கைகள் இருளின் போர்வை விலக்கும்!
புதிரின் உலகம் புறத்தில் வெளிச்சம் பிறக்கும்!
உழவன் குரல்கள் கழனி மாட்டை அதட்டும்!
தொழுகைக் கோயில் காதைத் துளைத்து எடுக்கும்!
கோப்பை விளிம்பு சிலரின் குரலை நனைக்கும்!
காப்பி குடிக்கச் சிலரின் கண்கள் திறக்கும்!
இதுதான் விடியல்! இனிமேல் விளக்கை அணைக்கும்!
அதுபார் கிழக்கே விளக்கும், பகலை அளிக்கும்!
இதுதான் விடியல்! இனிமேல் விளக்கம் கிடைக்கும்!
உனது உலகம் இங்கே தினமும் கலகம்!
உனது உழைப்பால், அதுவும் உடனே விலகும்!
கல்வி விளக்கும், உலகைக் கணிக்க எரியும்!
சொல்வின் விளக்கம் உலகைச் சுடர்க்குள் நனைக்கும்!
இதுதான் விடியல் நேரம்! விளக்கம் ஆகும்!
மெதுவாய் உலகைப் பார்க்க, உம் முதுகை நிமிர்த்தும்!
வண்ண நிலவின் வடிவில் எண்ணம் பெருக!
திண்ணம் வெற்றி உன்னைத் தினமும் சேரும்!
சின்ன மனிதா! உனக்கு மனமும் சிறிதா!
எண்ணம் பெரிதாய் நீண்டால், அண்டம் குறுகும்!
இதுதான் விடியல் நேரம்! இமைகள் திறப்பாய்!
எதுதான் வரட்டும்! வெற்றி எய்த முடிப்பாய்!

மு, பொன்னி

பி.எஸ்.ஸி. இரண்டாம் ஆண்டு (கணிதவியல்)

நாட்டு நலப்பணித் திட்டம்

நாமென்ற எண்ணத்தை ஏற்றுக் கொள்ள விழைந்தோரும்
நானென்ற அகந்தையை அழித்திட முனைவோரும்
முயற்சியனால் காரியத்தை செய்துவிட நினைத்தவரும்
தம்முள்ளே அடக்கிவைத்து தம் பணியை ஆற்றிவரும்
இளமையான இன்பத்தை மனவுவந்து அளித்துவரும்
பிழையில்லா அன்பதனை பாங்குடனே பகர்ந்துவரும்
திறமையான செயல்தனை செய்திடவே உதவிவரும்
தீங்கதனை செய்திடாமல் தீர்க்கமுடன் காத்துவரும்
தானென்ற அகந்தையை தகர்த்தெறிய ஓடிவரும்
நாமென்ற எண்ணத்தை நலமுடனே கூறிவரும்
திறமையென்ற செல்வத்தை திகைக்காமல் பெருக்கிவரும்
தரணியிலே புகழ்சேர நெகிழாமல் உழைத்துவரும்
கல்லாத ஏழைக்கு கல்வியினைப் புகட்டி வரும்
கண்ணிழந்த மனிதருக்கு ஒளியாக நிலைத்துவரும்
காலிழந்து தவிப்போர்க்கு ஊன்றுகோலாய் பிடிப்புதரும்
காது கேளாமல் இருப்போர்க்கும் நன்மைசெய்து இன்பம் பெரும்
மனதாலே ஒன்றுபட்டு மாட்சியுடன் உலவிவரும்
மாண்புடனே மக்களுக்கு மகத்துவத்தைக் கூறிவரும்
மிகைக்காமல் திளைக்காமல் மேன்மையுடன் வாழ்ந்துவரும்
மாட்சியுடன் மேன்மேலும் பெருமையினைச் சேர்த்துவரும்
சிறியவரும் முதியோரும் மனநிலை குன்றிய வரும்
சிறப்போடு வாழ்ந்திடவே சினுங்காமல் முன்வரும்
சிங்காரப் பயிற்சியினால் சிந்தனையைத் தூண்டிவரும்
சங்கமிக்கும் எண்ணங்களை வெற்றியுடன் சித்தரிக்கும்
வெள்ளி விழா கண்டுவிட்டு இன்பத்திலே தாளமிடும்
வேண்டுவன வேண்டுமென இறைவனையே தொழுதுவரும்
காலை வரும், மாலை வரும், உலவுகின்ற தென்றலும் வரும்
எந்த வேளையானாலும் தம்பணியை ஆற்றிவரும்

...அதுவே

நாட்டிற்கு நல்லதோர் திட்டம்! நம்

நாளோடு வளரும் திட்டம்

நன்னெறியில் சேவை செய்வதினால் மட்டும் நிலைத்து வாழும்

நாட்டு நலப் பணித்திட்டம்

த. பிரமிளா (மூன்றாம் ஆண்டு கணிதம்)

காலத்தின் கரையில் நாம்
 காற்று வாங்கும் வேளையில்
 புயலடிக்கும் என்று யார் நினைத்தார்!
 காணாத உன்னைக் கண்டவுடன்
 காலைக்கதிரவனின் ஒளிபோல் சூழப்பட்டேன்!
 ஆசையாய் உன்மேல் அன்பு வைத்து ஆளான நான்
 ஆனந்த நடனம் ஆடாமலே மகிழ்ந்தேன்!
 என் அன்பிற்கு எல்லையில்லை என்று நினைத்தேன்
 காலப்போக்கில் தான் தெரிந்து கொண்டேன்
 என் அன்பிற்கு உன்னிடத்தில் மதிப்பே இல்லையென்று!
 சொல்லால் அடித்து, செயலால் கொன்று, பார்வையால் வதக்கி
 இன்னும் பற்பல செயல்களில் என்னை வாட்டி
 நீ என்ன இன்பம் காண்கின்றாய் ?
 மலரும் மணமாக இருக்கவேண்டிய நாம்
 வானம் பூமியாக இருப்பதேன்?
 விரைவாய் என் கேள்விக்கு பதில் சொல்லடி!

வணிதா ஜோசப்

HINDI SECTION

वर्षा

उमड-धुमड कर कारे बादल,
छाये नभ पर छिन-छिन पल-पल,
लाये भर अंजुरि में जल
करने को तन-मन शीतल ।

देख मयूर का मन ललचाये,
पंख फैलाकर नाच दिखाये
गर्व से वह बलखाये, इतराये
पर पाँव देखकर वह सकुचाये

मरु सम तपन हट गई
जन-जीवन की तृष्णा मिटी
धरती ने हरितिमा ओढी
छाई चहु दिशा छटा अनोखी

93/जन्तु विज्ञान/56
कु.आर. शान्ति

बेरोज़गारी

एक समाज सेवक ने रिक्शेवाले से पूछा - “क्यों भैया! क्या तुम अपने बेटे को पढ़ने स्कूल भेजोगे?”
“साहब जी, क्या करूँगा भेजकर? कोई कलक्टर तो नहीं बनने वाला?
“अरे भैया, पढ़ लिख जायेगा तो मैं उसे नौकरी दिलवा दूँगा । फिर तुम्हें रिक्शा नहीं चलाना पड़ेगा ।”
“अगर ऐसी बात है तो पहले मुझे नौकरी दिलवा दीजिए ।”
“तुम्हें? कहाँ तक पढ़े हो?
“जी । एम.ए. ।

93/धनस्पति विज्ञान/16
सुश्री कविता नायर

नारी

हे नारी ।
सृष्टि में है
क्या तेरा रूप?
मदर टेरेसा जैसी करुणामयी,
या फूलनदेवी-सी कर्कशा,
लक्ष्मीबाई सम वीरांगना
या मंथरा ज्यों चालबाज ।

औशीनरी ज्यों पति परायणा,
या किरणबेदी सम साहसी
उर्वशी ज्यों प्रेमिका
या इडा-सी बुद्धिमति ।

मीरा सम भक्तिन
या राधा सी प्रेमिका
शाम्भवी ज्यों तपस्विन्
या अहिल्या सम चट्टान ।

हर हाल में तूने,
लेकिन बनाई
अपनी अलग पहचान ।

कु. स्टेला मेरी

नारी चेतना

सुबह के साढ़े दस बज रहे थे । रसोईघर में बॉसी बर्तनों के ढेर लगे हुए थे । माँ दरवाजे पर खड़ी बड़बडा रही थी । “लगता है सेल्वी आज भी नहीं आयेगी । पियक्कड पति की मार खाकर कहीं पड़ी होगी या बीमार लड़के को ले अस्पतालों के चक्कर काट रही होगी । पता नहीं कहाँ से ताकत जुटाते हैं ये लोग । मैं तो ऐसी हालत में कबकी टूट चुकी हाती ।”

माँ की बडबडाहट सुन मैं रसोई में प्रविष्ट हुई । ढेर सारे गंदे बर्तनों को देख माँ पर तरस आया । मैंने पूछा “माँ मैं साफ कर हूँ ।”

माँ ने कहा - नेकी और पूछ-पूछ ।”

धीरे-धीरे मैं बर्तनों को समेटने लगी । कभी इतना काम किया नहीं था, तो हाथ अकड़ने लगे । मानस पटल पर सेल्वी का चेहरा घूम गया । ‘कैसे करती होगी बेचारी तीन-तीन घरों का काम । मैंने तो कभी उसके चेहरे पर एक शिकन भी नहीं देखी ।’

मैं उसके बारे में सोचने लगी । उसे काम से नागा करने की आदत तो कभी नहीं थी । माँ को उसके बारे में सब कुछ पता था । उसका पति पोर्ट में मजदूर था । तनख्वाह कोई उसकी कम न थी । चार हजार रुपए कमाता था । परन्तु शराब की उसे लत लगे हुई थी । अपनी तनख्वाह से तो शराब खरीदता ही था, उधार लेकर भी पीने से नहीं चूकता । बेचारी सेल्वी, घर चलाने के लिए उसे घर-घर जाकर काम करना पड़ता । मैं अक्सर सोचती - क्या आज की नारी स्वतन्त्र है ? नारी चेतना क्या केवल किताब के पृष्ठों तक ही सीमित है ?

माँ जब उससे पूछती “लात - घूँसे सहकर भी क्यों उससे चिपकी रहती हो ? छोड़ क्यों नहीं देती उसे ।”

वह जवाब देती “वैसे तो वह पियक्कड़ है । परन्तु जब वह होश में रहता है तब घर का राशन लाता है, खाना बनाता है और बेटे से भी बहुत प्यार करता है । मैं उसे सुधारना चाहती हूँ, छोड़ना नहीं । वह दिल का बहुत अच्छा है, माँ जी ।”

शाम के सात बजे साफ सुथरी साड़ी में वह आई । उसने माँ से कहा कि उसका बेटा बहुत बीमार है । उसे अस्पताल में भर्ती करके आई है ।”

मैं अपनी उत्सुकता दबा न पाई । मैंने पूछा “तुम्हारा पति...

उसने सिर झुकाकर कहा ‘कहीं पीकर पड़ा होगा दीदी ।’

माँ में हमदर्दी से कहा ‘सेल्वी तुमने सुबह से कुछ नहीं खाया होगा । लो कुछ रोटियाँ पड़ी हैं, खालो ।

उसने मना कर दिया ।

उसके जाने के बाद मैंने माँ से पूछा “वह यहाँ क्यों आई थी ?

माँ बोली “उसे कुछ पैसे चाहिए थे । बड़ी खुदा है । पन्द्रह दिन काम किए हैं तो केवल दो सौ रुपए ही उसने लिए । एक पैसा भी उधार नहीं लेगी ।”

मैं सोच में डूब गई । सच्चाई परखी जाये तो शारीरिक रूप से कमजोर दिखने वाली इस नारी में कितना आत्मिक बल है । सैकड़ों मुसीबतों से टकराकर भी वह टूटी नहीं । एक ओर पियक्कड़ गैर जिम्मेदार पति दूसरी ओर बीमार बच्चा । अकेले कितना कुछ सहन करती है ।

अगले दिन हर समय की तरह मुस्कराते हुए अन्दर आई। हम सबको प्रसाद दिया और काम में लग गई। उसका लड़का अब ठीक होने लगा था। मैंने सोचा नारी विलक्षण है। घर की सारी जिम्मेदारियाँ अपने कोमल ठोस कन्धों पर उठाए मुस्कराती रहती है। शायद यही नारी चेतना है।

93/जन्तु विज्ञान/47
कु. उमा पी.

काबू

रामू ने शामू को अपनी कम्पनी में काम दिलाया और समझाया कि उसे बहुत कुछ सीखना है। शामू ने पूछा - “मुझे क्या-क्या सीखना होगा ?” रामू बोला - “सबसे पहले तो तुम्हें अपने को काबू में रखना होगा ”

शामू ने सिर हिलाते हुए हाथी भरी।

रामू ने फिर कहा - “तुम्हें अपने पर काबू रखना होगा।”

इस बार शामू चिढ़ गया जोर से बोला - “ठीक है भाई अब दूसरी बात बताओं।”

रामू ने वही बात दोहराई।

शामू क्रोधित हो चीख पड़ा - और...

रामू ने सहजता से कहा - अभी तो तुम्हें काम पर गए एक दिन भी नहीं हुआ है...।

93/गणित/50
कु.जे. मोनिका मेरी.

आँसू

आँखों से निकला हुआ जल -
ये आँसू
मन के दर्द का,
शरीर की पीड़ा का,
हृदय के शोक का,
गरीब की भूख का,
अमीर की खुशी का
प्रतीक है ये आँसू

कु. रम्या जे.के.

कला - सौन्दर्य की अभिव्यक्ति

कला सौन्दर्य की स्वतंत्र अभिव्यक्ति है। यह आत्मा का वह संगीत है जिसके प्रत्येक स्वर, ताल और लय पर मनुष्य झूम उठता है। इसे समय और स्थान की सीमाओं में नहीं बांधा जा सकता। मनुष्य किसी भी देश, काल, धर्म, जाति अथवा वर्ग का हो, कला के सौन्दर्य से आकर्षित हुए बगैर नहीं रह सकता।

आदि मानव जो गुफा में रहा करते थे उन्हीं से कला का आरंभ हुआ। आज हज़ारों करोड़ों साल बाद भी उनकी कला का उदाहरण कई गुफाओं में पाया जाता है। इसे उन्होंने जानवरों की हड्डी या तीखे पत्थरों से बनाया था।

धीरे-धीरे मानव में कला के लिए नई रुचि पैदा हुई और वह इस क्षेत्र में तरक्की करने लगा। चित्रकला के अलावा शिल्पकला और संगीत नाटक में भी मानव उन्नति पर गया। मानव की जिज्ञासा उसे और ज्ञान प्राप्त करने पर मजबूर करती गई। उसने एक नई तरह की कला को जन्म दिया - मिट्टी, लकड़ी, पत्थर और धातु की बनी आकर्षक वस्तुएँ बनने लगी। जैसे चिमनी (लैम्प), बर्तन, औजार से लेकर श्रृंगार वस्तुएँ, पूजा की सामग्री, आभूषण तथा अनेक प्रकार के मूर्तिकला के नमूने बनने लगे। बौद्ध संस्कृति के प्रचार के साथ-साथ मूर्तिकला का भी प्रचार हुआ। गौंधार की कला और मथुरा की कला इस क्षेत्र में अग्रणी माने जाते हैं।

मुसलमानों के आते ही भारतवर्ष में तबदीलियाँ होने लगी - चाहे वह लोगों का धर्म हो या उनकी संस्कृति, चाहे वह उनकी वेशभूषा हो या उनकी कला, - हर क्षेत्र में एक नई रंगत जम गई। मुगलों ने कला के क्षेत्र में बहुत तबदीलियाँ कीं। उन्होंने संगमरमर और लाल पत्थर का काफी प्रयोग किया। उनके बनाए लाल किला, जामा मस्जिद, ताजमहल, फतहपुर सीकरी, आगरा का किला आदि उनकी कला के प्रति प्रेम की निशानियाँ हैं। उन्होंने संगीत और नाट्य को भी एक प्रमुख स्थान दिया। हिन्दुस्तानी संगीत उनके समय में काफी मशहूर हो गया था।

संगीत और नाट्य की दुनिया में भी बदलाव आया। साधारण नाट्य और संगीत से लेकर कई तरह के नाट्यों और गीतों का जन्म हुआ। आदिवासी नाट्य और गीतों से कथक, कुचिपुडी, भरतनाट्यम और शास्त्रीय एवं हिन्दुस्तानी संगीत जैसे उच्चकोटि की कला का उद्भव हुआ। कला को कई लोगों ने अपनाया और अपने-अपने अंदाज़ में उसका रूप बदला। नाट्य और संगीत का मंदिरों में भी प्रचार हुआ।

चाहे वह अजन्ता एलोरा की गुफा हो या महाबलीपुरम के शिल्प और मन्दिर, चाहे वह भरतनाट्यम हो या हिन्दुस्तानी संगीत और मुगलों के बनाये ताजमहल, लाल किला या जामा मस्जिद ही क्यों न हो,

हर चीज़, हर वस्तु लोगों की कला के प्रति प्रेम दिखाते हैं। जिनका संपूर्ण जीवन कला के लिए समर्पित था।

आज मनुष्य ने हर क्षेत्र में कुछ न कुछ कारनामे कर दिखाए हैं। वह एवरेस्ट की ऊँचाई पर पहुँच गया। उसने हवाई जहाज, स्टीमर, स्पेसशिप आदि बनाया, चाँद पर जा पहुँचा, नए-नए साधनों का आविष्कार किया जिससे जीवन और भी आसान हो गया, मगर क्या वह अपने पूर्वजों की कला के प्रतिनिधियों के साथ इन आविष्कारों की तुलना कर सकता है ?

आधुनिक कला या मॉडर्न आर्ट जिसे लोग कहते हैं वह कई आधुनिक लोगों की समझ से ही बाहर है। आजकल के नौजवानों को तो रप संगीत और पॉप ही लुभाता है। उनके अनुसार नाट्य तो वही सबसे अच्छा है जिसमें नाचनेवाले की हड्डी हर तरफ और हर तरह मोड़ी जा सकती है।

आज भी लोग कला के पुजारी हैं, इसका कोई भी विरोध नहीं कर सकता। लोग आज भी चित्र बनाते हैं, आजकल के नाट्य में लय है और संगीत में ताल भी मौजूद है। मगर क्या कला यही सब कुछ है ? नहीं। कला वह चीज़ है जिसमें इस सबके साथ भावनाओं का मेल होता है। इस मेल में उतरकर मनुष्य उससे प्राप्त होने वाली खुशियों के भंडार में खो जाता है।

हम आज के ज़माने में हमारे पुरखों की कलाकृतियों को देखते हैं तो दंग रह जाते हैं क्योंकि आज की दुनिया में वैसा प्रोत्साहन और वैसी काल्पनिक कृतियाँ करना किसी के बस की बात नहीं।

93/इतिहास/10
कु. शर्मा थोमस

Stella Maris College (Autonomous) Madras - 86

List of Overall Percentage of Passes

April 1995

	Sl. No.	Department	Appeared	Passed	Percentage
U.G.	1.	History	56	44	78.57
	2.	Sociology	47	35	74.46
	3.	Economics	63	51	80.95
	4.	Fine Arts	38	26	68.42
	5.	English	44	36	81.82
	6.	Commerce	68	65	95.59
	7.	Mathematics	57	46	80.70
	8.	Physics	47	41	87.23
	9.	Chemistry	31	26	83.87
	10.	Botany	53	39	73.58
	11.	Zoology	48	46	95.83
P.G.	12.	Economics	20	14	70.00
	13.	English	26	21	80.77
	14.	Fine Arts	14	12	85.70
	15.	Social Work	24	22	91.67
	16.	Mathematics	26	25	96.15

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