



*STELLA
MARIS
COLLEGE
1999*





Stella Maris College

(Autonomous)

Chennai - 600 086

1999

December 1999

Cover : C. S. Vaishnavi, III B.A. Fine Arts.

Printed at: Gnanodaya Press, 213, Valluvar Kottam High Road, Chennai - 600 034. Phone : 826 5750

CONTENTS

Principal's Report	1
IN APPRECIATION	
Dr. Mrs. S. Ramani	9
Mr. Subramaniam	10
IN MEMORIAM	
Veronica Louis	10
REPORTS	
Games	11
NCC	13
NSS	15
Students' Union - Live the Dream	18
No Impossible Dream	19
In the World of Science...	20
Stella Maris - Katha-Kanchi 2000	22
Ujjwala	24
ISTD Student Cell 1998-99	25
Memorial Day	27
Functional Literacy Programme	29
Stella Maris shine on our lives forever	32
Antarvahini	34
ARTICLES	
The Magic of Warp and Woof : A Creation of the Indian Mind	35
The Economics of Health	43
Vedic Mathematics	47
Study of the Effect of Polluted Water on the Chromosomes of Edible Fish	50
The Nuclear Coin	53
Abdul Kalam	56
Mudumalai	60

CREATIVE WRITING

Broken Illusions	63
The Dawn	65
Buried Dreams	68
White Roses	70

POEMS

Haiku	72
Cinquains	73
The Stream's Song	75
Sitting Quietly Doing Nothing	76
Mother Dear	77
Old Skeletons	77
A couple of words	78
I saw love in my window	78

Tamil

Hindi

Stella Maris - Examination Results

*Open wide the window of our spirits
and fill us full of light;
open wide the door of our hearts
that we may receive and entertain thee... ..*

Christina Rossetti

EDITORIAL

*Time present and time past
Are both perhaps present in time future,
And time future contained in time past.*

- T. S. Eliot

We at Stella Maris understand this great truth and in this last year of the millennium, we look back on our experiences good and bad, to learn, to rediscover, to reconcile and look ahead with renewed spirit and a new vision. Life for us is a continuous aspiration, a never ending search for new methods and new areas of knowledge.

This means change, and change demands innovative action. At Stella Maris, experimentation is tempered with careful planning. The year 2000 will be another landmark year for the college, as the credit system will be extended to the postgraduate courses. Our aim is to infuse the spirit of wonder and discovery into the teaching-learning process.

We go into the new millennium cherishing many dreams for Stella Maris - with daring, dedication and determination, we will realize them. We re-dedicate ourselves to the highest ideals of education, for in shaping women, we are shaping the destiny of the nation.

EDITORIAL BOARD

Dr. Sr. Colleen North *fmm*

Dr Mrs. Padma Malini Sundararaghavan

Mrs. Christina Rajkumar

Mrs. Lakshmi Venkatasubramaniam

Mrs. Annie Cherian

Pavithra Krishnan III B.A. Lit.

STELLA MARIS COLLEGE (AUTONOMOUS)

COLLEGE DAY — March 26, 1999

PRINCIPAL'S REPORT

DR. SR. ANNAMMA PHILIP, FMM

Our esteemed chief guest this evening, Shri P. R. Dasgupta, IAS, Secretary, Department of Education, Ministry of Human Resource Development, Government of India, New Delhi, Sr. Mary Rose, Provincial Superior and Chairperson, Governing Body of the College, Dr. Sr. Helen Vincent, Superior and Secretary for the College, Sr. Leony, Superior, Sr. Irene Mathias, former Principal, respected members of the Governing Body, Academic Council, valued friends, parents, benefactors of the College, cherished alumnae, dedicated faculty members, administrative and supportive staff, and dear students,

EVERY ASPECT OF REALITY IS ONE PIECE OF a mystery, a facet of overreaching wholeness, the totality of what is. Matter and energy come and go, flickering in and out of existence like fireflies. Yet, all events are held together and made orderly, by a deep intelligence that runs through all things. This is as the visionary Deepak Chopra has envisaged. This present moment, is a space-time event, within an eternal continuum. Just as every cell, reflects the overall process of the body, each moment reflects all the moments, past, present and future. Every moment is as it should be. The shadow of the past, does not spoil the fullness

that is possible only in present time; therefore, each moment is like a clear window, letting in the possibility of equal joy, equal appreciation, of what is unfolding before you. Every space-time event becomes meaningful and necessary – the order within the chaos.

Just as the neurons firing the brain, produce a chaotic storm of electrical signals that ultimately emerge as meaningful thoughts so too, do events that seem random to a limited awareness, fit into perfect patterns, when awareness is expanded. We, at Stella Maris, hope to acquire the sensitivity and the strength, to seek patterns in the chaos

and forge a path of hope and fulfilment, at the dawn of the new era.

This academic year saw the successful continuation of the credit-based system introduced in 1997-98. Even while we are settling into this system, there are innovations and improvements taking shape, so that it can be better adapted to our needs.

Not content to rest on our laurels, we have invited the National Assessment and Accreditation Council, (NAAC) Bangalore to assess the functioning of the college and to accredit it. We are in the process of implementing the first of three phases, which is the preparation of the self-study report.

In the meantime, new and challenging avenues are stretching out as we approach the crossroads of the future. The college is the recipient of the UGC Special Grant offered to women's educational institutions that have completed 50 years of its existence. With the awareness that there is no greater wealth than the divine gift of Life and that India is a country rich in human resources, we at Stella Maris can now confidently anticipate the setting up of a vital HRD Centre on campus. Stella Maris is also hoping to gain recognition in the near future as a centre to conduct Refresher and Orientation courses for faculty on par with Academic Staff Colleges. It is our constant endeavour to keep pace with the changes that progress brings in its wake. One of the notable and enthusiastically received additions to our academic programme was the introduction of BCA - the Bachelors degree programme in

Computer Applications. Infra-structural facilities are being constantly up-dated and improved. A new wing that will house the studio of the Fine Arts Department is nearing completion. Renovation of the C block is in progress. The Library has been provided with Internet facilities and now has a CD ROM section.

I take this opportunity to place on record our deep appreciation for the dedication and commitment of Dr. Ramani, Head, Department of Economics who is retiring this year. Her abiding concern for and her profound loyalty to the Institution that she has served for over 31 years is matched only by her total involvement in the quality of the instruction given and the calibre of the students of her department. Thank you Dr. Ramani for always giving your best to the Institution.

We are also indebted to one of our supportive staff Mr. Subramaniam, who retired after 32 years of dedicated service.

It is with deep regret that I must announce the passing of a few members of our Stella Marian family:

Dr. Sr. Edith Tomory, one of the founding sisters of the college passed away in May 1998 at the age of 93. She was the former Vice-Principal of the College and Foundress and Head, Department of Fine Arts. Of Hungarian origin, Sr. Edith spent 50 years in India and all of them at Stella Maris. In fact this is the first college day that we are celebrating without her presence among us.

We also regret the loss of:

Sr. Zena, former Superior, Stella Maris Convent and a member of the administrative staff.

Dr. Ms. Yeshoda Doraiswamy, former Professor and Head, Department of Chemistry, and the untimely demise of Ms. Veronica Louls, II year student, Department of Commerce. Two scholarships have been instituted in her memory – one by her family and the other by the Department of Commerce.

With the shrinking world, faculty exchange programmes have become a regular feature of the academic programme. During the last year Stella Maris hosted several visiting professors and scholars from overseas. The USIA College and university affiliations programme between Sinclair Community College, Dayton, Ohio and Stella Maris College, has entered the last phase. Dr. Jean Cook and Mr. Bob Keener visited Chennai in 1998 and participated in workshops organised for village women and primary school teachers. Three of our faculty Ms. Agnes Fernando, Sr. Mercy and Ms. Chitra Krishnan were visiting faculty at institutions in Ohio and eastern Iowa, USA for three months.

Stella Maris also had the privilege of hosting an international team from FIUC headed by Dr. Guy Real Thivierge, with project leaders drawn from several countries including Netherlands, Lebanon, Pakistan and the Philippines for a two-day symposium.

India was represented by St. John's Medical College, Bangalore and Stella Maris College, by Dr. Prema Bhat as the Director of the project "University and Community Development".

Dr. Geetha Sridharan, Department of Economics, has been selected for the visiting scholars programme in the United States sponsored by the UBCHEA.

Ms. Chitra Krishnan spent a month in France to participate in the preparation of the second volume of a French text book, as an invitee of the French government. She has also been awarded a fellowship by the Shastri Indo-Canadian Institute to undertake doctoral research at the University of Quebec at Montreal, Canada.

Sr. Florine Monis, Office Manager will be visiting the United States under the auspices of the UBCHEA programme to study various aspects of the administration.

Ms. Ashrafi Bhagat, Department of Fine Arts, was invited to deliver a series of lectures at the Indus Valley School of Art and Architecture, Karachi, Pakistan.

Our dedicated faculty are constantly striving to inculcate a sense of excellence in their students while the search for excellence in their chosen fields continues unabated.

Congratulations to three of our faculty who received doctoral degrees from the University of Madras. Dr. Geetha Sridharan, Department of Economics, Dr. Padmamalini Sundararaghavan, Department of English,

Dr. Chitrlekha Ramachandran, Department of Zoology.

Faculty also participate in regional, national and international seminars and workshops as part of the organisational team. They also presented papers and published them.

Dr. Geetha Swaminathan, Department of Chemistry was a panelist at the Worldnet dialogue on Global Environment issues. Ms. Jesurietta Sathyan participated in an International Conference organised by the CLRI and presented a paper on "Grafting of Polymethylmethacrylate and Polyglycidylmethacrylate onto degelatinised bone".

Dr. Ms. Bhagavathy and Dr. Ms. Felbin Kennedy have been selected as Fellows of the Forum of Analysts, an International Professional Body of Analysts. They were members of the organising committee of the International Conference on P-adic Analysis, Summability theory, Fuzzy Analysis and Applications and they also presented papers.

Seminars and workshops are an integral part of the education process at Stella Maris be it within the class, departmental, inter-departmental, inter-collegiate. They include Katha Kanchi 2000, a series of workshops on translation in collaboration with Katha Publications, the Shakespearean Visual Presentation and the musical "Cats" by the Department of English; the Annual Exhibition by the Department of Fine Arts, the Inter-Collegiate event POTENTIALS-99 by the Department of Physics; REACTIONS-

99 the Inter-collegiate Chemfest organised by the Department of Chemistry; PHARMA-99, an exhibition organised by Indian Fairlines in collaboration with the Department of Botany and Chemistry. The Department of Social Work organised a workshop in collaboration with the Asian network for Innovative Training (ANITRA), for students specialising in Community Development in the five schools of Social Work in the city of Chennai. The Department of Social Work organised and hosted the UGC Zonal Meeting for Social Work in February 1999. The Department also organised a series of Skills Training programmes in Street Theatre, Human Rights Advocacy Strategies, Media Education, Communication Skills for Health Education, Puppetry, and Assertiveness Training.

The Department of Religion and Value Education continues to deepen the sense of faith of students and instil strong values so essential in today's rapidly changing scenario through a series of interesting programmes and activities.

Regular guest lectures by special invitees are organised so as to facilitate the exposure of the students to the realities outside the classroom.

The Dr. Sr. Helen Vincent Endowment Lecture, the Shrimathi Indira Gandhi Endowment lecture, the Dr. Ms. Thangamani Endowment Lecture and the Sr. Irene Mathias Intercollegiate Quiz are among the significant annual events.



College Day

The Chief guest Shri P.R. Dasgupta, I.A.S., Secretary Department of Education with the Principal Dr. Sr. Annamma Philip fmm, and the Vice-Principal Dr. Sr. Colleen North fmm.



The dignitaries on stage



Convocation Day

Chief Guest Dr. V.T. Patil, Vice Chancellor, Pondicherry University with the Principal Dr. Sr. Annamma Philip fmm, the Secretary and Correspondent Dr. Sr. Helen Vincent fmm, and the Vice-Principal Dr. Sr. Colleen North fmm.



The young Graduates



Convocation Day

Chief Guest Maj. Gen. S.P. Kapoor, VSM,
General Officer Commanding,
(Andhra Pradesh, Tamilnadu, Karnataka,
Kerala and Goa Area) taking the Salute on
NCC day 3rd March 1999.



NCC Day

Health Education Programme for the
Primary School Children,
at Srimathur Village



Human Pyramid - Children
performing on NSS Day

The student activities have been numerous and multifarious. The Union activities included UTKARSH the Inter-year competitions. MELANGE - the Inter-Collegiate Cultural Festival and DISHA - a seminar cum career fair.

The students participated in a host of curricular, extra-curricular and co-curricular activities with a large measure of enthusiasm and an equal measure of success. They emerged victorious in the following inter-collegiate cultural competitions held in the city: JHANKAR of MOP Vaishnav College, OCTAVIA, the MCC Music Festival, SHRISHTI of Ethiraj College, CHARISMA of S.I.E.T and DEEPWOODS of MCC.

The office bearers of the Students Union, Pavitra, Abarna, Janet, Annie, Kripa and Andrea, deserve to be commended for their enthusiasm and creativity in organising meaningful events.

It would be appropriate to mention a success story that is at once heartening and a source of encouragement.

C. Jayasheela of III year Sociology has with grit and determination, tread the path of excellence. Having gone through our unique one year Preparatory Bridge Course that enables students to cope with the demands of the undergraduate programme, she is today the proud recipient of the Best Outgoing Student Award of her department.

Sports and Games, the NSS and the NCC have had commendable participation and performance.

In the inter-collegiate events Stella Maris won the Basketball, Table Tennis and Shuttle Badminton championships. Our students represented Tamil Nadu State in the National Championships of the following Games: Basketball, Cricket, Tenniquoit and Rowing. Our students represented the Madras University in the following games: Basketball, Shuttle Badminton, Cricket, Table Tennis and Rowing.

The National Cadet Corps unit of Stella Maris had an action-packed and eventful year. Cadet Captain Sri Vidhya represented India in the Youth Exchange Programme to Singapore. CUO Roweena Fernando demonstrated the newly installed flight simulator the first of its kind in the country at the All India Air and Naval Wing at Delhi and was awarded a cash prize. Four of our cadets attended the prestigious Republic Day Camp at Delhi in January 1999. Sgt. Pavithra Maryann Kabir was adjudged the All India Best Cadet and was awarded the Gold Medal and received the Baton from the Prime Minister. Cdt. R. Pavithra and Sgt. Pavithra Kabir were selected for the Rajpath march on Republic Day at New Delhi. Cpl. Jhansi Rani was the only girl cadet to represent TNP&A Directorate in the guard of honour. Ft.Cdt. Zareena was selected to give a slithering demonstration at the PM's Rally. In the annual inter-Company competition the Bravo Company emerged the winners. The N.C.C. Day was celebrated on March 3, 1999 in the presence of the Chief Guest, General Officer Commanding-in-Chief, Southern Command, Maj.Gen. S. P. Kapoor.

The National Service Scheme Unit of Stella Maris with its motto "Not me but You" was involved in almost 20 projects. The 200 volunteers rendered service in various fields including institutions for the disabled, schools, national and state government sponsored programmes and schools for narikkoravas. A unique feature this year was the ever growing demand for the services of our NSS volunteers for programmes such as Special Olympics for the Disabled and the Sports Meet for the Handicapped organised by MITHRA, the 24 hour famine programme by WORLD VISION, India, and Talent 99 a cultural contest for Disabled students by the TRINITY WELFARE TRUST. On International Women's Day over 110 students donated blood at a camp organised by the NSS at Stella Maris. Priscilla John of II B.Com. represented the University at the Inter-University South Zone Cultural Festival for the II year in succession. NSS Day was celebrated on March 12 in the presence of the Chief Guest Shri Munir Hoda, IAS, Director, Rajiv Gandhi National Institute of Youth Affairs and 175 special invitees from the institutions where our students render service. One of the highlights was a workshop organised in collaboration with SIPA a voluntary agency in which women from the districts actively participated.

The NSS volunteers and the students of the Department of Social Work and the Rotractors participated in the National Pulse Polio Immunisation Programme on Dec 6 and Jan 17 and the service rendered by them in enumeration and documentation was commended by the Rotary International.

The college has always given a high priority to extension services. These projects seek to create a sense of involvement among the students and make them agents of social change. The earlier project, which studied "Drug Use and Abuse" has now taken a new focus and the concept has been extended to "University and Community Development". It is financially supported by the International Federation of Catholic Universities.

The "Functional Literacy Project" seeks to instil self-confidence in women in the villages of Bana Vedu Thottam, Parivakkam, Kollappancherri in Thiruvallur district by involving them in entrepreneurial schemes. A successful result of a collaboration between Sinclair Community College, Dayton, Ohio and Stella Maris College, this project sponsored by the USIA, has entered the final phase and three workshops were held, co-ordinated by Sr. Mercy and a team of faculty. The workshops trained student volunteers of the Literacy project, village women in income generation and skill development and primary school teachers to be prime agents of societal change.

Other projects sponsored by the UBCHEA, include the Journalism Project of the English Department, the Design Project of the Fine Arts Department, the Writing Centre, the Career Guidance Cell and the Counselling Cell.

UJJWALA, the Women's Studies Cell organised activities related to women's issues. Together with DAMINI, the students

wing of the Women's Cell, a seminar was organised on "Women in Cinema - Indian Sensibility". This well attended seminar had as its resource persons noted film and TV serial producers and feminist film critics. To commemorate the International Women's Day a series of activities were held including a workshop on Panchayat Women Leaders organised in collaboration with the M S Swaminathan Research Foundation and AIDWA.

Expression of ideas in a coherent form combined with creativity in the field of Journalism is explored by several departments who publish annual journals and magazines. Apart from the Annual College Magazine, the Department of History is releasing the first volume of HISTORY UPDATE, the Department of Economics its annual magazine ANKUR and the Department of English its LITERARY JOURNAL.

The Alumnae association that serves as the link between the various generations of Stella Maris consolidated the Information painstakingly acquired over the years with the publication of the Alumnae Directory of Life Members.

Seeking to embrace the past with reverence and the future with longing two glorious cultural evenings - ANTARVAHINI - were organised by Stella Maris. Our alumnae who are now renowned artistes in their field danced and sang once again for their Alma Mater and shared the stage with our present students. While Dr. Padma Subrahmanyam and Kalaimamani Preetha

Rathnam were the chief guests the artistes who performed were: Sangeetha Sivakumar-Krishna, Poorna Siva, Jayanthi Subramaniam, Lalgudi Vijayalakshmi, Kalaimamani Sikkil Mala Chandrasekar, Rekha Ramachandran, Saraswathi Krishna Kumar and Kalaimamani Uma Murali Krishna. The two evenings provided an enthralling and exhilarating experience of classical music and dance.

A workshop on Vision and Mission for the members of the Management Team, Heads of Departments and senior faculty members was organised in February 99. Dr John Pulparampil, Professor, Institute of Management, Dean, School of Management Studies, University of Kerala was the resource person. The nature and importance of the vision and mission of Stella Maris and drawing up the frame work for the next 10 years were among the objectives. Through SWOT analysis the significance of retaining and expanding of strengths, containing and eliminating of weaknesses capitalising on opportunities and reducing the impact of threats emerged. A Strategic Planning Group was formed and effectiveness in educational management was explored.

It has been a privilege to place on record the year's achievements of the college and the members of the Stella Maris family. None of this would have been possible were it not for the dedicated co-operation that is so characteristic of the management, faculty, administrative staff, supportive staff and students of our college. It is also imperative that I express the deep debt of gratitude we

own to all those who have contributed to our success:

The authorities of the University of Madras, the Education Department, The Tamil Nadu State Council of Higher Education, the Directorate of Collegiate Education, and the Regional Directorate, the University Grants Commission, New Delhi and SRO, Hyderabad for all their constructive advice and generous help.

We thank the International Federation of Catholic Universities, the United Board of Christian Higher Education in Asia, the All India Association of Christian Higher Education, and the Xavier Board for their support and help.

The private and public sector organisations and agencies, including the Indian Overseas Bank and their extension counter in the college, for their large-hearted generosity particularly in supporting our projects and programmes.

We are immensely grateful to all those who have instituted scholarships to help the deserving students.

The Public Utility departments of the Central Government and the Government of Tamil Nadu for the service rendered that was both timely and efficient.

The members of the Stella Marian

family, immediate and extended, for their whole hearted support and dedicated commitment to the vision of our Founding Sisters.

To all of you I extend our heart felt thanks.

The birth of the new millennium is looked upon with yearning and hope for those who anticipate new beginnings. We at Stella Maris look upon this as a period of transition, from now until that moment, when with one imperceptible movement of the second hand the human race is launched into the 21st century.

I would like to leave you with a reflection on a concept that has always touched the human spirit - Beauty.

Poised before the throne of Beauty the mystic poet Khalil Gibran in his "Tears and Laughter" says "beauty is that which loves to give and not to receive. It is a magnificence combined of sorrow and joy; it is the unseen which you see... the Vague which you understand... the mute which you hear - it is the holy of the holies which begins in yourself and ends vastly beyond your earthly imagination".

Would that the Beauty of the Divine Spirit permeate all beings!

Thank you and God Bless ! ✧

IN APPRECIATION

DR. MRS. S. RAMANI

Dr. Mrs. Ramani's association with the college dates back to the period 1957-63 when she was a student of the Department of Economics. She began her teaching career in the college in 1970 and has rendered almost thirty years of distinguished service at her Alma Mater.

For her doctoral thesis she chose the topic 'Labour Markets' from her area of specialisation - Human Resource Development. She became the Head of the Economics Department in 1992.

Dr. Mrs. Ramani has been an outstanding teacher and she always cared deeply for academic excellence and perfection. Many of her former students still remember and recall her mastery over papers like Monetary Theory and Policy, and Currency and Banking.

Dr. Mrs. Ramani has played a key role in all the major activities in the college, whether it was the Self-Evaluation Committee or in service programmes or Value Education. She galvanised the Economics Club into action, organised exhibitions and conducted competitions. She was keenly interested in cultural activities and worked tirelessly, organising and co-ordinating such programmes.

Dr. Mrs. Ramani's outstanding quality was that of loyalty to the college and the students therein. The criterion she employed to assess the suitability of any scheme or idea was whether it would benefit the students. She frequently arranged guest lectures to kindle the interest of students and put in a lot of effort into reframing syllabi.

Dr. Mrs. Ramani is a person of extraordinary courage and indomitable will. At the same time, she is a warm, friendly and affectionate person, who is able to strike a rapport with faculty members, students and the administrative and supportive staff.

Students always found her approachable and willing to listen. She excelled in inter personal relationships and was quick to bestow a nod, a smile or words of praise, encouragement or consolation.

Her deep commitment to the cause of higher education, especially research, has made her a source of inspiration for all the members of the Department of Economics. ◇



IN APPRECIATION



MR. SUBRAMANIAM

Mr. Subramaniam retired this year after thirty-two years of service as Office Assistant. We express our appreciation of his hard work and loyalty, which helped in the smooth and efficient running of the college.

IN MEMORIAM

VERONICA LOUIS

Cheerful and smiling, vibrant and full of life, Veronica was God's gift to us - a beautiful person who touched the lives of all whom she met. She impressed all those who knew her by her kindness and patience, her sincerity and generosity and above all, her prayerful nature.

Veronica would always go out of her way to help others. There were numerous occasions when she helped her classmates with their studies. She was ever willing to help them in times of need and always lent a patient ear to their troubles.

Another outstanding quality was her diligence and dedication to her work. She would never shirk work and always put her heart and soul into whatever she did. She was always a very regular and methodical student.

Veronica's life was a powerful testimony to her strong faith in God, and she would often encourage others to pray.

Her death was a great shock and loss to all of us. We can only console ourselves with the fact that her tragic and untimely end was part of God's plan for her. This is what Veronica would have wanted us to believe. ✧



GAMES REPORT

THE STELLA MARIS sports teams have participated in national, state level and inter-collegiate sports events always keeping in mind the high ideals of sportsmanship. Sports has helped students to learn the value of disciplined and persistent effort that finally leads to excellence.

All the students evinced a lot of interest in participating in the Inter Year Tournaments in all major games and sports.

This year also games have been included as one of the credit courses in the curriculum. Under the Credit System, major games like Basketball, Volleyball, Lawn Tennis, Cricket, Table Tennis and Athletics, Yoga and Karate are also included.

In the Inter-Collegiate Tournaments our teams have won in Basketball, Table Tennis and Shuttle Badminton and were runners-up in Lawn Tennis and Chess.

Many of our students have represented Madras University South Division in the following major games and athletics.

Basketball	N. S. P Kaushika	III B.Com.
	G. Brinda	III B.Com.
	J. P. Femin	II B.Sc.
	Sharmila V. K.	II B.Com.
	R. Hemavathy	I B.Com.
	Vinaya	I B.C.A.
Shuttle Badminton	Lavanya	II B.Sc.
	R. Shivani	III B.Com.
	Vidhya Gopal	III B.Sc.
Table Tennis	R. Radhiga	II B.Com.
	Pradeepa	II B.Com.
	Tina	II B.Com.
Cricket	Vidhya Gopal	III B.Sc. (MT)
	S. Anuradha	III B.Com.
	Simi	II B.Com.
Lawn Tennis	Sumalya Sundaram	I M.A.

Some of our students have represented Madras University in the All India Inter-University Tournaments in various games.

Cricket	Vidhya Gopal	III B.Sc. (MT)
	S. Anuradha	III B.Com.

Rowing	Roopali Raghavan	I B.Sc. (ZL)
	Kirtana	I B.Sc. (ZL)
	Sangamithra	I B.Sc.(BT)
	Shefali	III B.Sc.(ZL)

Some of our students were selected for Tamil Nadu State to participate in the National Championship in various games.

Basketball	N. S. P. Kaushika	III B.Com.
	R. Hemavathy	I B.Com.
	J. P. Femin	II B.Sc. (BT)
Cricket	Vidhya Gopal	III B.Sc. (MT)
	S. Anuradha	III B.Com.
Tennikoit	V. Roopa	PGDCA
Rowing	Roopali Raghavan	I B.Sc. (ZL)
	Kirtana	I B.Sc. (ZL)
	Shefali	III B.Sc.(ZL)
	Sangamithra	I B.Sc.(BT)

Some of our college teams participated in the inter-Collegiate Tournaments conducted by various colleges and institutions at the Tamil Nadu State Level and the All India Level.

Our College Basketball Team participated in the State and All India Inter-Collegiate Tournaments. They brought home several trophies. Out of 12 Tournaments they bagged the Winner Trophy in 10 Tournaments and runners-up in two. N. S. P. Kaushika of III B.Com. was honoured as Best Player in many of the Tournaments.

Our Cricket Team also participated in the Inter-Collegiate Tournament at Vaishnav College and they were runners-up.

Our Table Tennis Team bagged the Winners Trophy in the Inter-Collegiate Tournament conducted by Vaishnav College, Chromepet. They also participated in the All India Tournament conducted by C.M.C. Vellore and they were runners-up.

Our Shuttle Badminton Team also participated in the above Tournament and Sports Fest Tournament conducted by I.I.T. Madras and in both they were runners-up. ◇



Best Cadet Sgt. Pavithra Maryann Kabir
receiving the trophy from
Shri A.B. Vajpayee at the P.M's Rally,
January 1999.



The triumphant PGs - Sports Day '99.



Dr. Sr. Helen Vincent fmm,
Dr. U. Shankar, Director of
Madras School of Economics

Dr. Mrs. Ramani and Dr. Sr. Colleen North fmm.



A Green way to heal the world
Pharma '99 organised by the Chemistry
and Botany Departments



ANTARVAHINI

An evening of Classical Music and Dance by Alumnae of Stella Maris

Performance by Kalaimamani Sikkil Mala Chandrashekar & Lalgudi Vijayalakshmi



Chief Guest Dr. Padma Subrahmanhyam with Dr. Sr. Annamma Philip fmm, Principal and Sr. Irene Mathis fmm, former Principal and singers from the college



Dr. Sr. Helen Vincent fmm, Correspondent and Secretary presenting a memento to Jayanthi Subramaniam



NCC REPORT 1998-'99

THE NATIONAL CADET CORPS endeavours to channel the physical resources of the youth of our land. One of the most active and interested units of N.C.C. belongs to Stella Maris College.

It was an action packed, eventful year for the cadets of our College. Activities began well before the commencement of the academic year with five cadets attending an exciting "All India Trekking Expedition" to Ooty in which S.U.O. R. B. Vandana, U.O. Lavanya, U.O. Gayatri, Sgt. Angel, Sgt. Antony Agaligai represented our College.

Cadet Captain Srividhya represented India in the Youth Exchange Programme and was sent to Singapore.

Fifteen cadets represented our College in the Annual Training Camp at Padur. They bagged the First Aid and Home Nursing, Firing, Best Cadet, Best Cadet in B.L.C., group song, Flag Area trophies. Their hard work bore fruit when they proudly lifted the Overall Best Company Trophy.

The freshmen were enrolled on 18th July 1998 and were initiated into the N.C.C. activities at the Annual Inaugural Camp held for 2 days at the Besant Camping Site, Theosophical Society, Besant Nagar. It was organised by the N.C.C. unit of SMC. The Bravo and Delta companies carried off most of the prizes in the competitions held at the Inaugural Camp.

Sgt. Meera and Cpl. Nithya Ravi of SMC represented the TNP&A Directorate at the Basic Leadership Camp at New Delhi. Sgt. Meera was a part of the Directorate Signals team.

SUO. K. B. Vandana of SMC represented the TNP&A Directorate at the All India Firing Competition at Indore. The team was adjudged overall second.

CUO. Roweena Fernando demonstrated the newly installed flight simulator, the first of its kind in India at the All India Air and Naval wing at Delhi. She was awarded a cash prize of Rs.1,000/-.

Three cadets represented SMC at the prestigious Vayu Sainik Camp at Secunderabad. Cdt. Venus represented TNP&A Directorate as a Best Cadet, Cdt. Marlyn as a Glider Pilot and Cdt. Zareena as a general cadet.

Four cadets attended the Republic Day Camp at Delhi, this January: Sgt. Pavithra Maryann Kabir, Cdt. R. Pavithra, Cp. Auxilia Jansi Rani and Cdt. Zareena Tan Pickwan.

Sgt. Pavitra Maryann Kabir was adjudged the All India Best Cadet and she received the Gold medal and Baton from the Prime Minister on the 27th of January 1999.

Cdt. R. Pavithra and Sgt. Pavithra Maryann Kabir were selected for the prestigious Rajpath march on the 26th January 1999 at Delhi. Cpl. Jhansi Rani of SMC was the only girl cadet to represent TNP&A Directorate in the Guard of Honour. Cdt. Zareena was selected to give a slithering demonstration at the PM's Rally on the 27th of January 1999.

All the four cadets performed meritoriously in N.I.A., group song, group dance, Flag Area and Tent area at Delhi.

Ten cadets represented our College in

the Cycle Expedition to Pondicherry conducted by 1 (TN) Girls Bn N.C.C. in January 1999.

The Inter company competitions conducted among the four companies to encourage the spirit of healthy competition, were held on the 13th and 14th of January 1999. Bravo Company emerged the clear winners this year.

Twenty-two cadets wrote the 'B' Cert. Exam in Feb. 1998 and fifteen cadets wrote the 'C' Cert. Exam in March 1998. NCC Day was celebrated with great enthusiasm. ✧

NSS REPORT 1998-'99

“National Service Scheme is a noble experiment in academic expansion. It inculcates the spirit of voluntary work among the students and teachers through sustained community interactions. It shows how to combine knowledge and action to achieve results which are desirable for community development.”

NSS Manual (Revised) 1997,
Govt. of India, Ministry of Human
Resource Development,
Dept. of Youth Affairs and Sports,
New Delhi.

The academic year 1998-'99 began with the orientation and enrollment of first year under-graduates by senior NSS and ex-NSS volunteers, sharing their personal and professional experiences with the new entrants. Specific orientations were given to the new volunteers after the enrollment process was over and they were initiated into their project work.

Working in almost twenty projects located all over the city, the 200 volunteers gained the opportunity of rendering service in the following areas:-

- I. Institutions for the Disabled :
 - Mentally Retarded, Visually Impaired, Hearing impaired, Physically handicapped.
- II. Normal Schools
- III. Schools for special children –
Narikuravars

IV. National and State Govt. sponsored programme

Besides the regular project work extending over three hours weekly, the volunteers were also involved in responding to specific requests from various institutions.

Scribing had become a major area of work for the volunteers and the institutions needing this type of service were appreciative of the work done.

A unique and heartening fact during this academic year was the ever-growing requests or “demand” for our NSS students as volunteers in different special programmes like

- Special Olympics for the Disabled organised by Mithra,
- 24 Hour Famine programme by World Vision of India,
- Pulse Polio Programme by the Corporation of Chennai,
- Talent - 99 a cultural contest for disabled students by the Trinity Welfare Trust,
- Sports Meet for Handicapped Children once again organised by Mithra.

A Blood Donation camp was organised on March 8th to mark International Women’s Day and 108 students donated blood.

A Special Programme to mark International Women’s Day was organised by UJJWALA - the Women’s Forum in College. The NSS volunteers staged a Street Play on

the empowerment of Women and it was well received by the audience.

The Special Camping Programme with the theme "Youth for Sustainable Development" was held at Srimathur Village near Padappai. Forty volunteers and one Programme Officer participated in this ten day programme during which an animal husbandry camp, cultural activities, sessions on health and sanitation inclusive of an exhibition and an AIDS awareness session for Plus II students of the local school were held. The campers were also exposed to the schemes and programmes of the government by the Block Officials.

Besides these regular activities the volunteers also had the opportunity of participating in seminars, workshops and similar programmes organised by the University of Madras and the NSS Regional Centre, Government of India.

The NSS volunteers also did exceptionally well this year in cultural events organised at the Inter-Collegiate level and won prizes for their talents.

Priscilla John of III B.Com. was part of the University of Madras Team at the Inter-University South Zone Meet. This is the second year in succession that Priscilla represented the University.

NSS Day on 12th March '99 gave the volunteers, the chance to share and care with the participants and invitees from various institutions/projects wherein their services are rendered. About 175 invitees were the

special guests for the Day. A cultural show by the participants from selected institutions and a Mime on National Integration by the NSS volunteers were greatly appreciated by the audience.

A sale cum exhibition of handwork done by Women's groups under the banner of their institutions was well patronized by the staff and students. For the first time a stall consisting of herbal and medicinal plants was on display by a local Siddha doctor from the adopted village area of the NSS. This stall evoked tremendous interest among the staff and students alike as charts explaining the different species and their benefits were also displayed. Another highlight of the NSS Day was a joint venture by SIPA, a non-profit voluntary agency and the NSS, a workshop – "An interface between SHG's and Financing Institutions" was held on the same day. Women from the districts represented the different agencies. The officials from NABARD and SIDBI were the resource persons. Micro credit facilities for entrepreneurship by women were discussed and debated upon by the participants.

The services rendered during the academic year have won appreciation from different sources / agencies. To quote a few –

From Sr. Mary Theodore, Hon. Secretary and Admn. Officer, MITHRA

"We are happy that your volunteers reported so early in the morning. They have done an excellent job. They involved themselves and made the children feel homely.

But for your volunteers involvement, this programme would not have been successful. On behalf of the children and organisers, we again thank each volunteer who worked on that memorable day.”

Bro. John Xavier, St. Louis Institute for the Deaf and Blind –

“Thank you very much for ‘the wonderful service of your NSS volunteers in doing scribing for visually impaired children”.

The Madras Voluntary Blood Bank.

“We are extremely happy for the kind co-operation extended to us at the voluntary blood donation camp held on 8th March ’99. We extend our sincere thanks to the members and students of your institution for their excellent help in making this camp a grand success”.

World Vision of India

“Greetings from the World Vision of India. I take this opportunity to thank you for extending your co-operation towards one of our annual events called ‘24 Hour Fasting’. You have sent 47 volunteers to assist us. These NSS candidates co-operated

with us very well in running the programme successfully.”

World Vision of India to the NSS Programme Officer –

“I can never forget the instant steps you took to co-ordinate your cadets for our Programme (24 Hour Fasting) held on 30th and 31st Oct ’99. It is great on your part that you could do so within a very short notice of 24 hours.

Really ‘Hats off’ to you. All the students who participated are provided with a certificate. This certificate is of International importance as World Vision is an International Humanitarian Organisation. It works in 106 countries with the UN consultancy status”.

The hard work and selfless giving by the NSS volunteers is also rewarded by the individual growth in leadership qualities and self development through the confidence gained.

The NSS is hopeful that this will spread and the service rendered will echo the motto of the NSS – ‘Not Me But You’ everywhere.



LIVE THE DREAM

The Students' Union activities for the academic year 1998-99 were designed to help every Stella Marian try to choose her special dream and live it. As officer bearers of the union, we started the year with four objectives:

- To sensitise fellow students to environmental, women's empowerment, political, social and other contemporary issues.
- To create a feeling of social justice with an emphasis on equality of all students.
- To help college life be a vibrant and formative part of every individual's personality.
- To live the dream.

All student programmes were aimed at maintaining the balance between fun and responsibility. The open air assemblies were made colourful and engaging so that all our messages would reach every fellow student.

Youth have the power to bring about positive changes. An environmental awareness campaign called E-launch was the highlight of our efforts to create more respect for nature. The Earth bag which was created for this purpose has become very popular on campus.

To break the monotony of everyday studies, fun days were held near the canteen. These included Alien Day, Hairstyle Day, Bindi Day and Peace Day. Other informal sessions were held to celebrate Stella Birthday and Friendship Day. A motion picture was screened in F2-1 for Friendship Day.

In keeping with our motto, DISHA – a career fair was held to enable students find their future direction. It was well attended and the sessions were designed to cater to

varying interests. In addition to seminars on the sciences, performing arts, services, management, communications, financial and civil services, workshops on group discussion, interview and resume writing were held. On the whole, this year's union seminar gave us the satisfaction of helping several students find their dream.

Throughout the year, students were encouraged to voice their opinion on several issues. These included Eve-teasing, the political scenario and other relevant topics.

The year came to an end with Union Day on 30th March '99. The day began with the oath-taking by the newly elected office-bearers, who also gave their first presentation together. This was followed by distribution of certificates to all student council members. The rest of the day was spent on the NCC grounds, where several stalls had been put up, including food stalls, game stalls and a mini-stage for impromptu performances. The event was named The Cauldron as it symbolised our coming together for the last time on campus.

The union experience has been a rich and rewarding one. Each of us has grown and learnt valuable lessons for life. We would like to thank the Principal, Management, Staff and our fellow-students for making the year memorable and special.

The Students' Union Officer Bearers (1998-99)

President	: Pavithra S
Vice-President	: Abarna Muthiah
General Secretary	: Annie Kurian
Treasurer	: Mary Janet
Cul-Sec. (Arts)	: Andrea Jacob
Cul.Sec. (Sciences)	: Kripa G



NO IMPOSSIBLE DREAM

It is one of those foggy impressionistic mornings, stirring patriotic songs provide the background score. Shoulders squared, chin held high, marching down Rajpath towards the hazy outline of the India Gate comes All-India Best Cadet – Pavithra Maryann Kabir.

It is a morning she will remember for always, a special memory that will remind her that there are no impossible dreams.

But once upon a time, this competent and self-assured cadet marched to a different tune. A self-titled “average kid” not considered “tough enough” to live out half her aspirations, Pavithra, presently a III year B.A. Fine Arts student had a lot to prove to the world and to herself. Looking at this impossibly slender young woman you too might make the mistake of being taken in by that deceptive appearance of fragility.

That is what prompted her to join the ranks of the NCC in the first place. It was time to show people just how wrong their assumptions were. Her decision was strengthened by the fact that her father and uncles were all once in the NCC, as well as good friend Meghna (who was, incidentally, All India Best Cadet 1997).

In Pavithra’s eyes being part of the NCC is a once in a life time opportunity. She points out that one can play games anytime, one can always do social service and help the community but the NCC is an opportunity that doesn’t knock twice.

It wasn’t an easy road to triumph.

For Pavithra, preparations for the RDC camp began right from her first year when, to everyone’s surprise she emerged as the Stella Maris BC.

She went on to sweep top honours in the two most prestigious inter-collegiate events “CADO FEST” and “CADO UTSAV”.

By the time she entered her second year of college the pressure had really started to build. She not only had to live up to the high standards set by ex-Stella Maris Best Cadets Meghna Apparao and Gayatri Gowrishankar but also to the demanding standards she set for herself.

As the competition grew increasingly stiff Pavithra continued to put forward nothing but her best and a pretty impressive best at that, which eliminated all other competitors for the title of TN BC.

In Delhi it was rough sailing for a while. It took time to get used to the chilly weather and the resulting sore feet and blisters didn’t help at all.

When the firing competition (Pavithra’s only uncertain patch) did not go off too well, things looked uncertain – a passing phase, for Pavithra came through the personal interview and the group discussion far ahead of the others.

She remembers the last couple of days at the camp as being especially memorable. Not only for the nail-biting suspense of “unannounced results” but also for the great satisfaction born of the knowledge that they had come through as a team (Tamilnadu contingent placed second).

When asked what she thought gave her an edge over the rest, Pavithra grew thoughtful for a minute, before saying that it all had to do, perhaps, with her belief in herself, a belief that made her strong – but not over-confident. She also credits her remarkable achievements to the great support and encouragement she received from home.

She remembers her father’s constant advice “It doesn’t matter if you win or not; give it your best shot.” With that kind of backing, Pavithra found the resilience she would need to deal with both triumph and defeat.

Ahead of her lies YEP (a Youth Exchange Programme) which will take her all the way to Sri Lanka.... As far as long-term plans go, she hopes to one day enter a career in law.

Pavithra Maryann Kabir, a living example of just how far an “average kid” with determination and a belief in herself can go. We wish her all the best.

OORNA BHATTACHARYA
II B.A. FINE ARTS

IN THE WORLD OF SCIENCE ...

Reactions '99 — Rediscovering the Wonder that is Chemistry!

Reactions '99 held on the 3rd and 4th of February, an inter-collegiate Chemfest organised by the Chemistry department was an excellent effort 'aimed at celebrating the science of Chemistry – a science unique for its universality, its omnipresence, and for the essential spirit of creativity with which it can be learnt and demonstrated.'

A wide range of competitions, including quiz, mime your chem., poster presentations, creative writing, Adzap and many more were conducted. Students revealed all their skills of quantitative aptitude, logical application and communication.

During the 2-day Fest, ten colleges were thrown into keen competition and in the end the Dr. (Sr.) Juliet Irene Rolling Trophy was won by the students of Madras Christian College, Tambaram.

Another highlight of the programme was an educational demonstration organised by Bharat Petroleum Corporation Limited. Aimed at educating students on the safety aspects of cooking gas, the programme was both interesting and informative.

All in all these two days served to remind students what a fascinating field of science they had ventured into. ◇

Pharma '99 — An exhibition of sheer excellence

On the 5th, 6th and 7th of February, 'Indian Fairlines' in collaboration with the Botany and Chemistry departments of Stella Maris College organised an on-campus exhibition that opened students' eyes to a whole new world of knowledge.

... a greener way to heal the world:

Students of the Botany Department and those enrolled in the General Elective 'Herbal Therapy' had a stall put up showcasing medicinal plants. The stall served to highlight the various aspects of the traditional herbal systems of medicine – a very rich tradition at that. In addition to the display of commonly available medicinal plants, charts illustrating their medicinal value were also put up. The biggest crowd-pullers were the products prepared by students of Herbal Therapy (herbal face packs, syrups and powders). Information on herbal remedies for certain perennial diseases like diabetes, urinary problems, cancer and AIDS was also made available. Free Siddha consultancy was an added feature of the stall.

The stall went a long way in creating public awareness of the manifold uses of nature's products.

It showed people a 'greener' way to heal the world.

Meanwhile the Chemistry Department of Stella Maris put up its own stall outlining the health effects of adulterants in various food items. A variety of illustrated charts as well as the latest information on adulteration were put up, educating people on their day-to-day food habits. For those who maintain

that 'seeing-is-believing' the students performed on-the-spot tests to show the presence of adulterants. These tests, done using a kit developed by Dr. Ms. Geetha Swaminathan, were a great success, and over the span of three days several kits were purchased by people who wanted the chance to test food articles in their own homes.

In all about two thousand people visited the stall and all of them gained from it.

The purpose of the exhibition was to emphasize the great importance of natural products over artificial ones, and to stress the need for widespread health consciousness.

Mathematics Workshop

A two day workshop on 'Recent Trends in Mathematics' was conducted by the Dept. of Mathematics for the III B.Sc. and P.G. students on 12th and 13th January 1999. The resource persons for the workshop were Dr. Rangachari, former Director and Dr. Rangan, former Professor of 'The Ramanujan Institute of Advanced Studies in Mathematics'.

Dr. Rangachari systematically built up his lecture, starting from simple definitions of mappings and set functions to the more challenging concepts of integers and complex spaces.

Dr. Rangan's talk was similarly well constructed, evolving a train of connections starting from natural numbers and finishing with complex numbers. In combination, the two succeeded in jolting complacent students into a new and different dimension of mathematical thought. ♦

STELLA MARIS – KATHA-KANCHI 2000 – A REPORT

KATHA is a registered non-profit organisation that has published several books for both adults and children in regional Indian languages and in translation. During the academic year 1998-99, Stella Maris College, the Academic Centre, Southern Region conducted a teaching translation workshop, a course on translation, media and editing, a workshop on translation theory and practice and the Sishya initiative, which consisted of culture-link workshops for nearly 60 schools in Chennai. The whole programme was organised by Dr. Seetha Srinivasan.

The teaching translation workshop began on 10th December 1998, and concluded on 11th December. It began with a keynote address by Dr. Lee Cataldi on the Problems of Extreme Cross-Cultural Translation, which was followed by a brief lecture by the eminent translator Ms. Prema Seetharam on Cross-Cultural Communication in Translation. The day ended with a practical session in translation for the students from prose pieces, advertisements and short stories in English to Hindi, Tamil and Malayalam, which was conducted by Ms. Seetharam and Ms. Meenakshi Shivram. Day 2 began with Dr. Nirmal Selvamony's session. He compared four different translations of 'Tholkappiyam' in English and initiated a discussion among the students. Dr. Srividya Natrajan lectured on gender concepts in translation. She examined phallic criticism and theoretical and interpretative enterprise,

ending with a discussion on two poems translated from Telugu. Dr. Seethalakshmi examined four different English translations of Mahakavi Bharathiyar's 'Kakkai Siraginile Nandalala' and held a discussion with the students on the metre, rhyme and language used by the translators. She then chaired a panel discussion by the renowned novelist and translator Ms. Rajam Krishnan, and the eminent translators Mr. Shankaranarayanan and Ms. Prema Seetharam.

The second workshop on translation, theory and practice was held on 22 and 23 Jan '99. On day 1, Dr. Nirmal Selvamony commenced the session with his lecture on Culture Translation, which was followed by a lecture by Dr. Kamala Vishwanathan on possible solutions to the problems most frequently faced by translators. The last session for the day was Dr. Mangai's lecture on translating narratives with reference to the oral tradition. Day 2 began with Dr. Seethalakshmi's session on the problems faced by a translator of prose fiction in linguistic, grammatical and idiomatic areas, followed by Dr. Prema Srinivasan on translating for children. This was followed by an interview with renowned writer and translator Mr. Ashokamitran. These workshops were not purely lecture oriented but interactive and the participants were those who were interested in translation not just as a field of research but as a career.

The course on Translation, Media and Editing was held over a period of three weeks from 6th to 27th February '99, with sessions on six separate days. On day 1, 6 Feb '99, the session began with Ms. V. Geetha, Publisher and Editor, who spoke on the importance of making the right choice while selecting translations of stories for children. This was followed by a talk on the importance of translation in newspapers, journals and films by the journalist and film critic, Mr. Gautam Bhaskaran from the 'The Hindu'. Day 2, 12 Feb. '99, began with a fun-filled session by Journalist and Cartoonist Mr. Madhan, on editing cartoons for publication. The next speaker, Ms. Mini Krishnan from Macmillan India Ltd., focussed on the various dialects in the Indian languages and the scope for their translation. Ms. Gowri Ramanarayan ended the day with her lecture on translation in drama. Day 3, 13 Feb. '99, had one session by Ms. Meenakshi Shivram on Decolonising Indian Literary Translations. Day 4, 20 Feb. '99, consisted of sessions by Mr. Randor Guy, eminent film critic, TV producer and writer, who focussed on translations in cinema, Dr. Srividya Natrajan, who spoke on gender translation, and an instructive session by Ms. Sandhya Rao on how to translate for children. On day 5, 26 Feb. '99, Ms. Geeta Doctor began by lecturing on Translating Images of the Female: From Tradition to Modernity, which was followed by Ms. Seetha Ratnagar on editing and translating for television. The final day had one session by Mr. Randor Guy on the translation of classics of literature into movies, followed by Ms. Saritha Srikanth on translation in the field of advertising. The certificates for the

workshops held in December, January and February were handed to the participants by Mr. Randor Guy.

The purpose of the Sishya Initiative, a series of workshops with children from various schools in Chennai, was to initiate the reading of Indian Literature and establish culture links, while drawing out the children's creativity. The workshops consisted of interactive sessions with M.Phil. students from Stella Maris – Amina S. Ahmed, Aparna John, Indumathy, Roshni S., and Pushkala Vishwanath. The workshops were held with Bridge Course students from Stella Maris, and students belonging to Standards VI and IX from the following schools. Vidya Mandir, Adyar; Good Earth School, Tambaram; Corporation Higher Secondary School, Shristi Matriculation, MCTM, AMM Matriculation and Higher Secondary School, Olcott Memorial, Children's Garden School, the Boy's Wing of DAV Higher Secondary School, Corporation Middle School, Kottur, Sri Sankara Higher Secondary School, The Hindu Senior Secondary School, and Besant Arundale Senior Secondary School. Each set of students first underwent a rapport-building session, to understand the reading habits of the children, and then an activity session consisting of reading of fairy tales, followed by a creative revisioning session with alternative endings suggested by students who tried to alter perspectives and contexts.

The range and reach of all these programmes seemed to fulfil the aims of KATHA striving for cultural integration.

MEGHNA MUDALIAR
II M.A. LITERATURE

UJJWALA

One of the objectives of Stella Maris is to empower young women with an education that will equip them to live creatively and confidently as change agents in a turbulent world. To this end, **Ujjwala**, the women's study cell, organised programmes related to women's issues.

This year **Ujjwala** with the help of **Damini**, the student wing of the women's cell, organised a seminar on "Women in Cinema – Indian Sensibility". The resource persons were producers of films and TV serials on women and feminist film critics. The seminar was well attended by students and staff from all departments. The outcome was not only a greater awareness regarding the portrayal of women in cinema but also an urge for young

women to enter the risky and challenging world of production and direction of films.

Other programmes in connection with International Women's Day were a workshop on Panchayat Women Leaders, organised jointly by the M. S. Swaminathan Research Foundation, AIDWA and **Ujjwala**. Grassroots women leaders participated in the seminar.

A series of competitions were organised all through the week in preparation for International Women's Day: a cover story competition, poetry competition and a cover page design for the Women's Diary for the year 2000. Students from all departments participated. The Ujjwala Rolling Shield was won by the Sociology Department. ◇

ISTD STUDENT CELL 1998-99

The ISTD Student Cell fulfilled its goal of 12 sessions per academic year on professional, personal and group development, in the process achieving the primary objectives of the cell.

- ♦ To provide a forum for the student members to acquire and practice professional skills.
- ♦ To collaborate with professional bodies by organising training programmes, seminars, workshops, etc.
- ♦ To facilitate members to discover their latent talent and foster leadership, understanding and goodwill among them.

The activities of the student cell for the academic year 1998-99 commenced on 15th July 1998 with the election of the office bearers for the year. A membership fee of Rs.60/- was collected and the registration cards were also signed, as it is one of the professional and skill development programmes where students can earn extra credits. The ISTD is a one credit optional course.

The first session for the year was held on 4th August 1998 on **Mind Control through Yoga** by Mr. R. Subramaniam, Advocate, Madras High Court. He gave a demonstration on how to govern oneself through yoga by breathing exercises that clear the system.

Mr. T. S. Radhakrishnan, Chief Consultant, People and Systems, conducted the second session on 12th August '98. He spoke on '**Self Concept**' elaborating on the theme that when one is not sure of one's own personality then there is a dent in the identity.

The third session was on **Value System – a key to excellence**, on 31st August '98, by Mr. N. Jaganadha Rao, Sr. Training Manager, Ashok Leyland. He emphasised the need for excellence no matter what the field of endeavour, through certain values like dedication, sincerity, etc.

Public Speaking was presented by Mrs. R. Seethalakshmi, Regional Officer, Educational Advisor, USEFI, on 23rd September '98. She highlighted the need for effective skills in communication and added that time keeping and confidence contribute towards effective public speaking.

A Video Show on **How to Attend an Interview** was the fifth session, conducted on 28th September '98. Mr. V. V. Chandrasekar, Management Consultant, Vetri Software, explained the same briefly. He also briefed the students about the requirement and opportunities in the field of Computers.

The student cell had its formal inauguration on 6th October '98 by Mr. Venkataraman, Chairman, ISTD Chennai Chapter accompanied by Mr. Padmanabhan, Treasurer of the Cell. A presentation was made by our Staff Advisor, Dr. Mrs. Sundari

on the achievements of the cell. The President of the Cell gave a report on the activities conducted and to be conducted for the year. It proceeded with a session by Mr. Venkataraman on **Industry – University Collaboration**. He spoke on how the important features of an industry should be aligned with that of an educational system.

The seventh and eighth meetings were held on the 17th and 18th of December '98 conducted by Mr. Arun George, Sr. Manager – Personnel, EID Parry and Ms. Arati Sharma, Sr. Executive – Personnel, EID Parry on **How to present oneself at an interview and how to attend a group discussion**. They gave the students a clear picture of the expectations of various organisations and stressed the importance of gestures and body language in interviews and the distinction between a debate and a group discussion.

The first session of the year 1999 and the ninth session of the academic year, was conducted on 18th January '99, on **Japanese Management** by Mr. R. Padmanabhan, Manager Training and Development, Lucas – TVS. He spoke on how the management

skills of the Japanese have been imbibed into their system, like their emphasis on the need for continuous improvement and quality management.

The factory visit for the year 98-99 was to Lucas-TVS, Sriperumbudur. It was organised on 18th February '99 and was the tenth meeting for the year. It was a wonderful exposure for the students and opened their eyes to the excellent world-class standards of management. It also gave the students ideas on how they can improve themselves personally and implement qualities like clean environment, continuous improvement, etc. in their lives.

The next session for the year was on **Human Resource Management**, held on 5th March '99 conducted by Mrs. Madhuri Menon, Consultant, Amaya. She spoke on the changing scenario in human relations and the shift in expectations.

The last session was the Valedictory when the certificates were distributed. The knowledge imparted to the students through the various sessions will enable them to launch themselves into the professional world with confidence. ♦

MEMORIAL DAY

The first death anniversary of our beloved Sr. Edith was commemorated on 24th July 1999, her 94th birthday. The Department of Fine Arts organised a get-together of past and present students. This occasion brought people together in Sr. Edith's name, and saw that the time they spent together left them with a sense of joy and fulfilment, for having known Sister – and for having been a part of the department she founded. There was a short commemorative prayer session followed by some moving memories shared by a few students like Mrs. Leela Ganapathy, Mrs. Cynthia, Mrs. Rekha and Mrs. Eugene D'Monte. Others said that Sr. Edith communicated something precious even during chance meetings in the corridor. The Department honoured Ms. Mary Varghese, maid-attender in the book-binding and marble paper making sections. This would have made Sr. Edith happy.

Here are two letters remembering Sr. Edith, and her special grace.

Dear Sisters,

With gratitude to God I remember Sr. Edith on her birthday. Sr. Edith gave direction to my life. Sr. Edith communicated God's love through her trust and patience and taught me to love God and trust in human goodness. Most of all Sr. Edith taught me to see. I continue to thank God for the wonderful life of Sr. Edith who has been a blessing to many. May her soul rest in eternal peace.

ARPUTHARANI

Dear Sisters,

It is with very old and fond memories that I take this opportunity to pen a few words about late Rev. Sr. Edith Tomory.

The very name conjures up for me, total dedication, a deep love of art, and immense knowledge. I had the opportunity of being her student as long ago as the early seventies, when I did a Master's degree in Fine Arts. She was an inspiration to all her students and art lovers.

She instilled in us a sense of aesthetics, a passion for creativity and the discrimination between a thinking artist and a craftsperson. It was impossible not to be moved by a palette or sculpted stone or modelled clay when Sr. Edith introduced an artist to you. Her passion for art was infectious. Under her guidance, my own understanding of creativity grew and bore fruit. As a teacher of Art History and Commercial Art, I am happy and proud to hand it down to my students of Senior Secondary Classes. Now when she is no more, her spirit still lives on through people like me, for art is permanent, and shall never die.

During my recent trip to Chennai, I was eagerly looking forward to introducing my own daughter, a second year student at the College of Art, Delhi, to Sister Edith. But that was not to be! Sister breathed her last, three days before I reached the city. My daughter uses my copy of Sister Edith's 'A History of Art in India and the West',

autographed by Sister. On her first visit to her college library, my daughter was thrilled to find 60 copies of the same book!

Sister Edith made the Art Department a unique set-up. She had big hopes and dreams for its future and for its students. Whether it was the annual exhibition in the old building with its wonderful spiral staircase or the batik & book-binding activity on the rear verandah, the tall figure in white, ever-encouraging, ever-interested, would always be seen. It was her encouragement that made possible the grand Art tableau 'The Fourth Dimension' done by our batch under the able

guidance of Ms. Gowri Nayak – the first of its kind in Chennai. The years never saw the waning of Sister's efforts; I remember the bent old figure in white putting together the Museum of the Art Department from scratch.

Every student who has been lucky enough to have been touched by so fine a personality, owes it to her, and to the world of art, to pass this rich and unique experience to others who come their way.

May her soul rest in peace.

MEERA SUBRAMANYAM

FUNCTIONAL LITERACY PROGRAMME

Ever since its inception, Stella Maris College engaged itself in various programmes with the aim of sensitising the students to the problems faced by society and women in particular and training them to play an active and positive role for social betterment.

The Functional Literacy Programme of the college launched in the year 1992 is in fact an ambitious multifaceted programme undertaken with the primary aim of helping the village women attain all-round development. It embraces all the vital aspects of their lives – economic, social, political and cultural. With this goal in view a specific agenda was set with certain basic objectives. The most significant among them are:

1. Imparting basic writing and reading skills to women.
2. Helping them acquire a clear awareness of their economic environment and of the need to better their condition by engaging themselves in productive and gainful employment.
3. Educating them to shed their traditional passivity and urging them to remould themselves and their village society by means of self-help and social integration.

The programme was started in the villages of Nemam and Kuthambakkam and later was extended to the villages of Parivakkam, Karambakkam, Banaveduthottam and Koalppancheri in Thiruvallur District.

This year the programme was carried out with the enthusiastic support of 76 student volunteers – II and III year undergraduate students from various disciplines. A core committee of 6 staff members headed by the Project Coordinator, Sr. Mercy, monitored the programme.

The programme was divided into three sub-projects to ensure adequate coverage and efficient implementation. They are:

1. Banaveduthottam
2. Karambakkam
3. Shanthi Bhavan

The staff coordinators visited the villages to gather basic information about them and to assess the requirements of the people living there. In all the places visited the staff found the response from the women quite gratifying. Afterwards, regular weekly visits were undertaken by the students and staff on Saturdays. The students involved themselves in teaching the women using the mass programme of the Functional Literacy Kit and discussing issues relating to the role of women, health, hygiene, environment etc. Review meetings were held on Thursdays with the students.

The following workshops were organised and conducted.

1. A one day orientation programme for the students and staff coordinators was conducted in Stella Maris College on the 23rd of November '98 with 72 participants.

The Resource persons were
Ms. Shanthi Karunakaran,
Programme Associate,
State Resource Centre.

Ms. Anbu Priyavardhini,
State Resource Centre.

The programme stressed the importance of proper attitudes and motivation for establishing an effective and professional relationship with the women.

2. The workshop for the Primary School Teachers of the villages of Banaveduthottam, Pedarithangal and Kolappancheri, Thiruvallur District, was conducted on the 10th and 12th of December '98 in Stella Maris College. It was attended by 25 teachers from the three villages.

The Resource Persons were:
Mr. Ranjan Doss,
Director, SRC, Chennai.

Ms. Shanthi Karunakaran,
Programme Associate, SRC.

The sessions focussed on developing life-oriented skills in the formal educational curriculum like decision making, problem solving, creative thinking, critical thinking, communicative strategies and the importance of group learning. Theoretical inputs on different lively teaching strategies like street plays, role play, songs, group discussions were given, aided by practical demonstrations.

3. A workshop on Income Generation and Skill Development for the women from the villages of Banaveduthottam, Pedarithangal, Thiruvallur District, was conducted at the Sacred Heart College, Night School Hall, Poonamallee, from the 4th to 6th of February '99. It was attended by 52 women from the villages.

The first day's programme was conducted by Ms. Shanthi Karunakaran, who stressed the need for group solidarity for success in business. The theoretical inputs on Marketing, Advertising and Accounting were given by Ms. Grace Paul of the Commerce Department of the College. The students highlighted the concepts of advertising and marketing through role play. A street play was also enacted by the NSS unit of the college. The participants enjoyed the session.

Ms. Ahmed from KVIC enumerated the opportunities available for rural entrepreneurs. Practical sessions on basket weaving and candle making were held by the Sangamam group from the college. Mr. Srinivasan of the Small Industries Institute, Guindy, demonstrated the process of making shampoo, incense sticks and camphor. The group enjoyed the sessions. Certificates were given to all the participants.

Achievements:

We are convinced that there is great awareness of the need for literacy as a means

for gaining empowerment and that the women are now more active in participating in the programmes relating to their betterment.

All the income generating activities in which they were engaged are now being pursued with greater zeal. The following testify to such an improvement;

1. The four self-help groups/magalir mandrams (with 15 members each) have started the production of camphor and incense sticks in addition to their regular production of detergent powder, phenyle etc.
2. The detergent powder of one magalir mandram is now sold under the brand name, Thamarai, in new packages. There is also a proposal to sell it through retail stores in and around Poonamallee. A stall has been put up in the All India Trade and Tourism Fair, Chennai.
3. The Magalir Mandrams are also exploring new avenues for business on their own.

4. The Srikalki Bhagavan Magalir Mandram and Thamarai Magalir Mandram have been able to secure the substantial amount of Rs.35,000/- from the Government as working capital.

5. Another group, the Bharathi Magalir Mandram which was registered this year will also receive similar financial help.

The women have come out of their shell. They are more articulate in voicing their grievances against society and demand greater participation in local administrative bodies such as the Panchayat Unions. One of the women, Ms. Shanthi, has been elected the councillor of the Panchayat Union. Two women representatives from Banaveduthottam participated in the International Women's Day Celebrations held in Stella Maris College on 8th of March '99 and one of them spoke on the occasion.

We are hopeful that this programme will gain momentum in the years to come and pave the way for a profound social transformation.

◇

STELLA MARIS SHINE ON OUR LIVES FOREVER

“From birth to death, life is a constant bidding of farewell to places, people and experiences” said Dr. Mrs. Evelyn Chandrashekar, Head of the Department of Mathematics of Stella Maris College. “Today, my dear students”, she continued, “is a solemn day in your lives as you are about to bid farewell to your dear Alma mater and step out into the far wide world. When you look back to the period of your short sojourn in this college, you will find that there was so much life, so much exuberance, so much fun that went into the learning process. There were of course moments of pain, sadness, disillusionment, there were setbacks, conflicts and worries. But they came and went like the seasons of the year. Parting often brings a tinge of sadness. But there is also a feeling of fulfilment and satisfaction, a sense of achievement and pride”.

The auditorium of St. Francis’ block, where over 700 outgoing undergraduate and postgraduate students were assembled resounded with an awe-inspiring silence...very unusual for a student gathering! They were gripped by emotion, doubtless! The stark reality of leaving the portals of SMC had haunted them these past weeks. Today, the college was bidding them FAREWELL...a loving farewell. Every Stella Marian who steps in at the time of admission knows that her college is but a temporary ‘dwelling place’. Nevertheless, letting-go of bonds forged over the years is not easy. They were now ready to embark on the ‘sea of life’. On earlier occasions, they

were told “Storms you will certainly meet, equip yourselves to sail through them. Day will give way to night, seek the guidance of the Star of the Sea”.

The Valedictory function held on March 30, began with a hymn to thank God for all that has been and seek his help for all that will be:

“The Almighty is faithful forever
All my life I will speak of His wonders,
O give thanks to the Lord for He is good
Yes, eternal is His love”.

How appropriate was the reading chosen for the occasion:

Thou hast made me known to friends
whom I knew not. Thou hast given me
seats in homes not my own. Thou hast
brought the distant near and made a
brother of the stranger.

I am uneasy at heart when I have to
leave an accustomed shelter, I forget
that there abides the old in the new, and
that there also thou abidest.

Through birth and death, in this world
or in others, wherever thou leadest me
it is thou the one companion of my
endless life who ever linkest my heart
with bonds of joy to the unfamiliar.

When one knows thee, then alien there
is none, then no door is shut. Oh, grant
me my prayer that I may never lose the
bliss of the touch of the One in the play
of the many.

Gitanjali LX111

For those uneasy at heart, at having “to leave an accustomed shelter” was the reminder that “there abides the old in the new” and that there also He abides. Why should we be afraid?

“Thou leadest me.. You are there the one companion of my endless life.”

Uplifting thoughts.... Strengthening words!!

This was an occasion for the students to tell their Alma Mater, how much they received from their staff, from the Management, and from their fellow Stella Marians. Time was limited and only four students had the opportunity to express themselves. Gratitude and praise were showered lavishly on the staff. In them they had found dedication and commitment, ideals of service to the less privileged, education in values given priority, the morning assembly over the public address system – so deep and thought – provoking had strengthened them for the life ahead.

There are times when we sisters at SMC wonder if all the efforts we put into the field of education yield any good results at all. Are we not wasting our time and energy? How far are we reaching out to the poor and to the first generation learners? Those of us who were present that morning for the valedictory function were reassured by the testimonies of the out-going students.

Exceptionally touching were the few words that Jaya Sheela of Kanyakumari, a resident of the hostel, addressed to her Alma Mater.

“I am Jaya Sheela from the department

of Sociology. I come from a village. My father is a farmer. My mother is a housewife. When I first came to this college I was scared of the standard, the style and its atmosphere. Since I did my schooling in Tamil medium I wondered whether I would be able to cope with the standard. I was advised to do one year of a Bridge course at SMC to improve my language and communication skills. I found it difficult to study in the first year of my degree course. But I received a lot of support, encouragement and appreciation from my department and from the sisters. I started improving little by little. Stella Maris laid a strong foundation for my life by providing knowledge and training me in self-confidence. I learnt to be patient, systematic and organized. Hard work, determination, spirit of service and sacrifice, guidance for my future and above all God’s grace helped to mould me into what I am today. The love, care and concern I received at the time of my mother’s death are unforgettable. Because of the continued support, encouragement, guidance, God’s grace and my mother’s blessings I was able to get the “Best out-going Student” award of the Sociology department at College day this year. I wish many more poor girls also will be benefited by this Institution. ..(thunderous applause)

Other students spoke in the same strain of appreciation. It was indeed a sacred moment.

The Chief Guest of the day Mrs. P. Lakshmi, Managing Director of Indian Economic Service, herself a former student, advised the students that their future would depend on how well they used the skills, knowledge and above all the values acquired

during their student days.

The students responded singing proudly of their love and loyalty to their Alma Mater, while asking

“Stella Maris to shine on their lives forever”.

No out-going class of students leaves Stella Maris without the planting of a commemorative tree. For the Cloisters’ noble

trees were their professors too from whom they received light and energy during their student days. Thus they sang as they planted the trees:

“Send deep your roots grow strong and
straight

As we were nurtured here,
Stay here for us for we must leave
Our Alma Mater dear.”

IRENE MATHIAS, FMM

ANTARVAHINI

Antarvahini: A glorious celebration of the divine artistry inherent in classical South Indian dance and music. This double-evening event held on the twenty-second and the twenty-third of January 1999, was Stella Maris College’s unique way of paying tribute to the many brilliant artists who have passed through her portals. It also gave those fond, once-upon-a-time students the opportunity to share the wealth of their talent and experience.

Guest of Honour for the first evening was none less than Dr. Padma Subrahmanyam – renowned dancer, scholar, choreographer, music composer, teacher and author. Recipient of countless awards and honours, including the Padma Shri, she has truly done her Alma Mater proud.

The evening commenced with a melodious concert. Accomplished carnatic vocalist Sangeetha Sivakumar-Krishna performed along with Poorna Siva, a violinist of international repute hailing from a musical background.

Jayanthi Subramaniam, noted Bharathanatyam dancer, choreographer and teacher then took the stage, captivating her audience with her dazzling expertise.

The following evening was graced by the presence of Kalaimamani Pritha Rathnam, an outstanding exponent of Bharatanatyam and Mohini Attam. It was a privilege to have her as the Guest of Honour for the evening.

Lalgudi Vijayalakshmi, the daughter of the legendary Lalgudi G. Jayaraman and superb violinist in her own right performed for a spell bound audience.

Kalaimamani Sikkil Mala Chandrasekhar also took the stage. This dedicated flautist was trained by her mother and aunt, popularly known as the ‘Sikkil Sisters’, and hails from a rich tradition of musical culture. Her performance was enthralling.

Ms. Rekha Ramachandran, a highly dedicated dancer who has performed all over India and abroad and Ms. Sarasathi Krishnakumar, recipient of the prestigious Yuvakala Bharathi Award and active media personality also gave stunning individual dance performances.

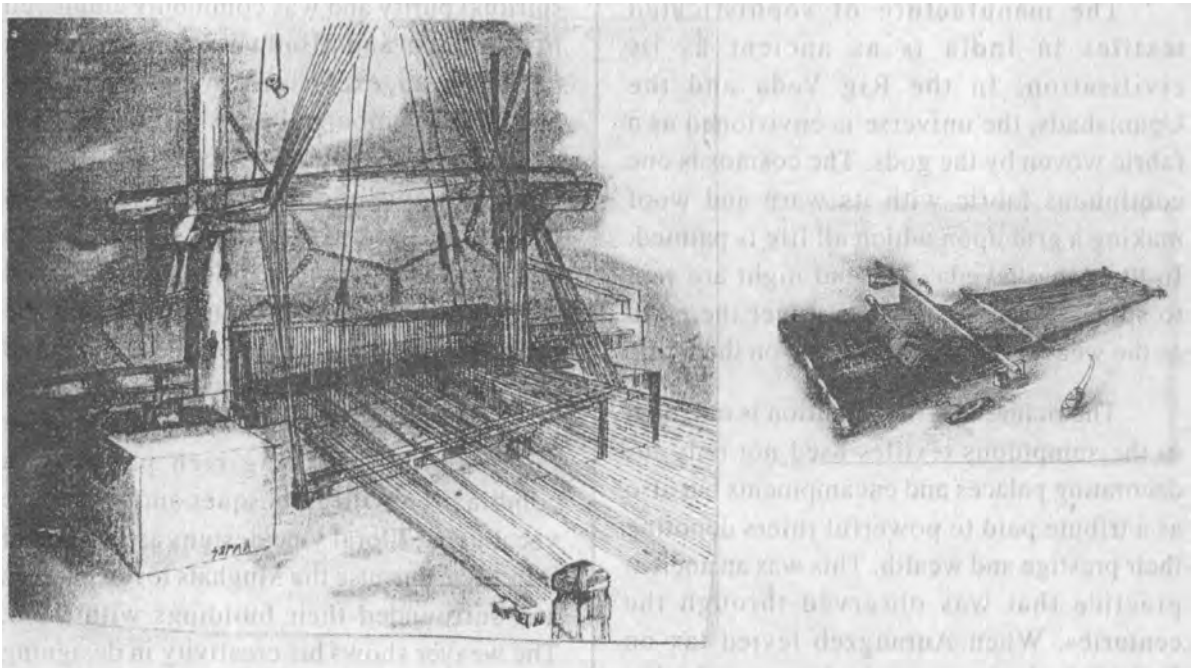
The evening came to an end with the excellent performance of Ms. Uma Murali Krishna, one of the world’s most gifted exponents of Bharatanatyam and Kuchipudi.

THE MAGIC OF WARP AND WOOF: A CREATION OF THE INDIAN MIND

Pride is supposed to be one of the deadly sins in the eyes of the pure. And yet in our country, generation after generation our ancestors took pride in the achievement of the craftsman who made fabrics for the citizens giving them dignity and self-respect. It was this sartorial pride that brought the skill of millions of weavers, dyers and printers to the creation of fabric from earliest times.

technique. All textiles are created from criss-crossed threads that are interlaced or woven. The thread stretched along the length of the loom is the warp and the weft is the horizontal yarn across it, interlacing with each other to create the mystique of design (Fig. Below).

Loom weaving is one of the traditional forms of textile decoration and it reached its zenith in India two centuries ago. More than



The weaver is the originator of textiles and the loom is the theatre of his activity. Using the language of the loom, the weaver builds a fine vocabulary of skill and

a hundred different types of textiles are woven, predominantly from natural fibres like cotton, silk and wool.

India's richest tradition of woven textiles is realised through skill, insight, natural resources and a craft technology, developed nearly 5000 years ago, giving to Indian hand-woven fabric a depth, strength and vigour. The first mention of cotton, referred to as *Karparsi*, is in the Hindu works of Manu (300 BC – 200 AD) although cotton was known and used in the country as early as 3000 BC. The Greeks and Romans who first saw cotton in India described it as wool growing on trees. Fragments of cloth woven from such cotton have been found among the ruins of Mohanjo-daro.

The manufacture of sophisticated textiles in India is as ancient as its civilisation. In the Rig Veda and the Upanishads, the universe is envisioned as a fabric woven by the gods. The cosmos is one continuous fabric with its warp and woof making a grid upon which all life is painted. In the Atharvaveda, day and night are said to spread light and darkness over the earth as the weaver throws the shuttle on the loom.

The richness of this tradition is mirrored in the sumptuous textiles used not only for decorating palaces and encampments but also as a tribute paid to powerful rulers denoting their prestige and wealth. This was an ancient practice that was observed through the centuries. When Aurangzeb levied tax on Bengal, he had among the items on the list *Dacca Muslins* and *Jumdani*. Maharaja Ranjit Singh received shawls from Kashmir as part of a treaty.

The creation of hand woven fabric is the playing field for the artistic imagination, for

embedded in the warp and woof was a veritable legacy of motifs that have appeared and reappeared over the centuries to echo its religious and imperial history. The motifs employed were of a wide variety derived from variegated sources and had their own stories to tell.

The *Mor* or peacock is a popular motif, its shape and form being well suited for artistic exploration. The peacock symbolising immortality, love, fertility, pomp and protection appeared even on Indus Valley burial pots. The goose or *hamsa*, a ubiquitous motif on fabric and saree borders, symbolised spiritual purity and was commonly employed in Buddhist and Hindu iconography. The parrot or *tota*, exclusively Western Indian in origin, is a symbol of courtship and passion. The *kamal* or lotus, a floral motif, is a complex and enduring symbol of both Buddhism and Hinduism. It represents spiritual power, authority, life and consciousness. Other floral motifs include the jasmine, a six petalled flower that appeared on pottery shards from Indus Valley. Flowers became a popular decorative element in Islamic India, making rich patterns in combination with arabesques and geometric vocabulary. Floral vine designs are a Mughal influence, because the Mughals loved gardens and surrounded their buildings with them. The weaver shows his creativity in designing *buti*, which are "floating design", usually shapes of flower, sprigs or bushes against a plain background. Floral *buti* first appeared in north and east Indian sculpture and it was later adapted for expensive fabrics woven by the Muslim elite. The *kalga* or paisley motif

is so ubiquitous to Indian fabric that it is hard to believe it is only 250 years old. It evolved from 17th century floral and tree of life designs. The name derives from paisley in Scotland where Kashmiri shawls were mechanically produced. Rural Indians call the Kalka *anaam* or mango, a symbol of fertility.

Motifs with their purity and richness of form had captured the imagination of the weaver and became an integral part of hand woven textiles. The use of contrasting colours complements and enhances the entire creation. Colours have a mystical significance. Certain colours are traditionally associated with caste traditions. Paradoxically, the Sanskrit word for caste is *Varna* which means colour.

Brahmins were associated with white because it suggested purity. But it is also associated with mourning as widows in some areas of India wear white without embellishment. Red is a symbol of Kshatriyas or Kings, a sign of valour. It also represents fertility and sexual energy and is worn by brides. Vaisiyas or traders are associated with green. Today it also has Islamic connotations in India and brides in the Deccan wear green.

Blue is associated with the sudras or menials. High caste Hindus avoided this colour because the fermentation process used to create indigo was considered impure. Among Hindus blue and black were inauspicious, reflecting sorrow and ill omen. Yellow and orange are the colours of religion and are usually worn by sadhus and ascetics.

The woven fabric with its intricacy of design, motifs, colour and its related associations is an expression of the tradition and culture of the people. The great weaving belt of India stretches from Assam through the lush vegetation of Bengal, Uttar Pradesh through Orissa, Andhra Pradesh and Tamil Nadu. Textiles from each of these areas rely heavily on woven patterns and forms unique to the area, and are more than mere embellishments. It was passion and dedication which resulted in such creations. To understand and appreciate them one must bring into play the sense of sight, touch and sound. For the weaver, the medium of expression is the fabric and each creation is the expression of an experience.

Cotton has been used in India from very early times. The very nature of the cotton fibre led to the development of a highly refined technique of spinning fine yarn with which superfine cotton fabric was woven. India became known for its gossamer weaves and decorations, which went with this technique of weaving. Expressive of the properties of finely spun and woven cotton was the *jamdani* inlay technique where fine patterns were woven all over the body along the weft. This technique suited the quality of the fabric for the pattern was like the working in of a shadow, discernible only when held against the light.

The cotton *jamdani* (Fig.1) is the most sophisticated product of the Indian handlooms produced in Dacca and Benaras. The word *jamdani* has come to mean "loom

embroidered or figured” and is applied to the cotton flowered weaves of the Gangetic plains. The *jamdani* cloth is a response to the challenge of the terrible summer heat, for the fierce scorching sun demands a cloth that is bereft of colour, and yet has its tones and nuances, a cloth that is light to the body, that moves to the gentlest breeze, a cloth that is of great beauty recalling flowers, running water and moonlight.

Today transparent handspun Dacca muslins are woven mostly in Bangladesh. The very finest have not been made since the decline of the Mughal empire. These muslins could only be woven during the moist monsoon season and cannot be mechanically produced.

The land south of the Vindhyas, the tropical regions of Kerala, Tamil Nadu, Andhra Pradesh and Karnataka had a distinct cultural identity not modified by the incursions that affected the North Indian cultural fabric. To day South India has an unbroken weaving legacy of its own, having maintained its individual characteristics. Varied weaving techniques and a vast range of materials are found here.

Tamil Nadu with cotton as its mainstay, has a range of cotton sarees such as the brilliant checked saree with contrasting border and pallu from Nagercoil and the fine gold bordered cottons from Madurai and Salem. In Thanjavur the royal family developed the Kodalikaruppur sarees (Fig.2). These were made of fine cotton woven with gold *jamdani* patterns of stars, lines and wide borders. The pallu invariably had the tree of

life pattern in delicate lines, the body having characteristic roundels. Sungudi Madurai sarees, produced by the Saurastrian community settled in Tamil Nadu, are woven and tie-dyed. This community originally migrated from Gujarat where the weaver is referred to as “saliyar” a word derived from Sanskrit, ‘salika’ meaning weaver.

The tradition of silk weaving is an ancient one and silk was deemed by Hindus to be a pure substance, so pure that it was not considered necessary to wash before ceremonial use because silk was ‘washed by air’. Orthodox Hindus and Jains abhor the taking of life and so certain holy centres such as Varanasi, produce a silk known as mukta (freedom) silk taken from the cocoons of moths that have completed their cycle and broken out of their cocoons. This damaged short stapled silk is considered unpolluted and hence suitable for garments.

The most important silk weaving centres in western India are in Gujarat, in places like Surat, Ahmedabad, Mandvi, Patan and Jamnagar. The common silk weave was satin, known as *gajji*. In Gujarat, silk weaving was characterised by surface ornamentation i.e. embroidery employing silk and gold threads resulting in sumptuous effects. The silk *tanchoi* saree is said to have been introduced into Surat by Chinese weavers and was continued by the Parsi community. Another tradition attributes its introduction to a Parsi family, Choi who had learnt the technique in China. The term *tanchoi* was apparently derived from ‘tran’ i.e. three Choi brothers who introduced it.

In direct contrast to the Hindus who considered silk to be a pure material, Islamic tenets admonished the faithful against the use of silk, considered to be an item of luxury, capable of engendering vanity in the weaver and inhibiting proper submission to god. Islamic ideology, aesthetics and weaving techniques greatly influenced the art of Indian textiles, resulting in a new fabric of greater versatility. Consequently a mixed fabric woven with a combination of cotton and silk called *Mashru* (Fig.3) meaning “permitted” was widely adopted by the Muslims. Having a silk warp and cotton weft resulted in a smooth silken right side and a cotton under part that conformed to the stipulation that silk must not be worn against the skin.

The versatility, ingenuity and dexterity of the Indian weaver manifested itself in another form of handloom weaving where a large group of Indian textiles were patterned by means of resist techniques. Orissa, Andhra Pradesh and Gujarat are the predominant centres of ancient India for the technique of resist dyeing known as *Ikat*. It is derived from the Indonesian word *mangikat* “to tie” or “to bind”. In principle *Ikat* involves selectively dyeing the yarn to a predetermined colour scheme before installing it on a loom for weaving. A variety of designs like zig zag, arrowheads, geometric leaves, flowers and animals appear in *Ikat* work. The most time consuming and elaborate sarees created in western Indian are the Gujarat *patolas* which have intricate fine colour designs resist dyed into both warp and weft silk threads. These are made into costly high status sarees worn by Hindus, Jains and Vohras for wedding and

auspicious occasions. This was so because for some, *patola* implied purity, sacredness and even magical powers.

The woven textiles of South India have a distinct characteristic that is, the woven designs are an integrated part of the woven fabric rather than an addition to the fabric as in *jamdani*. In Kanchipuram, research suggests that silk was used only a century and a half back. Today the fine, better woven and expensive silks are from here. For the common man Kanchipuram is a term of reference for silk sarees of a distinctive style. Certain distinctive and characteristic features set it apart from silk weaving of other regions. Foremost, the silks are heavy and the contrasting border is achieved by a special method of weaving known as *Korvai* involving the use of three shuttles. The two side shuttles carry colour for the border and the centre shuttle the materials and colours for the body of the saree.

In addition to this, Kanchipuram sarees (Fig.4) are characterised by rich jewel like colours and intricately woven patterns of gold. While the colours are unique, the figural and geometric motifs are both pleasing to the eye and are rooted in culture often becoming symbolic. Hence *gopuram* and temple border motifs are popular.

Pure silk sarees were essentially a part of the life of the Brahmin community. Ritual observations required that the housewife wear only silk sarees since it was the only material considered pure. It was she who performed the puja to the household deity and prepared food for the family.

Tribal weaving

Tribal weaving in India, concentrated in the north eastern region, has an amazing variety of weaves forming an interesting aspect of loom tradition. The important states are Assam, Mizoram, Nagaland, Manipur, Meghalaya and Arunachal Pradesh. Among the earliest are the Nagas of Assam, where handloom weaving is the largest and the oldest industry. Weaving was introduced here by the Bodo tribals who had migrated from central Asia. In addition, there were other hill tribes and communities whose contribution was equally artistic and skilled.

What sets the hill tribal apart from the weavers of the Gangetic plains and elsewhere is the type of loom used. Known as the back strap or loin loom it is exclusively employed by the women who use their body to give tension to the warp, making the process of weaving strenuous. This technique also limits the width of the cloth to a maximum of 60 cms. Women however were expected to produce the clothing necessary for a family. The tradition of weaving was such an integral part of the life of the woman

that a mystique has developed around the weaving of patterns and the use of colour. Legends are both sung and told of woven patterns suddenly coming to life, or of a poor orphan girl whose life took a somersault when a prince married her on the strength of her remarkable talents in weaving and designing.

A weaver wove for pleasure. His was not work but worship and in worship he found joy. This joy was reflected in his weave. The vocabulary of design lay in his mind and attitude to work emphasized by a particular design called *latifa* meaning joy. And so this emotion infused life into the weave and made textiles a living tradition.

The handloom industry in India is today the largest economic activity, after agriculture. There are roughly 3.8 million handlooms in India, the largest number in the world, engaged in the production of fabric from natural fibres like cotton, silk and wool, and also mix of man made and natural fibre. The industry is an integral part of rural life and about 10 million people depend on these looms fully or partially for their livelihood.

◇



Fig.1. Jamdani (West Bengal)



Fig.2. Kodalkarupur Saree (Thanjavur)



Fig.3. Mashru (Cotton & Silk mix)



Fig.4. Kanchipuram Silk Saree

THE ECONOMICS OF HEALTH

330 for 1. The advertisement flashes across the idiot-box and leaves the upper urban classes thrilled. Finally, 330 ml 1 calorie. The diet colas have arrived on the Indian market scene, but not without the usual Cola wars before and after, this time with the government being dragged in too.

Both Pepsi Co. and Coca Cola Inc. had applied for permits to substitute sucrose and thus provide us – the unfit masses – with a less fattening drink. The widely reported court and Cola battles aside, let us focus on the substitute for sucrose in these diet drinks – Polyamartase - an enzyme that according to studies might cause a series of disturbances in the human system ranging from disorders of the stomach to hereditary – genetic disorders.

The Cola companies claim that these drinks will make regulars change their preferences. What it does instead is widen the market base for the concerned companies by attracting new consumers through product variation, thus increasing sales.

The world's leading producer of this wonderful enzyme is the St. Louis (U.S.A.) based agrochemical transnational giant Monsanto. Monsanto – a subject discussed, dissected and digested at the Economics Department of our college during the academic year 1998-99 in the wake of the introduction of Genetically Modified (GM) and/or Genetically Engineered crops on the

Indian agro front and the formation of Mahyco Monsanto Biotech (India) Pvt. Ltd. – The Maharashtra Hybrid Seed Company.

The print media in our country intensively covered the introduction of Bollgard (Bt) cotton (*Bacillus Thuringiensis*) in test fields in Karnataka and Andhra Pradesh. The possibility of introducing the terminator technology was hotly debated. The controversial suicide seeds – a seed that kills its own offspring while providing no increase in food production may not be the right technology for Indian farmers.

Monsanto which recently sold off most of its chemical divisions, now focusses its research on genetic engineering which it claims will produce crops with higher yield, tolerance to drought and protection against damage by pests. But what about the human angle? This transnational is the world's most aggressive seller of genetically engineered seeds. Its global corporate strategy is simple – police rural communities and intimidate seed-saving farmers.

Monsanto is not alone on the genetically modified playfield. Its playmates include Novartis (remember the Ciba-Sandoz merger?), DuPont Pioneer and AgrEvo. The opponents, the ecosystem and the world economy at large.

Toxicologists, genetic engineers and medical experts have re-examined the work

of Dr. Arpad P., a distinguished researcher in Scotland who was suspended, humiliated and forced to retire when he announced that rats that were fed genetically modified potatoes showed serious health damage. They independently found his results to be true.

An international meeting of entomologists (scientists who study insects) in Basel, Switzerland, in March this year, has warned that genetically engineered Bt crops are exuding 10 to 20 times the amount of toxins contained in conventional (non – GE) Bt sprays, and are harming beneficial insects and soil micro-organisms, and may even harm insect-eating bird populations.

Fresh fears over the safety of genetically modified food surfaced in March this year after new research revealed that food allergies relating to soya, increased by 50% last year. SOYA, the wonder crop of the 20th century is found in 60% of all processed foods - from bread to baby food, ready-to-eat curries to spaghetti, chocolates to ice-cream. But because genetically modified and natural soya – much to the chagrin of retailers in Europe – are mixed at source in America, the world's biggest supplier, it has become difficult for retailers to guarantee the purity of the product. Simply put, you have no idea what you get to eat.

Researchers tested 4,500 people for allergic reactions to vegetables including soya. Among the range of illnesses it caused were irritable bowel syndrome, digestion problems, skin complaints – including acne and eczema, and neurological problems with chronic fatigue, headaches and lethargy.

Now what do genetically engineered crops have to do with land values? To answer this question, here is a press release on the potentially damaging effects on agricultural land values of growing genetically modified crops, by Peter Faulkner, President of the Royal Institute of Chartered Surveyors Rural Practice Division. (The Scotman Newspaper, 11 March 1999) “Banks and purchasers want to know where genetically modified crops have been grown. In the event there turns out to be a problem with genetically modified crops, banks may come back to our members and say the collateral has gone down and no mention was made before the sale that these crops were there. These are conditions which affect the market... we do not get into the whole genetically modified crop debate, but our customers dictate the market and we must work with it. Having said that, the issue of transgenic crops – those engineered in a way which nature simply could not replicate – could, offer an even bigger challenge to the industry because nobody knows what the effect will be ...”.

A dangerous trend today is the proposal of legislation. A bill has been introduced in the Ohio (U.S.A.) State Assembly, with Monsanto backing, to eliminate or restrict the right of farmers to save and exchange seed; a system of mutual benefit that had been in existence for centuries. All this is done merely to increase seed industry profits.

In addition to exposing consumers to unknown food allergies, biotechnology practices could cause the evolution of “super weeds” or “super bugs” that could be

resistant to chemical control and which will crowd out crops and native species. Farmers who do use patented products find themselves branded “seed pirates” if they replant them. Farmers who find that stray genetically modified seeds have blown onto their land from neighbour’s fields and then taken root could face massive fines if a company claims that the patent on its seeds has been violated. This would mean an unaffordable loss and the possible bankruptcy of the farmer, which in an economy like India, could add to the migratory labour population.

Enter Monsanto, the Drug maker. Monsanto’s highly successful pain killer Celebrex, has been linked to 10 deaths and 11 cases of gastro-intestinal haemorrhages in its first 3 months in the market. In January this year, a pharmaceutical unit of Monsanto Co. halted studies on two heart drugs. The reason – ‘an unexplained rise in death among one group of participants in the trial’.

If you are one of those who laugh at the proposal that such trans-nationals turn to organic agriculture then, go ahead and put your health and wealth in their hands. They are the world’s biggest pharmaceutical companies too. This is THE vicious circle.

The point is this. We just don’t know what problems could arise in the future. Those listed above may eventually turn out to be a miniscule part of a gigantic re-vamp task. Customers today are unable to make an informed choice. It was supposed to be the food of tomorrow: a genetically engineered ambrosia to feed Earth’s hordes. But this has turned into Mother Earth’s nightmare.

The controversy over genetically modified food has led to an unprecedented surge in the sale of organic food throughout Europe. The upsurge recorded this February was reported as nothing short of phenomenal and it is the AWARENESS of the genetically modified issue (something our sub-continent lacks) which has hiked the rate of sales of organic, non-genetically engineered food.

Farmers and environmentalists have only now joined forces against genetically altered crops. The move by the Consultative Group on International Agricultural Research (CGIAR – the world’s largest farm research network) to ban terminator technology from its crop breeding programmes, the Canadian move not to allow the introduction of the first genetically engineered product – recombinant bovine growth hormone, the “Cremate Monsanto” campaign launched by the KRRS in Karnataka against Monsanto’s field trials on Bt cotton, the similar efforts of the Rytu Sangham in Andhra Pradesh, the efforts of Prof. Nanjunda Swamy, the “Biodevastation 2” Conference at New Delhi organised by Dr. Vandana Shiva, the decision by a Brazilian judge not to allow the genetically modified soya during the previous sowing season... are indeed efforts to be lauded.

Natural farming research could develop the best technique to grow a variety of crops in varied ecosystems. Organic farming principles assume food is grown as close to the consumer as possible. Growing food on mega farms assumes a large use of fuel and highways for cross continental shipping – a process that is not organic. There is enormous

potential for ongoing research on how locally diverse agricultural production can have the smallest effects on natural species.

What the economy and the people of our country need is greater media coverage of global events in this field. The answer lies in

thus increasing knowledge and creating an opinion among the masses.

To quote from Arundhati Roy's *The Greater Common Good* – "... Make it clear that ultimately it falls to you to decide...".

ANUSHA CHERIAN, II BA ECO.

VEDIC MATHEMATICS

The word 'Vedas' means unlimitable storehouse of all knowledge. Vedic Mathematics is a unique system based on some simple mathematical formulae from the Vedas.

In the Vedic system, the short rules of working are called the *sutras*, which are applicable to solve problems in arithmetic, algebra, geometry etc. According to the Vedas, the material universe is made of 9 elements and each stands for a number, ranging from 1 to 9.

To give a brief insight into the subject, let us start with a simple example:

What is 35×35 ?

This multiplication is done by using the 'Ekadhikena Purvena' Sutra, the literal translation being 'one more than the previous'. Here the last digit is 5 and previous one is 3. So one more than that is 4. Now the Sutra in this context tells us to multiply the previous digit 3 by one more than itself (ie) 4. So the left hand side of digit is 3×4 and the right hand side is 5×5 . Hence the answer is 1225.

Similarly, $85 \times 85 = 8 \times 9, 5 \times 5$

$= 7225$

$105 \times 105 = 11025$

Consider the product of, say, 93×94 .

This is done by the 'Nikhilam Sutra', and the method is shown in the following steps:

1. We take that power of 10 which is nearest to be multiplied as the working base. In this case it is $10^2 = 100$.

2. Write down the numbers as shown:

93

94

3. Subtract each of them from 100 and write down the remainders on the right hand side with the connecting minus sign between them

$93 - 7$

$94 - 6$

4. The product will have 2 parts, one on the left hand side and one on the right. Multiply the numbers 7 and 6 (ie) 42. This is the right hand side of your answer. Then subtract from 100, the sum of 7 and 6 (ie)

$100 - (7+6) = 100 - 13$

$= 87$

This is the left hand side of the answer

$93 - 7$

$94 - 6$

 $87/42$

Therefore, the answer to $93 \times 94 = 8742$

Consider 99×98

Again 100 is the working base.

$$99 - 1$$

$$98 - 2$$

$$\hline 97/02$$

Since 100 has a zero, the number on the right hand side must have 2 digits. Hence we include a zero.

Suppose we multiply 7×6 ; 10 is the working base.

$$7 - 3$$

$$6 - 4$$

$$\hline 3 / 2$$

$$1 \quad = 42$$

Since 10 has only one zero, the number on the right should have only one digit. Hence $3 \times 4 = 12$ is written as above and adding 1 to 3, we get the answer.

In this manner we can multiply numbers which are very very large in an unbelievably short time.

$$999999997 - 000000003$$

$$999999997 - 000000003$$

$$\hline 999999994 / 000000009$$

If the numbers to be multiplied are above a certain power of 10, the same procedure will hold good here too except that instead of cross subtracting we have to add.

$$12 + 2$$

$$11 + 1 \quad (\text{ie}) \quad 10 + (2+1) \quad = 10 + 3$$
$$= 13$$

$$\hline 13 / 2$$

$$111 + 11$$

$$109 + 9$$

$$\hline 120 / 99$$

$$1016 + 16$$

$$1006 + 6$$

$$\hline 1022 / 096$$

If one of the numbers is above and the other is below a power of 10, the plus and minus will produce a minus product and the right hand part is obtained by vertical multiplication and will therefore have to be subtracted.

$$107 + 7$$

$$93 - 7$$

$$\hline 100 / 49 \quad = 99 / 51$$

$$1006 + 6$$

$$9999 - 1$$

$$\hline 10005 / 9994$$

Again, consider 41×41

1. We take the sub multiple 50 as the working base $50 = 100 / 2$
2. By cross subtracting we get 32 on the left hand side.

3. As $50 = 100/2$ we therefore divide 32 by 2 and put 16 down as the real left hand side part of the answer.
4. The right hand side part 81 remains unaffected.

$$41 - 9$$

$$41 - 9$$

$$2\sqrt{32} / 81 = 1681$$

The above are just a few methods used for multiplication. There are several other Sutras which can also be used for division,

factorisation, squaring, finding the square root and even for giving simpler and shorter proofs for the Pythagoras theorem and Apollonius theorem. These methods are highly useful when students write competitive examinations, where the time factor is very important.

Carl F. Gauss said: "Mathematics is the Queen of Sciences and Arithmetic is the Queen of Mathematics". But it would not be an exaggeration if we say that "Vedic Mathematics is the Queen of all Mathematical Computations". ♦

STUDY OF THE EFFECT OF POLLUTED WATER ON THE CHROMOSOMES OF EDIBLE FISH

Our project on the Effect of Polluted Water on Chromosomes of Edible Fish is an effort to analyze the adverse effects of what seems to be “mild” pollution, on hardy organisms like fish.

We chose the Adyar River as our water source and the site of collection was the Boat Club. A lot of rowing activity takes place on this river, at this point. All four participants of this project practice this sport regularly and have observed a lot of sewage being dumped here. The water is constantly an unhealthy green colour and gives out an objectionable odour. To study the effect of this polluted water on the various life forms found in and around this river appeared necessary and relevant.

The fish used were Grass carp, Silver carp and Catfish. All three are hardy edible fish. Initially the experiment was done using *Tilapia*, which are considered to be characteristic inhabitants of the brackish water ecosystem, but due to stress imposed by the new environment, they did not survive.

The method that was used was the **Kligerman and Bloom** methods of inoculating the fish with colchicine, (a chemical used to arrest the cell division at the metaphase stage), to obtain a metaphase plate and to compare the aberrations observed in the chromosomes of the experimental fish against that of the control fish.

This study helped to prove the presence of pollution in the Adyar river water which at points is being used for drinking purposes and during the rainy season, is the centre for a lot of fishing activity, the fish caught being sold as edible fish in the market.

Before we start, here's some information on the Adyar River:

The Adyar River – The Adyar River mainly receives water from its source, the seasonal rains, the sea (in the Adyar estuary) and sewage and domestic drains. It carries sludge, sewage, piggery waste and cattlewash. The water is stagnant and contains a lot of silt and hence is very heavy. In the Adyar River three types of odours have been identified at different seasons; during the normal times the smell of faeces and hydrogen sulphide is prominent; during the monsoon the smell of ammonia is common; and in summer due to the algal bloom an obnoxious odour is prevalent. Micro-organisms like the Salmonella group of bacteria causing Typhoid, chronic fevers, and epidemic gastro-enteritis are found in abundance. Several other groups of organisms that can cause a variety of other diseases have also been isolated from the water of the Adyar River.

Materials and Method Used –

The water sample used in this experiment was collected from the Adyar

River, in the region flowing through Madras Boat Club, near the Kotturpuram Bridge. The control water sample was the Loyola College tap water. Our experimental fish were – Silver Carp (*Hypophthalmichthys molitrix*), Grass Carp (*Ctenopharyngodon sp.*) and Catfish (*Clarias batrachus*), all collected from the Pushpagiri Fish Farm, Chennai. The fish were maintained in two well-aerated fibreglass tanks containing enough amounts of the test and control water samples for a duration of two weeks. The method used was the Kligerman & Bloom method adapted for our experimental conditions. The fish were injected with an intramuscular injection of 0.001% Colchicine (1ml/100gm body weight of the fish) and were allowed to remain in the water samples for another 2½ hours. The fish were sacrificed by pithing and the gills dissected out. The individual tissues were transferred to 10 times their volume of 0.4% KCl hypotonic solution for 30 minutes. The blood vessels, mucus and other impurities were removed. The tissues were then fixed in Carnoy's Fixative, by slowly adding the fixative drop by drop. The fixative was poured off and fresh fixative was added, and the tissues were kept in a refrigerator overnight.

For preparing slides; a few pieces of the tissue were removed from the fixative placed in 50% acetic acid and minced gently to form a cell suspension. This was dropped onto clear, grease – free slides heated to about 40°C - 50°C.

Staining : 2% Giemsa Stain (2ml of Giemsa stain in 98ml of Sorenson's buffer at pH 6.8) for 25-30 minutes.

The slides were viewed under a high power oil immersion microscope.

The whole experiment was conducted in the Biotechnology Laboratory of Loyola College.

Water Analysis – We gave our water samples to the Metropolitan Water & Sewerage Control Board for analysis. We present the significant results in brief:

Nitrogen – The nitrogen present in the saline constituents is known as ammoniacal nitrogen and the nitrogen present in the organic constituents as proteins, amines and amino acids is called albuminoid nitrogen.

The criterion for ammonia is 0.02 mg/l for fresh water aquatic life. Significantly, the ammoniacal nitrogen content of the Adyar river water sample was 5.6 mg/l and that of the control tap water sample was 1.12 mg/dl. Also the presence of nitrous nitrogen was intense in the test water sample and nil in the control water sample. Nitric nitrogen was also found to be present in the Adyar river water sample but it existed only in trace amounts in the tap water sample.

Total solids – The total solids present in the Adyar water sample were 1600 mg/l in comparison to 1520 mg/l present in the tap water sample.

Oxygen absorbed – The oxygen absorbed during Tidy's 4-hour test in the case of the Adyar water sample was 6.7 and that of the tap water sample was 2.67.

Biochemical Oxygen Demand (B.O.D.) – Dissolved oxygen (D.O.) is a fundamental requirement for all aquatic organisms. Biochemical Oxygen Demand can be defined as the amount of O_2 used up during the oxidation of oxygen demanding waste when a sample of water is incubated for 5 days at $20^\circ C$ with the D.O. being measured before and after.

The most significant result of the water analysis was the B.O.D. values obtained. The Adyar water sample showed a high B.O.D. level of 30 in comparison to the value of 18 for the tap water sample. This indicated that there was a high level of decomposition in the Adyar water as a result of micro-organisms present in the water. Due to increased sewage disposal the B.O.D. value increased and as a result the D.O. value decreased making it increasingly difficult for fish to survive.

Presence of Chromium, Lead & Cyanide – In both the water samples these chemicals were present below density level (B.D.)

Our Results were:

1) **Silver carp:** The normal Diploid chromosome number of 48 was seen. The chromosomes appeared to be short and condensed. One of the chromosomes gave the appearance of a ring chromosome.

2) **Grass carp:** The normal Diploid chromosome number of 42 was seen. Some extra chromosomal fragments were also observed.

3) **Cat fish:** The normal Diploid chromosome number of 50 was seen. Three extra bar chromosomes were also seen in the metaphase plate.

Our Journey – In the course of this experiment, we had to meet many distinguished people – all of whom are experts in their fields of research. Interacting with them was indeed an illuminating experience. In the beginning, this project seemed too much for us, but with the guidance of these kind scholars, we have been able to complete it successfully.

This project also taught us the essence of teamwork. It has been an unforgettable experience for us. It may seem like just an experiment to some, but it is a milestone in our lives.

The results of our experiment show that there is tremendous scope for future research in the study of the effect of polluted waters on aquatic organisms and the toll they would take on the ecosystem as a whole. The accumulation of pollutants in edible fish could pose as a threat to human life, due to biomagnification of the toxic substances at the various trophic levels.

More research can be done on the varied sources and control measures of water pollution in Chennai and its biological effects.

A PROJECT BY
SHEFALI RANGANATHAN, P. MAITHRI,
SRIVIDYA PASHUPATHI, ROOPALI RAGHAVAN
III B.Sc. ZOOLOGY (1996-99)

THE NUCLEAR COIN

“There are two sides to every coin”.

Radiation. Mutilation. Misery. Death.
Chernobyl

Nobody needs an introduction to any of the above or to what they stand for. If they represent one side of the nuclear coin, then what could possibly be the other? What could balance such loss, such tragedy?

Energy. It has been the centre of man's existence since the beginning of time and through the centuries, its importance has just grown until today, we are more dependent on external sources of energy than ever before. And the truth is that the 'energy crisis' is no longer just a vague prediction for the future. It is a very real danger that we are confronted with today as we stand on the threshold of the next millennium. We are running out of fuel and we need, more than anything else, a large and lasting source of energy.

In the nucleus of an atom we have found the most promising solution of the problem to date. How can something so unimaginably small, having a radius to the order of 10^{-10} m possibly solve our energy crisis?

In order to understand this, let's take a quick look at the structure of an atom. An atom may be said to consist of three kinds of minute particles – positively charged particles called protons, negatively charged particles called electrons and particles

without any charge called neutrons. The protons and neutrons of the atom are held together at the centre of the nucleus. The electrons move around this nucleus in a structure very similar to that of the planet orbiting around the sun in our solar system. This, in its simplest form, is the structure of the atom.

In the case of some elements such as Uranium, it was found that when its nucleus was hit by a stray neutron, it split into fragments, releasing one or more electrons and huge amounts of energy. This process was termed Nuclear Fission.

Nuclear Fission is the basic process in both a nuclear reactor for the production of energy and in an atom bomb.

How can the same process have such wildly different effects? Consider the following scenario :

There are a large number of little boys playing on a playground. Now, let us suppose that one of them takes it into his head to push a boy close to him. This little boy, getting into the spirit of things pushes three other little boys, each of whom in turn pushes three more. This continues until such time as there are no more little boys to be pushed and assuming there are a large number of boys to start with, utter chaos would naturally reign in the playground.

If each 'push' in the above example is substituted by a neutron bombarding a Uranium nucleus, then what one would be describing would be a *Chain Reaction* i.e. when a nucleus is hit by a neutron, it releases, along with the energy, three more neutrons, each of which then bombard a nucleus so that three more neutrons are released, and the process continues and massive amounts of energy are released in an uncontrolled manner.

This then, is what happens in an atom bomb.

The very same process when allowed to proceed in a controlled manner is what takes place in a nuclear reactor. Going back to the earlier analogy, if there's a teacher in charge of these little ruffians who allows each boy to push only one other boy, the situation will definitely be more under control. Similarly, in a nuclear reactor, excess electrons are absorbed so that energy is released in a controlled manner and can be put to use.

That these reactors are dangerous cannot be denied. That this radiation needs only the smallest of cracks or the slightest of human error to get out we have seen from the incidents like those in Chernobyl or Three Mile Island. The havoc it wreaks once it's out, too, we have seen. And what of nuclear wastes produced as a result of this process, lying forgotten underground, in sealed boxes of lead like time bombs waiting to explode?

But there is one more fact that cannot be denied – the energy obtained from 1kg of Uranium (U235) is equal to that obtained

from 20,000kg of coal. Nor can we afford to forget the tons of noxious gases like sulphur dioxide, nitrogen peroxide and carbon monoxide discharged, the particulate radium that is released in enough quantities to produce more nuclear fallout than that around a nuclear station and the solid wastes produced on a vast scale by conventional power stations that use fossil fuels.

These pollutants are a proven health hazard; in unfavourable circumstances they can be mass killers.

So, where do we go from there? The wind, the water, the sun, the waves, man has searched through every possible source of energy that nature has to offer that could possibly take over from coal-fired plants. But they have all been discarded as alternatives because they simply aren't viable. And so we come back to that minuscule particle of matter, the nucleus.

So the question really is – How can we tap the huge amounts of energy trapped in the nucleus without endangering mankind?

The answer seemed to lie locked in the process of nuclear fusion. Fusion is a process by which lighter nuclei fuse or combine together to form a heavier nucleus, releasing huge amounts of energy, the great advantage of this process when compared to fission being that no waste is produced during fusion. However there is a catch here too – fusion reactions require very, very high temperatures in order to occur (~10k). Such high temperatures can be produced only by the nuclear fission process.

We may, however, be getting closer to solving this catch 22 situation. Cold Fusion is the nuclear fusion of deuterium, an isotope of hydrogen at room temperature proposed by Stanley Pons and Martin Fleischman in 1989. However, attempts to reproduce their experiment has produced conflicting results. Research into the possibility of cold fusion has nonetheless continued because of the desirability of producing relatively non-polluting fusion energy at any temperature.

Will nuclear energy come through and put an end to the energy crisis? More importantly, can this be done without jeopardizing the existence of the coming generations of mankind? Or is the nucleus best left intact at the center of the atom?

Only time will tell.

DIVYA KUMAR
II B.Sc. PHYSICS

ABDUL KALAM

“I wonder why some people tend to see science as something which takes man away from God. As I look at it, the way of science can always wind through the heart. For me science has always been the path to spiritual enrichment and self realisation.”

Avul Pakir Jainulabdeen Abdul Kalam was born into a middle class Tamil family in the island town of Rameshwaram in Madras state. His father, Jainulabdeen was a boat owner and was married to Ashiamma, daughter of a distinguished ‘Bahadur’ family.

From his early days Kalam had a spiritual bent of mind. His father used to convey complex spiritual concepts in very simple Tamil. Though lacking formal education, his father had a great innate wisdom and true generosity of spirit which influenced young Kalam. He tried to emulate his father’s ideals in his own world of science and technology.

His father once said: “Why be afraid of difficulties, sufferings and problems? When troubles come, try to understand the relevance of your sufferings. Adversity always presents opportunities for introspection.”

And those words helped Kalam through many a difficult time in his life.

His friend and brother-in-law, Ahmed Jallaluddin and cousin Samsuddin encouraged him to excel in studies. They

spoke to him about scientific discoveries, contemporary literature and “a brave new world”, arousing curiosity and kindling his interest.

He says of them: “It was the time I spent with Jallaluddin and Samsuddin that perhaps contributed most to the uniqueness of my childhood and made all the difference in my later life.”

He was strongly secular in his outlook even as a child, which is brought out by the fact that his close friends were Ramanandha Sastry, Aravaindan and Sivaprakasan – all three sons of orthodox Hindu Brahmin families.

Abdul Kalam grew up in an atmosphere of religious tolerance. He lived in a locality where Hindus and Muslims lived amicably together. Events from the Ramayana and the life of the Prophet were his bedtime stories. His early memories include that of his father and his close friend – the high priest of the Rameswaram temple, Pakshi Lakmanna Sastry discussing spiritual matters.

Kalam had a strong faith in God even though he could not grasp the meaning of the Arabic prayers chanted. He believed that “prayer made possible a communion of the spirit between people – you transcend your body and become a part of the cosmos, which knows no division of wealth, age, caste or creed.”

He left Rameswaram to pursue studies at Schwartz High School, Ramanathapuram. Here he was inspired to succeed in life and achieve results by his teacher Iyadurai Solomon.

In his own words: "Iyadurai Solomon was a great teacher because he instilled in all the children a sense of their own worth. Solomon raised my self esteem to a high point and convinced me, the son of parents who had not had the benefits of education that I too could aspire to become whatever I wished."

Kalam was fascinated by the mysteries of the sky and the flight of birds and used to watch cranes and sea gulls soar in flight and longed to fly himself. After his schooling, he emerged a self confident boy with the determination to be successful. He went on to join St. Joseph's College, Tiruchirapalli, without any clear idea in his mind regarding his profession.

After college however, he realised that his talents lay elsewhere, and hence took up Aeronautical engineering at MIT (Madras Institute of Technology). A vague ambition was evolving in his mind – that of being able to fly an aircraft. Here again he met professors who fed the students' intellectual hunger and inspired them to achieve greater heights of excellence. From MIT he was absorbed by Hindustan Aeronautics Limited at Bangalore as a trainee. Hands-on work and applying principles learnt in the classroom was an exciting experience.

After his stint as a trainee, he applied to The Indian Air Force and Directorate of Technological Development and Production (DTD&P). He got a job with the latter. Kalam believed strongly that every religion was a path to reach God. Whenever he was dejected he sought refuge in God. So, when he missed the opportunity of joining the Air Force he trekked from Delhi to Rishikesh. He met Swami Sivananda, "a man who looked like Buddha".

The Swami urged him "accept your destiny and go ahead with your life search for the true purpose of your existence".

Thus, disappointed though he was at not having been able to realise his cherished dream of flying, he was able to look forward to building an aircraft.

His first challenge in DTD&P came when he was asked to head a team to design and develop an indigenous hovercraft prototype as a ground equipment machine. The endeavour to produce a wingless, light, swift machine opened the windows of his mind. Though many called them a group of eccentric inventors and their project was shelved, his work was recognised by Prof. M.G.K. Menon – Director of Tata Institute of Fundamental Research and he was appointed Rocket Engineer for the Indian Committee for Space Research (INCOSPAR). He was then sent for a six month training at National Aeronautics and Space Administration (NASA), America.

After returning from NASA he started work under Prof. Vikram Sarabhai who wanted to create a new frontier in the field of science and technology in India. He dreamt of an Indian Satellite Launch Vehicle and advised Kalam to take up studies on Rocket Assisted Take Off System.

Kalam says of his mentor: "Sarabhai was ever willing to try out novel approaches and liked to draw in young people. He had wisdom and judgement which enabled him to realise not only if something was well done but also when it was time to stop. Our biggest qualification at INCOSPAR were not our degrees and training but Prof. Sarabhai's faith in our capabilities."

The real journey of the Indian Aerospace program began with the Rohini Sounding Rocket Program. The work of making indigenous rockets on Indian Satellite Launch Vehicles (SLV) was done concurrently and two Indian rockets – Rohini and Meneka were born.

The Missile Panel of the Defence Ministry was set up and Kalam was inducted into it in order to make missiles in India. When the SLV idea was conceived, Kalam was made the project leader of the team. At this crucial juncture the death of Prof. Sarabhai was, he says a "blow to myself and a huge loss to Indian science."

As a leader, Kalam was sufficiently independent, influential and responsible. During the creation of SLV-3 he lost his brother-in-law Jenab Ahmed Jallaluddin, his

father and mother in close succession. Physically exhausted and emotionally shattered he was nevertheless determined to fulfil his ambition of flying an Indian rocket motor on foreign soil. He felt as if he had discovered the path he was meant to follow, God's mission for him and his purpose on Earth.

The SLV dream was realised in 1979 in Sriharikota. But to his profound disappointment it went out of control. He felt a strange mix of anger and frustration. At this point Dr. Brahm Prakash played a significant role in helping him to come to terms with his disappointment.

In retrospect, Kalam says: "The pursuit of science gives great happiness coupled with many hardships and heartbreaks. I went over many episodes in my mind. These thoughts helped to give me the ability to withstand apparently irreparable setbacks."

The second SLV-3 was launched successfully on July 18, 1980. Finally, the success that had evaded him for two decades was his. Republic Day 1981 brought with it a pleasant surprise. The Home Ministry announced the conferment of the Padma Bhushan award on him.

He was then made the Director of the Defence Research and Development Laboratory (DRDL) in 1982. Their proposal for the Integrated Guided Missile Development Programme (IGMDP) was accepted by the Defence Minister and an unprecedented sum of Rs.388 crores was

sanctioned for this purpose. The proposed projects were christened in accordance with the spirit of India's self-reliance. Thus the Surface-to-Surface weapon system became Prithivi and the Tactical Core Vehicle was called Trishul. The Surface-to-Air area defence system was named Akash and the anti-tank missile project Nag. The name Agni was given by Kalam to his long cherished dream of the Re-entry Experiment (REX).

The launch of Trishul on 16 September 1985 saw the emergence of India as a self-reliant country in the field of guided missiles. After a couple of aborted attempts Agni was launched on 22 May 1989. In his own words,

“Agni was the culmination of a technological effort that was given a start by Prime Minister Indira Gandhi when the country decided to break free from the paralysing fetters of technological backwardness.”

He was awarded the Padma Vibhushan for his contribution in the field of rocket engineering. Despite being a famous scientist he continued to live in a room ten feet wide

and twelve feet long, furnished mainly with books, papers and a few pieces of hired furniture. He was always touched by the recognition bestowed on him by his countrymen.

Abdul Kalam had an unparalleled career as a defence scientist culminating in the highest civilian award of India, the Bharat Ratna. With characteristic modesty Kalam says:

“I will not be presumptuous enough to say that my life can be a role model for anybody; but some poor child living in an obscure place, in an unprivileged social setting may find a little solace in the way my destiny has shaped. It could perhaps help such children liberate themselves from the bondage of their illusory backwardness and hopelessness. Irrespective of where they are right now, they should be aware that God is with them and When He is with them, who can be against them?”

K. PREETHA
DIVYA KUMAR
II B.Sc. PHYSICS

MUDUMALAI

I have always been nuts about biology and conservation and such stuff. A couple of years ago I became a member of the Madras Naturalists Society (MNS) and through them have participated in a number of deer (chital and black buck) censuses in the Guindy National Park. I have enjoyed it and so when we at MNS were informed of a wildlife census for which volunteers were required, I quickly signed up. This census was to be conducted by the Forest Departments of Tamil Nadu, Kerala and Karnataka. I, along with nine others from MNS, went to Mudumalai. There were many volunteers from the Nilgiri Wildlife Association and other organizations.

We left on Sunday the 27th of April from Madras Central for Coimbatore. From there we took a bus to Ooty and then another bus to Theppakadu (Mudumalai). Here we reported our arrival to the Forest Dept. officials who got us settled in a comfortable lodge nearby. Later that evening we met the other volunteers and the warden who welcomed us and briefed us on what we were supposed to do in the next four days.

The next day we awoke at around 4 am and got ready by 5am. Some in our group had been on similar censuses before and had told the rest of us, greenhorns, not to wear brightly coloured clothes; so I had brought green and brown clothes. At about 5 am we were picked up by a van and taken to Peacock Dormitory, where most of the other

volunteers were put up. Here we were given packed breakfast and lunch. Then we were divided into groups and sent to different areas of the sanctuary. I and three others from the group from Madras were to cover an area near our lodge (Theppakadu). So we piled into a Swaraj Mazda which took us to Theppakadu. We were accompanied by a tracker and a person from the Forest Department (so were the other groups and this was the arrangement for all the four days of the census). We were also provided with a map with our route marked on it. We were supposed to note any animal (large mammals) we saw on the way. Also to be noted were the time of sighting, the number of animals, their sex, their distance from us and the angle of sighting. For this purpose each of us were given a data sheet with the above mentioned column headings.

On the first day we saw numerous chital, sambar, common langurs and elephants. We were near the end of our allotted area when we saw a herd of elephants (we counted over 50). As we counted the number of males and females, sub adults and juveniles, one elephant started to move in our direction! We were so busy counting, like good little volunteers should, that we didn't notice it. The tracker, who was also counting and relaying the data to us, casually mentioned that the elephant was heading towards us. Then he said, "maybe we should be moving". We definitely agreed with him, I can tell you. So we started off taking care

to keep downwind of the elephant but it kept following us and the tracker kept hurrying us along. Finally we hit a tiny mud track. To our left was a stream which divided Mudumalai from Bandipur and to our right was the jungle where the elephants were. We started down the path with the tracker leading followed by me and then the rest of the group. I had moved into second place as I didn't particularly relish the idea of being the last of the group and perhaps turning around to see an elephant grinning at me. Anyway, there we were, tiptoeing down the path so that our tracker could listen to the jungle sounds like some modern day Mowgli, when he went around a bend in the path. Then before I could reach the bend he came pelting back. The next thing we knew we were racing after him. As I ran I realized that now I was the last in our little sprint, and that was when I took off like a rocket. I'm sure P.T. Usha couldn't have done better. The crazy thing was none of us knew why we were running! When our intrepid leader finally stopped we asked him why he ran back and he said that there had been a tusker sitting in the middle of the path! So we sat down on the path ourselves, hoping the tusker would soon feel like clearing off. To pass the time our tracker told us of some amazing escapades he had had in the jungle, complete with tigers and all. Later we heard that he had, shall we say, a vivid imagination. Coming back to our mud track: after about 15 minutes we started off again and this time I prudently placed myself in the middle of the group. However, we made it to the road where we were to be picked up. On reaching our lodge we found that none of our friends had got back and waited impatiently for them

to compare notes. Most of them had not seen many animals and certainly none had had as exciting a time as we. The rest of the day was spent regaling the others with an account of our adventures.

The next day we were again divided into groups; only this time the method of taking census was different. Each group was to go along the straight line marked on the map and would be separated from the next group by 250m. Again we were to note the number of animals seen, time and direction of movement of the animal. And again I saw practically the same animals as the previous day. This time, however, I found a number of interesting plants. I found some mushrooms growing on elephant dung. Such dung loving plants are said to be coprophilous. As a botanist I had been disappointed yesterday since we did not have the time to look at the flora. So finding the mushrooms and lichens, made me very happy. We finished in about 2½ hours and got back to our lodge by 10 am. We spent the day taking walks and birdwatching nearby.

The last two days of the census were devoted to hunting for pugmarks of large cats like the tiger, leopard, etc. On the first day of doing this my group was to cover part of the scrub jungle. As the best chance of finding pugmarks in such thorny country was near water sources, we followed the stream whenever we could. We found a couple of pugmarks which were a day or so old. We took tracings of these on the glass sheet provided. Then the tracing was transferred to paper. Though we weren't fortunate enough to see a tiger, we did see some wild

dogs and lots of gaur. We also came across the giant Malabar squirrel and numerous birds. Finally we reached the village (called Moyar after the river) from where we were picked up. In the evening some of us went to the elephant camp nearby and watched the tourists as they went on their elephant rides. At one point an elephant started towards us and we were a bit alarmed to see that the mahout wasn't with it! Suddenly the mahout appeared from behind the elephant and headed it off. And here I was thinking that danger lurked only in the forest! Obviously there was something about us that attracted elephants. I hope it wasn't the smell or size!

On the last day we walked in a nullah looking for pugmarks. The tracker (not the same one as the first day, but one from BNHS called Swaminathan) happily informed us that maybe if we were lucky we would come face to face with a tiger as we walked in the stream. So we said, no thanks, we'd take a raincheck on that. Fortunately or unfortunately, depending on how you look at it, we did not come across a tiger but we did see some pugmarks of which we took tracings and a plaster cast. We were also lucky to spot three sloth bears, an adult female and two cubs.

The next day we left after brunch for Masinagudi village, where we would board the bus to Ooty. There we found, much to our dismay, that the bus had broken down and the next bus had only 6 seats and the rest had to stand. To add some local flavour my friend had a drunk sitting next to him. This gentleman kept us entertained with old Tamil film songs. It was raining and quite late. We hopped into another bus which would

take us to Coimbatore where we would take the train back to Madras. By the time we reached Mettupalayam it was late in the evening and it looked like it might be just a little too late for the train. We were late, first because the bus at Masinagudi started late and then we were caught in a bad traffic jam on the ghat road for over an hour. To complicate things the conductor said they always have a 15 minute stop at Mettupalayam, so we decided to take another bus from there. Then, to further complicate things, one of our friends disappeared from Mettupalayam bus stand! So half of us got into one bus and found that the others were missing. In the end we all met up at Coimbatore bus station and somehow got to the railway station, only to find the train hadn't come to the platform. However, we did get home in one piece.

In spite of all the complications and discomfort we had a great time. It isn't often that one gets the chance to take part in a wildlife census, particularly one on this scale. I thoroughly enjoyed myself. And if that's the kind of thing you would like to do, then next time the forest department announces a census write to them and say you would like to volunteer. It does help if you go through an NGO, but I don't think it's necessary. And don't worry about your lack of experience because many of us had not been on a census before and we didn't have any problems. So keep your ears and eyes open and you never know what might come your way.

SUMANA NARAYANAN
III B.Sc. BOTANY

BROKEN ILLUSIONS

Sharada was exhausted. The last few days had been hell. They had drained her mentally and physically. So many people coming in and going out, the same uncomfortable smiles, the same empty platitudes – but what she found most hard to tolerate were the looks of sympathy – their eyes, their voices, their very gestures, full of that hated SYMPATHY.

Mrs. Kapoor had bemoaned: ‘Such a good and decent man, your Arun ... and to be taken so soon,.. It’s all destiny. What else can one say’ – the last said with a sigh.

Sharada had felt like screaming – ‘No, no, you are all wrong. Arun wasn’t a good and decent man’. If only they had known ... like her.

The last of Arun’s relatives had left that morning. Everyone had been kind and sympathetic. Her in-laws had invited her to come and stay with them – after all she was forty years old and all alone. She had no children to look after her. But she had turned them down gently – her parents too. They had been shocked. How was she going to manage by herself? A woman all alone without a man to take care of her...

“Don’t worry, Pa, I’ll manage, like I’ve always done”, but they of course hadn’t understood the significance of the last words.

Now she had the house all to herself. As she sat in her favourite rocking chair, her mind inadvertently went to the past.

They had started out happily enough. It was an arranged marriage. She had come with a lot of expectations and Arun had been a good husband – caring and generous. Even when, after three years of marriage, she couldn’t bear any children, Arun had taken it calmly. His attitude had helped ease her pain too and they had continued with their life.

Where exactly had it gone wrong? She had no idea. Slowly, but steadily they had grown apart. She could not pin point any particular reason. And before she knew it, he was leading his own life and she was relegated to the background.

She had found out about Rohini, quite accidentally. Lately, when she thought of it, it all seemed so cliché’d – a note left carelessly in his shirt pocket. Maybe, by then he wanted her to find out. It had been going on for some time – the late nights, the phone calls, the distracted looks – but how was she to know? It was always something that happened to other women ... not to ordinary, middle class women like her.

That night, when Arun had come back home late as usual, she had silently handed

the note to him. For some time he had remained silent. Then he had told her – so softly that she had had to strain her ears to hear it all. And he hadn't looked her in the face. No, he hadn't raised his eyes at all. She had stood quietly listening to the whole story. The tears had come later – the accusations and the pleadings followed – but it was too late. They had drifted too far apart by then.

She had not told to a soul about it. After all, whom could she speak to? She had no friends of her own. When she had entered marriage, she had thought her husband would be all in all for her. How wrong she was – he couldn't even be a 'husband' to her. After eighteen years of marriage, how could one tell one's old parents that their son-in-law, whom they looked up to, was unfaithful to their daughter? She had no special qualifications to take up a job either, so she had been forced to live a lie.

To the outside world, they had put up the façade of a happy couple. She knew everyone envied her, her husband. Whenever she went home, for some family function, her sisters and cousins kept telling her that she was lucky to have Arun – a husband, who cared for her and didn't complain even when she couldn't bear him a child.

The illusion had continued for two years. She had often wished that he would at least leave her, so that she no longer had to pretend. But he had found it convenient to

continue with his affair in private, while putting up the façade of a respectable married man in public. How many times, she had prayed that one of them would die and so escape from their suffocating life together.

And now was her chance – death had taken Arun and she was free – free to finally break down the illusion of her marriage, free to be herself, to no longer pretend.

The door bell rang, bringing her back from her reveries. She got up slowly and went to the door.

It was Arun's old friend Prashant. They had known each other for a long time. She opened the door, inviting him in. He came in hesitantly and sat down on the sofa. There was an uncomfortable silence for sometime, 'I heard about Arun's ... I'm sorry. I was in Bombay. I came as soon as I heard ...'

She just sat there silently, willing him not to continue.

"I know it must be hard on you. After all, Arun was such a good husband and a decent guy..."

She sat there nodding her head. Coldness was slowly creeping inside her. The illusion would have to continue. Even in death, he had not freed her.

AMBICA P. PRABHAN
II M.A. LITERATURE

THE DAWN

The sun was coming up over the horizon when Sanghavi woke up in her seat. The rickety bus was racing along the deserted highway. In a few hours from now, the bus would reach her hometown. It was seven years since she had last been there. Seven years – it seemed so long to her.

“What is your name child”? Sanghavi turned in the direction of the voice. It was the old lady in the next seat breaking the silence.

“Sanghavi.”

“Sanghavi? What a curious name for a girl! May be your parents had to fulfil a religious vow.”

Sanghavi laughed to herself on hearing this. “This is human nature,” thought Sanghavi. Assuming something and trying to justify what she thought without fully knowing whether it is right or wrong.

“Where are you going child?” came the next question.

“Aathur.”

“Really, mine is the next village – Poonghulam. You look like you are from the city. Were you brought up there?”

“Yes.”

“I cannot understand why you girls have to leave your home-town and go to the city”

Sanghavi laughed within herself on hearing this.

“Did you study in the city.”

“No, I studied in the Chinmayananda college in Aathur.”

“Really! My niece is studying there now.”

“I see.”

Chinmayananda College. It was started by a private organisation. Such a big institution in a small town like Aathur was considered a blessing.

“Do your parents live in Aathur?”

“They are both dead.”

“Oh my God! They have both gone away together leaving you alone like this.”

“Not together. My father died when I was yet a baby. My mother passed away recently.” Words tumbled out of Sanghavi even without her knowledge.

“I’m very sorry child. I pity you.”

Sanghavi’s thoughts went back to the days of her mother. Her mother who always wore a white sari – a symbol of widowhood. She would have had so many desires. But she had sacrificed all that for her only child. Her mother’s suffering had always made her think that it was better for women to commit sati

than live as widows in a society which treated them as outcasts.

“Daughter, are you married?” came the next question, as the old lady looked at her neck.

“No. Not yet.”

“Whose house are you going to in Aathur?”

“My aunt’s place. Her daughter is getting married. They wanted me to be present there,” said Sanghavi, by now tired of answering so many questions in a row.

“Child! Please don’t mistake my saying so. But won’t it be good for you if you got married soon? It will be alright now. But later your relatives will consider you as a burden.”

“Mm” Sanghavi’s thoughts were now on Ramesh. Where would she find another man like him? His honesty, straight forwardness, above all the great love he had for her. Nothing of all this was hers now, except for her sighs. She looked back at the wonderful relationship they shared. Until, Ramesh had been afflicted by cancer. She knew his address. But she did not contact him out of fear. She knew that she could not be anything other than a wife to him. But if she did, soon she would be a widow. She felt that she had seen enough of widowhood in her life. It was as if she had gone through widowhood already once in her life through her mother. She didn’t want to go through it once more. She knew that her action would look like betrayal to Ramesh. But she felt that she was making a sacrifice. Just the thought that

Ramesh was alive somewhere was enough for her. She wanted to live the rest of her life just with him in her thoughts.

“Aathur has come my dear. Will someone come to take you home?”

“No. I have not asked anybody to come.”

Even so, as she got down from the bus, her eyes looked searchingly to see if there was any familiar face there. It was then that she saw Saroja. Sanghavi was shocked to see her dressed as a widow. “Could that boy standing beside her be her son? No. He is too big. She cannot have such a big son by now. Maybe that is somebody else.” So thinking, Sanghavi turned to go.

“Sanghavi! Is that you?”

She turned on hearing the familiar voice.

“Saroja?”

“Yes. It is me. It is a long time since I saw you. How is it that you’ve come here?”

“I came to attend my cousin’s wedding. We haven’t met since our college days is it not?”

“Yes, I live in this town. This is Sundaram” she said pointing to the boy standing beside her.

Saroja told her that she had been married to Sundaram’s father as his second wife. His first wife had died during labour. Sundaram was the first child. He had six sisters.

“When I married his father, he was already an old man. I knew that he would die soon. He did not have any property worth naming. But I married him for the sake of these children. I remember when we were in college you used to talk so much about the hardships in a widow’s life. But I don’t find any of it now. Just looking at the happiness of these children drives away all my troubles. O.K. Let me not waste any time. Sundaram must be tired. Please remember to come

home. Don’t give any excuse.” Saying this, Saroja left.

Sanghavi stood there stunned. Only now, the sacrifice Saroja had made dawned on her. Sanghavi suddenly realised something. The fears which she had felt all along seemed baseless now. She turned east and started walking with a clear mind.

GRACE VANITHA
II M.A. LITERATURE

BURIED DREAMS

The applause was stunning. The crowd gave Rohan a standing ovation. Right up in front, his father Abhilash stood up with everyone else, tears rolling down his cheeks, clapping loud and hard to match the thundering sense of pride he felt in his son.

Long after all the noise and excitement father and son managed to escape and have a quiet dinner by themselves in their favourite restaurant.

I wish Amma could have been there tonight. But its O.K.

Yeah, well, she tried. And if it had not been for that last minute emergency meeting, she would have made it too.

Yeah! Yeah! Anyway, I wonder what I should do next. What do great pianists do, Acha, after evenings of stunning performances?

They get back to their academic work which they have neglected for quite some time!

Oh Acha!

Oh Rohan!

They laughed unselfconsciously, enjoying their old joke with the ease of two friends comfortable with each other. As dinner grew to a close, both grew quieter, each lost in his thoughts.

The forty-five year old high school teacher was remembering all the years of hard work and struggle that he had put into Rohan. His son had grown up into an extremely fine young man, he thought. On several occasions, he had been impressed with the way he had handled himself.

My boy, I am proud of you.

Wow! Coming from Acha, that was some praise.

Acha! Actually I want to thank you. I mean, I had a dream and its because of you that it came true today. I may have many more performances after toady. Then again, I may not. The fact is you made today happen, and I want to thank you for that.

And ... well, there is something I have always wanted to ask you. Did you ever have a dream? Of doing some perfect thing? Becoming some super somebody? I have often wondered, you know.

Rohan's question triggered off something in his mind. Some memory of a long, buried dream.

Yes, Rohan! Once, even I had a dream. You did not know, did you? Yeah! I did. I wanted to be a writer. In fact, my first three stories were published in a magazine. That was years ago – when I was in high school. I thought I had found my career. I was in

love with words and I knew I could make them come alive. You know what my secret ambition was? – to write like Richard Bach. I do not even know if you have heard about him. Well, he was my role model. I would read everything of his that I could get my hands on. I even had it all planned out. How Richard Bach could take on aviation! My field would be motor bikes.

Then I joined college. Got my degree. Married your mother. And then we had you. My life kept shifting its focus from one thing to another. Each seemed most important at the time. After your Amma and I got a divorce, I had a full-time job – bringing you up. By the way, did you know that I am the one who pushed your Amma to write in the first place? She was not too sure about her writing. But I could see it. Read the magic in her words. I kept encouraging her to go ahead. And she did, even if it meant leaving us behind.... But she is living her dream now...

After that, my whole life was centered around you, and my students in school. Now,

it all seems like one quick moment, a flash ... And now, you have grown up. You have touched your dream ... so have so many of my students..

And now, I am just left with me and the dream I once had. I wonder what happened. Why I never wrote. Was it because I never had the time? Do you think if my situation had been different I might have written? ...you know what, Rohan? I guess I will never know, My dream will always remain just that – a dream.

I wonder what would happen if I told you all this, Rohan. Would you understand?

Acha?

Me? Dream? Oh! No! I am just your plain old high school teacher cum full time dad. That's all.

Yeah! That's what I thought. Let us go home, acha.

Yeah! Let's.

JANET ANN GEORGE
II M.A. LITERATURE

WHITE ROSES

Today I cried again. I am not an emotional person but whenever I see white roses I cry.

Summer vacation was round the corner and like any other student I was looking forward to two months of absolute bliss. Then suddenly Mother had to leave for Zambia for an important conference. My anger knew no bounds. It was one of those rare moments when I wished Father were alive. I was stunned to know that I had to go and stay with a distant relative of Mother's in some small village. I had cried like a kid and begged mummy to allow me to stay with a friend. Nothing had helped and finally one Tuesday morning I had arrived at my destination. The relative's house was farther off and I had to travel by a bullock cart. Everything seemed so strange. I was sullen and hung my head as passing villagers stared at me. The cart finally stopped at an old house. Surrounding the house was a large garden. An old shrivelled man walked to the wooden gate. Hesitating, I moved towards the house. I was nervous. The old man hugged me and told me how glad he was to have me there. But for my bed and a small table, my room was quite bare. A slow breeze came in from the garden. What I failed to realize that day was that each day that would follow would be more beautiful than the other. Mummy's relative asked me to call him Dada and I agreed. The next morning Dada took me on a tour of the garden. My mood slowly

lifted. Dada taught me so many things about the garden that it was impossible to keep count of them. In the evening Dada and I sat in the kitchen and talked. The whole world seemed so quiet. Each day that followed was different. Together Dada and I tended a white rose patch in the garden. Time passed quickly.

One day I yawned and stretched and as always, wondered at my mental timing since coming to this place. I moved out of the bed and walked towards the open window. The sky was blue, dark with a few stars lurking in its depths. Then slowly as if a magician had waved his wand, the sky was painted with shades of orange and gold. The sun as always made a majestic appearance and my room filled with yellow light. My last morning here. What was even more sad was that Dada would be left alone here. I dressed and raced out of the kitchen door. Dada was already in the garden tending the plants. I hugged him. Together we watered the white roses, which were in full bloom. This garden in which I had so often walked with Dada finding birds nests, squirrels and once even a small snake had become very dear to me. In the evening when I sat with Dada in the kitchen I could almost see the breeze caressing the leaves. Mummy arrived at 7'o clock to pick me up. Dada put my bag in the back seat. I hugged Dada, thanked him for the wonderful holiday and told him I would come back again. Mummy started the car. I waved to Dada. Around midnight we were almost nearing

home when I chanced to look at the back seat. On top of my bag lay a bunch of white roses. Tears streamed down my cheeks. I picked up the roses which were still fresh with dew. There was a small note which read

“White Roses Symbolize Peace And Happiness”

That is what Dada had given me, peace and happiness. Two months later Dada died of a sudden heart attack. Mother and I visited his grave. I put a white rose on top of the grave.

BHARTI NAIK
1ST YEAR BCA

POEMS

HAIKU

Haikus are three lined poems with a syllabic pattern of 5-7-5.

The ravenous sea
bites a piece of land, chews, then
spits out grains of sand.

'Beach' by Geetanjali Vohra.

He draws with diamonds
Hunter, bear, deer and scorpion
On a black canvas.

'Night sky' by Anna Thomas.

Horse race in the sky,
White, grey, black, rumbling flashing;
The brown earth cheers below.

'Thunder Clouds' by Anna Thomas.

Glittering diamonds.
Illumination –
Leaf and flower adorned.

'Dewdrops' by Anna Thomas.

Smell of camphor flame,
Ringing of bells, bowed heads ...
Deity of stone smiles!

'Temple' by Annu Ramachandani.

The silver crescent, peek –
A-boos from the black canopy
For a tete-a-tete.

'Moon' by Annu Ramachandani.

Twilight horizon
Splash of vermillion, trails of
Chariots on fire.

'Sunset' by Shilpa Nair.

Suddenly they awake
the sleeping ghosts of my mind
to haunt and torture.

'Guilt' by V. Gayathri.

CINQUAINS

Cinquains are five lined poems with a syllabic structure of 2-4-6-8-2.

Sea shells!
Grab them before
the waves call them back and
hear your childhood memories speak
in tunes.

Smitha Elizabeth George

Lost in
Endless stretch of
Dark sea, my eyes often
Are caught by a little glow-worm
Lone star.

Anjali George

Groping
in the dark zones
with courage and patience
I wait for your arrival with
high hopes

M.S. Anupama

Gentle
dove whispering
rainbow over my heart
awaiting beautiful promise
divine

Evina S. Amongla

The world –
Cacophony
of men – jostle, collide
The heart – arid expanse, silent,
EMPTY.

Anna Thomas

Male gaze
Patriarchy
Feminist discourse, Wo(e)
men's studies. Dethrones ... deconstructs
Woman.

Annu Ramachandran

Shank and
Nadaswaram
Drum, bells in deafening
Harmony, incense – prayers, God
descends.

My lady,
dressed in black and
diamonds; ancient temptress
You remain untouchable
for all time.

‘Aarthi’ by Shilpa Nair

‘Night Sky’ by Janet Ann George.



Rainbow
Which man can look at the rainbow
When his eyes are dry?
To see the seven banded bow,
Honey, you need to cry.

Geetanjali Vohra

THE STREAM'S SONG

The silent Poet laid down his pen
Hushed the wind that rocked the tree,
And listened for the tender song that he
On the water had traced with care.
But the lay was gentle and the stream sang soft
Without a pause, without a tremor.
The poet pondered, then raised his pen,
And placed little pebbles in the streams blue heart.
Ah! Now he heard little gurgles of joy
As the rivulet flowed over mounds of earth.
But the eloquent ink longed to write,
As the singing stream yearned to sing
A song of the spirit and of life.
So stones slipped into the rippling stream
And lo! The waters sprang to life!
And infant waves rushed on ahead
Tripping over the sudden rocks.
To join the others in their song.
The playful wind now caught the tune
And tossed up waves in careless glee.
The poet laughed to see such play
And wondered what song would suit the sea.

GEETANJALI VOHRA
II M. A. LITERATURE

SITTING QUIETLY DOING NOTHING

A petal wafts downwards
untroubled by wind or bird
which took wing suddenly, a
flash of blue.

Sitting quietly doing nothing

Still green canopy streaked with
twisted brown
Seriously in pink and orange
the sunlight slants
down

Sitting quietly doing nothing

Nutty wood, shining suddenly
obscured by a cloud of smoke
From a screeching automobile

Sitting quietly doing nothing

DEEPA ONKAR
II M.A. LIT.

MOTHER DEAR

Decorating your face,
Mother dear,
Your diamond nose ring sparkles
all shades of your motherhood

Your angry anxiety
to see me safe,
ensconced in my room
before the moon beams at you.

Your immense strength,
Mother dear,
drives me to greener, newer pastures,
tethered to you.

You try to make of me,
Mother dear,
a modern Lopamudra,
living in you.

Sometimes, just sometimes,
Mother dear,
the sparkle blinds me.

V. PADMA
II M.A. LIT.

OLD SKELETONS

I knock hesitantly – not sure of welcome
Knock again, still no response
Push against the door, which creaks open –
As if not willing to let me enter

Creaking doors, musty odour,
Cobwebs hang round everything
I tiptoe silently peering into dark corners,
the mind struggles to re-remember, half-
forgotten memories

And then I see it – what I'd dreaded
Hidden in a dark corner, an old familiar
cupboard,
Pushed away out of sight, but refusing to
remain hidden

I open the door – hesitantly
Tears come rolling down –
My skeletons are still alive!

AMBICA P. PRABHAN
II M.A. LIT.

A COUPLE OF WORDS

A Couple of Words
Suggesting boredom and politesse
Slowly painfully corroded
the ego ...
... extinguished the soul,
arid,
burnt dry.
I found I could sketch
your figure
no more
a couple of words
choked confession,
strained laughter,
you gurgled and skipped
back gently
into an ease of
preconceived motion
taking it for
granted.
A couple of words
upon my corroded being –
Yet, I thought,
the natural course would
relight the soul –
I believed this true
Until
I found I could sketch
your figure
no more

MYTHRI
III BALIT.

I SAW LOVE IN MY WINDOW

I saw love in my window
and some sunlight too
it lit up my table
and wrote me a song

I felt love in my arms
and under the covers
it warmed up my bed
and cuddled me too

I heard love at my door
and knocking within
it stepped o'er the threshold
and entered right in

I spoke to love yesterday
and today as well
it whispered sweet
somethings,
played kiss and tell

I called out for love –
No face at the window
No step at the door –
Maybe tomorrow she'll light up
my table
Maybe tomorrow she'll come back
to sing

MYTHRI
III BALIT.

பொங்கல் திருநாள்...

தங்கத்திருநாளாம்
தமிழர் திருநாளை
புதுப்புயலாய்
பொங்கிவரும்
பொங்கல் திருநாளை
குதூகலமாய்
கொண்டாடினோம்.

அன்புடன்
சின்னராணி
(இரண்டாம் ஆண்டு இயற்பியல்)

இனி...

பெண்ணே!

போர்க்களமாகத் திகழும் உலகில் - உன்
பெண்மை எனும் வாளேந்தி வா
உன் சிரிப்பில் இனி முத்துச் சிதறல் அல்ல
நெருப்புத் துகள் தெறிக்கட்டும்
உன் கண்கள் மீனாக நழுவக்கூடாது - அது
உறுதியான உக்ரத்தை வெளிப்படுத்தட்டும்.

அ. மார்கரேட்
(இரண்டாம் ஆண்டு சமூகவியல்)

விரும்பியதை
விருட்சமாக்க
வியர்வையை
அல்ல
செந்நீரைச்
சிந்தியாவது
பெற்றிடல்
வேண்டும்.

“வாழ்கை ஒரு முறை
வாழ்த்தட்டும் தலைமுறை”

வாசல் பார்த்து...
சின்னராணி
(இரண்டாம் ஆண்டு இயற்பியல்)

இளைஞனே !

நீ விடும் மூச்சில் கடல் அலையும் திரும்பிச் செல்லும்;
நீ கிளம்பும் வேகம் கண்டு கருமலைகளும் வழிவிடும்;
அந்த மேகக் கூட்டங்கள் உன்னைக் கண்டு,
ஒளிந்து கொள்ளவே ஓடுகின்றன;
பின்பு ஏன் பயம் கொள்கிறாய்?
நம்பிக்கை நல்லிதயத்தின் ஆணிவேர்;
தெரிந்துகொள் தோழனே !
வாழ்கை உன் கையில்; வசப்படுத்து அதனை
பெற்ற விருதுக்கு முத்தம் கொடு,
அடைந்த தோல்விக்குத் தட்டிக் கொடு,
என்னுயிர்த் தோழனே !
அன்புக்கு விட்டுக் கொடு,
ஒற்றைக் காலில் நின்று ஒளி தருகிறது மெழுகுவர்த்தி,
இரு கால்களிலிருந்தும் இன்னும் இருளிலிருப்பதேன்,
விரைந்திடு விடியலை நோக்கி !
நீ விடும் மூச்சில் கடல் அலையும் திரும்பிச் செல்லும் !

அ. ஜான்சி ராணி
(இரண்டாம் ஆண்டு வேதியல்)

एक मैं

एक मैं
चार कदम
अनगिनत रास्ते॥

कोई राह नहीं।
कोई चाह नहीं।
लेकिन जीना तो है।

व्यथित मन,
प्यासा तन,
ज़हर ही सही,
कुछ पीना तो है।

दूर उड़ भी जाऊँ नील गगन में
फिर भी लौटना तो है।

क्यूँ न उतर जाऊँ यथार्थ के धरातल पर
कर दूँ आत्म समर्पण
खो दूँ अपना अस्तित्व
गुम हो जाऊँ भीड़ में।

सरिता
97/EC/72

सच्चा देशभक्त

“माँ, मुझे गाँधीजी बनना है।”

राहुल अपनी माँ से फ़ैन्सी ड्रेस प्रतियोगिता में अपने पात्र के बारे में कह रहा था। उसकी माँ ने पूछा - “क्या तुम रोबोट या हीमैन बनना नहीं चाहोगे?”

‘नहीं।’ राहुल ने जवाब दिया ओर कहा -

“क्यों माँ, गाँधीजी भी तो हीमैन ही थे, उन्होंने ही तो हमारे देश को आज़ाद किया था न? क्या हीमैन यह काम कर सकता था? और हमारी टीचर कहती हैं कि गाँधीजी सबसे प्यार करते थे, किसी से झगड़ा नहीं करते थे। मैं तो सिर्फ़ गाँधीजी ही बनूंगा।”

यह सुनकर राहुल की माँ मन ही मन प्रसन्न हो उठी और सोचने लगी -- आज़ादी के पचास साल बाद, जहाँ ज्यादातर लोग आज़ादी दिलाने वाले महान इन्सान को भूल गए, वहाँ एक नन्हे से बच्चे को उनकी महानता और अहिंसात्मक विचारधारा भा गई।

रात भर माँ सोचती रही -- इस छोटे से बच्चे को भी मालूम है कि आज़ादी प्राप्त करना कितना मुश्किल था। सही शब्दों में कहा जाए तो, आज़ादी के पचास सालों बाद, यह बच्चा ही तो सच्चा देशभक्त कहला सकता है।

दूसरे दिन फैंसी ड्रेस प्रतियोगिता में राहुल को प्रथम पुरस्कार मिला। घर आकर उसने अपनी माँ से कहा --

“देखा माँ! हीमैन भी गाँधीजी के सामने हार गया।”

Sangeetha

97/EL/15

चेतना

पुरुष का दायँ हाथ है यह
वाह! क्या बात है यह,
पर यह तो तुच्छ नारी है,
जन्म से रही सबकी आभारी है,
अर्से से कदमों के नीचे है यह।
ज़माना बदला, लोग बदले, रंग-ढंग बदले
इसी तरह नारी की जगह भी बदली,
कदमों से उठकर कंधा मिलाने लगी,
हर क्षेत्र में आगे वह आने लगी,
खुशबू अपने श्रम की फैलाने लगी
आज की नारी हर क्षेत्र की
शान बढ़ाने लगी।

Nita Bobton

97/ZL/48

“सड़कें”

आती सड़कें जाती सड़कें,
मंजिल तक पहुँचाती सड़कें।
हिन्दू, मुस्लिम, सिक्ख, ईसाई
काम सभी के आती सड़कें॥
कड़ी-धूप हो या बरसातें
अपना फर्ज निभाती सड़कें।
जीवन-भर औरों की खातिर,
कितना कष्ट उठाती सड़कें॥
बिन बोले कितना कुछ हमको
हर पल हैं सिखलाती सड़कें॥

प्रियंका मलहोत्रा

97/EC/15

कहानी “हज़ार रुपये का इकरार नामा”

अंकुर को फिल्में देखने का चस्का सा लग गया था। कोई भी फिल्म नज़दीकी सिनेमा हाल पर लगी हो वह देखने से बाज़ नहीं आता था। फिल्मों की लुभावनी व आकर्षक दुनिया उसको बार-बार अपनी तरफ खींच लेती थी। हालांकि इस बात पर उसको घर पर व विद्यालय में अध्यापकों से डाँट भी पड़ती थी लेकिन वह फिल्मों का आकर्षण छोड़ नहीं पाता था।

फिल्में देखने के चक्कर में वह व उसके दोस्त नितिन व वरुण, अपनी मैट्रिक परीक्षाओं से पहले की ‘जाँच परीक्षाओं’ की तैयारियाँ भी ठीक प्रकार नहीं कर पाये, और परिणाम स्वरूप तीनों दोस्त फेल हो गए।

तीनों ही मेधावी छात्र इस तरह के परिणाम से मुँह छिपा रहे थे। वे समझ नहीं पा रहे थे कि घर पर क्या कहेंगे? इसी समय प्रिंसिपल का तीनों छात्रों के लिए बुलावा आ गया।

संकोच से सिर झुकाये तीनों प्रिंसिपल के कक्ष में पहुँचे तो उन्होंने कहा “तुम तीनों इस बार मैट्रिक की बोर्ड की जाँच परीक्षाओं में फार्म नहीं भर सकोगे। आखिर क्या हुआ? मुझे तुम लोगों से काफी आशाये थी।”

अंकुर, नितिन व वरुण ने माफी माँगी। इस पर प्रिंसिपल साहब ने कहा कि माफी माँगने से क्या फायदा? नियमानुसार जाँच परीक्षाओं में फेल होने वाले छात्रों को फार्म भरने नहीं दिया जाता है। किन्तु तुम तीनों मेधावी छात्र हो, इसलिए एक मौका देना चाहता हूँ, तुम व सभी छात्र जो असफल हुए हैं, उन सभी को लिखित रूप से एक इकरारनामे पर हस्ताक्षर करना होगा कि वे जी जान से मेहनत करेंगे और बोर्ड की परीक्षाओं में अवश्य सफल होंगे, असफल होने पर एक हजार रुपये का जुर्माना स्कूल कोष में देना होगा। स्कूल की बोर्ड की परीक्षाओं तक यहीं छात्रावास में रहकर तैयारी करनी होगी। शर्त मंजूर हो तो बोलो, अन्यथा अपना एक साल व्यर्थ समझो।

मरते क्या न करते, तीनों ने एक दूसरे की ओर देखकर सहमति में सिर हिला दिया।

लगभग बीस छात्र ऐसे थे जो कि असफल हुए थे। अगले ही दिन उन सभी ने फार्म भर दिये व छात्रावास में रहकर तैयारियाँ करने लगे। समय कम था लेकिन समय-समय पर अध्यापक आकर सम्बन्धित विषय के बारे में सहायता करते रहते थे।

देखते ही देखते इम्तेहान का समय आ गया, परीक्षा केंद्र जाने की तैयारियाँ शुरू हो गईं। प्रिंसिपल साहब ने पहले से ही कुछ कमरे बुक करवा लिये। छात्रावास से ही रसोईये वगैरह को ले गये ताकि बच्चों का ज्यादा समय पढ़ाई पर लगे।

सभी छात्रों ने आत्म विश्वास के साथ परीक्षाएँ दी। बिना किसी परेशानी के सभी परीक्षायेँ सम्पन्न हुईं। सभी परीक्षार्थी हँसी-खुशी अपने-अपने घर वापिस लौट आये।

परीक्षा फल घोषित हुआ तो राज्य स्तर पर सर्वाधिक अंक लाने वालों की सूची में अंकुर, नितिन व वरुण के नाम भी थे। अगर प्रिंसिपल साहब ने समय पर उन्हें पढ़ाई-लिखाई करने की प्रेरणा न दी होती तो फिल्मों के चक्कर में उनका भविष्य अंधेरे में खो जाता। हजार रुपये का इकरारनामा तो एक बहाना मात्र था।

प्रियंका मलहोत्रा

97/EC/15

दो दिन की ज़िन्दगी

कौन जाने कहाँ से आये हैं?
कौन जाने कहाँ चले जायेंगे?
दो दिन की ज़िन्दगी है,
फिर तो राम नाम सत्य है।
आगे अन्धकार है, पीछे निराशा,
आओ आज मिलकर जीवन सँवार लें।
बहुत खून बहा लिया,
आज मलहम लगा दें।
कल होली है,
चलो ज़िन्दगी में रंग उमंग भर लें।
परसों ईद है,
आओ गले मिल लें।
राखी आ रही है,
चलो भाई-भाई का रिश्ता बना लें।
दो दिन की ज़िन्दगी है,
हँसी खुशी बिता लें।
कौन जाने कहाँ से आये हैं?
कौन जाने कहाँ चले जायेंगे?

कस्तूरी दासगुप्ता

98/ZL/41

इनसानियत के रंग

बहुत रंग बदले हैं तूने,
गिरगिट कहूँ या इनसान तुझे?
पहले सत्य और झूठ का अन्तर तो बता मुझे।
मैं कैसे कहूँ मानव तुझे?

पहले अपने हैवानियत का नकाब तो उतार ले।
पैसे से अंधा होने वाला मानव,
प्यार से अंधा होना कब सीखेगा तू?
चाहे तेरे पास कितने ही पाप के नोट हों,
यह महंगे समय के पल खरीद नहीं सकता तू।
क्योंकि ये सुनहरे पल नहीं हैं बिकते,
वो तेरे सुनहरे मकान की तरह।
नहीं है बिकता प्यार उस माँ का,
तेरी उस चमचमाती मोटर गाड़ी की तरह।
नहीं है बिकता आज का वो सूरज,
तेरे उन सुनहरे बर्तनों की तरह,
क्योंकि मिलता है यह सब हमें मुफ्त ईश्वर से तोहफे की तरह।
पर हम में से कई अज्ञानवश खो देते हैं,
जैसे भागता हुआ मासूम एक खिलौने के पीछे
अपने माँ बाप को छोड़ देता है।
कैसे कहता है तू, तेरी खोज कली से प्यारी?
कैसे कहता है तू, तेरी खोज हिमालय से ऊँची?
इनसान की देन कैसे है ऊँची ईश्वर से,
यह बता,
जब इनसान भी भगवान की ही देन है।
ईश्वर के ऊपर ना हुआ कोई,
पैसे से अज्ञान खुश, सब कुछ खोये।

रोबिन बेला
98/HS/67

लघु कथा “कर्म ही जिन्दगी”

विक्रम उस रोज़ देर से दफ्तर पहुँचा। मैनेजर काफी गुस्से में था क्योंकि उसे कुछ आवश्यक कागज़ात दिल्ली भेजने थे और वे विक्रम के पास थे। जब विक्रम ने मैनेजर के कक्ष में प्रवेश किया तो वे गुस्से से बोला - “विक्रम तुम अगर जिन्दगी में इस तरह गैरजिम्मेदार और असावधान रहे तो कभी प्रगति नहीं कर पाओगे। तुम्हारी वजह से मुझे कितना घाटा हुआ है जानते हो?”

विक्रम ने कहा - “सर माफ़ कीजिए, मेरी माँ को आज दिल का दौरा पड़ा था और अभी वो अस्पताल में हैं। उनकी हालत काफी खराब है।”

मैनेजर ने कहा - “अरे तुम्हें तो इस वक्त अस्पताल में होना चाहिये था।”

-“सर मैं जानता था कि ये कागज़ात काफी ज़रूरी हैं, मैं इन्हें लौटाने आया हूँ।” आदमी का कर्म उसके लिये अत्यंत महत्वपूर्ण है, उसका परिवार, उसका अपना सुख-दुःख बाद में आता है।

एस. दीपा

98/ZL/22

चाय की वह एक कप

थके हुए आदमी को ताज़ा करने की क्षमता एक कप चाय में होती है, इस बात को कोई झुठलाने की कोशिश नहीं करेगा। बल्कि कई यह मानते हैं कि अलग अलग तरीके के चाय की अलग अलग खूबियाँ होती हैं। सारी चाय एक ही प्रकार के पौधे से आती है जिसका नाम है “केमेलिया सेनिसस”। करीब 2000 से ज्यादा प्रकार की चाय इस दुनिया में पाई जाती है।

रिसर्च करने पर पता चला है कि सारी चाय में ‘एन्टिआक्सीडेड’ पाया जाता है जैसे विटामिन सी। इनमें पोटैसियम वियासिन, फौलिक एसिड, विटामिन B₁ और विटामिन B₂ भी पाये जाते हैं।

चाय के कई गुण होते हैं। यह सिर्फ़ थके हुए को ताज़ा ही नहीं करते बल्कि कई दूसरे तरीकों से भी हमें चंगा करते हैं। उदाहरण के तौर पर कुछ प्रकार की चाय मोटापा कम करने में मददगार हैं क्योंकि ये चाय शरीर की रगों में जाकर मोटापे को कम करती है। केन्सर जैसे भयानक रोग लगने

से आपको बचाती है। इनसे दाँत भी मज़बूत होते हैं। एक प्रकार की चाय तो दिल की बीमारियों से मनुष्य को दूर भी रखती है। यह हमें सर्दी से भी बचाये रखती है। ऐसी कई और खुबियाँ हैं चाय में।

आज की चमक दमक की दुनिया में सुन्दरता को बहुत ऊँचा दर्जा दिया जाता है और इस कारण जड़िबूटियों को एक ऊँचा और विशेष स्थान प्राप्त हुआ है। आम चाय में पुदीना, तुलसी, जैसमिन ईत्यादि मिलाने से इनकी औषधिक विशेषतायें और भी बढ़ जाती हैं।

सब बातें, एक बात में – एक कप चाय आपके जीवन को स्वस्थ और लंबी बना सकती है।

रंजीनी

99/EL/64

दक्षिण के गिरिजाघर

ईसाई धर्म

हमारा भारत बहुभाषा-भाषी बहु धर्मावलम्बी देश है। यहाँ सब धर्म के लोग रहते हैं। हिन्दु धर्म के साथ ईसाई धर्म का भी बोलबाला है। ईसाइयों के धर्मस्थल चर्च या गिरिजाघर कहलाते हैं। भारत के ईसाई इतने धनवान नहीं इसलिए यहाँ के चर्च इतने सुन्दर एवं वैभवपूर्ण नहीं हैं जितने योरोप एवं अमरीका के होते हैं। वहाँ के गिरिजाघर राष्ट्र के ऐश्वर्य एवं कलाप्रियता को प्रकट करते हैं। भारत के गिरिजाघरों के हॉल भी बहुत बड़े होते हैं इसलिए कलात्मक सौंदर्य का पक्ष क्षीण रहता है। ईसाइयों के लिए “कैथीड्रल” का विशेष महत्व है। सार्वजनिक दृष्टि से “कैथीड्रल” यानी मुख्यगिरिजाघर प्रमुख पावन स्थल हैं।

ईसाइयों में दो मुख्य वर्ग पाये जाते हैं – पहला कैथलिक दूसरा प्रोटेस्टेंट। भारत में गिरिजाघरों के नामकरण इन्हीं के आधार पर किये जाते हैं। भारत के इतिहास के साथ-साथ गिरिजाघरों के हस्तान्तरण का इतिहास भी बदलता रहा। जैसे केरला के चर्च कैथलिक थे। सन् 1599 में जब ‘आर्क बिशप मैनजीस’ ने सीरियन ईसाइयों को गोआ के अधीन कर लिया तब “कूनन कुरिसु” विद्रोह के उपरान्त केरला के चर्च कई नामों से पहचाने जाने लगे। इसी तरह कोचिन का वास्को-डी-गामा चर्च कई हाथों में रहा। जब से भारत में अंग्रेज़ आए तब से गिरिजाघर की सत्ता में परिवर्तन आ गया।

कैथलिक गिरिजाघर :

कैथलिक तथा पूर्वी सीरियन ईसाइयों ने गिरिजाघर की पारम्परिकता के स्वरूप का सक्षमता से पोषण किया। उनके धर्म तंत्रात्मक संगठन के अन्तर्गत “मास / रब्रीस्तयाग / मिस्सा कई पादरियों द्वारा भव्यता से सम्पन्न किया जाता है। प्रार्थना में वाद्ययंत्रों की मनमोहक शान्तिदायक स्वर लहरी, उत्सवों में चर्च की शानदार सजावट एवं जुलूस जितने भव्य-शान-शौकत से कैथलिक चर्च में होते हैं उतना अन्य किसी में नहीं होते। प्रोटेस्टेंट ईसाइयों के चर्च सीधे-सादे होते हैं। उनमें न ही ज्यादा साज-सज्जा होती है और न ही कोई मूर्ति।

कैथलिक ईसाइयों के दो वर्ग पाए जाते हैं - 1. लैटिन उपासना पद्धति वाले 2. सीरियन ईसाई। लैटिन उपासना पद्धति में पोप सर्वोच्च माना जाता है। रोम में पूर्वी परम्पराओं की प्रार्थना पद्धति अपनायी जाती है।

कहा जाता है कि जब सीरियन ईसाई गोवा लाए गए तो उन्हें प्राचीन उपासना पद्धति अपनाए रखने की अनुमति दी गयी। “कूनन कुरिसन” विद्रोह के उपरान्त जब सीरियन ईसाइयों को रोम में रहने दिया गया तथा सीरियन उपासना पद्धति को अपनाए रखने दिया गया तो वे सीरियन कैथलिक कहलाए। भारत के सीरियन कैथलिक पादरी प्रान्तीय भाषाओं में रब्रीस्तयाग दे सकते हैं।

“कैथीड्रल” बैसेलिका नाम से विभूषित

दो प्रकार के बैसेलिका

1. लैटेरेन या संत जॉन का
2. वैटिकन या संत पॉल का

लैटेरेन या ‘सेंट मेरी’ प्रधान है। इनके अलावा बाकी सब बैसिलिका - चाहे वह रोम में हो या कहीं और सभी अप्रधान होते हैं। इन प्रधान बैसेलिका को “पैतृक बैसेलिका” कहते हैं। इनमें एक अप्रधान बैसेलिका भी शामिल है - “संत लॉरेंस का बैसेलिका” जा रोम में स्थित है। ये पाँच बैसेलिका पाँच प्राचीन पैतृक शाखाओं को प्रस्तुत करते हैं। लैटेरेन बैसेलिक रोमन शाखा को प्रस्तुत करती है। यहीं पर रोम के धर्माध्यक्ष को अभिषिक्त किया जाता है। यह पोप का चर्च है तथा मरियम और विश्व के सभी अन्य पादरी और धर्माध्यक्षों का भी चर्च है।

स्थापत्य कला

ऐतिहासिक दृष्टि से ईसाई धर्मस्थलों में 'सेंट थॉमस कैथीड्रल' तथा 'सेंट थामस माउण्ट' चेन्नई में ईसाइयों के पावन स्थल हैं। 'सेंट थॉमस' चर्च मूल रूप में धर्मप्रचारक सेंट थॉमस द्वारा ही बनाया गया था। इस परम्परा के बिशप थे - जान-डी-मेरिगनली जिन्होंने मैलापुर का भ्रमण किया था। सेंट थॉमस को मृत्यु के उपरान्त 21 दिसम्बर 68 ईसवी को उनके पार्थिव अवशेष को इसी स्थल पर दफनाया गया।

आज जो दो चर्च बने हुए हैं वे पुर्तगालियों द्वारा सन् 1522 में बनाए गए थे। एक छोटी पहाड़ी पर जिसे "लिटल माउण्ट" कहा जाता है वहाँ थॉमस डिमिडस रहा करते थे। थॉमस भारत के मालाबार तथा कोरोमंडल घाट पर 52 ईस्वी से 72 ईस्वी तक रहे। अपने जीवन के अन्तिम दिनों में "लिटल माउण्ट" की गुफा में रहने लगे जो सैदापेट्टै के दक्षिण में स्थित है वहाँ से वे प्रतिदिन मैलापुर समुद्रतट पर उपदेश देने आया करते थे। किंवदंती है कि इस प्रकार आठ वर्षों तक निरन्तर कार्य करते रहे लेकिन फिर उन्हें धमकी दी जाने लगी। वे उस समय से माउण्ट पर रहने लगे और वहीं शहीद हो गए। उस दिन से वह पहाड़ी "सेंट थॉमस माउण्ट" कहलाती है।

कट्टर निष्ठावान ईसाई सीढ़ियाँ चढ़ कर जाते हैं। इन सीढ़ियाँ को "कोजा पीटरूस उसकेन" ने सन् 1726 में बनाया था।

किंवदंती है कि सेंट थॉमस की दिव्य दृष्टि ने ईसामसीह को देखा जिन्होंने उनसे भारत जाकर वहाँ के लोगों को अंधकार से निकालकर जीवन के प्रकाश में लाने को कहा। जब उन्हें महाराजा 'गुण्डाफरेस' की सभा में प्रस्तुत किया गया तो महाराजा ने उनसे पूछा "क्या तुम मेरे लिए एक महल बना सकते हो?"

सेंट थॉमस ने उत्तर दिया - "मैं कर सकता हूँ।"

वास्तव में वे उस दिव्य महल के विषय में कह रहे थे जिसे बनाने के लिए वे भारत आए थे।

'बैसेलिका' का अर्थ महल है और सेंट थॉमस भारत में यही महल बनाने आए थे। उन्होंने अपने हाथों से मैलापुर के मूल गिरिजाघर को बनाया जिसे पोप ने 'बैसेलिका' के नाम से विभूषित किया। इस नए चर्च को बनाए हुए 60-70 वर्ष हो चुके हैं जो पुराने चर्च पर बनाया गया था। सेंट थॉमस माउण्ट पर दिसम्बर 18 तारीख को वार्षिक उत्सव मनाया जाता है।

1606 ईस्वी में पोप ने पादरियों का क्षेत्राधिकार स्थापित किया। "सेंट थॉमस" मैलापुर चर्च गोथिक शैली पर आधारित है। चर्च का मुख्य द्वार पश्चिम की ओर बना है जिससे पादरी जब प्रार्थना स्थल पर खड़े होकर मिस्सा लेते हैं तो उनका मुँह पूर्व की तरफ होता है।

13 वीं शताब्दी में आने वाले मार्कोपोलो ने तथा दक्षिण भारत में आनेवाले अन्य यात्रियों ने भी इस चर्च की महानता का उल्लेख किया है। कहा जाता है कि प्राचीनकाल में यहाँ ईसाई मठों की भरमार थी लेकिन मध्यकाल की राजनैतिक स्थितियों के चलते ईसाई मठों तथा सामाजिकों को क्षति पहुँची। 15 वीं शताब्दी में जब पुर्तगालियों ने इस पर कब्जा कर लिया तब उन्हें गिरिजाघरों के स्थान पर खंडहर मिले। इन खण्डहरों में उन्होंने धर्मप्रचारक थॉमस की कब्र दूढ़ निकाली। आज भी इन खण्डहरों के ध्वंसावशेष 'सेंट थॉमस कैथीड्रल', मैलापूर में विद्यमान हैं।

'लज़ चर्च' मद्रास शहर का प्राचीनतम चर्च है। इसका निर्माण 16 वीं सदी में पुर्तगालियों द्वारा किया गया। 'लज़' जिसका अर्थ 'प्रकाशोत्पादक' होता है। कहा जाता है कि एक पुर्तगाली जाविक ने इसे बनाया था। उसकी सुरक्षा एक प्रकाशपुंज ने की थी और इस स्थान पर प्रकाशपुंज अदृश्य हो गया। यह चर्च स्थापत्य कला का बेजोड़ नमूना है।

"क्राइस्ट चर्च" का निर्माण सन् 1852 में हुआ। इसकी शैली पर सन् 1816 में बने "सेंट जार्जस कैथीड्रियल" चर्च के स्थापत्य कला का प्रभाव देखा जा सकता है। आगे चलकर यह चर्च "अंगलिकन कैथीड्रल ऑफ मद्रास" कहलाया। इसका पुनर्निर्माण सन् 1994 में किया गया किन्तु विशेष बदलाव नहीं आया।

"सेंट एन्ड्रस कर्क" - स्कॉट लैंड के लोगों द्वारा निर्मित यह चर्च एगमोर में स्थित है। मद्रास का यह चर्च "नौबलेस्ट एडिफिस इन हिन्दुस्तान" नाम से विभूषित है। इसकी नींव 1818 में रखी गयी और सन् 1820-21 में अभिषेक किया गया। यह "जार्जियन स्थापत्य कला" के उत्तम नमूनों में से एक है। इस चर्च में क्लासिक आयोनिक स्तम्भों का निर्माण किया गया है और इसके भव्य सुन्दर शिखर हैं जिनकी ऊँचाई समुद्री सतह से 170 फीट है। इस चर्च की विशेष बात यह है कि इसका गुम्बद 16 आयोनिक स्तम्भों पर आधारित है। एक स्तम्भ के बीच का स्थल "नेव" कहलाता है। उसका आकार गोलाकार है और उस पर 55 मीटर व्याल का गुम्बद है। यह अत्यन्त सुन्दर है। इस चर्च के "पेडिमेंट" पर सूर्योदय की किरणों का डिजाइन बना हुआ है। इनके "स्तीपल" यानी शिखर अपनी तरह के बेजोड़ हैं क्योंकि आज इस तरह के शिखर कोई नहीं बनाता। इस चर्च का डिजाइन लंदन के चर्च "सेंट गिल्स इन दा फील्ड्स" के डिजाइन से मिलता जुलता है। यह "बरोख" शैली पर आधारित है।

"सेंट मेरीज चर्च" की स्थापना 28 अक्टूबर 1680 में हुई। योरोप के बाहर अंग्रेजों द्वारा बनाया गया यह प्राचीनतम चर्च है। इस चर्च की मुख्य इमारत "बम" प्रूफ है। जिसका निर्माण 1678 में हुआ। यह ईसाई धार्मिक सम्प्रदाय कौन्ग्रिगेशन का पहला चर्च था। यह पहले गवर्नर सम्प्रदाय का फिर प्रेसीडेन्सी सम्प्रदाय फिर गैरिसन चर्च के नाम से पुकारा जाने लगा। आज यह प्राचीनतम स्थापत्य कला का बेजोड़ नमूना तो है साथ ही प्रार्थना स्थल भी है। कहा जाता है कि एलीहू - ऐल नामक

लेखक जो बाद में प्रमुख गवर्नरों में से एक थे - उन्होंने इसके निर्माण में प्रमुख योगदान दिया और इस चर्च में उनका विवाह समारोह 4 नवम्बर 1680 में मनाया गया। इस गिरिजाघर में ऊँचे स्टीपल 1701 तथा 1710 में बने तथा घंटाघर 19 वीं सदी में बनाए गए।

“सेंट जार्ज कैथीड्रल” आज मदर चर्च के नाम से पुकारा जाता है। इस चर्च ने “कम्यूनिटी वेल्फेयर सेंटर” तथा “होम फर द एजड” खोले और लोगों की मदद की।

“सेंट जार्ज” का उद्घाटन 27 सितम्बर 1947 को हुआ। तथा सन् 1948 को “वर्ल्ड कौंसिल ऑफ चर्च” की स्थापना हुई अतः 27 सितम्बर का दिन एक “विशेष दिवस” के रूप में मनाया जाता है।

सन् 1835 में सेंट जार्ज चर्च मद्रास का कैथीड्रल ख्यातिप्राप्त बन गया। चर्च का अर्ध-चन्द्राकार रूप में 10 फुट बड़ा दिया गया। बाद में उसकी छत टीकवुड की बनायी गयी।

1947 में इस गिरिजाघर की छत जब दूर जा कर गिर गयी तब ईसाई सम्प्रदाय ने 50 हजार इकट्ठे कर पंडाल में रहते हुए उसकी छत बनायी। 6 महीनों के बाद इसका पुनः उद्घाटन हुआ। 1947 के बाद गिरिजाघर की प्रगति हुई। इसके ट्रस्टी और संघ ने इसके प्रति आस्था और विश्वास सर्वप्रथम यूरोपियन चर्च का निर्माण सन् 1510 कोचिन में फ्रांसिस केनस ने किया। प्रारम्भिक योरोपियन चर्च बेसिलिकन शैली में बनाए जाते थे। इस्लाम धर्म के विस्तार के साथ-साथ स्थापत्य कला में भी प्रभाव पड़ा। दक्षिण-पूर्वी योरोप, लीबेरिया और पश्चिम-उत्तरी योरोप में ईसाई धर्म की पकड़ मजबूत होती गयी। यहाँ के कारीगरों तथा भवन निर्माताओं ने रोमन शैली की नकल शुरू की। किन्तु इसमें ज्यादा सफलता तो नहीं मिली, यह शैली रोमनमुगल थी जिसे अंग्रेजी में Romanesque कहा गया। कुछ वर्षों बाद उन्होंने गोथिक शैली को जोड़ लिया। इस शैली से आध्यात्मिक वातावरण का माहौल बना। योरोप के पुनर्जागरण काल में शैली पर जोर दिया जाने लगा।

इब्रियन पेनिनसुला, अपने सुस्लिम संस्कृति के साथ मिश्रित थी। उन्होंने नयी स्टाइल को अपनाया। पुर्तगालियों ने भारत में गोथिक और बरोख Baroque स्थापत्य कला की शुरूवात की। ब्रिटिश राज्य के समय देश में बनने वाले गिरिजाघरों में लगभग समस्त प्रकार की स्थापत्य कला नमूने थे। अब योरोपियन और अमरीकन भी आ गये थे।

किंवदंती है कि थॉमस एकांतवास के समय घने जंगलों में जाया करते थे। उनकी मृत्यु के कई वर्ष उपरांत शिकारियों के एक दल ने केरला में दक्षिणी घाट के “माउण्ट मल्यातूर” नामक स्थल का पता लगाया था जहाँ एक क्रास तथा पानी का चश्मा था। इस पर्वत पर गिरिजाघर बनाया गया और दक्षिण में ईसाइयों का धर्मस्थल बन गया। मुख्य गिरिजाघर तथा बाद में बनाए गये स्थल वह - सब जंगली हाथियों द्वारा नष्ट कर दिये जाते थे क्योंकि वे घने निर्जन स्थलों पर थे और केवल उत्सव के

मौसम में ही लोग वहाँ आया करते थे। आज जंगली हाथियों से कोई भय नहीं और हर रविवार को पादरी द्वारा मास लगाई जाती है। ईस्टर के बाद पहले रविवार को वार्षिक उत्सव मनाया जाता है जहाँ दर्शनार्थी केरला तथा तमिलनाडू से जाते हैं। सीरियन कैथलिक ईसाई समाज की परम्परा है कि नव व्याहता दम्पति को इस धर्मस्थल पर ले जाया जाता है जिससे उनकी जिन्दगी खुशियों से भरी रहे।

‘सेंट जॉन चर्च’ सेंट थॉमस सन 1556 में जेसुअट द्वारा बनाया गया। ईसाई धर्म की दुनिया के इतिहास में सेंट जार्ज कैथिड्रल अपनी शान रखता है। 27 सितंबर 1947 को इस चर्च का उद्घाटन हुआ था।

इस चर्च की सुन्दरता केवल उसकी ऊँची गगनचुम्बी इमारत ही नहीं है और न ही केवल शिखर लम्बे-ऊँचे हैं, अपितु इनके साथ इसकी उच्च स्तरीय प्रतिष्ठा भी है। चर्च अपने विशालाकार भवन के साथ-साथ कलात्मक स्थापत्य का बेजोड़ नमूना है। इसके ऊँचे-ऊँचे शिखर इसके सौंदर्य की वृद्धि करते हैं। इस कारण यह एक अति सुन्दर कलात्मक पीस है। इसमें लगा एक-एक पत्थर उन महान विभूतियों की कथा सुनाता है, जिन्होंने इस गिरिजाघर का निर्माण किया। जितने भी गवर्नर आए उनके परिवार के सदस्य यहाँ प्रार्थना करते थे।

इस चर्च का निर्माण लोगों ने स्वयं धन एकत्र कर किया। इसकी कीमत 41, 709 पगोडास थी। उसके अन्दर लगा फर्नीचर तथा स्थापत्य 57, 225 पगोडास के हैं। इस चर्च का डिजाइन तथा निर्माण कैप्टम डी. हवैलैण्ड ने किया।

“मडोना ऑफ द माउण्ट” सन् 1514 में पुर्तगालियों द्वारा स्थापित हुआ। लगभग 1293 में “नेसटोरियन चर्च” को मार्कोपोलो ने देखा और कहा था कि थॉमस के शहीद होने से पहले उनका स्मारक बना दिया गया था। मद्रास का यह चर्च 470 ई से भी ज्यादा पुराना है। इसके स्व निर्मल शान्त वातावरण हर व्यक्ति को प्रभावित करता है। सन् 1901 में फ्रांसिस नन्स ने यहाँ कान बनाया। आजकल इसका स्वरूप और सुन्दर बना दिया गया है।

केरला क्रिश्चियन ये विश्वास करते हैं कि धर्मप्रचारक थॉमस ने केरला में ७ गिरिजाघरों स्थापना की-रंगनूर (Ranganore), चैइल (Chayil), पल्लूर (Palur), पौरूर (Parur), कु (Quilon), निरनम (Niranam) और कोकामागलन (Kokkamangalam)।

इनमें से कोई भी चर्च मौजूद नहीं है और न ही उनके खंडहर पाये जा सकते हैं। व इमारत प्रथम शती की नहीं है और उससे पहले की नहीं है-चाहे धार्मिक हो या सामाजिक। की इमारतें लकड़ी और खपरैलों की होती हैं। अत्यधिक मानसून तथा दीमक के चलते वे खत्म हो गया।

वर्तमान पल्लूर (Palur) चर्च में अभिषेक पत्र तथा शैव प्रतीक पत्थरों पर चढ़े हैं मुख्य चर्च के खण्डहर हैं जो मन्दिरों से ईसाईयों ने अराधना के लिए ले लिये। आदिम क्रिश्चन सामाजिक एकांत निर्जन स्थानों पर रहते थे। यह नहीं जानते थे कि गिरिजाघरों का ढाँचा और पद्धति कैसी है इसलिए उनके चर्च हिन्दु मन्दिरों की तरह होते थे।

सिरियन जो केरला में आकर बस गए, पाश्चात्य गिरिजाघर के निर्माण का चलन लेकर आए। गिरिजाघर के पूर्वी भाग में सिरियन कर्मकाण्ड पद्धति अपनायी गयी। शीघ्र ही केरला सुन्दर चर्च बनाने की कला में पारंगत हो गया। इनमें आकर्षण है सजी हुई फूलदार नमूने। त्रिकोना रूख मुखौटा और क्रास के द्वारा सजाया हाल जिसे शाला कहा जाता है – उसकी सामान्य विशेषताएँ केरला चर्च में पायी जाती हैं।

पुर्तगाली पहले लोग थे जिन्होंने सर्वप्रथम यूरोपियन स्थापत्य कला शैली भारत के ईसाइयों को प्रदान की।

STELLA MARIS COLLEGE (AUTONOMOUS) CHENNAI – 600 086

List of Overall Percentage of Passes

April 1999

Class	Appeared	Passed	% of Pass
B.A.			
History	52	40	76.92
Sociology	53	34	64.15
Economics	54	44	81.48
Fine Arts	35	31	88.57
English	50	38	76.00
B.Com.			
Section A	72	66	91.67
Section B	75	63	84.00
B.Sc.			
Mathematics			
Section A	42	39	92.86
Section B	36	32	88.89
Physics	30	23	76.67
Chemistry	27	27	100.00
Botany	40	34	85.00
Zoology	41	36	87.80
M.A.			
Economics	18	17	94.44
Fine Arts	6	4	66.67
English	17	17	100.00
Social Work	22	16	72.73
M.Sc.			
Mathematics	26	23	88.46
PGDCS	11	11	100.00

**Statement about ownership & other particulars about the newspaper Stella Maris College Magazine
to be published in the first issue every year after the last day of February**

Form IV - (See Rule 8)

- | | | | |
|----|---|-----|--|
| 1. | Place of Publication | ... | 19, Cathedral Road, Chennai - 600 086 |
| 2. | Periodicity of Publication | ... | Annual |
| 3. | Printer's Name | .. | R. Surianarayanan |
| | Whether Citizen of India | ... | Citizen of India |
| | (if foreigner, state the country of origin) | ... | |
| | Address | ... | 213, Valluvar Kottam High Road,
Chennai - 600 034 |
| 4. | Publisher's Name | ... | Dr. Sr. Annamma Phillip, <i>fm</i> , Ph.D |
| | Whether Citizen of India | ... | Citizen of India |
| | (if foreigner, state the country of origin) | ... | |
| | Address | ... | 19, Cathedral Road, Chennai - 600 086 |
| 5. | Editor's Name | ... | Dr. Sr. Annamma Phillip, <i>fm</i> , Ph.D |
| | Whether Citizen of India | ... | Citizen of India |
| | (if foreigner, state the country of origin) | ... | |
| | Address | ... | 19, Cathedral Road, Chennai - 600 086 |
| 6. | Name and addresses of individuals who own the newspaper and partners or shareholders holding more than one percent of the total Capital | ... | Stella Maris College, Chennai - 600 086 |

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

Date : 24-01-2000

Signature of Publisher : Dr. Sr. Annamma Phillip, *fm*, Ph.D.

Printed by R. Surianarayanan at Gnanodaya Press, 213, Valluvar Kottam High Road, Chennai - 600 034

Published by Dr. Sr. Annamma Phillip at 19, Cathedral Road, Chennai - 600 086 Editor : Dr. Sr. Annamma Phillip