



STELLA MARIS COLLEGE—1976

Cover Page :

**SABRINA LAMACH
III B.A. (Fine Arts)**



STELLA MARIS COLLEGE

' The old path is worn
' Tis time we trod a new!

1976

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Contents

Editorial	...	5
The Greatness of Education (Sanskrit)	...	6
After the degree what ?	...	7
Education - The Present and the Ideal	...	9
The Need for Job-Oriented Education	...	11
An Interview with Dr. Malcolm Adiseshajah	...	13
A Higher Standard for Higher Education ?	...	15
Towards a More Realistic Pattern ?	...	17
Changing Patterns in University Reforms	...	18
மாறிவரும் கல்வித் திட்டத்தின் குறைகளும், நிறைகளும்	...	22
Our Present Education is not job-oriented (Hindi)	...	25
Education and Socio-Economic Progress	...	27
Women and Education	...	29
Education and the Gandhian Principle	...	31
Equal Opportunity in Education ?	...	33
Reforms in the existing syllabi (Hindi)	...	36
Whither Sports ?	...	39
Education (Sanskrit)	...	41
A Short Story - Sort of	...	45
Dreams	...	49
Education in English Literature	...	50
சலனம்	...	54
பாரதிகண்ட பாஞ்சாஸி	...	55
கல்வியும், பயனும்	...	57
அனைத்துலகப் புதுமைப்பெண்	...	58
Education (Hindi poem)	...	59
Change ,,	...	60
Education To-day ,,	...	61
வரதட்சணை	...	62
நம் பாடத்திட்டத்தில் இலக்கியத்தின் இன்றியமையாமை	...	62
La Cendrillon Méchante	...	64
Un Après Midi	...	66
Un Bachelier En Economie	...	66
Changing Patterns	...	67
Why Research ?	...	69
Research-Oriented College Education	...	70
Continuing Education - Gandhi Correspondence Course	...	72

Editorial

Aristotle when asked how educated men were superior to those uneducated said "As much as the living are to the dead". The birth of education parallels the birth of man. It found expression in the caveman lighting the first fire ; it flourished in the discussions in the Athenaeum ; it attained artistic fulfilment in the living marbles of Michelangelo and it shaped the destiny of man holding the quill or pressing the computer button.

To day there has been phenomenal progress in the field of education. Yet modern man has imposed an isolation on education — an isolation that has transformed an active force into an acted-upon force "like a patient etherized upon a table". Concerned men have impersonalized it into specialized cells. Job-oriented education, social education, research-oriented education, technical education — these are formalistic and changing patterns devised by educational experts. This is, no doubt, reflective of a progressive turn of mind — a mentality that seeks the greatest good for the greatest number — a channelisation of material resources so as to fulfil the need of every man.

Let us not forget that this is but one aspect of education that we are trying to capture. The more complete vision lies in the integration of technicalities and experience, life and living. "Education is a social process.....Education is growth..... Education is not preparation for life.....Education is life itself".

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विद्या महिमा

हे भारति, तव अयं कोषः कोऽपि अपूर्वः विद्यते । व्यथतः बुद्धिमायाति, सचंयात् क्षयमायाति । अनेक संशयोच्छेदि परोक्षार्थस्य दर्शकम्, सर्वस्य शास्त्र लोचनं यस्य न वास्ति, सः अन्धः एव । अहार्यत्वाद्, अनर्घत्वाद् सर्वदा अक्षयत्वाच्च सर्वद्रव्येषु विद्या एव उत्तमम् । द्रव्यामाहुः हर्तुः गोचरं न याति, दत्ता विस्तृता भवति । कल्पान्तेऽपि या न नश्येत् विद्यया समम् किमन्यद् !

विद्या विनयं ददाति, विनयाद् पात्रताम् याति, पात्रत्वाद् धनमाप्नोति, धनाद् धर्मं ततः सुखम् । चौरहार्यं न, राजहार्यम् न, भ्रातृ भोग्यं न भारकृद् ही च न, व्यये कृते नित्यं एव वर्धते, विद्या धनं सर्वधनप्रधानम् । विद्या नाम नरस्य अधिकंरूपं, प्रच्छन्न गुप्तं धनं विद्या भोगकारी, यशः सुखकरी, विद्या गुरुणां गुरुः, विद्या विदेशगयेने बन्धुजन विद्या परं दैवतम्, विद्या राजसु पूज्यते, धनं तु न, विद्याविहीनः पशुः । रूप यौवन सम्पन्ना विशाल कुल सम्भवाः विद्याविहीना निर्गन्धा न शोभन्ते किंशुकाः इव । येषां न विद्या, न तपः, न दानं, न ज्ञानं न शीलं न गुणं न धर्मः मनुष्यरूपेण मृगाः चरन्ति । विद्या शस्त्रं, शास्त्रं च, प्रतिपत्तये । द्वे विधे आद्या वृद्धत्वे हास्याय, द्वितीया सदा आद्रियते । संसार कटु वृक्षस्य द्वे फले हि अमृतोपमे । काव्यामृत रसास्वादः सुजनैः सह सङ्गमः । विद्या कामधेनु गुणाः सर्वदा फलदायिनि । प्रवासे मातृ सदृशी । विद्या गुप्तं धनं स्मृतम् ।

शुभम्

R. GEETHA

II B.A. (Econs.)

Education - The Present and the Ideal

“To live fully means to be continually disturbed, both intellectually and emotionally. And, for most of us, the greater part of these moments comes from reading”. Geoffrey Crumps’ words on reading may be as well applied to the wider field of education. For education, like reading, enlarges one’s range of emotions and ideas, enable one to understand and know “men, manners, countries and climes, encourages one to temper one’s opinions and escape from one’s own dullness.....”. All this and more can be said about education.

Education as conceived by the idealist would thus preclude such model achievements as to ensure a civilization and culture of excellence. The gap between nations would be bridged and a certain universality would prevail. One’s very perspective of life would be changed and vision enlarged. Therefore, when the idealist uses the word ‘education’ he thinks of it as the means of “development of character or mental powers”, which enables man to live in society.

There is a difference, however, between education as thought of idealistically, and education as it is. Today the educational system exists only in the capacity of a “systematic instruction”. The mode is so formalistic as to defeat its own purpose of gaining knowledge. It is not often that such systematic instruction develops the character and mental powers simultaneously. Perhaps it even acts as a harmful agent as far as development of personality goes, for the diffuseness of the method more often than not, breeds what Dr. Livingstone calls an “intellectual slum” — a crowding up of knowledge which results in poverty of the mind without proper comprehension or analysis.

This sort of formalistic training which tries to teach widely but not well, which is irrelevant in the very choice of topicalities and syllabi chosen, is responsible for a dominant malaise of the century — student apathy. A lack of sufficient motivation and a disinterest in the kind of knowledge imparted creates an indifference in the student who is tempted not to go to classrooms where such useless exercises in learning and teaching are conducted.

Another problem is that of the teacher to whom discrimination becomes next to impossible when confronted with classes of such large numbers and variety. He is unable to strike a happy medium between coming down to the level of the weaker sections and rising far above their comprehension to cater to the interests of the brighter students. In the process, the weaker students realise the futility of trying to keep pace with the others while the more intelligent students also lose interest. In order that the teacher’s capabilities might be rightly and justly exploited, he needs to derive the sort of job satisfaction that comes from training a smaller, more specialised and more keen set of students.

The mass education of today is not beneficial to anyone—it is like a mechanical machine churning out degree holders who are not even Jacks of all trades, leave alone being master of any. Perhaps a different approach to education would never be taken until and unless the cliched view of degrees as passports to a job or marriage, ceases to hold good. The prestige of an educated individual should be that gained by his real worth, not one gained almost automatically by virtue of passing through fifteen or more years of one's life in educational institutions.

The examination system as it exists is a true product of the motiveless education that it accompanies. The students are so exam-oriented that they fail to see the purposelessness of such narrow vision. And the examinations are such there is testing of one's memory rather than of one's intellect, superficial 'swotting' or 'mugging' is the trademark of the system rather than real absorption of knowledge. The stagnancy that this results in is highly regrettable! A change of syllabus itself would do much towards improving the state of the examination system. Instead of dealing so much with the past, it should be moulded to the present context. Education should equip one to live in one's own society.

A lesson in particularized education could be learnt from the ancient Hindu system of 'gurus' and 'sishtyas'. The educated then were a small but genuinely interested group of people, while the educator was a truly enlightened personality of tremendous intellectual capacity. Education was thus realised in its true form—an interchange and discussion of ideas on all relevant subjects in which apathy had no place whatsoever.

Let us however look forward in time and hope that a better atmosphere of education will be fostered in years to come with the evolution of new techniques and the awareness of growing needs. Let us also not forget that whatever the system, its success or failure depends on those working within it—we, the student community bear a responsibility in shaping the educational system that we are part of. Idealism should be saved from reaching the limits of foolhardiness. Let us ever remember the Indian situation and clamour for reform where possible while trying to be accommodative where necessary.

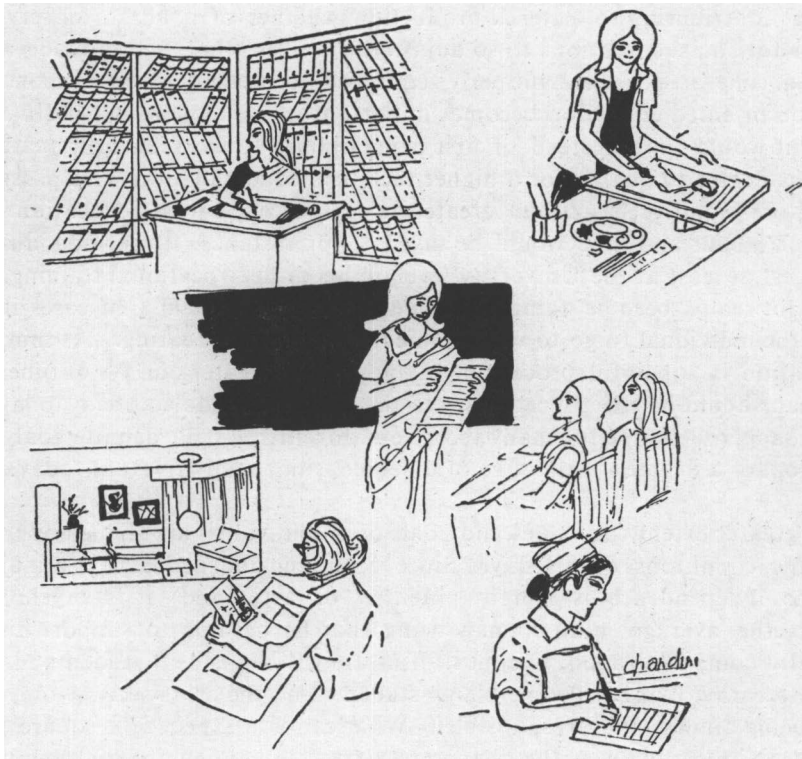
SUGUNA RAJAH III B.A. (Lit)

INDIRA MENON III B.A. (Lit)

The Need for Job-Oriented Education

Education must lead to the foundation of convictions for civic and political action, to the end that every citizen may become, within the limits of his capacity, an effective agent for progress.

— Dr. Williams



In a world that places such great emphasis on economic progress, it may not be inappropriate to consider an emphasis on job-oriented education necessary and valid. The modern trend is to judge the average individual by his contribution towards the Gross National Product. This may smack of crude materialism but, on an average, it is the only practical attitude to modern conditions. It would be hypocritical to try to justify this further, for nobody really believes that there is anything to be ashamed of in the creation and exchange of value.

As society develops, more areas come under its collective purview or areas already known are broken up and diversified. These call for new judgements, create new wants and in general open up more dimensions to the already complex life of today. The word "complex" is used relatively. No doubt the sailor who tripped on his

tackle in the days of Drake and Hawkins considered the nautical technicalities of his day just as complicated as the modern marine engineer considers those of his. And it is up to society to fit parameters to the needs of the times.

Education is one such potential parameter. Therefore it should be geared to preparing individuals to execute capably and efficiently their duties in the respective roles assigned to them or assumed by them within the existing framework of society.

There is no doubt concerning the importance of each member of modern society as a potential contribution to material production whether of goods or of services. It only remains for social conditions to so adjust themselves, that one is made available in as short a time as possible, properly equipped to assume one's responsibilities. Obviously job-oriented education becomes important in the modern perspective. How much better it would serve, instead of first being obliged to work for four years on any B. A. or B.Sc. degree to qualify for a higher technical education, if it were possible that the accepted pre-requisite basics had greater relevance to eventual occupation. If this were so, much labour and time would be saved. For instance, if the individual could work in earnest at least at the University level on his or her vocational training, there is more time to really become familiar with that particular field. In cases it will be possible for the individual to go to work immediately after graduating. As things stand today, education is a painful process involving rather greater outlays of time, money and work than should be strictly necessary in the tightly scheduled life of today. This also affords dangerous scope for many to opt out for there is no definite goal in sight, rather the goal of a degree for the sake of a degree is not really relevant today.

To a greater extent the values and goals of an individual are shaped by the social and economic conditions of his day. Since economic independence is a major goal (whether the independence is merely potential or actualised) it is psychologically necessary to the average adult human being that he be able to support himself if necessary. But come adulthood, and most of us are still dependent students technically unequipped to earn a living. People blame students and the cross-section of youth in general for being aimless and irresponsible. What can you expect of a square peg in a round hole? Not really given the chance to be up and doing the right things with proper efficiency, the second best that it settles down to do is what older people have decided is the right thing for the young to be doing — on an average in a desultory, indifferent fashion, or in more deplorable cases, the wrong thing by any standards, sometimes with formidable zest.

Circumstances call for the proper channelisation of forces—the productive years of early adulthood when enthusiasm runs high. Education should be designed to move with the trends and not hold back to the absolute values of education for the sake of education, for few things are allowed to be of much importance in themselves — it is only in respect of how they stand in relation to the rest of life that they count in the integrated context of today. It is not important that some may still attach importance to knowledge for the sake of knowledge — they are obviously a

minority. Today it is increasingly important that knowledge or skills must be applicable in such a manner as to be economically productive. By far the greater number of students would opt for job-oriented education and the prevailing demand is the logical outcome of circumstances. It is legitimate and wholesome and should be allowed to carry weight.

However, this principle need not be applied in toto. Opportunities must still be available for those reactionaries who want what educational institutions give them today — a fund of theoretical knowledge to be cherished for its own sake or a degree merely to enhance family or individual prestige.

G. VIJAYALAKSHMI
I B.A. (P.R.)

An Interview with Dr. Malcolm Adiseshaiah

A spacious sun-drenched room with an oversized table.....blue, plush carpet set off by rich, mustard curtains, a vibrant voice with the unmistakable ring of authority ... dominated by a man dressed in a very casual manner—we were in the presence of the Vice-Chancellor.

With his friendly, “Hello girls!” our annoyance at the enforced two hours of waiting vanished. We secretly wondered if we could do justice to this man, in the ten minutes that he had promised us, but we started right away.

Q : Sir, “The Hindu” reports you : “A lot of concessions are being extended already for women’s education.” Could you please clarify ?

He started off very smoothly : “In India the present educational system has been drafted and developed for men by men, the purpose being employment. Is this the purpose of women’s education ? Unless, we define more specifically what their purpose is, we will be turning out large numbers of women who will also be unemployed like the large numbers of men, or wasting their time. Unless we do that, we are wasting our present investment, in the sense that they are being trained for professions which offer no opportunities for them.”

Q : What about co-education ? When is it likely to come ?

“I think it is for the parents and for you students to decide whether you want to go into Colleges which are meant for women alone, or whether you want to go into co-educational institutions. In theory, there is no reason not to have co-educational institutions but if our society wants separate institutions — O-Kay”.

Q : Why does the University insist on 75% attendance ? When will the system change ? (A question near and dear to our hearts).

“In the future I think that attendance at lectures should be free. (We beamed). This is the ideal in an educational system where the student should be free to follow any one of several paths of learning.” He explained that compulsory attendance was “part of our tradition” (academic tradition) and until such time as “non-formal education” came, a certain minimum compulsory attendance was necessary.

Q : Why doesn't the University provide for exchange of students with foreign Universities ?

“I know of no restriction against such exchanges. There is the question of the recognition of the equivalences of Degrees between Universities.” However, an Inter-University Board existed which worked out the equivalence between foreign and Indian Universities.

Q : Why does the University not have a regular board of visiting professors ?

Very decidedly, he replied : “This is one of the programmes that I intend to intensify during my Vice-Chancellorship: to have come to Madras, professors from other Universities and for our professors in return to go to other Universities. The problem with regard to foreign professors is one of Foreign Exchange, which could be partially solved with a fuller exploitation of India's bi-lateral relations with other countries.

Q : What system does the University adopt to ensure the quality and efficiency of the Staff ?

He paused for the first time, looked up from the microphone and he began thoughtfully : “Well I think that no rules or regulations of the University or the College can ensure the quality of the staff. It is a responsibility that each professor, each lecturer carries. The standard of excellence in University education depends essentially, almost solely on the individual University teacher.” He emphasized this further and concluded : “The University does lay down certain minimum qualifications and a certain amount of teaching experience. Now, I must say that these external rules and regulations are only a minimum starting point for ensuring quality.”

Q : People who have got excellent marks in College barely manage to pass in the University Examination. How will you account for it ?

Rather taken aback and perturbed he said : “This should not happen.....this should not happen. I do not and I can't answer the question unless I study the cases more carefully.” To our rejoinder that revaluation meant only retotalling he said : “Yes.....but I have changed this system.....under which the student can ask for revaluation instead of mere retotalling.”

Q: Why do you propose to bring Social Service into the University Curriculum?

“ This is to make part of the Internal Assessment of every student include the work of the student in Social Service, Community Service, in N.S.S., N.C.C. in the sports and games field—anything which makes for totality of learning. As part of the curriculum it is my intention to set aside anything from five to ten marks which the student will be eligible to on the basis of participation in any one of these activities.”

Courtesy — ‘UDAYA’

A Higher Standard for Higher Education ?

“Try and get what you like” said George Bernard Shaw, “or you will be forced to like what you get”. If our colleges could admit only such of those students who are interested and deserve to be admitted because of real merit, perhaps our educational system could be all that it should be. If higher education should conform to a high standard, it should become selective.

Individuals make institutions. So the defects in our system are in a large measure due to the indifferent student body. Mass literacy is the goal of any developing nation. Let India strive for the same. But only up to the school level. School education should be greatly improved; the school leaving age raised to eighteen so that after leaving school the students can be diverted into various job-oriented courses outside the scope of higher education. Those whose talents lie elsewhere will not make a bee-line for the colleges, irrespective of any consideration of their suitability for the course.

Most students are generally indifferent to the courses they do in college. Even when the indecisive student expresses a preference for say, Economics, he is offered a seat in some other class and his acceptance is clear proof of his indifference to the course. Moreover the choice of the subject depends on something as vacuous and pointless as “because my friends are doing it”, or “because I’ll be all alone (!) in any other class”, or because of some goal like eligibility for the marriage market.

The result is an apathetic and indifferent set of students. The atmosphere in the class-room is scarcely congenial to progressive education, and the three years spent in obtaining the degree are for the majority, an exercise in futility. Moreover, the indiscriminate conferring of degrees undermines their value and this is why our degrees are not recognised outside India.

The calibre of the future lecturers depends on this uninterested student body. A lecturer’s job can be a satisfying one, not monotonous and routine, but with scope for creative activity. However a class of mentally lethargic students, the correction of two hundred uninspired exercises and the unattractive pay scales are far from inviting.

Outside their particular spheres of specialisation or interest, our graduates and post-graduates are sometimes childishly ignorant. Things of vital human interest, the bases of the arts, of history and geography, and current affairs, are simply overlooked. A paper of general knowledge can be made compulsory both at the school and college levels.

The whole system is exam-oriented, with little emphasis on wider application of what is learnt, and with little deviation from the 'detailed' texts outlined in the syllabus. A student can well go through three years of under-graduate studies without ever having participated in a seminar or discussion. More important, if ever seminars are arranged, the papers prepared are a garbled juxtaposition of opinions of various critics (the more obscure the critic, the less the chances of detection). Discussions are as futile because they usually end up as a dialogue between one student and the lecturer, the rest of them having failed to read the book under discussion, though it was prescribed well in advance. Group discussions also fail because one member of the group is literally bullied into doing all the thinking and talking by the rest. **However ambitious the college might be, if the students do not evince the inclination or the right temperament, no innovation is workable.**

And then to expose the greatest frailty of our educational system—at the end of each year the public examination question papers are not kept as secret as they ought to be.

These are the faults of our system as I see it. This is not to discount the usefulness of our education itself—if it were so, I would not be writing this in the first place. But haven't we been complacent long enough? The system would function far more effectively and smoothly if the following steps were taken:

- (1) Let only the interested students go in for higher education. Provide workable and useful channels for the rest.
- (2) Improve the lot of the lecturers.
- (3) Make the system more imaginative and challenging. Introduce and continue seminars, discussions, term-papers but with a difference. Make it clear that students have to work hard, and well for a degree.
- (4) Introduce acquaintance tests, application analysis and interpretation tests for the examinations. Keep the papers from leaking.
- (5) Introduce such incentives as the comprehensive certificate, which is a good idea but which could be far more useful if its value were raised to that of a grade-sheet so that students who do not get a fair-deal in the public examinations may not go wholly unrewarded.

To those who would decry the suggestion made in this article as too far-fetched and Utopian for implementation, Shaw's observation will provide a suitable retort: "The reasonable man adapts himself to the world; the unreasonable one persists in trying to adapt the world to himself. Therefore all progress depends on the unreasonable man". If I have been unreasonable, the end, at least, justifies the means.

JAYSHREE RAMACHANDRAN
II B.A. (Lit)

Towards a More Realistic Pattern?

"As things are.....mankind is by no means agreed about the things to be taught, whether we look for virtue or the best life. Neither is it clear whether education is more concerned with the intellectual or moral virtue. The existing practice is perplexing....."

—Aristotle
'Philosophy' Vol. II

Musing about the educational system of today one wonders whether it is not as perplexing as Aristotle found it many centuries ago. Every other individual feels that education in India must be completely over-hauled. Any attempt at re-organisation should naturally start at the grass-roots. A redefinition of the aims of education, compatible with present needs and providing for future developments must be made. And since unemployment is rampant amongst our educated youth, the problem of restructuring higher education is a more immediate concern.

In technical education there should be more co-ordination between theory and practice — the University and the factory. This would familiarize the student with the problems of work and society. Education in our country unfortunately builds one more wall in a society which has erected too many barriers between man and man as it is. What is needed is a system which happily combines practical experience and theoretical study, a system that creates the right mental attitude and fosters the desire to work together.

As regards medical education, a grave problem confronts us. Despite the enormous funds that are invested in a medical graduate's education and training, 75% of our doctors devote their services to the minority in urban areas. The majority in the rural areas receive scant medical assistance. This disparity must be levelled and in order that the primary problem of health be solved doctors with newer and more progressive attitudes should emerge.

Even where agricultural or veterinary scientists, commerce and arts students, are concerned, the main purpose of acquiring knowledge should be to utilize it for the well-being of the community, and the economic development of the nation.

A major problem in our society is that of the educated unemployed. Along with these we should not lose sight of the unemployable educated who cannot fit into vacant posts. Our attempts should be towards filling this lacuna.

University education should be limited. There are really very few students who have scholarly pursuits with teaching or research as their goals. Most students enter the portals of Universities with the view of qualifying for some kind of a job. The whole process of selection for employment is such that a degree is absolutely essential. There is no alternative route offered even if one is unhappy about such study. A more comprehensive educational system could be drawn up by educational leaders and others concerned by which people may gain more job-oriented knowledge.

Education must prepare one to look ahead, enable one to face the challenges of the future, make one resourceful enough, adaptable enough to branch out into new and progressive activities. This will be possible only when the youth of today is dealt with more imaginatively than he is.

M. S. GEETHA
I B.A. (Econs.)

Changing Patterns in University Reforms

Put out into deep waters.

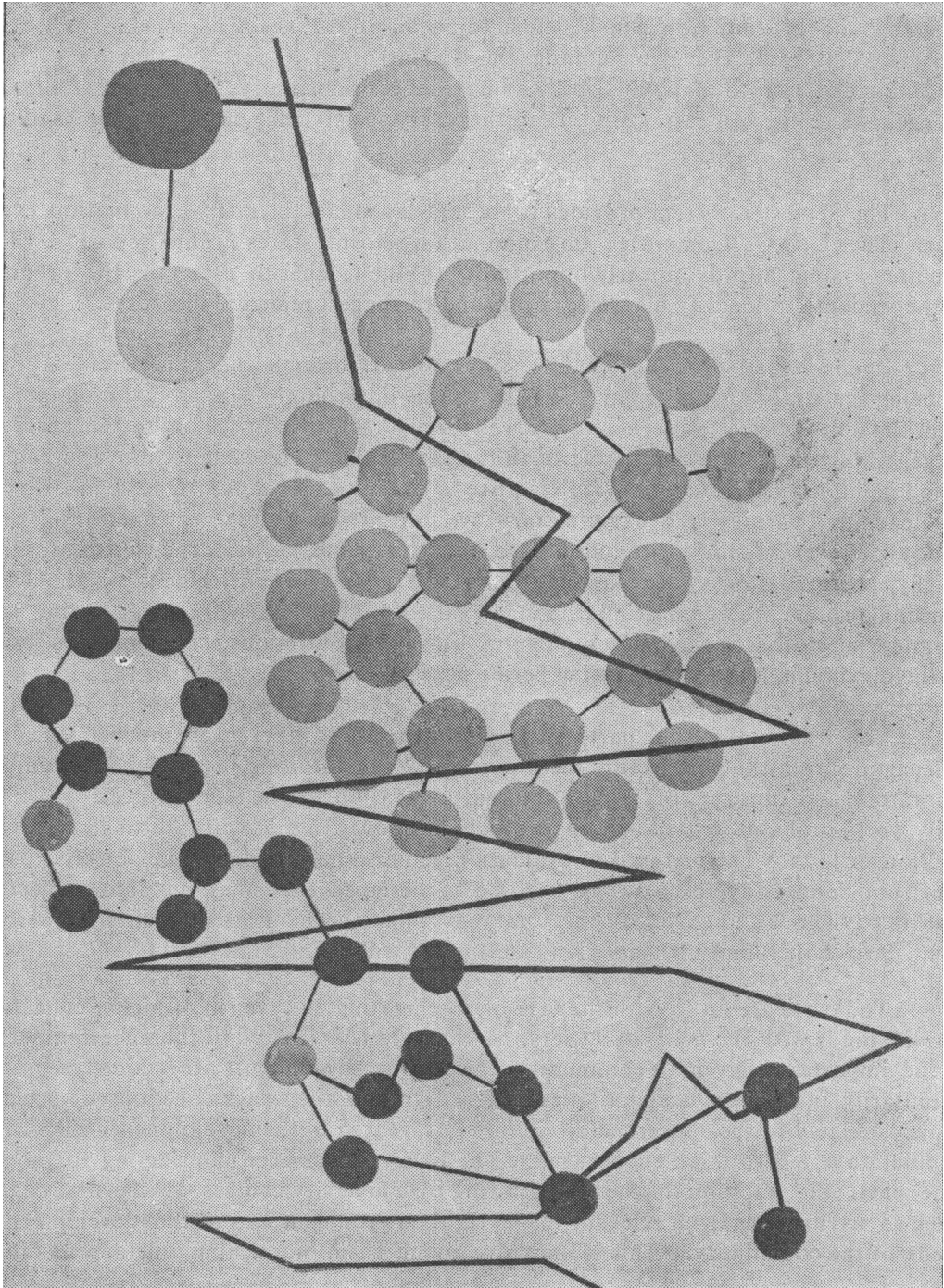
St. Luke 5 : 4

A boat that stays in the harbour never encounters danger but it also never gets anywhere. The price of a good catch, of meaningful involvement, of outstanding results is the willingness to take risks, to launch out into the deep. The University of Madras, one such boat in the sea of higher education, has in the past year dared to take risks, to experiment with new ideas and to question established traditions.

Trying to hang on when we are called to move on, can cripple us. Far too long have we talked about curriculum reform, examination reform, reform in teaching methods and the like. But we have been slow to practise the precept we have preached. However with strong winds of change blowing the university into the deep waters of academic life we have, over the past year, introduced in Madras University several measures of educational reform—to name just a few, the granting of autonomous status to six selected institutions in the university, the introduction of the semester pattern in all colleges at the post-graduate level and in forty selected institutions at the under-graduate level. These reforms aimed at improving the quality of education have been welcomed in all quarters.

“Unless the grain of wheat falling to the ground die, it cannot sprout and bear fruit”. As in human life, so in the life of an educational institution, it cannot hope to grow unless it dares to risk, to experiment, to die a little to the safe, the comfortable,

Changing Patterns in University Reforms



SARAH MATHEWS
III B.A. (Fine Arts)

the familiar. Many a student and teacher will wonder what the semester system will involve—**hard work**? Certainly. A country staggering under the weight of a population that reaches explosive limits, with all its accompanying ills of mass ignorance, mass illiteracy and malnutrition can ill afford to be unproductive in its work. When we consider that even the poor among the students form a part of that very small percentage of our total population who have the opportunity for higher studies in college, we realise our responsibility to that very society that provides these facilities to us.

The semester system provides for a mid-sessional University examination every year. The U.G.C. Committee on examination reform states in its report: “The semester system affords an early opportunity to the teacher to ascertain the progress of the student, to identify his weak points and to suggest remedial measures.”

It ensures an even distribution of workload through the academic year thus reducing the strain on students which is inevitable in a comprehensive final examination as in the non-semester pattern. It is a well-known fact that in the old system students in general neglect their studies through the year and as the examination approaches spend night and day usually having recourse to cheap bazaar notes. On the other hand if “teaching, learning and examinations are considered a unity of functions,” then steady persevering work throughout the course is bound to yield the desired results. Briefly, the semester system implies opportunities for the enrichment of the total learning process, reorganisation of course content on unit basis, frequent testing and examination to lessen the load on memory learning, continuous assessment and using to the maximum, the year’s learning period.

This will imply on the part of the teacher the use of different methods of learning, a departure from the pure lecture method to seminars, tutorials, discussions, and guided laboratory and library work. The internal evaluation of the student is to be of her daily work, oral and written as well as of a certain quantum of work, through objective and longer tests. The methods of evaluation will also be varied. Quiz, objective tests, short and long essay tests will have to be so designed that they maximise objective marking. Though only 25% of the total marks have been allotted for internal assessment, it is hoped that ultimately all assessments will be internal.

Today we are faced with the task of regenerating the system of higher education and linking it with the needs of society. A characteristic feature of the semester system is the importance given to community service whereby students are trained to serve voluntarily in projects and activities designed to help the weaker sections of society. Projects related to the concerned disciplines but geared to the development of the rural population are also to be encouraged. The U. G. C. has been considering for some-time past, the question of the restructuring of University courses at the first degree level so as to make them relevant to the rural environment and to the developmental needs of the community. This will involve giving them practical and field orientation also.

The Madras University is one of the universities selected by U.G.C. to take a lead in regard to and to act as a pace setter in this area of educational reform and innovation. The main objective is to reduce the gap between the 'world of learning' and the 'world of work'. It is hoped that introduction of new courses will be based on the principle of relevance to the environment and the needs and requirements of the region. Thus a student can apply his theoretical knowledge to the problems of the region through field work, project work and the like. For instance, horticulture could be linked to the study of botany, soil sciences and the application of agrochemicals including fertilisers could be linked to chemistry, zoology could be linked to plant protection through the study of pests affecting agricultural production, the study of languages to the promotion of functional literacy. The rural problems of health and sanitation, modernisation and change, rural marketing and co-operatives could also be an application aspect of the various subjects of social sciences.

Other reforms introduced at Madras University include the adoption of the more scientific system of grading in place of numerical marking, and the setting up of question banks. All these reforms will involve change of attitudes, planning, experimentation, dedicated work in order to bring about growth and vitality in our educational institutions.

As in human life, so in the life of our educational institutions we have no time but now in which to grow, now is the time of our life. Change means uncertainty and uncertainty involves taking risks

This is the time to change

time to risk
time to be open
time to question
time to live

There is no time like now.

“ Act, act in the living present
Heart within and God overhead .”

Sr. IRENE MATHIAS, f.m.m.
Principal,
Stella Maris College.

மாறிவரும் கல்வித் திட்டத்தின்

குறைகளும், நிறைகளும்

“குணம்நாடிக் குற்றமும் நாடி அவற்றுள் மிகைநாடி மிக்க கொளல்” என்பது வள்ளுவர் வாக்கு. இவ்வுலகில் யாரும் குணமே உடையவராகவும், அல்லது குற்றமே உடையவராகவும் இருப்பதில்லை. இரண்டும் கலந்தே இருக்கிறது. ஒருவனிடம் எது மிகுதியாக இருக்கிறதோ அதனைக் கொண்டு நல்லவன், கெட்டவன் என்று அவனைக் கூறுவர். அதுபோல எத்துறையாயினும் நிறையும், குறையும் சேர்ந்தே காணப்படும். நம் கல்வித்திட்டத்திலும் நிறைகளும், குறைகளும் இருப்பது இயல்பன்றோ?

சமன்செய்து சீர்தூக்கும் கோலில், குறைகளும், நிறைகளும் நிறைந்த கல்வித் திட்டத்தை ஒரு புறத்திலும், மற்றொரு புறத்தில் அக்குறைகளை நீக்க நம் அரசு செய்து வரும் சீர்திருத்தங்களையும் வைத்துப் பார்க்குங்கால் இரண்டும் சமனாக வருவதில்லை. இதைச் சமனாக இருக்கச் செய்ய—கல்வித் திட்டத்தை முன்னேற்றப் பாதையில் கொண்டு செல்ல சீர்திருத்தங்கள் மிகமிக இன்றியமையாதவை. கல்வித்திட்டத்தில் எத்தகைய சீர்திருத்தம் செய்தாலும் ஆசிரியர்களிடத்தும் மாணவ சமுதாயத்தினிடத்தும் நேர்மை இருப்பின் இத்திட்டம் குன்றின் மேலிட்ட விளக்கென ஒளிவிட்டு நன்கு மிளிரும்.

இற்றை நாளில் நம் அரசாங்கம் கல்வித்திட்டத்தில் சில மாற்றங்களைக் கொண்டு வந்திருக்கிறது. அம்மாற்றங்கள் முன்னிருந்த கல்வித்திட்டத்தின் குறைகளை நீக்கப் பயன்படுமா? மேலும் ஆசிரியர்-மாணவ உறவு முறை, கல்வியில் மாணவரது விருப்பம், தேர்வுமுறை போன்றவற்றைக் கீழ்வரும் பகுதிகளில் நோக்குவோம்.

இன்றைய கல்விக் கூடங்களின் அமைப்பும், பாடமுறைகளும் ஆசிரிய மாணவர்களின் உண்மையான அறிவு நலனைச் சிறக்கச் செய்யும் வகையிலோ இல்லை. அவ நம்பிக்கையை அடிப்படையாகக் கொண்டே இன்றைய கல்விமுறை அமைந்துள்ளதால் தேர்விற்கு மாணவர்களைத் தயார் செய்யும் கடமைமட்டுமே தங்களுக்கு அளிக்கப்பட்டதாக ஆசிரியர்கள் எண்ணும் நிலையுள்ளது. ‘உடையார் முன் இல்லார் போல் ஏங்கி நின்று கல்வி பெறவேண்டும்’ என்றார் வள்ளுவர். இந்நிலை இன்று தேவையில்லை. தேர்வுக்கு வழி காட்டுவதால் ஆசிரியர்களின் பணியும், தேர்விற்குத் தயார் செய்து கொள்வதால் மாணவர் கடமையும் இன்று நிறைவுபெற்று வருகிறது. இன்றைய கல்விமுறையில் மாணவர்கள் மனத்தில் வெறுப்பு உணர்ச்சி வளரும் வகையில்தான் ஆசிரியர்களின் இடம் உள்ளது. வாழ்க்கையில் பயன்படாதவைகளை, படித்து மறக்க வேண்டியவைகளை, தேவையானபோது புத்தகங்களின் வழியாக உணர வேண்டியவைகளைத் தேர்வு கருதி—மாணவர்களின் மூளையில் சுமையாகத் திணிக்க வேண்டிய பணியை ஆசிரியர்கள் செய்ய வேண்டியுள்ளது. மாணவர்களின் நினைவாற்றலை வளர்க்க ஆசிரியர்கள் துணை நின்றால் போதும் என்ற அளவிற்கு அவர்கள் பணி குறுகிவிட்டது.

மாணவர்கள் பலரும் கல்விக் கூடங்களுக்கு வாராமல் பாடநூல்களுக்கு உதவியாக வெளியிடப்படும் வழிகாட்டியைக் (Guide) கொண்டு கற்று மதிப்பெண்களைப் பெறும் வழியில் இன்றைய தேர்வுமுறை விளங்குகிறது. இதனால் மாணவர்களின் உண்மையான அறிவைக் கணக்கிட முடியாது போகிறது.

“இன்றைய தேர்வுகள் வெறும் ஏட்டுத் தகுதிகளைத்தான் அளிக்கின்றன” என்று உலக ஆசிரியர்கள் சங்கத் தலைவரான சர். ரோனால்டு கெளல்ட் கூறினார். இத்தகைய ஏட்டுத் தகுதியினைப் பெறுவதற்குக் கல்விக் கூடங்கள் வழிவகுக்கின்றன. தேர்வு நிகழ்த்தும் ஆசிரியர்கள், தமது மாணவர்களைப் பற்றித் தனித்தனியாக அறியும் வழியினைப் பெறுகின்றனர். அங்ஙனம் பெறுவதனால் மாணவனின் தனிக்குறையை அறிந்து குறையை நிறைவு செய்வதற்கான வழிவகைகளைக் கையாள இயலும், எனவே தேர்வுகளின் குறைபாடுகளை நீக்கலாமே அன்றி, தேர்வுகளை வேண்டாமென்று தடுத்தல் சரியன்று. நெடுங் காலமாகக் கற்பித்தலும், தேர்வு நிகழ்த்தலும் ஒன்றோடொன்று பிணைந்து வருகின்றன.

வெறும் புறத்தேர்வுகள் மட்டும் மாணவனின் திறனை வெளிப்படுத்தாது. ஆகவே இன்று, கல்வித்துறையில்—தேர்வு முறைகளில் ஒரு சீர்திருத்தமான அக மதிப்பீடு (Internal Assessment) சிறப்புடையதொன்று; வரவேற்கத்தக்கதொன்று. இங்ஙனம் புறத் தேர்வுகளின் மதிப்பை மட்டும் கொண்டு மாணவனின் திறன் கருதாது கல்விக் கூடங்களில் நடைபெறும் பல தேர்வுகளின் மதிப்பீடுகளையும் இணைத்துத் தேர்வளிக்கும் நடைமுறை இருக்குமேயானால், மாணவர்கள் அனைவரும் ஆண்டுதோறும் தம் கடமையான கற்றல் தொழிலை ஒழுங்காகச் செய்வர். மேலும் கல்விக் கூடங்களுக்கு அன்றாடம் வந்து ஆசிரியர் கூறுவதைக் கவனத்துடன் கேட்பர். அன்று நடத்திய பாடத்தில் வினாக்களைக் கேட்டு அதற்கு மதிப்பெண்கள் கொடுப்பதன் மூலம் வகுப்பில் மாணவனின் கவனம் நன்கு வெளிப்படும். வகுப்பில் அமைதி, ஒழுக்கம் நிறைவுபெற்று விளங்கும்.

இப்புதிய முறையைச் சில கல்லூரிகளில் நடைமுறைக்குக் கொண்டு வந்ததன் பயனாக இதனால் அடையும் பயன் அதிகம் என்று கண்டுள்ளனர். நம் நாட்டிலும் சில கல்லூரிகள் தேர்ந்தெடுக்கப்பட்டுள்ளன. அடுத்த ஆண்டு முதல் இப்புதிய முறை நடைமுறைக்கு வரும் என்று எதிர்பார்க்கப்படுகிறது. அப்போது மாணவர்களின் உண்மையான மதிப்பீட்டைப் பெறுதலும் இயலும், பல வழிகளைக் கொண்டு அத் தகுதியினைப் பெறுவது கல்வியாகிவிட்டது. இதனால் தேர்வின் நுணுக்கங்களை அறியாதவர்கள் தேர்வில் தோல்வியறுகின்றனர்.

ஐன்ஸ்டீன் என்ற விஞ்ஞானப் பேரறிஞர் கணிதத் தேர்வில் தவறி விட்டாராம். மற்றும் பேரறிஞர்களாகப் புகழூடம்பு பெற்றவர்கள் தாம் எழுதிய தேர்வுகளில் இகழ்வு பெற்றார்கள். ஆண்டு முழுதும் படித்த ஒரு பாடத்தின் தகுதியினை, ஐந்து வினாக்களின் விடைகளில் தகுதி காண்பதால் பெற்ற அறிவின் ஒருசில மாதிரிகளைத் தான் சோதிக்க இயலுகிறது. படித்த எல்லாவற்றையும் தேர்வுகள் நுணுகி—பரந்து சோதிப்பதில்லை. கல்வியின் இறுதி நிலையே தேர்வுக் கோலமாகையால், ஆசிரியர்களும் தேர்வினையே தம் குறிக்கோளாகக் கொண்டு நன்கு பயிற்றுவித்தற்குரிய பாடங்களைத் தேர்வுக்குரிய பாடங்களாக மாற்றி மாணவர்களை வற்புறுத்துகின்றனர்.

மாணவர்களும் தேர்வு வினாக்களைத் தேடுவதிலும், அவற்றின் விடைகளை நெட்டுருச் செய்வதிலுமே காலத்தை வீணடிக்கின்றனர். புத்தம் புதிய கருத்துக்களைத் தந்துதவுதல், தாமாகவே திருத்தமாகக் கருத்துக்களின் திறனாய்தல், கற்றலில் இன்பங் காணுதல் இவையாவும் மாணவர்களை அணுகுவதில்லை.

“தகுதியற்ற மாணவர்கள் இல்லை. ஆனால், தகுதியற்ற கல்விக் கூடங்களும், தகுதியற்ற பாடநூல்களும், தகுதியற்ற தேர்வுகளும் இன்றைய கல்வியின் கருவூலங்கள்” என பர்க் என்பார் கூறியுள்ளது முற்றிலும் பொருத்தம்.

இத்தகைய குறைகள் இருப்பதால் தேர்வுகளை நீக்கி விடுவதுதான் நன்மை பயக்குமா? தேர்வுகளால் மட்டுமே மாணவர்களின் நுண்ணறிவு, கற்ற கல்வியின் அளவு, திறன்கள் ஆகியவற்றை அளவிடுதலும்—மதிப்பிடுதலும் முடியும். அவற்றை அறிந்தாலன்றி கல்வியின் தரத்தை உயர்த்த இயலாது. தேர்வு எளில் மாணவர் உலகத்தில் பரபரப்பு ஏற்படும். இப் பரபரப்பு கல்வியின் வளர்ச்சிக்கு நல்லது.

அக மதிப்பீட்டில் மாணவன் கல்வியறிவு, ஓழுக்கம், நேர்மை தவறாமல், பண்பு நலங்கள் போன்றவையும், சமூக நலச் சேவை, விளையாட்டுக்கள், கல்விக் கூடங்களில் நடக்கும் பல போட்டிகளில் பங்கெடுத்துக் கொள்ளுதல் போன்றவையும் அடங்கும். இவ்வாறு செய்வதால் எல்லா மாணவர்களுக்கும் கல்வியில் ஆவல் மிகுதியாகும்.

“ விரைந்து தொழில்கேட்கும் ஞாலம் நிரந்தினிது
சொல்லுதல் வல்லார்ப் பெறிள் ”

என்பதற்கு ஏற்ப சொல்திறமை பெற்றவரின் ஆணையை உலகம் விரைந்து கேட்கும். ஆகவே சொற்போர் போன்ற துறைகளுக்கு மதிப்பெண் வழங்குவது நன்று என்று எனக்குத் தோன்றுகிறது. குமரகுருபரர் கற்றதனை நன்கு எடுத்துக் கூறும் ஆற்றல் பெற்றவரை மணம் பெற்ற பொன் மலருக்கு உவமையாகக் கூறுகிறார். ஆகவே இத் தன்மை உடைய சொற்போர் மாணவரது அறிவையும், சொல்லையும், அஞ்சாமையையும் வளர்க்க உதவுவதுடன் வருங்கால வாழ்வை அமைக்க வழிகாட்டியாகவும் உள்ளது என்பதில் ஐயமில்லை.

அக மதிப்பீடு எல்லாக் கல்லூரிகளிலும் நடைமுறைக்கு வந்தாலும் சில கல்லூரிகள் தம் கல்லூரி சிறந்து விளங்க வேண்டுமென்று தம் மாணவர்களுக்கு அதிக மதிப்பெண்களை வழங்குதல் கூடாது. யாவருக்கும் அவரவர்கள் தகுதி அறிந்து பரபரட்சம் பார்க்காமல் ஒழுகுதல் வேண்டும், ஆசிரியர்கள் நடுவுநிலை தவறி நடந்தால் இம்முறை முன்பிருந்த கல்வித் திட்டத்தின்போது கல்வியின் முன்னேற்றம் எவ்வாறு இருந்ததோ, அதனிலும் இழிந்துபடும். அப்போது தேர்வுக்கு என்று பரபரக்கும் மாணவர்களும் அதற்கு அஞ்ச மாட்டார்கள். ஆகவே இப்புதிய முறை அதிகமாக ஆசிரியரைப் பொறுத்தும் மாணவர் களைப் பொறுத்துமே உள்ளது. இப்புதிய முறை நடைமுறைக்கு வந்து சிறந்து விளங்கினால் கல்வித்துறையில் முன்னேற்றம் முகிழ்க்க, மேம்பாடு துலங்க, 'தெருவெங்கும் பாய்ந்தது கல்வி நீரோடை' என்ற புதுநிலை ஏற்றம் பெறும்.

அரும்பினிலே சுரும்பு ஒன்று அமர அவ்வரும்பு நறும் நறையினை அச் சுரும்புக்குத் தருதல் பொருட்டு மலருதல் போல கல்வித் துறையிலே இரும்பாம் குறைகளை நீக்கக் கரும்பாம் சீர்திருத்தங்கள் செய்தால் கல்வித்துறையும் அதனை விரும்பி ஏற்றுக் கொள்ளாதோ? ஆகவே மாணவ சமுதாயமாகிய நாம் இப்புதிய திட்டத்தை வாழ்த்தி 'வருக வருக' என அழைப்போமாக! மேலும் அத்திட்டத்தைக் கடைப்பிடித்து நன்கு செயல்பட உழைப்போமாக!

சு. ஜயலக்ஷ்மி,
இளம் அறிவியல் (வேதியல்)
இரண்டாம் ஆண்டு

हमारी वर्तमान शिक्षा उद्योग धंधो के लिए उपयुक्त नहीं !

कुछ समय पहले मैं बैंग्लूर गये थी। वहाँ मैं शाम की एक सिनेमा देखकर आटोरिकशा मे घर लौटी। पर गाड़ी में बैठते ही मुझे आश्चर्य हुआ क्योंकि "सीट" पर प्रेमचंद की एक किताब, एक अंग्रेजी पत्रिका और अगाता क्रिस्टी का एक उपन्यास आदि था। इसे देखते ही मैंने तुरन्त ड्रैवर से पूछा कि ये सब किसके हैं? जवाब मिला कि वह ग्रेजुवट था और सार्वजनिक पुस्तकालय का सदस्य था। यह सुनते ही मैंने आगे पूछा कि तब वह क्यों इस काम मे आ गया? यह सुनकर उदास स्वर में उसने कहा कि अच्छे काम पाने के उसके सब प्रयत्न असफल हुए थे। उसे बैंक का काम इसलिए नहीं मिला क्योंकि ऐसे काम बैंक के अफसरों के रिश्तेदारों के लिए ही रिसर्व किये गये हैं। उसे सरकारी काम इसलिए नहीं मिला क्योंकि वह "अडवान्सड कमयूनटी" का था। आगे मैंने पूछा "क्यों जी इस काम में कितना वेतन मिलता है?"

ड्रैवर ने कहा, "बीस-पन्च रुपये रोज मिलते है। उनसे परिवार किसी न किसी तरह जी रहा है। घर में पत्नी, बूढ़ी माँ और तीन बहने भी हैं।"

यह तो एक घटना है, पर ऐसी घटनाएँ रोज तो दिखाई दे रही हैं। जब यह है आज की शिक्षा की असली स्थिति - डिग्री लेवल की शिक्षा का, एक व्यक्ति के अंतिम काम से, कोई संबंध ही नहीं, तो लोग कैसे कह सकते है कि आज की हमारी शिक्षा कामों और धंधो के लिए उपयुक्त है?

पहले हम आज की असली हालत को देखेंगे। हमारी वर्तमान शिक्षा लोगों की सामाजिक आवश्यकता के लिए उपयुक्त ही नहीं क्योंकि पहले, हमारा पाठ्य क्रम सब पुराना है। अंग्रेजों ने जो कुछ बनाये छोड़ा था, वही आज हमारे पास है। दूसरा कारण है कि सिखाने के तरीके सब ढीले पड़े गये हैं और छात्रों की मौलिकता और रचनात्मकता को जगाने के लिए कुछ नहीं करते। तीसरा कारण यह है कि जिन छात्रों के बहुत कम IQ., उनको भी परीक्षा मे प्रथम श्रेणी मिलती है। चौथा यह है कि पाठक के पाठ्य क्रम के बाहर की शिक्षा देनेवाले बहुत कम कालेज हैं। अंत मे हर छात्र को इस समस्या का सामना करना है - स्कूल का शिक्षा के बाद।

और कभी-कभी कालेज की पढ़ाई के बाद बहुत समय तक निकम्मा रहना। कभी-कभी यह अवसर इतना लंबा और दुखपूर्ण है कि बहुत से छात्र स्कूल की पढ़ाई के बाद काम नहीं पाने के कारण कालेज में भर्ती हो जाते हैं। इसी कारण “एक मीटर के लिए दो, एक किलोमीटर के लिए दो हजार, यदि हमारे देश के आठ अरब जन जिन्होंने अपने को निकम्मां रजिस्टर किया है, एक कतार में खड़े होंगे वे बंबई कलकत्ता और नई दिल्ली को निराशा के एक त्रिकोण में हुबा देंगे।”

कहा जाता है कि हमारी शिक्षा प्रणाली ने हमारी शिक्षित जनता की संख्या सन् १९४७ में चौदह प्रतिशत से सन् १९७१ में ११ प्रतिशत तक बढ़ गयी है। पर यह नहीं भूलना है कि साथ-साथ हमारी जन संख्या भी बढ़ती आ रही है और हर साल दो प्रतिशत से ज्यादा बढ़ रही है। इसी कारण आज हमारे देश में १९४७ साल से आज अधिक अपढ़ जन है। यही नहीं हमारे देश में संसार के आधे अपढ़ जन हैं।

यह सब तो सच है। पर हाँ, तो, अब क्या करना है? हल तो यह होना है कि हमें देश की सामाजिक और आर्थिक समस्याओं को याद में रखकर, शिक्षा में परिवर्तन लाना है। राजाजी ने हमारे सामने अपना विचार “तीन दिन अलिमेट्री स्कूल प्रोग्राम” का रखा था। एक नाई के लड़के को नाई बनने की ज़रूरत नहीं पर यदि उसे तीन-R (लिखना, पढ़ना और गणित) मालूम है और इसपर भी उसे काम नहीं मिलता तो उसे अपने पिताजी का काम तो करना होगा।

आज हमारे शिक्षा मंत्री और शास्त्री एक चित्र खींच रहे हैं, पर वे नहीं जानते कि किसका चित्र किस तरह खींचना है (याने वे शिक्षा की असली स्थिति का दुख नहीं जानते)। पर अगर उनके पेनसिल और कागज सब अच्छे किस के हैं, तो किसी भी तरह के महान कलाकर भी जीवन की असली स्थिति न जानने के पहले कभी सफल नहीं होंगे। जब तक वे आज की शिक्षा प्रणाली की अच्छी तरह से जांच नहीं करेंगे, तब छात्र दुख ही भोगेंगे।

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Education and Socio-Economic Progress

Ever since the eighteenth century, economists have been analysing and assessing the basic factors that are instrumental for economic and social progress. An acute consciousness of the imbalance of wealth has made leading economists delve deep into the matter. Adam Smith's monumental book, "An Enquiry into the Nature and Causes of the Wealth of Nations" heralded this process of indepth study. More recently, Professor Gunnar Myrdal has started an epoch by his voluminous work "Asian Drama-An Inquiry into the Poverty of Nations".

Despite all these literary efforts, poverty still poses a practical problem for two thirds of the world. The disparity between the rich and the poor nations is on the upward curve—we are faced with an unhappy situation. Statistical data will give us a better indication as to the true state of affairs :—

Per capita G.N.P.'s	—	1973 (in U.S. \$)
U.S.A.	—	\$ 5980
Canada	—	\$ 4920
W. Germany	—	\$ 3830
France	—	\$ 3750
U.K.	—	\$ 2670
Japan	—	\$ 2610
Israel	—	\$ 2080
Soviet Union	—	\$ 1800
Brazil	—	\$ 530
India	—	\$ 110

What are the reasons for this vast difference? And particularly, why is India on the lowest rung of the ladder?

In India, a deliberate policy for accelerating economic and social progress was initiated soon after Independence. During the last few decades we have broken through the stagnation of centuries and Indian society today is in a state of transition. Our economy is no longer under-developed though it is far from being fully developed. The many measures that the government adopted, like deficit financing, borrowing loans from abroad and "mobilising" money through taxation and inflation did not really create the long-awaited relief, but created, instead a new phenomenon—stagflation, a strange combination of stagnation and inflation.

Economic development is obviously not the absolute answer to our problem. The Government has realized that it is not the financial resources alone that can change the society—that is essential, but an accessory none the less. It is the real resource, education that can help India to climb the ladder of progress. To change the social structure of the economy, such public opinion should be created that favours the demands of the poor over the immediate comforts of the well-to-do.

This can be achieved only by evolving an educational system where the students and the teachers with government financial assistance, get into work-shops, adopt new techniques of teaching and new methods of study, get to know the people better and work with them to ease and eradicate poverty. The time has come for the people to realize that it is the distribution of knowledge and not wealth, which can alleviate the disparity in levels of life. The levels are not merely a matter of income but of basic knowledge, which paves the way for opportunity.

College education is not meaningful if the colleges send out every year, thousands of graduates who only add to the swelling and depressed class of the illiterate unemployed. Eventually it happens that the one is educated to no final end and the other remains illiterate, to the same end.

If each student educates at least two less fortunate citizens of India, he can derive pleasure from achieving something concrete and at the same time utilize his knowledge to help create a thirst for knowledge. This will redistribute the "opportunities to earn", which is infinitely preferable to the redistribution of "wealth". Wealth only gives rise to further complications—hoarding, black-marketeering and speculation, leading to governmental impositions like the MISA, the COFEPOSA and the declaration of a state of emergency.

It is time, taxes, social insurance and several types of other activities of the public authorities bring about income redistribution. But the provision of educational possibilities is a very important factor. Only through a proper educational system can productive capabilities be influenced. This alone can make the citizens of India self-reliant. The people of India will learn to be creative, and at the same time, remain dedicated.

It will result in India climbing up the ladder of progress — a much needed rise. This is true socio-economic progress.

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Women and Education

“The hand that rocks the cradle rules the world”, so runs an old proverb and to prove its validity we can cite numerous instances from the pages of history, where beautiful and brave women have been responsible for shaping the destinies of their countries. Cleopatra, Elizabeth I, Victoria and nearer home Razia Sultana and the Rani of Jhansi are prominent figures who have immortalised themselves in history. Yet paradoxically enough, when women have proved themselves leaders who make or mar a country's future, in India their education and emancipation had been neglected in the case of a vast majority. Women were given the pride of place but within the four walls of the home. In past centuries women were relegated to being mere ornaments in the house, dumb beauties for whom ‘Pativritha’ was the end-all of life. It was Gandhi, the Father of the Nation, who first involved women in nationalistic activities. Today, after nearly three decades of freedom, the country is being headed by a most charismatic and dynamic figure, Mrs. Indira Gandhi.

We have women in all arenas of work besides politics. Kerala's Chief Engineer is a woman, while Sarojini Naidu, Kamala Das, Mrs. Shashikala Khakodkar, Mrs. Pandit, Mrs. Clubwala are some of the other prominent figures who have distinguished themselves in various fields. Statistics also tells us that there are as many colleges and schools for women as for men today, and segregation of job facilities has virtually disappeared from the Indian set-up.

Yet what is the purpose of women's education in the Indian environment? The role of any individual has to be attuned to the existing conditions of life and society.

Her work will therefore change with the times, in order that she may be an active and useful member of society. In past centuries, the unequal ratio of man being the bread winner and the head of the family, with the woman being the mute docile wife was accepted, because life was relatively quieter and smoother in its functions. But the outbreak of the two wars, the ever-advancing scientific technology, the increasing economic problems, and the explosive problems of a crisis in values and morals, therefore calls for a more active role to be undertaken by the women, and to further this, therefore, should be the purport of education.

Yet what is her primary function? John Ruskin, in his treatise "Seasame and Lilies" has elaborately dealt with the duties and education of women, in the section "Of Queen's Gardens". To him "all such knowledge should be given her as may enable her to understand and even aid the work of man", because he felt "that wherever a true wife comes, the home is always round her..... the glow worm in the night cold grass may be the only fire at her foot, but the home is yet wherever she is, a haven for the homeless". To a twentieth century liberated woman this idea may seem anachronistic, old fashioned, obsolete, but yet Ruskin has stressed a very essential fact of life, that a woman's essential place is in the home, and her education should therefore be aimed at improving her situation at home, in becoming a model of behaviour and goodness. In the Indian context, specially where woman is the focal point of the family set-up, her education will be reflected, not in the way she rejects her essential femininity but in the multifaceted role she plays. As a woman, a wife and mother, the woman can complement the role of her husband, probably by subsidizing the family income, sorting out her husband's problems and diffusing the work load of her husband now that she is educated but above all she will be responsible for creating and developing a new generation of children who will be physically, intellectually and spiritually better advanced and far more capable to tackle the problems of the world.

A woman's education can never be compartmentalized; it should include a little of sciences, arts, crafts, humanities and above all experience which will be the greatest educationist for a woman. To make a woman it is said God took a rose, a lily, a dove, a serpent, a little honey, a Dead Sea apple and a handful of clay, and the end product was woman. Her education too should bear the charm of variety to balance the spectrum of her personality.

Women's education is not therefore to produce a radically different post-war set of Amazons, but rather to help the average woman who finds fulfilment in marriage to accomplish her duty to the world and to herself in the changing world pattern. Darwin's theory of a continued evolution of the species can be concretely proved by the educated woman.

C. S. RAJALAKSHMI
I M.A. (Lit).

Education and The Gandhian Principle

“A for Apple pie”, said the teacher. The little boy blinked. But the teacher was not to be disturbed. He continued. “B for Biscuits and C for Cream”. The little boy heaved a sigh of resignation. He had never seen an apple in his life—let alone an apple pie. But what did it matter? He had to know his ABC.

A most impractical system of education this, for what would he gain from this knowledge? The art of reading and writing undoubtedly, but beyond that? Earn a living? What is this education to him who is on the pavement? Dr. Dwight Allen, Dean of the College of Education, Massachusetts, dismisses this kind of education with one word “didactic”.

It is a word fit to cap every educational system now being practised, because beneath the superficial national variations they all point to one direction—that of the barren transmission of information from teacher to student. This mode of education, he feels, is extremely outdated in an age of the mass media which does all the information transmission necessary. It is upto the teacher now to act as a guide, not about this knowledge but about human values.

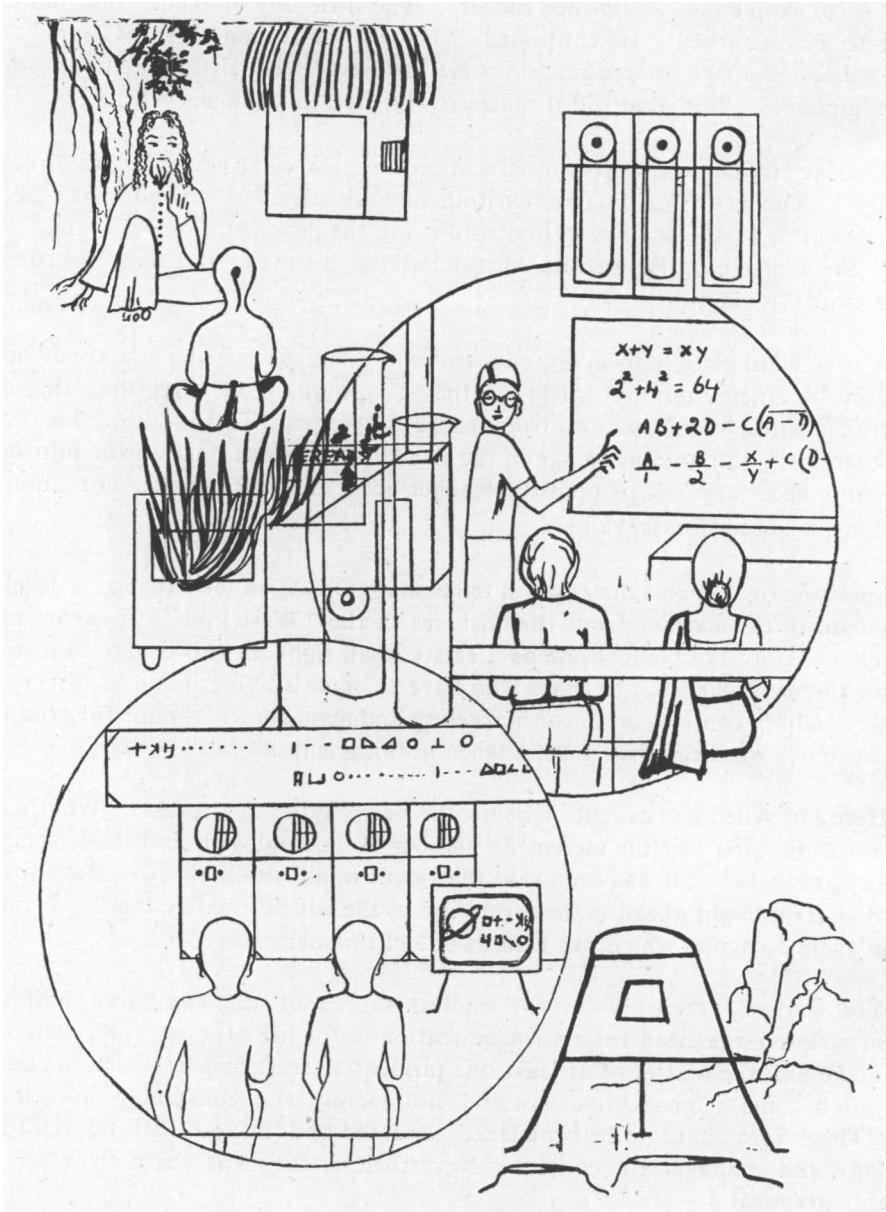
Speaking on Indian Education in particular, Dr. Allen feels that as a developing nation, instead of learning from the mistakes of the “West End” we are aimlessly aping them. University education as it exists is all right for those who can afford a living for the most part, but to those who have to *make* a living it can be of very little use. Every Indian wants to go in for marketing and management—none for production. The question is, what can they market when nothing is produced?

Here Dr. Allen has caught us below the belt. What lies ahead? What solution can the future offer for the increasing number of unemployed and under-employed University graduates? It has been said that great minds think ahead. Have the great minds of India thought ahead in the formation of the educational system? Is there no clause in these doctrines which can lead us out of this darkness?

Yes, indeed, there is—in the endless source of the Gandhian philosophy Gandhiji stressed the need for a basic education in the life of every individual which would make him the master of at least one productive craft and by which the family as a unit will become a productive unit and not merely the consuming unit that it is today. These ideas have to be broadened, updated and infused with the right mix of technology and management courses. Nevertheless, the ideas themselves are sound and highly practical.

Nowhere in India has basic education as desired by the Mahatma been earnestly pursued. It has been tried out in some places for short terms and declared a failure. We seem more inclined to curse the darkness than to light the candle; to accept defeat

Changing Patterns in Education



RANJANI BHAS,
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than to strive for success. Every state should introduce in its curriculum a compulsory training in some productive crafts and then with the guidance of his teacher the pupil should be allowed to choose one craft most suited to his taste and skill. In this craft he should be given full training in all aspects from production to marketing and management. This should be given more importance than his English or Mathematics. For, it is only this, that will introduce into his family a productive craftsman and make it a productive unit. These self-sufficient units will lead to the progress of the small-scale industry, putting an end to industrial monopoly and unemployment.

Besides, the individual, in his glimpse of creativity comes face to face with the truth of knowledge. He has a clear consciousness of what he knows and what he does not know because he appreciates the glory of creation. This knowledge is most important today, because, as Sir Richard Livingstone points out, uneducated people are a danger to the world, but they are not as dangerous as a less recognized menace—the half educated, who have learnt enough to express an opinion on subjects which they do not really know, but have never learnt to be aware of their ignorance”. To prevent such a danger should be the first aim of education—an aim that should be fulfilled before the training of scientists or artists.

In this as well as in the higher levels of spiritual education, the Indians are very fortunate in having the basis of the Gandhian principle. Have we ourselves realised this advantage? Not yet—but, let us hope that we will do so, soon enough and give ourselves the kind of education that we need.

USHA VAIDYANATHAN
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Equal Opportunity in Education?

Primary education is to be considered “a fundamental human right”, secondary education must be “available to all”, higher education should become “accessible to all on the basis of merit”. These assertions of the U.N. Declaration of Human Rights have now become frequent and familiar items of political oratory and of educational theorizing—but what of practical achievement of these ideals?

Dr. Malcolm Adiseshiah has noted in the Tamil Nadu Perspective Plan 1972-84 a curious co-incidence between the percentage of drop-outs or push-outs from the school system and those living below subsistence levels. What accounts for the fact that the percentage of children from various social strata in schools and colleges fails to mirror the percentage levels that prevail in society as a whole?

To propose one simple reply to that question would obviously be too naive: education is only one aspect of life in any given society and there are other forces which wield exceptional power within it; often determining educational policy itself. A

treatment of all of these forces would be beyond the scope of this article ; our immediate interest is the elements within the school system that make success at higher levels difficult or rather impossible for a child from an impoverished environment.

A seemingly innocuous proposal is contained in the usual justification of the educational pyramid : educational resources are scarce and must be wisely utilized, it is said. Scientists, doctors, senior technicians, administrative cadres, though fewer in number require greater expenditure since their tasks are so complex, and errors in their field of competence would be far more disastrous to the State than those of factory supervisors or clerks. Therefore superior talent must be identified early and suitably channelled so as to minimize public expenditure and effort.

The school as now designed not only caters to the needs and aspirations of the average middle class family but adopts as its pre-requisite foundation the elements of education their physical and social background has provided prior to entry into schools. The child from the remote village, however, does not have a tradition of education within his own family, nor access to books, pictures, works of art and music ; a command over language ; even the concept of the value of education is often foreign to his family or at the most they have formed an unrealistic concept of it ; bitter experience has frequently taught his people the seeming futility of ambition and striving ; and where life has become a daily struggle for existence, the notion of postponement of immediate rewards for some distant goal appears even more futile and deceptive. Add to this the fact that India has yet to evolve a system of education related to the actual life and the deepest aspirations of its people and is still labouring to make do with the tattered relics of a nineteenth century British model, and it is easy to comprehend that such children are severely handicapped from the very start. In Tamil Nadu which is by no means a backward state educationally, over one half the children of school going age are NOT in school, not to mention the fact 70% of the adult population is illiterate.

In general the schools adopt a passive attitude to this situation. Once primary education is available free of cost and the same curriculum is available to all, it is assumed that equality of opportunity has been achieved. However this would not be true, even if, with a wave of a magic wand, all primary schools in India offered the same excellence in facilities and in the teaching competency of their staff. There would still be a need for some form of compensatory education to reduce initial handicaps of the culturally and socially deprived.

There is a further element of unfairness in the fact that school testing at present in India is almost exclusively academic. Yet research has established that there is little correlation between scholastic achievement as such and achievement in adult life. This depends on other factors such as persistence, concentration, ability to take moderate risks, a desire to achieve. There is factual knowledge on a local level that is often characteristic of children from deprived environments. This indicates a need to investigate the possibility of more equitable ways of deciding how to allot educational resources.

A child is labelled unfit and even unintelligent because he has not matched the scores of others of his own age in the intelligence tests administered. Yet research now indicates that 90% of children attending schools are capable of mastering the elements of well designed primary or secondary curriculum if given sufficient time. That is to say children differ in the rate they learn rather than in basic ability to learn. When exposed to a richer environment, to a broader spectrum of experiences, children of deprived backgrounds have shown higher scores on so-called intelligence tests. If aided to overcome their initial handicaps, and given the benefit of good teaching, there is no innate reason why children from a slum or an isolated village could not match the scores of their more advantaged peers.

Much testing in a school demands well-developed language skills. The great bulk of testing is written work which requires further abilities to reason, and to arrange answers in some logical order. Children of deprived backgrounds tend to be weak in language skills of the kind required by school tests. It is a fact that mental development is retarded by poor language development. The culturally deprived child tends to do better on non-verbal testing ; he reacts more readily to the concrete than to the symbolic. Yet so much of the curriculum is enveloped in verbal symbols, and these too, are required for successful response to most testing. Once again the child from a deprived background is burdened with an initial handicap.

Finally, there is the issue of discipline in schools. Here again the child from a slum or from a rural area is called upon to adopt what is practically a new culture. He is expected to conform to majority patterns of behaviour. Many teachers tolerate poor academic achievement far more easily than lapses in behaviour. Yet for the child who finds it difficult to understand the language of the teacher, to fathom the necessity of sitting still for hours, or of working alone at the same task others are doing ; for the child whose concept of authority, of interpersonal relationships, of aggression, of property is often so much at variance with the general norm, there are endless opportunities to become a disruptive and unwanted element, subjected to daily, public, humiliating reprimands.

Children who are constantly labelled failures, in both academic and non-academic spheres naturally tend to drop out, and face life with a damaged self-image. Even those whose failure is not so complete are willing to consider themselves incapable, inadequate for certain professions or occupations. We have not far to search for instances, of either the utter passivity or the frustration that results from these experiences.

There are many alternatives to this situation. One immediate solution would be to remedy the school situation. This could be done by providing compensatory education for children of culturally deprived backgrounds. Ideally this would be provided at the pre-primary and early primary stage involving the parents through co-operation with social welfare agencies. It is obviously far easier to learn, than to unlearn and to relearn. The early years, too, are vital for the development of language, reading and reasoning abilities.

At present in India there are, however, large numbers of students in high schools and colleges from the genuinely backward classes whose hostel and tuition fees are being met by a generous outlay of government funds. There is every possibility of this money going to complete waste if compensatory education, however late it may be, is not provided. This is a challenge to educators at all levels: to draw up in response to diagnosed difficulties a graduated programme to help bridge the void in development. Could not the designing of such programmes in their respective disciplines and possibly teaching by some, be a form of the compulsory social service now demanded of all university students ?

Side by side with such special compensatory programmes outside class hours must come individualisation of curriculum content and reform in methods of teaching, so that these facts effect a change in the classroom and lecture hall. These combined activities should serve to awaken in the disadvantaged student a belief in the possibility of personal achievement; they should help him build a more satisfying self-image; help him to build up work habits involving concentration, persistence, and initiative so that his real chances of success within the system are enhanced. The essential is equality of opportunity to succeed, not merely equal access to education.

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वर्तमान शिक्षा प्रणाली और उस के लिए आवश्यक सुधार:

अंग्रेजों की अधीनता स्वीकार करने के पश्चात्, पीढ़ी-दर-पीढ़ी से चली आती अपनी प्रतिष्ठित शिक्षा-प्रणाली से हमें हाथ धोने बड़े। परन्तु हम भारतियों की दास्य भक्ति का भी क्या कहना, जो हम आज, स्वाधीनता के कई वर्षों बाद भी स्वयं को उस निर्जीव, अनुपयोगी शिक्षा प्रणाली के उत्तराधिकारी मानने में गर्व अनुभव करते हैं। अंग्रेज तो अपना उल्लू सीधा कर गए पर हम उनकी इस प्रणाली के असहनशील बोझ को व्यर्थ में ढोते रहने के कारण अकर्मव्य बन गए हैं।

नलन्दा, विक्रमशिला, तक्षशिला जैसे विद्यापीठ जहाँ प्राचीन भारत को जगत् गुरु की उपाधि से विभूषित कर गए, आज के असंख्य विश्वविद्यालय, हमारे राष्ट्र की बेकारी, अकर्मव्यता एवं आलस्य जैसी विध्वसात्मक बीमारियों से आभूषित कर रहे हैं। अपने वर्तमान नैराश्य के लिए हम अंग्रेजों को पूर्णतः दोषी नहीं डहरा सकते। यह तो हमारी मूर्खता है जो हम आज भी उसी पद्धति की अंधपूजा कर रहे हैं।

विद्यालयों में छात्रों के कोमल भस्तिष्क विभिन्न जटिल विषयों से बोझिल बनाए जाते हैं। विशेष रूप से विज्ञान संबन्धी विषयों के अनेक पाठ प्रयोगों द्वारा न पढ़ाये जाते। इसी कारण छात्र यद्यपि किसी विषय के पुस्तकीय ज्ञान में तत्पर है वे उस के व्यावहारिक पक्ष से पूर्णतः अज्ञानी है।

विश्व विद्यालयों में प्रवेश करने वाले छात्रों को उनकी इच्छा के अनुकूल नहीं बल्कि उनकी रुचि के अनुकूल अध्ययन के लिए विषय दिए जाने चाहिए। इसलिए यह आवश्यक है कि विश्वविद्यालय में प्रवेश के पूर्व तीव्र जाँच परीक्षाएँ आयोजित की जाएँ। ऐसा करके विश्वविद्यालयों की छात्र संख्या को हम नियमित रख सकते हैं और साथ ही उनकी प्रतिभा - कोटि को भी उत्तरोत्तर स्थिति पर पहुँचा सकते हैं। तब आए दिन पनप रहे नए विश्वविद्यालयों की कोई आवश्यकता नहीं रहेगी।

विश्वविद्यालयों के पाठ्यक्रम में व्यावहारिक विषयों को सम्मिलित करना चाहिए। छात्रों को पुस्तकीय ज्ञान का स्मरण न कराके उन्हें हमारी सामाजिक व्यवस्थाओं की उपाधियाँ प्राप्त करने के कारखानों से एक पूजनीय, आत्मीय ज्ञान पीठ में परिवर्तित करना आवश्यक है। यह उचित नहीं कि हम आधुनिक शिक्षा प्रणाली का दोष शिक्षकों या अधिकारियों पर ही मढ़ते रहें। स्वयं विद्यार्थियों का भी परिवर्तन लाने में सहयोग देना आवश्यक है। उन्हें राजनैतिक क्लेशों से दूर रहकर अपने योग्य सामाजिक उत्थान के कार्यों में ध्यान लगाना चाहिए। विद्यार्थी जीवन, न केवल विद्या - अध्ययन का समय है, परन्तु अन्य अपदों को विद्या प्रदान करने का बहुमूल्य अवसर भी है।

हमारी शिक्षा - पद्धति का प्रथम शूल हमारा पाठ्यक्रम है। पाठ्यक्रम किन्हीं इने - गिने विषयों तक ही सीमित न रहकर व्याप्त होना चाहिए। हमारी वर्तमान शिक्षा - प्रणाली छात्रों को विशेषज्ञानानि के ध्येय से उन्हें अल्पज्ञ ही बना डालती है। वे अपने मुख्य विषय के अलावा अन्य विषयों से पूर्णरूप से अनभिज्ञ होते हैं। इसी परिस्थिति से विद्यार्थियों की सुरक्षा करने के लिए अधिकाधिक विषयों के सामान्य ज्ञान से उन्हें बोध कराना उपयुक्त रहेगा। पाठ्यक्रम ऐसा होना चाहिए जिससे विद्यार्थी का सूक्ष्म से सूक्ष्म पहलू भी उभर आए।

कुछ लोगों का कहना है कि महाविद्यालयों में पहुँच गए हैं और क्या अय भी परीक्षाएँ लिखते रहे। बात यह है कि परीक्षाएँ सभी क्षेत्रों में आवश्यक हैं परन्तु आवश्यकतानुसार उनमें परिवर्तन लाने चाहिए। छात्र की प्रतिभा का मूल्यांकन, उसके परीक्षा पत्र के पत्रों से नहीं बल्कि उसकी भाषा-कौशल, सूझ बूझ युक्त तर्कों एवं व्याख्यानों से किया जाना चाहिए। ऐसे प्रश्नों को प्रश्न पत्र में स्थान नहीं देना चाहिए जो केवल छात्र की स्मरण-शक्ति की परीक्षा लें। परीक्षाएँ तिमाही, अर्धवार्षिक एवं वार्षिक न रहकर साप्ताहिक एवं मासिक तौर पर आयोजित किए जाएँ। इससे वर्षान्त में अध्ययन विषयों की देर भी नहीं लगेगी और छात्र भी उचित समय में उचित-ज्ञान, संयमित रूप से ग्रहण कर सकेंगे। साथ ही आवश्यक है कि प्रति वर्ष या प्रति दो वर्षों में पाठ्य पुस्तकों की बदली होनी रहे। ऐसा करने पर छात्रगण आधुनिक विषयों के प्रति जागरूक रहेंगे। विशेषकर विज्ञान-सम्बन्धी विषयों में अक्सर यह देखा जाता है कि पाठ्य पुस्तक कम-से-कम बीस वर्ष पूर्व के अनुसंधान समाचारों एवं प्राचीन वैज्ञानिक पद्धतियों से पूर्ण होती हैं।

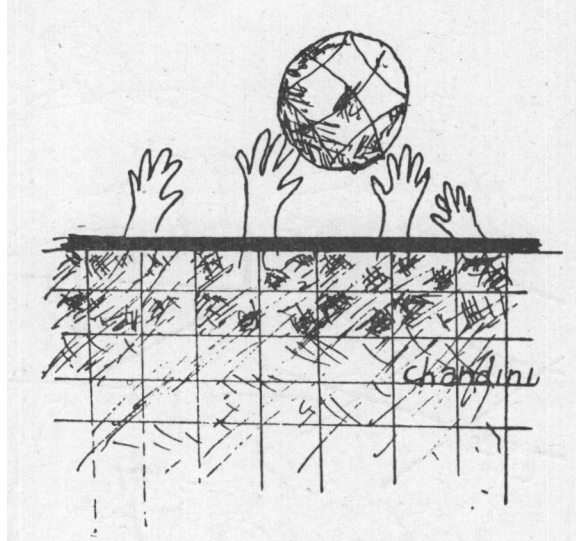
आलोचना के योग्य एक अन्य विषय यह है कि आज लगभग सभी महाविद्यालयों में उपस्थिति के नियम तंग हैं। परीक्षा में बैठने की अनुमति प्राप्त करने के लिए एक छात्र को ७५ प्रतिशत हाजिरी प्राप्त करने की आवश्यकता है। इसे एक अनावश्यक नियम नहीं तो क्या कहें। यदि विद्यार्थी वास्तव में अध्ययन कार्य में रुचि लेता है, वह बिना कड़े नियमों के ही नियमित रूप से विद्यालय आयेगा। और नियमों द्वारा अनैच्छिक विद्यार्थियों को कक्षा में रखने की आवश्यकता भी क्या है।

विद्यालय से उत्तीर्ण होते ही छात्र, किशोरावस्था से युवावस्था की ओर कदम बढ़ाते हैं और यह विश्वास किया जाता है कि उनका निर्माण कड़े नियमों से नहीं बल्कि यथोचित मार्गदर्शन से किया जाना चाहिए। ऐसे कितने ही छात्र-छात्रा हैं जो सिर्फ उपस्थिति पाने के लिए महाविद्यालय आते हैं। ऐसी अनिष्टकारी विभूतियाँ अपनी ऐच्छित वातावरण में रहें तो सब की भलाई है।

यह प्रशंसनीय बात है कि हमारी राज्य सरकार अब शिक्षा प्रणाली में उचित परिवर्तन लाने के कार्यत्रम बना रही है। हमें यही प्रतीक्षा है कि भावी छात्रगण तो उन शूलों पर से नहीं चलेंगे जिन से हम आज गुजर रहे हैं।

आर. शारदा मवी
द्वितीय वर्ष (जोवविज्ञान)

Whither Sports?



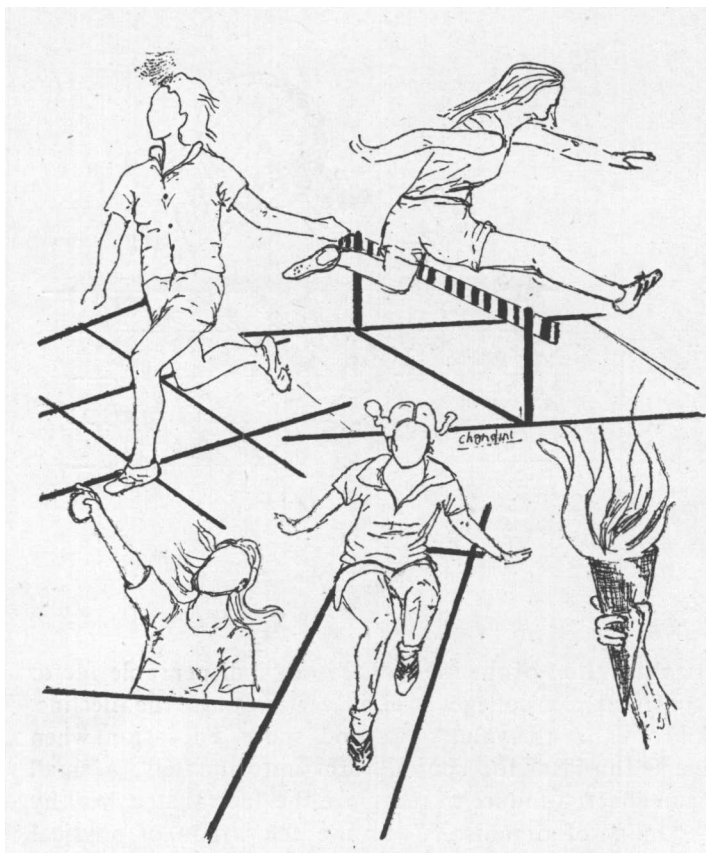
The training of the physical faculties of the individual is an indispensable factor in education. Yet interest in sports at the college level is certainly on the decline. The majority of the students fail to realize the value of a good sports education when young. Students with genuine enthusiasm for sports, form unfortunately, a small minority of the college. This is in effect, a failure to recognize the fact that a healthy body ensures a healthy mind — “unity of organisms” to use the jargon of physical education.

The status of sports in colleges today is thus regrettable. An interview with Mrs. Mangaladurai, Physical Directress of our college proved enlightening on the subject at hand. The interview ran on these lines :-

Q. Why is Sports Education essential for the all-round development of the student ?

A. Participation in sports enables the student to learn much more than what he does through the perusal of books alone.

Desirable qualities like a sense of co-operation, honesty and respect for the ‘rules’, of any game, are inculcated. Lately, there is the inclination on the part of the students to do away with any restriction imposed in the form of rules. But participation in tournaments teaches a player to conform to rules without further ado. Of course, the sporting spirit that characterizes a good player at all times cannot be over-emphasized. The ability to take victory and defeat in the right spirit at this age prepares one to face other situations successfully in later life.



Q. Is there a general apathy prevalent towards sports? If so, are there any reasons for the situation?

A. It is clear that there is generally great enthusiasm for sports at the primary school level. But in college, this situation changes entirely. Here, other attractions wean the student away from sports. So much so, time spent on the games field becomes time wasted. Even a student with an interest in games finds these other activities more compelling. This is why, many students who have been keenly interested in games at school, detach themselves from it in later life.

Q. Is there scope for improvement? If so, in what way?

A. The best "face-lift" so to speak, for sports can be achieved by the introduction of 'grades'. Students can be assessed effectively in this manner. With a minimum grade made compulsory, students are given the incentive to aim at higher grades. With the present emphasis laid on sports at the 'job-market', a student with a 'A' grade in sports could have an advantage over others. A system on these lines has been discussed by the Board of Physical Directors, but nothing has materialized so far.

Mrs. Mangaladurai's conclusions thus confirm the need for greater stress on sports education. Perhaps the few who, today, involve themselves actively in sports gain efficiency in a sure manner for they follow a system of work and play.

The evening should form a time of recreation for the old and the young. Any game played at this time refreshes the mind and strengthens the body. One achieves a kind of "well-being". Sports is the best passport to eternal youth.

SUDHA KINI,
I M.A. (Lit.)

शिक्षा

“यया मनुष्यस्य शारीकशक्तीनां आध्यात्मिकशक्तीनां च सम्यक् प्रकारेण विकासः भवति सा शिक्षा कथ्यते ।”

“विद्या ददाति विनयं विनयाद्याति पात्रताम् ।
पात्रत्यान् धनमाप्नोति धनाद्धर्मं ततः सुखम् ॥

शिक्षा एव इमां विद्यां च ददाति । अतः शिक्षायाः असंख्याकाः लाभाः भवन्ति इति न संदेहः ।

शिक्षाणं मूढविश्वासान् दैवाधीनतामपि नाशयति; आश्वासनं च ददाति । अतः मनुष्याः स्वोत्कर्षितुं यत्नं कुर्वन्ति । शिक्षा मतिं वर्धयति । किमपि कार्यं सम्यक् कर्तुं शिक्षा साहाय्यं करोति, सर्वाणि कार्याणि शोभनं सभ्यतापूर्णमपि कर्तुं उपकारं करोति । शिक्षितः नरः सामाजिक-राजकीयविषयेषु उपयोगी भविष्यति । अतः सः सर्वैः जनैः पूज्यते । यथा धारणोपयोगी भवितुं रत्नं संस्कारं उपेक्षते तथैव मनुष्यः अपि शिक्षणं अर्हति ।

पुरा भारतवर्षे समाजः वर्णाश्रमधर्मेण शासितः आसीत् । अस्मिन् धर्मे केवलं ब्राह्मणाः राजपुत्राश्च शिक्षिताः अभवन् । अध्ययनं ब्राह्मणांधर्मं आसीत् । अतः शिक्षितानां संख्या लघु आसीत् । एतस्मिन् सन्दर्भे गुरुकुलशिक्षा साध्या अवर्तत । शिष्याः गुरोः अन्तेवासिनः आसन् । गुरुः तस्य पत्नी च तेषां पितराविवास्ताम् । अतः एव सस्कृतसाहित्ये गुरुः पितासमानः तस्य पत्नी च मातासदृशी इति भावः बहुषु काव्यनाटकेषु विद्यते । मनुस्मृतौ अपि अघो निर्दिष्टौ श्लोकौ अभिप्रायं एतं प्रदर्शयत—

“अन्नदाता भयत्राता विद्यादाता तथैव च ।
जनिता चोपनेता च पञ्चैते पितरः स्मृताः ॥
आदौ माता गुरोः पत्नी ब्राह्मणी राजपत्निका ।
धेनुर्घात्री तथा पृथ्वी सप्तैते मातस्मृताः ॥”

दिष्टयं संप्रति वर्णाश्रमधर्मः राजनीत्या तिरस्कृतः अस्ति । शिक्षा सर्वेषां प्रजानां जन्मतो लब्धाधिकारा मन्यते । अनेन कारणेन गुरुकुलशिक्षा न साध्या भवति । पाठशालासु विद्यामण्ड-

लेषु एव अद्य शिक्षालभ्यते । अपि च अस्माकं देशे निरक्षराः प्रौढाः बहवः सान्ति । जननायक-
राज्ये जनाः शिक्षिताः भवेयुः यदि देशस्य प्रगतिः संभवेत् । अतः संप्रति विद्याप्रचारणाय
पाठशालाः विद्यालयाः विद्यामण्डलानि एव उपकुर्वन्ति । अतः शिक्षालयानां संख्या प्रतिवर्षं वर्धेतां ।
भारतवर्षः अपि उन्नतिं प्राप्येताम् ॥

JAYASHREE SANTANAM,
I B.A. (Lit.)

... to think critically ...



to think creatively ...

A Short Story—Sort of

Conversation swims along when you're dazed and one part of your mind worries dully about the heat and the light and the yellow-and-green leaves which hum drowsily in the steaming afternoon, and the other part of your subconscious behaves like an automaton and jerks out the required phrases which somehow don't seem like your own. It's as if you were chanting monotonous incantations while your ears were dying to hear something else: yes, that's it exactly. And that's how it was with me, when that man performed his verbal acrobatics with an agility which seemed astounding then but which now shows itself to be merely a piece of practised art, a kind of artificially activated lethargy. For example:

"Why do you try your level best to set yourself up as a misogynist?"

"But I don't. That is to say, we men don't have to try. It comes naturally to us, considering the fact that women are, as someone, I forget who, put it—"

"Please don't generalise."

"Of course I know that the man who generalises generally lies."

"Is that original?"

"No—not exactly. It's just one of the millions of jokes in my repertoire."

This, for us, represented the epitome of scintillation. But now it's rather different, and to trace the origin of the change it's necessary for me to say why it's different. The man's personality has something to do with it. Darwin coined the expression "cryptic colouration" to describe the animate organism's ability to blend with its surrounding and adjust itself to them, thus ensuring the survival of the fittest. This individual possesses that quality, I feel. He's capable of compressing his mental shape into whatever form the current situational context requires of it, and environmental changes erode his character, rendering it a formless, timeless entity which, while being dynamic after a fashion, remains static owing to its total lack of force and movement, its damaging reliance on deliberation, motivation and prevarication, its ludicrous and quite unjustified fear of "saying the wrong thing" and above all, its pompous pretentiousness. This may seem an ungrateful and cruel indictment of one who always attempts to please, whose entire life has been, is, and will be one long, pathetic, weary, lachrymose moan. But you have to admit that if you live for others, you will be judged by them and if you irritate them - well, it's just too bad.

Come to three years ago. He used to wait for me then. Quite the Old Faithful. He was, it must be mentioned (as a fragment of worthless but nevertheless gratuitous information), a dabbler in—why, quite a connoisseur of—serendipity, as well as the owner of a brain that seethed with a farrago of nonsensical trivia.

“That chap who got stabbed by some nut—he’s succumbed to his injuries.”

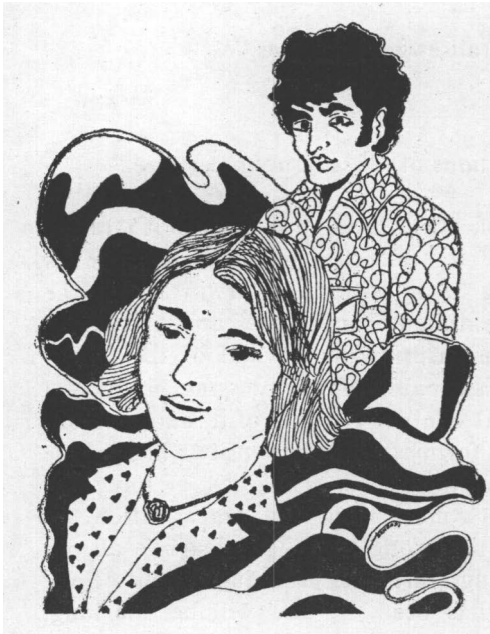
“In other words, he’s croaked. Do you HAVE to use euphemisms?”

That juvenile exchange went on to this:

“I did not exist for you at that time. Don’t you realise that you were the only person who eased my loneliness a little?”

And so on. Even now, after all that he has been through, he is like hazy water; there is a clogging mist over it and there’s emptiness somewhere. Oh no, he’s not an enigma. But in that heavy, cloying air that squats on his awkward manifestations of repressed, perturbed emotion, there is desperation: a moist longing, a desire for expression that could be reduced to a slogan, “Accept me.” And again:

“You don’t understand. No one does. I’m pragmatic and intensely down-to-earth. No romanticism for me. But don’t you know what life has done to me? I’m somewhere between heaven and earth, a slave to Time, a slave to you, and where is the winged chariot that will help me escape?”



There was a girl, too—I don’t know how she fitted into the picture, because she was an appendage, a detachable safety valve, that this man’s sagging ego adhered to with all its might, and though you might say that their relationship was a peculiar one, that it smacked of servility and a certain variety of inhumanity, you can’t deny that such relationships are often successful in that the participants need and parasitically cling to each other, if only to indulge in mutual taunting, mockery and abuse. But last year he left her, just like that.

“All my life I’ve been dull. Now I want something, I don’t know what. You were my saviour, once. When everyone else said I was boring, insipid etc. you supported me. But now things have changed, haven’t they?”

Yes, they have, because eternity is ahead. Conversation drags on, with its empty, loud philosophy: the painting-like sky and the unreal sun, the yellow-and-green leaves melt away behind the solid black bars that expand and grow denser, more suffocating, that press you, mould you, pinch you into a smaller travesty of a human being, that hammer your universe into a microcosm in which life dwindles to nothing. And then it’s all meaningless. Now, we’re different:

“Don’t you feel there’s a strain, some tension, between us?”

“Yes.....it wasn’t there three years ago. But you evade things even more than you used to. You’re afraid of something.”

“I’m not afraid.....I’ve told you I’m a slave, not a free man. I’m not free to be afraid.

“You’re a self-appointed martyr.

Last night, he was almost himself again.....full of joie de vivre, he went on and on with his jesting but somehow the world was grey and still, and his words were stale, and while the derrick slammed into the earth outside I chanted mechanically even though my ears throbbed, shrieked for freedom. Oh God, I wish he would die soon.

G. RAMA,
II B.A. (Lit.)

1

Mere existing triangles
Squares and circles
Coffee-cups and drawn-curtains
Surround me.

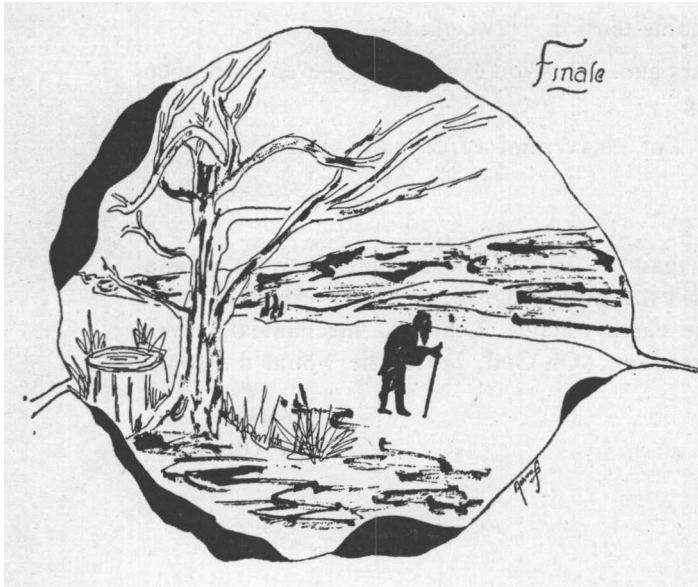
And I smile at the bare walls
Outside, tinted-glass grumble
Because the sun burns their back
No one knows inside coldness equally burns.

That is life
I learn to accept it.

2

The mellow of the
Binding and unbinding hands,
Swirling dreams,
Glow-worms in darkness,
The warmth of your eyes
Melt with the ice under my feet
And marry the sea
The dew-drops vanish
Brightness fades
My unveiled heart
Stands as a shore
In an island
Floating in that sea.

S. PRABHA
II B.A. (Lit.)



Old One

I see, through the blindness of tears,
 your gnarled hands
 and stooped back
 that shame my upright youth

Old one

gaze into the river
 reflecting visions of wasted youth
 and shake your snowy head
 with the quiet resigned regret
 of the aged.....
 for the river has reached its sea

Old one

reach out for a falling leaf
 but miss it
 for your hands are unsteady.....
 and the years have flown anyway ;
 sniff the departing autumn air
 before you see your
 eternal winter
 and

Old one

look once more upon
 the seed you have sown,
 Then turn to the wind
 who sings your requiem
 in autumn whispers
 over and over
 again.....
 Tempus fugit
 Tempus fug
 it Tempus
 fugit Tem
 pus fug
 it

DEVIKA MUKHERJI
I B.A. (Lit.)

D r e a m s

Imprisoned within a palisade of green leaves
A meek little pink lily dreams
 Of decorating an impeccable altar
A ruthless hand plucks it to thrust it in an overflowing basket.
Half crushed, the lily slips and falls down
 To be trodden upon by a heavy foot.
The lily lies silent shedding its pinkish tears
 Its dream all shattered into shivers.

The rattling leaves of the Thespesia tree
 Passing around a silent secret
Dreams of a forthcoming zephyr.
A storm whirls them down to the ground.
The eloquent leaves now are silent,
 dripping and motionless
As the wicked arms of death encroach and crush
 their sweet dreams.

In the calm waters of a bluish stream
A trout plays in ecstatic delight
And dreams of a clear sunny day to come.
The trout gets caught in a cruel net
Its once dreaming heart
 Now throbs in suffocation and defeat.

Standing alone in a trance of vernal meadow
A little black lamb bleats to its mother
Its dreams persist
For it soon views the uncaring mother
feeding three others of the litter.
The little black lamb bleats and bleats
 Its lonesome call remains unheard.

Do dreams ever come true ?

N. MYTHILI
II B.Sc. (Zoology)

Education in English Literature

Formal education in England dated from the Middle Ages. Education for boys was based on code of chivalry, the ultimate aim being knighthood. Girls' education was of a domestic nature. They learnt the basics of household management. But English education as we know it today began to take shape in the fourteenth century. The majority of the boys were sent to grammar schools to be groomed, usually for a clerical career. The great public schools of Winchester and Eton were set up now, while the Oxford and Cambridge Universities, became more firmly established in the general pattern of education. The Universities however, could not boast of the social harmony manifest in the growing number of grammar schools as there was frequent unrest as a result of student participation in politics. The same system was continued into the Stuart times, the predominant mood being one of aristocratic frivolity, with the emphasis on culture and the arts, music, dancing, painting and fencing. Harmony returned with Queen Anne and a staid grammar school education was popular once more. The girls however were not yet considered worthy of a formal education, but women began to form a large part of the reading public. The eighteenth century saw the emergence and formation of a standard system of education for both boys and girls.

Public school snobbery was on its way to reaching its peak during this period. It was considered the ideal type of education for boys, as Joseph Andrews, quoting Sir Thomas Booby, says, "A boy taken from a public school and carried into the world will learn more in one year than one of a private education will in five, ... for great schools are little societies where a boy of any observation may see in epitome what he will afterwards find in the world at large". All the features of the traditional public school were finally set now, the system of 'fagging', teasing, Speech Days, Feast Days, Carnivals, Inter-House Cricket, schoolboy patriotism, and romantic male friendship. The emphasis was mainly on culture. A boy was expected to know all about music, dance, art and fencing by the time he left school. The subjects he learnt, though mostly not in overmuch detail, were the classical languages — Greek and Hebrew, European languages — French, German, Spanish and Italian — Algebra ("Confound the first inventors of cotillions. Say I — they are as bad as algebra to us country gentlemen"), Mathematics, Astronomy and Geography. The public schools on the whole were more disciplined than the private and had a greater following. The poorer classes had their education in charity schools, but their main education lay in their apprenticeship to some trade, or on the estate of some nobleman.

Girls had a formal education for the first time in Boarding Schools that were started for them. The idea however was not very popular and the attitude of the upper classes was a scornful one, exemplified by Sir Anthony Absolute's remark in Sheridan's play 'The Rivals': "I'd as soon have them taught the black art as their alphabet". Domestic accomplishments were still thought sufficient. And as Mrs. Malaprop says—"I don't think so much learning becomes a young woman". Reading was becoming

more and more popular with the women ; instructive reading was considered the thing, but the sentimental novels of Sterne and Smollett were read on the sly by young girls, with circulating libraries helping them in this pursuit.

The Regency was an age of restlessness and change, but the settled system of education was not disturbed. There was no symptom of future change. While Shelley was studying at Eton, any possible Republican ardour among students was crushed by a scheme of study based on conventional lines. A public school student had to learn classical languages like Greek and Latin. The taste for Latin quotations was, in fact, so pronounced that when Pitt the Younger in the House of Commons was interrupted in a quotation from 'The Aeneid', the whole House rose as one man to supply the end. The study of Science was optional but music and dancing were obligatory. The system of flogging remained, taking a barbarous turn at times.

The Universities of the day were characterised by the decadence — "The correct thing to do was nothing". John Thorpe in "Northanger Abbey", fresh from Oxford, says to Catherine Morland, "There is no drinking at Oxford now, I assure you. Nobody drinks there. You would hardly meet with a man who goes beyond his four pints at the most". Life in the University was an expensive, idle one, with students often running into debt and keeping mistresses. Tutors saw very little of their pupils, who followed a routine from which study was totally eliminated. Byron records with withering scorn, "Nobody here seems to look into an Author ancient or modern, if they can avoid it. The Muses, poor devils, are totally neglected, except by a few Musty old Sophs and Fellows, who, however agreeable they may be to Minerva, are perfect antidotes to the Graces". The same laxity was found among teachers who generally "enjoyed feeble puns, college tittle-tattle and good fat livings in the Church".

The private academies gave a liberal education to the poorer class. Some mathematics and science was taught and a good grounding in Latin was given. Greek, however, was not taught at all. There was more emphasis on reading, and books ranged from Virgil to Maria Edgeworth.

The age saw also the rise of professional institutions. Keats was apprenticed at St. Guy's Hospital for medical training. He was taught anatomy, physiology, the theory and practice of medicine, chemistry and materia medica. Those mechanically inclined could pursue their interests at the Mechanics Institute, but the general tendency was towards self-education.

Girls now needed several more accomplishments. Apart from the earlier requirements such as music and dancing, Becky Sharp and Amelia Sedley at Miss Pinkerton's Academy had to learn "Orthography, geography, every variety of embroidery and needlework, deportment and carriage", besides familiarising themselves with Continental languages and the "Dixionary". Catherine Morland learns writing and

accounts from her father and French from her mother. A governess apart from knowing these subjects had to be proficient in both vocal and instrumental music and the elements of natural science.

Education was subjected to a gradual decadence before it was reformed through individual initiative in the age of Queen Victoria. Public school education which hitherto had been a status symbol was now distorted beyond recognition due to a total collapse of student morality. Bullying took a dangerous turn in the form of 'tossing' which ordeal Tom Brown suffered for being defiant. "Fuddling about in a pub-house and drinking bad spirits, punch and such rotgut stuff" were not uncommon. Another habit with students was betting at the Derby lottery. The cure to all this was found by Dr. Thomas Arnold of Rugby who reformed his institution into a model set-up. His efforts served to popularise public schools once more.

The private academies were very notorious. The teachers therein were not trained. Squeers (of Dotheboys Hall fame) himself conducts a class in English spelling, giving the boys a practical knowledge of "B-o-t-t-i-n-e-y" by making them weed his garden and teaching them that "w-i-n-d-e-r" is casement, by making them clean his windows. Mr. Mell of Salem House, David Copperfield's master "hasn't a sixpence to bless himself with". Students were subjected to severe physical punishment. Creakle and his prototypes imprinted "red ridges across the backs of students" with their canes. There were 'dame' schools or seminaries for girls. It was not yet an accepted thing for girls to obtain degrees at Universities. The much needed reform in this outdated educational system came only in 1870, through Gladstone's Education Act which brought in several changes at a time. Primary education was made available to every child. Denominational teaching was removed from the Universities. The Civil Service Posts were thrown open to all, and, in keeping with the growing importance of women's emancipation, women's colleges were founded at Oxford and Cambridge, and women were permitted to sit for the degree examination.

The twentieth century consolidated the reforms of the earlier year. The old public school and University ethos had produced many fine men, but now it was dying and a cataclysmic global war hastened the change. The modern attitude was voiced by Shaw in 'Man and Superman', — "The schoolboy who uses his Homer to throw at his fellow's head makes perhaps the safest and most rational use of him". People realised that the old system was not good for the modern pupils, for, according to Huxley in 'Antic Hay' it was "rotting their minds, in fact, with a diet of soft vagueness".

Despite changes, however, the public school was too old an institution to die altogether. The inherent culture-snobbery of the public school never ceased to project itself. Practical chemical and mechanical sciences were now added to the curriculum. Though they were dying out, this sentiment still prevailed, — "When all's said and done, these prep schools are not your damned Board or Council schools — reading and writing factories. These are the only places left for a gentleman".

This was the age of modern practical education. Vast improvement was made, through Balfour's Education Act of 1902. Syllabi were modernised, teachers were given improved training, health and physical training were emphasised. Elementary education was made compulsory. Secondary schools were the most popular; these developed any special talent, besides a necessary minimum of reading and writing. The average grammar school, like the one William Brown attends, for instance, laid less emphasis on history and languages than on carpentry and practical chemistry, — which was enough to inspire the most enthusiastic efforts, even if rather disastrous. This type of education turned out boys fitted for mechanical and industrial careers. There was a preponderance of technical colleges.

The Great Universities retained their "Salmon mayonnaise, chinese lanterns, ices and college ties". Yet, they became the select preserve of a leisured group still interested in the Classics. The polytechnics and commercial colleges had the most attendance, for they were career-oriented. Eton and Oxford taught boys to be gentleman; polytechnics taught them to be engineers. Night schools catered for adults and there were also schools for industrial workers.

With women's emancipation, there was a vast advance in their education. Well-equipped Boarding Schools were started for them. Domestic science was now relegated to second place and technical education was given even to girls. Co-educational institutions were started. During the war, they were given training in First Aid and Drilling. This resulted in the modern educated product, — "all tough rubber goods and platinum".

The attitude to teaching had also changed. Previously according to old Gumbriel in 'Antic Hay', men "sought the last refuge of feeble minds in classical education" and taught. Now the profession was well paid and prestigious. With modernity, the age-old sentiment never changed — "Schoolmastering's so different, so important, don't you think? To be influencing those who are going to grow up and matter to the world".

A Second World War spelt a complete break with the past and education was revolutionised in all aspects. However, an arbitrary judgement cannot be passed on the benefits of either the old or the new school of education. Modernity demands greater exercise of the mind, while the old school instilled healthy values and aesthetic appreciation. Education thus as a major issue of life will remain a subject of controversy.

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நிர்மலமான நீல வானத்தின் பின்னணியில், மஞ்சளில் மங்கலம் மலர வைத்து, அழகாய்ச் சரிந்து தொங்கிக் கொண்டிருக்கின்றன கொன்றைச் சரங்கள். சந்தனம் குழைத்து மெல்ல வீசும் தென்றல், நாணற்குழல்களில் அவற்றிற்கு நீலாம்பரி இசைக்கிறது. மென்மையாகக் குவிந்து கண்மூடி இலயித்திருக்கும் கொன்றை மலர்கள், அந்தத் தென்றலின் சிறியதொரு சலனத்திற்கு, அதன் கணநேரப் புயல்மாற்றத்திற்கு ஈடு செய்ய இயலாமல் சிதறுகின்றன; சிதறும் வேகத்தில் திடுக்கிட்டுக் கண் விழிக்கின்றன; இதழ் மஞ்சள், சினத்தில் சிறிதே செம்மையறுகிறது.

அருகே, ஆகாயத்தின் நீலத்தை, அதன் நிர்மலத்தன்மையைப் பிரதிபலித்துக் கொண்டிருக்கும் அமைதியான நீர்ப்பரப்பும் இந்தச் சலனத்தால் அதிர்ச்சியுற்றுச் சிற்றலை யைச் சுற்றிலும் சிதறுகிறது.

இயற்கையின் சலனங்கள் சிதறல்களைத் தோற்றுவிப்பவை - வாழ்க்கையின் பல்வேறு உணர்ச்சிகள் உயிர்யாழின் பண்கள் மீட்டுவன; சலனம், அதன் சுருதி பிறழ்ந்து ஒலிக்கச் செய்யும் ஒன்று பிறந்து இறந்தும், இறந்து பிறந்தும் சுழலும் வாழ்க்கையில் ஆசைகள் நிரந்தரமானவை. நித்தியமான ஆசைகள் அனல்பட்ட பூக்களாய் வாடி, நிராசைகளா வதும் உண்டு — நிறைவேறாத ஆசைகளின் அடுக்கிய தொடர்ச்சியும், பல்வேறு உணர்ச்சி களின் மோதல்களில் அவை உடைந்து சிதறுதலும், மனித மனத்தை இறுகச் செய்கின்றன. இறுகிப் பிளந்த பாறைகளின் அருகில் புல்வினம் தழைப்பதில்லை, பாறை நிலம் சற்றே சலனமுற்று, ஒரு முனை தோற்றுவித்தாலும், அதன் பசுமை கருகி விடுகிறது.

சொல்லாலும், செயலாலும், எண்ணங்களினாலும், அடக்கி ஆண்டு இறுகப் பிடித்த மனக்குதிரையின் கடிவாளங்களைச் சிறியதொரு சலனம் எண்ணமாகத் தளிர்விட்டு, சொல் லாகவோ, செயலாகவோ வெளிப்பட்டு அறுபடச் செய்கிறது. விடுபட்ட குதிரை நேர்வழி செல்வதில்லை.

சொற்களுக்கு அஞ்சாது, கலங்காது நிமிர்ந்த நன்னடை பயிலும் நெஞ்சமும், என் றேனுமொரு நாள், யாதானுமொரு கணப்பொழுதில், உடைந்து நொறுங்குமுன் சில இரைய புகழ்வார்த்தைகளுக்கு ஏங்குகிறது; தளராத மனவுறுதி அவ்வார்த்தைகளால் சலனப்பட்டு விடுகிறது.

மனிதனது சிறிய இதயம் உணர்ச்சிக் குருதி நிரம்பியது — அதற்கென்று ஒரு தனித் துவம் இல்லை. அதன் அடிப்படையுணர்வு சலனம். வாழ்வே சலனப்பட்டுச் சலனப்பட்டுத் தான் வேறுபடுகிறது; சில நேரங்களில் அவற்றை இரசிக்கவும் இயலுகிறது. சலனத்தின் விளைவுகள் பெரும்பான்மை சிதறல்கள் — அவை கண்ணாடிச் சிதறல்களாய் இருப்பினும், சொல்லால் அளவிட இயலாததொரு தளிளமும் சோகமும் அவற்றுக்கு உண்டு. சலனத் தால் சற்றே விலகிப் பின் இறுகி, அந்தக் கண்ணாடிச் சிதறல்களின் அழகையும் அளவிட்டு இரசிக்கும் தன்மை ஒரு சில மனங்களுக்கே உண்டு.

அன்பைப் பக்தி என்றும், காதல் என்றும், பிரேமை என்றும் பல சொற்களால் வடிவ மளித்துப் பிரிவு செய்கிறார்கள். பக்தியும், காதலும், பிரேமையும் ஒன்றுக்கொன்று வேறு படாதனவாய்க் கலந்து நிறைவு கொண்டு ஒளிசெய்யும் கர்ப்பக்கிருகத்தைக் கண்ணுறுங் காலும், புலர்காலையிலும், செவ்வந்திப் போதினிலும், மனிதமனம் அறிந்திராததோர்

அற்புதத்தைக் கூடை மலர்களைச் சரித்தாற்போன்று, உள்ளத்தில் சத்தியத்தின் சாந்தித் தியத்தை நிகழ்விக்கும் காலம் புளாகாங்கிதமடைந்து, மெய்மறந்து, தன்னுணர்வே இற்றுப் போன நிலையிலும், சில கணப் பொழுதுகளில் மனிதமனம் தன்னிரக்கக் கடலுள் மூழ்கி, எண்ண அலைகள் அலைக்கழிக்கச் சஞ்சலமுறுவதுமுண்டு. அதனை இறையெண்ணத்தால், சர்வவல்லமையுள்ள ஒரு சத்தியின் நினைவால், புனித நீராட்டம் செய்து வழிப்படுத்துவதும் மனித இயல்பு. ஒரு நோக்கில், சலனங்கள், வாழ்க்கையின் அற்புத உணர்ச்சி நிறங்களுக்கு அழகூட்ட வந்த சில மங்கிய நிறங்கள்.

சலனங்களுக்குட்படாத இடமும் பொருளும் இல்லை — உணர்ச்சிப் போராட்டங்களில் பரிதவிக்கும் மனிதமனமும், ஒன்றையொன்று துரத்தும் பகற்களவில் இலயித்திருக்கும் விலங்கினமும், உலகமே அமைதிவேண்மையெனக் கற்பனையுலகில் சிறகு விரிக்கும் புள்ளினங்களும், செக்கச் சிவந்த இறகுகளைச் சலசலத்து ரீங்கரிக்கும் வண்டினமும், தழுவியும், இழைந்தும் முரட்டுத்தனமாய் உலுக்கியும் உருமாறும் சுந்தரத் தென்றலும், மஞ்சளும் சிவப்புமாய் உள்ளத்தில் உவகை பூத்து, கண்ணிற்கு இரம்யமாக, தன்மையாக, ஊதாவில் மலரும் பெயர் தெரியாத மலர்களும், தமக்காகத் தாமே மலர்ந்து இனந்தெரியாமல் சிரிக்கின்ற சில இரவுப் பூக்களும், (எல்லாவற்றையும் அறிந்தும் அறியாததாய்த் தெரிந்தும்) எதையோ சொல்லத் துடிக்கின்றன போலும்.

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பாரதி கண்ட பாஞ்சாலி

வாட்டும் துயரின் வடிவேன
வாடிய பாரதி அன்னையே
பாட்டில் பாரதி பாவையாய்
ஏட்டில் வந்து உலவினாள் ;
நாட்டில் எங்கும் சுதந்திர
வேட்கைக் கனலை மூட்டினாள் ;
வீட்டில் வீணுறத் துயின்றவர்
வீறுகொண் டெழுந்தனர் துணிவொடு!

பெண்மை நிறைநல் கற்பினாள்
வன்மை யுரைதனைக் கேளிரோ ?
திண்மை யிழந்த மன்னர்தாம்
என்னை முன்இழந் தனரா ?
பின்னை முன்னம் தமையிழத்து
முடித்தென் னைத்தோற் றனரா ?
அன்னையின் அறிவுச் சுடர்தனை
அழகுறக் காட்டினாள் பாரதி!

“தோற்ற பின்னர் எனைநல்க
 உரிமை அவர்க்கே இல்லையாம் ;
 தோற்கு முன்னர் எனைவைத்
 திழப்பினும் தாரமில்லை நானவர்க்கே ;
 போற்ற புவியாளும் துருபதன்
 புதல்விதான் இன்னும் நானென ”
 ஏற்றமிகு மிகுநல் வீரஉரை
 ஏந்திழை யும்உரைக் கின்றோள் !

எறிகோல் அஞ்சா அரவன்ன
 தீமை எதிர்க்கும் இயல்பினள்
 அறிவிலா மூடன் துச்சனிடம்
 ஐவர்தந் தேவிதன்னைச் சூதிலே
 வசமாக்கி ஆதரவு நீக்குதல்
 அருமை யோ” என வினவ
 நீசனும் அதனைக் கேளா
 அவள் நீள்குழல் பற்றிச் சென்றாள்.

சிந்தனை கள்செய லற்றுச்
 சீரிழந்த சபை தனிலே
 சிந்தனைக் கேசிறப் புரைகள்
 செந்திரு வும்கூறி நின்றோள் ;
 கண்பார்க்க வேண்டு மெனக்
 கருணைக்கே இடங் கொடுத்தாள் ;
 மண்பார்க் கப்பா ரதத்தாய்
 மட்டிலாத் துயரே கொண்டாள் !

அன்னையின் துகில் பற்றி
 வன்னெஞ் சன்உரி கையிலே .
 அன்னை உலகினை மறந்தனள் ;
 அரியின் திருவடி ஒன்றினள் ;
 பெண்ணொளி வாழ்ந்திட வாங்குப்
 பெருகின வண்ணத் துகில்கள் !
 கண்ணொளி போன்றோள் ; அவனையென்
 கருத்தில் வணங்கி நிற்பேள்.

K. LALLY,
 II B.Sc., (Maths)

கல்வியும், பயனும்.

‘ கல்வி	கரையில்	கற்பவர்	நாள்சில
‘ கலைகள்	அறுபத்து	நான்கு’	என்பார்
கலைஞனாய்ச்	சிறப்புடன்	வளர்தலும்	பிறர்தம்
கலைகளில்	உள்ளம்	இழத்தலும்	கல்வியே !
போது	விரிந்து	மணக்கும்	இனிமை
புரியாப்	புதிதின்	விடுபடு	நிலையோ ?
அறிவாம்	அளக்கர்	கடந்திட	உதவி
ஆழ்ந்து	இறையில்	ஈடுபடல்	நற்பயனே !
உணர்வு	பேசிதும்	மொழிதனைப்	படித்து
உள்ளம்	இணையும்	நிலைதனைத்	தெளிந்து
வாழ்வாங்கு)	வாழ்ப்	பாதை	வகுத்து
வழியொடு	போதலும்	வேண்டிய	பயிற்சியே !
சமூகம்	விடுமுறை	தந்திடாப்	பள்ளிச்
சந்ததியாய்க்	கற்கிறோம்	வாழ்க்கைப்	பாடம்
சறுக்கி	விரும்பு	வாய்ப்பு	அதிகம்,
சிரித்து	எழுந்திடக்	கற்பதே	அனுபவம் !
சான்றோர்	வகுத்த	நெறிதனைப்	புரிந்து
செம்மைப்	பொருளைத்	தெளிவாய்	உணர்ந்து
சோதனை	வேளை	சாதனைக்	காலமாகச்
சரித்திர	ஏட்டினில்	பதித்தே	செல்வோம் !

K. MALARVIZHI
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அனைத்துலகப் புதுமைப் பெண்

பாடுங்கள் பாவொன்று என்றே சொல்லிப்
பணித்திட்டிர் எம்மைநீர் இச் சபையில்
ஏடொன்றை எடுத்தேநான் எழுதச் சென்றேன்,
என்னுளத்தில் கருத்தலைகள் மோதக் கண்டேன்.
ஏடெடுத்துப் பெண்கற்றால் கொடுமை என்று,
எதிர் த்தவர்கள் தலைகவிழ்ந்தார் நாணி இன்று!
ஈடுகொடுத்தே பெண்கள் துறைகள் தோறும்
ஏற்றமுறப் புதுமைகள் செய்தல் கண்டோம்!

செருக்காலே தனை இகழ்ந்த கம்பன் தன்னைச்
செய்யுளினால் மூக்குடைத்த ஓளவை - பெண்ணே!
மறவரெலாம் கைகட்டிப் பின்னால் நிற்க
வெள்ளையனை மருண்டோட வைத்தாள் ஜாண்னி!
தெருவிலே தனியாகப் பெண்கள் போதல்
பிழையென்று அஞ்சியவர் வியக்கும் வண்ணம்
அறிவாலே மேம்பட்ட விஞ்ஞானத்தால்
ஆகாயம் போய்வந்தாள் வாலண் டனா!

விண்டுரைக்க இயலாத விந்தை எல்லாம்
விரைந்து செய்யலாக்கும் பெண் இந்திரா தான்!
எண் கணித மேதைப்பெண் சகுந்தலா தான்!
இசையரசி எம். எஸ். ஸும் பெண்தான் அன்றோ?
பண்போடு மருத்துவத்தில் புதுமை செய்து
படைமறவர் உயிர்காத்த றைட்டிங் கேலை
எண்ணாத நெஞ்சுண்டோ? ஆண்கள் கூட்டம்
யாரேனும் இப்பணியைச் செய்ததுண்டோ!

தொற்றுநோய் எனமக்கள் தொழுநோய் தன்னைத்
தூற்றியதை மாற்றியவர் தெரேஸா அன்னை!
மற்றவர்கள் காணாமுன் தானே கண்டாள்!
மண்ணில் அணுசக்தியின் மேடம் கியூர்!
எத்திசையில் பிறந்தாலும் எவண் சென்றாலும்,
எடுத்தபணி முடித்தே நல்பெய ரெடுக்கும்!
அத்தொழிலில் பெண்கள்மனம் முன்னே நிற்கும்!
அவளோடு பூமியிலே எதுதான் ஓக்கும்!

வருங்காலச் சமுதாய உறுப்பினர் யாம்!
வகைசெய்வோம் புதுமைக்காய் மேலும்! மேலும்!
மறுவில்லாச் செயலாலே உலகம் தன்னை,
மாற்றிடுவோம் பயனுலகாய்ப் பெண்கள் கூடி,
அறியாமை இருளினினை விரட்டி வைப்போம்!
அயராது உழைத்திடுவோம் உறுதி யாக!
அறிவாலே பலபுதுமை செய்வோம் என்று!
உறுதிமொழி பகர்கின்றேன் உலகோர்க்கே!

“ शिक्षा ”

शिक्षा का अर्थ बन गया आज वेहद सीमित
शिक्षा आज सिर्फ पाठ्य पुस्तको परीक्षों पर है आधारित ।

वास्तविक अर्थ में शिक्षा है एक अखण्डजीवन प्रक्रिया
नैतिक, धार्मिक, भौतिक विकास करना है शिक्षा के द्वारा ।

शिक्षित मनुष्य है वो जो, नैतिकता के सुमार्ग में विचरे,
जो धार्मिक उत्तरदयित्व निभावे, कर्तव्य का पालन करे ।

ध्यान है आज लोगों का कमाई पर केंद्रित,
है विद्यार्थी का विचार इसी पर आधारित ।

पूछ - ताछ करो कोई छात्र से एक रोज,
आकृष्ट होगा हमारा ध्यान उनकी उच्छृंखलता की ओर ।

बिरले ही ऐसे कुछ लोग होंगे जो कि,
ज्ञान के साधन को शिक्षा मानते पक्की ।

जीवन संग्रह में होंगे विजयी,
जो उचित प्रकार से शिक्षित हैं, सिर्फ वे ही ।

साथ ही सीखना स्पृहणीय जीवन बिताना-
गरज है ये कि अच्छी शिक्षा
जीवन चलाने का माध्यम नहीं
वरन सुशील सुशोभित जीवन बिताना सुखी ।

V. MYTHILI,
I B.A. (Lit.)

परिवर्तन

आज की शिक्षा क्या है
सिर्फ किताबी माल हैं
विद्वानों की बात न छेड़िये
अजी वह तो भूतकाल है ।

परीक्षा की नागिन जब डसनी है
तभी पढाई याद आती है
अब बुद्धि सो जाती है
और कुँजी काम में आती है ।

बी. ए. एम. ए. या हो बी. ई.
इनके लिये क्यों मरे कोई
डिग्रियाँ जल्द आ जाती हैं
पर नौकरियाँ नहीं मिल पाती हैं ।

शिशियों की संख्या तो बढ़ती है
पर बेकारी उसे मार जाती है
यदि यह समस्या और बढ़ेगी
तो देश की क्या हालत होगी ।

शिक्षा प्रणाली के ककाल में
रक्त तथा मास भरो
इसके परिवर्तन के लिये
नये विचारों का निर्माण करो ।

S. SUBHALAKSHMI &
ANITA ANAND
I B.A. (Economics)

आज की शिक्षा ?

शिक्षा क्या हैं ? ज्ञान का भंडार
इसे पाने को लालायित है संसार ।

मगर नहीं ! नहीं ! कुछ गलत कह गई मैं ।
पुरानी विचारधारा में बह गई मैं ।

रंग रंगीले नए ताजे फैशन हैं ।
समय काटने के गौसिप सेशन हैं ।

मुझे नहीं कुछ प्रणाली न शिक्षकों से रोष है ।
जो कुछ है वह हालत और छात्रों का दोष है ।

पेट भरने की हमारी एक समस्या है ।
रोटी पाने के लिए एक ही समस्या है ।

वह है ले दे कर एक डिग्री पा लेना
और फिर एम्प्लाइमेंट एक्सचेंज में घबके खाना ।

भाग्य ने साथ दिया तो तरककी हों जायगी
कारप्रेसन के किसी दफतर में कलकी मिल जायगी ।

यही हाल है आज शिक्षा का कल न जाने क्या होगा ?
बापू के राम राज्य के खाब का आखिर क्या होगा ?

उस खाब की ताबीर आगर हमें चाहिए तो
बिगडने हालात को सुधारना चाहिए ।

ताकि शिक्षा हो शिक्षा के लिए
न कि पेट भरने का एक जरिया हो ।

यदि हालत न सुधरे, छात्र न संभले;
तो कुछ फायदा नहीं इन डिग्रियों का ।

बरबाद हो जाएँगे, रह जाएगा न मान हमारा ।
विश्व में बदनाम होगा प्यारा भारत हमारा ॥

வரதட்சணை

பெற்றெடுத்து வளர்த்தோரைப் பேரன்பு கொண்டோரை
உற்றுரை உறவினரை ஒருகணத்தே துறந்துவிட்டுப்
பின்தொடர்ந்து வந்திடவே காத்திருக்கும் புதுமலராம்
கன்னியினை ஏற்றிடவே காசுபணம் வேண்டுவதோ!

வறுமையிலும் செம்மையிலும் உடள்வாழும் உறுதியுடன்
வாழ்க்கையெனும் பயணமதில் துணைவரவே துடிப்பவளை
ஏற்பதற்கு ஆயிரங்கள் வேண்டுமென வற்புறுத்தல்
ஏற்புடைய செயலாமோ? இளைஞர்களே! சிந்திப்பீர்!

காலமெலாம் உம்வாழ்வைக் களிப்புறவே செய்வதையே
கருத்தினிலே நினைத்தவளாய்க் காத்திருக்கும் தூயவளாம்
நீலவிழி மானவளே விலையில்லாச் செல்வமன்றோ
நீரவளை அடைதற்கு விலைகேட்டல் நன்றாமோ?

திரியிட்டு நெய்வார்த்தால் தீபத்தில் ஒளிபிறக்கும்
சிந்தித்தால் மனத்தினிலும் தெளிவென்னும் சுடர்பிறக்கும்
“வரனுக்குத் தட்சிணை” எனும் வழக்கம் மறைந்திட்டால்
வாடுகின்ற கன்னியர்தம் வாழ்வினிலும் ஒளிபிறக்கும்.

N. BANUMATHI
II B.Sc. (Maths)

நம் பாடத்திட்டதில் இலக்கியத்தின் இன்றியமையாமை

இலக்கியம் வாழ்க்கையோடு இணைந்தது. மனித மனத்தின் பல்வேறு உணர்ச்சி
களையும், காணும் பொருட்களின் கவினையும், வாழ்வாங்கு வாழும் வழிகளையும் விளக்கி
உரைப்பது. பேசாத பொருட்களைப் பேச வைக்கும் திறனும், அவற்றின் மூலம் அரிய
உண்மைகளைக் கூறும் ஆற்றலும் இலக்கியக் கர்த்தாக்களின் இயல்பு. இயற்கை வாழ்
வோடு ஒன்றிய கவிமணி,

“பறக்கும் குருவியோடென் — உள்ளம்
பறந்து பறந்து திரியும்
கறக்கும் பசுவைச் சுற்றி — அதன்
கன்று போலத் துள்ளும்
கல்லின் கதைகள் எல்லாம் — இரு
காது குளிரக் கேட்பேன்

புல்லின் பேச்சும் அறிவேள் — அதைப்
“புராணமாக விரிப்பேன்”

என்று பாடுகிறார். இத்தகைய இலக்கியத்தின் தலையாய பயன் இரண்டு. ஒன்று இன்பம்; மற்றது வாழும் அறநெறியை வகுத்தல்.

இலக்கியம் தரும் இன்பம் ஈடு இணையற்றது. இதையே கவிஞர் தேசிக விநாயகம் பிள்ளை,

“உள்ளத்து உள்ளது கவிதை — இன்பம்
உருவெடுப்பது கவிதை”

என்று விரித்துரைக்கிறார். கவிதை மட்டுமல்ல, எல்லாவிதமான இலக்கியத்திற்கும் இந்தப் பயன் உண்டு. ஒரு நாவலிலோ, சிறுகதையிலோ, காவியத்திலோ, கவிதையிலோ ஈடுபடும் போது, அந்த உணர்ச்சியுடனும், காவியப் பாத்திரங்களோடும் ஒன்றி அமர்ந்து விடுகிறோம். காவியம் மூலம் நமக்குக் கிடைத்த உறவும், நட்பும், அன்பும், உண்மை வாழ்வில் கிடைத்திருக்குமா என்பதும் ஐயமே! எத்தனையோ சிறுசிறு அழகுகள் இலக்கிய நயங்களுடன் வெளிப்படும் போது, அவை காவிய ஒவியமாக நிலைபெற்று வாழ்கின்றன. இது இலக்கியம் தரும் இன்பப் பயன்.

அறநெறி என்று கூறும் போது, பள்ளியில் என் தமிழாசிரியை கூறுவது என் நினைவில் நிற்கிறது. “உங்கள் ஒழுக்கத்திற்கும், நன்னடத்தைக்கும், நீங்கள் படிக்கும் இலக்கியம் அடிப்படையாகக் காரணமாகிறது. உங்களை நல்ல முறையில் உருவாக்கும் பணியும், பொறுப்பும், இலக்கியத்தை உங்களுக்கு விளக்கமாகக் கற்பிக்கும் எம் கையில் இருக்கிறது.” இந்தக் கருத்தைச் சரியாக உணரும் மனப்பக்குவம் அப்போது எனக்கு இல்லை. ஆனால் இப்போது புரிகிறது, மற்றெந்தக் கல்வித் துறையையும் விட இலக்கியத்துக்கு வாழ்வோடு உள்ள நெருங்கிய தொடர்பு, இலக்கியத்தைத் தமிழில், வாழ்வின் ஒழுக்கங்களுக்கு இயைய அகம், புறம் எனப் பகுத்திருப்பதே இதனை விளக்கும்.

காக்கை — சுற்றம் தழுவிச் செல்லும் இயல்புடையது என்றும், நாய் — நன்றி உள்ள பிராணி என்றும், இணைந்து வாழும் வாழ்விற்கு உதாரணம் அன்றில் என்றும் கூறும் போது, ஒரறிவுடைய உயிர்களுக்கே இவ்வளவு தெளிவு இருப்பின் பகுத்தறிவுடைய நாம் எப்படி இருக்க வேண்டும் என்ற எண்ணம் நம் மனத்தில் வேரூன்றும். ‘இதைச் செய்யாதே’ என்றால் உடனே அதைச் செய்து பார்த்து விடுவது மனிதனின் இயற்கையான பண்பு. ஆகவே நேரடி உபதேசத்தை விட, இயற்கைப் பொருட்கள் மூலம் வாழ்க்கைப் பாடங்களைக் கற்க வழி வகுத்தால் பலன் சிறப்பாகத்தானே இருக்கும். மேலும், செல்வம் நிலையற்றது என்று சொல்வதை,

“கூத்தாட்டு அவைக் குழாத்தற்றே செல்வம்
போக்கு மதுவிளிந் தற்று”

என்று கூறினால், வாழ்வோடு ஒட்டிய ஒரு சிறு உவமைக் கருத்தை எவ்வளவு அழகாகத் தெளிவு படுத்தி விடுகிறது? இலக்கியக் கல்வி பிறவற்றை விட இயல்பாக அமையக் காரணம் — சிறப்பான பயிற்சிக் கூடம் அவசியமில்லை. உலகமே பயிற்சியகமாகி, வாழ்க்கைத் தேர்வுகளில் உறுதி கூட்டும் கல்வி பெற வழிவகுப்பதே!

உயிருள்ள மனிதரோடு, அவர்தம் உணர்ச்சிகளோடும் உறவாடும் இலக்கியக் கல்வி, மனத்தால் பலவகையானும் முயற்சி செய்து கற்க வேண்டிய அறிவியல் கல்வியை விடப்

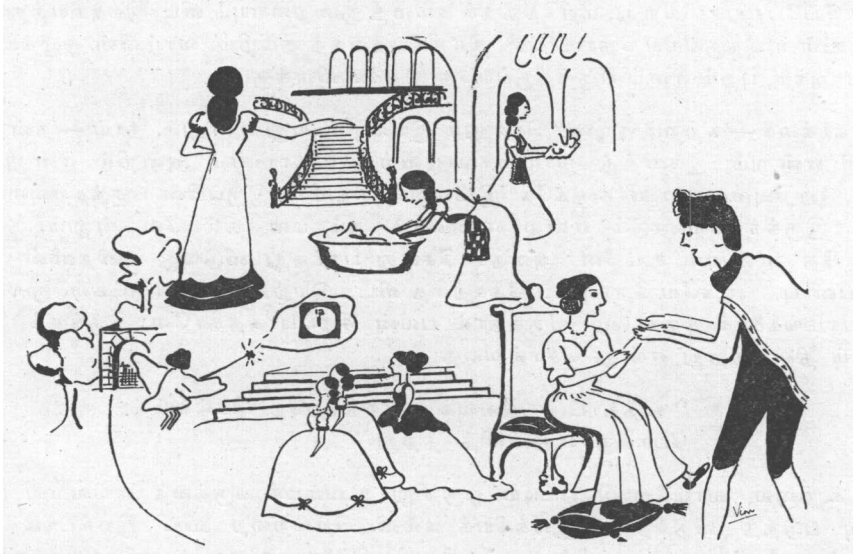
பலராலும் விழையப் பெறுகிறது. மனம் களைத்துத் துவளாமல் இருக்க அறிவியல் வகுப்பு களுக்கு இடையிடையே இலக்கிய வகுப்புகள் அமைந்திருத்தல் உதவும். உடலுக்கு நன்மை பயக்கத்தான் மருந்து. அதனைத் தேனில் குழைத்து உட்கொள்வது, மருந்தை உண்பதை எளிது ஆக்குவதோடு, பயனும் கெடாமல் பாதுகாக்கும். அதுபோல இலக்கியக் கல்வியும் பயன் தரும்.

ஒரு சிறு உதாரணம் கூற விழைகிறேன். எந்த ஒரு பொருளைப் பற்றிய நம் அறிவும் விரிவடையும் போது அதன்மீது நம் கவனம் திரும்புகிறது. வானவில் பூரண அகப் பிரதி பலிப்பின் விளைவே என்பதை உணர்ந்த பின், அறிவியல் படித்தவன் அதன் அழகில் ஈடு படாமல், அதன் விஞ்ஞானக் காரண காரியங்களை ஆராய்ச்சி செய்வான். அவன் இலக்கியமும் உணர்ந்தவன். ஆனால், அந்த அழகினையும் அனுபவித்து, அறிவினால் உண்டாய ஆராய்ச்சி நோக்கோடு, இரசனையும் உடையவனும் இருப்பான்.

மேற்கண்டவற்றால் இலக்கியத்தின் இன்றியமையாமையும் பாடத் திட்டத்தில் அதற்குள்ள உறுதியான இடமும் தெளிவாக தெரிகின்றன. இலக்கியமும், அறிவியலும் இணைந்து செயல்படும் மனிதர்களால் சமுதாயத்திற்கு நலம் ஏற்படும் என நம்பலாம்.

K. MALARVIZHI
II B.Sc. (Maths)

La Cendrillon Méchante



Tout le monde croit que cendrillon était une fille pauvre qui a travaillé toute la journée pendant que ses bellesoeurs et sa belle-mère s'amusaient aux bals. Mais non, mes amis-Ce conte nous dit d'une cendrillon méchante et laide qui faisait travailler sa mère et ses soeurs.

Il y avait une fois une famille composée d'une mère et de trois filles. Une fille qui s'appelait cendrillon était très belle. Mais sa mère était la plus belle. Cendrillon vivait comme une reine, ses soeurs et sa mère étaient comme ses bonnes. Chaque jour, Cendrillon les commandait - "Marguerite, lave le plancher, Hélène lave les vêtements. Et toi, maman, apporte du bois et allume-le". Puis que cette cendrillon était très jalouse de ses soeurs et de sa mère, elle les détestait. Et elles repondaient - "Oui mademoiselle, nous ferons cela".

Un jour il y avait un grand bal où le prince charmant venait. Ce prince était si bon et si brave que cendrillon était très excitée. Elle voulait marier ce prince. "Je suis si belle" elle pensait, "Je charmerai le prince avec mes bonnes manières". Alors, elle cria : "Marguerite, arrange mes Tresses de soie ; Hélène, apporte mes souliers, et toi Maman, apporte ma robe rouge". Ainsi Cendrillon s'habilla, alla dans sa grand voiture, laissant ses soeurs et sa mère dans la maison.

"O! maman" cria la belle Hélène, "comme je veux aller au bal". "moi aussi" "cria la jolie Marguerite". "Ne criez pas mes enfants. Croyezvous que je ne veux pas danser". Et elle prit sa place en regardant les cendres avec envie.

Tout à coup une lumière brilla. Une belle fée apparut. Elle leur donna ce qu'elles voulaient. Aussi, toutes les trois s'en allèrent au bal. La mère était la plus belle dans sa robe dorée et ses souliers de verre. La fée les avait prevenues à retourner à minuit.

Les jeunes, la mère aussi, s'amusaient beaucoup au bal. Le prince dansa avec une belle femme mais, il ne la reconnut pas. Quand la cloche sonna à minuit, les trois se précipitèrent à la maison. Mais en courant l'une d'elles, perdit son soulier.

Le prince aimait la belle inconnue. Qui était-elle? Où demeurait-elle? Quand il trouva le soulier, il dit à son page: "Prend ceci partout, à chaque maison. Je marierai la femme à qui appartient ce soulier."

Quand le page arriva à la maison de cendrillon, cendrillon envoya ses soeurs et sa mère dedans, et elle a mis le soulier. "Oh! Oh! mon pied est cassé", Enfin le page était en train de sortir quand la mère l'a essayé. Et savez-vous qu'il lui convint très bien!

R. RADHIKA,
I B.A. (Sociology)

Un Apres Midi

Je voyais les fées qui dansaient
Parmi les arbres en fleurs
Les oiseaux, ils chantaient
Mieux pour des heures

Mais tout à coup -
Ils ont disparu
Et moi —
D'un air embarrassé
Je me suis réveillée
Au rire de mes amies
Et à la colère
De mon professeur !

ELIZABETH VERGHESE
I B Sc

Un Bachelier En Économie

Au college venait - il tous les jours
Sauf dans ses études, errait son esprit partout,
Pendant trois années, il réussissait à passer le temps,
Venaient les examens pour étudier il n'avait plus de temps.

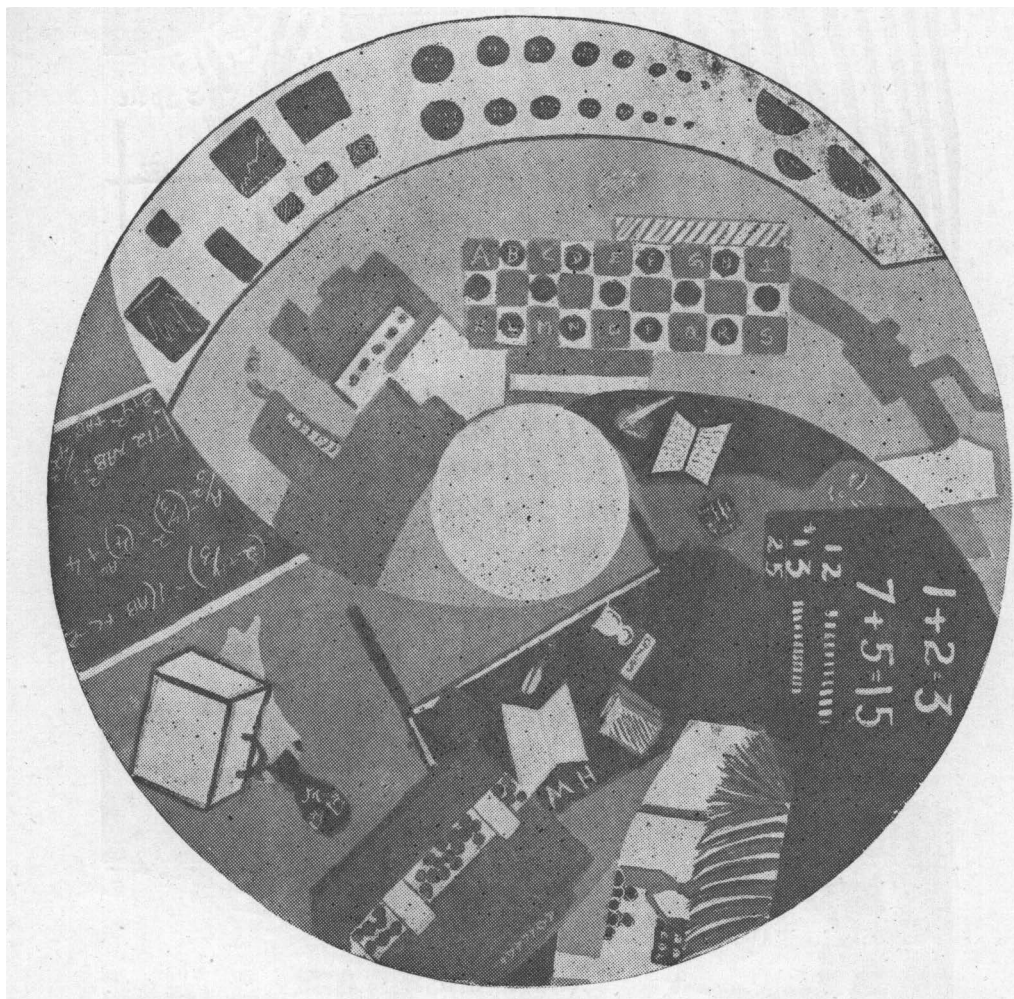
Prenant les notes,
En choisissant et omettant
Etudiant jusqu'à minuit,
Allant au temps.

Pourrait-il avoir du succès? — Il en avait
Il recevait son diplôme, avec des millions comme lui,
Pendant un interview on lui a demandé —
— “ Expliquez l'inflation ”.
“ Qu'est — ce que c'est ? ”, dit - il, d'un air déconcerté ...
Son diplôme, qu'a - t - il fait pour lui ?

R. JAYASHREE
A. MALINI
R. LAKSHMI
II B.A.

Changing Patterns.....

(i)



**PREMILA AGARWAL,
III B.A. (Fine Arts)**

Changing Patterns

(ii)



G. LATHA,
III B.A. (Fine Arts)

Why Research?

Advanced technology and rapid changes in society make demands for a range of skills and mastery of subjects such as only a highly developed system of education can provide. Diverse are the views expressed as regards the place and importance of research in the scheme of education, in the “changing patterns”. But there can be no dispute that education should be research-oriented.

The spirit of inquiry and probity form the pre-requisites for research. And this is not something that is new to our country. Though the system of education that gives special importance to research might be termed ‘new’, we find, however, that the relevance of research is made mention of in our ancient treatises.

To wit : **आचार्यत्वाद्मादत्ते पादं शिष्यः स्वमेधया** the student derives only a part from the teacher whereas a part is acquired through his own **मेधा** or intuitive intellect. The Vedic Indian had an inquiring mind. He used to wonder why the stars which twinkle and adorn the sky in the nights, disappear during the day. Needless to say that this wonderment lead to consistent questioning and probing — the essential preliminaries for education and enlightenment. The true pursuit of knowledge begins with the sense of wonder, with an ardour and persistence that is not deterred by any difficulty or impediment, developing the power not merely of perception but of probing deeper into the nature of things.

Well known is the parable of Nachiketas of the Upanishads. His spirit of enquiry and pursuit of knowledge led to the exquisite exposition of ‘atmavidya’ in the **कठोपनिषद्** (Katopanishad) Nachiketas illustrated the true aspirant of knowledge — **विद्याभीत्सिन नचिकेतस मन्ये** declares his teacher, Yama. Incidentally, the parable in the Upanishad offers guidelines on how true knowledge should be sought. It seems to point out that real education consists not so much in teaching the young student what to think and learn, but how to think, so that he goes on seeking and inquiring, thus developing the habit of reasoning and research. We are familiar with the fact that the quintessence of the spirit of enquiry is represented by the method evolved by Socrates, who represents the finest flower of Greek culture. It follows therefrom that the purpose of education should be to stimulate and guide the self-development of students. This would naturally and necessarily mean that those entrusted with teaching should also be alive with living thoughts, with an aptitude for research.

Here comes the question whether a research degree could be deemed the criterion in judging one’s mastery of all the branches of the subjects concerned. Besides, research leads to over-specialisation in just one aspect of one’s subject, even as Shaw observed — “Though everybody nowadays seems to know the x, y, z of everything, nobody knows the a, b, c of anything”. It may also be argued that research is just trying to know ‘more of less and less!’

But there is no denying the fact that research does help one to a very great extent in getting a firm grip on the subject. Perfect ease and great confidence could be gained by the fact that a greater part of one's time is devoted to the study of not merely one's subject but other subjects too, related to the topic. For instance the subject of 'Polity in the Epic' necessarily involves the study of political philosophy and principles not only of the Epics but of other works, earlier and later, of both the East and the West, dealing with the subject.

At the same time the responsibility of having to teach a new subject or branch in one's own discipline, hitherto unlearned, also makes it incumbent on the part of the teacher to study all relevant material and explore the particular subject, leading thus to intensive research. Instances such as these are not uncommon where teachers are forced to be research-oriented, though not following any usual form of research.

In the words of A. N. Whitehead, "What we should aim at producing in men who possess culture and expert knowledge is some special direction; this expert knowledge will give them the ground to start from" — the purpose of research is laid bare.

Thus it would appear that the purpose of research is the widening of the horizon of knowledge so that the enquiring mind ever seeks newer and newer pastures to spend its energies upon. It is necessarily bound to be an ever receding horizon, for when the unknown unfolds, it results in the discovery of more and more areas unknown.

MYTHILI RAMAN,
M.A. M.Litt. (Sanskrit)
Stella Maris College.

Research-Oriented College Education

(The Project undertaken by the Economics Dept.)

Of late one has been hearing more and more about the need for "involvement" on the part of the students, and the need to overhaul our educational system to make it meaningful. This would enable students impelled by a sense of academic curiosity to conduct independent enquiries. This would involve the collecting, processing and analysing of data in order to verify "expositions" made by the lecturer. It should, that is, encourage a research mentality among students, by which education becomes a two-way process involving both the teacher and the taught.

It is not an easy task to tune the minds of students towards research, especially at the undergraduate level where the number is eighty to ninety per class consisting of a heterogeneous mixture of interested, disinterested, enthusiastic and apathetic learners.

Within such limitations, the staff of Stella Maris College started a few projects department-wise with the aim of inculcating in students the ability to think creatively and critically and to apply their knowledge effectively to practical problems.

The project of the Economics Department was to study the working of engineering units which export their products mainly, and which are based in Madras City. As project co-ordinator, it fell upon me to prepare the questionnaire, suggest methods of collecting data, give tips on how to conduct interviews so as to gain some knowledge of the expertise involved.

The entire preparation of the report was undertaken by students of the third year B.A. Economics class. Their work, it is hoped, will be the fore-runner of many such projects to be undertaken in future years in order to make college education meaningful. The report submitted by the students is as follows :

1. No. of industrial units surveyed — 16.
2. Nature of the products exported by them :
 - a) whole units — 37.5%
 - b) spare parts — 12.5%
 - c) both — 50%
3. Nature of technology involved :
 - a) capital intensive — 37.5%
 - b) labour intensive — 25%
 - c) both — 37.5%
4. Nature of foreign collaboration :
 - a) purely technical — 18.75%
 - b) only financial — 12.5%
 - c) Technical/financial — 31.25%
 - d) Managerial — 25%
 - e) No collaboration — 12.5%
5. Problems faced by the exporting units :
 - a) Financial
 - b) Technological
 - c) Raw material
 - d) Transport
 - e) Freight-rates
 - f) Marketing

Due to the need for sophisticated packing of export items, the cost becomes uncompetitive in the world-market. Further, the delay due to the non-availability of shipping facilities which brings in a time lag of four to six months increases the cost by

10—15% in the interim period. In order to fulfil the export commitments of the firms, most of them have undertaken sales promotion activities like sending trade delegations abroad, opening show rooms, conducting market research and so on. But the firms fail to succeed in their endeavour due to lack of foreign components and even lack of indigenous raw materials. Above all, the industrial units feel that a stable policy by the government could go a long way in promoting exports.

GANGA GANESAN, M.A.
and
STUDENTS OF III B.A.
(Economics)

Continuing Education Gandhi Correspondence Course

Lord Halifax once described Gandhi as “a good little man”. But, as some one else has remarked, “he is at the same time a Himalayan peak one can have view of, and can even reach if one makes the effort”. The best manner in which one can do this today is by reading his life-story and trying to comprehend his ideals. That is what we, the students of the Gandhi Correspondence Course have been doing.

Very often when people, usually the younger generation, are asked what they know of Gandhi, they remark casually: “Oh, he’s a great man”, or, “He’s the father of our nation”, or enlighten us with. “He was the man who led us to freedom trying not to shed a drop of blood”. But if the same people who have given such knowing replies are asked what they are doing as a result of this knowledge of Gandhi’s greatness and moral strength, they brush aside the question saying that he was fine in the past, but just wouldn’t fit in now

Such people fail to realise that Gandhi’s methods do fit in, in the present context. The problem is how and where to fit them. The reason why we should adhere to them is given in Joad’s words: “Gandhi has announced a method for the settlement of disputes which may not only supersede the methods of force, but, as men grow more powerful in the art of destruction, must supersede it if civilisation is to survive”. This method is the use of that weapon which does not hurt physically but pricks mentally and when used correctly and flexibly, works well—non-violence, ahimsa, call it what you may.

At this juncture it is interesting to note that most of the points included in the 20 Point Economic Programme: land for the landless, development of the handloom sector, removal of bonded labour, conservation of foreign exchange, removal of untouchability and programmes for the rural poor for example - had been echoed and re-

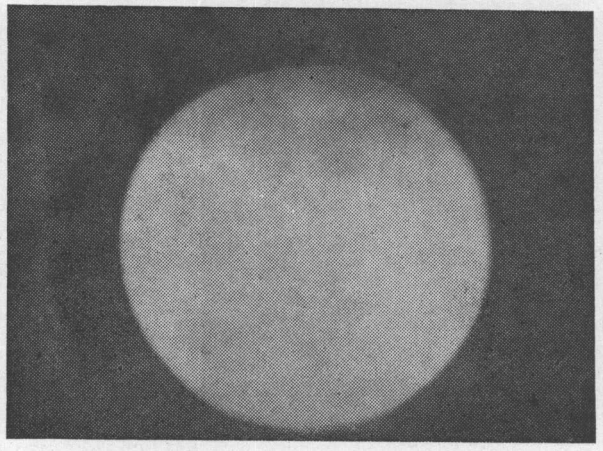
echoed by Gandhiji in the past. We, his prodigal sons, had failed to implement or follow his ideals. It is only now that we have woken up from a long sleep of ignorance to taste the essence of his glorious teaching.

During the course, we followed Gandhi's life from boyhood to Gandhi as a barrister, travelled with him to Africa to staunchly uplift the Indian cause there, came back to the turbulent atmosphere of pre-independent India fighting for freedom with only "ahimsa" and "satya" as our weapons. We also swam in deeper waters to stumble on treasures like "Ramrajya", "Dharma", "Bhahmacharya", "Shanthi" and "Satyagraha".

Thus we broke open the doors into this treasure-house of knowledge that is Gandhi, and gathered gems illuminating the great soul. Discussions on burning topics of the day were another feature of the course. The most glorious moment was that in which we realised that Gandhism can be practised in any age, at any time. The Gandhian dharma is sheer bliss, to be attained only if one is prepared to "carry the cross" and grow day by day in knowledge and compassion. Though it does not seem easy, another Gandhian ideal shows the way to it — "constant practice" which with determination and hard work and confidence can do wonders for you and me !

SUCHARITA PAI,
I.B.Sc. (Maths.)

An Appointment with the Moon



...the moon in her glory...

It was the night of November the eighteenth - a night crowned by the full moon reigning in all her pristine glory amongst her 'fays' — the stars. As tiny mud lamps

were being lit on the streets of Madras on the first night of Karthigai, a group of about forty students gathered on the terrace of S.M.C. — no evening class this, but an enthusiastic group of girls who desired to witness the occurrence of a total lunar eclipse in the heavens above.

The most fundamental explanation for the occurrence of the lunar eclipse is that, the moon in its orbit around the earth passes through a region called the Shadow Cone; this ever-existent cone traps the moon on its darker side and thus permits the occurrence of a lunar eclipse. The eclipse to be witnessed was a total one that is, in spite of the moon being full, it would slowly be submerged in shadow; it would lose its brightness temporarily and then reappear full and bright; all in a matter of three and a half hours.

Coming back to our mid-night extravaganza, we had organised it almost as a regular picnic, all old wives' tales about not consuming food while under the spell of an eclipse were happily ignored. Since the eclipse was not scheduled to begin till 2.09 a.m., nineteenth of November, we had ample time to explore the sky. Our six inches telescope was focussed on various constellations, major stars and planets. The most notable of our observations were Jupiter, with no less than four moons; and Mars and Saturn, captured by our telescope. Naked-eye observations of the constellations of Leo, Gemini, Taurus and Orion could be made. Incidentally, the Pladys Constellation (known as Karithigai in Indian astrology) was observed, very close to the moon.

It was indeed a beautiful, peaceful night, the moon serenely poised in the night sky unaware of the experience ahead of her!



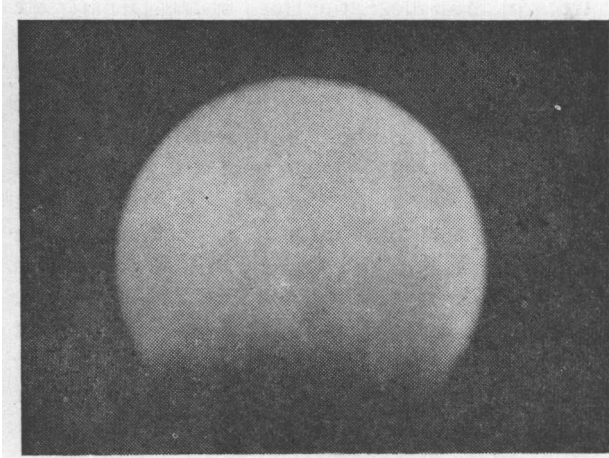
Busy with the equipment...

In the meantime, our student photographers were busy preparing the necessary equipment to photograph the various aspects of the eclipse. Peculiarly clad, from top to toe, shivering in the cold night air, people walked about awaiting the great event.

The eclipse was to begin at 2.09 a.m. I.S.T. When the whole group looked above expecting a spectacular change in the Lady Moon, we were surprised and slightly

disappointed to find the entire sky suffocated by cirrus clouds. Occasionally they parted, giving a few glimpses of the moon, now under the spell of the eclipse. The clouds frustrated many an onlooker; we wished we could just reach for a giant broom

and sweep the whole sky clear of the clouds. The most disappointed were perhaps our photographers, but they persisted all the same. Even when the clouds parted for about fifteen seconds to reveal the moon, the photographers in a frenzy yelled to each other, shifted this and removed that, exposed the film, shouted to each other to clear out of the way, for Heaven's sake, and to hell with these clouds. Imagine our delightful surprise when quite a few of the snaps turned out to be pretty good!



The eclipse thro' the telescope

The eclipse reached the total stage at 3-33 a.m. We managed to wrench a few glimpses of a glow of the moon from the big, bad clouds. When finally we saw a red glow where the moon was supposed to be, we synchronized watches: the time was 3-53 a.m.; the moon was right in the middle of a total lunar eclipse. After that it was an extremely exhilarating experience for the clouds lifted gently and disappeared from view. We had finally been granted Heavenly permission to witness the second half of the eclipse.

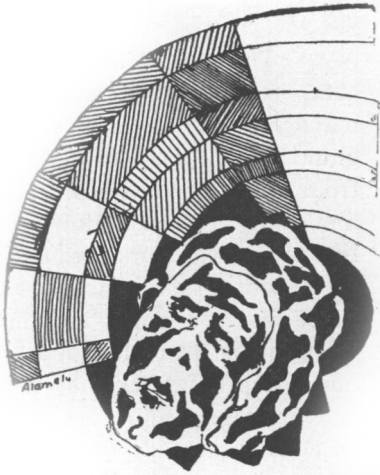
The receding shadow on the moon could be clearly viewed. In minute infinitesimal fractions the shadow obscuring the moon began to shift, exposing an extremely bright limb of the moon. The time was 4.14 a.m. and the total eclipse had come to an end. The moon appeared the brighter for her experience. She was absolutely radiant as the shadow which marred her face began to recede. As seconds ticked away, the moon was reverting back to her initial full self. At 5.37, a minute before the end of the eclipse itself, a tiny limb of the moon was left unexposed.

As the stars grew fainter with the reddening of the eastern horizon, the final seconds of the lunar eclipse merged into the oncoming day. The full moon, having brilliantly 'starred' in the whole night's show began to fade in the early light of the rising sun. The appointment with the moon had come to an end.

SASHIKALA PADMARAJ
III B. Sc., (Maths.)

Psychiatric Workshop

A pioneer attempt by the Medical and Psychiatric Specialisation Students of the Social Work Department



Seated casually under one of the shady trees of the college, the Head of the Department asked if there could be some special programme for the students specialising in Medical and Psychiatric Social Work and Family and Child Welfare. It could be like the leadership training programme that was carried out for the first years. It was a hint. But we had to take it seriously - a camp, a project, a week-end course or what exactly could we have? It took a month to decide to have a Psychiatric Workshop where the students could be involved in carrying out something meaningful and worthwhile for the mentally sick, a small beginning no doubt but it could be pursued later.

The specialisation students were quite receptive and enthusiastically responded to the suggestion. The programme was connected with one of their favourite specialisation subject - Psychiatry. Further, half the class was placed in a psychiatric setting for their field work training. Each one of them sincerely wanted to do something for the mentally sick. So we started work together as a team and began to contact people regarding the feasibility of a special project for them.

In our Experience Survey we had to include many specialists in the field, starting from Dr. Sarada Menon, Superintendent of Government Mental Hospital, Dr. Vaidyalingam, Chief, Psychiatric Clinic, Stanley Hospital, Dr. Raj Kumar, Psychiatrist, Mental Hospital, our Almoner and guide, and Administrative Heads of the hospital and Social Workers as well.

In spite of initial setbacks, we decided to have the workshop on 5th and 6th February, 1976. Our aims were:

- 1) To plan for the rehabilitation of the 'more or less' normal mental patients - by assessing their normalcy through individual face to face contact.
- 2) To orient the wardboys and ayahs, so they would be able to function as part of the Therapeutic Team.

The venue for our Psychiatric Workshop Session was Shanthi Bhavan. On 5th February, 1976, fourteen of our specialisation students came to listen to the lecture delivered by Dr. Vaidyalingam. His talk and the discussion that followed geared to

the role of Social work in a psychiatric setting, really inspired and enlightened the students on how to move with and treat mentally sick people.

The next day we conducted the orientation session for the Wardboys and Ayahs of the Mental Hospital so that they could be better enabled to work as members of the Therapeutic team in caring for the sick. A two-hour session was held with a representative group of ward boys and ayahs with a fair mingling of young and old.

Certain very important issues with regard to the care of the mentally sick - why is it a failure or success? - were brought out by this group, in a calm and democratic way, much to our thrill. It was decided to present their ideas and suggestions for further consideration by Dr. Sarada Menon after re-thinking the implications of these grievances with senior doctors, administrative officers, social workers and other para-medical staff.

We also had an informal face to face and intimate get together of four mental patients (mind you, they seemed as normal as we) and two or three students. The purpose of this group sitting was to assess the normalcy of these so-called insane persons, so that a comprehensive rehabilitation programme could be worked out in collaboration with the Half-way Home which had been started. This sounds a far-fetched idea. Of course, to a certain extent it is, but we can carry out these ideas. Nothing is impossible where there is the motivation and the will to act rightly. Within a period of eighteen months or even one year we will be able to implement the schemes. One may ask - why is such a long time required? — The answer is, first of all, we have to convince the hospital authorities regarding the effectiveness, worth or value of our efforts, after which we have to work with the administrative staff and also simultaneously keep continuously assessing the practicality of rehabilitating these patients. Secondly we have to find suitable and meaningful placements, job opportunities or living facilities for them. In other words any successful rehabilitation programme will have to be a long drawn-out one.

MARY JOHN, M.A.,
Department of Social Work

History made Meaningful

(Project of the History Department)

Constant questioning of the effectiveness of the teaching — learning methods has received considerable attention of those engaged in education in recent years. Such self-criticism of and dissatisfaction with the present system have led to experimentation in education outside the classroom in the various departments of our College. The Pulicat Project was one of the means adopted by the History Department to ensure better teaching and learning with the emphasis on practical research experience.

The Project was an area study of Pulicat, a village in the Ponneri Taluk of the Chingleput District, about thirty five miles north of the city of Madras. The objectives of the Project were to encourage individual involvement in the appraisal of historical evidences and to help the students gain insights into the past-present and future continuum of History. It was an inter-disciplinary enterprise in which students from History, Economics and Sociology Departments worked under the direction of one staff member — the total number of participants being thirty-eight.

The study was completed in three stages. The first stage consisted of the collection and interpretation of the historical material concerning Pulicat since the seventeenth century. For this purpose the students were divided into groups of three. Frequent trips were made to the Record Office, Egmore, the University Library and the Tamil Nadu Census Department in order to collect valuable data. A close study of the data revealed beyond doubt that Pulicat was a thriving commercial centre during the Dutch Occupation and that it had begun to decline in prosperity in the subsequent centuries.

The second stage of the Project included an objective appraisal of the present political, social and economic situations of Pulicat, through local surveys. Two types of survey were conducted: one on the village as a whole concerning the common factors such as the power pattern, the educational and health facilities, the water and electricity supply and soon; the other was a sample survey of the households, numbering four hundred and eighty two. The study of the past and present led us to come to certain conclusions as to how and why the village has become what it is today.

The third and the final stage was a follow-up programme based on the findings of phases one and two. A discussion was held with the elected and non-elected leaders of the village on the difficulties and problems of the locality. The villagers were helped to see how they could work towards the fulfilment of some of the common needs of the village: for example, the supply of drinking water, or the deepening of the estuary. We were able to point out possible lines along which the village could be developed.

The Project was a rewarding experience. There was close collaboration between the staff and the students at every stage. Collection of historical evidences from original sources, the interpretation of the data, the socio-economic survey, and the camps were some of the teaching - learning experiences with marked differences from the routine class-room lectures. They made History more meaningful.

SR. MARY JOHN, f.m.m.
Department of History

Inchampakkam

(Project of the Sociology Department)

Inchampakkam is a village en route to Mamallapuram, about twelve kilometres from Madras. It consists of four hamlets of which the kuppam and the colony are the main focus of our work. The kuppam consists of fishermen, and the colony predominantly of agriculturists.

The main objectives of our project were to help the people organise themselves as a whole, to create social awareness and pave the way for their upliftment. It was in collaboration with the Lions' Club, Madras East that we tried to achieve these ends. The project was launched in June 1973.

Our participation in the project was effective from the year 1975. Our experience in this line started with the mere planning of the project. We decided on three groups each to work on the socio-economic problems, health and sanitation, and education in the village. To facilitate our weekly visits, the W. U. S. Committee on request provided us with a van.

We started our periodical visits with great enthusiasm. In the process of establishing rapport with the people, each group observed certain needs of the community. It was felt that their socio-economic conditions could be improved by encouraging them to take to tailoring, kitchen-gardening, or by helping them get a profitable market for their fish and by providing them with adequate transport facilities. These ideas were put forward during our bi-weekly discussions.

The first step regarding tailoring was taken after meeting Mr. Kittu Rao. It was decided that we should take along one person with us from Shanthi Bhavan to give the necessary training. Since this was not feasible, a few girls went to meet Miss. Bhargavi, Officer, Social Welfare Board for guidance. She directed us to the Punjab Association. Although a tailoring teacher was available, due to financial and transport difficulties we could not engage her.

This led to frustration on our part. Yet we did not give up our attempts, and in October, we got a list of the villagers who were willing to learn tailoring. Our hopes rose once again, when we knew that there were two sisters, residents of that village, who knew tailoring. Since permission had to be granted by the priest at Velankanni Church, Adyar, two sisters from our college went to meet him.

On January, we also met the Director of Southern Sea Products regarding the marketing of fish. But this idea did not work out because the people did not have the kind of fish that the organisation wanted. Although we were disappointed, we thought that by improving their transport facilities, we could find a more profitable market for their fish.

To solve the transport problem, we met the higher authorities of the Pallavan Transport Corporation several times. But it was only at a later date that we succeeded in convincing them of the importance of and need for improving transport. This delay was due to many hurdles namely the Panchayat body which was un-co-operative, the lack of integrated effort on the part of the people and our failure to involve them in solving many such problems.

Regarding the sphere of health and sanitation, we could not do much to improve conditions. Mr. Kittu Rao's suggestion that one of the women be trained in basic medical knowledge was not effectively carried out.

We concerned ourselves with the treatment of sore-eyes, D.P. T., nutrition and personal health problems. Flash cards regarding the prevention of sore-eyes were shown when the Community was struck by this infection. Geetha was contacted at Velacheri regarding the implementation of the D. P. T. programme. The first shot was given during our week-end camp, in November. The second shot was given in December. Apart from this, a nutrition programme was conducted in which cheap foodstuffs with nutritive values were suggested. It proved effective.

In the educational field, we found that there were many school drop-outs. Accommodation was inadequate in the school. We had a meeting with Miss Hollys, Correspondent of the A.A.M. School. The school had five classes, but only three teachers. When we enquired about the possibility of appointing some more teachers, we were told that the inadequate strength of the school posed a hindrance to this. We had a meeting with Miss Hollys and teachers of the school to discuss what we could do for the children in the evenings. We decided that we would take them after their school hours for an hour or so, and our experience with them was most satisfactory. The children were quite enterprising and interested in studies. They were very affectionate and participated in all the activities like games and singing. We submitted a petition to Miss Hollys for better accommodation. But no step was taken in this direction due to some complications regarding government grants.

While we realised that for the development of the community our efforts were only minimal, yet we managed to achieve something concrete in individual cases. We

took a nine-year old boy who was both deaf and dumb to Mr. Prasad, Speech Therapist of Andhra Mahila Sabha. Medical Examination revealed that he was in need of a hearing aid, so that he could be re-habilitated through institutional care. This was donated magnanimously by Lions Club. Unfortunately, he could not be admitted into a school due to age bar and lack of adequate institutional facilities.

The other case was Ramalingam, a nineteen year old boy, who was mentally retarded. We took him to specialists who felt that since Ramalingam was too old for educational training, he could be rehabilitated only through vocational training. This he received as a mechanic in his father's shop, and the only way was to instruct his father to give him vocational training and tell him that his son could not join any other training. Two sisters thoughtfully and intelligently solved the problem of incompatibility between Veeramuthu and his wife by meeting her family and having a discussion with them.

We had two week-end camps which combined instruction and entertainment. During the camp, we organised programmes both for adults and children. This included film shows and puppet shows having educational value. We also had a questionnaire on family planning and a final evaluation session.

Our main drawback was our failure to involve the formal and informal leaders who were known to us during the leadership camps we held for them in 1974-75. So we felt that in future some of the people should participate in our weekly discussions, planning and meeting authorities in solving their problems, for their betterment.

This experience enriched our knowledge in planning, in the implementation of plans and evaluation of work done. We, as sociology students, gained abundant knowledge of all aspects of rural life by this practical experience. It would otherwise have been meaningless passages in our books. Inchampakkam has become a living reality, not a theoretical abstraction.

SR. CHRISTINE, f.m.m.
PRABHA NAIR M.A.
and Students of III B.A. (Sociology)

*Education
and
Social
Commitment*

What's new this year in the N. S. S.

- ★ An unprecedented increase in the total number of volunteers enrolled — a total strength of 357.
- ★ A corresponding expansion in the numbers of projects undertaken — a total of 14.
- ★ An attempt to relate N. S. S. to the curriculum.....Literature Department. (English Speaking Course for PTC conductors). Fine Arts and History Department. (Teaching of crafts and tuition in the Narikkuravar School). A slum for the Economics Department and a village project for the Sociology Department.
- ★ Leadership training for some of the incoming volunteers to enable more efficient functioning of the projects.
- ★ Participation of the N. S. S. volunteers in a blood donation drive, in collaboration with the Madras Voluntary Blood Bank.
- ★ A talk on the importance of small savings in rural and slum development — by a National Savings Officer, organized for all N. S. S. volunteers.
- ★ Participation in a seminar on Rural Development organized by WUS.
- ★ A spate of fund-raising activities — screening of films, a Christmas sale of cards, bookmarks, and the like.
- ★ Graduation of the first batch of P. T. C. conductors who underwent the Spoken English Course and the inauguration of the second batch.
- ★ Adoption of the village of Somangalam as a regular project of the N. S. S.
- ★ An unusual number of camps — Regular ten day camps (3) and weekend camps (4). The camp sites for the above were Somangalam and Inchampakkam villages and S. S. Puram slum.
- ★ The visit of 2 batches of N. S. S. programme organisers from the Bangalore University, to observe the functioning of some of the projects of the N. S. S. Discussions were held and suggestions given to aid them in the organization of N. S. S., in their own University.
- ★ Systematic evaluation of the various projects of the N.S.S. through questionnaires administered to the volunteers, project leaders and staff advisers.
- ★ The highlight of the year — The N. S. S. celebrated International Women's Year, with a social education programme — "Indian Women — Yesterday, Today and Tomorrow" — for the women of various slums in the city. The programme highlighted women's rights, their potential, their role in today's society !

Continuing Education

English Speaking Course for Bus Conductors

“The educated men and women of India live in an ivory tower. They form only a small percentage of India’s population” - such statements are no longer true. Thanks to the National Service Scheme, the long arm of education has reached out to the common man. The English Speaking Course for bus conductors exemplifies this.

About a hundred bus conductors take pride in referring to themselves as students of Stella Maris College. On Mondays, Wednesdays and Fridays at 4 P.M., they stride into Stella Maris College, avail themselves of a cup of coffee and go to their respective classrooms. A visitor to Stella Maris on these days witnesses a unique scene — men whose formal education had terminated five or six years earlier, learning English under the guidance of their student-teachers. Since the project is concerned with spoken English, the teachers are English literature students.

The men were divided into six groups of at least ten, and three students were in charge of each. Basic grammar and Spoken English were taught in these classes. To assist the students who were after all novices in the field of teaching and to ensure uniformity and correctness, the staff of the English Department had taken great pains to prepare ‘Units’ which serve as excellent guidelines in teaching. These Units were designed to suit practical situations and each language point was emphasised by creating situations familiar to the busmen. There were both oral and written exercises.

The course lasted four months, at the end of which written and oral exams were held and certificates were issued. These “students” of Stella Maris College were not exempted from the attendance bar - a conductor had to put in 75% attendance to receive his certificate.

These bus conductors were very good students - diligent, punctual and eager to learn. They asked for homework and did do it with meticulous care. They broke the record of the student community in not wanting a holiday. Their enthusiasm to learn and eagerness to participate in class has to be seen to be believed.

The obvious outcome of these efforts of the conductors and the student-teachers has been a steady progress. When we students who take classes, travel by bus and meet our students, we are greeted with a cheerful smile and a spate of chatter—in English of course.

This course has given us the satisfying experience of teaching men who are really motivated to learn. The conductors in their turn have set the student community a fine example — if after a day’s hard labour, they are able to study with such zeal.....
.....why not we?

With Children - Learning to Love and to Care

One Saturday afternoon we, the I B.Sc. (Maths.) students set out on foot for Bala Mandir — an orphanage and home for destitute children. The first glimpse of the campus melted our hearts. We voluntarily went forward, touched by the dark misery in those tiny eyes which looked up at us with suspicion and curiosity.

The next visit was on a week day. We were armed with rigid determination to win their hearts. But to our amazement they voluntarily came forward, clutched our sarees and shyly murmured, “Akka Neenga Engluku Paadam Soli Kudunga”.

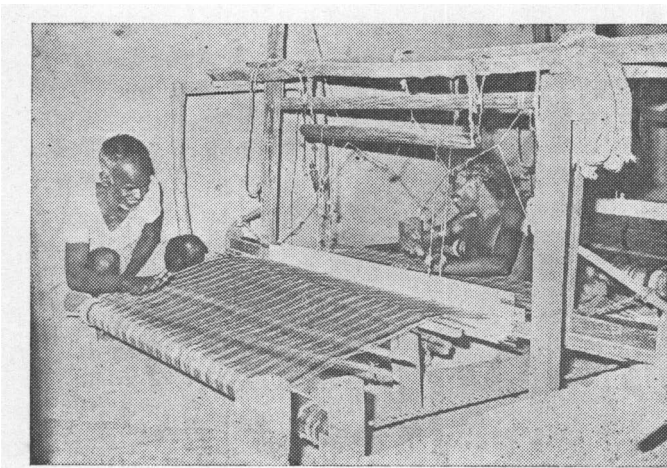
Our enthusiasm soared sky-high. But we miscalculated our objective. We set out to coach our little students and pack their little minds with knowledge and we received no response. Months of misery and the lack of parental love and affection could be read on every face. The little children needed love and care above everything else and only this could draw them out of the cocoon they had woven around themselves.

Not to forget the little bits of entertainment we rigged up for them. Our extempore performance was a brilliant success as the smiling countenances of our audience provided concrete proof.

On our last visit to them each of them tearfully whispered “Akka neenga enkalai marakaadinga”. They wished to feel wanted. They wished to be loved and cared. We had learnt to love and to care and this was more valuable than what mere teaching had done for us.

SUCHARITA PAI
I B.Sc. (Maths.)

Spotlight on Somangalam



The weavers at Somangalam

An unobtrusive, picturesque little village of weavers and farmers, perched on the bend of the Chembarampakam lake about thirty kilometres from the city, Somangalam has suddenly shot into prominence following the inauguration by the Prime Minister on February 15th, 1976 of the Rural Reconstruction Project of the Government of Tamil Nadu.

Upon a request by Mr. Thillainayagam, the Project Officer of the RRP, a ten day "Youth against Dirt and Disease" camp was held at Somangalam in December. The Camp aimed at orienting the community towards a realization of their needs, inculcating in them the value of co-operation, self-reliance and self-determination, educating them in the maximum use of resources and tutoring them in matters of health, hygiene, sanitation and nutrition. Films, puppet shows, exhibitions and educative cultural programmes were the means used to achieve these ends.

To foster a communal spirit, community meetings were held at which problems affecting the whole village were discussed. Hospitality, cheerfulness and a naive curiosity marked the attitude of the villagers.

For the students, the camps at Somangalam proved to be an extremely delightful experience. The intimacy of the relationship may be judged from the tearful farewells and the flowers and mementoes presented to us.



...Flashcards for extension education

various benefit schemes, to take the RRP into their homes, so to speak, and thus implement and supplement what is already being done at official levels.

We hope to continue our visits and even perhaps take up the village as a regular project of the National Service Scheme.

MARY MATHEW,
II B.A. (Hist.)

Education through Service - At the Mental Hospital

“Try and make service a pleasure and face what you meet with a smile, you will find happier memories to treasure and life will be more worthwhile”.

With eagerness and curiosity we looked forward to our visit to the hospital and its inmates. As the van entered the gates, we noticed a few patients looking at us, eyes filled with curiosity and wonderment. We instinctively felt that we should give them affection and joy. In the ladies' section, we discovered that most of them became mentally deranged largely through problems in their families, like financial difficulties and incompatibility and lack of adjustment in marriages. For example, a lady, on questioning her husband's infidelity, was ruthlessly beaten which resulted in her madness. There are also some college girls among these women patients. One student had a pathetic story to relate - she had become insane because she had failed in her second year examinations. The stress had been too much for her to bear as her parents had also threatened her.

They looked forward to our regular visits, because it was their only contact with the outside world. They used to tell us all their problems and when we left they had a lost look which made us eager to return again. We used to take them out for picnics on festival days, thus giving them a feeling of being wanted.

We spent some time with young people in the age group of eight to nineteen. Used to the ayah's harsh treatment, they did not respond to us at first. But later, their very call “akka” assured us that our service was wanted there. We organised games which helped them to co-ordinate their limb movements with their slow minds.

We met Mrs. Geetha Menon, psychologist of the hospital, and we suggested that the ten mentally retarded children, who could be educated should be isolated from the other fifty hopeless ones. Suggestions like rehabilitating them in half-way homes, private institutions or schools were given, but Mrs. Menon replied that she had tried all the institutions but had failed mainly because of lack of finances and because the ages did not tally with the required age-level in the institutions. She also pointed out that in future, the children's section, may be dissolved. Suggestions were also made for improvement of hygiene and the attitude of the ayahs.

In the course of one year, a marked change could be seen in the children who now felt that they had a group identity. We sincerely hope that the authorities will improve the lot of the inmates in the near future.

ANNE VERGHESE
I B.A. (Sociology)

முகாம் திறனாய்வு

எங்கள் முகாம், குறிப்பாகச், சுகாதாரக் கல்வி, சுற்றுப்புற சுத்தம் ஆகியவை பற்றி விளக்குவதையே அடிப்படையாகக் கொண்டது. மக்கள் தங்கள் தேவைகளைத் தாங்களே அறிவதற்கு உதவும் விரிவுரைகள் அளித்தல், கூட்டு முயற்சி, தன்னம்பிக்கை, தானே தீர்மானம் எடுத்தல் ஆகியவைகளின் மதிப்பினை அவர்கள் மனத்தில் பதிய வைத்தல், தங்களுக்குக் கிடைக்கப்பெறும் வசதிகளைப் பற்றி மக்கள் அறியவும் அவற்றை ஏற்ற முறையில் பயன்படுத்தவும் செய்தல். நோய்களைத் தடுக்கும் முறைகளைப் பற்றி மக்களுக்குக் கற்பித்தல்.

முகாமிற்குத் தேவையானவற்றை எல்லாம் முன்னேற்பாடாகத் திறமையுடன் செய்யப்பட்டு எங்களுக்கு எந்தவிதக் குறைவும் ஏற்படவில்லை. தங்கும் இடம், உணவு முதலானவை கண்ணுங்கருத்துமாக கவனிக்கப்பட்டிருந்தது.

பஞ்சாயத்துத் தலைவர் அவர்கள், கர்ணம் அவர்கள், முனிசிப் அவர்கள் மற்ற பெருந்தலைவர்கள் அனைவருமே விருந்தோம்பும் குணம் நிறைந்தவர்களாக இருந்தனர். அக்கிராமத்தில் எங்கள் வேலைகளுக்கு உதவி புரியும் முகத்தான் பல விரிவுரைகள் அளிக்கப்பட்டன. மக்களும் எங்களுடன் ஒத்துழைக்கத் தயாராக இருந்தனர். நாங்கள் விளக்கியவற்றைக் கவனமுடன் கேட்டு அதன்படிச் செய்வதாக வாக்களித்தனர். எங்களுள் பலர் பலவிதமான திறமையுடையவர்களாக விளங்கினர். முதலில் சிலருக்கு மொழிப்பிரச்சினை இருந்தது உண்மைதான். ஆனால் ஆசிரியைகள் அளித்த ஊக்கத்தால் அவர்களும் சமாளிக்கக் கற்றுக் கொண்டனர். ஆனாலும் எங்கள் திறமைகளை வெளிக்காட்டப் போதிய நேரம் தான் இல்லை.

முதன் முதலில் 26-ம் தேதியன்று 'உருக்கு நல்லது' என்ற ஒற்றுமையின் உயர்வை விளக்கும் திரைப்படம் ஒன்று காட்டப்பெற்றது. அது சிறிதளவு வெற்றியையே தேடித் தந்தது. ஏனெனில் திரையிடப்பட்ட படங்களை மக்கள் கண்ணுக்கு விருந்தாகக் கொண்டனரேயன்றி, அதில் விளக்கப்படும் உண்மைகளைப் புரிந்து கொண்டவர் சிலரே. அதிலும் அவ்வுண்மைகளைப் பின்பற்றி நடக்கத் துணிந்தவர் மிகச் சிலரே. அடுத்து பொம்மலாட்டம், கீரை, பருப்பு வகைகள் ஆகிய சத்துள்ள உணவு உண்ண வேண்டுவதன் அவசியத்தை விளக்கும் திரைப்படம், பொருட்காட்சி ஆகியவையும் காட்டப்பட்டன. இதனில் எதுவுமே பெருவெற்றியைத் தேடித் தந்ததெனக் கூறமுடியாவிட்டாலும், சிறிதளவு வெற்றி கிடைக்கத்தான் செய்தது என்ற உண்மையை மறுக்கமுடியாது. மக்கள் வாழ்க்கைக்கு வேண்டுவன பற்றியவற்றைப் பலமுறையில் விளக்கலாம். ஆனால் அவர்கள் அதனை விரும்பும் வழிகள் முறையே :-

1. திரைப்படம்
2. பொருட்காட்சி
3. பொம்மலாட்டம்
4. விரிவுரைகள்

சுகாதாரம், ஆரோக்கியம், ஆகியவற்றைப் பற்றி விளக்கியதில் எங்களுக்கு நல்லதொரு வெற்றி கிடைத்தது. அடுத்த நாளிலிருந்தே சேரிக் குழந்தைகள் நன்கு நீராட்டப்பட்டு தூய உடை அணிந்திருப்பதைக் கண்டபோது எங்களுக்கு ஏற்பட்ட மகிழ்ச்சியை விளக்க வார்த்தைகளே இல்லை. மக்கள் அன்று முதலே கீரை வகைகளை ஆர்வத்தோடு உண்ணத் தொடங்குவதைக் கண்டோம்.

நோய்கள் பல உண்டாவதன் காரணங்களையும், அவற்றைத் தடுக்கும் முறையினையும் விளக்கியபோது மக்கள் உன்ளிப்பாகக் கவனித்தனர். அதனைத் தடுக்க முயலவும் வாக்களித்தனர். சுற்றுப்புற சுத்தத்தினைப் பற்றி விளக்கியபோது ஆர்வம் காட்டிய மக்கள் அதனைப் பின்பற்ற முயன்றனர். குப்பைகளை நீக்குவதற்கென ஒவ்வொரு வீட்டிற்குகிலும் ஒரு குழி இருந்தாலும் அது மூட முடியாத அளவிற்குப் பெரியதாக இருந்தது. எங்கள் சொற்களைக் கேட்டபின் அதில் சேருவதற்கு வாரம் ஒருமுறை எரித்து விடுவதாகக் கூறினர். தண்ணீரைக் கொதிக்க வைத்தபின் குடிப்பதால் உண்டாகும் நன்மைகளைக் கூறியபோது, அவர்கள் தாங்கள் பகல் நேரங்களில் கழனிகளில் இருந்து விடுவதால் அங்குக் கிடைக்கும் நீரையே குடித்து விடுவதனால், கொதித்த நீர் குடிக்க வழியில்லை எனவும், வீடுகளில் நீரைக் கொதிக்க வைப்பதாகவும் கூறினர்.

நோய்கள் பல வராமல் தடுக்கும் பொருட்டு அம்மை குத்திக் கொள்ளுமாறு மாணவிகள் கூறிக் கொண்டே இருந்த போதிலும், இந்த இடத்தில் மக்களிடமிருந்து சிறிதளவு ஒத்துழைப்பையே காணமுடிந்தது. இவ்வாறு கூறுவதினால் மக்கள் அலட்சியமாக இருந்தார்கள் என்று பொருள் கொள்ள முடியாது. அவர்கள் அவ்வாறு அம்மை குத்திக் கொள்ள விரும்பினாலும் அதற்கான வசதிகள் அவர்களுக்கு அங்கு கிடைப்பதில்லை. வசதிகள் கிடைக்குமிடத்தில் சென்று குத்திக் கொள்ள அவர்களுக்கு நேரம் கிடைப்பதில்லை. சத்துள்ள உணவுகளை உண்ண மக்கள் விரும்பினாலும், அவர்கள் பொருளாதார நிலை அதற்கு இடம் கொடுக்கவில்லை. மனிதவாழ்வு விலையில் கிடைக்கும் சத்துள்ள பொருள்களை வாங்கி உண்ணுவதாக உறுதியளித்தனர்.

இங்ஙனம் முகாமிற்குச் சென்றதால், எங்களுக்குப் பலவிதமான நன்மைகள் ஏற்பட்டன. மக்கள் குறுக்கிட்டு எழுப்பும் கேள்விகளுக்கு விடை கூறுவதன் மூலம் பொறுமையாக இருக்கவும், சற்றுக் கடினமான கேள்விகளையும் சமாளிக்கவும் கற்றுக் கொண்டோம். சேர்ந்து வாழ்ந்ததினால் வேலைகளைப் பகிர்ந்து செய்யவும் தேவைகள் சிலவற்றை பிறருக்கெனத் தியாகம் செய்யவும் அறிந்து கொண்டோம். மேலும் நடைமுறையில் வாழ்க்கை எவ்வாறு உள்ளது என்பது பற்றிய அறிவினையும் பெற்றோம்.

அடுத்து வரக்கூடிய முகாம்களை வெற்றி பெறச் செய்ய மேலும் பலவித வழிகளைக் கையாளலாம். முதலில் முகாமிற்கெனத் தேர்ந்தெடுக்கப்படும் நாட்களை ஆராய்ந்து தேர்ந்தெடுக்க வேண்டும். இம்முறை நாங்கள் சென்றபோது அறுவடை காலமாக இருந்ததினால் பகற்பொழுதினில் பெரும்பாலான மக்களைச் சந்திக்க முடியவில்லை. அதற்காக விடியற்காலையிலும், இரவு-நேரங்களிலும் செல்ல நேரிட்டது. முகாம், குறைந்தது ஒரு மாத காலத்திற்காகவது அமைக்கப்படவேண்டும். அப்பொழுதுதான் முழுமையாக எதையும் செய்ய முடியும். குறைந்தது மூன்று பயிற்சி பெற்ற ஆசிரியைகளாவது உடன் வர வேண்டும். பயிற்சி பெறாத ஒருவரும் வரலாம். இதன் மூலம் அனைத்துப் பொறுப்பும், இருவர் மீது விழுவது தவிர்க்கப்படும். மக்களுக்கு செய்திகளை விளக்கப் பெரும்பாலும் திரைப்படங்களையே காட்டலாம். ஏனெனில் மக்கள் அதனையே பெரிதும் விரும்புகிறார்கள். அவர்களுக்கு அறிவு புகட்டக் கூடிய பலவிதமான கலைநிகழ்ச்சிகளையும் நடத்தவேண்டும். இதன் மூலம் அவர்கள் திறமையை வெளிக் கொணரவும் வாய்ப்பு நேரிடும். அவர்களுள் தாங்கள் ஒதுக்கி வைக்கப்பட்டவர்கள் என்ற தாழ்வு மனப்பான்மையிலிருந்து நீங்குவார்கள்.

எங்கள் குழு மிக நன்றாக இயங்கியது என்றே கூறலாம். வேலைகளைப் பிரித்துக் கொண்டு அனைத்தையும் விரைவில் முடித்து விட்டு மக்களைச் சந்திக்கவும் நேரத்திற்குச்

செல்லவும் முடிந்தது. மாணவர்கள் அனைவரும் ஊக்கமுடையவர்களாக விளங்கினார்கள். பெரும்பாலானவர்களுக்கு இதுவே முதல் முகாம் ஆனதினால் பலவற்றை அறிய வேண்டும் என்ற துடிப்பும், ஆர்வமும் புத்துணர்ச்சியும் இருந்தது.

எங்கள் முகாமின் நோக்கங்களில், நாங்கள் வெற்றி பெற்றதாகவே கூறலாம். மக்களின் கவனத்தை ஈர்க்கும் அளவிற்கு எங்கள் முகாம் இருந்ததெனில் இதில் சிறிதளவும் ஐயமே இல்லை. நாங்கள் திரும்பிய போது மக்கள் அனைவரும் கண் கலங்கியதைக் கண்டு உருகினோம். இத்தகைய முகாம்கள் நிச்சயமாக பெரு வெற்றியைத் தேடித்தரும் என்பதில் ஐயமில்லை.

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Change Through Service

The maxim, "In educating others we get educated" was well borne out by a year of N. S. S. activities in the S. S. Puram, Giriappa and Gram Street slums. For if experience is education it can be said with no hesitation that we have become rich in knowledge in a year. Knowing, understanding and sympathising with this small group, representative of the majority of our population, has benefited us invaluablely.

It would be a pleasant change from the usual list of services rendered to the slums, to hear what they have done to us on their part. Their hard work for our sake made us realise how grateful we ought to be for our security. Even while pitying the defeatist attitude and bitterness prevalent amongst them, we were able to admire the courageous attitude of some who were happy to eat, drink and be merry, as long as they could afford to do so.

The children we found, are not so much lacking in love, as in the expression of it. Compassionate guidance has sent many a drop-out back to school. There was Appu, formerly a bright pupil, who had played truant and squandered his fees in the company of so called friends. We drew him away from his gang and got him talking openly. Then we pleaded, sympathised and reasoned with him and believe it or not, that half hour has changed the boy's life. He is now a normal school-going boy. Parents do not deserve as much blame as we assign to them. Their poverty, frustrations and surroundings are rather to be blamed.

The smiling faces of children welcoming us even as we entered the slum will remain for ever in our memories. Their uninhibited joy at our participation in games was something really worth experiencing. In such situations we saw the truth in the statement-"In loving others will you be loved." For we found that our love and concern were fully reciprocated where the children were concerned.

Hospitality, in spite of poverty, surprised us and made us respect these people all the more. It would be no exaggeration to say that we were often offered eatables which had probably been foregone by some members of the family.

Among our concrete achievements, special mention should be made about the Night School started in the Gram Street slum by the youth and some of our girls. We have benefited from the marked improvement among the people and share with them a sense of pride. What they have gained is a certain confidence to do many things-like approaching the authorities for their needs, on their own. Our greatest task is to make these slum-dwellers realise the need for betterment. If we can get them working for such progress, we would have wiped out the regretful state of ignorance that most slum dwellers are in, concerning facilities offered by the Government.

Co-operation is indispensable. Nothing can be done for them but everything can be done with them. It is a process involving the simultaneous fields of learning and teaching.

R. JAYANTHI
I B.A. (P.R.)

Training for Leadership

The main purpose behind the Leadership Camp was to bring together a group of girls, to develop the group spirit in them so that they may work as an efficient group in the different projects undertaken by the N. S. S. The selected groups of fifteen girls were representatives of the various departments, brought together with the specific purpose of informing their departments about this session and about the role and objectives of the N. S. S.

The first lecture was an eye-opener in that it gave a very clear picture of the socio-economic conditions in India today and of the class distinctions that dominate Indian village life. During the evening session, Mr. Ranganathan gave us a talk on Group Dynamics - the group climate, group mentality and the courses of action open to a leader in different situations were touched upon - a very informative and useful lecture.

The second morning was set aside for field-work. A few girls visited the slum in S. S. Puram while the others went to Bala Mandir. The visit to Bala Mandir brought home certain shocking facts. The destitute conditions of these emotionally handicapped children would incite a feeling of rebellion against social injustice in anybody. The problem of malnutrition is one that calls for immediate attention. Above all, they need an atmosphere of love and confidence to rid them of their complexes.

Working in slums might however prove a Herculean task — the habits of the people are too deep-rooted and cleanliness is totally lacking. Perhaps a scheme by which the cleanest slum is given a prize by the Government would inculcate a sense of cleanliness in them.

We had also been to “Abhaya Nilayam” - a home for destitute women whose inmates came from good families but had run away due to domestic problems and now lived a life of monotonous routine.

The third day we had Mr. and Mrs. Ramanathan who gave us lectures on Public Speaking. While Mr. Ramanathan gave us exercises in reading and making impromptu speeches, Mrs. Ramanathan taught us the art of making effective gestures. It was an extremely fruitful session.

Mrs. Paul spoke to us in the evening about the N. S. S. It was an enjoyable and informal discussion.

On the fourth day, Father Rob Curry gave us an informative talk on politics which provoked us and set us thinking. We spent the evening discussing the N. S. S. emblem and slogan.

The fifth morning saw Mr. Britto speaking to us on leadership, giving useful tips on how to make a good and effective leader.

Summing up, the camp was a beneficial and profitable experience. A few suggestions that I have to make - more attention on campus culture as Father insisted, in order to inculcate the civic sense in us, and a city wide “cleanliness week” programme to spread the civic sense among the people in general.

The arrangements were excellent. Thanks to Sister Principal, Sister Christine and Miss Prabha, the camp was a valuable experience.

NEELA MANDE
I B.A. (Lit.)

*Education
Through
Extra-Curricular
Activities*

The Union Speaks

“That action is best which procures the greatest happiness for the greatest number”. With such an objective in mind, the Students’ Union Council had its first meeting in July. The President, Meera Srinivasan, presented an exciting motto for the year - “Fun, Laughter and Happiness”. Four committees were set up - the Social Committee, the Publicity Committee, the Cultural Committee and the Assembly Committee, and the secretaries elected by the council members. The fourteen clubs of the Union presented each a detailed plan of their activities for the year. This plan, along with the fortnightly reports submitted at the meetings kept the council members informed regularly about the various club activities. The Debating Club, the Tamil Club, the Music Club and the Economics Club, efficiently run by their dynamic presidents, were ever on their toes - this made one wonder why the other clubs were so lax.

The Union organized a number of competitions on an inter-year basis. A Rolling Shield was instituted - to be awarded to the year acquiring the highest number of points. Points were to be awarded for participation as well as success in competitions. This, it was hoped, would act as an incentive, and improve the standard of performances. Many other prizes were also instituted with the same hope. Despite these all-out efforts on the part of the Students’ Council, students themselves continued to be as apathetic as ever - though for “big” competitions, they evinced a keen interest.

The Inter-Year Variety Entertainment Competition held in the first term was interesting. “The Casata Carnival” - a three day festival at College, was the crowning success of the second term. In the third term, a Western Music competition provided varied fare for the music lovers. Mention must be made of the “Bingo-Bingliano Circus” - the ringmaster and his troupe won the hearts of all alike.

The Social Committee made ‘Teachers Day’ and ‘Workers Day’ memorable occasions, with its excellent planning and flawless operation. The Publicity Committee contributed towards brightening up the campus. The Assembly Committee, elected “to make assembly” something more than mere sunshine”, could contribute little towards the objective. The Cultural Committee had a hand in all the cultural activities of the Union. The Social Committee deserves kudos for its tireless work. If the other three committees had put in just a little more effort, college would have been more fun.

The Students’ Union members have participated in a number of inter-collegiate activities and have come out with flying colours in many. The debating team has brought in a steady stream of trophies.

The “Udaya” has been a tremendous success this year. Three issues were brought out, all of an equally high standard - the prize article being an interview with Dr. Malcolm Adiseshiah, the Vice-Chancellor of Madras University. In games, the College has worked wonders winning title after title. The N. S. S. has carried out its work with consistent success.

COLLEGE DAY



Dance

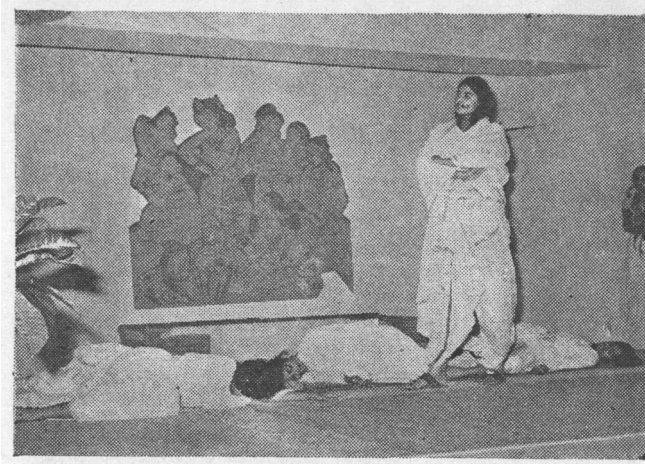


Song

and



UNION DAY



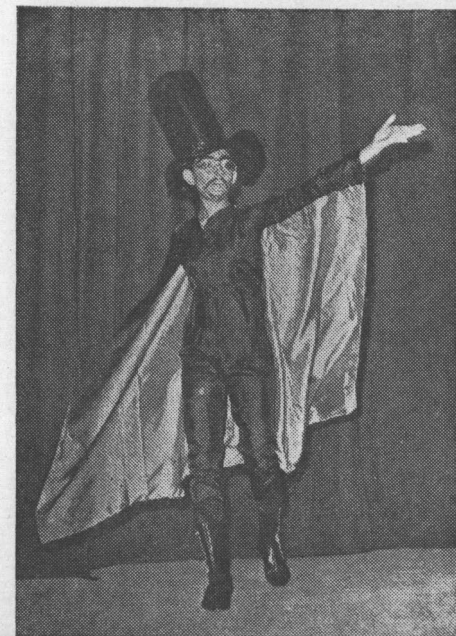
...Contemplation...



...the rapt onlookers...



...Meditation...



Bingo
Bingliano
Circus...

Club activities continued in much the same vein as previous years - music competitions, debates, quiz sessions, group discussions and club weeks. One wishes the Zoology Club had kept up its promise to conduct a Pet Show.

The activities of the Students' Union came to an end with the celebration of Union Day, when the shield as well as prizes won in various competitions throughout the year, were awarded. An "Indian Evening" - the joint effort of all the clubs - provided the entertainment for the evening. A free film was shown to the College students as a farewell gesture.

College Day, which marked the end of all college activities was celebrated in the usual solemn and dignified manner. There was a short and sweet entertainment and prizes were distributed to the students who distinguished themselves in studies, sports and extra-curricular activities.

The year, which started out so promisingly, dwindled into a whimper. The exuberance of the first term was not matched by the next two. Nonetheless, student apathy was partially relieved and one can hope for a better time next year.

RATHIKA RAMAN
II B.A. (Sociology)

"You can't take it with you"—College Play '76

AN EXPERIENCE

Why build long streams
Of earthly dreams,
And castles in the air?
For you will find
Them left behind,
When you are called up there;
You just be you —
A you that's true —
Forget the tears,
The mundane years
You can't take them with you.

It wasn't easy. First it took a big decision; then it took nearly all our time, leaving us only the nights and, in the end, it took even those; because it began to haunt our very dreams...and we reached a stage where we were no longer ourselves. Sometimes we felt near to going quietly mad. But it was like nothing else could ever be. It was frustrating — exhausting — exhilarating! It was living in every sense of the word.



— But you can't take it with you —

Where did the groping end and the creating start? We never knew. Slowly we started learning new things about life, peopleourselves. To start with — the play itself. You may say it was about nothing in particular. We would accuse you of being shallow in failing to see its true depth. May be that is a bit harsh, for long ago none of us saw much in this particular play, because we weren't LOOKING. But in time the truth hit us between the eyes — "You can't Take it with You" is a play for real people: people who love people, who see people, people who need people. In acting the play, we had a chance to live as such people.

.....And the living came no more easily than our entry into the world did. First came the birth of a cast, and getting to know each other, and the parts we played. At first it seemed fun. We learnt a few lines, flung them across, leapt off stage and spent the rest of the time sunning ourselves like a family of baby seals. And then..... it wasn't funny anymore. It became hell - specially to the newcomers on stage. On one side people rushed around like lunatics, begging and borrowing props — everything from rocking chairs to skulls and snakes. On the other side we were being shoved into costumes of all shapes and sizes (what shapes, and what sizes!). Everyone seemed to be living the play, talking the play, dreaming the play, EATING the play. Only we were getting acute indigestion over it. For amid the chaos, we groped blindly for our roles. Nothing was right. Our lines had gradually become more than mere lines — they demanded reaction and feeling. The play seemed to be taking no shape, despite the gentle guidance of its master's hand. We were struggling through a long night with very little hope of seeing day.

And suddenly, day broke in all its awakening splendour. The roles began to fit and we started learning lovely things about life — through ourselves, through each other, through the parts we played. We suddenly saw the beauty, the fun of the play, and we began living it. We began creating — and it was a wonderful experience for in our director we had quiet encouragement and steady guidance. Here was patience, endurance, and a steady stream of encouragement which made slogging a pleasure. She slowly built us up, watched our wings grow, and gave us flight. And we flew — how we flew!

Even then our flight was by no means smooth. There was the inevitable panic — the last minute hitches — spaghetti, nerves, hysterics (and mind you, there were nineteen cast-members throwing fits, props, costumes and lights committees biting their nails, and, a distraught director quietly going mad —). But which play is complete without all that?

I say nothing about our actual performance. We leave judgement to our audience. But we hope they shared our joy in creating.

For creating is beautiful. What we created died with darkness which the curtain drew upon us. But something of creating lingers — something elusive, yet there. The sad part is you can visualize it, wonder at it, you can feel the impact of the true beauty of creation.

The Casata Carnival

The scrumptious sounding name given to the three day programme of entertainment and fun was in keeping with the theme of the year, "Imaginative Efficiency". The cultural committee had organised an evening of charades, music and dance, to tap the latent talent in College and to provide a medley of fun and enjoyment for staff and students. To crown all this there was the wonderful Bingo Bingleiano Circus. It was laudable, that the traditional apathy had been replaced by a spirit of zest, interest and gaiety.

On the second day of the carnival, each year was to present three items — an Indian song, a Western number and a dance. The dance items had the note of variety, but the performance lacked perfection in execution. The Muslim harem, with its bevy of swaying belles, the gharba, the Spanish gipsy dance, and the Zulu dance were performed by the various years, and the P.G.'s stole the show with their macabre item. The aura of voodooism was brilliantly captured with the skull and incense, while the thundering movements, baring teeth and raucous laughter of the dancers won them their prize. The songs were uniformly below standard, poor imitations of the original and the III years walked away with the prize for Western music, because of the medley of instruments they had on stage. The Marathi song of the II years was well lauded for the pains they had taken with their costumes as fisher folk.

The charades competition — a novelty in Stella Maris — was quite a success. Each year sent up three items — a book title, a song title and a movie title. The P.U.'s literally stole the show and the cup for the highest tally. Their "Funny Girl" — Suraiya Sait — careering around stage was effective.

Other items that stood out for their originality were "Do Bechare" (P.U.'s), "What's Up Doc?" (II years), "Kora Kagaz" (III years), "Prem Kahani" (P.G.'s). Some of the items were poor imitations of movie situations on the other hand.

On the whole it was an enjoyable evening rounded off with that hilarious spoof on circuses!

C. S. RAJALAKSHMI
I M.A. (Lit.)

PADMINI RAMAMOORTHY
III B.A. (Lit.)

Inter-Year Play Competition

The tradition of mediocre performance was maintained during the inter-year play competition despite expectations roused to the contrary.

The evening was inaugurated by the melodramatic first year performance. An amateur and ill-organised rendering of 'Dear Departed' was not helped by some of the cast initiating uncontrollable fits of giggles. There would have been no raised eyebrows if the audience had departed after 'Dear Departed'.

The air of unrest was instantly stilled by 'Vanilla Crescents' put up by the third years. The gravestones were a master-piece of authentic craftsmanship. The players, Krishna Kumari and Padmini Ramamurthi were excellent in their roles. Inaudibility, tragically reduced the sinister impact, making the play ineffectual.

"Three on a Bench" by the P. U.'s provided comic relief and captured the interest of the audience from the word 'go'. Sunita Agarwal as the mediator between the youthful, quarrelling couple secured the prize for the best supporting actress. The play, however, wearily played itself out.

"Welcome to Andromeda" was a powerful production and was justifiably acclaimed the best play. Lakshmi Manian and Yashodhara Menon revealed their immense histrionic capabilities in this cathartic, psychic drama. If Lakshmi was good, we felt that Yashodhara was better in her demanding role portraying a panorama of emotions while lying prone in bed - no small feat! The excellent setting needs special mention.

The evening elicited a mixed response. The Grand Final of the second years made up for the inadequacies of the previous plays. Glimpses of latent talent requiring exploitation and the need for better organisation were seen.

S. CHITRA, — III B.A. (Lit.)

T. SUMAM, — III B.A. (Lit.)

A. VIVEKA, — III B.A. (Lit.)

DRAMATICS CLUB



President — Indira Menon III B.A. (Lit.)
Secretary — Lakshmi Manian II B.A. (Lit.)
Treasurer — Ramila Raman III B.A. (Econs.)

ACT I Scene I: The curtain rises on a set of enthusiastic faces assembled at the inaugural meeting of the Dramatics Club for the year 1975-76. Date: 23rd July. Time 12-45 p.m. The cast is characterised by an air of jollity and the atmosphere is bursting with promising ideas for club activities.....a theatre workshop - play reading sessions at the inter-collegiate and collegiate levels - a production within college..... Lights dim.

Scene II : Room 1-10. Miss Joy Weeks - member of the M.R.A. group - holds the floor. Her audience is small but they attend to her tips on lights, make-up, positioning on stage, sets, costume with absorption and participate in her practical demonstrations with inventiveness and alacrity.

Scene III : Room 1-10 again. The speaker this time is Mr. John Macinson - a British student with a theatrical record as producer, director and actor. Has spoken to - a stock few who are always there. Mr. Macinson's authoritative and refreshing lecture takes no notice of the poor audience though the latter factor affords office-bearers of the club some embarrassment.

P. S : The colourful 'Snoopy' poster in favour of this lecture didn't prove enticement enough.

Scene IV : Scene shifts to Bertram Hall - Loyola College. Occasion - The Inter-Collegiate Play Competition, part of their "Weeka Talencia".

Dramatics Club, Stella Maris, presents "Waiting for the Bus" with a three member cast from its ranks. We bag a prize for special effects - kudos to our props girls!

End of Act I — First term activities come to a halt. The cast breaks off for a spell of holidays.

ACT II Scene I — The Inter-year Play Competition is held on the first day of the much talked about “Casata Carnival”. An air of expectation and packed hall (for once!) await the unfolding of dramatic talents yearwise. Generally speaking they are not disappointed. “Welcome to Andromeda” with star talents Yashodhara Menon and Lakshmi Manian wins the trophy for the best play. Lakshmi bags the best actress award too.

Scene II — A dismally empty Assunta Hall. An Inter-Year Play - Reading competition is in session! Our participants valiantly read on. Anu Thomas of I year wins the individual prize while the II years claim the group prize (The prizes are chocolates this time.) Haven't you heard? “The way to the heart is through the stomach!”

The curtain closes on hectic excitement over the college play. Not less than four of our members are in the cast, many back-stage, and our Staff Adviser, Miss Oommen, directs.

ACT III Scene I: The sole action in this scene is the Indian evening organised on Union Day with the co-operation of other clubs. The entertainment however failed to entertain except for the Pageant on Indian Mythology and the skit on Kalidasa.

The year's activities are at an end and the curtain descends to rise again only in the dramatic year '76-77. Here's wishing future years racy action!

Critic's comment: “Whither went the initial enthusiasm?”

INDIRA MENON
III B.A. (Lit.)



President: Sarah Mathews — III B.A. Fine Arts
Secretary: Chandrika — III B.A. Fine Arts
Treasurer: N. Vandana — III B.A. Fine Arts

The Club activities began in a festive mood with a social to welcome the members of the Club. Ideas on presenting a sale-cum-exhibition of works of art, marked the beginning of our more serious club efforts. The plans were carried out and everybody was treated to a display of paintings, leather work, batik, decorated candles and wall

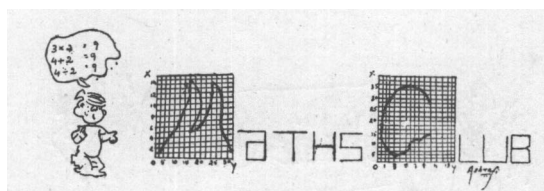
panels. The total collections made was a sizeable sum of Rs. 800/- of which 20% was donated to the Art Department. A notable feature of this sale-cum-exhibition was that it was thrown open to other colleges and schools as well besides our college students and their parents.

The next activity of the club was the making of a back-drop to the pageant on "Women through the Ages" commemorating International Women's Year. The show was held on Independence Day. The backdrop which was appreciated by one and all was in the form of a collage - black line drawing of famous women of the world on a background of coloured paper from magazines stuck together. The "Udaya" write-up on the background gave a measure of the appreciation with which it was received.

Another opportunity for the artistic talents of Kala Club members was provided by the Students' Union Day. Once again a backdrop was made to highlight the cultural programme - the Indian Evening. This time the background was one of black paint-line drawing on red poster paper - Ajanta dancers, frescoes and musicians.

The year's activities wound up with another social - thus ended another artistic year in the maturing of the Kala Club.

SARAH MATHEWS
III B.A. (Fine Arts)



President : Anuradha — III B.Sc. (Maths.)
Secretary : B. Vijayalakshmi — II B.Sc. (Maths.)
Treasurer : S. Vijayalakshmi — I B.Sc. (Maths.)

The year 1975-76 started with the election of the office bearers. The strength of the club and the general enthusiasm were very encouraging and we had great plans. But alas! they were not to be! Our inaugural meeting which was to have come off as "THE EVENT" of the year went on the rocks with Prof. Bhanumurthi, our guest speaker, being suddenly unable to make it. Due to some reason or the other, there was no meeting at all in the first term.

Our second term, a very eventful and highly interesting one, amply made up for the blank of the first term. Kudos to Sarada, II M.Sc. for the excellent tact she displayed in making the theory of relativity so simple that all of us saw daylight at last. This magnificent start inspired us and we arranged for a science quiz - of course, the emphasis was on mathematical questions - on the 15th of October. We were flabbergasted by the brainy bunch we had on our hands and finished well-assured that there

was not a single question that would go unanswered. Radha of I year led the group followed by Lalitha of P.U. and Sucharitha of I year and Uma of M.Sc. tying for the third place. The members who didn't turn up on October 19th really missed something in Lalitha's (I M.Sc.) speech, describing the methods of mathematics as found in the Atharva Veda, in particular in its subsidiary the Sthapita Veda. On December 3rd, we were in for a surprise. We found ourselves in a wild maze, the maze of magic squares, set up by Sasikala of III B.Sc.

In the final term the activities were initiated by the II years. B. Vijayalakshmi gave a talk on Information Theory. A paper on Calculation Mathematics, the fruit of the cautioned efforts of Sumana and Savithri, was read out by the latter. This was followed by two speeches - on the cultural aspect of Mathematics and its growth with civilization - delivered by Sucharitha Pai and Rama, both I year students. On February 18th, Mrs. Padma Sreenath gave us just a glimpse of the vast horizon of Astronomy.

Finally, a million thanks to Mrs. Chandrasekhar for her able guidance and to all the staff for their advice, co-operation and support.

And that was '75-76.

B. VIJAYALAKSHMI
II B.Sc. (Maths)



President: Tara — III B.Sc. (Chemistry)
Secretary: Aruna — I B.Sc. (Maths.)
Treasurer: Mahalakshmi — I B.Sc. (Maths.)

The Music Club launched its activities for the year 1975 - 76 with a grand musical competition - classical and light - to select the college Music Team. The outstanding participants took part in the "Weeka Talencia" held by the Loyola College. Club members dedicated an evening of Carnatic music to one of our celebrated composers, Sri Muthuswamy Dikshithar. Members also rendered Indian Folk songs on Independence Day.

The third term activities comprised of a two-day musical affair wherein Inter-Collegiate classical as well as light music competitions were held. Our College also took part in Mardi Gras (IIT) festivities. In the light music competition our soloist bagged the prize and our group also stood second. The activities of the Club came to an end with a break-up social.

TARA
III B.Sc. (Chemistry)

The Debating Club

The existence of the Debating Club was debated initially, but the enthusiasm of our members was justified by the activities and the trophies we won. The academic year opened with an oratorical contest. Vanitha Khosla of Pre-University bagged the first prize.

In January, an inter-collegiate extempore debate was conducted. The participants of thirteen colleges were given key words or phrases. C. A. Sundaram of Vivekananda, Sudharshan of Loyola and Rafiq Ganjee of Madras Christian College won the first, second and third prizes respectively. The Rolling Trophy went to Madras Christian College.

The debating team toiled hard throughout the year. We have to our credit the memorable achievement of fourteen Rolling Trophies for the year 1975 - 76. It started with the Janshed Nasseruanji Rolling Cup won at the Adyar Vasantha Youth Lodge by R. Latha (III B.A. Economics) and Alamelu Sharma (III B.A. Economics). The Jaycees Trophy was won by B. Usha (II M.A. Economics) and Uma Gowri (II B.Sc. Mathematics). The Canara Bank shield was bagged by Kalpana and Alamelu. The Adyar Theosophical Society Trophy was won by Alamelu and Mythili. The Loyola

College Association Team Prize was won by Kalpana and Alamelu, the latter also bagging the first prize.

Alamelu Sharma was adjudged the best speaker both at the zonal and state level competitions. The Small Savings Team prize was easily won by Kalpana and Sucharitha Pai (I B.Sc. Mathematics) Sheila and Usha Bendigiri (both of II M.A. Economics) won the Guru Nanak Trophy.



Alamelu... prizes galore...

In January 1976, Alamelu won the Vivekananda Gold Medal and together with Usha won the team prize. The Lions Club, Central Madras Trophy was again taken away by Kalpana who won the first individual prize. At Coimbatore, in the state competition, Alamelu and Kalpana won the Varadarajulu Memorial Rolling Trophy. Alamelu also won the first prize and Kalpana the second. Alamelu Sharma also won the All India Gold Medal - the A. L. Mudaliar award for the best speaker in 1975—at the Inter-University contest conducted by the CSIR.

Though we distinguished ourselves through the seasoned speakers outside College, the activities of our Club within the College campus was at a low ebb.

ALAMELU SHARMA
III B.A. (Economics)



President : Usha Nair — III B.A. (Hist.)
Secretary : Sudha Thomas — II B.A. (Hist.)
Treasurer: Prema Bangara — I B.A. (Hist.)

The History Club, a relatively new club in the college, inaugurated its activities with the election of its office-bearers and a breaking-the-ice social. This was followed by an inter-departmental debate, between History and Economics and the Economics team, emerged winners.

The most important activity organised by the club, was the History Week. A series of films entitled "Great Men who moulded History" was screened and this was followed by an Inter-collegiate debate on the subject, "There is no world peace today". An exhibition featuring 'India through the Ages', was held for the benefit of the college and the week concluded on a note of enjoyment and entertainment - a variety programme.

USHA NAIR
III B.A. (History)



President : Latha Ramamoorthy — III B.A. (Econs.)
Secretary : Radhika Raman — II B.A. (Econs.)
Treasurer: Sumathi Sundaram — I B.A. (Econs.)

The inaugural function of the Economics Club took place on August 6th, with eighty members. Under the guidance of the staff adviser, Mrs. Ramani, the elections were held. At the first meeting, it was decided to have different committees for reception, catering and publicity in order to make the organization of the various activities more simple. The office bearers would be responsible for the actual event itself.

The first activity was a symbol competition. The idea was to establish a special symbol for the Economics Club. Each participant was required to design an insignia most appropriate to the club. This contest was won by Lavanya Nataraj (III B.A. Economics). A collegiate debate was conducted in the first term, the topics being "What is wrong with India today - economics or morality?" "Whither India with the Twenty Point Programme?" All the budding economists of the College were on parade. In a keenly contested show, the first place went to Uma Gowri (II B.Sc. Mathematics). The second and third places went to Usha Bendigeri (I M.A. Economics) and C.P. Alamelu (III B.A. Economics).

The second term activities started with a debate conducted by the Forum of Free Enterprise, which is a regular feature of Stella Maris life. The winners were, in that order, Sucharita Pai (I B.Sc. Mathematics), Usha Bendigeri and C. P. Alamelu. From 17th to 21st October, the Economics Week was celebrated. It started with an inter-collegiate debate. The shield went to Stella Maris, the best speaker being Alamelu. The best team for the Inter-collegiate Quiz held the next day was also Stella Maris, represented by Alamelu and Saraswathy (II M.A. Economics). The first place in the Essay competition went to Mahima (II B.A. Economics) the subject being "The Economic Emancipation of Women". The post-graduates had a seminar on Karl Marx on the final day of the week. The II M.A.'s were adjudged the best team. The first prize was bagged by Usha Bendigeri.

In the third term, the Economics Club took active part in the "Indian Evening" held to celebrate Union Day on February 23rd. It was an inter-club venture. The valedictory function terminated the activities for the year. Mementoes were presented to the members of the Club so that they might carry away sweet memories.

LATHA RAMAMOORTHY
III B.A. (Economics)

The Literature Club

President : C. Dakshayani — II B.A. (Lit.)
Secretary : Usha Vaidyanathan — III B.A. (Lit.)
Treasurer : Annie Alexander — B.A. (P.R.)

The Literature Club voted against a merger with the Debating Club in the beginning of the year and, in its first meeting, elected its office bearers.

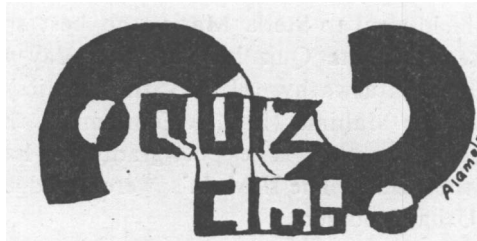
The first two terms of college witnessed the screening of a movie on poets, a hearing of the recorded play 'Romeo and Juliet', a poetry competition with 'Feelings' as the theme and a unique and interesting 'Clueing Quiz'. Chitra of II M.A. (Lit.) won the poetry competition with "Complexes" and the first year undergraduates won the quiz.

The 'Literature Week' of the third term came as a saving grace to the seeming inactivity of the club. It featured three inter-collegiate and two inter-year competitions. In the inter-collegiate group discussion, Loyola swept the show with "Beauty lies in the beheld, not in the eye of the beholder". In the quiz conducted by Mr. Ramamurthy, however, the home team retained the honours with Bilkhis Sait, II M.A. (Lit.) getting the highest score. The debating honours went to Ashoka Modi of IIT and Ferdinand Raja of Loyola who were adjudged first and second respectively.

In the collegiate competitions, the play reading was won by the third years with Padmini Ramamurthy, III B.A. (Lit.) as the best actress. The pageant won the first years great credit for organisation and the first prize for the imaginative presentation of 'A Midsummer Night's Dream'.

The events for the year came to an end with the usual valedictory function.

USHA VAIDYANATHAN, III B.A. (Lit.)



President : R. Jayashree, — II B.A. (Lit.)
Secretary : Sucharita Pai — I B.Sc. (Maths.)
Treasurer : Subhalakshmi Narayan — I B.A. (Econs.)

The Quiz Club has not had the phenomenal success in Inter-Collegiate activities that the Debating Club has had. The year 1975-76 has nevertheless been a very satisfying one. The team won the first prize at M.I.T., a second prize at S.I.E.T. and small victories on T.V. and over the A.I.R.—are all we can boast of by way of trophies. But the knowledge gained and the experiences shared cannot be discounted so easily.

The annual Inter-Collegiate contest conducted by Stella Maris College was a success (our thanks are here especially due to Miss Vimala, Miss Sarala and Miss Padmavathy) with IIT bagging the shield for the third time in succession. But the superior standard and wider range of the Mardi Gras quiz which included audio-visual questions, and the programme at M.C.C., make us determined to emulate their methods, with their help if possible, and widen the scope of our own rather stereo-typed programmes. Within the College it was heartening to see the increasing response to quiz club activities from the staff and from members from the P.U. to the II M.A. classes, and we are looking forward to increasing co-operation in the future. But we cannot forget that next year we will surely be felt. Anyway, let's muster our forces and not lag behind our debating sisters. Best wishes to the next year's office-bearers.

JAYSHREE RAMACHANDRAN
II B.A. (Lit.)

Muthamizh Peravai (Tamil Club)

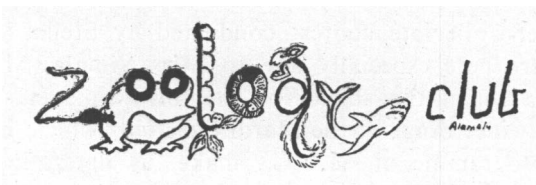
President: R. Jayanthi — III B.A. (Economics)
Secretary: C. R. Suganthy — II B.Sc. (Maths.)
Treasurer: A. Nirmala — I B.Sc. (Maths.)

Muthamizh Peravai was inaugurated on the third week of August by the great Tamil scholar, Mrs. Soundara Kailasam, who gave an interesting speech about the greatness of one's mother tongue. Prizes were awarded to the winners of the essay competition which was conducted in the previous week. Malarvizhi (II B.Sc. Maths.) and Prabha (II B.A. Lit.) were the winners. The day came to a close with a beautiful piece of dancing by Rama (I B.Sc. Maths).

An oratorical contest was held in September and the judges declared Vasumathi (P.U.) and Renuka (P.U.) the winners. We also had an inter-class drama competition where again the P.U. students presented the best play. Of course, individual prizes were given to the best actresses.

'PATTIMANRAM' was a special feature in the year 1975-76. Mr. N. D. Sundaravadivelu presided over the function. Vakeesa Kalanidhi K. V. Jagannathan was the chairman. The debate was on "Which literary work speaks more about the greatness of womanhood - Silappathikaram or Manimekalai?". Excellent speakers like Avvai Natarajan and Silamboli Sellappan made it an unforgettable evening with their enthusiastic argument. Then we had the Inter-class quiz. The winners Radha (III B.Sc. Chemistry), Seetha (II B.Sc. Maths), Rathika (I B.Sc. Chemistry) were awarded prizes by the eloquent speaker Mr. Jagannathachari who presided over the valedictory meeting. Our members participated in many inter-collegiate competitions and have won many prizes.

C. R. SUGANTHY
II B.Sc. (Maths)



President : Beulah Paulraj — III B.Sc. (Zoology)
Secretary : Radhika Raman — II B.Sc. (Zoology)
Treasurer : Chandini Venkatesan — II B.Sc. (Zoology)

The activities of the club began with an informal get-together party where the students of different years intermingled and also presented short items for entertainment.

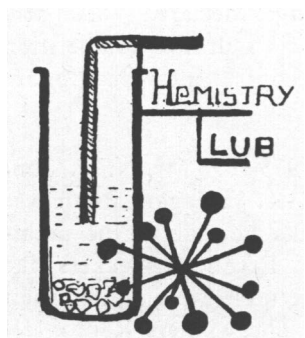
We had some delightful films on Sponges, Amphibians, Coelenterates and various other groups of animals.

To mark the National Wild Life Week, we had Mr. Raja Singh from the Forest Department to talk to us on Wild Life conservation. The talk was made interesting as he showed us beautiful slides to illustrate his point of view.

There were also some good lectures on Water-Pollution and Environmental Pollution.

The end of the academic year saw with regret the passing out of the final year students. We had a farewell social gathering with lively entertainment to keep the spirit of the Zoology Club elevated till the next year.

RADHIKA RAMAN,
II B.Sc. (Zoology)



President : Ranjini — III B.Sc. (Chemistry)
Secretary : Nilima — II B.Sc. (Chemistry)
Treasurer : Aruna — I B.Sc. (Chemistry)

On the whole, the activities of the Chemistry Club this year were slightly better than in the past. We started off with Dr. Gopalan from M.C.C. on the topic "Nuclear Power". It was an enlightening and powerful talk.

Our next meeting was a social which was attended by both students and staff.

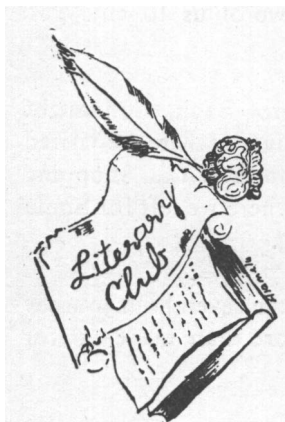
During the second term a chemistry quiz was conducted by one of our lecturers. The winners of this quiz participated in the quiz competition conducted by the "Royal Institute of Chemistry" at the Vivekananda College. One of our students won a merit certificate.

Participants were again sent to another quiz conducted by the Madras Science Association. Our college girls bagged the second prize.

During the third term we had a series of educational excursions. We visited the Ponds Factory at Pallavaram and the Woodward Gripe Water Factory nearby. Our next trip was to Manali to visit the "Madras Refineries" and "Fertilizers Factory".

The activities were rounded off with a grand farewell organised by the second years. Money was collected and given to our laboratory attender, Theresa, who unfortunately met with a serious accident in our laboratory.

NILIMA
II B.Sc. (Chemistry)



President : Bina Eapen
Secretary : Vanitha Khosla
Treasurer : Shobha

With the end of this academic year we have to give up our exclusive privilege of being members of the P. U. Literary Club.

Our Club initially comprised of a large number of girls who were extremely cooperative at the start but unfortunately, enthusiasm waned as time went by and the club was practically dead at the end of the year. Needless to say, without the invaluable help rendered by our staff-in-charge the club would not have run smoothly.

In spite of the disinterest of the members, we managed to keep ourselves active throughout the year. The activities of the club started off with a social which helped to break the ice. Later, we catalogued all the books in the library which was not used overmuch.

We had a couple of quiz programmes conducted very entertainingly by Miss Susan Oomen. An oratorical contest was also conducted. A review of the book "Swami and Friends" by R. K. Narayanan proved extremely helpful to the handful of girls who attended the meeting.

If we had the whole-hearted co-operation of the members, we might have been able to achieve much more. In spite of all this, it has been an enjoyable year for some of us. It is indeed a pity that all good things should come to an end so fast. All we have now are our memories which we will always cherish.

BINA EAPEN
P.U.C.

The Tour North

We were seventy-two of us on that memorable trip - three staff members, two travel agents to see to our needs, five cooks to feed us and sixty-two of us to enjoy all this and more.

Our first halt was Delhi. A shopping spree took us to Karol Bagh, Connaught Place and Chandni Chowk. We left the same evening for Chandigarh where we visited the High Court, the Legislature, the Rose Garden, the Museum and the Shopping Centre. That evening we left for Kalka, two hours away, from where we left for Simla in the Shuttle Service at the unearthly hour of two in the morning.

It was a cute little train that took us up to Simla, though the seven hour journey was uncomfortable. But the breath-taking and idyllic scenery more than made up for the discomfort.

On arrival, we discovered that the commonest and quickest mode of transport in Simla was walking, for the roads there go uphill and steeply too, most of the time, so that cars and buses are ruled out. Occasionally one finds a jeep or a car on The Mall, the main shopping centre, or vehicles belonging to the Indian Army. We saw the landing strip where the Prime Minister's aeroplane lands. A group of us climbed the Jakkoo Hill, at the top of which is the Kakkoo temple, a climb of six thousand feet. Some of us visited Chail (where there is the highest cricket pitch in the world) in the ITDC buses. It was unfortunate that the Travel Agents had not made any arrangements for sightseeing in Simla for us. We were mostly left on our own. After two days, we were off in two buses for Kulu Valley, a ten hour journey, a nauseating experience. Amidst stones of land-slides and what not, we painfully made our way to what promised to be a fabulous little valley. And oh! was it fabulous! Straight out of the calendar, that's what it was! Before us was the Beas, beyond the Beas were terraced

hill sides. The town proper was only a few minutes away from our hotel. The people there seemed a friendly lot, sporting colourful clothes and the women wearing huge nose rings.



On the third day of our stay there, we left for Manali, a two-hour drive by bus. In Manali we went to the hot springs reputed to cure one of all ailments. We were also fortunate enough to see the Dalai Lama who visited Manali that day. Armed with crate loads of golden apples, we returned to Kulu that evening. Back at the hotel, we organised a camp fire, at which there was much evidence of happy camaraderie.

With many vows to return later in our lives, we left the next morning for Chandigarh. We were now on the last leg of our tour. After a day's halt at Delhi where a sightseeing tour took us to the Red Fort, Qutub Minar and such other places of historical interest, we made the final stop at Agra. Here, we visited Fatehpur Sikri, the Fort and the Taj Mahal.

It was now time for us to pack up our belongings and call it a day. Off we were the next day, our destination — home sweet home.

R. V. RAGHAVAMBAL
III B.A. (Economics)

'Social Work Week'

The Social Work Department of Stella Maris College, organised for the first time a Social Work Week. Its objective was to throw light upon the profession of Social Work, dispel some of the misconceptions about professional Social Work and bring about social awareness among students and public.

A formal inauguration of the newly formed Association of Student Social Workers, and a week long exhibition opened by Mr. Vaz, Member Secretary, M. M. D. A., marked the beginning of the Social Work Week. The exhibition focussed on all aspects of Social Work, the curriculum for study, its role in fields of Family and Child Welfare, Medical and Psychiatric areas and in Community Development. Besides this, it highlighted the service projects of the Department, viz. Shivashanmugapuram slum, Royapettah Hospital and Pattipulam village.

A two-day seminar on Community Development, inaugurated by Mr. Ranga-bhashyam, Secretary of Education, Government of Tamil Nadu, and well attended by distinguished social workers and administrators was held. Papers on different aspects of Community Development led to queries on various subjects like the assessment of the fruits of existing Community Development programmes, the contribution of education and educated youth to rural development, the desirability and feasibility of enforcing family planning through legislation, and the inclusion of educated students in policy making in communities and social organisations. Additionally, an evaluation of the existing methods of teaching and learning social work was also carried out. This seminar concluded with a sharing of field work experiences by the students of the three Schools of Social Work. Another one-day seminar for the youth and young parents of Shivashanmugapuram slum area on the role and responsibilities of marriage and family life was organised. Films accompanied the various talks and the enthusiasm of the youth was gratifying.

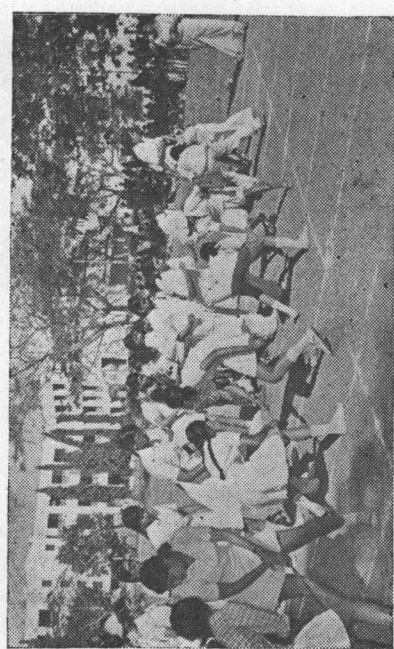
A film show to collect funds for the Association of Student Social Workers was arranged, and the week concluded with a talk on Mental Health Education Programme by Dr. Vaidyalingam of Stanley Medical College, for the benefit of the students.

In the words of a visitor :

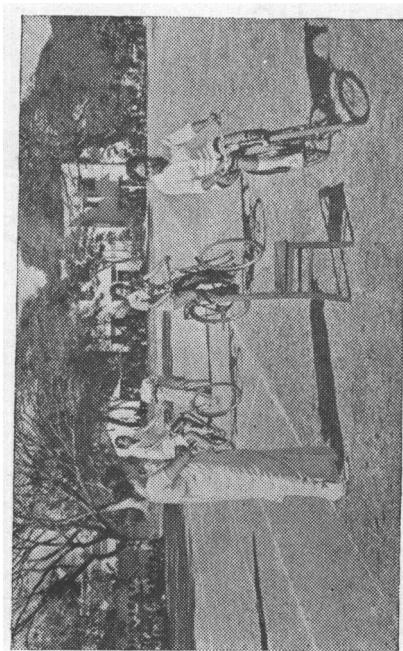
"The Exhibition is thought provoking, interesting and enlightening. In a way it provokes us to do something for the handicapped in society."

S. SOUNDARAM
VAIJAYANTHI
II M.A. (Social Work)

SPORTS DAY



Obstacle Race...



Musical Cycle...

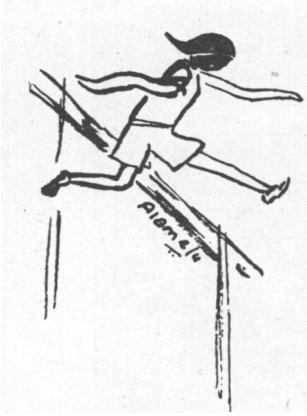


Staff Race...



Tug of War...

Sports Round - Up



Stella Maris reaped a rich harvest on the Sports field in the academic year 1975-'76. The biggest laurel that Stella Maris won was the Major Games Trophy for the third year in succession. A quick run-through will show how this was achieved.

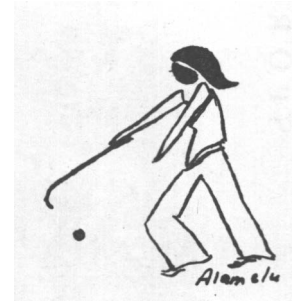


Cricket :

Stella Maris won the first inter-collegiate tournament-an achievement to be cherished. The batting line-up for Stella Maris: C.T.M. Suguna, Captain (I B.A. History), Ranjini Bhas (III B.A. Fine Arts), Geetha Das (III B.A. Sociology), Sumathi Aiyer (II B.A. Sociology) C. R. Kalpana (I B.A.), Pushpa Iyer (I B.A. Fine Arts), Hastha (I B.A. Sociology), V. Sagiri, S. Revathi, Chandra, Vibha Mathur, Shobha, Dorothy Denis and Aarthi Desai, all of Pre-University. The coaches were Mr. Iqbal and Mr. Mohanrangam from Parry and Co., Ltd., who moulded our girls into a fine team.

Suguna, Sumathi, Shobha, Ranjini, Kalpana and Vibha represented the Madras University at the All India Inter-University tournament held in Rajkot. Madras University won the tournament.

Suguna, Sumathi and Shoba were the members of the Tamilnadu team at the South Zone Championships held in Mysore. Shoba Krishnaswamy (P.U. 7) was selected for the South Zone team and the Combined Universities Team. The day is not far off when our girls will make the Test grade.



Ball-Badminton :

We emerged runners-up in the inter-collegiate tournament losing to Ethiraj College in the finals. Our coach was Mr. Sampath, retired P.E.T. of P.S. High School. The team comprised of N. Sharada, Captain (I B.A. Sociology), Padma Mahadevan (I M.A. Economics), B. Sumathi (II B.A. Sociology), R. Jayanthi (I B.A. Fine Arts), R. Jayashree (II B.A. Literature), B. Radha (I B.Sc. Maths), T. S. Padmasundari (I B.A. History) and S. Chitra (P.U.C.)

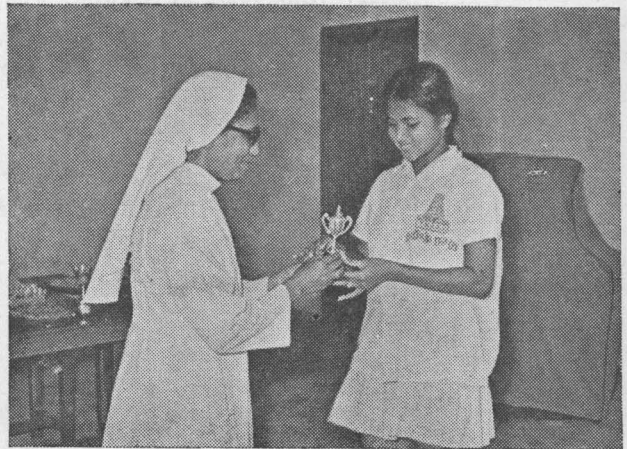
SPORTS DAY



Smiles of Victory



Our Winners...



Sharon Garlow, Sports Champion



Hockey

Anne Thomas (I B.A. Sociology), Audrey Sreshta (I B.A. Sociology), Anne Joachim (I B.A. Fine Arts), Sara Verghese (I B.Sc., Zoology), and K. Sashikala (P.U.C.).

Balanjali, V. Sashikala, Bhuvani, Shobha, R. Sashikala and Anne represented the Madras University in the All India Inter-University meet held in Faridabad.

Sabrina, V. Sashikala and R. Sashikala represented Tamilnadu in the National Championships at Goa.

Hockey :

We won the inter-collegiate tournament for the second year in succession. Mr. Attula Khan of I.C.F. was the coach. The wizards with the magic sticks, who made this victory possible were: Sabrina Lamech, Captain, (III B.A. Fine Arts), V. Sashikala (II M.A. Economics), V. Tara (II B.A. Fine Arts), Shoba Kuruvilla (II B.A. Economics), P. Bhuvani (I B.Sc., Zoology.), S. Balanjali (I B.Sc., Chemistry),

Tennis :

Stella Maris was declared winners of the inter-collegiate tournament after an easy victory over Queen Mary's College. The girls responsible for winning this trophy were: Priyadarshini, Captain (I B.A. Economics), Geetha Kallivayalil (III B.A. Literature), V. Anuradha (P.U.C.), and Shirley Thomas (I B.A. History).

Priya and Geetha played for the University and finished as runners-up in the All India Inter-University meet at Dharwar.

Volley - Ball :

Stella Maris has not yet reached the inter-collegiate standard - we have a long way to go yet. The team comprised of the following players: Marilyn Jones (III B.A. Economics), Prabha (Ist B.A. Sociology), Anuradha (I B.Sc., Zoology), Malathi (I B.A.



Tennis Team

History), Usha, Bhavani, Geetha, Maureen and Uma Maheswari (all of P.U.C.). Mr. Arumugam, NIS Coach of State Sports Council coached our girls.

Usha and Bhavani represented Tamilnadu at the National Sports festival in Delhi.

Basket - Ball :

Stella Maris retained the inter-collegiate trophy for the fourth time in a row. We emerged runners-up, both in the Third State Championships at Vellore and at the Inter-divisional matches in Madras. NIS Coach of State Sports Council, Mr. B. Muniappa was the coach. The team: Pradipta Mehta - Captain (III B.A. Economics), Sudha Kini (I M.A. Literature), Hema Naidu (III B.A. Sociology), Madonna D'Costa (II B.A., Sociology), Souji Palandy (II B.A. Sociology), Sandhya Ramaswamy (II B.Sc., Maths.), Bhuvani (I B.Sc., Zoology), Nirmala, Sujata Mehta, Vani and Tenaz Irani all from Pre-University Class.



Basket Ball

Pradipta, Sudha, Hema, Souji, Madonna and Sandhya were in the University team. They played several friendly matches in Sri Lanka and later in the inter-university matches in Trivandrum.

Pradipta, Hema, Souji and Bhuvani played for Tamilnadu at the National Sports Festival held in Delhi.

Sudha, Pradipta and Souji represented Tamilnadu in the Twenty-sixth National Basketball Championship in Calcutta.

Table-Tennis and Shuttle Badminton are our weak points. We fared badly in both these tournaments.

Table - Tennis Team :

S. Uma, (III Zoology), Sakina, Jayalakshmi and Mariette all of Pre-University.

Shuttle Badminton :

Geetha Das (III B.A. Sociology), Shakila Haridas (I B.A.), and Radhika (I B.A. Literature).

Athletics :

Sharon Garlow (I B.A. Economics), V. Vijayalakshmi (P.U. 2), Rama Saraswathy (P.U. 7), Rosa Antony (P.U. 7), and Madonna D'Costa (II B.A. Sociology), won laurels for themselves and also for the college, both at the A. L. Mudaliar Sports meet and the Inter-Collegiate athletic meet. Stella Maris tied for the runners-up place with Ethiraj College in the Inter-Collegiate Athletic meet.

V. Vijayalakshmi was adjudged fourth best in the National Efficiency Test conducted at Allahabad. She received a scholarship of Rs. 600, a blazer and a certificate of merit.

The Annual Sports Day of Stella Maris was held on February 27th, 1976. Sharon Garlow won the individual championship for the second year in succession. The Third Years were awarded the I.O.B. Shield for winning the maximum number of games in the inter-year matches - probably the best farewell gift they could be given.

With this, the sports activities closed for the academic year 1975-'76. The person behind all these laurels won by the college is Mrs. Mangaladurai whose untiring efforts have put Stella Maris on the topmost rung of the Sports ladder.

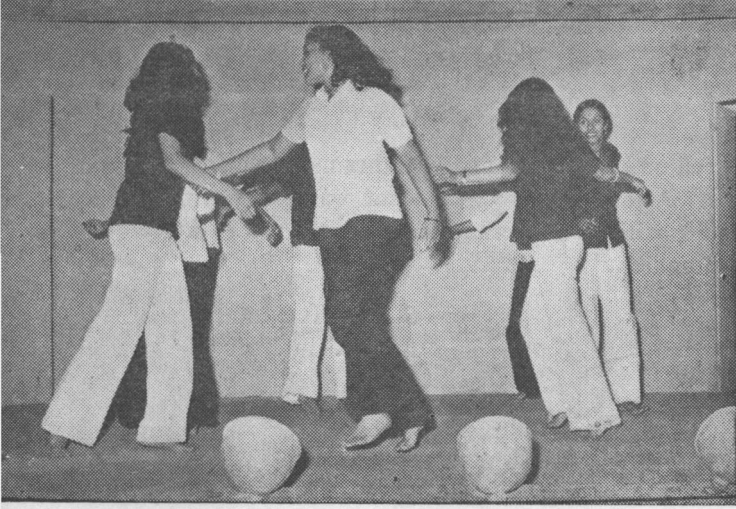
PRADIPTA MEHTA
III B.A. (Economics)

Caravanserai 1975-76

Whether it is the Cairo Hilton, Miranda House Hostel, Delhi or Stella Maris College Hostel, Madras and whether it is a space of a day, four years or a year, one factor is common to all these places and that is essentially a cosmopolitan atmosphere. It is a well-accepted sociological theory that man is gregarious by instinct and this fact is no better proved than in places like hostels where one meets people with diverse interests and myriad backgrounds. Not only does one meet people and adjust to different patterns of living, but creative output is increased collectively. Of course there are the usual 'bugs' - one has to live with rules as well (here most certainly lies the glaring difference from the earlier mentioned Hilton!), and sometimes inedible food (if food be the soul of man...), but on the whole, it is an experience which could prove to be a lesson in discipline and decision-making.

I Term

Hostel life started off with a bang (to use a well-worn cliché) with the Ice-Breaker Social, 'courtesy' a la Senior'. Womankind always loves beauty contests (mind you on the basis of beauty and brains), so when Mary Antony was chosen after her Papa Doc policy speech on the topic 'What would I do if I were the Prime Minister of



India', one felt that it was deserved. The runners-up were Devika Mukherji and Louisa Mitter.

The Return Social of the Freshers was appreciated for they had taken a lot of attention and care to ensure it an entertaining evening. 'The Land of the Gypsies', the theme for the evening was a burst of kaleidoscopic visions. "...freedom tastes of reality..." sings Tommy in the

Who's rock extravaganza, and like Tommies we poured out of the hostel in ecstasy when Sr. Principal granted us freedom for a day the next day.

II Term

Madras is a world-known tourist spot for its beaches, and the Hostel Picnic was held as scheduled at the Golden Beach. "The sea sure was well-behaved...", to quote Laila Thommen, Hostel President. (...so were the girls...)

Christmas hit Stella Maris Hostel in the form of the 'Xmas Spree organised by the second years. And in keeping with International Women's Year (women libbers hold your breath...) the unique feature was Mrs. Santa Claus.....

III Term

- Hostel Week
- 1) Net Ball Match
 - 2) Table Tennis Rounders (Tara Varki 'The Champion)
 - 3) College Competition (messy but fun...)
 - 4) 'Trap Your Scrap' (the cotton, hay and rags emerged out of our heads in aesthetic forms).

Inter-Hostel Sports Day was held on the eve of Hostel Day..... St. Joseph's won the cup.

In the Hostel one thrives on themes to add a little sunshine to life, and 'Zodiac Signs' (No, we did not dress up as lions...), emerged as the existing motif for the day. The



spotlight of the evening entertainment fell on Lady Madonna with her mono acting, the mad Russian play, and the V.I.P. scene. After the show was, what was just terrific... The Open-Air Auditorium responded positively to crazy cavorting to the music of Santana and similar stuff...the grand finale...

SHAILU IYENGAR,
I M.A. (Literature)

The Old Students' Association

President : S. Saraswathi
Secretary : R. Shantha
Asst. Secretary : V. Sowmya

The year 1975 has not been an uneventful year for the O.S.A. In February, a meeting was held comprising of students and staff where it was decided that committees be set up for the smooth working of the organization. But this did not materialise. March saw another meeting of the members, a delightful feature of it being, the entertainment put up by the children of our staff. The tiny tots stole the show with their performances. The members while shown around were full of admiration for our newly acquired library. The highlights of the next meeting in July 1975 was a talk by Miss Thoyadakshi, a past student of our College, and one by Mrs. Lakshmi Bai. The Graduates Reception scheduled for the twentysecond of September was cancelled and held on the eighth of November. October twentieth was a big day for the fresh graduates as well as the O.S.A. members, some of whom were actively engaged. For the first time the convocation was held in the College premises. The chief guest for the occasion was Mr. Rangabashyam. The Graduates Reception, one of the last features of the O.S.A. programme went off well. It was well attended and elections were held to elect office bearers for the following year.

The O.S.A. has always had Sister Principal's and the staff's guidance and cooperation. A special thanks to Mrs. Ramani, Mrs. Chellam, Mrs. Ganga and Mrs. Chandra Parthasarathy. Among the others a special mention must be made of Mrs. E. K. Lakshmi Bai, Mrs. Janaki, Mrs. Vatsala and Mrs. Bhagyam.

The O.S.A. is not yet firmly grounded. It has met with little student co-operation. Yet it exists because Stella Maris is not "a home of lost causes and forsaken beliefs and unpopular names and impossible loyalties". We hope that in the years to come more co-operation will be extended from the student body. A few members and office bearers are even now engaged in racking their brains for ideas which I guess only meets with indifference when communicated to the members. Yet our O.S.A. is the place where optimism most flourishes.

V. SOWMYA
II M.A. (Literature)

The Alumnae

Our College Alumnae are spread the world over. Yet it is the same few who remember and write... the same few who visit us to speak nostalgically about the "good old days"... One questions : " Where are the others? Have they forgotten their Alma Mater? Have they little or nothing to give when what they've got is "education for life"... That it is an education for life is reaffirmed by the letters and confirmed by the visits... and so we continue our voyage in the deep sea of education hoping to find 'pearls' wherever they may be.

Here is R. Ramathilakam, (M.A. Economics, 1967) working as Lecturer in Economics, Sri Avanashilingam Home Science College, Coimbatore affirming her intention to "perpetrate what she learnt".

Coimbatore
2-2-'76

"We are starting M.A. Economics from this academic year. I only pray that I will bring to bear on the P. G. students the passion for hard work and dedication to studies that you had imbibed in us"

Our prayers are with you

Rebeca Joseph, B.Sc. (Chemistry) 1972, writes from Vellore :

Vellore
12-12-1975

I am now in Vellore doing my Ph.D. in Neuro-Chemistry.

I like Vellore very much. It is quite a change from Lucknow. I am at present working on Bitaxosaminidase from human liver. I find the work quite interesting but very time consuming.

Wish you all success.

J. Vaseegari (B.Sc. Zoology 1974) Providence College, Coonoor shares her experiences in imparting education :

Coonoor
16-12-'76

This term seems to be demanding a little more of heavy work. We have divided all the P.U.C. Natural Science students into two batches, the weaker in one and the better in the other. I am kept very busy preparing for the classes.

V. Devaki (B.Sc. Zoology 1974) writes :

Palghat,
17—2—1976.

I am happy to inform you that my marriage has been fixed. The marriage is at Palani. My brother's marriage is also on the same day.

Wish you a very happy wedded life.

S. Vasantha (B Sc. Zoology 1974) writes :

Raj Bhavan,
3—12—'75.

Often during my free time I recall with pride, my memorable days at Stella Maris - those interesting lectures, the struggle with the animals in the practical classes. I can neither forget the personal attention, nor have the minute details of instructions escaped from my mind.

It was all so thorough.

But now life is entirely different. It is such a contrast, a "new experience".

Jennifer Joachim (I B.Sc. Zoology 1975) writes nostalgically from Surrey, England.

Surrey,
3—2—'76.

I have applied for a medical seat to five teaching hospitals. I hope to get a seat this October. Until that I will be doing Honorary Service in a hospital.

And something of London life :

London is a beautiful city. It is clean to perfection. People are very honest but have colour prejudice. But I know that blackness is not weakness and that colour is only skin deep.

I miss Stella Maris. Though I am far away from her, she will always be a star for me throughout my life.

Rama Kalyanaraman (B.Sc. Zoology, 1971) writes from across the Atlantic :

Kentucky
23—11—75

When we visited Washington in May I talked to Saraswathi Murthi on the 'phone. My husband has finished his thesis and has got a job as Assistant Professor

in the University of Kentucky. I have joined a few hand-work classes. Since we don't know as to how long we will stay here, I am wondering whether I can continue higher studies. By the way we are expecting a baby in July 1976.

Our prayers for a safe delivery.

Vasanthi Shenoy (B.A. Sociology 1966.) writes from California :

Wellesley
9—2—76

I have applied for a faculty position at the University of San Diego to teach Sociology at the undergraduate level. I will have to teach courses in Sociology, Methodology, and Statistics. I am currently teaching part-time at the State University.

And back to Malabar Hills, Bombay, from where Rama Sampath (M.A. Economics 1970) writes :

We have shifted our apartment not far from the previous one, but a far better and spacious one. By the way, sister, we are expecting our second baby in March. I am sure this will surprise you .

Donagh D' Silva (M A. Literature 1969) also writes from Bombay :

Bombay
9—2—76

I can never forget all the dear people with whom I lived for six years. My little girls are well. The older one is in Lower K. G. and loves school.

I am away from the house for four hours daily as I have three lectures a day. The college is a short distance from home, so I find it convenient. I teach English Prose and Poetry to First Year higher level students and Correspondence Prose to Intermediate Commerce.

B. Balasaraswathi, M A. (Economics) 1966. writes from Madras :

Madras,
9—2—76.

I have joined as Post-graduate teacher of Economics in Jawahar Vidyalaya, Ashoknagar, Madras. I will be acting as Principal of the same institution for two years.

Zarin Cooper, (B.A. Literature 1974), writes from Madras about the harsh reality of life and how she remembers us :

Madras,
19—12—75.

'You do kept stressing in your moral philosophy classes how very secure we college girls are, and how unnoticed, our education places us on a super pedestal from which we go tumbling down into a mediocrity. Here in the office, the human element is almost lost and everything becomes so impersonal. I keep remembering the Moral Philosophy classes.

And so, the voyage of life continues and we realise that life educates, as education prepares us for life .. in fact education is life.

University Examinations - March-April 1976

RESULTS

PRE-UNIVERSITY :

Group	No. appeared	Passed in			Failures	Total Passes	Percentage of Passes
		I Cl	II Cl	III Cl			
							%
Mathematics, Physics and Chemistry	189	172	10	—	7	182	96.2
Physics, Chemistry and Natural Science	357	162	110	20	65	292	81.7
History, Economics and Drawing & Painting	34	9	10	5	10	24	71
History, Economics and Advanced English	59	37	17	1	4	55	93.2
History, Economics and Advanced Tamil	6	—	1	—	5	1	16.6
	645	380	148	26	91	554	85.8

I B.A.

Subjects	No. appeared				No. passed				Percentage of Passes			
	Lang	Eng	Main	Anc	Lang	Eng	Main	Anc	Lang	Eng	Main	Anc
									%	%	%	%
History	22	22	—	22	21	21	—	22	95.4	95.4	—	100
Economics	83	83	—	83	79	83	—	77	95	100	—	92.7
History of Fine Arts	24	24	24	—	14	24	19	—	58.3	100	79	—
Sociology	40	40	—	40	37	39	—	40	92.2	97.5	—	100
English	40	40	—	40	40	40	—	40	100	100	—	97.5
Pub. Relation	19	20	20	19	17	20	18	19	89.4	100	90	100
	228	229	44	204	208	227	37	198	91.2	99	84	96.5

II B.A.

Subjects	No. appeared				No. passed				Percentage of Passes			
	Lang	Eng	Main	Anc	Lang	Eng	Main	Anc	Lang	Eng	Main	Anc.
									%	%	%	%
History	34	34	33	34	33	34	33	34	97	100	100	100
Economics	81	81	80	80	80	81	79	80	98.7	100	98	100
History of Fine Arts	20	20	20	20	19	20	20	20	95	100	100	100
Sociology	40	40	40	40	38	40	39	40	95	100	97.5	100
English	39	39	39	39	39	39	39	39	100	100	100	100
	214	214	212	213	209	214	210	213	97.6	100	99	100

III B.A.

Subjects	No. appeared	No. passed in			Failures	Total Passes	Percentages of Passes
		I Cl	II Cl	III Cl			
							%
History	36	—	—	27	9	27	75
Economics	88	—	24	46	18	70	79.5
History of Fine Arts	23	2	10	10	1	22	95.6
Sociology	41	—	14	27	—	41	100
English	39	—	28	11	—	39	100
	227	2	76	121	28	199	87.6

I B.Sc.

Subjects	No. appeared			No. passed			Percentage of Passes		
	Lang.	Eng.	Main	Lang.	Eng.	Main	Lang.	Eng.	Main
							%	%	%
Mathematics	44	44	44	44	44	41	100	100	91
Chemistry	31	31	30	31	31	30	100	100	100
Zoology	39	39	39	39	39	36	100	100	92.3
	114	114	113	114	114	107	100	100	94.6

II B.Sc.

Subjects	No: appeared				No. of Passes				Percentage of Passes			
	Lang.	Eng.	Main	Anc	Lang.	Eng.	Main	Anc	Lang.	Eng.	Main	Anc
Mathematics	42	42	42	41	42	42	42	40	100	100	100	97.5
Chemistry	29	29	29	29	29	29	29	29	100	100	100	100
Zoology	35	36	36	33	35	34	36	29	100	94.4	100	87.8
	106	107	107	103	106	105	107	98	100	98	100	95

III B.Sc.

Subjects	Number appeared	Passed in			Failures	Total Passes	Percentage of Passes
		I Cl	II Cl	III Cl			
Mathematics	40	34	2	—	4	36	90
Chemistry	28	25	2	—	1	27	96.4
Zoology	38	2	21	7	8	30	79
	106	61	25	7	13	93	87.7

M.A. & M.Sc.

Subjects	Number appeared	Passed in		Total failures	Total Passes	Percentage of Passes
		I Cl.	II Cl.			
M.A. English	19	1	18	—	19	100
M.A. Economics - Part I	23	—	—	—	23	100
" - Part II	24	—	21	3	21	87.6
M.A. History of Fine Arts - Part I	7	—	—	—	7	100
" " - Part II	5	1	3	1	4	80
M.A. Social Work - Part I	18	—	—	3	15	88.8
M.A. Social Work - Part II	21	1	20	—	21	100
M.Sc. Mathematics - Part I	25	—	—	3	22	88
M.Sc. " - Part II	26	20	2	4	22	84.6
	168	23	64	14	154	91.6

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