

Madras Christian
College

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**Madras
Christian
College
Magazine**

VOL. XXXIX

APRIL 1970

Editor

ABRAHAM I. ERALY

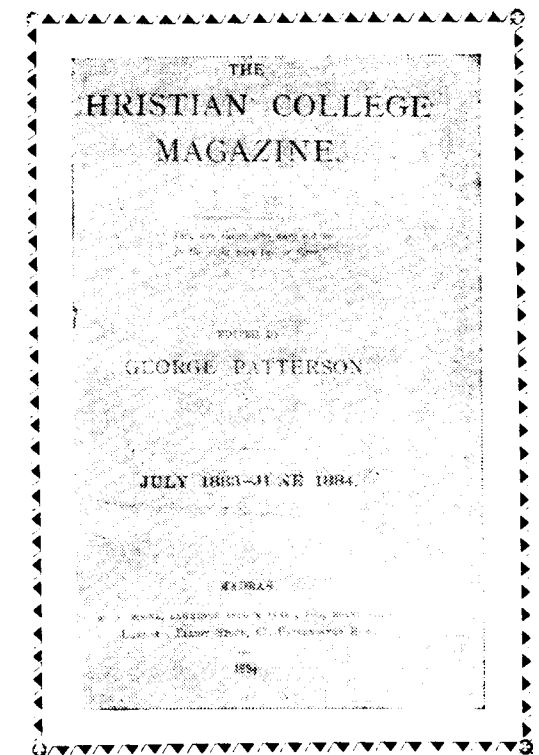
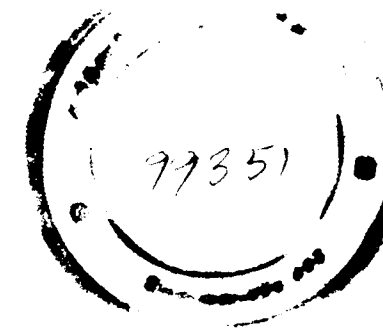
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Mohan Gnanadikam



Once Again

It is another year and another issue. But what is this thing we call College Magazine? How should we think of it?

When we began eighty-seven years ago, we began with a note of pride. Institutions of higher education were few in India then, and it was a rare privilege to be in one. Those who went through colleges were proud of themselves and confident of their future. This was the time when our College sent forth into society men who rose to national prominence in various fields. And the College Magazine reflected this sense of confidence and purposefulness of the College; it sought to gather, quicken and direct the forces of change in India.

But now—what are we now as a College, as a Magazine? To be in a college, any college, is no longer a privilege. It assures one not even a decent livelihood, let alone a meaningful role in society or the nation. What is college education, anyway—what is its purpose, its content, its method? No one seems to know. The

*They are slaves who dare not be
in the right with two or three*

whole educational set-up has become amorphous; there is nothing in it on which one can put one's finger and say, 'This is it!'

The College Magazine reflects this ambiguity. It does not know what to think of itself.

But this crisis in personality is not of this year or of this decade alone. It has been there a long time. The turning point was in 1931. That year the Magazine finally gave up the pretence of being a serious affair with national importance, and became 'a students' magazine, devoted primarily to the chronicle and criticism of what is done in College'.

This was fine. Provided what was happening in College was worth chronicling. It was not. Relevant thought and action in India were more and more taking place outside and not inside the universities. And so the College Magazine degenerated into a lifeless, inbred little freak. It did not interest anyone, least of all the students, whose magazine it was supposed to be. 'There has been,' bemoans the editor in 1931, 'a total lack of co-operation by students Is it any use to appeal to them again?' It was no use. And so the Magazine continued to decline, as the College and the University continued to decline.

Who is to be blamed for the decline of the Magazine? It is easy and comfortable but altogether wrong to blame it on the editors. There was little or nothing they could have done to enliven the Magazine; the College Magazine could be no more lively and purposeful than the College itself.

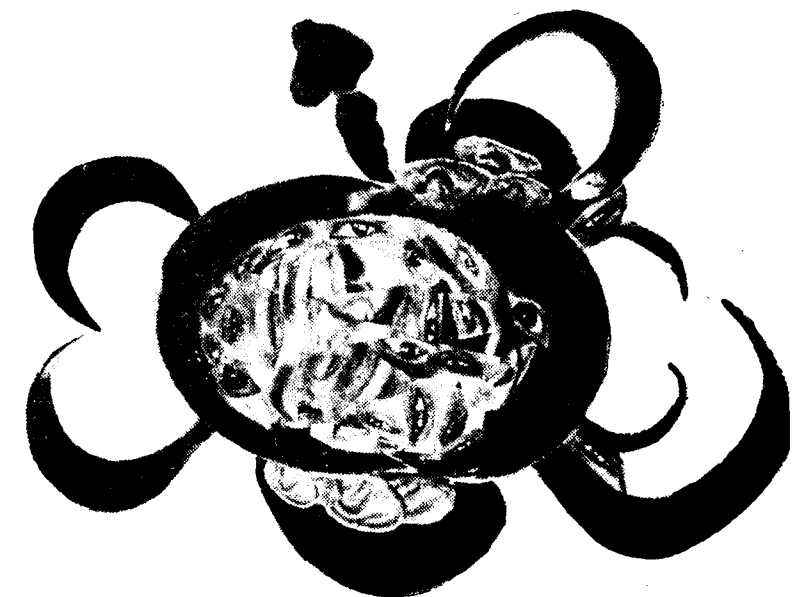
But in the last few years there has been a change in the tempo of life in College, and the Magazine has reflected this change. With this year's issue, the Magazine takes another deliberate step in the new direction. It has also a new format. And there is a change in its periodicity: in the beginning it was a monthly; in 1921 it became a quarterly; from 1931 it was issued once a term; in 1944 it became a half-yearly; this year it is an annual.

Editor emeritus George K. Mathew had hoped that by giving up the editorship he would have more time for his classes and for the production of College plays—and also time to perfect the backhand flick that has made him the staff badminton champion. He thought he was finished with the Magazine. He was mistaken. The College Magazine could not dispense with his talents, and has drawn on them liberally in this issue also. He has also given a great amount of his time for copy-editing and proof-reading, and so have Prof. B. Albert and Mr P. E. Lewis.

And so here it is, once again. We have taken reasonable care to weed out errors. In spite of this, we have, no doubt, split many infinitives, mixed metaphors, confused number and tense, and committed many other mortal sins in these pages. There have also been errors of judgement and of taste. No doubt.

It is all really terrible. We know. But we have done something about it. We instituted an inquest. We identified the offending monster. We put him on trial. Found him guilty. And we executed him—drowned him in a jar of insecticide. And the monster—we give him to you!

EDITOR





Miller Statue

Editorial!

A new era is dawning upon India. New thoughts are stirring in men's minds and new aspirations awakening. At a date that cannot be far distant, some distinctive type of intellectual, moral and social life will certainly appear in India.

If any such tendency is to be formed and to prevail, the first necessity plainly is that earnest thought should be aroused among those whom circumstances point out as the natural leaders of their countrymen. Such leaders must be found among those who have received, or are now receiving college education. To awaken thought among the class upon whom the future must thus depend, is the first object at which this Magazine will aim.

The aim will not be to supply crude remedies for these evils or hasty solutions for those problems, but in the first place to state clearly what they are and to distinctly and constantly present [them] to the minds of those who are capable of earnest thought. True answers to great questions, answers that will stand the test of time and meet the wants of whole societies can be given only when the questions have been looked at long and steadily, and looked at by men from many different points of view.

But again, one of the most powerful means of arousing thought and the only means of giving it widespread influence, is that such thought as already exists should find free and adequate

expression. Therefore the second aim of this Magazine will be to afford [College Students] the means of saying all they think. Contributions will accordingly be welcomed from those who have anything to say upon questions on which the awakening mind of India needs direction. Such contributions need not be in agreement with any views that the conductors of the Magazine may be disposed to hold on any of the subjects that may be from time to time discussed. Identity of opinion upon most subjects of inquiry that are important for India in its present state is unattainable; and even if it could be attained it would still be undesirable. The great want is to bring many minds into contact, and perhaps sometimes into conflict, that thus the mental state may be created from which, when it exists in many centres, definite national tendencies of some kind will arise.

Those who strive for the awakening of India should feel it to be no reason for discouragement if the multitude are still for a time content to live as if self and place were all that is worth an effort. They are fools who dare not be in the right with two or three.

William Miller, July 1883.

The entire editorial is taken from the first article in the first issue of the College Magazine, July 1883. Our purpose in this ruse, however, is not to mock the reader, but to remind ourselves that the issues we face are always the same, and each generation has to grapple with them anew; only the protagonists are different.—Ed.

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Principal's Report

Your Excellency, Mr Ranga Rao, Mr Shankar, Ladies and Gentlemen :

It gives me great pleasure to welcome your Excellency to our 78th College Day celebrations on behalf of the staff, the students, the Alumni and the parents. As Governor of our State you have endeared yourself to the people by your keen interest in their welfare.

We are particularly glad to have you in our midst at a time when we as a nation have been celebrating the 500th birth anniversary of Guru Nanak and reflecting on his message of hard work, sincere worship and concern for our fellowmen.

We also welcome you as a former Minister of Industries and Agriculture of the Punjab with a personal knowledge of farming. Since we run a Farm on our College campus, we realize there is much we can learn from you about the great strides made by the Punjab in the fields of animal husbandry and agriculture.

We are sorry that Sardarni Ujjal Singh could not be with us and request you to convey our best wishes to her.

Staff

The Principal's report always begins with the staff because we know that a good college depends on the quality and dedication of its faculty, its administration, its clerical cadres and its servants or service personnel.

We are fortunate in this College in having several members of the staff with long records of service. And we are grateful to the University Grants Commission for making it possible for some of them to continue with us through the system of grants for retired professors. We are proud that three of our professors—Prof. P. Alalasundaram, with 31 years of service, Prof. P. R. P. Francis, with 31 years of service and Dr. C. T. Krishnamachari, with 29 years of service, have been recognized in this way by the UGC.

I must also, at this time, make mention of the 32 years of faithful service of Dr K. E. Thomas, who has been with us ever since the College moved to Tambaram. He is kindly continuing with us till suitable arrangements can be made for the College hospital.

I am glad that the composition of our staff shows a mixture of youth and age—for it is good that the dynamism and creativity of youth should be tempered by the experience and wisdom of age. I have personally benefited by the presence on the campus of Mrs Charles's mother whose sense of humour and reading habits at the age of 94 astonish and inspire me !

Promotions

I am glad to report the following promotions: Miss E. Tellis in the Department of Languages and Mr C. J. Nirmal in the Department of History have been made professors.

We welcome Mr S. Swaminathan, the first Professor of Commerce, who leads the new Department of Commerce established in 1969-70.

We have also now introduced M.Sc. in Statistics.

Overseas Staff

One aspect of our faculty which fills me with sadness and regret is the decline in numbers of our overseas staff. Apart from the fact that they have been coming to serve us for over a century and a quarter, they bring a special contribution of their own to the life of the College and help us in various ways. In these days of narrow nationalisms and ideologies it is imperative that our students should be helped to maintain a sensitivity to and an awareness of humanity as a whole. All education in the 20th century must be international in its outlook if it is to be adequate for the historic changes we are passing through.

Read by Dr Chandran D. S. Devanesen on the 78th College Day, 17th January 1970.

Part of our difficulty is due to the visa policy of the Central Government. The Government of Tamil Nadu has never failed to endorse our applications for overseas staff—but Delhi usually thinks otherwise. We feel this is a short-sighted policy and we would plead with the Central Government to reconsider the position at any rate as far as educational institutions like ours with a long history and tradition are concerned.

It is in these circumstances that I report with regret that we lost three members of our overseas staff last year and two more are leaving us this year. It is proving hard to replace them.

The first Australian to serve on our faculty was Mr Ian Manning who was with us as lecturer in Economics from February 1964 to April 1969. He identified himself with the staff and students in a striking fashion and will be remembered for his puckish humour, his interest in touring India by third class and his love of Indian music.

Revd Robert Hetherington joined the staff in January 1965 in the Department of Philosophy. Since both he and his wife, Inge, are blind, it was a moving experience to have them on the campus. His handicap, however, did not stand in the way of the very good services he rendered to the College before he left in April 1969.

Dr and Mrs Fray sent by the Lutheran Church of America served the College from January 1967 to 1969. Coming to India at the age of 68, he was remarkably well preserved and enjoyed his game of golf. He helped with the early development of the Records Office and will be remembered for launching the Parents' Association. Mrs Fray was also very helpful acting for a period as the Librarian.

I received the resignation of the Revd D. B. Forrester who feels unable to continue with us after the end of this academic year with deep regret. Revd Forrester joined the faculty in February 1962 and his services have been greatly appreciated ever since. His competence as a teacher, his firmness as an administrator, his keen intellect and his sincere concern for students have been assets to the institution. He certainly represented and upheld all that was best in the Scottish traditions of this College. We shall also miss Mrs Forrester whose keen interest in religious and social studies and strong plea for the ordination of women will be remembered. We wish the Forresters and their two children, Donald and Catriona, all God's blessing wherever their future lot may be cast.

Mr & Mrs P. E. Lewis will be returning to



Dr Devanesen presenting Report

Canada at the end of the year after completing their three-year term and we do very much hope they will find it possible to return to us. Mr Lewis has won the deep appreciation of staff and students alike by his dedication and competence as a teacher and Mrs Lewis is a tower of strength to the Student Guidance Services and has helped with athletics for our women students. We express our warm thanks to both of them and heartily invite them to come back to us.

Indian Staff Overseas

We are glad that some of our faculty continue to have opportunities for going abroad for further study, research and training.

Dr C. T. Kurien returned last May after spending a year as a Visiting Fellow at Yale University. Mr Narasingha Rao returned in September after spending a year at Macmaster University, Hamilton, Canada.

In August four members of the staff, Prof. B. Albert, Mr. B. M. Arthur, Mr. V. S. Venkataramanan and Mr. V. Jayashankar went to Hong Kong to attend a Seminar on education.

Mr. Crispin Devadoss continues to be away at Michigan working on his doctorate in Botany. Other staff abroad are Mr. K. M. Karnakaran, working on his Ph.D. in Physics at Kansas, Mr. C. J. Alexander working in Chemistry at Minneapolis, Mr. K. S. Venkatasubban also in Chemistry in Kansas and Mr. G. Thangiah working in Statistics at Buffalo, New York.

Arrivals and Departures

Dr. Jose Palathingal joined the Department of Physics in August last year. He comes to us after eleven years in the United States with a considerable record of research in Nuclear Physics. He hopes to set up some serious research projects in the College. Nuclear research is very expensive but we hope to learn how to find the funds needed for this important development in the institution.

Dr. Stanley Rajiva, Professor in the Department of English, left us to join the University of Saskatoon in Canada. We have lost a creative writer and competent teacher. Our best wishes to him, Mrs. Vijayalakshmi Rajiva and Suma.

Mr. E. S. Srinivasan and Mr. T. V. Lakshminarasimhan have returned after the expiry of their study leave.

Staff Trends

There are two healthy trends among our staff which I may describe as the conjunction of brain and brawn. Our list of staff publications shows that serious academic work on the part of the staff is on the increase. Last year saw the publication also of books by staff which have been reviewed favourably in the press and other journals. Along with this intellectual trend there is a renewal of interest in staff participation in sports and games. Staff Cricket is having a revival and I am glad to report that our faculty beat the Loyola Staff team declaring when they were 97 for six after passing the rival total of 94! Mr. A. Jayaraj bowled a hat-trick and Mr. J. P. Vijayathilakan was our top scorer.

We are particularly keen that staff-student relations should improve on all fronts—and certainly one way of bringing about mutual appreciation is for members of staff to share in the enthusiasm of youth for sports and games.

We have built six new houses on campus for the staff and we express our thanks to the UGC, the United Church of Canada and the Lutheran Church of America for grants towards this scheme.

We also express our gratitude to Mr. M. Ct. Muthiah for a handsome donation of Rs. 25,000 for endowing prizes for commerce students and for generally upgrading the other departments of the College.

Students

Student unrest has become a global phenomenon—and not without reason. Students all over the world have begun raising pertinent questions regarding the purpose, function and structures of universities and colleges. However inconvenient or uncomfortable it may be for administrators and educationists, it is good that they are doing so. What Socrates said about the unexamined life of the individual is applicable to the life of institutions also. It is good that old institutions should not be taken for granted since they cannot be revitalized unless they are subjected to constructive criticism and constant evaluation.

The student unrest in India may not be as articulate as it is in some countries but it is also partly a symptom of dissatisfaction with the academic programme and administrative structure of our universities and colleges. The revolt against authority is not only due to the disintegration of the traditional patterns of our society and the growing generation gap but also due to a general dissatisfaction with the way in which institutions of higher education are functioning. Incoherent and chaotic as these protests often are, they reflect a widespread disenchantment with a pattern of higher education which has remained largely unchanged since the mid-nineteenth century.

In order to come to grips with the present situation a College must have the courage to modify the old affiliating system of the university inherited from the 19th century, have the imagination to change its existing administrative structure and pattern of education—and above all have the vision of a new academic community in which the students play their part to a larger degree than has been the case in the past. I am glad to say that in this College we have been making modest efforts in these directions and we are deeply concerned that the improvement in education should come through the co-operation of staff and students.

We also wish to foster some educational research so that we may have a deeper understanding of our students. We are fortunate in having a trained educational psychologist in our midst who is helping us to do this. Dr. Mrs. Mirabai Phanuel's study of the reading habits of our students has been published. We would like to study why some students are scared of examinations. In this College we have never had a severe detention policy in order to boost our results—and yet there are still some students whose attitude to examinations continues to be a problem. We hope that through research, discussion and more understanding between staff and students we shall be able to find some solutions to this difficult problem.

Where extra-curricular activities are concerned, there is so much to report that one does not know where to begin and where to end. The Students' Council is still finding its feet but it is becoming a useful body with a constructive attitude. The Council conducted a very successful inter-collegiate seminar on the reform of the educational system. We are grateful that our students play their part in trying to increase the amenities available for students. This year the Students' Council ran a Fun Fair in aid of the Students' Centre and carried it off successfully in spite of the pouring rain.

The Rural Service League continues to be active and has developed programmes both in the village of Mappedu and on the Farm. The RSL helped Mappedu to get electricity and water and is now planning to link the Farm and the village.

We are glad to report that we are one of the ten colleges selected by the University for introducing the National Service Corps. We welcome this new opportunity for students to enter into social work in a more intensive and serious way.

We are glad too that the National Cadet Corps has been revived and that the parade ground resounds again with activity. When the National Sports Organization also comes into operation, a student can choose to belong to one of three organizations on campus sponsored by the Central Government namely, the NCC, the NSC or NSO in terms of his temperament and aptitudes.

The Planning Forum has had an active year with an exhibition on Mahatma Gandhi and a study tour to Goa. The Zoology Association sponsored a most useful exhibition. The History Department held an interesting seminar on China where the intellectual diet was supplemented by a Chinese meal. The College Dramatic Society

gave a memorable performance of Arthur Miller's *A View from the Bridge*.

Spot, the campus magazine, *Senator*, the Selaiyur bulletin and *Snoopy*, the Heber bulletin are interesting as reflections of student thinking.

One wonders at times as to whether the whole College year is not just one long Fun Fair but we are glad that there are some students of whose academic achievements we can be proud. Gangan Pratap stood first in the All-India I.I.T. examination and George C. Verghese was fifteenth. In the Madras region, Gangan Pratap stood first and George C. Verghese was second. We did well at the post-graduate level and we congratulate the following university prize winners:

M.A.

P. SUDHIR (*History*)

The Eric Conran Smith Prize

P. S. PADMANABHAN (*English*)

1. The T. Rama Rao Medal
2. The Rao Bahadur M.A. Srinivasachariar Prize
3. The Lord Pentland Prize
4. The Late Rao Bahadur Srinivasachariar Prize

MISS LEELA KRISHNAMURTHY (*History*)

1. The Northwick Prize
2. The R. Sivabhogam Prize
3. The N. N. Iravatham Prize
4. Prof. V. R. Ramachandra Dikshitar Prize

M.Sc.

MISS R. KAMALA (*Mathematics*)

1. The Stuart Prize I
2. The Pitti Muniswami Chettygaru Medal III
3. The S. Ananthakrishnan Medal

MISS V. T. INDIRA BHARGAVI (*Zoology*)

The Caithness Prize II—Prize

The performance of P. S. Padmanabhan in English and of Miss Leela Krishnamurthy in History was particularly outstanding.

In sports hockey continues to be our most outstanding team. Three of our players, Monappa, Aiyappa and Gunalan are in the University team. Special mention must be made of M. S. Monappa who has now played for the State and in two tests India played against Kenya. He has been away for most of the year training at Patiala and Ambala.

We continue to emphasize the values of playing the game and sportsmanship as being of greater importance than just winning everytime.

We are grateful to Major R. J. W. Moses and the daughters of the late Professor A. V. Moses

for presenting a portrait of the former Head of the Physics Department and for endowing a prize in his name with a donation of Rs. 2,000.

The Alumni Association

The major achievement of the Alumni in 1969 was the opening in February of the handsome C. A. Abraham Pavilion by Mr M. A. Chidambaram who also gave us a donation of Rs. 5,000.

We owe a debt of gratitude to Mr P. S. Rajaratnam, an imaginative and energetic alumnus, for developing a most useful and appreciated activity of the Alumni, namely 'The Revival of the Spirit' week-end. The Alumni week-end held on January 3rd and 4th, 1970, was well attended by Alumni coming from all the southern states accompanied by their wives and children. It was a most enjoyable family gathering.

Though the new President of the Alumni Association, Mr P. Sabanayagam, cannot be with us, we are glad to have an old and very loyal alumnus, Mr K. S. Ranga Rao, now one of the Vice-Presidents, here on the stage with us to represent the old students. We thank Mr K. M. Mammen Mappillai, the former President and Mr Balu Alagannan, the former Secretary, for their splendid work as office-bearers. We welcome Mr K. R. N. Menon who has succeeded as Secretary.

The Principal met the Alumni in various centres like London, Bombay and Cochin in the course of his travels. He helped to launch a new branch at Calicut—the 22nd branch association to be formed. The staff team which went to Hong Kong had a happy time with the Alumni in Kuala Lumpur.

The Parents' Association

Mr V. S. Shankar, President of the Parents' Association, is here with us and he will give a brief account of their activities when he requests His Excellency to open the new Students' Centre built by them. But I would like to mention the first very happy Parents' Day we had last March when a good crowd of fathers and mothers turned up for tea and a tour of the campus. The Association was officially launched and an entertainment given by the parents followed showing they had a lot of talent among them. I am sure the students will want me to express their thanks to the parents for the new Students' Centre and for their continuing interest in providing amenities for them.

Developing Projects

We are a project-minded College but in this report I can only touch on some of them.

The Farm has registered progress and has become one of the most interesting places on the campus to visit. Mr Jack Gibson left for New Zealand with his wife and baby daughter. We are grateful to Mr J. Gibson for the hard work he put into the Farm. We were worried as to what would happen when he left but fortunately we have had the enthusiastic help of Dr I. D. Manthramoorthy on a purely voluntary basis. He has succeeded in getting students to work on the Farm and to take an interest in its development.

We are glad to welcome Mr Frandz Dolberg who arrived just this week to help the Farm. He comes from Denmark and has been sent to us by the Danish Volunteer Service.

The Family Life Institute is busy acquiring an acre of land from the Government for building a maternity welfare and family planning centre in a rural area. We are grateful to the Lutheran World Federation for a substantial grant which makes both the building and the programme possible. Mr V. I. Jeyaraj, Mrs V. M. Thomas and Mrs Janet Lewis are working hard to get the scheme off the ground this term.

Mention must also be made of the new department of audio-visual aids under the leadership of Dr G. J. Phanuel and Mr Paul Lewis. The students have expressed an interest in acquiring a 35 mm projector and the matter is under discussion.

Pulicat

Our Estuarine Laboratory at Pulicat sprang into new prominence and significance when the first All-India Symposium on Estuarine Biology met at the College last December bringing together a distinguished group of scientists. We congratulate Dr P. J. Sanjeeva Raj and the faculty of the Zoology Department for this fine achievement.

The School

I must congratulate the Headmaster, Mr E. D. Savarirayan and the Parent-Teachers' Association for their tremendous success in raising one lakh of rupees for the new Chemistry and Physics laboratory which will greatly improve the science teaching in the School.

Conclusion

One of the ways in which higher education can be improved is for individual colleges to make

bold experiments and innovations. We hope we shall always be open to new suggestions and flexible enough to try them out. We have during the past year been hearing a great deal about Gandhiji. Let us remember that he entitled his autobiography 'My Experiments with Truth'. A college must experiment with education trying always to find out what is good and true for its students.

Let us also remember that Gandhiji exemplified many of the ethical teachings of the New Testament. May his spirit continue to inspire us to be true and faithful followers of Jesus Christ in whose Name this College was founded for the benefit of all who enter its portals irrespective of caste, community or creed. These are trying and difficult times but we must continue to go forward inwardly confident that God can give us the strength we need to face our problems and difficulties and overcome them.

Chandran D. S. Devanesen



Top: Women's Hostel Secretary Jean Anandan receiving for the Hostel the Pratap Abraham Trophy for academic excellence. Bottom: The Faculty greets Sardar Ujjal Singh. Second from left, Student Chairman Renuka Prasad.





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Tambaram: A Political Study

The Background

In the years before India's independence, Tambaram was made up of six revenue villages, namely Old Tambaram, Kannadapalayam, Kadapperi, Pulikoradu, Irumbuliur and Selaiyur. There were three Minor Panchayats: Irumbuliur and Selaiyur were each a Panchayat; the other four villages formed another Panchayat. Each village had a population of over 500, and had a headman. In Tambaram, the Congress Party was the only party in those days. In 1946 an association called the Welfare Association was formed here. The president of this association was Mr Arthur Jones, and the Secretary, Mr Dhanapal, and it consisted of Congressmen and some students who wished to fight for Independence and to participate in social work.

Tambaram became a Major Panchayat Grade I in 1949. An Executive Officer, nominated by the Local Administration Headquarters at First Line Beach, headed the Panchayat. The Panchayat had 15 members elected from 15 wards. One ward was reserved for a Harijan. In the period 1949-53, the Panchayat had fourteen Congressmen and one Independent as members. The President and the Vice-President were elected by the members, who in turn were elected by the people. Dr K. E. Thomas, the College Medical Officer, was elected President for the period mentioned above. The President convened meetings and conducted the proceedings; the Vice-President took the chair in his absence.

The resolutions passed by the Panchayat were implemented by the Executive Officer; he had no option but to do so, unless they were in contravention of an existing law. If the Executive Officer and the President were at loggerheads, the latter could convene a meeting of the Panchayat and pass a resolution requesting the Government to transfer the Executive Officer. The Executive

Officer also looked after the financial affairs of the Panchayat.

In course of time, there came to develop a split among the leading men of Tambaram. Political differences began to widen and some of the men who played leading roles in the Congress Party either dropped out of it, or became Independents. In the 1953 Elections (elections were conducted every five years) the Congress and the Independents contested, with the Congress winning the majority of the seats. Mr Dhanapal (Congress) was elected President, and Mr Munu Adi (Independent), Vice-President.

Meanwhile the powers of the President increased: in civil cases he could levy fines up to Rs. 100, and in criminal cases he had a Third Class Magistrate's power and could levy fines up to Rs. 15. In the period between 1953-58, the Panchayat spent a lakh of rupees on market improvements and the bus stand, and about Rs. 25,000 on the provision of water and electricity facilities in Harijan colonies, especially in the Kadapperi area.

In 1958, an opposition party called the Town Welfare Party contested alongside the Congress. The elections witnessed the toppling of the Congress and the acquisition of the seats of power by the Independents. Mr Munu Adi was elected President and Mr Rajarathanan, Vice-President. About this time the bus stand was formally opened. A 'Nagaram Nalam' Committee was formed to look into additional civic amenities that were needed. Six reading rooms and five parks soon came up.

What were the Panchayat's sources of revenue? Primarily, house tax, which made up about 40% of the annual revenue. Other sources were entertainment tax from theatres, stamp surcharge,

The Study was made by I M.A. Politics students under the guidance of Dr M. Abel.

vehicle tax, and revenues from the open market and the bus stand. The total annual income was about six lakh rupees.

The emergence of Tambaram as a Municipality can be attributed, on the one hand, to the great increase in the local population, and on the other, to the establishment of the Madras Christian College, the Indian Air Force Station, the Standard Motor Works, and the Southern Railway Links. People from the Madras city, as also from other states, particularly Kerala, came and settled down in Tambaram to take advantage of its expanding opportunities. The expansion of the Madras city also led to a great increase in the number of commuters living in Tambaram and working in Madras.

The increase in population led to the improvement of transport and communication facilities, which, in turn, gave local business a boost, and all these factors together accelerated the growth of Tambaram Town. Its semi-urban character ended, and Tambaram emerged as a mature, urban, cosmopolitan town. The expansion of population made it necessary to improve sanitation, establish hospitals, and schools. Obviously, a Panchayat could not do all this. Tambaram had to become a municipality.

The people of Tambaram, irrespective of their party affiliations and other differences, demanded that the town should be upgraded as a Municipality. As early as 1954 the Tambaram Panchayat had passed a resolution demanding this; a similar resolution was passed again on the 30th of November 1963. The Government finally accepted the demand, but postponed acting on it in order to study the problems involved in upgrading Tambaram as a Municipal Town, and to create an adequate administrative machinery in the town.

On the 1st of April, 1964, Tambaram was made a third grade Municipality. Its population, then, was over 35,000, and its annual income about Rs. 7 lakhs. The areas that came under the jurisdiction of the Municipality were Selaiyur, Anandhapuram, Professors' Colony, Vinobhanagar, East Tambaram, West Tambaram, Irumbuliyur, Kannadapalayam, Ranganathapuram, Kadapperi, Kadapperi Kannadapalayam, Kadapperi Harijan Colony, Tiruvalluvarpuram, Pulikoradu village, Kamaraj Nagar and Sanatorium. The Indian Institute of Technology Employees' Co-operative Building Society, Velacheri (P.O.), Madras-36, petitioned the Government for the inclusion of Gowriwakkam

and adjoining areas in the Municipality. The petition was rejected on the ground that the areas mentioned were far off.

Mr P. Kumarasamy, appointed as Special Officer in 1964 by the Government, was the administrative head of Tambaram Municipality. He was followed by Mr Ganesan in 1967 who was in charge until the elections, in April 1969. Under the administration of the Special Officers, further economic, social, and political developments took place in Tambaram. The Palar Water Scheme, for bringing water from Palar river (near Chingelput) to Tambaram, which was started in 1965, was completed in 1967.

Tambaram now covers an area of 20.72 sq. kms., and has a population of nearly 46,000. Over the years, the standard of living has gone up. There has been an increase in the number of theatres from 1 to 3; there are also two temporary or touring theatres. Three auditoriums exist for the performing arts. Three hospitals for women and children, and one general hospital have been established. Seven libraries have come up.

Tambaram is due to become a Second Grade Municipality in April 1970.

Municipal Administration

Tambaram Municipal administration has five Sections: (a) The General Section, (b) The Revenue Section, (c) The Public Health Section, (d) The Engineering Section and (e) The Town Planning Section.

The main function of the Municipal Council is to decide on measures suggested by any of the Administrative Sections. If the general funds of the Municipality are not able to finance any particular project, then the State government will finance it if it approves the project.

The Commissioner, appointed by the Municipal Council, is the executive authority of the Municipality. The Commissioner has a Manager working under him, who is appointed by a Selection Committee consisting of a Municipal Councillor, the Commissioner and a Chairman.

The Revenue Section plays, perhaps, the most important role in the Municipality. It collects the various taxes: house tax, profession tax, animal tax, vehicle tax, wealth tax, entertainment tax, provision tax and tax on slaughter houses. It also obtains money from the auction of markets and bus-stands. When the funds are not enough to meet specific projects, the Revenue Section determines the additional amount necessary, and

seeks aid from the State Government through the Municipal Council and the Commissioner.

Out of about Rs. 15 lakhs which the Revenue Section gets per year about Rs. 4 lakhs come from cinema houses which pay entertainment tax. About Rs. 38,000 per month is spent by the Municipality, financing projects and paying the salaries and wages of its employees. The Revenue Section is run by the Revenue Inspector who is assisted by six Bill Collectors.

The Public Health Section takes care of arresting epidemic and endemic diseases, deals with adulteration of food, and maintains good sanitation. A part-time dispensary is also run by it. The Section is in the hands of three Sanitary Inspectors, two Health Assistants, a Births and Deaths Registrar and a variable number of labourers who are recruited *ad hoc*, with the approval of the Municipal Council. The Sanitary Inspectors are answerable to the Director of Public Health, Madras. There is no Health Officer.

The Engineering Section is responsible for the maintenance of the thirty-six miles of road in the Municipality, of public buildings, drains, construction of wells, planning of water-schemes, maintenance of street lighting and of the nine Municipal parks. The Palar Scheme which involves an amount of Rs. 34 lakhs, is in the charge of this Section. The Section is run by one Public Works Supervisor, one Works Assistant, one Mason, fourteen Gardeners, twelve Gang Coolies, one Electrician and two Fountain Cleaners.

The work of the Town Planning Section is the implementation of the seven schemes which were launched in 1954, out of which four are yet to be completed. It deals with the approval of plans for new buildings, evictions of encroachments, issuing of building licences, arranging leases, and launching other town-planning schemes. Town-planning and development schemes are considered for approval by a Town-Planning Committee with six Municipal Councillors as members. The Town-Planning Officer, who heads the Section, is assisted by two Building Inspectors, a Surveyor, a Tracer and a Clerk.

The main task of the General Section is the handling of general correspondence. It runs 3 Elementary Schools, and also Local Libraries and Reading Rooms. It has a say in deciding on taxes. The manager appointed by the Selection Committee is the head of the Section. The Section has nine clerks, an accountant, and 2

typists. The General Section controls the other four sections.

All the measures passed by the Municipal Council must satisfy the rules and regulations of the Madras District Municipalities' Act of 1920. All the administrative procedures of the Municipality must be in accordance with the Municipal Manual.

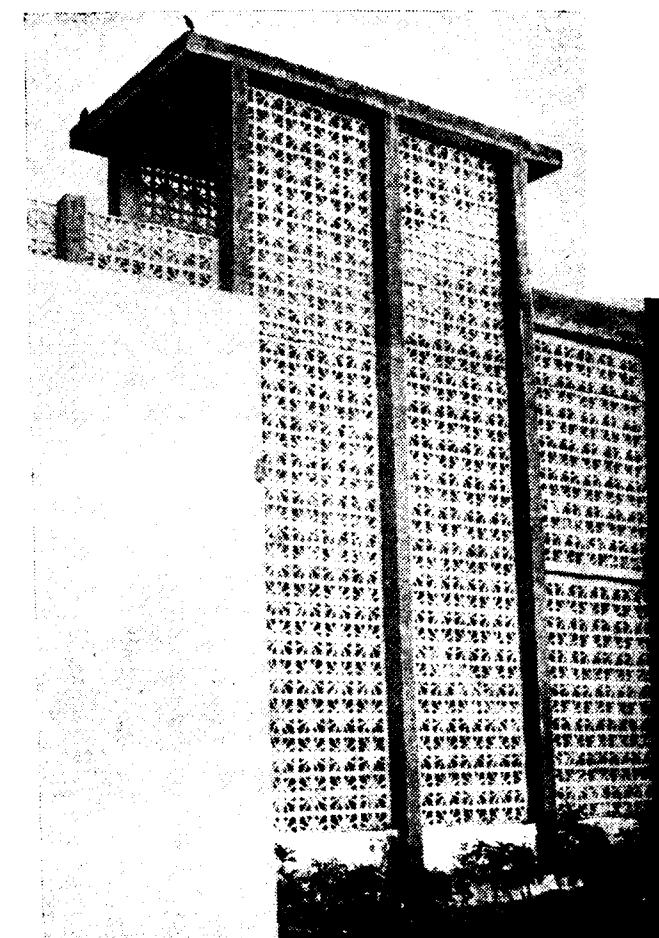
Political Leadership

In the Municipal Elections of 1969, sixty-eight candidates ran for the twenty-two seats. Of these 5 were women. Forty-six candidates, i.e. 75%, belonged to the age group of 30-50 years. Tambaram Municipal leadership is dominated by the middle aged; elderly people are not drawn towards it: only one person in the age group of 51-55 filed his nomination papers, but he too withdrew without contesting.

An overwhelming majority of the candidates (98.4%) have lived for more than 10 years in Tambaram, however only 45.2% of the candidates have urban backgrounds, while the rest have migrated to Tambaram from rural areas.

Educational background of the candidates seems to be rather poor. Though 98.4% are literate,

Tambaram Municipal Building



41.8% have had only upper primary education, while only 9.7% had been to college. Of the remaining, 21% have had primary education and 25.8% have had secondary education.

Tamil is the mother tongue of 80% of the candidates. Language does not seem to be an important factor in the political choices of the Tambaram municipal voters: three Telugu speaking candidates (out of the 7 that contested) won the election. Only 3 candidates (4.8%) belonged to any linguistic association; in any case, such associations do not seem to play any political role in Tambaram.

The majority of the candidates (88.7%) were Hindus. The two Muslim candidates who stood for election were both elected. Among the defeated candidates were 3 Christians, a Buddhist and an atheist. Above 91% of the seats were won by Hindus. This does not however mean that religion played any significant role in this election. This is evident from the fact that only 2 candidates i.e. 1.6% seemed to have derived any support from religious associations.

The traditional power structure, based on caste, seems to be breaking up in Tambaram. Out of 7 Brahmin candidates only 1 got elected; of the 6 Mudaliar candidates, 5 were defeated. In contrast to this, 4 out of 10 Nadars, 5 out of 13 Adi Dravidas, 2 out of 4 Yadavas were elected. Only a few of the candidates (9.6%) are members of any caste association, and even these were not of much help in getting votes.

Regarding participation in politics, businessmen and agriculturists are greatly interested in politics, and do play significant roles in various associations and organizations of a public and philanthropic nature. Trade union leaders are also active in politics and their support is valued by the candidates.

Eighty-seven per cent of the candidates belong to some party or other. The candidates belonging to the Congress Party constitute 41.9% of the total number of candidates, while the United Front consisting of the D.M.K., Swatantra, Jan Sangh, the CPI, CPI(M), and others account for 45%. The candidates put up by the parties are all active workers in their respective parties. Many of the candidates, 57.4% who belong to the parties have held some party office or other; 55.6% of them have made financial contributions to their parties.

The reasons for candidates joining politics are varied. But most of them (84%) have joined politics for purely political reasons. It is too

early to say whether this indicates a trend towards professionalization of politics and the emergence of full-time professional politicians. Only very few of the candidates (14.5%) have joined politics because of encouragement received from their relatives already in politics. That the candidates are very much politically conscious is to be seen from the fact that most of them (72.6%) maintain contacts with state leaders of their respective political parties. Quite a few of them (43.4%) also have contacts with national political leaders.

The predominant factor which influences the candidates' choice of a party is the programme of the party. For e.g., 39 out of the 62 candidates interviewed claim that they joined their party because of its good programme. Congress candidates say that they joined the party since it is a national party. Most of the D.M.K. candidates have said that they have joined the party as it works for the realization of the aspirations of the people of Tamil Nadu. Candidates put up by the Communist parties claim to have joined the party as it is the party of the poor classes.

Party discipline appears to be strong among the candidates. To the question whether they would vote for a candidate who is put up by their party but whom they do not like, 78% of the candidates answered by saying that they would be loyal to the party whip under any circumstances. Only 4 candidates said that they would act according to the dictates of their conscience in such an eventuality, while 14.5% of the candidates said they would remain neutral.

A good number of the candidates (35.5%) do not get any outside help or support, but most of the candidates in this group were unsuccessful in the election. About 33.9% of the candidates seem to get some help and encouragement from the leaders of their respective political parties at the state level. However, most of the candidates claim that their victory was not due to any support received from the state leaders but that they won purely on their own personal record and popularity.

Election Results

Tambaram Municipality is divided into twenty wards. Twenty-four councillors are elected from these twenty wards. Wards Eight and Nineteen elect two councillors each, one of the seats in each ward being reserved for women candidates. Wards Ten and Eighteen also elect two councillors each, one of the seats in each ward being reserved for candidates from the Scheduled Castes.

The total number of eligible voters is 31,702. In the Municipal Elections held on 26th April 1969, the number of voters who went to the polls was 25,897. The number of invalid votes was 513. The total number of valid votes was 25,384.

The Chairman of the Municipality is Mr Munu Adi (D.M.K.). The following are the names of the Councillors:

Ward No.	Names	
1	Dakshinamurthy	Congress
2	Govindasamy	D.M.K.
3	Radha	D.M.K.
4	Thangavelu	Congress
5	Rajabather	D.M.K.
6	Maulana	D.M.K.
7	Munu Adi	D.M.K.
8	Seshammal (Women's Candidate)	Congress
	Chandramouli	Congress
9	Aravamudhan	Swatantra
10	Kannan	Congress
	Murugesan (Scheduled Caste)	Congress
11	Manikkam	Congress
12	Balaraman	D.M.K.
13	Vijayaraghavan	D.M.K.
14	Ekambaram	D.M.K.
15	Mohammed Gani	Congress
16	Danapal	Congress
17	Vairavanathan	Congress
18	Tambaram Mani (Scheduled Caste)	Independent
	Palani	Independent
19	Rajamanickam	D.M.K.
	Samandiammal (Women's Candidate)	D.M.K.
20	Mohan	D.M.K.

The Council consists of ten Congress, eleven D.M.K. and one Swatantra members, as well as two Independents. Congress won 42% of the votes, while D.M.K. won 34%, Swatantra 6% and Communists 2%.

Straight Fights:

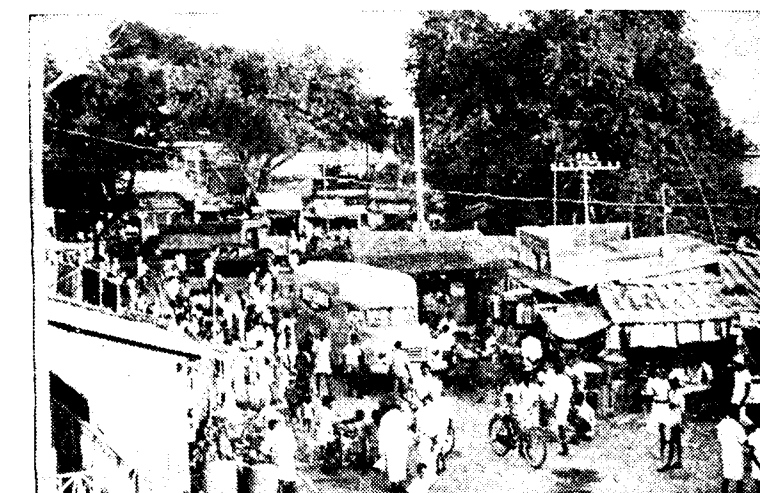
Ward	Who Contested	Winning Party
2	Congress and D.M.K.	D.M.K.
4	Congress and D.M.K.	Congress
6	Congress and D.M.K.	D.M.K.
7	Congress and D.M.K.	D.M.K.

8	Congress and Swatantra	Congress
	Congress and Swatantra	Congress
10	Congress and D.M.K.	Congress
	Congress and D.M.K.	Congress
11	Congress and D.M.K.	Congress
12	Congress and D.M.K.	D.M.K.
17	Congress and Swatantra	Congress
20	Congress and D.M.K.	D.M.K.

Since Swatantra and D.M.K. had an electoral alliance, we can take contests in all the above wards as Straight Fights between the ruling party and the opposition. Congress won seven of these while the D.M.K. won only five. The edge therefore has been with the Congress wherever there has been straight fights. This is also substantiated when we look at the percentage of votes polled by the winning candidate in all the twenty-four wards. Out of the twenty-four wards, there has been majority wins in seventeen cases. The Congress secured nine of these and the D.M.K. only eight. All the three Independents won only by plurality. This substantiates the hypothesis that the opposition always registers more majority wins. Also, the opposition, generally, polls more votes than the ruling party. This feature has been observed in earlier elections all over India.

Gowri Shankar

Shanmugham Road, West Tambaram





B. Albert

*The above is a picture of Bennet ;
Whose aspect looks formal and set ;
But have you noted the struggle
Of his lips to untangle
A smile when your eyes have met !*

G.K.M.

Post Mortem

There was a time when the Halls were known as Teaching Halls and the front part, where the theatre and the classrooms are, was called the Tuition Block. They are names which have sadly fallen into disuse though classes are still conducted in the Tuition Block. Another factor that gets forgotten is that you as a Warden are primarily a teacher, doing your full share of teaching along with your colleagues in the Department, and that this teaching covers not just your discipline alone but also Religious and Social Studies. When you say 'gets forgotten' you mean that you, as well as others, forget, for once you get into a Hall and get involved in Hall affairs and activities it is as if you enter another world altogether—a world in which all that matters are mess menus, bugs in the furniture, the unblushing flushless flush Rare have been the occasions when there has been the meeting of minds. Rarely have you created an intellectual climate around you under which, as people breathed freely, they debated the modern novel, Marxism, psychedelic art . . . and still more rarely have students come to you to talk of these things. And as for the religious side, beyond an enquiry here and there as to why X has not been at night prayers or why Y has not been attending the Religious Study class there has been little exploration of what is called the 'soul's health' of those placed under your care. Many in the College have begun to feel that Religious and Social Studies classes could be places where real education could be imparted, free as they are from pressures of examinations, compulsory attendance, parental displeasure, etc. How much freer are the Halls from every blessed kind of pressure, and it is sad, is it not, that so little of mental activity finds a place there? Of course if the charge of failure were made against you by anyone except yourself you would hasten to rationalize, and to rationalize thus: (1) The

attention you give as Warden to mess menus, Hall accounts, flushless flushes, etc., doesn't it impart to students certain values of integrity, conscientiousness, industry, and doesn't this active manifestation of values complete the academic discourses begun in the classrooms? (2) You have no time for all this intellectual and spiritual dialogue and counselling, for, you remember now, you are primarily a teacher in College, with texts to expound, portions to cover, examinations to administer, a teacher who happens to be a Warden also. And so as you go on your rounds at night and you see a resident reading a trashy novel all you can do, apart from leaping into his room, is to bark at him: 'Put that book away! What will Papa and Mamma and Granny say? Read instead Milton's *Paradise Lost* Book IX, where Milton graphically and (are you listening to what I am saying?) with amazing insight describes the Fall of Man. Milton was a great poet. Goodnight!'. (3) Nothing terribly exciting and challenging is happening in College lecture rooms and laboratories, and why should you or anyone be concerned about the deadness of things in the Halls? If the College rights itself then all will be well in the Halls as well.

Perhaps there is something in all these three defensive postures. Wherefore then this self-flagellation posture, and that too, at this time of the day? Besides, if anyone were to ask the residents placed under your care during the past twelve years what they think of you as Warden, 97% of them will say that you were a success, for how could they ever forget that terrific Hall Day speech you made in the year 19-something-or-the-other, and how beautifully you sang 'Tip-toe through the tulips' ?

But the remaining 3% ? Your paths never crossed.

B. Albert

The New Wind

India is being struck by the new wind of modernization. What does this mean to the value orientation of the society as a whole and to the individuals living in that society? I am a Westerner and can only look at India with Western eyes. Therefore I would like to deal from my own background and take a look at some of the differences between West and East, my own culture and that of India, in an attempt to find out what may lie in store.

It is almost certain that modernization, that hodge-podge of technology, industrialization, communication, huge cities, advanced education and central government, will bring in its wake a disruption of the traditional order. 'The new wind offers some hopeful and some frightening prospects, but it does not offer a way of life.' This then is the essential question of a society caught in the grip of rapid change: what will be the outcome?

The question of cultural change is an intriguing one. Cultures are forever in transition, always taking on new character and content. This is usual and natural. It is an evolutionary process with a gradual rate of change. Even the India of 200 years ago was probably and noticeably different from the India of 300 years ago; yet a continuity of the culture is unquestioned. Traditional societies are characterized by this gradual and therefore unnoticed rate of change.

In India today this gradual rate of change has become accelerated as never before. What this means for the condition of traditional values can be realized when we understand that the integrity of the traditional moral order in Indian society has been preserved over the centuries only because of the isolation of the village community and the slow rate of development of the technical order. The isolation of the village, has disappeared with the advent of the bus, train and radio; an onslaught of ideas and a vast technology, com-

pletely new to the villagers, is assaulting the old structures at a rapid pace. We can no longer consider the contemporary Indian culture as purely traditional. This new wind has touched traditional India to the very core. In India today the total view of life is grappling with the differentiated view of the Western world. This 'differentiated view' of the Western world manifests itself in many forms. As Robert Redfield states, 'Enter the invader in person or by his tools and his teaching, and the moral order is thrown into confusion'. Disruption of this kind makes itself felt in all aspects of a traditional society. What the outcome will be, how the society will change, remains to be seen.

Norman Brown speculates on the course of Indian development: 'I would think it possible that the old order still has a good deal of life in it. Just as in the past it has always been changing, showing dynamic qualities, proving its adaptability, so today it may still be letting down new air roots from sound old branches.' It is quite true that the new order that is developing in the face of rapid change is uniquely Indian in content and scope, but I wish I could share his optimism. I am afraid that the winds of change have affected Indian society to the very roots of family and kin. This is perhaps the most damaging aspect of technological change and urbanization; they disrupt kinship and family groups, breaking up the extended family and dividing brother from brother, thus weakening the basic foundation of traditional society.

My own highly technological and industrialized society, developing as it did from the springs of its Western heritage and tradition, has its own definite character which is the result of the interaction of our particular moral order with the developing technical order. India's developing order is also the result of the interaction of these two forces, but the springs from which it flows

are something quite different. One of the basic differences is that the Western attitude seems to be one which supposes that man's assignment on earth is the 'application of physical science to man's material comfort...'. This denotes a completely different attitude from the one applied by Dorothy D. Lee to peasant and traditional societies. She says, that in these societies, 'Man is *in* nature already, and we cannot speak properly of man *and* nature.' I consider the man *in* nature concept as being a product of peasant life and one that is not really compatible with the conditions of a modern 'progressing' city state. The nature of an urban environment is such that it conditions or moulds the mind and its values to fit its own image. This is what happened in the Westernized countries and this is what is happening in India today. I do not envision a total merging of values due simply to the power of the technical order; each culture has its own uniqueness and India is a very strong case in point.

In taking a look at the individual in respect to personal values and world outlook I cannot help but see a huge difference between America and India in the way men see themselves within their culture. The ideal for a man to follow in America is to be aggressive and independent. His motivation is material; he has to get that job and work his way up. He measures himself, as a man, on that kind of a yardstick. In India the motivation is something else again. 'The career-mindedness of the Westerner seeking security for his wife and children is shown by the Asian towards his whole joint family, caste or clan.' The ideals of the Asian, instilled by his society, are quite different from the 'rugged individualism' of the West.

This aspect of our differing cultures can also be seen in the attitudes that our respective institutions take when dealing with the individual. A case in point: 'For traditional Hindu law, the "natural" associations of family, caste, and locality were the units of the moral and social universe, whereas for British law, the individual was valued over the "artificial" groups in which he might find himself.' With the advent of the British occupation and the subsequent changes in administrative techniques the disciplinary procedures and courts of law became almost irrelevant to the social setting on to which it was forced. The Rudolphs tell us in *The Modernity of Tradition* that: 'In India, because the procedure of Anglo-Saxon law was evolved in a



Don Thompson

foreign context and imposed from above and outside in a relatively short time, the moral and social effects were comparable to those of an ideological and revolutionary regime bent on transforming society by imposing its aprioristic conceptions'.

One must keep in mind the idea of a kind of cultural relativism when dealing with differing cultures. The truth is no matter how technologically advanced India becomes she will not be made into an image of the West! In the social context of India it is possible that 'individualism and homogeneity may not be inevitable consequences of modernization'. The structures of caste and the ties to the extended family, along with Indian attitudes toward the place of the individual, add a new element to the process of modernization.

I am still concerned about the course industrialization and progress will take in India and the effect that it will have on the value orientation of its people. I am looking with uneasiness at India because I live in the modern American society and I know what it does to people. George Wald, Professor of Biology at Harvard and a Nobel prize winner, put his finger on the problem when he said, 'I think I know what is bothering the students. I think that what we are up against is a generation that is by no means sure that it has a future.' We have the capacity for complete destruction and sooner or later we will destroy ourselves. It is a technical order that has gone *mad* and it has pulled us—through

the process of technical advancement—right into the middle. Nothing has any relevance in such a situation.

Here is an example given by Professor Wald that illustrates the kind of madness my civilization has developed: 'A few months ago, Senator Richard Russell, of Georgia, ended a speech in the Senate with the words "If we have to start all over again with another Adam and Eve, I want them to be Americans; and I want them on this continent and not in Europe." That was a United States Senator making a patriotic speech. Well, here is a Nobel laureate who thinks that those words are criminally insane'.

I, too, think those words are criminally insane, yet I have no optimism left for dealing with the type of mentality shown by Senator Russell. This mentality with its implied value system is too pervasive, and merely reflects the condition of our society.

With all due respect to Professor Wald, I do not feel that he went deep enough into his analysis of the current American situation. The ground-

lessness, despair and disinterest in life which I observe around me every day are symptoms of a deeper malady, partly due to the causes put forth by Professor Wald, but encompassing much more than that. The West, as a society, has lost that sense of wholeness and purpose which does so much in the way of support for the traditional Society. The problem is in the very nature of technology itself; not only does it dictate the hours you work and the kind of toothpaste you should buy, but it can literally destroy the whole civilization. In such a context society can give you nothing to believe in; no structures and no support. I can truthfully say that in comparing my values (the sterile depression of existentialism with *no* expectations) with the values and expectations of traditionals, I somehow lose.

In closing, I can only say that just as India needs the technology of the West for material survival, the West, for her survival, has a vital need for the strength of India's spiritual insights.

Don Thompson

The National Movement

A few years ago certain briefless *vakils* and place-hunting graduates took into their heads to say that India was groaning under oppression, and that the people were steeped to the lips in poverty. Immediately a number of would-be patriots resolved to echo this cry, and arming themselves with scraps of political phraseology, got by rote from English papers, canted about the blessings of liberty, free government The people then endeavoured to find out grievances, and after some search and much persuasion, arrived at the conclusion that they were really aggrieved. They began to suspect that they might possibly be the most unhappy people in the world, and their rulers a race of heartless white monsters

—College Magazine, Vol. VI 1888-1889

Our Young Men

Our young men make capital listeners in some ways. Their patience is admirable. So also is their attention. And their attention is an intelligent attention. As regards understanding, and appreciating, and in a certain sense 'receiving' what is said to them, I doubt whether a more satisfactory audience can be found in any country in the world than in Southern India. But our audiences and readers have what is, to a Western mind, a perfectly wonderful power of receiving irreconcilable, or apparently irreconcilable, statements and letting them lie dormant side by side There is real interest in truth, or what is believed to be truth. But there is not that ferment of thought which truth ought always to excite.

—College Magazine, Vol. VIII 1890-1891

That's the News

. . . . ham State College which has the best broadcasting system among educational institutions. Organised and run by a student staff conglomerate, it offers an excellent programme of music, talks, discussions and news. It has just recently begun to accept commercials. In broadcasting, Fordham State is the College to watch.

That was a talk on the *Affluent University* by Professor S. N. Obbery and was the third of the ten part series, *America, Land and People*. . . . This is All India Radio, Madras. The next part of our programme follows in exactly a few seconds.

Pip pip pip pip pip nine o'clock, Indian Standard Time. The news from M.C.C. Radio. First the headlines, then the news in detail:

Six staff families moved into the new settlement early this morning. Police have appealed to staff and students to help in the search of the missing farm bull. Students have demanded replacement of stairs by escalators in the College and Halls. Kalyani's condition continues to cause anxiety. College hockey champions suffered a shock defeat this evening.

Those are the headlines, now the news in detail:

Early this morning, six staff families carefully chosen for their pioneering spirit and sound settler-like qualities rolled out towards their new homes on the frontier to the tune of 'Home on the Range' struck rousingly up by the Selaiyur band. Pronounced inhospitable and remote, this area located several hundred decimeters beyond the playing fields had been abandoned to the coyote and king-cobra until the chance discovery by an expedition last year of ozone in its atmosphere. Desert is now turning real-estate.

On arrival, the homesteaders paid glowing tributes to the atmosphere; 'It's wonderful to sit in the air here and think of the wonderful things I could be doing,' said one. 'I have never

done a stroke of manual labour in my life, but now I feel surging within me a vitality and the yearning to do ten times as much,' said another, lighting a charminar. I'll be writing to the Principal soon to increase my teaching load during the next two months, April and May, as an expression of gratitude to the College for sending me to this exhilarating place,' confided a third.

Farm police are still on the look-out for Senathipathi, the stud bull, missing from his tether on the College Farm since Thursday morning. The search is to be intensified tomorrow with the help of student and staff reinforcements. It may be recalled that police dog Ranger set to track the animal had started off on a confident note when south of St Thomas's Hall he misread the scent and led the accompanying security squad to a bitch holding a dog-durbar on the basketball court. Ranger has still to overcome canine nature and return to the kennels.

Meanwhile on the Farm, milk yield has dropped drastically. Feed remains uneaten as stunned milchers call pathetically or gaze about in wild surmise. 'Life will not be the same again for us,' their spokesman lamented, when she had found her *moo*: 'he was sometimes a little wild, but really quite affable and as gallant and obliging a trouper as any we've come against in Tambaram.'

He was due for 'honourable mention' on Cattle Day on the 1st of April.

The word from Carnaby Street is that trousers are to be worn narrower next year. Word spread fast as the Students' Council met in emergency session this afternoon to discuss implications and to chart out action. Among the resolutions was one unanimously adopted requiring authorities to replace stairs in the College and Halls with escalators before the advent of the next fashion year beginning November. A statement issued at the end of the session read: Trousers as currently worn allow knee-lift up to a generous



George K. Mathew

17 centimeters which makes stairs presently negotiable. But with the new law effective from next year, seams are sure to split like atoms! Only escalators can save us from exposure and shame.

The Purser's refusal to comment has been variously interpreted. 'He has a sore throat,' explained a College source. The radical left was abrupt and uncompromising: The authorities are out to sabotage student trousers.

The Women Students' Chairman warned that if the move to install escalators failed, they would express their solidarity with the men students in a manner befitting their station and the need. She viewed the setting up of thread and needle first-aid squads as a step in that direction.

Octavia, one of the five sows on the College Farm became a mother this evening of fifteen bouncing piglets after a long ordeal beginning noon. She later posed for a photograph with the concerned officials. A visitor who saw Octavia said that she looked like a heavily patronised light-vegetarian refreshment stall.

The ecstatic Director was seen moving among the hundreds of visitors who called, accepting congratulations and distributing sweets. Among those who signed the visitors' book were prominent vegetarians like Mr Ambi Harsha, Mr V. S. Venkataramanan and Mr Christie David. Mr N. Gunalan sent a message.

At another part of the piggery, farm workers garlanded Mark Antony, the boar. They sang songs to the accompaniment of handclaps celebrating his small but useful role. Mark was reported to be in high spirits and was heard to grunt amiably several times.

The three visiting Scandanavian FAO experts examined Kalyani late this afternoon. It may be recalled that the cow was presented to the College Farm as a gift from the democratic socialists of Naxalbari more than five years ago. This Holstein-fresian has yet to calve and her condition continues to mystify as the three veterinarians arrived at three different diagnoses.

The Finn said that Kalyani is unbearable. The Norwegian disagreed and said that she is merely inconceivable. The Swede pronounced both his compatriots wrong. 'Kalyani is absolutely impregnable,' he said.

The report of the month ending February brought out by the Student Records Office puts the enrolled strength of the College at 2384. This is an increase by 80 over last year's total at the same time and constitutes a rise of a little over 4 per cent. This growth rate of the College is by a remarkable coincidence exactly that of the population of our country. If this trend continues, the College will have little difficulty in trebling its strength by the turn of the century.

The handout also underlined an important difference. This is a difference in ratio. Our population statistics indicate that for every 10 men in the country there are 11 women, but in our College for every 10 men there is only half a girl.

Sport: In a friendly hockey match played on the College ground this evening, Bishop Heber Hall was defeated two nil by the Women's Hostel. Rough play marred the later stages of the game when both the goals were scored by the centre-forward and captain, H. S. Charles. The Heber captain attributed defeat to prejudicial umpiring and a highly partisan crowd. He observed many Heberians cheering for the opposite team and he wondered what was happening to the Heber spirit. 'The girls declared a holiday from the rules

of the game and used the stick to describe great arcs overhead and wild sweeping movements around the feet making every moment of our lives on the field dangerous. Furthermore, obstructionist methods, distractive by-play and the unladylike tactic of going for the man rather than for the ball made a mockery of hockey.' 'Nonsense! We play robust, continental type hockey', snapped captain Charles as she trotted her team gleefully home. The Physical Director who was noted to observe the match closely said that it was a well-fought match. 'I have no hesitation in saying that the nicer team won,' he said.

Meanwhile four members of the Heber team including superstar Monappa and Varadakumar are receiving treatment for head injuries at the College hospital.

The weather: The shallow low pressure trough over the Farm intensified into a cyclonic

depression and moved in a north-northly direction and late this evening lay centred over Selaiyur Hall. Under its influence heavy to very heavy rain is forecast over Selaiyur Hall, the College Laundry and the Indian Overseas Bank. Gales with wind-speeds of up to 90 kilometers per hour are expected over Selaiyur Hall and precincts. Storm signals have been hoisted over the laundry well and the Selaiyur fish pond. The weather is expected to be dry over the rest of the region.

Seismographs recorded at 18.23 hrs. a tremor of mild intensity with epicenter at the Women's Hostel celebrating its hockey victory over Bishop Heber Hall.

That's the end of the news from M.C.C. Radio The next part of our programme follows a few minutes from now.

George K. Mathew

AD HOC

I see
in her glutinous eyes
rows of history, like beds in hospitals;
hecatombs where the endless martyr
confronts his agony
in love.

I hear
in the flutter of her voice
deep primal misgivings; disorder'd seas
covering falling stars: nature's empirical
groaning disbelief
till the last.

I touch
her vinous body
and feel the sliding of the dirty fall;
fervid ghosts that line the sodden walls
resume their hell
in me.

I die
or perhaps, live
shielded by the warm contagion;
look back and find the shrunken sea
resuckling Pagan gods
for me.

R. RADHAKRISHNAN.

A Conversation with Sandra

The following is a verbatim transcript of a remarkable taped interview which Assistant Editor Padmini Viswanathan had with Sandra Norris of III B.A. xii. The interview was not meant to be exceptional, nor was it intended for publication; it was part of a survey on campus mores which the College Magazine was conducting. But in view of the extraordinary clarity of thought and expression, and the integrity that so clearly showed through everything that Sandra said, we decided to publish the interview in its entirety. What her answers demonstrate is that maturity is possible: one can be good without being stupid, wise without being cynical; one can also be serious without being serious about being serious.—Ed.

There is so much talk about free sex these days. What do you think : should free sex be permitted?
No.

Are your objections moral or personal?
Moral, I think.

You mean you don't approve of free sex because religion doesn't permit it?

Well, I don't think religion is as much against free sex as people make it out to be. But for myself, I don't think my parents would approve; I wouldn't want to hurt or deceive them, and that would be one reason I wouldn't do it. Besides I don't think God would want a person to indulge in free sex. However, if they did and if it was with someone they truly loved and were going to marry, then I think He might understand.

So sex to you is not just physical relationship?
It has a religious meaning to it.

You wouldn't sleep with a man till you are married to him?

No. I think marriage and love are something sacred and sex is something that comes with marriage, and since marriage is sacred, in a way it would be defiling it if you should sleep with a man before you married him.

Do you think this should apply to everyone?

No. That's entirely up to the individual. I wouldn't even hold it against anybody if I found out she was sleeping with somebody.

What do you think of extra-marital relationships? Would you consider them a permissible release from the monotony of marriage?

No. I don't think a marriage should become monotonous, not if marriage is based on love like it should be and both the parties consider marriage as sacred as it should be considered.

Is this consideration mainly due to the fact that a family arises from marriage?

No. It is because I would love my husband enough not to get bored with him and I would love him so much I wouldn't want anybody else—if it were a real marriage, which I hope mine is.

What about drugs? Do you think it is immoral to take drugs?

Immoral.

Would you consider alcohol and tobacco also as drugs, or . . .

I would include only narcotics. And I think it would be very wrong to take them, for we are each given a certain amount of endurance to endure all the things we come up against in life and we should use that to face all the things we come up to and not try to find an easy way out.

Let's turn to life on campus : do you think there has been any significant changes in moral standards on campus during your three years here?

Well, I think the boys have become more mature in their attitude towards girls since the girls have moved into the campus. They seem to accept the fact that when they see a girl walking around they can just say Hi to her and that they don't have to ogle at her or whistle. Whereas before, when we used to come from Guindy, they all used to start whistling, making catty comments and make fun of the girls. So I think they have

become a good deal more mature now that the girls have moved into the campus.

What about their attitudes towards other things—cheating, for instance, or in the way boys face life?

In that way I don't think they have changed much, and they don't seem to take their studies seriously. For that reason, the only way out for them is cheating and so they cheat.

Do you find that this cheating is just a way of showing off—that they don't care a damn for authority.

Not for all of them. Some of them obviously do it with a guilty feeling, because they look around and then cheat. Perhaps it is because of the exams: they want to get through, but they don't study all the year and then they have to cheat to pass the exams.

Would you cheat even just to make an impression on your teacher?

No. I don't think my professors care how I do; it is only I who care. So it doesn't really matter. They only want me to come and do the exams. So I don't cheat even if I only get thirty marks. It wouldn't make any difference to them. Only I really care how many marks I get; I don't believe in cheating myself!

Have you any way changed your moral attitudes since you came to college?

Oh yes. I think I have become a good deal more broadminded.

Do you say that coming from an environment as you do . . .

I think I come from a very broadminded environment. But after coming here I have mixed with so many types, seen so many different lives, that I think I have got a good deal more understanding than I had before.

Has it in any way changed your beliefs, your moral values?

Yes . . . Perhaps it has changed my moral values and religious ideas because I know more people now. Before, I was a little too conservative . . .

Intolerant?

Not intolerant. But now I know so many different people and have seen the different things they do because they have no alternative but to do them because of the way they have been brought up since childhood. I understand more people and in that I have become more broadminded.

What are your concepts of religion? What are



Sandra and Padmini

your beliefs in life, or rather, what is the main thing you live your life for?

For God, I suppose, because he is the only thing that never changes and I think He has put me here with a purpose. I don't know quite what the purpose is, but I don't believe my life is really meaningless.

You are living your life for God?

Not for God. I live because I enjoy living, but he has given me the life and I think we are each put here with a purpose because each little thing we do seems to affect somebody else and I think it is all a big network which has become quite confused over the centuries because of the way people live. But I do think we each have a certain purpose in life that God has put us here for.

How do you find out this purpose?

I don't think it is easy to find out. I think you just live it every day. If you pray a lot I think God will show you every day just what to do. Therefore may be at the end of your life whether at nineteen years or ninety years you would feel that the years you have lived have formed a purpose. But I don't think you could know before.

Do you believe in a system of rewards and punishments like heaven and hell?

No. I don't think we should be good just because we want to go to heaven. I think there is a possibility of having heaven or hell on earth while we are here, because if I am close to God and he helps me and I enjoy living, it could be a form of heaven, but if perhaps I just went my own way, I could live a form of hell over here too. So I don't think it is only a matter of having hell or heaven after death but we could form it for ourselves here on earth.

So you believe that the only thing you should be bothered about is to live a good life on earth?

Well, I don't really know what you mean by good because there are so many straitlaced ideas about what good is. But I think you would have to have a great deal of love for fellow men and a great deal of love for yourself as well.

And you get the most out of life by serving other people?

Yes, by serving other people—action, I suppose—but not always by serving other people. I think you must give a good deal of thought for yourself too. Everybody preaches about being unselfish but I think you should care a great deal about yourself and what you do and about what is happening to you too.

Could you live your life without religion?

No. I don't think I could live a life without religion for I think my whole world centres round Christ. I don't suppose I could go on without religion—maybe I could, but it would be so much more meaningless: a lot of the purpose behind the things I do would be lost.

Do you believe in prayer?

I believe prayer is a natural instinct, so even if I'm not thinking about it sometimes suddenly I find myself praying because of an inner need for it.

Is it a psychological need, or a need to be reassured?

No, not a need for reassurance for sometimes the reassurance does not come, but I feel there is

a power above me who I am very close to and who I can talk to and who understands me more than any other person I talk to. For no matter how close I am to somebody, I don't think they would understand me completely, but when I talk to God I feel he knows every thought of mine and even the things that I myself can't put into words, therefore I find it very easy to pray to him.

What is your conception of God? When you pray to God what do you think of?

Not really a tangible figure. I used to think of one, the sort of figure that was like the picture of Christ when he was on earth. Now I think I am beginning to be more aware of a sort of spirit. When I pray I am trying to feel God rather than picture him.

Do you think it is necessary to go to church?

It's nice to pray together; they say it is one of the ways God comes to people, the main way. But I don't go to church as regularly as I used to; I don't feel there is an absolute need to go to church for I think you can live as good—be as good a Christian even if you don't go to church.

Do you believe in what the Scriptures say?

I think there are different interpretations for the Scriptures and I think it is up to me to make my own interpretation. I think basically I would believe in most of it.

What is it you don't believe?

I don't know if there is anything I don't believe for I haven't read the whole Bible. It is a wonderful work—a literary work, if I may call it that. When I read it there are so many different things that enter my mind and I can read passages over and over again and get something new from it each time.

What is it you want of life? Tell me what is your ambition in life.

To be good wife.

Just that?

Well, I'd like to teach. I like children a lot and I think that there is a need for interested teachers especially now when so many young kids come from messed up backgrounds. I like to look after kids and to teach them.

Would you like to have kids of your own?

Yes. At least three or four.

If you did not fulfil your ambition would you feel your life was not worth living?

You mean if I don't get married or something?

No; if your marriage was disappointing?

I would not give up for I am not the sort of

person who does. I would just start again. I will think of doing something which would give me more satisfaction if my marriage proved to be a total failure.

Would you divorce your husband if this happened?

That would depend on whether he wanted to divorce me. I don't think there is much chance in me marrying and then finding out I had made a mistake because I would be quite sure before I married. But maybe if he should leave me for somebody else and he should want a divorce I would give him one.

Would you marry again?

Perhaps.

What if you have kids?

I would like to keep my kids if my husband left me.

Would you marry just for the sake of kids?

No, I wouldn't. I would marry for myself. I would marry someone who I would need, but I think I would marry someone who would make a good father to my kids. I wouldn't marry anyone who didn't like children or who I think will be mean to my children.

Do you have strong family relations?

Very strong. Well, I miss them—not as much as I used to, but that does not mean I love them any less.

What kind of relationship is it?

We are very close to each other. There isn't much any of us do without telling the others about it. But it does not mean that they decide for us. We make our own decisions. We don't hide things from each other nor do we judge each other by what the other does.

To what do you attribute this closeness?

The great love and understanding my parents always had for each of us.

What would your relationship to your kids be?

I think I may be more possessive. My parents have been very sympathetic and understanding and sometimes I wonder how they can be as wonderful as they are. I don't know if I can have as much trust in my kids. Oh I do trust people, but my children would be very special because they would be my children and I might be more possessive about them!

What kind of education will you give your kids?

I would like them to go to college because college widens your interests. I would like them to live in the hostel for sometime because they

would get to know so many people, but when they are in school I would like to have them with me because they are forming their impressions then and I think they need the love and understanding a mother can give them.

What sort of religious education will your children get?

I think religious education is very essential for kids right from the time they can understand. Right from that time I would teach them prayers and take them to church with me. I would like to think a good deal about the answers I am going to give them about sex, and how they should behave and the different moral ideas they will come to me about. I would like to help them have clear ideas about what they believe.

You talk so much of marriage and kids, but right now if you were given a chance to change your life so far and live it all over again what would you be?

I don't think I would like to change anything

Do you really feel quite happy as you are?

Yes. There have been lots of ups and down but I think it has all gone into forming me. No I wouldn't go back and change all that has happened. I am quite happy it is all there.



A Ring of Sapphires

Don't you feel you are missing something in life?

Not really. I have become somewhat more serious than I used to be and I wonder if I am missing the gayer side of life like parties and such things, but when I am at parties and other outings I often don't enjoy it, and now I don't seem to want to go to them as much as I used to.

Is this part of the guilt complex that restrictions in college have formed in you?

No, it is not. It is just that I don't get much satisfaction from going to parties. I always go there expecting a good deal more than I get and now I realize they have nothing to offer me.

What do you expect to get out of parties?

I don't know I expect to come back feeling very happy. I go full of expectations and I am all excited and then when I come back I feel like sitting down and crying because I feel so disappointed. Perhaps it is because . . . it is just that I can't get very close to anybody there.

What would you want to feel after a good time?

Perhaps I would like to get close to people; I like to talk to people and often at parties I don't find anyone who can talk to me about things I'm interested in.

Is money very important to you in life?

No, I don't believe it is very important because Well, you must have enough to live comfortably, a little more than enough to exist, but I don't think we must put that much importance to money to have all sorts of luxuries and I think love is more important than money. If you had a lot of love to give and receive then you would need just enough money to live. I

don't think you should waste money on luxuries; if you had them it's all right, but you shouldn't let your life be spoilt because you don't have them.

How much is just enough money?

For myself, I would like to have my own house. I would not like to live in a rented house. And where things are concerned I would not like to have two or three cars as some people have these days and whole wardrobes full of clothes. I like music but I wouldn't think of having stereo speakers all over my house or the other luxuries people have these days or wasting a lot of money on going out.

What if you earned it?

Even if I did sweat it out and earned a lot of money for myself; there are a lot of other people who are not lucky enough to have the education or the job that I have, so I think it is my duty in this world to help other people.

Do you support socialism?

Not that way, but in Christianity when God talks about love I think he means we can love other people by helping them and I think one of the main ways we can help is through money.

What is your idea of love?

My idea of love? Well, I think the sort of love which you could give to everybody is to try and help them. Not only with money but through courtesy, kindness, consideration, understanding—all these are parts of love.

So then, what would be for you a full life?

Well, for myself, I think it would be making life for everyone I come in contact with as easy and as happy as I possibly could.

It has been said that human beings take reality too much for granted, that the dividing line between reality and fantasy is a thin one which can only be gauged through the monotonous continuity of our daily living. This, possibly, is a verifiable pointer to my life. My dreams, to be frank, have always been far more vivid and entrancing than the distasteful and almost meaningless routine of my life. I keep imagining that she, the child, the mother, and the mistress of my dreams is right here, lying there on the floor at the foot of my bed. I keep imagining.

I'm here

This, I have learnt, is one of the problems inherent in a life of solitude. With so much time for thought the mind is bound to become somewhat free and fanciful. By the very nature of his lonely existence, the recluse is an inveterate daydreamer; and nobody knows this more than I. I was never, and am still not, too sure of the division between my world of dreams and my dreary world of everyday routine. And a sizable chunk of my life has been devoted to a relentless search to figure out where exactly my dreams begin and where the stifling reality of my bleak life ends. The endeavour is also an effort to prove that she who is recumbent at my side is merely a figment of my imagination and that I would never possess her.

My efforts, however, I must confess, have been futile; primarily because my dreams and the woman they created have become an almost integral part of my identity. In this life where fantasy and reality blend almost imperceptibly I possess a love that needs and wants me for what I am. This possession generates an elation of being loved and of being lovable—situations which I could never meet outside my dreams. For, I am innately shy of women; shy because of an ineffable fear that there is something demoniac in women which would overwhelm and consume

me. This infantile notion springs from my childhood apprehension of a dominant and stern mother. And there is a second strand to this shyness; I have always felt myself to be unattractive to women—a forlorn creature, pathetically devoid of any recommendation. Yet I have given myself over to this woman, this mistress in my dreams. I can feel her presence here beside me, waiting to share my smitten bed.

At the moment I have succumbed to a definite uneasiness that amounts to terror, not at the thought of what is to happen to me, but at the thought of what I might now be. Even as I write this, my eyes are continually flitting toward that patch of milky outline in the shadow of my bed. That is my mistress, and I wonder if she is real or not, if I am sane or not.

Do I frighten you?

That is the frightening awareness that spurs me on this quest: Has this woman come to possess my mind? I could once beckon and dismiss her at will, but of late she comes and goes without my calling. She intrudes and disturbs my moments of solitude. She is no more the woman I created but a taunting mistress.

I was young, bitter, disgusted, lonely and loveless, all of which led to my surrender to these sublimatory fantasies. My mind is in a turmoil and refuses to focus on what I have to say. The turbulent sea of my fantasy swamps my mind with visions of a youth dallying in clouds of exuberance. My mistress and me. In the clouds. Yet she is right here too. Waiting for the moment when she would be mine—physically, when her body would join mine in a swirl down a whirlpool of tingling sensations and empty out in a flotsam of disgust: which of the two is real? My mistress or my disgust?

Come, I'm waiting

If this is still a dream, what a vile and disgusting world my fantasy prepares for me! It fills me

Cheating

*Well, I have cheated, but I'd draw the line somewhere. I would cheat in a class test but I wouldn't cheat in a university exam.

*I think girls tend to be more afraid to cheat than boys—afraid of the consequences in case they are caught.

*I have cheated but I am not very happy about it. Sometimes I am forced to cheat. I suppose because I want to make a good impression on the professor.

*I think the staff encourage cheating. They are quite indifferent to whether you cheat or not. They don't care as long as you cheat and get away with it. But when you are caught, then they have something to say. One of the lecturers gave out the whole question paper this time—what's the point? (*Excerpts from interviews conducted by Padmini Viswanathan.*)

with nausea even to think of it. Yet it is repeated with mechanical regularity every night. She would beckon me with a taunting smile. The dimple on her cheeks gives her a child-like radiance, spreading over her face the awesome serenity of a mother. But this that sits here has a drowsy gleam in her wide eyes, a seductive lustre which promises relief and satisfaction. My god! What have I done! Child! Mother! Mistress! A whore, sprung from the angel of my dreams! Why should I want to create something so vile?

I'm here

I am suddenly afraid of this voice. It cannot be real. It must be a voice in my mind, the dark echo of my crushing loneliness. I feel like a man alone in the universe. Alone. Loneliness is a terrifying condition: it denies us the mercy of mundane distractions. For, if faced honestly, it would force the mind to turn inward upon itself. Few of us are capable of braving such a challenge. We would rather engage our precious time in less crushing pursuits. For me this took the form of introspective poetry. I realise now that this was a negative approach to escape from loneliness. I could have liberated myself from this prison of a disunited existence by relating myself to other beings, with the world outside.

What frightens you?

Myself! I have only myself to blame for not being able to reach out to unite myself with the world outside me. I have been a failure all my life; I failed, as a son to realise my obligations to the woman who nursed me to a young man, the mother whose love I rebuked by running away; and as a student I failed to fulfil my promises. Morbidly sensitive even in those adolescent days, I was acutely aware of the shortcomings that I dreaded were in me. I wandered thus, into the open world, a bundle of distorted emotions, potentially capable of worthwhile things. But I remained just a promise. Like my dream angel who was a promise to lift me away to a world where my loneliness would be a solitude blessed with the feeling of being alive, being wanted and being loved. Like me, my angel has become a bundle of writhing flesh.

Nothing exciting, nothing vitalizing, ever happened. Only rankling discontent filled my days as a clerk; and unable to sustain myself in the eventual mercy of God, I came to feel totally useless and insignificant in the enormous wastelands of existence. I could never establish bet-

ween myself and an outsider the ordinary human, unexaggerated friendship; I was always restless for something deeper. My fellow beings seemed shallow to me; their flippancy, trivialities, and conventional routine filled me with disgust. And so I was inexperienced, painfully uncouth in the simplest transitory intercourse with other men, suffering yet insolent in my dubious superiority. Yet there rankled within me the yearning for the intimacy to which I could never attain because I was acutely self-conscious. One comforting voice would have relieved the intense craving of my soul. One comforting voice.

Shaik Osman



With a childish insolence I vegetated in solitude, pursuing a heightened set of values in intimacy and companionship, ever despairing at the futility of my quest. It was, as I examine it, a distorted attitude of a diseased mind that bore no truck with compromise. It was obvious to me, then, that as I was not bound to anyone, no one was bound to me; and as I renounced my obligations to others, so I forfeited my claims, for the warmth of fellowship, upon them. The logical consequence of this situation had me recoil into myself for reprieve. It was, and still is, a painful existence. How long can I endure it?

Don't you love me?

How can I? I am not too sure that I am capable of love. Yet a love would have been my reprieve. My condition and state of mind denying that mercy of love, I was forced to endure the pangs of solitude. The days passed swiftly and I drifted. Suddenly, one day, I felt no longer real. I recoiled from the sheer horror of it, and I retreated into the security of the world of my dreams. Here I could be a determinate personality with an identity of my own, here I could be master of my life. I fled into fantasy. And in such a state I met my first and only love. Where is she, now?

I'm here, come!

It's that voice again. I have heard it before a thousand times; believing and not believing it to be the voice of the woman who is there at the foot of my bed. Can I say with certainty that the creature of my dreams is less real than the spectres who drift past the landscape of my eyes? If it is true that no two men see the same world, it is equally true that reality, like beauty, is in the eye of the beholder. The whole of life is, to each individual, a state of mind, and reality is what each mind decrees. If memory is reality, so is imagination. Thus, the world of the lunatic is as real as that of the sane man, the only difference being one of actual content.

Fetishist! Yes. By the ethical standards of the world that I rejected I would be a despicable fetishist. But I have the moral integrity of creating for my lonely passions only those dreams which I could genuinely love. The virtue of the day-dreamer is that he creates his chosen image and serves it without lying to himself. How many lovers, physically linked, can honestly affirm

such unified satisfaction? The dream, let it be known, is always more perfect than reality.

What frightens you? Come, I'm here, waiting!

Fact or fantasy, what does it matter? The pale, bluish blur of her face simmers with excitement and I know what must ensue. Real or unreal, this vision before me is not my dream mistress. She would never use her body to sneer at me. This that sits there exudes vile sensuousness. I cannot allow her to go on. I must triumph! Possibly—this dawns on me now, as I write this—since this is the beginning of my end. The end—for without my world of dreams, there would be no life, only the defeated acceptance of inexorable events.

Do I frighten you?

No! Real or unreal, I will not allow her this victory—her final triumph at my submission to the filth she has come to offer. I will go to her, yes! I will share with her my smitten bed, for the last time. But I strongly doubt the endurance of my will; my ebbing strength poses another problem, a grave dilemma: what if in this final encounter, I should shrivel up into cringing impotence before her? I cannot, no, I must not be a failure in my own dreams. Lord! why should I suffer even in my dreams?

Come, embrace me!

I would have embraced the chilling vacuum of darkness that death brings. I waited in patience as morbidity and disease gnawed at my withered and useless body. But death is yet to come for me. In a way it is better this way since it gives me time. Time to resolve my existence, to resolve the reality of this woman who sits there, to resolve the reality of my dreams and the reality of my existence.

She was drunk, and foul-mouthed with lust. I recoiled in shame, but it was not enough; my payment was not exacted; she laughed at my shame and mocked my foolishness.

I was sick with nausea and pain. I asked her to leave but she promised satisfaction. She waved me to the bed. I could not move. No, this was not the love of my dreams. This was not what I wanted, this flesh writhing in sensuality.

She pulled me down, her long slender legs encircled me. Her breath was hot in my ear. It was sickening. I received her kiss as I would a wet, open wound. Then I began to weep. She

only laughed. But that laughter shrilled out into a scream as my hands found her throat.

It seems to me that there must be some other sphere of existence, that there is no such thing as eternal unconsciousness, that one, rather than ceasing to be, merely goes on into some larger dimension of the mind. It could be that the human body is no more than a crude prison. This waiting for release is exhausting. But I go on with the hope that death will bring peace. I do not honestly feel that I would be losing something of value. What is life but an endless fantasy in itself. I lived it in my own terms, and my terms have forsaken men. Where is she now?

The question, of course, presupposes that she, the creature of my dreams, was really there on my bed. The question and answer do not matter now. She is no more around. Neither does

she emerge in my mind. And all that remains of that episode is a blotch of blood on my pillow. But whose blood is it, hers or mine? Any court of inquiry must base its judgement on facts which are themselves in my case like fantasy. A blotch of blood on a pillow; a problematic body missing from the foot of a bed. Then there is the scream. Was it all real or just the projections, bizarre yet strangely gratifying, of a mind that had lost its mooring on reality?

I dare not ask. It does not matter now. My mind is at ease. No visions picture it. Only a vague patch of cloud revolves in my mind. The light is fading and vision begins to waver. The wall in front of me is a whiteness that expands and contracts and recedes into the deep. There is a pain in my eyes. In my lungs. And in my heart there is the heaviest pain . . . where is my voice . . . it is dark . . .

Shaik Osman Bin Majid

NEXUS

Beside the lavatory, beside the sun,
I see her walking; spilling on her comb
inordinate disorder, follicles
crying for mercy, skeptical
of the bed where she promised me
the truth of self, the truth of beginning.

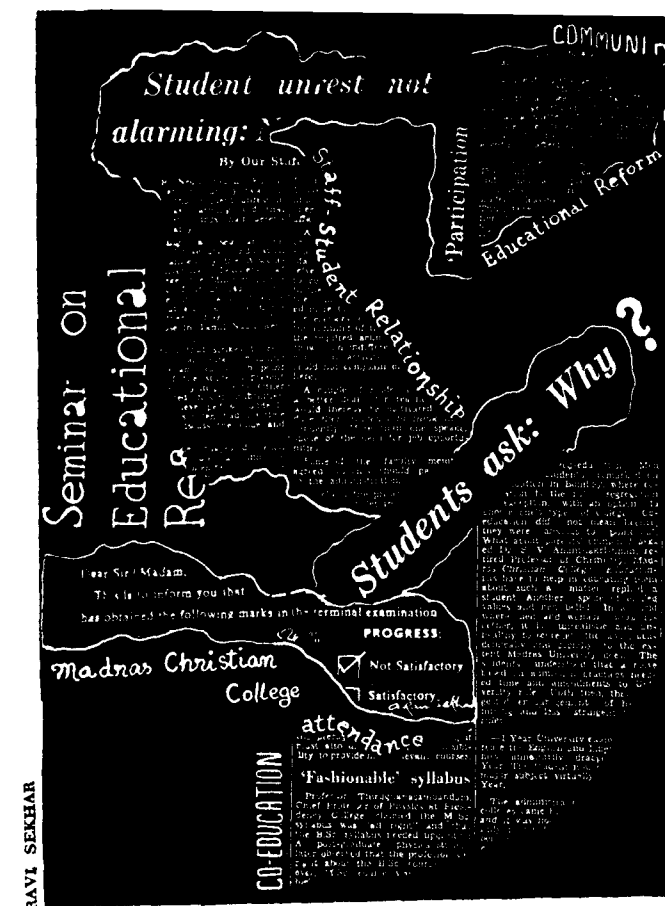
I can assail her and win half the world;
masticate before the morsels dry
to show her face, an incipient skull.
But fiction dances round the eye,
the sunbeam and the moon collapse
in painstaking animosity.

Whoever calls her this or that
is not me, a numinous negativist.
I only draw on the palimpsest
a curious dream that really needs
neither her as heroine, nor
me as sanguinary fool.

The lake surrounds her and me.
Before I draw my hair to full length
and give my thoughts the feeling of a kiss,
the cormorant mistakes the lake;
swoops perilous: we are pecked and bleed.
Death is not this if blood is water.

Fire vacillates, crinkling; casting
fumes, shadows, midgits, girls
foaming at the mouth of miracle.
Night is trees tangled in the tongue
of stars; can I hope, postpone the day,
impale the fruits where squirrels run?
resolve her in fire, tree or fruit?
If vision is a lie, is she a snark
and I her propagandist?

R. RADHAKRISHNAN.



Seminar on Educational Reform

In February 1969 the Madras Christian College Union conducted an Inter-collegiate Seminar on Educational Reform. This was probably the first time, at least in Madras, that such a seminar was organised by students on their own initiative. Six papers were read by students followed by comments by professors and group discussions. The papers varied in quality, but the discussions were incisive. Unfortunately no record of the discussions was kept. Here we publish a gist of the papers read at the seminar along with the comments made by the members of faculty.

The Basic Issues

There never has been and there never can be absolute calm in the world. But there has never been so much of dissent and protest as one finds today in the student community. Not only does it generate panic in society, but it also indicates the existence of some deep-rooted malaise.

Why does student mentality go to such hitherto unexplored extremities? Few students show any real interest in the goings-on in the classroom. They attend for attendance sake only, thereby making the attendance record one of the most absurd of myths. Besides, at least here in India, there seems no secure future for the student. To repeat a cliché, student frustration is tightly-packed with a short fuse. There is always the danger of it blowing up in society's face. Under these circumstances, it is not surprising that someone claimed that the worth of Indian collegiate degrees could be measured in peanuts.

Well then, one might ask, to what purpose should our education be oriented? Should it provide us with the knowledge necessary to enable us to perform competently the job that we undertake thereby enabling us to contribute, in however small a measure, to the common good of society? Or should it, in the context of the general backwardness of the nation, provide the country with an intellectual and technical elite which blueprints national progress? Or should it provide us with

sound ethical and social instruction to make the student community become, in the true sense, the future citizenry of India, a vanguard marching towards progress? We think that the system of education should combine all these aims. The present system tries hard to do just this, but it seems to have failed in all the three parts. If we go deeper than this Seminar permits, we would find the remedy for this in social reform. But as students we feel, perhaps, the urgent need is educational reform.

We feel, for example, that the present educational system is not sufficiently job-oriented and that it neglects large areas of modern knowledge. We also feel that even in the existing list of subjects there is not enough specialisation, especially at the post-graduate level. The idea of offering fixed combination of subjects might be useful in providing a generalised syllabus which is uniform for all students, and overcoming the dearth of specialised teachers. The question is whether this is wise, and if not, can we provide feasible proposals for improving the standard of the teachers, especially with regard to specialisation. Specialisation, in a sense, also narrows one's outlook; in fact, frequent deadlocks between administrators and the technologists are the direct consequences of specialisation.

The curriculum is Victorian, and science students are the main victims of it. There can be no fully satisfying explanation for a static syllabus. The main disadvantage of the present curriculum is that it fails to rouse the student's intellect or even his interest in a subject. Practical training and field work are left out. A distinct disadvantage in India is the absence of thought-provoking text-books. We cannot really blame the authors, for they would also like to make a fast buck or two, and they therefore write merely exam-oriented text-books. Neither does the pressure of year-end exams make any impression on the students. The student, therefore, shelves his text-books for the better part of the year. The direct result is that he does not develop by himself any interest in the subject, and views it rather as a drudge.

There is therefore no real involvement in the subject by the student. It could be the authorities' fault, the teacher's fault, the student's fault. The fault could also lie in the very structure of the classroom. It would improve matters if students study in more spacious, well-ventilated classrooms.

Does the fault for this lack of involvement lie within society itself? Admittedly, there is a good deal of misconception of the average student

in society's eye, and a good deal of the blame for this falls on the student himself. The strong family connections, at the end of which we find the student straining at the leash for freedom, the suspicions that society entertains for any expression of ideas by the student, and the rigid traditions of Indian life which demand obeisance to the elders, all serve to suffocate the student. Hence, when the student comes to the college, he spends more time enjoying his freedom rather than studying.

It must be admitted at first that the intelligence of a graduate is measured by his performance in the final examination and nothing else. The question papers mostly tend to de-emphasise analytical approach to the subject. Everything seems to depend on three hours of writing on seven or eight (often consecutive) days. The student therefore gobbles down his entire three-year syllabus just before the final examination and mindlessly reproduces the memorised answers during the examination.

There is lack of creativity in the syllabus itself, and often in the teaching methods also. Final examinations are regarded as Judgment Day, and everything is oriented towards attaining salvation on that day. It is no fault of the teachers: the fault lies in the curriculum and the examination system. Even when it comes to research—and here the problems of curriculum and examinations do not exist—inadequate research facilities hamper research in unexplored or highly advanced fields. True, monetary problems do arise, especially in a backward nation like India, and the government is always hard-pressed for funds. But there must be, somewhere in society, a few philanthropists who have enough capital between themselves to invest in centres for higher learning, open only to the very best.

The best place for developing the art of winning friends and influencing people is the college. An even more ideal place is a hostel, where hundreds of students live together for about nine months in the year. An unfriendly student cannot survive long in a hostel. Out of sheer force of circumstances, he goes out of his room and meets people, he is exposed to other points of view, and thereby understands human nature better. Indulgence in sports and organising and participating in other extra-curricular activities nurtures camaraderie and prepares him for the conflicts of life.

Political education is essential. Without thrusting the student into active politics, education

should enlighten him about political ideas, party ideologies and the Constitution. Religious education also should familiarize him with the basic philosophies of each creed. The rest is up to the student; he selects and chooses the best of the lot, if he wants to. Social Studies classes best fill the need, but they should embrace all creeds and beliefs, however extremist they might be. Even contemporaries like Russell should be taught. Atheism and Marxism, even the deviations of Chairman Mao should be explained. The main purpose behind these classes is to breed tolerance in and excommunicate fanaticism from the student community.

Gist of the paper presented by the delegates from Madras Christian College.

Student Life

Today, all over the world, the students are in upsurge. So also, we the students of India. Why? What have we got against the educational system?

To begin with, we find that our teachers are not well qualified, and, even where the teachers are good, effective communication is hampered by the continuation of English as the medium of instruction. To remedy this, the teaching profession should be made as remunerative and demanding as the Civil Service. As for the problem of the medium of instruction, there does not seem to be any easy solution. While the student will definitely grasp the subject matter better if he is taught in his mother tongue, the fact remains that, on grounds of practicality, English will have to remain for quite sometime the medium of higher education. The solution therefore seems to lie in giving the student a working knowledge of English, rather than the literary English that he learns today.

Once we have brought about these changes in the teaching system, we can create conditions which will bring about greater creative activity on the part of the student. The major flaw in the system as it exists today is that it affords very little scope for creative activity, and leaves a lot of under-utilised capacity in the student. And quite often, this under-utilised capacity finds perverse expression in various student agitations.

The remedy for this lies in making life at the colleges and universities more challenging and creative, so that the students may not feel out of tune with the system as they do today, and may

not succumb to unwholesome outside influences. Curricular programmes should entail giving special credit to students who are able to put in some original work in the subjects in which they are specialising. This would mean a heavier workload on the teaching staff, but one presumes they would not grudge it if their service conditions are improved.

As for the extra-curricular programmes, they should include attaching greater importance to games, literary and hobby societies. The adage that a healthy mind and a healthy body go together still holds good. Such co-ordination alone can help the student give his best to society, and the only way to achieve this is by increasing the facilities for games. Games participation should not, however, be compulsory; participation should be spontaneous.

In India, the attitude of society towards the student community and its problems is outdated and unhelpful. The most glaring instance of this is the attitude that it adopts on relations between sexes. This matter deserves careful consideration, because sexual frustration leads to other serious problems and social maladjustments. The solution to this does not lie in putting further restrictions in the relations between the sexes—as implied in the suggestion to run separate buses for men and women students in Madras—but in society adopting a more liberal attitude in these matters. It is also necessary to introduce co-education at all levels of education.

The last aspect of student-life that we are going to consider is the role that politics should be allowed to play in college life. One section of the community holds that in denying the student the right to participate in politics, we are denying him the fundamental right that the Constitution guarantees him. The other section maintains that the student's primary function is to study and that he should not be allowed to participate in political activity. In finding an answer to this problem, we must remember the words of Aristotle, 'Man is a political animal.' The student needs to adopt a correct attitude to politics at an early age. Much of the confusion in the matter of students and politics has arisen because of the different interpretations given to the phrase 'active politics'. To the average student it implies all the hooliganism that masquerades under the name of political activity. There is, however, a form of political activity, which is unknown to most of us. The three British political parties have student wings, whose in-

fluence is considerably greater than that of any of our student bodies. Discussion is of a very high intellectual level, and dissent is expressed in a very dignified manner. Political activity, one must remember, is essential for all students and should be considered a healthy trend. However, when rank vandalism takes the place of genuine political activity, it will have to be put down firmly. It is our firm opinion that once provisions are made for genuine political activity of this sort, students will not allow themselves to be misled by the mirages that politicians point out.

The foregoing analysis of the broad features of student life reveals that what is essential is a fundamental change in the attitudes of society. Once society adopts a progressive attitude towards students, they would respond to this by becoming responsible and constructive. This will result in a greater unity of purpose in the nation.

Gist of the paper presented by the delegates from Vivekananda College.

Other Problems

Politics affecting students' activities is a common occurrence these days. Student unrest is invariably brought about by politicians, who, fishing in troubled waters, either directly instigate the students, or indirectly make them their tools to achieve their ends. The problematic language-question has become an issue over which students agitate—and understandably—because they are the ones who are likely to be most affected by it. And when such a thing happens, politicians often exploit the situation by encouraging the students to indulge in violent demonstrations. Language questions have ultimately to be resolved by experienced academicians and not by politicians.

It is impossible to expect students to have no political views, or to have no desire to act, especially in our country where multi-party system, parties based on castes and sects, and indecency in politics, have made it (our country) a 'mess of politics'. An interest in political affairs will make a student a responsible citizen in the future. Of course, a student should be acquainted with the basic principles of politics. Also, when circumstances dictate it, there is nothing wrong in students taking an active part in political matters, but their actions must be preceded by mature thinking. They may voice forth their opinions only in situations that may adversely affect their

careers. However, the student must subordinate politics to his academic concerns.

Nowadays we are told that even college union elections are being conducted on the basis of party affiliations. The unfortunate result is that students get involved in party politics. And party politics leads to disunity and ideological differences among teenagers who are not aware that these have harmful effects. What has to be always borne in mind is that the period of the student's education is the period of his character-building. It is also the right time to acquire emotional integration and national consciousness.

National and emotional integration are talked about at length by the politicians, but they display remarkable ignorance when it comes to achieving them practically. A possible reason for this is that the politicians of today are not disinterested leaders, but party-minded men. Even when they are invited to educational institutions they unwittingly fill the minds of the students with their parties' ideas.

It is needless to emphasise that practical politics and education should be kept as two distinct, unconnected spheres. Also, the task of framing educational laws must be entrusted to experienced academicians and not to any mushroom politician. At present, nothing can be more helpful to the cause of education than the establishment of autonomous educational institutions. Such a system will combine many advantages: first, better syllabuses may be drawn up; secondly, teachers' political affiliations may be got rid of; thirdly, whether to close the college or not, during times of stress, may be left to the discretion of principals; and lastly, admissions may be based on merit and merit alone.

It is scandalous how politics permeates almost every sphere of life. Therefore, it would be expedient to institute in colleges a few classes in practical politics. This would comprise a study of the major parties, their principles, policies and prejudices. Such a step would at least induce students to analyse situations before they act or refrain from acting.

The help of teachers may be sought in this connection. Certainly they can guide the students and dissuade them from participating in politically-oriented movements. This means that the teachers themselves should not take part in any such activity. A disinterested awareness of political matters, and playing an active part in politics, are two different things: The one may help, the other ruin, the student of today.

On the social level, the degrees awarded by our universities seem to have lost their value. We should attribute this loss to the system of our universities which turn out graduates by the thousand. And in the process the quality of performance is grievously impaired. If a man with a degree is to be thought educated, the system of education in our universities must be radically changed. Under the present system, the student merely crams information into his head and that too just before the commencement of examinations, and the whole lot is reproduced in the examination. If the present system were to continue, our country will produce graduates who will not know what they are talking about. No society will have any use for such individuals. The society, in its turn, will suffer continual loss, because only the educated can see to it that society is well-ordered.

The problem of career is bound up with the larger problems of the economy of our country and the needs of man-power, the nature and quality of the education we receive, and the complete lack of selectivity in the admission of students in our universities. We have to get rid of the idea that the main purpose of college education is to prepare us practically, to fetch us jobs, and this it cannot do until the education we impart and receive has any intrinsic value.

Quite often thorough knowledge is acquired—as in the case of those who specialise—but that knowledge is of no avail if the person who has it is not able to obtain a suitable job. Likewise lack of opportunities and facilities can come in the way of those who strive to make intellectual advances. (Dr. Hargobind Khorana could well have got the Nobel Prize working in India. But whom can we blame if the economy of our country is not able to absorb all the educated men and women?)

Under the circumstances, the only thing to do is to stop the student glut in our colleges. This implies that the merit and aptitude of the student must always be taken into consideration before he is given admission or is allowed to take up the subject he wants to study. Not infrequently, students go in for subjects to which they are indifferent, merely to ensure their security, in materialistic terms, in the future.

Other factors like favouritism, nepotism and corruption multiply career problems.

If regional languages are made the media of instruction, more problems would emerge. Graduates who have done their courses in those languages

may not be suitably employed. Or a person may be at a disadvantage owing to linguistic inability. In such cases, what the Government must do is to have in store suitable and remunerative jobs for such candidates. If there is any sign that they are handicapped, it may ruin all the noble plans of the champions of the regional languages.

Student Information and Guidance Bureaux can play a vital part in solving the career problem. Guidance, as well as information regarding the availability of jobs, may be sought from the Bureau. Part time jobs, too, can be arranged, enabling the students to work as well as study. This would be a great help to parents who find the education of their children expensive. Our College should be proud of its Students' Centre which is functioning effectively.

Another problem is students attitude to manual labour. Some practical labour should be compulsory.

Gist of the paper presented by the delegates from Madras Christian College.

Comments

I am afraid I am going to strike a somewhat dissident note. The defects in our educational system pointed out in these two papers are all there, but I doubt whether these defects relate to student unrest in the manner in which they are shown to relate and whether they can be remedied by purely educational reforms. The papers assume that the problems in our educational system are the problems of our educational system and that they could be solved by reforms in curriculum, teaching, administration, etc.; my view is that problems in our educational system are but reflections of our social malaise, and that until the socio-economic-political situation changes, there can be no radical change in our educational system, and anything that a seminar like this or indeed any university or inter-university deliberations can achieve, is at best marginal. This is not to discredit internal attempts at reform. These efforts may not lead to anything very much, but since this sort of thing is all that we as teachers and students seem to be able to do, it seems to be worth doing.

CURRICULUM AND INSTRUCTION :

Admittedly there are among our teachers a lot of people who would be better off dozing before files in an office than standing on the platform fencing with ideas. But what is the solution? I doubt whether raising the salary of teachers in itself would

solve the problem. Higher remuneration may attract more talented men to the teaching profession, but I wonder how long they will retain their creative vitality in the profession. The work just isn't challenging. Teachers may need higher salary, but they certainly also need to find self-respect in their profession. But in India today the teachers have no feeling of relevance, no feeling of participation in the national life, and they have become almost redundant even in our educational institutions. This is a rather complex problem and obviously there is no quick solution, but one thing is clear : we cannot even begin to reform our educational system or restore self-respect to the teachers without first halting the senseless expansion in higher education. This involves hard decisions. But who is there to make them ?

But whatever be the defects in curriculum and instruction, it is doubtful whether they 'cause' student unrest—students have not yet risen to demand challenging education. Certainly there are a few students in every class who would prefer demanding courses, but they are not the ones involved in student agitations ; the few who are involved are the under-achievers, who cannot possibly be stimulated by anything academic; and the majority—the passive, neutral ones—may well start agitating if the courses are made demanding. (I know that this conclusion goes against the results of the survey conducted by the College Union Society which has shown a large percentage of students as wanting the courses to be more demanding; but surveys like this could be rather misleading: it cannot be taken for granted that students—or anyone—will tell the truth about themselves—even if they knew it.) Similarly in the matter of career problems : the few who are sensitive to these problems are not usually found involved in student unrest; most of the students just do not think about what is to happen to them after they leave college. But why then are the students in upsurge ? It seems to me that the problem is that our society is too demoralised to inspire or direct our youth: students are restless because society is restless; it is all a part of the rending and agony that is involved in breaking away from the traditional society, its institutions and its values. Quite frankly, I think that student power is powerful only because society is powerless, without nerve.

CO-EDUCATION :

I have difficulty in accepting the thesis that if you suppress the libido, up will come the stones and the silly slogans. While sexual frustrations may lead to abnormal behaviour, sexual permissiveness does

not seem to be a good solution to campus unrest: witness the student riots in California, New York and Paris. As for co-education, its absence does not seem to be a terrible deprivation to our youth: students in men's colleges do not show any particularly bad effects of not having women among them, and it is well known that women are happier in women's colleges than in co-educational institutions. I am inclined to believe that for most of the students the presence of the opposite sex in college would just add new elements of tension in their life. The freer and happier relationship that should exist between the sexes can come about only by changes in social mores ; in any case I think it would not be possible for a college to profess values and attitudes which society does not approve or at least acquiesce in. But if we are going to have co-education at all, it seems essential to maintain numerical balance between men and women students.

EDUCATION AND POLITICS :

Political interference vitiating our educational system is one of the clichés of modern Indian journalism. The truth is that there is very little of political concern and activity in our educational institutions, though there is quite a bit of politics in the vulgar sense of the word (campus politics) here as in other countries. Of course political parties sometimes take advantage of student unrest, but they do not and cannot manage the students, as some of the political parties which have come to power in the wake of massive student agitations have sadly come to realize. True, students sometimes adopt political parties—but hardly ever for political reasons but only to subserve student politics and/or to cover-up its frivolousness. By and large, students have shown very little political purpose, let alone any political idealism ; most of the student agitations are for petty or frivolous reasons: in fact, student power seems to be in serious danger of collapsing under the weight of its own absurdity. Really, we cannot but desire that students should take a more serious and mature interest in politics ; what we need is not less of politics but a transformation of politics.

Then there is this matter of governmental interference in our universities. But what have our ministers done with our educational system ? Nothing. Or very little—apart from making grand speeches and indulging in petty politics in the appointment of vice-chancellors and peons. We should desire our governments to be a lot more seriously and purposefully concerned with our educational situation. Universities hardly ever reform themselves ; they have to be induced, compelled to reform.

So I find it difficult to accept the view that university affairs should be left to academicians. After all, the university does not exist outside society ; the university is responsible to society and therefore amenable to social control—though, admittedly, the university should also have a considerable amount of freedom. The relationship between the university and society should be one of creative tension. One might say that society should hold the university as one would hold a bird in hand: firmly, but not too tightly (that would kill the bird), nor too lightly (then the bird would fly away). But for that kind of relationship, society (and the university) would have to have coherence and purposefulness—strength—, but there is not much evidence of this in India today. Therefore it seems to me that there is not going to be any dramatic change in our educational system in the near future, and we have to make do with what we have.

Abraham I. Eraly,
Madras Christian College.

Teaching Methods

We are fully aware that our educational system is marked by immature verbalism, empty symbolism, and a glut of second-hand experience. To create better conditions in our educational sphere it is essential to improve collegiate teaching.

To innovate and to improve, let us acquaint ourselves with the ends of education. It is important to make a distinction between training and education. Our present methods train students but do not educate them.

Training may be defined as subjecting students to an experience with the aim of making them reproduce that experience or master a very specific skill. To be a perfectly trained student would be to imitate the model perfectly, to be a facile memorizer or imitator. On the other hand, to educate a student is to have the student learn more than the model exemplifies, to get something qualitatively different from what has been presented. In short, education includes a creative element, and is therefore different from training.

Our present methods of teaching, which include explication of texts and lecturing, do not satisfy the aims of education. Uncritical and unthinking imitation is the result of such methods, and our students become mere unthinking conformers.

The teaching methods must be such that besides affording skilful training and promoting

academic knowledge, they foster creative and critical thinking. In our lecture system there is little direction given to the student for his study ; there is no follow through with the student by way of discussion and clarification, and in most of the universities there are only limited library and lab facilities available. The lecture method is inadequate and needs to be supplemented by tutorials, discussion meetings, laboratory experiments and field projects that require the intellectual participation of the students. Besides, the lecture system itself can be improved by audio-visual, and other modern aids.

Let us examine some of these supplementary methods individually.

The tutorial system is successfully adopted both in the United States and in Britain. Through this method communication between the student and the teacher is established. The growing intimacy between the teacher at 'one end of the log' and the student at the other helps in the individual progress of the student. His aptitudes are well watched and his talents channelised. On account of the individual attention afforded by this system the student progresses from day to day. The pitfalls of mass education are avoided. The student works at the elbow of his professors steadily and intelligently. This method can be a very useful supplement to the lecture method.

While the tutorial method gives a student *laissez-all* to communicate with his teacher, the discussion method is very useful in promoting critical and creative thinking. Many of the old-fashioned educationists think that if a student knows the past, its achievements, its culture, its ideas and its techniques, he is educated. Indeed this is a very limited and narrow aim. In a democracy we should give higher priority to such values as critical thinking, creativity, problem solving, independent judgement and reasoned convictions. These objectives cannot be reached by the simple procedure of presentation and passive acceptance. They are developed through processes requiring initiative, independence and creativity. Recognition of problems, formulation of hypotheses, gathering relevant data, weighing, comparing and testing ideas and hypotheses, selecting and applying conclusions are some of the practices associated with critical thinking. Discussion as an instruction technique involves many of these processes and is best suited to critical thinking among students.

A few colleges in Madras conduct discussions

and seminars, but the method has not been fully utilized to promote active and creative student participation. More training should be given to instructors in discussion leadership so that they know to select issues, to create a thoughtful atmosphere, to develop group tolerance and to make the discussion progress step by step.

Closely connected with the discussion method is the case method and 'role playing'.

The case method is of great help in solving a concrete problem. The professor sets forth the problem as clearly as possible and describes the social setting in which it arose. The students are asked to examine the relevant data, search the literature for theoretical and factual insights that might be helpful and eventually make a decision concerning the best solution. The insight which a student gains from the case method is the 'knowledge of acquaintance' rather than the mere 'knowledge about phenomenon'. The student by forcing himself to think and feel into the very heart of an objective problem and to come up with a practical solution derives a maturity and independence of mind that is not readily available in a typical lecture or discussion kind of course. It encourages the student to make the kind of mature judgements that he could clearly and responsibly defend.

Case method is often spoken in conjunction with role-playing. 'Role-playing' is a dramatic enactment of a social or interpersonal problem. The students are the actors and their preparation is largely a matter of getting themselves into role. This helps them reflect their own relevant experiences, visualize the various attitudes involved in the roles they are to play and anticipate some of the attitudes they may encounter. The major purpose of role playing is simply to provide a slice of experience for the class to examine. This method is similar to an experiment conducted in a laboratory. It makes an idea concrete and tends to develop a good deal of interest and involvement in students. It is of great help in history, politics, social sciences and other community development courses.

All the methods are useful, but the lecture method cannot be totally discarded. It should play an effective role, and to do so it must be improved. The lecturer must do more than demonstrate, 'More than explain, more than impart knowledge'. He must be a man thinking, entertaining ideas, exploring and working on unfinished business. His task must be aided by audio-visual aids.

A weakness of all systems of education is that verbally stated concepts and principles are not firmly based on the experience of the learners. Their concepts are not 'suffused with suggestiveness'. The teacher can make use of audio-visual materials to help students move toward a greater degree of symbolisation, whether this be in mathematics, history, science or professional courses. Verbal aids such as the tape-recorder and records can be used to arrest and sustain the interest of students. Recordings are of great use in language courses since major points regarding pronunciation and intonation can be clarified.

While the lecture method can be improved by new methods of teaching there are many educationists who stress the importance of using students as teachers. The students can thus be trained to use their knowledge. The best way to know a subject is to teach it, and thus students given chances from time to time to teach a class can improve themselves. It also helps to save the teachers' time. The time thus saved can be used for more individual guidance of students and deeper professional preparation.

In conclusion, it should be stressed again that the basic need in educational reform is a change in our attitude towards the meaning and content of education. Such a change in attitude is the prerequisite for the successful introduction of new teaching methods. We should realise that the transmission of specialized knowledge is but one of the tasks of education and possibly not even the most important one.

Gist of the paper presented by the delegates from Stella Maris College.

Administration

The first administrative problem we encounter is what the criteria for college admission should be. School record and extra-curricular activities should form the best basis; personal recommendations should have no part in the admission of students to college. A central pool for admission at the University would standardise the process of admission. This would also help colleges pay more attention to other administrative problems. Certain privileges, however, should be accorded to backward classes; but the percentage of students receiving these privileges should be reduced at the college level, and preferably there should be none receiving these privileges at the

post-graduate level, where there should be only merit scholarships. There is also a strong case for reducing the number of students admitted to college education.

As for college and university fees, students are unwilling to agree to any raise. They oppose increase in tuition fees because they do not see any corresponding improvement in the quality of education given. A basic examination fee, however, is quite necessary to deter students from taking a too casual attitude towards examinations and thus lowering educational standards. Fines should not be levied, as they affect only parents and not the offenders.

Students' realization of the importance of the library is implicit in the slogan 'Less lectures and more individual effort'. A cut down in class-work and a pruning of the syllabus to remove outmoded and irrelevant topics should enable the students to spend more time in the libraries. To make these visits more fruitful, the library should make it a point to stock enough copies of good text-books; students should also be allowed unlimited access to the shelves. Development of an audio-visual section is also urgently needed. Students should be allowed a say in the administration of the library.

Then there is the problem of discipline. That every student, no matter how 'agitated', does sit down to his books before the public examination indicates that he really takes examinations seriously. Therefore, periodical tests, or even the semester system of education, would definitely curb indiscipline by keeping the students on their toes. Moreover, it is often forgotten that the average student still respects the opinion of his parents. If periodical progress reports are sent to the parents, it would certainly induce students to be more disciplined. This involves the setting up of an independent Student Records Office (as in Madras Christian College), which should work closely with the Student Guidance Centre. Improvement in the quality of teachers, and a better ratio between teachers and students would also help discipline.

Very few students actually prefer closure of colleges as a form of protest. However, they often succumb to mass psychology which is whipped up by a militant minority. It is necessary that students should be guarded against such exploitation. Student bodies should emphasize the attitudes of the silent majority and discourage militant, anarchist forms of protest. Student courts and inter-collegiate organizations of the

intellectual elite of the student community are helpful in developing sober student leadership.

Gist of the paper presented by the delegates from Madras Christian College.

Comments

The assembly line is an apt description of our system. This mechanical uniformity is due to a hundred colleges having to follow a very rigid syllabus, drill students for the university examinations and compete for the best results. The teachers and the colleges must be allowed some freedom to encourage individual initiative. The difficulty now is that both universities and the students lack confidence in college administration and teachers.

We have far too many lectures, and too little work done by the student himself. Just as one cannot learn to play a musical instrument merely by listening to performances, however keenly, so also no student can really understand a subject unless he does independent, individual work. This is the aim of practical work in science teaching, but few colleges have well-equipped laboratories. Tutorials, seminars, case-studies and field work are necessary, but at the same time we must devise tests which can assess the work of a student in such activities. We require also a higher staff-student ratio. In Madras colleges it is about one to twenty, whereas in Britain it is one to eight.

I do not agree that there should be one central university office for admissions to colleges. The number of courses and the number of colleges is just too big. A good college gets applications from all the Southern states, many from outside India, and the qualifying examinations (S.S.L.C., Matriculation, Senior Cambridge, Higher Secondary, One-year P.U., Two-year P.U.) vary widely in standards. Thousands of applications have to be scrutinized carefully and the recommendations taken into account in so far as they are reliable certificates supporting and supplementing the information given by the applicants.

I agree that the quality of education in a college depends on keeping down the number of students. Two thousand is a reasonable maximum, which unfortunately most Madras colleges have exceeded. Taken together with the recommendation for an adequate staff-student ratio, this implies the number of teachers should be two hundred instead of about one hundred now. This vast increase in expenditure on salaries must not lead to increased fees, but must be met by grants from government and educational

trusts. Apart from teachers' salaries, we need more money, for example, for equipment, for more library staff to keep the library open for longer hours, and for a student-guidance office. At present, in Madras Christian College the total annually recurring expenses are met half by fees, one-third by Government grant and the rest from College endowments and donations.

Participation by students in administration has existed for many years in our hostels. Senior students could suggest improvements in syllabuses and teaching methods. Their representative could be invited sometimes to attend our departmental staff meetings, when we discuss the academic programme. Much more important than formal representation of students in academic bodies is the relationship between staff and students, which should be cordial, promoting a frank exchange of ideas.

George Abraham,
Madras Christian College.

Curriculum

The main defect of our University curriculum seems to be lack of flexibility. The number of courses available is limited and the courses offered are not dynamically related either to the changing needs of society or to the changes in the system of knowledge. The curriculum therefore should be revised periodically.

We will start with the subject of English in our curriculum from the high-school to the college level and then move on to the vernaculars. Students from vernacular schools find the P.U. course very difficult owing to the language problem. English medium students have an advantage over them. Therefore the standard of English in the vernacular high schools should be raised so that college courses will be easier.

The P.U. standard of English is very low when compared to the degree class English. In P.U. classes simple abridged classics are the texts, whereas in the latter, Shakespearian plays, advanced poetry and prose are dealt with, in a very detailed manner. We suggest that either the P.U. standard of English be raised or the degree standard lowered. We feel that English should be taught only in the first year of the Degree courses so that the student can concentrate on his major subject for the next two years.

The second language should be scrapped from the degree courses altogether except when it is studied as a major subject or as an ancillary. For

students who think that job opportunities will be lessened owing to lack of knowledge of vernacular, it could be made available as a side subject outside course requirements.

In science subjects there is a wide gap between the S.S.L.C. and P.U. courses. Both the theory and practical standard in the S.S.L.C. should be raised to at least the Matriculation level. On the other hand, there is hardly any difference between the P.U. and the Degree class syllabus. In fact, it is a repetition of what is learnt in the P.U. Both theory and practicals should be more advanced in the Degree course to include the latest research work and experimental findings.

We feel that there are more inadequacies in the B.A. than in the B.Sc. courses; B.A. courses are more theoretical, and consequently more vague and rambling.

We would like to make the following additional suggestions for the reform of the curriculum:

1. The Degree courses should be made more advanced and concentrated. A lot more of practical work should be introduced. This applies not only to Science subjects but also to Art subjects like Psychology, Economics, Sociology etc. where field work should be made compulsory. Field work should be followed by group discussions and seminars, for which marks should be given.

2. The choice of the grouping of subjects should be left to students so that they can choose the subject they are interested in. Of course, it is realised that certain subjects must be studied for a major, but there can be freedom of choice in choosing the ancillary. We feel that ancillary subjects should be related to the major subject. For instance, Planning should be offered as an ancillary to Economics, rather than Indian History as at present. The course should be geared to Indian conditions rather than being general and theoretical.

3. Moral instruction should be included at the school level and at the college level it should not pertain to any particular religion.

4. Scope must be given for group discussions, seminars, creative essays etc. which must be included as a definite and important part of the curriculum in every subject.

5. Libraries and laboratories must be better equipped with the latest books, journals and facilities. Notes and spoon feeding must be done away with, and students initiated into research work.

6. Lastly, although it is realised that mass

education is essential for India today there is no need to curb the growth of the young intelligentsia by forcing the poor, the mediocre and the bright students to do the same standard course. So why not have an Honours course in the B.A. and B.Sc. level apart from the B.A. and B.Sc. pass course? It is working very successfully in Delhi and Calcutta and many other Universities.

Gist of the paper presented by the
delegates from S.I.E.T. College

The Examination System

Because of all the excitement caused by student unrest, the purely academic aspects of the university—particularly the examination system—have not received the attention they deserve.

The examination system has not changed much since the nineteenth century when the Indian universities were founded. It is obvious that sooner or later there will have to be changes. However, it must be stressed at the very outset, that these changes should not be brought about by students using confrontation. Instead students must use the far more powerful weapons of communication, consensus and compromise. It is for this reason that seminars and discussions are to be encouraged, for it is here that the dissenting voice of the student, hitherto muffled and muzzled, can come out with constructive criticisms and suggestions.

If any good is to come of student unrest and the ideas and forces it has released, we will have to pay much more attention to what the students themselves are thinking and saying. For instance what form would they want the examination system to take?

The university is a sacred place where only the worthy may enter. To achieve this, there has to be some kind of entrance test. However, this entrance test must be comprehensive in nature and should include aptitude and personality tests. It is all very well for a government to advocate a free Pre-University education, but this should not be at the expense of a fall in standards of education.

A system of comprehensive entrance tests could also be supplemented or substituted by vocational guidance either at the High School or the Pre-University level. Vocational guidance bureaux could be set up at schools to help students to discover and confirm their natural bent. Far too many of our university students today are complete misfits. Many ought not to be in college

really and many more find themselves saddled with wrong courses. The curriculum is also outdated. For instance, the student economist is bogged down in outdated theories of the classical economists. Add to this a study of the practically worthless details of the economic history of five countries. What students really want to know are facts about present times.

Students must be given a chance of participation in determining the education they receive. They should therefore be allowed to discuss curricula and to have a say in the form examinations are to take.

Examinations, in the form they exist, should either be abolished entirely or radically changed by eliminating the chance factor, learning by rote and the lack of emphasis on practical and creative work.

At present all study is examination-oriented. Laborious notes are given on 'important' or 'expected' questions. One is told, and repeatedly so, that the examinations are to be passed. As it stands, only the final examination is taken into count. At the graduate level, three years of work or 'no work' is ignored and the student is judged only on the basis of his performance in a week of crowded tests. Very often a student who has been working assiduously through the three-year course is suddenly confronted with some misfortune like illness and is unable to get through. On the other hand a student (and this happens in many cases) who neglects his studies for three years finally passes through desperate learning by rote in the last few days. This defeats the very purpose of education; nor are examination grades a true indication of the intellectual mettle of the students.

One way to eradicate this evil is to lay emphasis on the day to day work of the student. His work throughout the year should be taken into account before a degree is awarded. This evaluation of the whole year's work would keep the student constantly on his toes. It also pays to hold frequent surprise tests.

Academic man is slowly suffocating under the sheer weight of books. Most students develop what is commonly called the text-book mentality. Our student is steeped in theory. He has not been given sufficient time for practical work.

A marked difference between our system and the systems abroad, particularly that of the United States, is that we do not value the capacity of the student to think for himself and to improvise. There is no berth for creativity in our system as it stands.

To achieve all this, students, faculty and administrators must be woven into a community seeking common goals. Students should be provided with an extensive reading list. They should voice their views at weekly or bi-weekly seminars guided by a professor and a student chairman. All students must be asked to complete a paper every two weeks, on their latest study, and be able to go over it in private tutorials with a professor. This would require a faculty prepared to work hard. There is some validity in the argument that the enormous size of our institutions would render the above measures impractical. However, a few universities (together with a number of individual colleges) have experimented with them, and the results, though not very successful, are certainly encouraging.

Corruption is rampant, very often degrees are literally bought with money. Hardly a year passes when there is no leakage of question-papers.

Modern educationists suggest a decentralisation of the university system, especially for the correction of papers, to help root out corruption. As is done in many colleges abroad, each college should be a self-contained unit and the professors of the college should evaluate the papers of their students whom they have taught and whose capabilities the professors know. Of course this system would require teachers of integrity and dedication.

However this form of decentralisation is no instant panacea, for the ills that beset our university system have been many years in the making and will be many years mending. This is a long-term solution and would involve a long and serious effort to come anywhere near the abovementioned system of correction of papers. Thus at present we should occupy ourselves more with effecting certain changes in the existing system, rather than seeking for a sweeping change of the whole system itself.

An atmosphere must be created in which the staff, the students and the governing boards can stop blaming each other for failure and start working together for better colleges. One way to achieve this might be to give students representation on governing boards.

Our system also lays too much emphasis on competition and merit lists. Modern educationists are increasingly for abolishing the individual merit sheet and concentrating on a system whereby the particular achievements of a student are listed on the result-sheet. There is not much use in branding a student as a second-class or a third-class student.

There is still one factor in our university system which has been ignored and is not conducive to its well-being—the commercialisation of education. Tutorial colleges have sprung up so fast that soon there may be more students in these places than in the universities. The ill-effects of these pseudo-colleges are easy to spot. Profit being their main motive, they impart a haphazard education—if it can be called education—to the student.

To sum up, there has to be a radical change in our examination system. Sample opinions from students themselves have shown that they are against a system that merely prepares students for examinations. More and more students are beginning to believe that education should be an end in itself. If the present system is to be retained, it has to be completely overhauled. An alternative—though not entirely practical, given the present conditions—lies in doing away completely with examinations as we know them, and in awarding degrees on the basis of the students' day-to-day performance. Either way, what is called for is a great effort on the part of both students and teachers, and high-level and long-term planning by the University.

Gist of the paper presented by the delegates from the Loyola College.

Comments

The word curriculum is often used synonymously with 'syllabus'. A syllabus or a course of study is a part of the curriculum. A curriculum may be defined as the sum total of experiences provided by an educational institution. According to this definition, what happens in the class room is only part of the whole. Even in the class room, students are exposed to experiences beside the subject; a courteous teacher, an unpunctual office assistant, and an untidy class room are all parts of the curriculum, and influence the students in their own ways.

The curriculum or even the syllabus is not limited to the acquisition of factual knowledge alone. The plea for updating the facts in the different syllabi is a valid one; but what is more important is to realise that the curriculum or even the syllabus means the acquisition and perfecting of certain skills, both academic and social, the most important of all being 'rational thought'. Some of the academic skills would be, the ability to read and listen intelligently, sifting the important from the unimportant, and fact from opinion; the ability to express

oneself correctly and concisely and knowing where and how to look for information. In the sciences, the scientific method based on observation, experimentation, hypothesising, and verification is as important if not more important than the scientific facts themselves. How to argue, how to protest and how to show appreciation are some important social skills. The formation and the perfecting of skills is a very slow process and requires constant interaction between the teacher and the taught. Facts can be thrown at 200 students by one teacher at a given time but the formation of skills requires a much lower ratio.

A curriculum to be really effective should take into consideration three important factors: (a) What society or the general public expects as an outcome of education. Societal expectations vary with the culture, the period of history, and the economic conditions of the people; (b) The nature of the learner which includes his abilities, interests, and needs. Provision has to be made for varying needs, abilities and interests; (c) The nature of the subject itself as the different subjects differ in their approaches.

It is suggested that the examination system is the root of all present day student unrest. It would be truer to say that the root of all student unrest is aims or lack of aims in everyone concerned in the important task of education. Many parents send their children to school and college vaguely hoping the children will have a better start in life than they had. College teachers often teach with no better aim than that of 'finishing portions'. Many students go through school and college with no other idea or a vague one as to how a university education is to benefit them.

Any undertaking, big or small, without a definite aim is doomed from the beginning for only a definite aim can lead to working towards it and can make evaluation possible as to how far the aim has been achieved or not.

To evaluate how far an aim has been achieved, we need a method or instrument suited to that purpose. We do not weigh a piece of cloth to see if it is enough for a garment. We measure its length and breadth. Our examination system as it stands now, measures the student's ability to remember, understand what is asked in the question and to put down the answer as well as and as quickly as he can on paper. Skills cannot be tested by written tests in a few hours. They need careful observation over an extended period.

Evaluation should not be an end process. To serve its purpose, it should go hand in hand with the teaching-learning process itself. Only then can

defects in teaching and in learning be remedied as soon as they are recognised.

No evaluation is complete without appropriate remedial measures. The time between the making of the mistake and its remedy should be as short as possible.

Mirabai Phanuel,
Madras Christian College.

Concluding Remarks

I am glad I spent the whole day with you as this Seminar has proved a most interesting and rewarding experience to me as a principal of a college. I have listened with real attention to what the students drawn from various colleges have had to say and I am impressed by the level of the thinking of the Seminar.

I am grateful to you for permitting me to make a few observations:

(1) I think the foremost problem confronting you is how to evolve a responsible student leadership. What are the motives of student leaders? To whom do they feel responsible? What clear aims or constructive programme do they have? These are some of the questions we must ask if the majority of the students are not to be led by an irresponsible minority. It calls for moral courage on the part of the intelligentsia among the students. But I often find that the students whose intelligence and ability are an asset at other times tend to fade out of sight when a real crisis blows up which disrupts academic life. I would plead with them to be less hesitant about showing a capacity for leadership at such trying times.

(2) I would plead for more student participation. The number of students who take part in extra-curricular activities is small compared to the total enrolment in the colleges. And often the same group of students carry the responsibility for a wide range of activities.

(3) I would ask whether the existing facilities are being fully utilized. You are right to criticize the lack of adequate amenities, but even in colleges where there are good libraries or ample playing fields they are not being used to the full by a sufficiently large number of students.

(4) We often talk of 'student power'. One aspect of it is the economic power of students. The students can play a vital role in the improvement of their campus and in the provision of amenities for the welfare of the college community.

(5) I would like some thought given to the

function and purpose of student councils. It is a pity that so often the election to these councils becomes political even to the extent of outside interference in student affairs. A student council exists to look after the welfare of the students and to represent their needs to the college authorities. But it is not simply a negative body ventilating grievances but a positive means of ensuring that goodwill and harmony prevails by co-operation with the administration wherever it is trying to improve the position of students and academic life. It should have the integrity to represent correctly the views of the students to the authorities and the views of the authorities to the students. The student council should also have the courage to help in maintaining discipline and in preventing the unnecessary disruption of academic life.

(6) While the faculty needs to be aware of the difficulties of students I would suggest that students should also try to understand the difficulties of the staff. With the great increase in numbers the difficulties of the faculty have also increased. A lot of time is wasted in large classes in trying to maintain discipline. The teacher who is keen to teach feels frustrated and overburdened by the large number of papers he has to value. He feels he cannot get to know all the students as persons and help them individually. We should do more to try to understand

and know each other better and to cultivate sympathy and understanding in tackling our problems.

(7) I would refer to the problems of co-education. What should be the proper relationship between men and women students? How much freedom should there be to mix keeping in mind the nature of our societies in our country? What standards of behaviour do we expect from both men and women students? How can mixing be more natural and free from silly forms of behaviour?

(8) We need to come to grips with the problem of student involvement in politics. Can a student be an active political worker? Or should a student be engaged in the study of politics while he is in college so that he can function intelligently as a citizen when he leaves the institution? What kind of politics are students interested in? Are we too involved in regional politics and too little in national and international political affairs?

In conclusion, let me once again thank all the students involved in this Seminar. It is a small beginning in trying to think through our educational problems. It is an example of how students can contribute constructively with suggestions as to how the educational system can be reformed.

Chandran D. S. Devanesen,
Principal, Madras Christian College.

Students and Politics

Dr Miller took the opportunity of saying a few words about the propriety of students taking part in political meetings. He said that no great harm was done to anybody by their attending a political meeting or shouting at a political demonstration—thereby showing merely that they enjoyed the *tamasha*; and he thought it a little absurd that official papers and weighty leading articles should comment on the enormity of students mixing themselves up in political affairs. At the same time he admitted that there is the danger of students who frequently attend political meetings damaging their whole character by merely following the multitude and shouting with those who happened at the moment to be shouting loudest. To us it seems that the chief danger to students attending political meetings in this country lies in the fact that their attendance is regarded as a thing of great moment both by those who originate the meeting and by those who are opposed to them. In these circumstances there can be little doubt that the best thing for students is to restrain themselves and wait till their time for action arrives.

—College Magazine, Vol. XI 1893-1894

Sishya and Disciple

Commemoration might easily become a morbid form of infantilism, an annual ritual of glorification of a past which should have been outgrown, a childish eulogy of former teachers each one of whom in his own secret heart knew that he was fallible, and rejoiced to see his students spread their wings and fly off into the wider world without constant sorrowful backward glances. Yet Commemoration need not be simply the recital of a string of honoured names. It may mean rather a sober examination of how these men built, and the heritage they have left for us, asking what in their work was rich, and significant, and continuingly valid. It may mean that we try in honesty and before God to lay side by side the priorities which govern our work today and the priorities and objectives of the past, asking soberly whether ours are the same, or perhaps better; and asking, too, whether our work today is determined in fact by clear and compelling priorities, whether it continues to have that all-pervasive sense of direction and purpose which alone can give meaning to our continued existence and to our planning for the future.

The ancient Indian educational tradition and the Christian belief that education and faith belong together have much in common. Both operate in a religious context: education is a leading from darkness to light, from the unreal to the real, from ignorance to knowledge, from sin to wholeness and salvation. In other words, education is concerned with all manner of questions: no field is barred to enquiry, nothing is excluded because it is controversial or difficult, even the great question of God, and the other fundamental questions which cluster around this basic one. Education must be broad, and open to truth from whatever quarter. In the second place, education is seen as involving relationships between people: it is not impersonal or narrowly intellectual. There must be a relationship between teacher and student, and the deeper this

relationship the better. Ideally the two should be bound together by love of the truth and love for each other. Without this relationship, or something approaching it, education becomes inhuman, and at its worst an impersonal kind of cramming which has scant regard for the truth. In the third place, guru and sishya, master and disciple, are united in a serious search for truth which makes multitudinous demands on the whole life, the whole personality, not just on the brain. It is no mistake that the disciple, like the sishya, is one who is called to deny himself, to give up all in order to follow. For education is seen as something both supremely important and at the same time supremely demanding.

This motif of search for the truth, of search for the guru who may initiate one into the truth, runs all through the Indian tradition. And it is, I think, the seriousness and universality of this quest which goes far to explain why Christian education found so warm a welcome in India, and in its light we may understand many of the distinctive features and priorities of our College even today. Indian youth was seeking, and still seeks, a guru; the missionaries were seeking not merely pupils, but disciples. And even those missionaries who were most unsympathetic to most aspects of the Indian tradition seem to have accepted the validity of *this* quest. It is in itself a healthy search, even if it has its peculiar danger, both for teacher and taught, of premature satisfaction with what is less than true, of settling down before the goal is reached.

There are certainly similarities between the concepts of the disciple and the sishya, but there are differences too. For one thing, the religious sishya was usually primarily concerned with theory, with abstract matters, with contemplation of the truth, whereas the disciple was far more involved with practice, with action, not as something peripheral, an extra, but as a central and

Commemoration Address delivered on 7th February 1970.

inescapable aspect of the search for truth. The disciple, as the New Testament makes clear, is far more like an apprentice than a pupil who spends all his time in the lecture theatre and library. The disciple watches, and listens, and copies the work of his master; he is sent out to carry into practice what he has learned—not just to teach, but to do—and finally he is entrusted with continuance and expansion of the master's work as well as of his teaching. The sishya, it is true, has to serve his guru and his household, but this is far different from sharing in a universal mission of service and teaching.

In the second place, the sishya certainly has a personal relationship to his guru (and this, as we have seen, is important), but the relationship tended sometimes to be very individual and exclusive, whereas the disciple is always, emphatically, and inescapably one of a company. He seeks and he serves, as he is trained, in community and his relation to his master may be all-important, but it cannot be understood in isolation from his relation to his fellow-disciples and indeed to the whole of mankind. It is therefore appropriate to think of disciples in the context of colleges, of the household of faith, and of the world mission of the church.

Thirdly, the sishya regards his guru with immense reverence. In the *Taittiriyaopanishad* we read, 'Let thy teacher be to thee like a god'! Some of us teachers quite like this idea. But it suggests that, having found one's guru and sat at his feet, one has reached finality, illumination, a resting-place. In the New Testament, on the other hand, there is only one true guru, one who is utterly reliable, one who deserves unconditional obedience, one who leads men into all truth: 'You are not to be called rabbi', said Jesus to his disciples, 'for you have one teacher and you are all brethren' (Matt. 23:10). Others may point to this teacher, may help the disciple on his way to God, but none may stand in the place of God or even as permanent intermediary between God and man, the truth and the student. A teacher does not teach about himself—he tries to help his pupils to move towards truth which is not yet within the teacher's grasp. A good teacher is a sign-post pointing steadily along the right road; and to take a sign-post seriously means to follow its directions, pass by, and leave it far behind. Or, to put it in another way, a teacher is one who travels the same road, seeking the same goal, as his student. No teacher, no educational system, is final, complete, or perfect. But a good

college is one which arouses in its members a lust for truth which launches them on a life-long pilgrimage. Whether it is a *search* or a *following* perhaps does not greatly matter, as long as one is on the move and possessed of great seriousness.



Forrester at the lectern

I have tried to suggest a few similarities and differences in the ideas of the sishya and of the disciple, and to point out that the tradition represented by these two words has a continuing relevance to our educational and religious condition here and now. Many criticisms have, of course, been levelled against this tradition, most recently by Mr Badrinath, the Collector of Madras, in the correspondence columns of *The Mail*. In facing such complaints we should be prepared to accept that they have pinpointed some serious weaknesses, perhaps not so much in the tradition as in its practical expression today. There is, for example, a constant temptation for teachers to assert authority in such a way as to stunt the intellectual and emotional growth of their students. And there is a corresponding temptation for students to settle comfortably down by accepting uncritically the final authority

of some teacher or text-book. It is a perversion of the tradition, but a common one, for a student to mug up a text-book, errors and all, and regurgitate it in exams and essays, often with only the faintest idea of the meaning of what he writes. It is another perversion for a teacher to devote his real energies to something other than teaching, even if it be research, and cheat his students by giving them but the surface of his mind and the remaining fragments of his time. Again, friendliness between teacher and student—a very good thing in itself—can sometimes become an escape from, rather than a stimulus to, the hard work of seeking the truth together. Or community life may blossom in such a way as to make intellectual life virtually impossible. Or theory becomes divorced from practice and from ethics, making education the training of 'clever devils'. In as far as the critics have reminded us of such dangers, we must be grateful to them.

Nevertheless we have something to say, a case to argue. We may unashamedly claim that the meeting and mingling of Hindu and Christian educational traditions, this process of cross-fertilization, preserves values of intellect and character which are often lost or disregarded. As secular education tends increasingly towards narrow specialization, to the evading rather than the answering of ultimate questions, to an emphasis on research at the expense of teaching, to the neglect of personal relations and the community of learning, we may fairly suggest that it is on the verge of, if not in the midst of, a major crisis. Our contribution at this point, it seems to me, is to reaffirm the priorities which have been handed down to us from our tradition, as increasingly relevant at this moment in history. First, the religious priority. Our College worship and our programmes of religious and moral studies, for all their obvious failings, raise questions of a

fundamental kind both for teachers and students, which otherwise could easily be evaded to the spiritual and intellectual impoverishment of us all. If these things lose their high priority and are pushed to the periphery of our common life it would be well for us to ask whether we have not thoughtlessly cast away the pearl of great price sought tirelessly by our predecessors. I am not, of course, advocating religious arrogance or unscrupulous proselytizing of impressionable young people. Rather am I asserting the crucial importance of helping each one of us in all honesty and humility to set out or make progress in the pilgrimage of life. Secondly, the priority of personal relations. Lasting friendship between teacher and taught is fundamental to our idea of education. But this requires time and careful planning, and constant care. If it is to flourish, proper conditions must be provided and all must work to achieve it. When a student becomes simply a face in a crowd or a number on a list, a college is in danger of being transformed into a machine. Thirdly, there is the priority of teaching. It is easy for teachers to cheat their students—or the other way round. It is easy for other, often more immediately attractive activities, or for the frustrations imposed on us from outside, to edge teaching and learning from their proper central place in our lives. But this must never be allowed to happen—because it is cheating.

Our tradition presents us with a demanding vision to which I pray this College will always remain faithful: that education is a common and continuing endeavour of young and old, rich and poor, Christian, Hindu, Muslim, and agnostic, to journey on that hard but joyful path which for some is the path of searching, for others the path of following, but for all the path to God.

Duncan B. Forrester

The New Class

The greatest social revolution has been with respect to education. Almost everything has been turned topsy-turvy; and a new era has dawned A knowledge of Sanscrit, of the six systems of philosophy, and ability to recite the Vedas, were regarded as the highest learning a man could aspire to. . . . He, who could keep in the rut and repeat the formulas patly, was the wise man to be revered by kings and worshipped by the common people. But such lore is now little sought after.

—College Magazine, Vol. V 1887-1888

Student Participation

Active student participation in the administrative and academic affairs of universities and colleges should be encouraged. Students, after all, are directly and deeply involved in the functioning of their educational institutions. On the Indian university scene, students are still only passive recipients of what is being doled out to them by a select few whose primary interests are, to say the least, questionable. Students, and certainly university students, should be looked upon as allies in the progress of higher education and not as threats to the 'sanctity of the temples of learning'.

In an individual's life, the years between 17 and 25 are usually the most crucial of the formative years. If these years are being spent in college conditions on campuses should be such as to help the youngster gain deeper insights into his own longings, potentialities, and limitations on the one hand and his obligations to the community and the society to which he belongs on the other. It should be a period of personal testing. If it is on campuses that students learn to be more responsible, excluding them from campus responsibilities would be a very poor way of encouraging them to accept responsibility! Youth have much to offer: idealism, generosity, energy, and dedication. Colleges should explore areas wherein these qualities can find concrete expression. Ignored or improperly channelled, this student activism may spill out disrupting areas of life outside campuses.

In an exploration of the areas of student participation, it would be hard to make too rigid distinctions

between the academic and non-academic interests. The two are complementary to each other. Student residences, for instance, may seem to some as non-academic entities, but the fact that the quality of these residences could influence the quality of education, makes them academic enough! For a preliminary consideration of student participation, the following areas are suggested:

A. Non-academic

Student housing, housing regulations, student conduct (discipline), student press, student finances (scholarships, loans, etc.).

B. Academic

Examining the relevance of the curriculum, evaluation of the instruction imparted, evaluation of the institution, evaluation of the teachers, examination systems, etc.

All educational programmes should help the participants to understand, believe in, and freely participate in the working of the programmes. The need for constant improvement should be recognized. Careful study of the areas of student participation and careful and phased implementation of the findings should be given priority on all our campuses. This study and implementation should be done *university style* and not, if it can be helped, by agitational methods. Force of reason should, after all, be preferred to force of violence. But if force of reason and good sense are ignored too long, force of violence may become inevitable.

Mithra Augustine

last year. There are nine papers with an introduction and four appendices, the last one being a list of the participants. In many of the contributions the Marxist motif runs through and one doubts the objective evaluation that might be expected in such a seminar.

Madhu Limaye's case for student participation is naïve in its approach. Where the University Grants Commission has been unable to prevent the mushroom growth of third rate universities which have been started for political considerations, mere change of rules cannot solve the problems thought of. Even as it is, we have all the bad corrupt practices of political elections poisoning the academic atmosphere during student elections and, if Sri Limaye's proposals are accepted, it will be the end of higher education. The agitation for making examinations easier, the various corrupt practices in several universities, the acts of rowdiness indulged in several places by participating students and the well known fact that a large section of the student population is more interested in the acquisition of knowledge than in electioneering are all factors that seem to be ignored in his approach.

Prof. Dilp Chakravarti thinks there need not be any objection to students participating in Boards of Studies to formulate and change syllabi of different subjects. This is a futile exercise in the sciences where a student cannot make head or tail of any scientific paper in any standard journal. It is difficult enough for an active research worker in the sciences to follow the published literature. Both width and depth of reading are called for in sifting what constitutes a significant change in approach. In the framing of curricula it is also necessary to evaluate the quantum of work that can be done in a given period of time. This needs more experience than what any student can have. The mere presence of a student at such meetings can satisfy his ego but lead to nothing better.

An aspect that is common to all the papers is the belief that an administrative organization introduced in 1857 for the three affiliating Universities should be perpetuated, and that the mere democratization of this organization, by having elected representatives of students in it, will solve all problems. What the participants fail to perceive is that Nature is not democratic and intelligence is not evenly distributed. Student participation in University administration cannot create either intelligence or even reading habits.

Mr Das has rightly pointed out that student power is readily 'exploitable by political leaders and parties who have either only a dim notion of the role of University or hold it in callous disregard; so that whatever be the occasion—dispute over language or boundary or location of a refinery—the service of students is pressed in and always with embarrassing consequences.' His

observations on the fundamental principles of student participation even in the purely academic bodies are clear pointers and he has correctly noticed that 'student leadership is not always motivated by higher ideals of national welfare; in most cases factional rivalries among student bodies is purely personal and occasionally inspired by partisan interests.'

The analysis of Mr Oommen is clear and to the point and it is obvious that the editor is unwilling to agree and tries to put his own interpretation. The trouble is, the advocates of full student participation have more blind spots than they are willing to accept.

Paul Verghese has no doubt attempted to dramatize the problem in his treatment of student response when he remarks about brainwashing in the present system: 'We become self-corrupting and sycophantic, without integrity or the least spark of creativity.' If student participation in administering universities and colleges really leads to integrity and creativity, it will certainly be welcome but, from what we have seen in recent years, this does not seem to be the case. Even the suggestions he makes at the close of his paper show an inability to look beyond the existing administrative bodies and to conceive changes in their function.

Jyotsna Chatterji's study of the areas and modes of student participation is clouded by the Calcutta University atmosphere. At the same time the paper forcefully supports Madhu Limaye's Bill in Parliament, though the arguments advanced are by no means convincing. The criticism that there are universities where the courses in certain subjects have not changed for 20 years is certainly justified. In fact, in practice this applies to most universities, but this is not an argument for student participation though it is true that students and teachers not associated with administration have given more thought to this problem. However, this is no argument for the view that 'democratic control over the content of education is vital for students because it governs their entire future.' Democracy as we find in this country is the choice of a demagogue by the illiterate, and if the same procedure were to be adopted for the choice of student representation in academic administration the result will be dismal indeed. Even now it is very rare to find a really able student at the helm of a student body. Student representation on the syndicate of a university,

(Continued on page 83)

Student Participation. Edited by S. K. Chatterji (C.L.S., Madras 1970). 90 pp. Price Rs. 2.

This small booklet brings together the papers presented at a two-day seminar on student participation in university bodies held in Delhi in August

Social Studies

Some Reflections

The first hour on Wednesday is set aside for Religious and Social Studies for III B.A. and B.Sc., and all post-graduate classes. With rare exceptions these classes, especially the Social Studies which the majority of the students are supposed to attend, have become a farce. It is claimed that these classes are part of the College curriculum—that is why they are held during regular working hours—and that attendance in these classes is 'compulsory'. When it comes to actual practice, however, the vast majority of the students just do not go to these classes and seem to be able to get away with it in spite of occasional warnings and threats. And those who attend these classes are there more out of deference to the member of staff concerned than out of any enthusiasm for the classes as such or for the subjects being discussed. There are about 50 students on the rolls in each class. Normally about a dozen turn up; but except for two or three 'steadies' a new batch every week. I believe that most students feel that the social studies hour is a waste of time: and they do not see why they should go through such an ordeal to waste time. To the members of the staff, especially to those who take the task seriously, it is an exasperating experience.

Does it then mean that we give up social studies altogether sparing trouble and inconvenience to everybody? That will be the easiest thing to do and hence the least desirable course of action in an educational institution. But perhaps the time has come to re-examine the role of social studies in the College, especially in the higher classes, and to see whether they can be organised in a more purposive manner.

I shall not attempt a philosophical treatise about the role of and the need for social studies (or 'moral instruction', to use the older term) in the academic programme. Reflecting on my own experience I find that they serve a very useful purpose in our curriculum. I look forward to

the social studies classes because there I get one of the rare opportunities to meet students outside of my own Department for serious intellectual encounter. One of the weakest aspects of our educational system is that we have very little chance to learn anything outside of our own disciplines rather narrowly defined. And we have few opportunities to enter into any meaningful conversation with fellow students and colleagues in other Departments. Within the present set-up the social studies programme is about the only forum we have for even a semblance of inter-disciplinary discussions, and I value it greatly. Those who participated in the inter-disciplinary seminar on 'India Today' organised by the Staff Association in September 1967 will recall what a refreshing experience it was. By all accounts it was one of the most creative experiments that we have seen in the College in recent times.

Equally valuable is the fact that the social studies classes are the only ones where we are really free—to select the subject, to draw up the syllabus, to decide on the manner in which classes are to be conducted. It is a common complaint both of the staff and the students that the University's restrictions and regulations make it impossible for us to be creative in our approach to our subjects. It is a recognised fact too that students who normally complain about the tyrannies of our examination-oriented curriculum do not take social studies seriously simply because the subjects done in these courses are not required for the examination! But I have known instances where students have taken genuine interest in the discussions in the social studies classes. When it was the practice for students to opt for the courses they wanted I used to make it very clear that my courses were meant only for those who were willing to do some reading and writing during the course of the year. About 20 students opted for my course in Problems of Rapid Social Change in 1966-67 and 10 or so for the course on the Educa-

tion Commission's Report in 1967-68. I recall with pleasure the lively discussions we used to have in those classes and the excellence of the papers prepared by the students. In those classes I used to have the refreshing experience of a real confrontation of minds—an experience rather rare in our educational pattern these days. In my class on Gandhi this year also there have been some good papers and first rate discussions.

It is in the nature of such deep and intense discussions that they almost invariably take you beyond the narrow confines of the subject under treatment. Directly or indirectly they raise in your mind questions about the deeper issues of life—about the meaning of life, about the destiny of man, about man's role as a social being—questions that challenge you and disturb you. I believe that if there is a place for moral and ethical issues in the educational process they should come up from our involvement, including intellectual involvement, in the concrete problems of man-in-society. As I see it the social studies classes have the potential to draw us into such involvement.

I presume that there is likely to be little disagreement about these matters at least at the level of reasoning. But the problem really is not to canvass support for courses in social studies *in principle*, but to suggest how best such courses can be organised and conducted *in practice*. And so let me turn to some concrete suggestions. In the first place I suggest that for III B.A., B.Sc., and post-graduate classes we make religious and social studies completely voluntary. This is not because these classes are unimportant, but precisely because I attach the highest importance to them. But I believe too that no one can be forced to take them seriously. This, I hold, is true about studies in general; I cannot think of the process of education except as the willing participation of eager minds. However, I am not asking for voluntary attendance in all classes because our classes are meant (or so they have turned out) primarily to prepare students for degrees, and no one should get a degree without satisfying *some* conditions! But since social studies are not meant for examinations and degrees they can be, and I believe should be made optional, certainly in the higher classes where the students are mature enough to exercise their own judgment. Religious and social studies will continue to be part of the college curriculum and hence would be conducted during regular college hours, during the first hour on Wednesday, if that is the most convenient time. Once social studies are made optional it will be

possible to introduce some seriousness of purpose into them. Instead of conducting a number of classes on a variety of subjects it may be better to have a series of lectures based on one common theme, with a new theme being chosen for each year. On the assumption that there are about eighteen weekly meetings during the year, the theme could be divided into, say, six major parts. Each part would have two lectures during two successive weeks followed by a discussion during the third week. The lectures would be given usually by members of the staff, but every year two students could be invited to give a lecture each. Thus the lectures would be given by different members of the staff and by students. The discussions would be led by student leaders who would prepare themselves for the task with the help of the lecturer concerned. A programme of this kind could be organised keeping in mind the inter-disciplinary character of the course. With sufficient notice given to the lecturers it should be possible to have a series of well-thought-out presentations and adequately prepared discussions, and a meeting of minds in the common pursuit of knowledge and truth.

At a time when most students are eager to earn their degrees and complete their 'education' with as little effort as possible my approach to the social studies may appear to be too visionary. But I trust that even today there are some students who are genuinely interested in educating themselves and are able and willing to think. Or am I wrong?

C. T. Kurien

Comments

Dr Kurien is right when he says he believes the students feel that the Social Studies hour is a waste of time; the irregular attendance and indifferent attitude of the students in these classes prove this.

The first reason for irregular attendance, as he has stated, is that the subjects which are studied in Social Studies classes are not required for the Degree examination, and the students, therefore, do not feel the need to attend these classes. They would rather use this hour to study regular subjects.

However, there is another important reason for lack of attendance. Most students find the

Social Studies classes so intensely boring that even those who do not desire to use these periods for their studies do not attend these classes. With a few exceptions, the classes are uninspiring, with a minimum amount of discussion. Students do not participate in class discussions because they are often not encouraged, and as a result the students who are interested become totally indifferent. Besides this, the classes are too big for orderly discussions, some classes having more than fifty students. The majority of these students are not concerned with the deeper issues of life, and their indifference hampers the free flow of discussion among the interested few.

Discussion, as has been pointed out, is necessary for the broadening of horizons, but with the large classes of disinterested students, who are compelled to attend, this is impossible. The only solution therefore, is to make social studies classes completely optional, so that those who are interested may benefit. Dr Kurien's idea of having one voluntary class a week, with a prescribed theme divided into six major parts, is excellent. This however can be modified. Instead of students being allowed to present lectures only twice a year, it would be a better idea if a staff member could give a lecture the first week, a student present his views the next week, and an all-round discussion be held the third week. If students can play a significant part in these discussions, their interest is bound to be aroused, and this will lead to a larger attendance and a more lively discussion. Since only those interested in thought-provoking topics will attend, constructive work can be accomplished for the benefit and satisfaction of staff and students. Perhaps more seminars could be held, where views of outsiders can be presented, resulting in more involved and more fruitful discussions.

If more importance is attached to these talks, more students will take an active part. Many students feel that there is no point in discussing something like the present educational system of our University, simply because no matter how many valuable ideas and suggestions are brought forward, nothing happens, and the only purpose of the discussion seems to be no more than an opportunity to let off steam. If discussions on topics such as these, can lead to some creative change, there is no doubt that students will become more interested in expressing their thoughts. Otherwise it may be a better idea to stick to themes like 'Communism' or 'Gandhi', where the purpose is only a widening of knowledge.

If classes such as these can be held, Dr Kurien will definitely find that there are still some students who are 'genuinely interested in educating themselves, and who are able and willing to think'.

Sandra Norris

Comments

It is essential to continue Social Studies classes, because they alone provide a relief from the outdated and often irrelevant University curriculum, and give the student a sense of involvement with real issues.

Still, there is a growing number of students in our College who think that Social Studies classes are a waste of time. For example, this was also the view of some of the students in my social studies class at the beginning of the year. But now they think otherwise, having spent a year in it. Few would disagree if I say that our social studies class has been most interesting and useful.

These classes were different from the ordinary classes not only in what was taught there, but also in the manner in which they were conducted. The teacher was only nominally present in the class. The students decided on the subjects for discussion, read papers and conducted discussions. The teacher would give his comments only in the last five minutes of the class. This type of procedure actively and continuously involved the students in what went on in the class—something that does not happen normally in S.S. classes.

A wide range of subjects—sociology, education, religion and politics, to mention a few—were freely and frankly discussed.

It has to be admitted that while the Social Studies class I have been attending, proved interesting, quite a few of the other social studies classes are rather dull. Most have very poor attendance. What is the reason for this? Mainly, I think, it is because the student invariably considers social studies classes as not different from regular classes. Further, he can easily cut these classes with no serious consequences. Therefore the remedy may be to make attendance compulsory for these classes. Having attended a few of these classes, the student himself would get interested and realise their usefulness. After that one need not even bother about being strict about attendance.

Regarding Social Studies for the III B.A. & B.Sc. students, I feel that one hour per week is not sufficient. It should be increased to two. Personally I feel that it is in the Social Studies class I get educated in the true sense of the word.

R. Vijayaraghavan

Comments

Although I do agree that Dr Kurien's unified scheme will streamline the organization of Social Studies classes, I am not too sure if he has not avoided one of the important underlying issues. I believe he has. And because of that, I feel his paper passes over too quickly into an attack on the symptoms of the case—without discussing the causes.

Many students would say that the first hour on Wednesday is a waste of time, and the hawks among them would write it off as 'a farce'. If so, surely the first question must be why those classes have such a bad press. Unfortunately, Dr Kurien makes no attempt to sample opinion or to speculate on possibilities. Instead, he gives the impression that as far as he is concerned, the things in College will stay the way they are because the majority of the students are not 'genuinely interested in educating themselves'. Therefore the most that can be done is the regrouping of all the interested students from the various classes.

Two points about Dr Kurien's plan have to be noted; and in a way they lead us back to his pre-noted; and in a way they lead us back to his pre-supposition. He opts for a programme of social studies which has an 'inter-disciplinary character'. Dr Kurien's main intention is a practical one and he is entitled to use a few special words for atmosphere. But if his hopes and ideals spring from the example of the seminar on 'India Today' ('which by all accounts was . . . one of the most creative experiments we have seen in the college in recent times') then I am afraid he has based them on an over-estimation, or worse, a hyperbole. Let me explain. I am not saying that the Seminar was not interesting. No, I would say it was an unusual experiment, but only because it was the first one of its kind in Tambaram. However the relevant question I want to raise now, is whether the seminar succeeded in being 'inter-disciplinary' in content. For what can the word 'inter-

disciplinary' mean? At least this: that in the discussions it should be possible for people from the different departments to talk in some sort of a common language. He might have a collection of papers from different departments about a common theme. But just the fact that the papers have some connection to the theme does not mean anything much, and anyway themes are usually broad enough to become polite intangibles. Discussions are worthwhile and possible in departmental seminars. In anything else, which brings different departments together, the only common link will be a joint hearing of papers, and unless the participants are extraordinarily well-informed, it usually turns out that 'discussion time' is actually 'question time about factual details'. Of course nobody will deny that everybody will learn something—but is this close to the ideal of discussion Dr Kurien has in mind?

The second point which has to be noted is, in my opinion, more important, and I would suggest that it is the heart of the matter. Dr Kurien looks at social studies classes from the standpoint of a teacher who wants to 'encounter . . . fellow students from other departments'. My objection is about the facility with which he can characterise the Social Studies classes that way. The question is: Why should Dr Kurien assume, that the social studies classes *must* conform to the general kind of classroom education? Are the R.I. classes hitched on to the syllabuses of the Madras University? Of course not.

I should like to suggest that R.I. and Social Studies classes, are important because they are tacked on to general interests and concerns. If one must flog a point, then one may cite those aspects of experience, and those dispositions, which persist in any ordinary person; those vague probings and makeshift thoughts and conclusions which appear on the fringe, as Dr Kurien recognises in paragraph 5 of his paper. As I see it, the Social Studies classes and the R.I. classes provide an opportunity for members of staff and students to meet together and talk frankly about themselves as persons. The successes of these sessions will depend on the extent to which, all those who are all concerned will realize, that for one hour a week, anything sincerely and deeply felt can be a personal opinion. These classes should be voluntary, the students should be allowed to choose their lecturers, and when they do meet, it should be left to them (and their lecturers) to decide what they want to talk about. As far as

possible there should be complete freedom and informality.

I must add, that I do not make these suggestions because I feel the students have to have a place to air their grievances. In fact I think these classes should make it a point to keep out all complaints against the College and the University (two subjects which might crop up). Everything should be gathered around the possibility that while *A* may sound perplexed, simple or aggressive to *B* (and the other way round too), the two of them do learn something and widen their perspectives—if they are prepared to listen carefully, slowly and deeply. I believe these opportunities are most valuable. And the reason is about as old as the Lindsay commission—I mean the fact that the Indian student is more impressed by personality than by ideas.

An Alumnus

Comments

I never had the privilege of attending Dr Kurien's Social Studies classes; I have never had, in my classes, 'the refreshing experience of a real confrontation of minds'. To be frank, my experience in these classes has been far less invigorating than Dr Kurien seems to think possible, and precisely for this reason, my response, one that was initially enthusiastic, waned into callous indifference. The fault, I must confess, then, lies squarely on my realization that liquids find their own level. But it is not to pitch my experience against Dr Kurien's that I advance these remarks; I do not have the self-righteousness to claim more weight for my experience than the next student, leave alone Dr Kurien's, whose intellect I admire; neither would I degenerate into that dubious smugness to call these classes a farce and a joke. Dr Kurien's paper, it must be observed, at the outset, is used here, primarily as a point of departure to show why it would be undesirable to pursue holding these Social Studies classes under present lines of thought.

Dr Kurien finds in Social Studies classes a gathering of intellects, enjoined by a common zeal, the determined effort to think! Rare indeed are these minds that transcend the limitations (with regards to knowledge and interest) imposed by

the subject that Dr Kurien would lead the discussion on. These are minds, one must remind oneself, that can sweep across such deep questions regarding 'the destiny of man', 'the meaning of life', and 'man's role as a social being', with the facility that only Madras Christian College under-graduates can bring bear on a subject.

In the context of such experience it would be an impertinence to ask of Dr Kurien to explicate the nature and the role of these social studies classes. But he implies what one often hears about these classes: In *these classes* students are encouraged to speak their minds freely. A liberal attitude; one that demands applause; one that can even force us to forget the state of affairs prevailing in the regular classes.

Notwithstanding Dr Kurien's 'refreshing experience', these Social Studies classes are not received with much enthusiasm by the students. Even Dr Kurien grants this. Changes, be they in the nature of re-thinking, re-orientation, or re-organisation, have not been slow in forthcoming—Dr Kurien's proposals are the latest, though hardly the most radical. Besides his plea for making these classes optional—which, in itself, is not much of a proposal since at the present only those who have any interest attend these classes at all—the only cogent argument Dr Kurien seems to advance is the proposition that students be given the platform more often to present papers. There is, essentially, nothing new or radical in this proposal, for it is nothing more than a variation of what is often done in seminars on non-academic issues. And, as we are all aware, the response to these papers presented by students has never been so enthusiastic that we could give ourselves a pat on the back—an illustration of that homily that we have been running to stand still!

To my mind, the trouble with these classes is one which lies much deeper than the organizational level, one that lies behind almost all discontent, indifference and the sorry state of affairs everyone talks of in this campus. We are prone to talk too much about the indifference of students, as if we are the only institution to be cursed with such a state of mind. Few of the staff realize that this negative attitude is not exclusive to students; fewer still are aware that the mantle of the 'guru' is still worn around here. Until the common frame of mind comes to accept that the man on the platform is not a 'guru', but a student himself, with only the long years of acquaintance with the subject according him the privilege to stand on the platform, there can be hardly an 'encounter

of minds' between members of staff and students, be it within the academic classroom, the seminar, or the Social Studies class.

Much more than this realization, what is prerequisite for any coherent discussion is an intellectual as well as an emotional sincerity in the participants. Adolescence, we are told, is the period when we feel that we are potentially capable of everything, and in growing up we realize that the circle of limitation, becomes smaller and smaller. In this campus there are too many, even among the staff, who have yet to realize this. In such a context, a command of the language, fluency in expression passes off as depth of knowledge, shoddy arguments pass muster, intelligent remarks and clichés become intellectual passports. In itself, these teething troubles of a growing adolescent would be worthy of sympathy, but when they intrude and secure the limelight, as is the case in almost everything from discussion panels to editorial boards, it becomes nauseating. To such a situation, apathy and indifference is, I think, a sober and a mild reaction.

It must be granted, however, there are many in this campus, especially among the staff, who profess, humbly, their intellectual limitations, but among these there are a number who, self-righteously would like to believe that the students are not any more knowledgeable than they. Rather than meeting arguments on its own terms, they start from the premise that he, the student, cannot be possibly holding a better viewpoint. Their emotional dishonesty is like that of a lawyer who remarked, of the actor Sean Connery, when he was told that the actor commands a seven figure salary, 'after all, he was once a garage-attendant'.

Shaik Osman Majid

Comments

I agree with Dr Kurien's assessment of S.S. and the direction in which he wants to turn it. Dr Kurien does not, however, quite follow the logic of his analysis in his suggestions for reform; but I think it is necessary to do this, not for the sake of logic but of efficiency.

1. Why not make S.S. optional to the first and second year undergraduates also? These classes, as Dr Kurien concedes, are in effect optional.

So making them officially optional will be only a formal change which will not make much difference to students. But it will make a lot of difference in other respects: it will simplify the organization of S.S. make it less pretentious, and also free a number of unwilling teachers from the bother of these classes. Dr Kurien, no doubt, wants to proceed cautiously, but in this case caution has no practical value.

2. I wonder whether it is practicable and necessary to have a rigorously organized system of lectures dovetailing into one another and dealing with one theme. For this sort of thing to be effective we shall need regular attendance. This does not seem to be realisable, and in its absence, the system of systematic lectures will remain evident only to the organizers of the course. I think we should abandon the idea of having a theme, and concentrate on arranging thought-provoking talks on contemporary problems.

3. I should like to suggest that, apart from the staff and students of our College, outsiders, particularly 'non-academics', should be invited to give these talks. It will be interesting to have life intrude into our lovely campus once in a while.

4. I should like to suggest that we institute a committee consisting of the representatives of students, teachers and the Administration to decide on the programme of S.S. and to administer it.

5. Why should we have only lectures? Why not also one-act plays, dance performances, music recitals, etc.? Surely, these are not without relevance to what is sought to be achieved through SS.

6. Is the either/or position regarding RI and S.S. valid? If S.S. classes are relevant and important, should not all students, including those who take RI, be enabled to attend SS?

7. If all students are to be enabled to attend SS, the SS period should be free for all. I should like to suggest that these talks be given second hour in the morning every Wednesday.

8. It will also be necessary to hold these sessions in the Anderson Hall. This will make discussion impossible, true; but serious discussions need not necessarily be an organized affair: they can take place any time any place. What we need to provide is not time and place for discussion, but intellectual stimulation.

A.I.E.

The Improvement of College Education

College education in India is today buffeted by the winds of change. Perhaps it is true to say that college education has been stranded at the cross-roads since independence. If endurance is a virtue, the system of higher education in India could well boast of it. For, the system has conquered crisis after crisis with a persistent adherence to the status quo, 'What has been, shall be'. This seems to be the unwritten credo of university education.

Is college education geared, in any sense, to the exacting task of National Development? Are our colleges capable of providing the wherewithal of rapid economic and social transformation? Does our society get an adequate return from the massive investment in Higher Education? Do the courses in our colleges develop passion for knowledge, quest for truth, capacity for rational judgment, social consciousness or national integration in the young men and women who swarm the campus? Businessmen of a former generation used to swear that 'the consumer is always right'. What about the 'consumers' in our Educational Market? Are they mere statistical quantities? Do they have a real grasp of their stake in the system of Higher Education? Questions of this type are rarely discussed in our country with the candidness and earnestness that they demand. Even when such questions are discussed at the level of the experts or the educational administrators, the propensity to pontificate prevents free exchange and inter-action of views. It is very seldom that students are encouraged to articulate their experience and to make their honest appraisal of college education.

The students of our college stand, perhaps, in a much better position than students in other colleges. Campus life in Tambaram is a throbbing exercise in fellowship and communion of minds, of the students, the members of the faculty and visitors—men and women who have

achieved eminence in the different compartments of our public life. The tradition at Tambaram has always been one of liberal enquiry and a constant endeavour to blend the innovative spirit with the accumulated wisdom of the past.

The students of the II B.Sc. Social Studies class certainly enriched our tradition, through a well-organised seminar on college education, held on 2 February, 1970, at the Anderson Hall. The seminar was not an *ad-hoc* gathering 'got up' for the exchange of pleasantries or banalities. The students of the social studies class had, during the year, conducted many lively discussions on questions of crucial import, bearing on the academic and cultural life of colleges. Dr Chandran Devanesen had been inspiring these students with his frequent pleas for dispassionate and yet forthright analysis of educational problems, by the students themselves. The organisers of the Seminar rightly thought that their discussions in the lecture halls should be documented and presented to a larger student audience in the college, for critical discussion. The seminar was thus a plenary colloquium on the overriding problems of college education.

The seminar began with a characteristically provocative address by Mr C. Badrinath, Collector of Madras. Student audiences in Madras have rightly come to regard Mr Badrinath as a relentless crusader for a radical reform of Higher Education. In his opening salvo, Mr Badrinath expressed himself strongly against ritualistic seminars which tend to become a sort of semantic shadow-boxing and a specious evasion of real problems. He was evidently relaying the frustration of social reformers when he said that our eminent men in public life had little genuine involvement in the struggle for social and economic emancipation of the down-trodden. The educational system certainly bears the imprint of an elite which has been impervious in its indifference to widespread poverty and its ugly

manifestations. It is not surprising that a social milieu, conspicuously lukewarm to the callous degradation of the poor, has moulded an educational system which can well be described as the sanctuary of anachronistic thinking and tinsel values.

Mr Badrinath seemed to be in a mood to throw away the sponge and give up the educational system as a thing beyond redemption. A sense of utter futility seems to be the lot of any person who is prepared to give serious thought to educational reform. Our students, by and large, have no sense of identity with the poor and the under-privileged. They direct their campaigns and agitations not against social evils such as unemployment, sub-human conditions of living in the slums in our cities and the caste system in its classical and 'back-lash' forms. Their grievances are chiefly against petty bureaucrats, and over-worked public servants like bus conductors who have perhaps nothing to lose except their economic handicaps. Student activism which is admittedly in an embryonic form, seems to lack a social focus if not a sense of direction. This point came up in a different form later, at the seminar. Dr Mithra Augustine wondered why the students have not started asking the right questions about their own educational problems, for instance, the design and aims of their courses and the content of the curriculum, apart from the methods of instruction. The seminar itself, in a way, seemed to respond to this query. The papers presented at the seminar dealt specifically with four areas of Higher Education, viz (1) 'Academic Standards', (2) 'Extra-curricular Activities', (3) 'Staff-Student Relations' and (4) 'Co-education'.

The session on 'Academic Standards' was presided over by A. Gopal, a student of the II B.Sc. Class. The basic paper, for this session, had been prepared by Ramesh Narain and C. Kumar. The paper presented the reflections of these students on the science courses of our university and drew upon the experience of a cross-section of students from all over the university area. The pith of the paper seemed to be the palpably low standard of attainment expected of the science graduates of our university, compared to students of some universities in North India, not to speak of those who major in science in the Western universities. The B.Sc. syllabus could well be described as the triumph of tradition over twentieth century science. The inadequacy of the syllabus is so woeful that the B.Sc. course,

except in its upper reaches, is a leisurely rehash of the Pre-university course in science. The authors of the paper were certainly speaking for the academically sturdy section of the B.Sc. students. Another point made by the paper was that the B.Sc. syllabus weighed heavily in favour of a historical approach to science. It would be correct, perhaps, to identify the B.Sc. course as a course in the history of science. Moreover the course did not seem to have any contact with the world of industry or research or technology. Ramesh Narain and Kumar argued that the curriculum was so archaic and superficial that bright students felt atrophied while the misfits revelled in defiant behaviour with impunity. The classroom situation is rife with artificiality and pretence. Add to this the maladjusted teacher who seeks sublimation for his intellectual ennui through an authoritarian pose. The bedlam that the classroom sometimes becomes is thus logically to be blamed on the under-developed nature of the curriculum.

Granted that this diagnosis is plausible, what is the way out of the mess? Ramesh Narain and Kumar submitted some proposals for reform. The B.Sc. course must be upgraded and brought into contact with the fields of technology and industry. Perhaps the present curriculum of the M.Sc. could be re-designated as the B.Sc. curriculum. This might pose the question: Where is the time in the B.Sc. course for a larger science content? The students had a ready answer. Why not 'devalue the incubus of the languages' in the B.Sc. course? The syllabus for English, at present, is a kind of 'literary heritage' package with an orthodox obsession for Shakespeare, Milton and other venerable worthies of the distant past. The course in English at the B.Sc. level, could be made more utilitarian to emphasize direct and precise communication instead of linguistic sophistication. Again, instead of the regional language, the students ought to be given facilities for learning German, French or Russian, which embody so much of modern science.

Academic standards are not merely matters of curriculum and syllabi. Teaching methods and teacher aptitudes do have a pronounced impact on standards. Ramesh Narain and Kumar had a few tips to offer to the recalcitrant teacher. Teachers ought not to pose for repositories of inalienable wisdom; they must be ever ready to nourish curiosity and to stimulate enquiry. Finally, they must be generous in sparing time

for student consultation and in sharing knowledge and experience.

The session on 'Academic Standards' was enlivened by Mr Badrinath's remarks about syllabus reform. Professors in our colleges seemed to be convinced that they were teaching courses which became obsolete long ago. And yet they seemed to be grossly apathetic about reforms. This was some kind of 'double-think' on the part of teachers. Even if university bodies generally spurn enterprise, the teachers ought to mobilise themselves to ensure that college courses are kept abreast of the major forces of change in knowledge and in the social environment.

Dr S. P. Appaswamy, Professor of English at the University of Madras, making his observations on 'Academic Standards', agreed with the view that much the best part of English taught in our colleges, is not 'living English' but 'pedantic English'. Even the teaching methods seemed to lack any purposive design and seemed to emphasize merely a linguistic acquisition. He contended that the stagnation in the science courses arose from our industrial under-development, and from our inability to produce scientific apparatus and sophisticated equipment. As for student apathy in the class-room and activism elsewhere, Dr Appaswamy felt that it was because the teachers often do things exhaustively and leave little for the student, to fill in, through discussion and reading.

The second session of the seminar was devoted to the subject, 'Extra-curricular Activities'. V. S. Sundar directed the proceedings. The background paper presented by Ashok Subramaniam and M. K. Lakshmi started with the premise that 'Education is a process of conditioning whereby the mind helped by the faculty of reason, is trained to think logically, analytically and scientifically'. Mere academic education, wedded to the curriculum, would only produce, according to Ashok and Lakshmi, a human species of computers. If the curriculum is the protein of education, extra-curricular activities supply the vitamin fortification required for the healthy development of a well-adjusted person. What are the common student attitudes to extra-curricular activities? They range from non-chalant disregard to euphoric excess, which often leads to the utter neglect of scholastic work. In the colleges generally, according to Ashok and Lakshmi, there is a deplorable under-utilisation of sports and games facilities. Many students

keep the sports fields away even from æsthetic contemplation and the few who utilise the opportunities are content with 'a healthy mind in a healthy body' or 'the fresh air' formula. There is no striving for excellence. Consequently student sportsmen rarely reach national eminence in India, unlike their counterparts in the West or in Japan or in South-East Asian countries. Ashok and Lakshmi proposed therefore, that colleges should institute special coaching facilities for those students who showed promise. Women students need particular attention in this respect. Furthermore, a liberal policy of free scholarship for students displaying proficiency in games, would improve the situation substantially.

Ashok and Lakshmi sounded a note of scepticism, about the state of fine arts in our colleges. Their opinion that music has few votaries in the campus startled those who suspect that melody-makers are fast becoming a 'pressure-group' in academic institutions!

The paper did well to stress the chastening influence of travel on student outlook. Financial facilities available for travel programmes in the country are miserably meagre.

Another point made by Ashok and Lakshmi was that colleges should set up a Hobby Forum where practitioners of different hobbies could compare notes and share experience. Competent members of the faculty could help such hobbyists to integrate their hobbies with their scholastic activities.

Student unions are the best instruments for the effective organisation of extra-curricular activities. Ashok and Lakshmi assigned the 'catalyst' role to the Student Union in promoting student activity in competitive extra-curricular activities. Student participation in administration, at the present state of development of the country, would result in a suicidal dissipation of effort on the part of students.

The discussion of the paper provided many lively interludes. Sukumar Oommen raised the question of the political conscience of the student and referred to the vendetta directed, in some colleges, against students who held and pronounced political views that are divergent from those of the management. Dr Chandran Devanesen took the occasion to stress the fact that in Tambaram there had always been fearless discussion of different political tenets. He held that the formation of an enlightened individual would not be possible unless colleges encouraged free enquiry into differing political ideologies.

But he cautioned the students against the tendency to identify themselves as the evangelists for particular political groups.

Dr Mirabhai Phanuel wound up the discussion with some perceptive observations. She was of the view that much of the confusion in the educational system arose from the misconception that education is a 'conditioning of the individual'. The true purport of education is the acquisition and management of socially useful intellectual and emotional attitudes. She had a constructive suggestion on how to activate students in extra-curricular programmes. The evaluation system must include in its scope, student performance off the classroom, in debates, dramatic activities, sports and games and social work.

The third session of the seminar dealt with 'Staff-Student Relations', under the chairmanship of S. Vijayaraghavan. A lucid paper on the subject was submitted by A. Narayanan and Ramasubramaniam. The authors of the paper focussed on the classroom situation and highlighted the common pattern of interaction between the teacher and his students. Why does the classroom sometimes smack of a confrontation? Narayanan and Ramasubramaniam felt that this was due to maladjusted teachers who are given the responsibility of teaching emotionally immature students who come into the course with little knowledge of what lies in wait for them. Teachers often graduate without qualifying themselves for the delicate task of sharpening the intellect and training the emotions of impressionable young men and women. Teachers who stray into the profession and confirm themselves through sheer efflux of time prove to be itinerant retailers of frustration and cynicism.

The situation is not without its redeeming features. The rich cultural tradition of our country does produce, from time to time, teachers who dedicate themselves earnestly to the cultivation of knowledge and its orderly dissemination. Narayanan and Ramasubramaniam acknowledged that the students did identify such teachers as their heroes.

On teaching mores, Narayanan and Ramasubramaniam, condemned the 'one-way traffic' in information and ideas that some teachers believe in. Students of all levels of intelligence, are quick to resent 'bossism' on the part of the teacher. Teachers who put down querulous students with a show of authority go down in the esteem of students.

As for the student attitudes to teachers,

Narayanan and Ramasubramaniam frankly admitted that many students had an 'awe' for the 'higher-ups' in the hierarchy of teachers. Eruptions of indiscipline do not generally occur in the professor's class, for students are afraid that they would be punished.

The discussion on this paper had to be very brief because of the constraint of time. Prof. Swaminathan, in his observations, stressed that the task of educational reconstruction in India had to be faced by teachers and students with a clear awareness of their mutual dependence.

The fourth session took a close look at 'Co-education'. P. R. Shyamala took the chair. Muralidharan and Padmini Viswanathan presented a hard-hitting exposition on the subject. Those who shrink at the mention of co-education know neither about education nor about co-education. In the absence of co-education, men and women in our colleges could only develop a warped personality. Boys with hungry looks and girls with their artificial reticence can never provide 'the leaders of tomorrow'. What is the utility of education if it does not create an awareness that social life of the country is a tapestry of co-operation between men and women?

Muralidharan and Padmini challenged the amateurish assertion that co-education impairs academic standards. On the contrary, they said, co-education promotes healthy competition and helps young men and women to develop mutual respect. The presence of girls in a class-room in a real 'co-educational institution' certainly has a sobering effect even on the 'exhibitionists' among the students. The policy of segregation, in our colleges, is a measure of the obstruction that orthodoxy poses to the rapid modernisation of Indian education. Padmini and Muralidharan felt that, in Tambaram, co-education was superficial rather than real. Our college could well be described as a men's college where a few women are admitted.

Dr Renuka Somasekhar, former Principal of the Women's Christian College, in her terse concluding observations, cautioned against the invasion of dogmatic creeds in the context of co-education. There was room for men's colleges and women's colleges developing ethos of their own. It is a moot question whether colleges can force society to change its value systems. Colleges ought to function patiently in tune with

(Continued on page 65)

Staff-Student Relations

The widespread student unrest, accompanied by acts of gross indiscipline and violence, have opened the eyes of our society to the deep malaise that afflicts our educational system, and the threat that it poses not only to our economic and social development but also to our very existence as a democracy. The challenges posed to our society are various and complicated, but the most important challenge seems to be that posed by student frustration and unrest. This can be met only through a resolute attempt to achieve harmonious relations between teachers and students.

Indian society till independence and even now in most aspects is a very traditional one. Independence has exposed our traditional society increasingly to the cultural currents of international society, and new concepts of growth and progress are finding currency in India. However, we do not yet have a foundation to hold this superstructure of ideas and values received from the advanced countries. The result is that while the traditional system of values and levels of aspiration have been undermined, there has been no speeding up of any positive growth. Our problem, then, is how to reconcile new and modern concepts of social life with our cultural tradition.

The traditional *gurukula* system of education, despite its relative merits, does not seem to have any great relevance today. This is perhaps the basic issue in staff-student relationship. The teachers, belonging to mainly the older generation, would rather have a system where they can be autocrats; they expect students to play a role of humble acceptance, and sacrifice their critical inclinations at the altar of conformist respect to the teacher. The modern student questions such a relationship, and this poses a severe threat to the traditional pattern of staff-student relationship. Even where the teacher is receptive to new patterns of teacher-student

relationship, he might not be willing to effect drastic changes as rapidly as the student would desire.

But the fault does not rest entirely with teachers. Students, in demanding change, often forget that the staff or administration has an obligation to society also, and that society is often rather conservative. The problem is made more acute by the technological revolution that is taking place in India today, and the inability of our society to properly assimilate the new concepts of social, political, economic and educational life that have come with the technological revolution. Youth are on the side of new values, and are therefore at odds with teachers who are invariably supporters of the status quo.

Student unrest is very much a part of the revolution of rising expectations. The gap between reality and expectations is greatest in the cities where most colleges are located, and where Western influences are great. Therefore in the cities, students often work off their frustration by turning against teachers or by indulging in acts of hooliganism, arson, etc.

Another reason for student indiscipline is the crumbling of social values and the lack of any valid social or national goals. The generation of yesterday was disciplined and unified in the goal of striving for independence. Today no such goal exists. Therefore the entire educational process is without any proper motivation. The primary aim of students in coming to college is to get a degree as a means to a better life. Education by means of which they could assist society in its growth is only a secondary consideration. Therefore the concerns of students are often petty and selfish. Thus when a student is caught cheating at an examination, or is detained due to lack of attendance, there is every likelihood that the whole class would stand by him and even break into lawlessness.

This apart, the quality of education imparted

in our colleges is low. A common measure to curb student indiscipline, suggested by many, is 'incentives to positive discipline', which would mean raising standards of education at all levels. It also means enabling a smooth transition from primary to secondary and finally to College education. But such a smooth transition is made difficult in India by the problem of the medium of instruction. The student who enters the university, undergoes great psychological strain in having to shift from his mother tongue to English as the medium of learning. He is now unable to comprehend his teachers and is denied communication. The teacher of today is himself also a product of the confusion in the medium of instruction. He is not proficient in either the regional language or English. Also, he has to orient his teaching to the students' ability to comprehend. The great disparity in the quality of students in any class also poses problems to the teacher; he does not know to which group—the best or the worst in the class—he should address himself to, and quite often he ends up satisfying no one in the class. Soon he resorts to the easiest course open to him, i.e. of relying on notes, thereby making his standard of teaching no better than that of cheap guide-books. The indifference of the teacher is matched by the indifference of the students, and this leads to friction in class.

Students are also conscious of the fact that teachers are often birds of passage in the teaching profession, with no commitment to standards. Teachers are scandalously underpaid and lack social status, and this results in a flow of qualified personnel from teaching to other professions. Hence first rate teaching is also denied to the student.

The average Indian student enters college at the age of say, sixteen or seventeen. This is much too early an age for collegiate education. Their youthful spirits crave for outlets. In the absence of adequate extra-curricular activities or games,

the emotional exuberance of the student releases itself through acts of defiance and indiscipline.

For the student, college sometimes is the outlet for emotions suppressed at home. The average young Indian student finds expression for his resentment against parental authority through indiscipline in the classroom. In other words the teacher is a parent figure to him. Very often the teacher fails to comprehend and cope with such a situation. Perhaps college teachers might be made to undergo a course in adolescent psychology. Another way out lies in increasing the age of admission in College to eighteen. One might argue that this would merely transfer the problem of indiscipline from the College to the school. This is true; any reform of higher education to be effective must reach back to secondary education.

The role that the caste system plays in our educational system also contributes to bad relationship between teachers and students. In the admission of students and the appointment of staff, caste is an important consideration. Teachers are often accused of favouring students of their own caste or religion and discriminating against others.

Some problems in staff-student relations arise from bad organisation and administration in colleges. Over-crowded classrooms and the abnormal staff-student ratio prevent communication and reduce the ability of the teacher to control and manage his class.

Staff-student relations are merely one facet of the challenge of Higher Education. Student protests should not be directed against the staff, they should focus on the glaring defect in the design of the educational system and press for timely reforms. Teachers, on their part, should sympathise with student aspirations and help students organise creative thinking on the subject of educational reform.

C. A. Ponnappa

the main current of public opinion and not regard themselves as arbiters of society.

When the seminar broke up, after three hours of searching analysis of the major issues in college education, many participants felt that the seminar was thought-provoking and constructive. The students who bore the brunt of the discussion gave the lie to the sceptical thesis that students are more concerned with issues which are exogenous than with those which are of immediate

relevance to their quest for education. The seminar has certainly shown the way to students elsewhere. The time for a dialogue on higher education has arrived. To tarry any longer would be to expose ourselves to the charge that when the time for action arrived, we, the teachers and students, as well as educational administrators, were found totally unprepared.

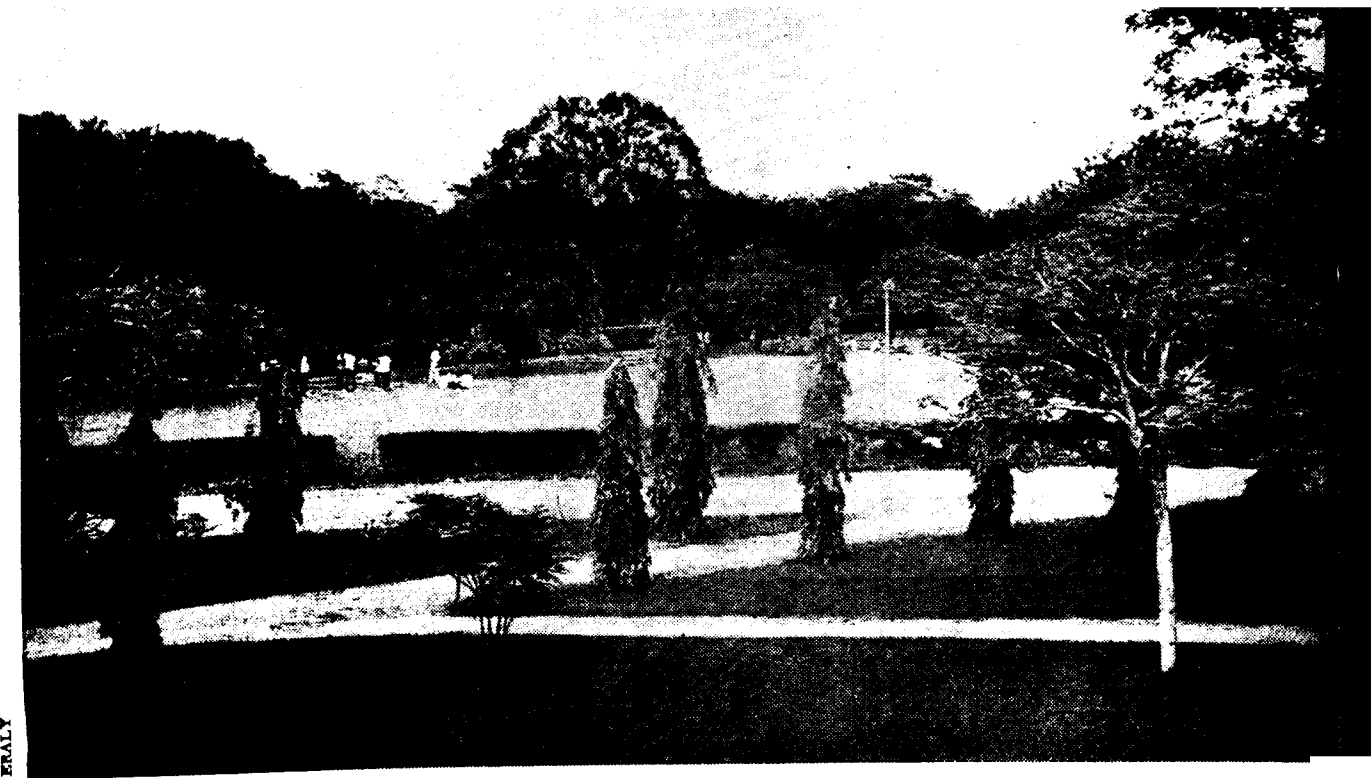
S. Swaminathan



ERALT

College Porch

CAMPUS SEVENTY



ERALT

College lawns in November

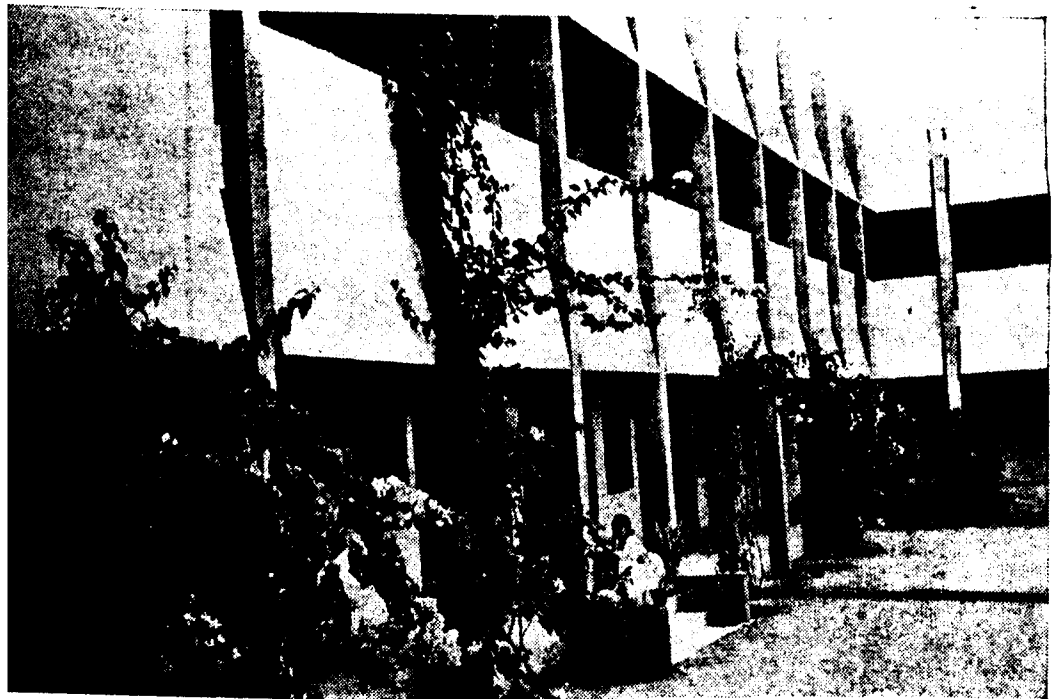
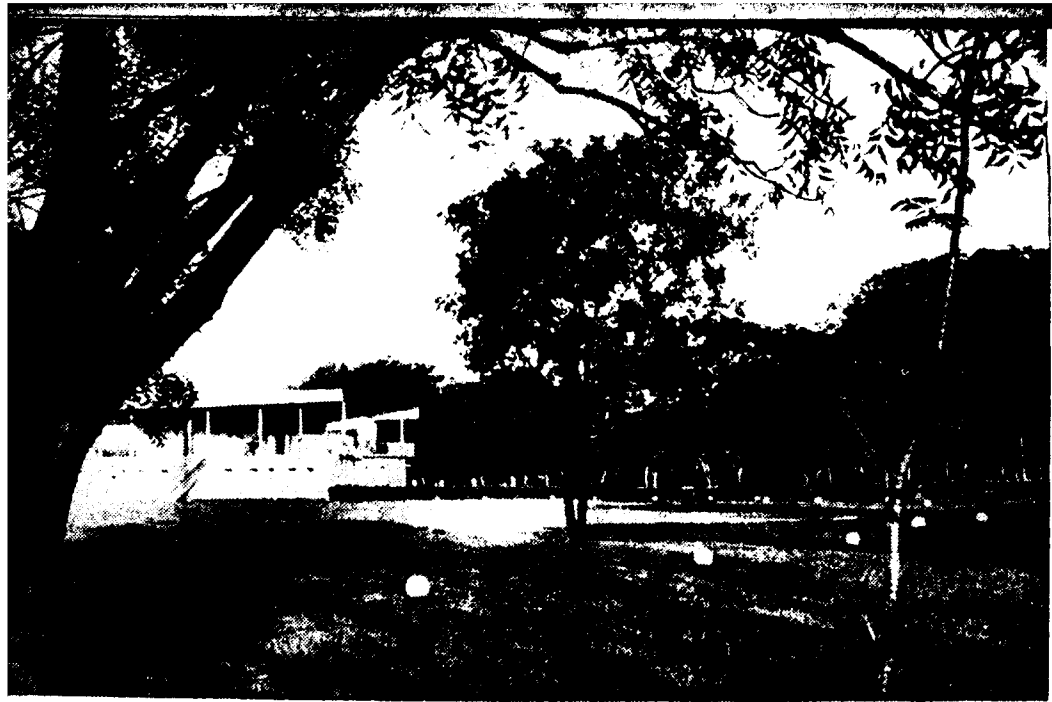
*This shape of untarnished beauty is offered me.
I ponder, whether or not I really wed her.
I am like a bee in a jasmine wet with dawn dew—
I cannot now enjoy her, nor can I leave her.*

Kalidasa

A wide angle view of the main buildings



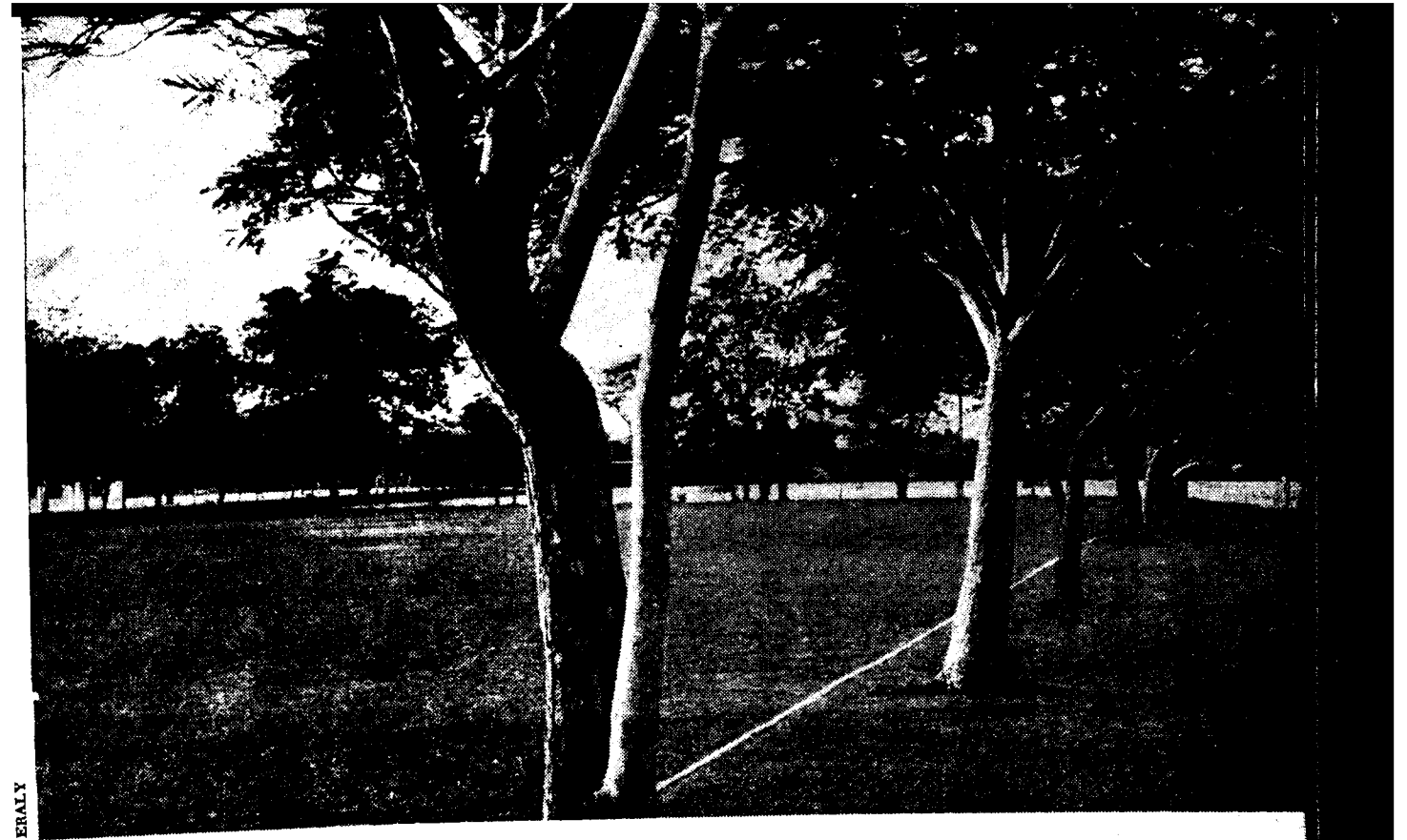
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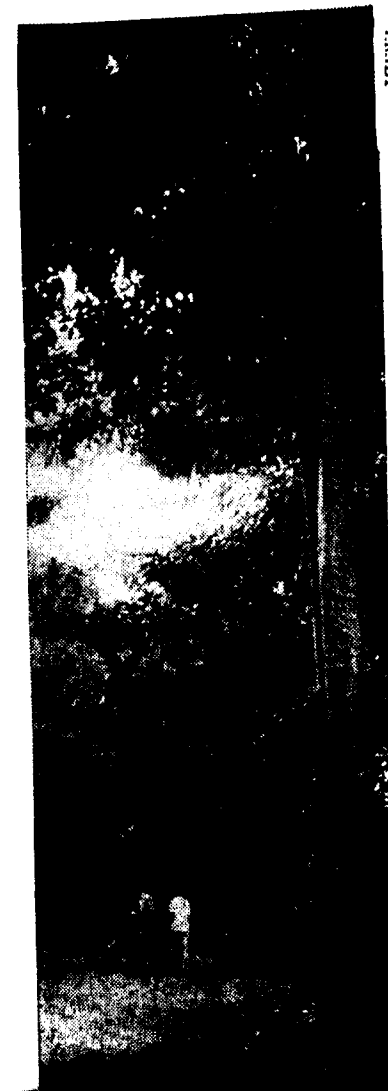
C. A. Abraham Pavilion

Women's Hostel

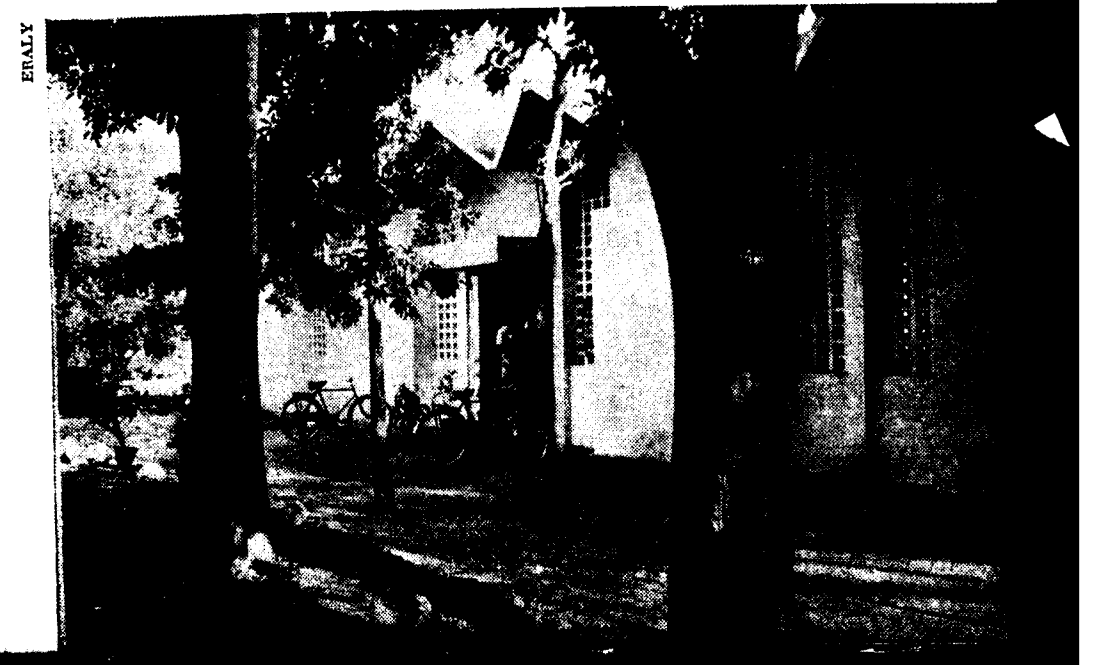
Barnes Villa



College playgrounds



Students' Centre





ERALLY

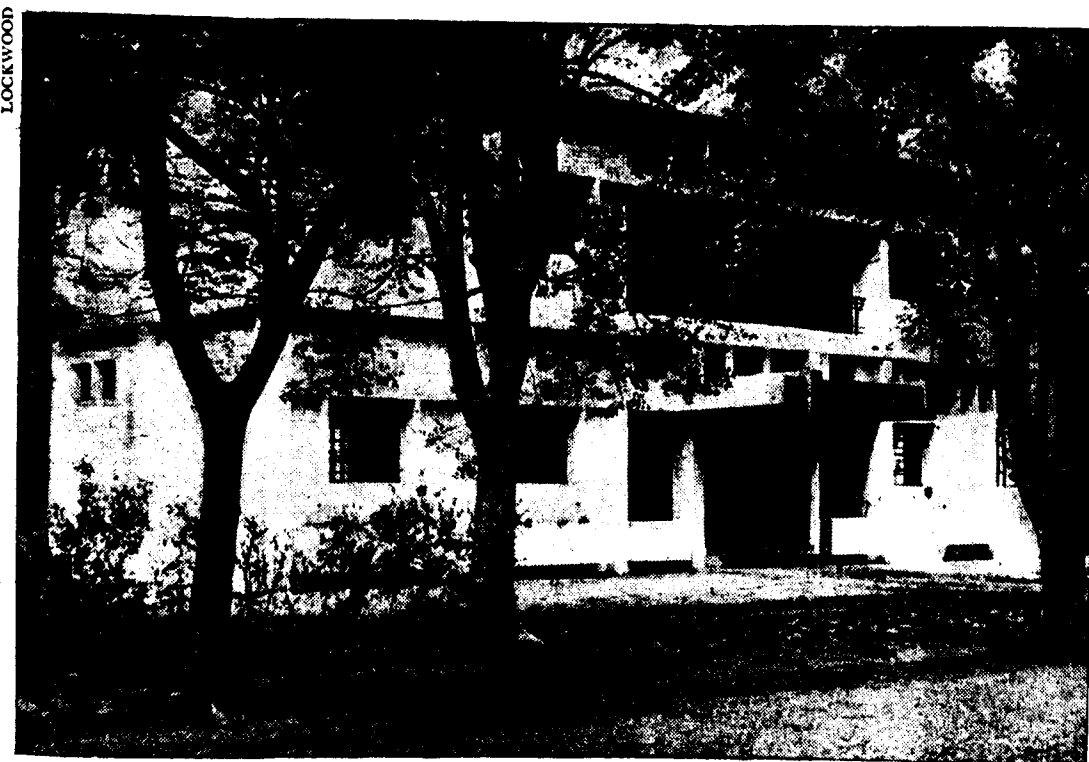
Arts Block corridors



ERALLY

Heber Drive

P. G. Humanities Building



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Selaiyur Hall porch

Lane south of Women's Hostel



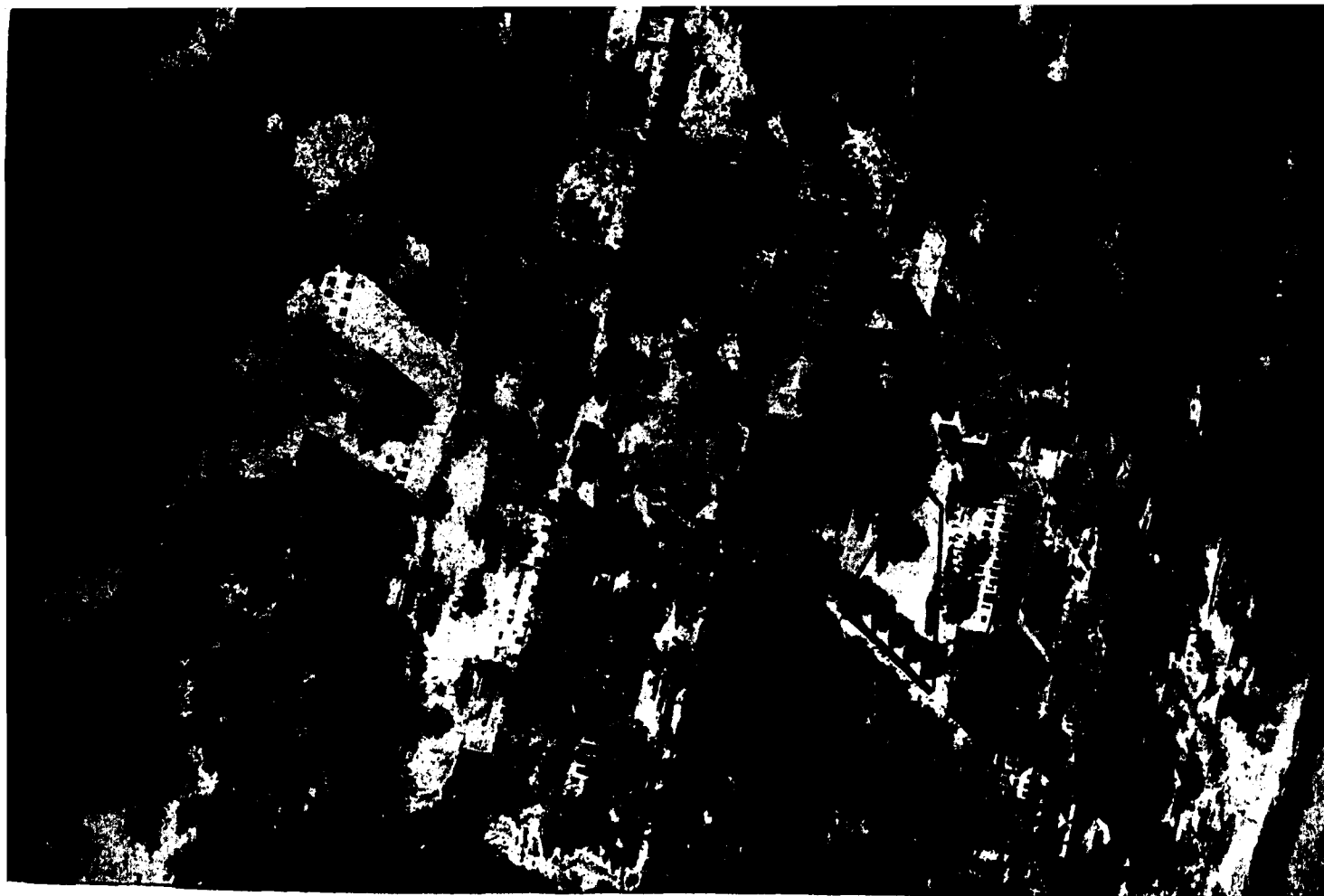
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International Guest House

Heber Quadrangle

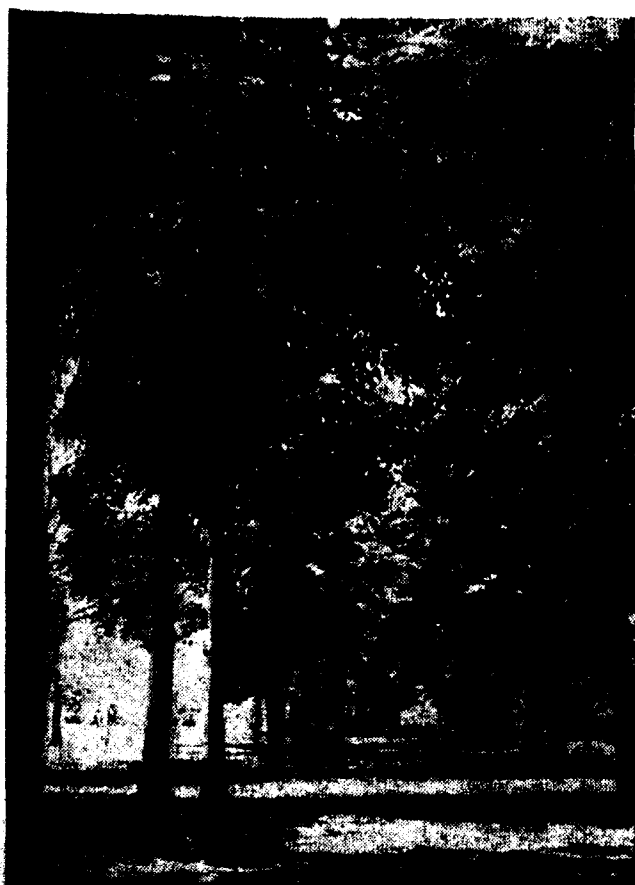
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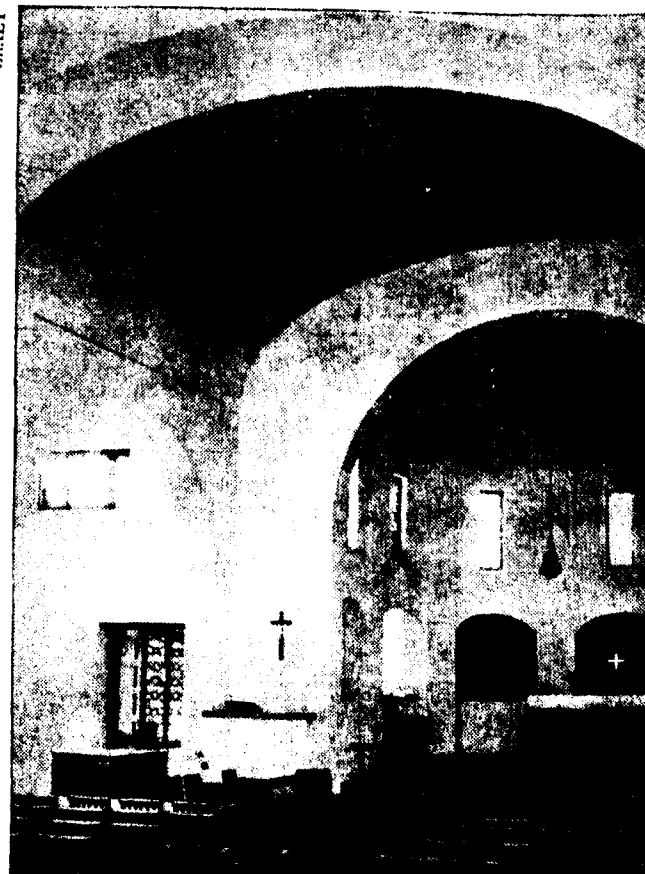
Aerial view of a section of the campus, 1960

Principal's Drive



ERALLY

Heber Chapel



ERALLY

Guru Nanak

I deem it a great honour and privilege to have been invited to participate in the Quincentenary Celebrations of the great Guru Nanak. May I take this opportunity to convey to my Sikh brothers and sisters the greetings and good wishes of my fellow Christians in the City of Madras and the State of Tamil Nadu.

One of the best ways of learning to respect and appreciate another religion is to have good friends who belong to that religious practice and faith. When you love and respect a follower of another religion you also learn to show sympathy and understanding for his beliefs and way of life.

It was my good fortune to have a Sikh doctor as a friend when I was a student in England. He treated me as a member of his own family. I learnt a little about Sikhism by attending the services in his home which was the meeting place for the local Sikhs. We used to sit with bare feet on the carpet in his drawing room while his wife read to us from the Granth. Afterwards we participated in a common meal specially cooked for the occasion.

I found there were customs and ways of looking at things among the Sikhs with which I could sympathise. The *pahul* or ceremony of baptism initiated by Guru Gobind when a young Sikh embraces the faith of the Khalsa is a rite I can understand. The practice initiated by Guru Arjun of the *dasvandh*—the giving of one-tenth of one's income to the Guru—was also familiar because of the similar practice of tithing among some Christian sects. The common meal going back to the *Guru-ka-langer*, initiated by Guru Amar-das who invited men of all castes to eat with him, also had a special appeal for me since it has some resemblance to the Holy Communion or love feast which is part of my religion.

I was also struck by the place of honour given to the Granth in Sikhism. It is an interesting fact that Martin Luther and Guru Nanak were contemporaries. Martin Luther gave to the Bible

a centrality which has some affinities with the position and authority of the Granth among the Sikhs.

Knowledge about these practices naturally stimulated an interest in the deeper aspects of Sikhism which are to be found in the Granth. Here again I must say that I found a similarity of thought between the opening lines of Guru Nanak's *Japji* and the Gospel according to St. John.

Guru Nanak says:

Before time itself
There was truth
When time began to run its course
He was the truth
Even now, He is the truth
And
Evermore shall truth prevail.

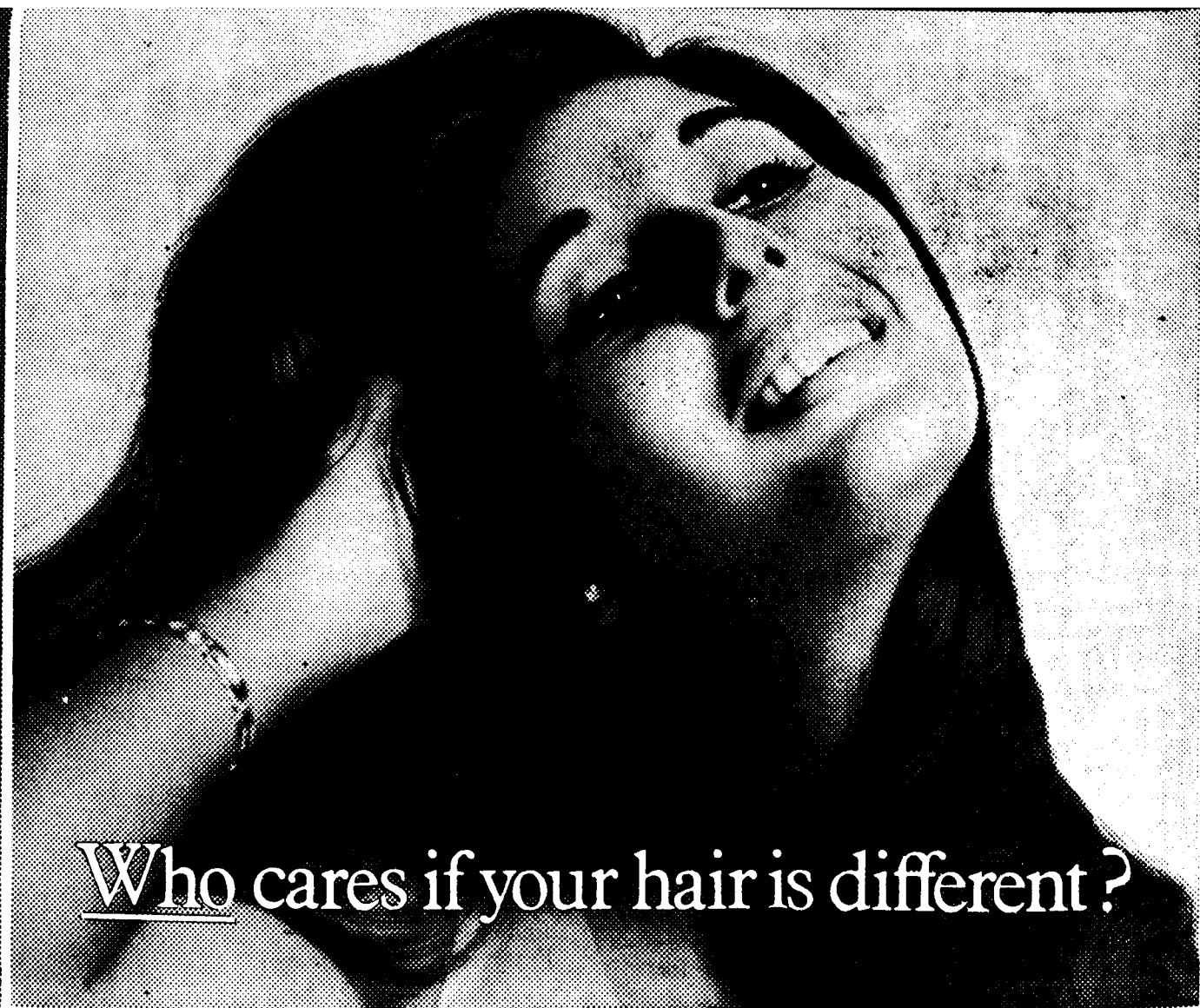
The opening lines of St. John read:

When all things began
The Word already was.
The Word dealt with God
and what God was
The Word was.
The Word then, was
with God at the beginning,
and through him
all things came to be ;
no single thing
was created without him.
All that came to be was the light of men.
The light shone on in
the dark, and the darkness
has never quenched it.

What can we learn from Guru Nanak as we meditate, as we reflect on his life and his teaching in this Quincentennial year ?

First and foremost I would say that we need the spirit of reconciliation which we find in his life and

The gist of Dr Devanesen's speech at the Guru Nanak Quincentennial celebrations on 30th November, 1969, in the University Centenary Auditorium.



Who cares if your hair is different?

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Pick the one that's perfect for you

Sunsilk Lemon Shampoo

For Greasy Hair: Gently washes out excess grease... gives you days of clean, bouncing, silken hair.

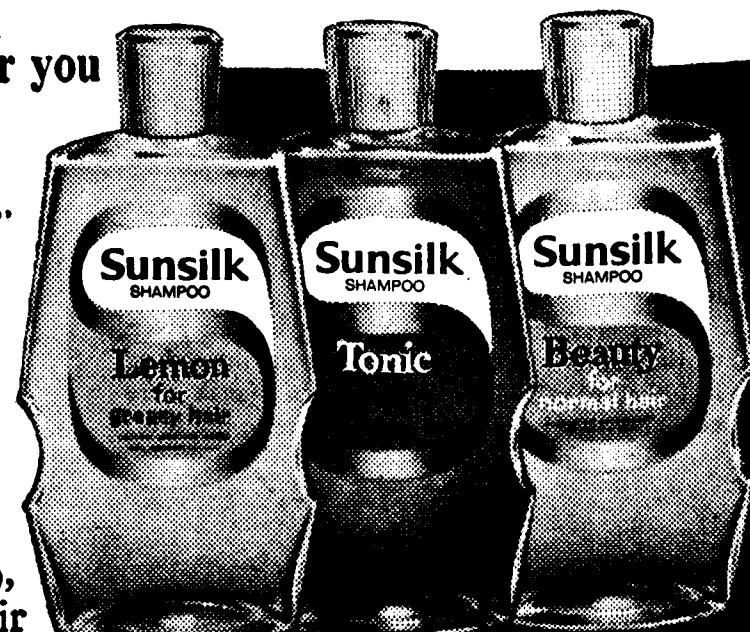
Sunsilk Tonic Shampoo

For Dry Hair: Contains Allantoin to nourish your hair... revives that silken lustre, leaves hair softly glowing.

Sunsilk Beauty Shampoo

For Normal Hair: Perfectly balanced to keep your hair in beautiful condition, weaving silk into every strand.

Sunsilk- more than a shampoo,
a cosmetic for your hair



teachings. We are sometimes tempted to think of the existence of so many religions in India as a nuisance especially at times when communalism has led to violence and bloodshed. We must learn to think of the variety of religious life in India as an asset and not as a liability. Guru Nanak's noble mission was to reconcile Hindus and Muslims but his teachings go much further in appealing to all of us to practise tolerance and understanding. He showed us how religions could enrich each other instead of fighting each other. And this tolerance is seen in the Granth which contains devotional writings by both Hindus and Muslims.

I would also suggest that we should attempt a deeper understanding of the three cardinal principles of Sikhism, namely, *kirt karo*, *nam japo* and *vand chakko*. *Kirt karo*—or live by work—upholds the dignity of labour and sanctifies all forms of work. It is an acceptance of life and a truly protestant (using the word in its widest sense) affirmation of the value and meaning of the material world. It contains a gospel of hard and creative work which is a message we badly need in our national life today.

Nam japo implies, however, that the life of a householder is lived out in the presence of God. A man must work with his ears attuned to the Name of God which comes to him as a sound current, in a thousand *shabads* or melodies which

can thrill the inner being. *Kirt karo* has made the Sikhs into some of the best farmers, soldiers, mechanics, athletes, industrialists and administrators, but we must not forget that *nam japo* has given them a highly poetical awareness of God's presence which surrounds them. So work has to be rooted in worship because the work of man is close to the creativity of God. Guru Nanak was a prophet and a reformer but he was essentially a man of God conscious of the divine presence in the world.

Finally in *vand chakko*—share with others—we meet the humanism of Guru Nanak. His concern for men led him to oppose the caste system and to stand for the equality of all men. It is significant that he wanted not only worldly goods to be shared but also knowledge to be shared—and education to be made available to all. Here in Tamil Nadu, thanks partly to a great leader, Thiru C. N. Annadurai, there is a certain openness to social reform. Today we are more sensitive, more aware of the need to speed up the pace of social change. This has increased our sympathy for the humanistic elements in the message of Guru Nanak.

May we benefit from a deep study of Guru Nanak's life and teachings. Let me conclude by greeting you with:

Sat Sri Akal ! God is Truth !

Chandran D. S. Devanesen

LOVERS

She could not keep the lover away, so she drove the gardener in search of impossible plants—she knew the rain would tie the horse, chafing, with mangled neck. Between the time the promises were made and the heart echo'd an external growl, what fault was there? What omission or excess? Of course, the lover waits, beneath the hoofs, beneath the ground: journeys end where flowers dissemble.

R. RADHAKRISHNAN

Mahabalipuram

Costumes and Jewellery

Tradition and modernity

Fashions change, and all over the world new fashions are emerging. In the West men have started wearing beads and using perfume and cosmetics. Women wear trousers and shirts, and the latest trend is to wear clothes which are interchangeable between the sexes! In some cases transparent material is used and the clothes produce a distinctive effect. The change of fashion in the West affects fashions in our country and we see in our college a marked increase in the proportion of men wearing tight trousers, and women wearing western dress and the modern version of *salwar* and *kameez*. Very often this kind of change is looked down upon by many who say that this change is contrary to our heritage and tradition.

What is our tradition? What was the practice in the Pallava period? About 1200 years ago in this Pallava country men and women wore the same kind of ear-ornaments, arm-bands and bangles. Very often the ornaments on the two ears were of two different shapes! In some sculptures one ear is decked with a circular ornament but the other is left bare. Today circular ear-rings of all sizes seem to be in fashion, but no one seems to have thought of wearing the ring on one ear only! We have an ancient culture, and so we assume that there has been very little change in the traditional mode of dress, and there is considerable ignorance about the dress and ornaments worn during the different periods. Since fashions change with every important period of history, a careful observation of changes will prove very useful in dating sculpture and painting. Scholars from abroad who study our ancient monuments are often handicapped by their lack of intimate knowledge of our languages and literature. The Tamil works contemporaneous with early Pallava period are mainly devotional songs, but there are a few secular works of

the late Pallava period, viz., *Nandikalambakam* and *Jeevakacinthaamani* which we shall be using in our study along with a few Sanskrit works.

Mahabalipuram, or Kadalmallai as it was called in Tamil, contains the *earliest* and largest collection of sculpture in Tamil Nadu. Except for a few additions all the monuments belong to the seventh and early eighth centuries A.D., and were all once painted over in brilliant colour. A number of deities in various forms are represented in stone but what is more interesting is the depiction of human beings. King Mahendra and his two queens, other royal figures with crowns, and warriors offering their own heads¹ as human sacrifice, are depicted in Mahabalipuram. Common people tending cattle, carrying children, ascetics standing on one leg, and holy men with beards are also shown. In the sculpture of this period very little difference is seen between the deities and human beings in the types of dress and ornaments but in many cases deities are provided with more than one pair of hands.² The guardian deities (*dwarapalakas*) and the short fat attendant deities (*ganas*) look very human. Gods and goddesses are represented in idealized human form except for the large number of hands.

Indian sculpture

One of the characteristic features of Indian sculpture is *flexion*. Men and women, gods and goddesses are shown standing with body slightly bent at the hip and neck. If the legs are tilted to the left, the torso to the right and the neck to the left, the stance is called the *tribhanga*. If the figure is straight and erect the stance is called *samabhanga*. The sculptors depicted what they saw in life around them and even today we find our women stand in the delightful *tribhanga* pose in spite of the training given in schools to make them stand erect!

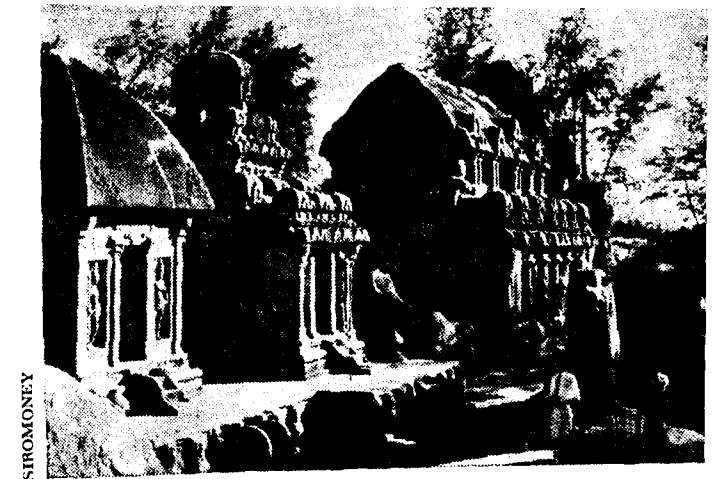
Weapons and other emblems are held gracefully, and in early Pallava sculpture the emblems are placed just above the hands. Each hand is depicted in a particular gesture or *mudra*. There is a gesture for giving,³ one for teaching, and one for holding weapons. Every common pose has a name. Compared to the Greek and Roman sculptures Indian sculpture does not show muscles rippling all over the body. Hands are treated smoothly and often gracefully. Unlike the Gandhara school in the north, in Tamilian sculpture dress is not depicted with heavy folds. Very often just a line is shown to indicate the edge of a dress and the presence of dress has to be confirmed by the ends shown on the sides.

Sari and veshti

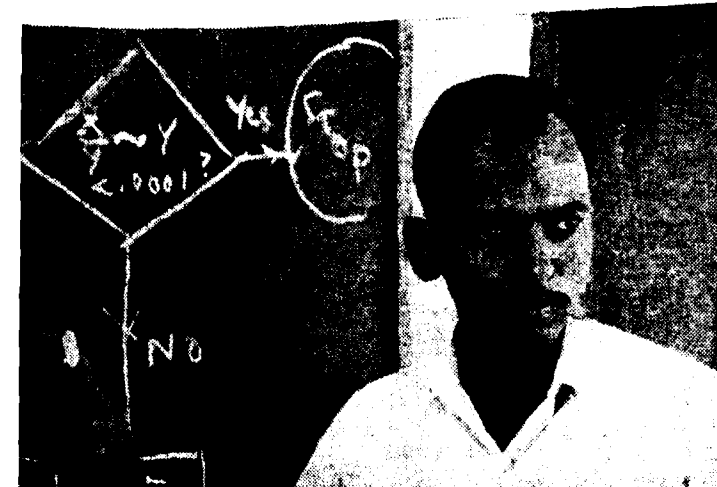
Even though there are scores of sculptures of female figures in Mahabalipuram not one is shown with a *sari*.⁴ It is hard to believe that the sculptors would have depicted the queen and milkmaids in other costumes if the *sari* was the common costume. Their majesties are shown bare above the waist, but soldier women are shown with a belt-like breast-band, showing that the bands were used as a functional necessity. In *Jeevakacinthaamani*, we get a description of women waiting on the roadside to see a procession.⁵ Some are described as wearing a breast-band and others without it. One may be tempted to say that this is poetic imagination or a sculptor's fantasy. However, Marco Polo⁶ the Italian traveller of the 13th century, makes the observation that men and women of Tamil Nadu went about bare above the waist. According to *Jeevakacinthaamani*, when a woman entered a

nunnery she had her tresses shorn off and her breasts were covered with cloth.⁷ The traditional Indian concept⁸ of nakedness is different from that of the West; for example when a child wears a string around the waist it is not supposed to be naked! At Mahabalipuram women are shown with necklaces and other ornaments, and from the contemporary literature we find that both men and women used to paint their bodies with sandalwood paste (yellow), *kunkum* (red) and *chunnam* (white).

Even though the *sari* is not found, the *veshti* is shown on many male figures as a piece of cloth (silk or cotton) wound round the waist and going down almost to the ankle. Mahendra's queen and another female figure in Krishna *mandapa* are shown with a garment from waist to feet, whereas the king himself wears a piece of cloth which stops just below the knee. The *veshti* worn up to the knee and tied at the back (a common working costume of our villagers) is shown on a *dwarapalaki* (female guardian deity) with a bow. 'Shorts'—very much like the western shorts—are depicted on both the male and female figures and the Tamil words *soorai* and *vattudai* refer to some such costume. In Krishna *mandapa* a man and a woman are shown holding hands and dancing the *kuravai*; the woman wearing a narrow piece of waist-cloth, the two ends of which are tied together in the front at the waist. A variation of this garment can be seen on a male deity at Dharmaraja *ratha*. A long piece of cloth folded to a width of a few inches is shown hanging down in front from the waist to the feet on the giant Mahishasura in a battle scene. This



The Five Rathas



Gift Siromoney

kind of dress is not shown on any female figure in contrast to the earlier Amaravati sculptures of Andhra Pradesh.

Other costumes

Nandikalambakam refers to women wearing the *uthariya*⁹ (made of silk) which corresponds to the present day *angavastra*, a long folded piece of cloth thrown over the shoulder. At Mahabalipuram ascetics with pointed beards and clean-shaven men are shown with the *uthariya* going over the left shoulder. King Mahendra as well as the *ganas* are shown wearing this garment tied over the stomach with the ends falling in front. This kind of lowering the *uthariya* is a common practice when one enters a temple today. In some cases men and women are shown wearing a double band of cloth round the waist with a semicircular loop hanging down in front. The sash was about 8 cubits long—it was wound round the waist once and then once more, forming the large loop. It was knotted at the side with the loose ends hanging down almost to the ankle. There is quite a lot of variation in which this garment is depicted and some of the figures are shown wearing it much lower than the others. At the Shore Temple and Koneri *mandapa* a similar garment is shown with the looped portion pulled to the back, and with a couple of garter-like bands on the thighs. In a few cases the sash is wound once or twice round the waist without a loop in front, a common practice now among the wandering gypsy tribe of *kuruviakaran*. This garment is shown as worn over other garments by both men and women.

An interesting garment shown mainly on women is a panty-like piece. It is one of the most common forms of garment in Mahabalipuram in contrast to the later day sculptures. This characteristic Pallava garment must have been a Y-shaped piece of cloth about 6 ins. broad and worn tightly round the waist with the three ends tied tightly at the back. The ends were let down from the back a couple of feet. In the bathing scene with Lakshmi sitting on a lotus, the maids-in-waiting and Lakshmi herself are shown wearing just this single piece of garment, which is shown diaphanous to indicate wet garments. A similar garment is shown on the male *kinnaras* (half man half bird) but the loin cloth (*kovana aadai*) is the most common undergarment for men.¹⁰

Crowns, garlands and gundala

Gods and goddesses are often represented with crowns (*makuta*). Vishnu is usually decked with

a tall cylindrical crown called the *krita makuta*.¹¹ A most common headgear for both men and women is the *karanda makuta* which looks like an arrangement of inverted *chattis* (earthen-ware vessels) in the form of a cone with tassels and other decorations. Siva is often shown with *jata makuta* which is a distinctive hair-style resembling the crown. The *krita makuta* on King Mahendra and the maids-in-waiting (in Adivaraha cave) is quite short compared to the one worn by Vishnu and the one worn by a royal figure on Dharmaraja *ratha*. The delightful figures of men and women on Arjuna *ratha* with *karanda makuta* represent royalty. Warriors have their hair tied up on top, and others (in Arjuna's penance) are shown with a gem-studded ribbon-like ornament to tie up their hair.¹² A few men are represented with shaven heads and a tuft, at the top of Dharmaraja *ratha*. Warriors have moustaches, *rishis* pointed beards, but kings and gods are clean-shaven.

Early Tamil dictionaries (*nigandus*), which contain an elaborate list of ornaments, refer to 5 parts of a crown (*mudi*), but it is difficult to identify them on sculpture except the garland (*thaanam*). The *aathondai* flower (*Capparis zeylanica*, common on the campus) was used by the Pallava kings for garlands; *Nandikalambakam* refers to the garlands worn on the crown.¹³ In Mahabalipuram garlands are shown on the crowns in two styles—as a short crescent on one side of the *karanda makuta* and worn just above the forehead. The flowers are not clearly depicted, but from the later Chola sculpture, where flowers are clearly shown, one can confirm that flowers were worn over the crown. Some of the crowns in Mahabalipuram are fitted with side plaques, a feature not found in later day sculpture. The crown was made secure on the head by a diadem called the *pattam*.

The nose is left bare in the sculptures, and wearing of nose-ornaments came into fashion many years later during the Vijayanagar period. On the other hand, ear-ornaments were a must for the Pallavas. We do come across a few unpierced ears like those of the minstrel (*paanan*) in Dharmaraja *ratha* but the fashionable men and women preferred the long ear-lobes. In the ears they wore *makara kundala* (*makara kuzhai* in Tamil) shaped like a fish or a crocodile, and *patra kundala* (*thōdu* or *ōlai* in Tamil) a circular ornament which was inserted in the lobes. Precious stones and gold were used to make the ear-ornaments, but it was also common to use palm

leaf, clay and shell for making the different kinds of *patra kundala*. Women appear with the *makara kundala* on the left ear and *patra kundala* on the right and vice versa. This practice of wearing different kinds of ornaments on different ears is confirmed by *Jeevakacinthaamani*. In some figures the left ear-lobe appears bare. A third kind of ear-ornament, peculiar to Mahabalipuram, pulling the ear-lobe down to the shoulder, is shown on the right ear where the left ear is depicted with the circular *patra kundala*. The Tamil word *kuzhai* for *kundala*, denotes leaves, and the milkmaids in Krishna *mandapa* seem to be wearing leaves. A small pot-like ornament is shown on Siva in Dharmaraja *ratha*. In many cases ears that appear bare at first sight reveal small ornaments on closer inspection. Some of these are small rings worn high up on the lobes and ear in addition to the *kundalas*. These small rings are also seen with another tiny ornament (which we shall tentatively identify as *kadipinai*) which binds the ear-lobes at the middle. Classical Tamil dictionaries list a large number of ear-ornaments but it is difficult to identify many of them on sculpture.

Necklaces and garlands

Different kinds of necklaces are depicted in a simple fashion and they are fewer in number compared to those in later day sculpture. Necklaces were of gold and precious stones and often worn without pendants by both men and women. Pendants (*thooku*) are shown on a few female figures. Unlike the Chola period we seldom see short necklaces fitted high up on the neck. On the female figures (exception—Parvati in the Somaskanda panels in the Shore Temple and in the Mahishasuramardini cave) we do not see the ornament *poon*, worn from the left shoulder to the right side of the waist like the sacred thread, and quite common in the Chola and the Vijayanagar sculptures. However pearl-strings which go over both shoulders and are tied in the middle, forming an 'X' in the front and back, are shown on a few figures. These are often called *sanna vira*, *veera sangili* or *swarna-kshaka*. Some of the female figures show another ornament which goes just above and below the breasts and is tied at the centre. This is not found on the Chola bronzes. Globular beads are also shown on necklaces and *sanna vira*. The sacred thread is not commonly shown as such, but where it is shown (as on Siva in the Shore Temple) it is represented as a triple strand, flat as a ribbon

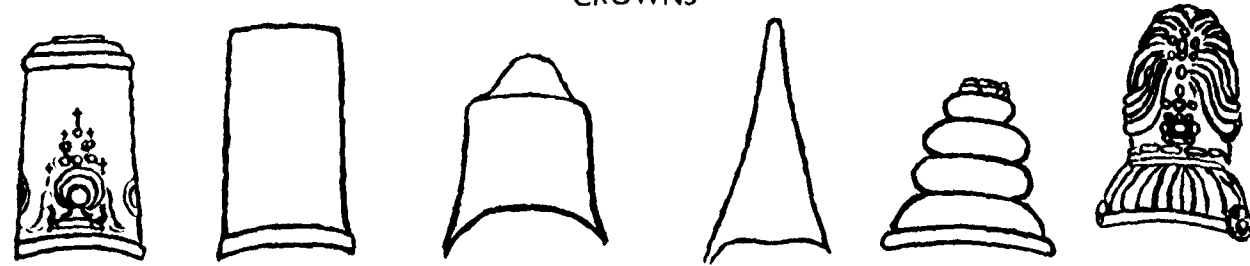
and wound close to the body and going over the left shoulder. Flower garlands—though the flowers are not marked as clearly as in Chola sculpture—are shown on guardian deities (*dwarapalakas*) and others, going over the left shoulder and then over the right hand in the typical Pallava fashion. The word *maalai* was used to denote the necklaces, garlands and similar ornaments. Similarly the word *yagnopavita* also denotes a variety of ornaments which are worn over the left shoulder. *Yagnopavita* of different kinds—with clasps, long ones going down to the leg, double and triple strands meeting at the clasp (at the Shore Temple)—are found in Mahabalipuram.

An ornamental belt worn by men called the *udhara bhanda* is shown just above the stomach. It appears plain in most cases but in a few cases patterns are worked on it. The corresponding belt worn by women across the breasts is called *kachu*, *vambu*, or *vaar* in Tamil, and is shown without the shoulder straps.¹⁴ At the waist a narrow belt (*arai naan* or *kati sutra*) knotted in front with a bow can be seen on both men and

Dwarapalika



CROWNS



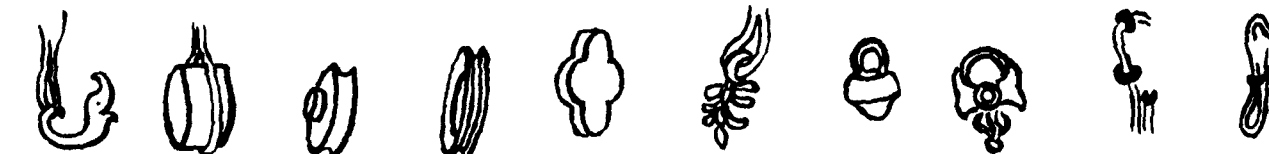
KRITA MAKUTA

KRITA MAKUTA

KARANDA MAKUTA

JATA MAKUTA

EAR-ORNAMENTS



MAKARA KUNDALA

PATRA KUNDALA

PATRA KUNDALA

NECKLACES



ARM-BANDS



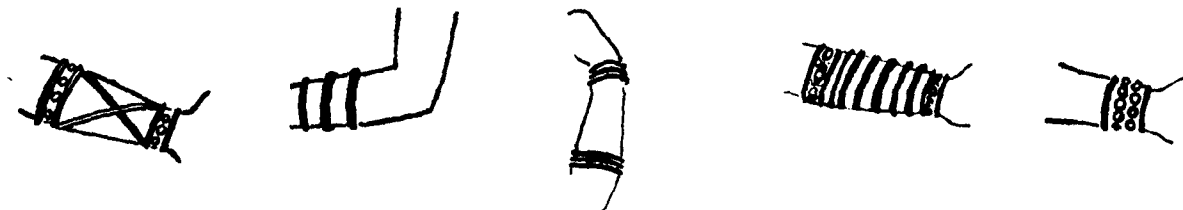
THOL VALAI

KEYURA

KEYURA

PAAPUCHURUL

BRACELETS



ANKLETS

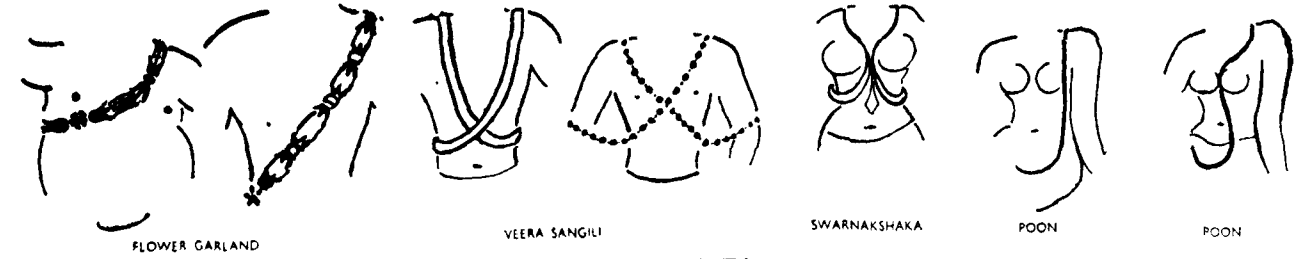


KINKINI

SILAMBU

PAADAGAM

MAALAI



FLOWER GARLAND

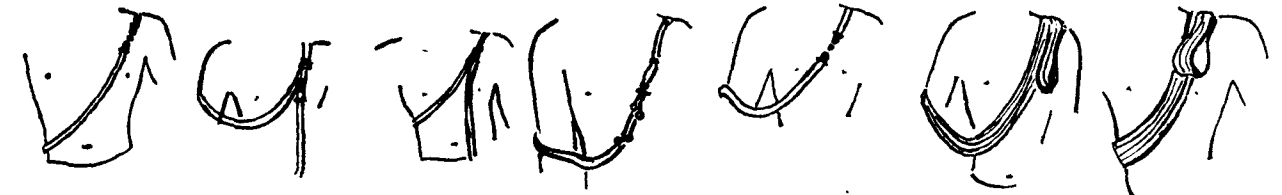
VEERA SANGILI

SWARNAKSHAKA

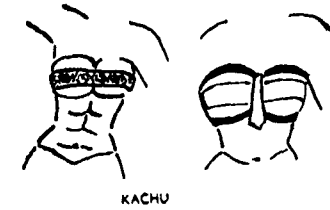
POON

POON

YAGNOPAVITA

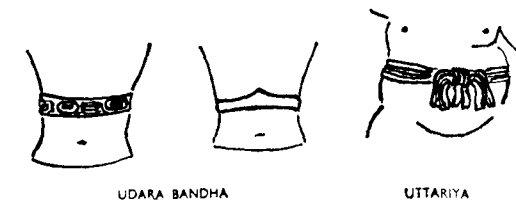


BREAST-BANDS



KACHU

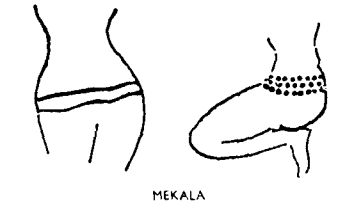
STOMACH-BANDS



UDARA BANDHA

UTTARIYA

WAIST-BANDS

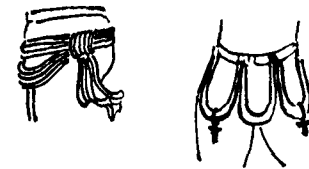


MEKALA

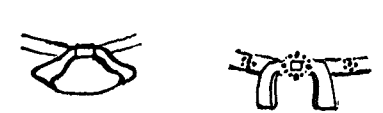
BRIEF GARMENTS



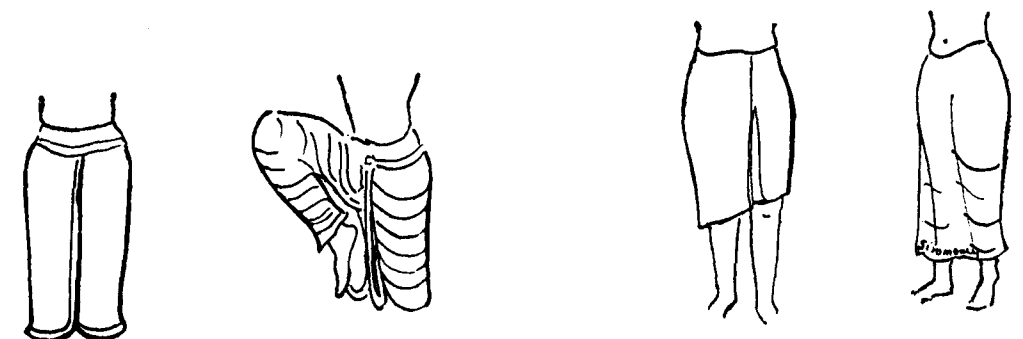
SASHES



WAIST-STRINGS



VESHTI



women. In some cases a gem-set buckle is visible at the knot and in one place two short chains with pendants suspended from the belt. This buckle evolved into an elaborate lion-faced clasp during the Chola period. A princely figure in Arjuna *ratha* is seen with a dagger and a loose belt. In Dharmaraja *ratha* Siva is depicted with a thick chain on the right side only and Vishnu with three small loops hanging from the belt. Women are shown with a simple girdle¹⁵ (*pat-tikai*) or *mekala* worn over the panty-like garment in contrast to the elaborate *mekala* of the Chola period. A bearded figure in Arjuna's penance wears a belt with a gem-set buckle over the *veshti* to hold it up. Some of these figures perhaps represent men who lived in the forest after renouncing city life. Such men who lived in the forest with their wives without practising abstinence are strongly criticised in *Jeevakacinthaamani*.¹⁶

Arm-bands and bangles

In contrast to later day sculptures there are no ornaments on the shoulders. However, many varieties of arm-bands are depicted on the upper arm. The simplest is a circular band which may be called *thol valai*. The Tamil word *thol* denoted the upper arm, and poets sang of the long smooth arms of damsels. The second kind is a cork-screw-shaped ornament which goes round the arm twice or thrice and is the most common arm-band in Mahabalipuram. In the Chola period this simple ornament evolved into *ananda* or *paapusurul* with a cobra head at the upper end. The third is an elaborate ornament called the *keyura* which is set with gems, and some of these *keyuras* have extraordinary cross-like pattern around a circle.¹⁷ In Tambaram we come across women students wearing an arm-band on one arm only; a practice quite familiar to Mahabalipuram sculptors! Both men and women wear bracelets and we do not come across female figures with bare wrists in Mahabalipuram. The stainless steel band from the Punjab has come to stay in Tambaram as an ornament worn by both men and women. In the Pallava period the bangles were made not only in gold (*thodi*) but also from sea-shells¹⁸ (*valai*). When a woman entered a nunnery her bangles were broken.¹⁹ One of the symptoms of love-lorn lasses of those days was that bangles would slip down and fall off the hand, a hazard women of today avoid by wearing wrist watches with tight straps! In the *Ardhanareeswara* figure (female on the left half and male on

the right) on Dharmaraja *ratha* a left hand is decked with as many as nine bangles whereas a right hand is shown with two. A princess (on Arjuna *ratha*) is shown with six bangles, three worn together near the wrist and the other three worn tight near the elbow. Men have one to four bangles on each hand, and in the case of *Varaha* two bracelets of spheres strung together (probably *soodagam*).²⁰

Rings on fingers or toes are not depicted in Mahabalipuram and neither are any ornaments on thighs. *Nandikalambakam* mentions the *kazhal*, a leg ornament worn by king Nandivarman but no such ornament is found in Mahabalipuram. In the Chola bronzes *kazhal* is often shown as a band on one leg just above the ankle.

Anklets

Only women are shown wearing anklets, whereas in the Chola period both men and women wore a variety of anklets. Exceptions to this rule are the *dwarapalakas* in Koneri *mandapa* who are shown with *kinkini*, an anklet with globular bells. This ornament is found on *Bhumi devi* in the Varaha cave. Hollow anklets (*silambu*) worn by women were made of gold with loose pearls inside to produce a characteristic sound. Wearing of *silambu* as well as *kinkini*—so common in the Kailasanatha temple, Kanchipuram—can be seen on Parvathi in the *Mahishasuramardini* cave. A common name for bangle-like ornaments worn on the ankles is *paadagam*, derived from *paada* (feet) and *kadagam* (bangle). In most cases women are shown with just one pair of anklets but in the Shore Temple Parvati appears with four pairs. Men and women are depicted bare-foot except in one place where a pair of wooden sandals (*paatha kuradu*) is shown.

Fashionable folk

A fashionable lady of the Pallava period wore a crown with garland, two different kinds of ear-ornaments on the long lobes, one or two necklaces of precious stones, bands on arms and hands, and a pair of large anklets on legs. Her body was painted attractively in three colours with sandalwood paste, *chunnam* and red *kunkum*, and her eye-lids with *anjanam*. She often wore a narrow breast-band for outdoor activities, a panty-like garment at the waist and a narrow girdle.

A fashionable young man was clean-shaven and he wore a crown with garlands, ear-ornaments similar to those worn by women, a necklace or two of precious stones, arm-bands and bangles.

An ornamental band on the lower chest, a simple narrow belt on the waist and occasionally a dagger from a special belt were worn. A thick string or garment was worn over the left shoulder and another round the waist. These were worn over a brief undergarment.

We have deliberately avoided dividing the monuments of Mahabalipuram in a chronological order since chronology and style are closely inter-related and there is still a certain amount of controversy about the dates of the individual monuments. However, quite a bit of difference in

¹ The practice of warriors offering their heads to Kotravai is mentioned in *Silapathikaaram*, a pre-Pallava work, as well as in *Kalingathuparani*, a post-Pallava work.

² A goddess as consort is often represented with one pair of arms, and with more than one pair when represented alone. In the famous dance sculptures of the Chola period even human beings are represented with two pairs of hands to show animation. Two hands show the beginning of a dance movement and the other two hands its end. Padma Subrahmanyam in *Seminar on Inscription* 1966, R. Nagaswamy (ed.), Madras, 1968, p. 38.

³ *Varada mudra*, the classical gesture of giving gifts, is the same as the modern one of asking!

⁴ A small clay figure clad in *sari* and *choli*, belonging to the first century B.C. was found at Arikamedu, (*Ancient India*, vol. 2, 1946, p. 102) but the Pallava period under discussion belongs to the seventh and eighth centuries A.D.

⁵ vv. 459, 460.

⁶ K. A. Nilakanta Sastri, *Foreign Notices of South India*, Madras, 1939, p. 163.

⁷ v. 2993.

⁸ It is common knowledge that many women went bare above the waist in the West Coast, where covering of the breasts was considered improper since only prostitutes did that to draw attention to themselves. However it is not so well known that the women of the lower castes in the Tinnevely-Travancore area were prohibited from covering their breasts. When they started covering them at the beginning of the 19th century, there were many riots. The British Governor Trevelyan intervened and the Maharaja

style and quality can be seen between the sculptures of the *rathas* on the one hand and those at the Shore Temple on the other, and it is difficult to accept them as works of the same sculptors. One hopes that a more detailed study would be undertaken covering all the Pallava sculptures and paintings. Then we shall have a more complete and satisfactory picture of the dress and ornaments of the entire Pallava period.

Gift Siromoney

of Travancore issued a proclamation in 1859 allowing those women to cover their breasts, but in a manner different from that of the higher castes.

⁹ v. 29. It is also mentioned by Dandin, a poet of the Pallava court, in *Kavyaadarsa* a work in Sanskrit. The reference is to the upper garment being used to hide the marks of finger nails on the breasts (section 2, v. 289).

¹⁰ Siva is shown with a narrow loin cloth on Dharmaraja *ratha*, and *Devaaram* refers to such garments, which were 4 or 5 fingers wide. *Devaaram adangan murai*, Madras, 1955, vv. 416, 475.

¹¹ C. Sivaramamurti, *South Indian Bronzes*, New Delhi, 1963.

¹² *Jeevakacinthaamani*, v. 977.

¹³ *Nandikalambakam* (third edition), Madras, 1968, p. 160.

¹⁴ Towards the end of Rajasimha period breast-bands developed into a more practical form with the addition of vertical straps as can be seen at Kailasanatha Temple, Kanchi. Dandin, a contemporary poet, describes a damsel having great difficulty in keeping the breast-band in place while playing ball (*Dasakumaracharita*, chapter 6).

¹⁵ A figure with a girdle of three strands can be seen in the Mahishasuramardini cave.

¹⁶ v. 1432.

¹⁷ On Vishnu in Thirumurti cave.

¹⁸ *Nandikalambakam*, v. 51.

¹⁹ *Jeevakacinthaamani*, v. 351.

²⁰ R. Champakalakshmi in *Seminar on Inscriptions*, 1966, op. cit., p. 173.

(Continued from page 53)

therefore, is not likely to be effective in changing the pattern of education.

The questions posed by Sister Digna have been conveniently ignored by the editor in the introduction, but these are quite pertinent. The one-sided approach of the seminar is more indicative of a packed house approach and is revealed by the last sentence of the introduction: 'A partial student participation is meaningless and by endorsing Shri Madhu Limaye's Bill, it has clearly underlined the need to make the intransigent elements and vested interests in educational

administration yield to fundamental changes.' The prospect envisaged is bleak indeed and betrays the totalitarian approach of the vociferous minority.

The short pamphlet is doing a good service in that those that have the good of the country at heart can take steps to prevent the disaster to education that will follow from the approach indicated by Shri Madhu Limaye's Bill.

S. V. Ananthakrishnan

The Farm: Out of the Woods

The story of the farm reads rather like that ancient one about the Augean stables. Eurys-theus, under whom Hercules had been condemned to serve for a period of twelve years, got him to clean up the stables as part commitment of the latter's servitude. It wasn't a voluntary act on the part of Hercules, in short. That's where the difference comes between that ancient tale and the present one: the cleaning up of the mess that lay south of the main buildings with a view of having a farm has been, in more ways than one, a labour of love.

The Early Period

The idea of clearing the forest and having a farm instead, had been in Dr Devanesen's mind for quite some time when a dignitary on a visit to the campus, struck by the same thought, urged him to go ahead in right earnest. Within a few years, the farm had come into being through the very generous help received from organizations in New Zealand and Australia. Hayman, the farmer-in-charge of the new farm (the first of its kind in the neighbourhood), was a well qualified, shrewd gentleman. He cleaned up the 'Augean Stables' to a great extent by clearing up the forest-like area, laying down roads and digging wells. With the help of a handsome grant from Australia, Hayman was able to build poultry and dairy sheds. He got the land to produce the mixed fodder necessary to feed the twelve cows that the farm had in its possession by 1965. On top of this came the loan from the Animal Husbandry Department of Madras State in poultry and equipment. A further very valuable asset to the farm was the tractor that was given as a gift from Australia. Thus, by the time Hayman left us in 1966, we were well on the way to having a prosperous farm in the campus.

The Gibson Period

It was at such a time that Gibson, a young man of twenty-one from New Zealand, took charge. He was actually a horticulturist and, because of his extreme youth, rather inexperienced to deal with the farm at such a crucial stage. Besides, he had two other problems to encounter. One was language—the difficulty Gibson had in understanding what people said to him, and the difficulty people had in understanding what he said. *Once, during a Terminal Dinner, he happened to be sitting next to me. Half way through the meal, he gave a half-smile in my direction. Discerning this to be a gesture expressing a desire for a little table-talk, I began:*

'You are in charge of the farm now, aren't you?'

To this he replied something which I couldn't quite catch. But since I actually knew for certain that he was in charge of the farm, I continued:

'Aren't you Mr Gibson?'

His reply, a long one compared to his previous effort, beat me hollow. As it ended in what struck me as an interrogatory note, I used my powers of human psychology and answered:

'Mahesh.'

'?'

'M-A-H-E-S-H: Mahesh!'

'What is that?'

'My name.'

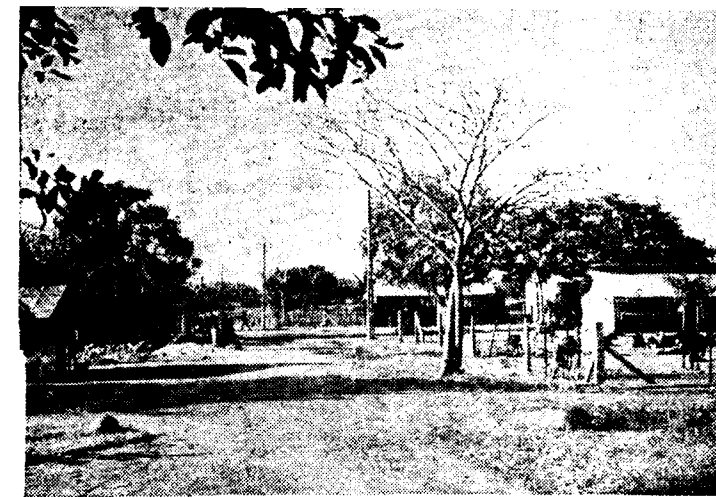
Our conversation ceased rather abruptly after that. The other problem was the Indian labourer. Gibson took a long time to get wise to the ways of our labourer—his chronic disinclination to work, his habits of borrowing money and pilfering. Pilfering brought about serious losses in milk, poultry and calves. But fate, in the form of illness, brought about a renaissance.

The Renaissance

About the time Gibson was finishing his term, Dr Manthramoorthy, the Director of Animal Husbandry of Tamil Nadu, fell ill and had to take a six-month leave to recover. On the invitation of the College, he came to the campus for his period of convalescence. When he was requested to give a little advice on the running of the farm, he very obligingly agreed to stay in the house vacated by Gibson rather than stay at the International Guest House so that he could be close enough to the Farm to be of help. He has been the nucleus around which the renaissance in the farm has taken form.

Being a Tamilian and an old hand at managing labourers, he was able to see through the subterfuges of the farm-hands, especially as he was staying at the farmer's house. Under his personal supervision, the pilferers had shamefacedly to watch the miraculous rise, overnight, in the number of litres of milk available for sale per day. Some other forms of pilfering and fraud were also put a stop to immediately, followed by a drastic cut in the number of labourers from 50 to 15. Just by simple supervision and systematic organizational methods, almost all forms of malpractice were guarded against and the farm began to look up.

The stud bull



A view of the Farm

To cut down on the expenses, a medicine that was costing the farm a few thousands per year was made at the farm itself by using nothing more than ladies-fingers and jaggery produced at the farm. Lucern, a favourite food among the inmates of the farm, was grown at the farm. Now banana, coconut and drumstick have also been planted. Self-sufficiency has been achieved in a way, as no manure is brought from outside now. Also, to get the best yield out of the cows, they were branded first and divided into definite categories each being treated according to needs.

The poultry shed is yet another part of the farm that has been showing definite signs of improvement under close supervision. It is kept under lock and key and is opened only when the eggs have to be collected at regular times of the day, when there is someone to supervise. In spite of this careful supervision, something seemed to be going wrong. So Dr Manthramoorthy sat up one night and waited for the nocturnal visitor with a gun in his hand. The visitor came, a jungle cat, and got it squarely on the area where its trousers should have been. (The stuffed form of the uninvited guest was on exhibition in front of the Miller statue some time back.) Another got the same treatment a few days later. A third is around now. If it has any sense it will keep out of sight of the Farm's answer to Texas' Quick-draw McGraw.

During this academic year, the poultry farm produced 28,500 eggs up to February, and has sold meat and eggs worth Rs. 7,680. The average egg collection now is 290 eggs per day. In one chicken coop, 185 white Leghorn

Hyline pullets produced in February an average yield of 142 eggs per day (the maximum yield was 157 eggs), which far surpasses the laying records in Tamil Nadu.

A piggery was started in January 1969 with five sows and one boar. As family planning is actively discouraged among pigs, they have managed to enlarge their numbers to forty-eight in the short space of a year. Whereas in other farms not all of the litter stay through to the weaning age, all nine in the litter have lived in ours. They are looking very fat and healthy now. There's one that is so big you actually suspect it of being a 'two-in-one', as the advertisers put it.

This renaissance in the farm is not only due to the high degree of competence among the people in charge there but also due to the interest shown in it by other people. 'Bread for the World', a society in Germany, has given a Rs. 2.5 lakh loan for three years which has been of great help. Further, the know-how supplied by the Department of Animal Husbandry has been the corner-stone of our success in the last year. Yet another factor that has contributed a great deal in keeping the pilferers in their place and getting the best out of them has been the unannounced visits of Dr Devanesen. One of the farm-hands complained that he came at different times of the day and night. He seems to hang over their heads like the legendary sword of Damocles!

Dr Manthramoorthy, encouraged by the response

shown by the neighbouring villages to the good work being done by the R.S.L. and the S.C.M., feels that the farm can also be of great help to the community. He has got it in blue-print to the last detail. Under this plan, which he calls Project II, he plans to invite the neighbouring farmers over to ours so that, struck by the easy manner in which simple supervision and minimum care coupled with a bit of scientific know-how can double or even triple the produce, they would try out the same in their farms and prosper. As most of these farmers would be reluctant to leave their farms and come over to learn new methods, Dr Manthramoorthy plans to lure them here by allowing them to work as day-labourers, hoping that the day's wages would be bait enough. Even if they work for only one or two days, they are bound to develop a respect for and understand the need for these new methods of farming.

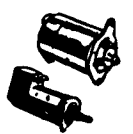
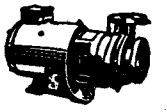
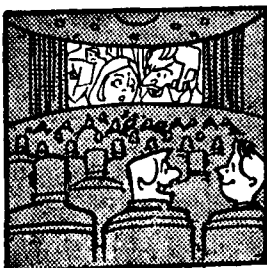
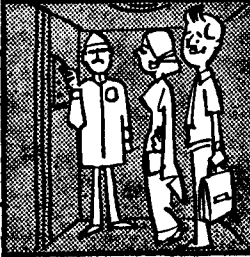
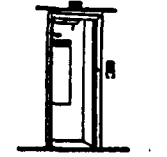
Under this project, Dr Manthramoorthy also plans to help deserving students from allied subjects like Botany and Zoology by allowing them to work in the farm on a temporary basis. The Rural Service League of the College has been allotted a plot in the farm to cultivate, and it is doing well. The National Service Corps is also sought to be associated with the farm. The future looks bright.

V. S. Mahesh

MCC, Georgetown



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The Making of the Mahatma

The Making of the Mahatma by Dr Chandran D. S. Devanesen ; published by Orient Longmans Ltd., Madras-2, 1969, pp. xii + 432, Rs. 35.

The Gandhi Centenary year which has just ended has produced a rich harvest of Gandhian literature. But only very rarely books dealing with Gandhiji's life and thought are free from the error of over-simplification based on either gushing adoration or angry condemnation. Biographies of Mahatma Gandhi often tend to portray him as a saint with a divine halo around him and free from all human follies and foibles. No doubt it is difficult for any Indian author to study the life and philosophy of Mahatma Gandhi from an objective and a critical point of view when the people of India seem to adore him as an *avatar*. But Dr Devanesen's book marks a welcome departure from this conventional and orthodox approach, and tries to present the life of Gandhi from a refreshingly human point of view.

Dr Devanesen's purpose in writing this book is to discover how and why Gandhi became a Mahatma at the age of 40. There are two theories regarding great men. According to one view, great men stand outside history and miraculously emerge from obscurity to change the course of history. In contrast to this, the other theory holds that great men are products of history, and their greatness consists in the fact that while being the products of history they also give a new direction to the course of history. As Romain Rolland says, 'there can be no genius of action, no leader, who does not incarnate the instincts of his race, satisfy the need of the hour, and requite the yearning of the world. Mahatma Gandhi does all this.'



M. Abel

Dr Devanesen proceeds in this study with the assumption that Gandhi was the product of his historical age, and that his greatness can be explained in historical and human terms only. He is rightly of the opinion that Gandhi was exposed to more than one culture, and the impact of each one of these cultures had played some part or other in the making of the Mahatma. Accordingly, he undertakes in this volume to examine and unravel the various historical, intellectual and spiritual forces and factors 'which moulded Gandhi before he became a Mahatma—a force himself, in history'. As the author himself says, the book attempts 'to probe beneath some of the established stereotypes and legends that have grown up around the Mahatma in order more objectively to understand him as a great man produced by the historical forces of his times.' He has attempted 'to probe Gandhi's life and thought for "intercultural contacts and historical continuities" during his forty years in order to uncover the "common origins for recurrent attempted solutions of human quandaries" in the story of his struggles.'

In order to realise his purpose, the author employs the anthropological concept of acculturation as his analytical tool to study how Gandhi evolved into a Mahatma under the intellectual and spiritual impacts of different civilizations of India and of the West. He wields his analytical tool of acculturation very dexterously and effectively to draw at once a sociograph as well as a psychograph with the aid of which the reader can easily understand the way in which the mind of young Gandhi evolved and produced in him certain beliefs and attitudes in response to the various social and cultural challenges of his day.

It is significant that Dr Devanesen concentrates his study on the first 40 years of Gandhi's life for it was during this formative period that the acculturative process was at work fully and vigorously. Despite the saying that the child is the



Dr Devanesen with the US Consul General Recknagel and Justice M. Anantanarayanan on the occasion of the release of *The Making of the Mahatma*

father of the man, very few biographers have dwelt upon this period during which Gandhi laid the foundations of his political career and forged the weapons of Satyagraha and Civil Disobedience which were to be used later on with a decisive effect against the British in India. His fortieth birthday marks a turning point in the life of Gandhi for a few days after that he wrote a small book entitled *Indian Home Rule or Hind Swaraj* which contains his seminal ideas and fundamental beliefs. It may be said that it was at this point that Gandhi became the Mahatma. So it is very proper and fitting that the book is devoted to the first forty years of Gandhi's life.

This period of Gandhi's life is studied in the book under three periods: The Kathiawad Period (1869-1888), the London Period (1888-1891) and the First South African Period (1893-1909). The Kathiawad Period brings out vividly the influence of the family and the regional culture on Gandhi. In describing the London Period, the author shows how Gandhi reached and responded to a culture which was entirely different from that of Kathiawad, and also deals with the various intellectual and spiritual circles and movements

with which Gandhi was connected during his stay in London. In the chapters dealing with the South African Period, Dr Devanesen analyses how racial discrimination as practised in South Africa eroded gradually Gandhi's belief in Western civilization which he thought stood for the noble values of human dignity and equality of all men, and finally forced him to fall back on his own civilization. As the author puts it: 'The fiery ordeal of race prejudice led the Mahatma later to assert that Indian civilization, based on simple living and high thinking, is essentially spiritual and to characterize Western civilization as brutal, materialistic, and wedded to the pursuit of pleasure.' In this context he also outlines how Gandhi, who began as a loyal supporter of the Empire and its ideals, ultimately became its staunch antagonist. While describing the depth of Gandhi's disillusionment with the British Empire the author says: 'The vision of the New Jerusalem he once saw in imperialism had turned into a picture of racist hell for the Mahatma when he declared, "A system that is responsible for such things is necessarily satanic." Gandhi's struggle against racial prejudice in

South Africa had made the British Empire diabolical in his eyes.'

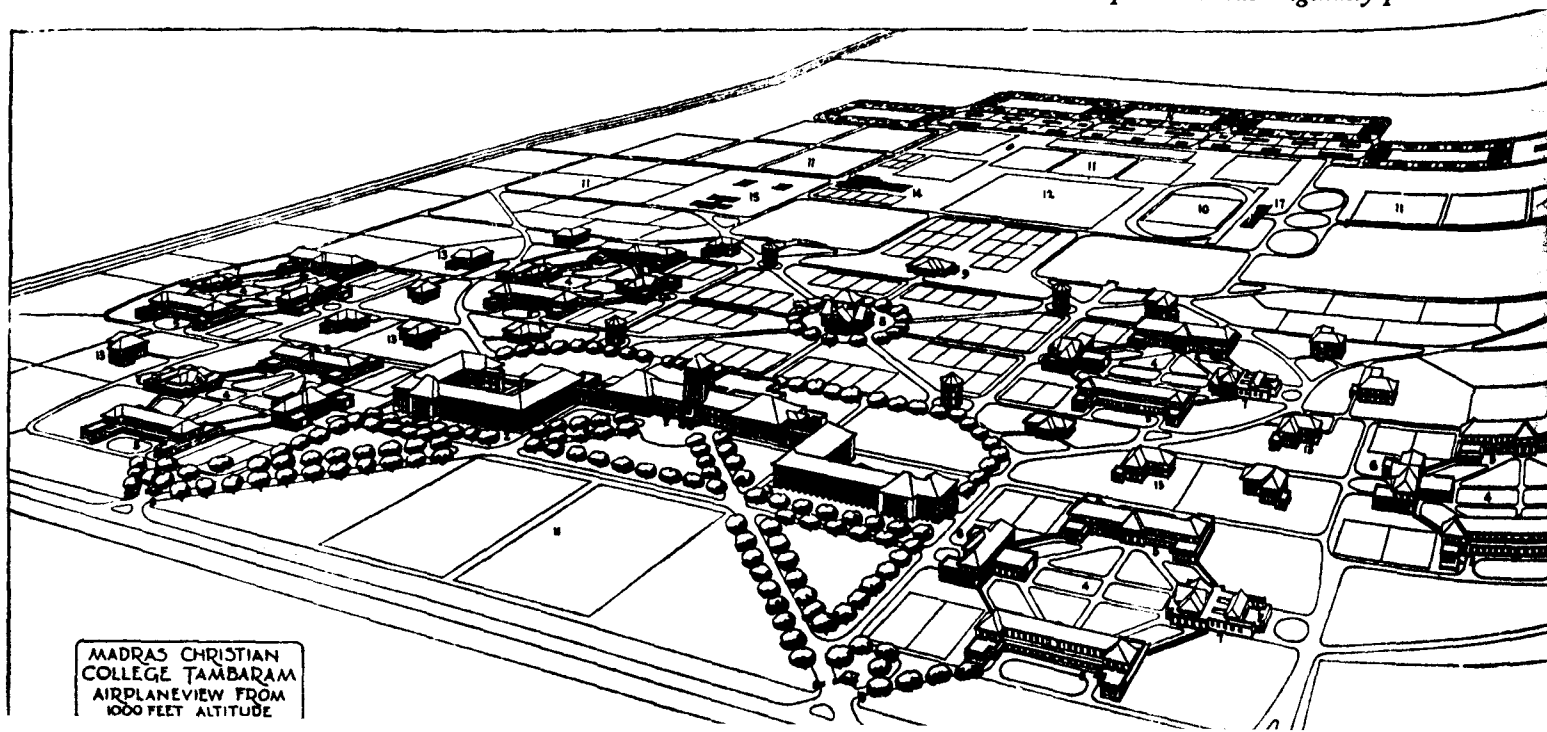
The last chapter of the book gives a critical review of Gandhi's book *Hind Swaraj* which the learned author rightly hails as *The Manifesto of the Gandhian Revolution*. Gandhiji wrote this book on a ship while returning to South Africa from London in 1909. Narrating the circumstances under which Gandhiji wrote this booklet, Dr Devanesen says: 'Gandhiji's mission (to England on behalf of Indians in South Africa, 1909) had been a failure but his mind refused to admit defeat. At this moment inspiration suddenly seized him. He hurried to the warm lounge, pulled out some of the ship's stationery and began to write like one possessed . . . Ten days later he had covered 275 sheets with 30,000 Gujarathi words, using his left hand when his right became numb to write the last forty pages. Only three lines were scratched out and a word changed here and there. There had been a volcano inside him and his thoughts flowed on to the pages like molten lava, hot and vapourous, liquid and moving, but potentially as hard and adamant as Porbandar stone.' The fundamental ideas and beliefs of Gandhi which are set

forth in the book and its significance are evaluated critically and objectively.

By every standard, Dr Devanesen's book *The Making of the Mahatma*, is a significant contribution to Gandhiana. The significance consists not only in the method and subject of the study but also in the fact that the volume provides a vivid and picturesque account of the social and cultural history of a remote and little known region of India, namely, Kathiawad. It also sheds valuable light on the cultural, social and intellectual history of the late-Victorian and Edwardian England. It clearly and convincingly demonstrates how political biography in the hands of a competent and skilful historian can become an effective literary instrument of social and cultural history. Written in a lucid and fascinating style which rises quite often to poetical heights, the book is the product of profound scholarship and painstaking research. With no single dull page, the book sustains the interest of the reader from start to finish. Above all, in spite of its non-subjective approach, the volume impresses the reader with the fact that the learned author is second to none in his admiration and love for the Father of our Nation.

M. Abel

The campus as it was originally planned



MADRAS CHRISTIAN
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Tradition on Trial

An Area of Darkness by V. S. Naipaul
(Penguin Books Ltd., 1968).

The title alone is enough to antagonize one: *An Area of Darkness*. The area is India. But whose darkness? Take a man born in Trinidad and educated there and in England, whose grandfather came from India, but who, himself, has never been to India, and the darkness is his own: an ignorance of the land and times of his forefathers. This man is V. S. Naipaul; and this book is an autobiographical account of his first trip to India. As a child, Mr Naipaul says, India for him was featureless, and the time when his grandfather left India he thought of 'as a period of darkness, darkness which also extended to the land, as darkness surrounds a hut at evening, though for a little way around the hut there is still light. The light was the area of my experience, in time and place.' (p. 30) But then there comes a subtle shift in the metaphor of darkness. A moral overtone is heard. And whose darkness is it now? Mr Naipaul goes on to say: 'Even now, though time has widened, though space has contracted and I have travelled lucidly over that area which was to me the area of darkness, something of darkness remains, in those attitudes, those ways of thinking and seeing, which are no longer mine.' (p. 30)

The darkness, then, in a way, belongs to India, also. This critical reaction to India runs as a strong current throughout the book. And it is this and certain other characteristics of his writing which have stirred up resentment in India. The issue I wish to explore is whether Mr Naipaul's criticisms deserve such resentment or not. Are they just and balanced views? Or are they unjust, biased, exaggerated? It is to these questions which have a certain philosophic character that I address myself—and not to questions of style or other more literary issues.

The themes which Mr Naipaul weaves throughout the book are universal enough to warrant our respect. Consider one of them: the confrontation between our past heritage and the modern world. Let us follow the development of this theme from the prologue through three chapters as an exercise in analysis. As I understand it, his thesis throughout will be that our heritage is often gravely inadequate as measured against the needs of the modern world.

There is a vignette in the prologue which symbolizes this confrontation. The ship on its way to India, stops at the port of Alexandria. The exact location is immaterial as far as this allegory is concerned. The 'past' is represented by horsecabs. 'The horses were ribby, the coachwork as tattered as the garments of the drivers.' They are no match for the 'present': 'Long rows of two-toned taxicabs' and 'two shiny motor-coaches'. The horsecabs were not very successful against this competition, and when 'hope had been altogether extinguished. . . they went away one by one, leaving behind shreds of grass and horse-droppings where they had stood.' (p. 15)

The theme, tradition versus modernity, reappears in the first chapter, shedding allegory and gaining substance. The location, now, is important: Trinidad is a microcosmic representation of India. Tradition is represented by Mr Naipaul's family environment. Modernity, by the larger world of Trinidad. The tension between tradition and modernity is heightened in this island setting by the fact that tradition is so severely isolated: 'My grandmother wished to have a *kattha* said, and she wished to have it said under a pipal tree. There was only one pipal tree in the island; it was in the Botanical Gardens. Permission was applied for. To my amazement it was given; and one Sunday morning we all sat under the pipal tree, botanically labelled, and the pundit read. . . . It was a scene of pure pastoral:

aryan ritual, of another continent and age, a few hundred yards from the governor's house.' (p. 32)

The tension between tradition and the modern world was too much for Mr Naipaul. The cord of credulity snaps. He describes his refusal to go through the thread ceremony. And once again we see how the Trinidad setting has increased the tension between tradition and modernity—this time to the breaking point: 'The ceremony ends with the initiate, his head shaved, his thread new and obvious, taking up his staff and bundle—as he might have done in an Indian village two thousand years ago—and announcing his intention of going to Kasi-Banaras to study. . . . It was a pleasing piece of theatre. But I knew that we were in Trinidad, an island separated by only ten miles from the South American coast. . . . So I refused. . . .' (p. 34) Although Mr Naipaul considered himself an unbeliever, he asks 'What, then, survived of Hinduism in me?' His answer (p. 33): (1) a sense of the difference of people, (2) a vaguer sense of caste, and (3) a horror of the unclean. Even these three vestiges he analyzes and points out their inherent inconsistencies.

Yet, Mr Naipaul does not reach this state of unbelief without suffering a sense of loss: 'I had rejected tradition, yet how can I explain my feeling of outrage when I heard that in Bombay they used candles and electric bulbs for the Diwali festival. . . . The thought of the decay of the old customs and reverences saddened me. . . .' (p. 36). This decay—and the sense of loss he personally felt in abandoning the old customs and reverences of tradition is most forcefully expressed in his account of the death of Ramon, in London. This acquaintance, Ramon, was a Hindu, although his name was Spanish. A rootless, young man, he died in a car accident. The sense of rootlessness which we find in the sketch of Ramon's life, we find in his death, and also in Mr Naipaul's search for significance—the meaning of Ramon's life and the meaning of his own. For the last time, Mr Naipaul reached out to tradition in order to achieve a sense of significance. He wished Ramon's body to be 'handled with reverence, . . . and according to the old rites.

'This alone would spare him nonentity.' (p. 41) But in spite of these wishes, Mr Naipaul was not even welcome at Ramon's funeral. He had already written some books expressing his views on sensitive matters. His presence, therefore, was definitely not wanted. And he did not go to the funeral. With this rejection, Mr Naipaul's sense of alienation towards tradition became complete.

In the second and third chapters, Mr Naipaul has arrived in India. We move from the microcosm of Trinidad to the 'macrocosm' which is India. Tradition is no longer isolated and on the defensive; it is now almost overwhelmingly powerful. And with this new realization of tradition's power, Mr Naipaul's critical faculties fully awaken. He felt that in Trinidad, caste considerations had little influence on one's daily life. It was all play acting—at most an 'acknowledgement of latent qualities'. But in India, he finds that caste results in a 'brutal division of labour': 'Every man is an island; each man to his function, his private contract with God. . . . This is caste. In the beginning a no doubt useful division of labour in a rural society, it has now divorced function from social obligation, position from duties. It is inefficient and destructive; it has created a psychology which will frustrate all improving plans. It has led to the Indian passion for speech-making, for gestures and for symbolic action.' (p. 78)

At this point, I'm sure, there are many readers who may feel that Mr Naipaul is fighting a paper tiger. Haven't we achieved real progress over the years? After all, doesn't the Indian Constitution have something to say about caste? But Mr Naipaul is speaking about the heart of the matter and not about laws—which, although extremely important in their own way, must always remain superficial. The questions we must ask ourselves are these: Has caste, indeed, created a *psychology* which frustrates plans for improvement? And has this psychology led to a passion for speech-making and *symbolic* action?

Again and again Mr Naipaul stresses our inaction. He may be speaking specifically of Indian inaction, but we see in his narration a weakness which is common to all mankind. What do we do when we are surrounded by poverty? Do we act? Or do we do nothing? Mr Naipaul describes two ways of doing nothing: (1) pity the poor, (2) ignore the poor. To pity the poor can be a very elaborate and time consuming occupation. All the resources of the arts can be used to cultivate the emotions: 'This is poverty, our

especial poverty, and how sad it is! Poverty not as an urge to anger or improving action, but poverty as an inexhaustible source of tears, an exercise of the purest sensibility.' (p. 44).

The second way of doing nothing is to ignore the poor; a weakness all of mankind suffers from. There are some situations, Mr Naipaul tells us, when compassion and pity are no answer. His response, often, was a common one: 'I found I had grown to separate myself from what I saw, to separate the pleasant from the unpleasant, . . . the beauty of brassware and silk from the thin wrists that held them up for display, the ruins from the child defecating among them, to separate things from men.' (p. 45) To separate things from men—and thus to ignore men.

As Mr Naipaul develops the theme of tradition versus the modern world, it becomes clear that his polemic is based on broad principles of humanitarianism. He *agrees* with much of Gandhi's teachings; he quotes Gandhi to emphasize his own point of view; he accuses India of failing to respond to Gandhi's call to action: 'India undid him. He became a mahatma. He was to be revered for what he was; his message was irrelevant. (p. 80). . . . It is as if, in England, Florence Nightingale had become a saint, honoured by statues everywhere, her name on every lip; and the hospitals had remained as she had described them.' (p. 81; emphasis mine)

In the third chapter of this book there is much talk of latrines and defecation. The quotations from Gandhi cited by Mr Naipaul include the following passages: 'The one thing which we can and must learn from the West is the science of municipal sanitation. (p. 71). . . . Leaving night-soil, cleaning the nose, or spitting on the road is a sin against God as well as humanity, and betrays a sad want of consideration for others.' (p. 71)

Question: What is the greatest killer in India? *Answer:* Diseases of insanitation: typhoid, dysentery, cholera. Most of the victims of such diseases are the young. It is ironic that in a land noted for its love of children, it is these very children who suffer and die because of our carelessness. This is what Gandhi means by condemning such carelessness as 'a sin against God as well as humanity'.

Mr Naipaul has accused Indians of refusing to see and of indulging in double-talk and double-think. Is this criticism fair? Well, when we next travel by foot, train, or bus to that seminar or meeting on Gandhi during this Centenary Year, we must ask ourselves whether we do, indeed, refuse to see, and whether we are, in fact, guilty

of double-talk and double-think; and above all, when the speeches are over, we must ask ourselves whether we are guilty of *inaction*.

We are now in a position to understand more fully Mr Naipaul's words which I have quoted in the beginning: 'Even now, though . . . I have travelled lucidly over that area which was to me the area of darkness, something of darkness remains, in those attitudes, those ways of thinking and seeing, which are no longer mine.' (p. 30)

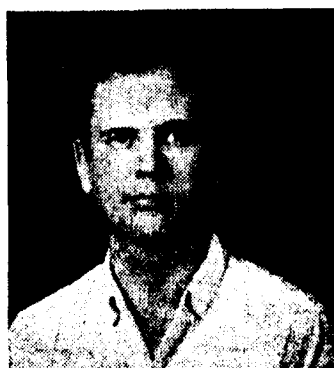
So much for a partial analysis of one of the major themes in this book. I must, in conclusion, point out several characteristics of Mr Naipaul's writing which seem to justify a feeling of resentment.

First, Mr Naipaul has an incredibly sensitive eye for human weaknesses. The Indian reader may well feel like a host who has a guest who scrutinizes every detail of his home with critical eyes—a guest whose X-ray eyes search out every little (or big) infirmity of the host's personality. Open the book, *An Area of Darkness*, once again and skim through its contents, and you will see that this critical insight is maintained page after page, from beginning to end. Is it any wonder that the host resents such a guest?

A second characteristic which is bound to excite resentment is his often glib generalizations about people: 'The Indian Army officer is at a first meeting a complete English army officer. He even manages to look English; his gait and bearing are English; his mannerisms, his tastes in drink are English. . . .' (p. 57) Or again—this time speaking of the 'Anglo-Indians flocking to the churches of Calcutta on a Sunday morning to assert the alien faith, more or less abandoned in its country of origin.' (p. 57) And still again: 'I had seen the physique of the people of Andhra, which had suggested the possibility of an evolution downwards, wasted body to wasted body.' (p. 45)

Finally, I mention a third characteristic: Mr Naipaul's assault on Holy Scripture: '“And do thy duty, even if it be humble, rather than another's, even if it be great. To die in one's duty is life: to live in another's is death.” This is the Gita, preaching degree fifteen hundred years before Shakespeare's Ulysses, preaching it today. And the man who makes the dingy bed in the hotel room will be affronted if he is asked to sweep the gritty floor. The clerk will not bring you a glass of water even if you faint. The architect

(Continued on page 95)



View from the Bridge

Arthur Miller told it like it was, and the cast told Arthur Miller well. *View from the Bridge* was somewhat different from most plays put up in Tambaram. And the stage experimentation, although cautious, was effective and should lead further.

The attitude towards college productions, hopefully, is reaching beyond the consideration of dramatics as a 'nice' extra-curricular activity, and approaching the art aesthetically. Hence, perforce, comments will follow likewise. Such comments may not always be pleasant, but they try to be as objective as possible and an acceptance of this objectivity is also part of the development of an aesthetic outlook.

Arthur Miller's play moves on two levels—the circumstantial and the human. Briefly, the story sees the illegal arrival in New York of Beatrice (Radha Raghavan) Carbone's two immigrant cousins from Italy. Bea's husband Eddie (Kannan/S Thyagarajan) and niece Katherine (Shikha Naha) join her in welcoming Marco (Bolu/E Raghukumar) and Rudolfo (Prem Chandran), out in search of the American dream, part of which the Carbone's think they have realised for themselves.

Now for the twist. Eddie—a level-headed protective man, and affectionate husband, a concerned uncle—is confronted with a situation where Katherine asserts her independence in two ways. The first is harmless enough: she gets her first job near the docks. The second: she falls in love with Rudolfo, and accepts his offer of marriage. In both cases, Eddie objects. He gives in generously in the first, and succumbs to resentment in the second. His attitude is based on his own protectiveness, as he believes, but is in part a niece-syndrome, as Beatrice grows to realise. And that's what the view is all about.

Alfieri (Ambi Harsha) introduces the developments one by one. Although personally involved,

in that Eddie approaches him for legal advice, he is objective enough to realise his own helplessness and to transmit it to the audience.

Eddie has his objections to Rudolfo. He says he's effeminate. And cooks. And sings. And sews. And is a spendthrift. And a queer (this he even tries to prove). But Katherine's obstinacy (backed by Beatrice in a combination of a desire to see her niece happy and out of the way), is so great, that in his desperation, Eddie, of all people, squeals to the immigration authorities. In the hassle that follows, Marco gets worked up to a murderous rage. Honour is the issue, vendetta the aim, and death the result—Eddie's, by his own knife.

The protagonist is obviously Eddie himself. Kannan looked a trifle youthful in the role (his make-up could have been better), but gave of himself to an unexpected extent. Eddie Carbone's passion was not just anger, but soul searing, heightened by Alfieri's commentary on the kind of man he used to be. Kannan took some time to warm up, but he was convincing throughout and grew to live the role by the end of the play. His initial protectiveness, innocent of under-currents, developed visibly into the hateful surliness which told Bea, 'You walk out of that door to that wedding, you ain't coming back here'. And as he stood alone on the ramp, after the immigrants were taken away, trying to explain the situation to the neighbours, he held the whole play in his hands.

He got good support from Prem and Bolu. The relationship between Rudolfo and Eddie was taut. Besides, playing a frisky, soft youth and maintaining oneself thus requires an involvement which Prem possessed.

The strong, silent, Marco came into his own when, with a chair raised up menacingly in his hand, he towered over the kneeling Eddie. Bolu's was the most natural acting of the evening, and



Leela Krishnamoorthy

the most obvious in development also, without any extra histrionics. At the height of his rage he demonstrated a quality which demanded respect. He was, incidentally, the only one to maintain his accent throughout.

Shikha was young, as Katherine should be, and suited the part of a natty young thing well. There could have been more of the innocence which gets hurt, but on the whole she did well. There was a naturalness about her scenes with Rudolfo: it was refreshing to see a couple in love in the play behaving like a couple in love. She could, however, have been far less tense in her acting.

Radha Raghavan, an effective 'hussifely' housewife who could be a nag, could have given more. True, Beatrice, initially insensitive, later wise, maintains a somewhat static stance throughout. But, she does grow wise. Acting requires a variation of voice levels, and more so, a role of this kind. Vocal monotony detracted from the part.

It was somewhat difficult to dissociate Ambi from Parangimalaiyan and, latterly, Ambika, of Hall days; however, he managed the diversification himself, with a knowing though slightly

(Continued from page 93)

ture student will consider it degradation to make drawings, to be a mere draughtsman.' (p. 47)

This, Mr Naipaul says, is the Gita preaching caste (or caste psychology) today. Anyone challenging Holy Scripture in this summary manner is just asking to be resented. Such issues deserve a more reasoned approach.

Michael Lockwood

indistinct commentary and an expressive face which imposed itself on the audience only when it should have.

The minor roles were, by comparison, neglected except in the two cases of Anil Mani and Jacob David.

Technically, the play was exceptional, barring the lighting, which, towards the end in particular, could have been as murky as the mood. The sets on three levels were judiciously built and placed, and George K. Mathew, the Director, did well to try to involve the audience by extending ramps from the 'street' into the Hall.

To recall an old controversy (debated in *Motivator*, *Spot*, and the *College Magazine*), there seem to be two camps in M.C.C. which take issue on whether or not the plays produced here should say something. *View from the Bridge* imparts no message, but it bears the stamp of quality and depth which should satisfy the fastidious. With all the limitations that hamper any artistic effort, given the circumstances, the performance did Arthur Miller and the play justice.

Leela Krishnamoorthy



LIAR DAS

Bolu as Marco

The Indian Economic Crisis

There has been a lot of debate in the country about planning and economic development. But we put through three five-year plans, all the same, fairly certain and quite enthusiastic about what was being done. But the way the third plan went seems to have embarrassed the planners and the policy-makers considerably; so much so, they are unable to make up their minds about the fourth plan, which is late now by three years. It would be necessary and proper, this being the situation, to reopen the debate now. Dr Kurien's book is an attempt towards it.

Dr Kurien addressed a memorandum to the Planning Commission in 1967, pointing out what might have gone wrong with the third plan. It evoked, at that time, perhaps nothing more than a polite interest in what he had to say. Ideas on economic development and planning had apparently become quite set by then. As long as this is the mood, the attempt to say something which is not strictly in line is likely to be misunderstood as pure self-expression. To make a point, therefore, one has to challenge a whole mental make-up and that involves much more than telling what was wrong with the third plan. This is the task attempted in the book.

The mental make-up challenged in the book, concentrated to a single point, is the reasoned belief, supported, no doubt, by 'sound' economic theory, that an underdeveloped country cannot develop itself; development therefore has to be foisted upon these countries by deliberate policy and underwritten by the advanced economies of the world. This is the doctrine that is basic to the programmes for economic development of India and other underdeveloped countries. Dr Kurien opposes this doctrine squarely. 'Our economy has vast potentials of growth', he asserts in his preface to the book: 'but our growth strategy based on borrowed ideologies, borrowed theories and borrowed experiences has made it

impossible to recognise them and realise them.' 'This', he says, 'is my diagnosis of the Indian economic crises'. 'The crisis,' he continues, 'is one of potential danger and potential opportunity. I believe, we will be soon out of this and be on the path of unprecedented growth.' That, briefly, is the argument.

That an underdeveloped economy is capable of much more growth than one would suspect, has

TTK AND CTK: A DIALOGUE

The following is a digest of the discussion between Mr T. T. Krishnamachari, former Finance Minister, Government of India, and Dr C. T. Kurien, regarding the latter's INDIAN ECONOMIC CRISIS. The discussion took place on September 8, 1969, at Mr Krishnamachari's residence in Tambaram.

Mr Krishnamachari agreed with Dr Kurien's criticism of planning in India that it has tended to treat the physical and financial aspects in isolation, and that in fact our planning procedure has become a 'two-tier system' with an initial attempt to establish an internally consistent physical plan and a subsequent effort to devise a financial plan to match the former. He agreed also that such an isolation of the two aspects of planning was inherent in the models which formed the basis of the Second Five Year Plan. He agreed further that in physical planning we accepted the logic of investment allocation treating the economy as if it were under a single command and that in the financial aspect we tended to treat the economy in terms of flows of funds similar to those in an advanced capitalist country. And he felt that in terms of the actual structure of the economy both these were untenable assumptions. The chief merit of Dr Kurien's book, he thought, was its effort to focus on this basic error in Indian planning.

been pointed out by others. Ragnar Nurkse, for instance, had shown in 1952, that the households in a poor country are forced to save out of their meagre incomes in order to maintain its members who are not gainfully employed. Such saving, he argued, could be used to maintain the same members, who might be transferred to productive employment. A very large labour force can thus be maintained in productive employment without the households having to cut down their consumption. This would mean a high rate of growth. Raja Chellaiah, in 1960, basing his arguments on studies in income distribution in India by S. J. Patel, maintained that there is sufficient surplus in the economy to make for a 15% annual rate of growth without any reduction in consumption, as against the 5% rate in the five-year plans involving some reduction in consumption. In any case, 'which country in the world', asks Dr Kurien elsewhere, 'other than China can claim that it has grown enough during the past twenty years to provide the necessaries and some surplus for an additional 180 million people?' How did this come about in India when 'sound' economic theory maintains that an

Mr Krishnamachari pointed out also two limitations of the book. First, its empirical coverage was extremely limited partly because it concentrated on urban and industrial savings, and partly because the study was limited to the city of Madras. He felt that the kind of savings potential that Dr Kurien referred to in the book was more pronounced in the rural areas than in the urban setting. The second limitation of the book was that Dr Kurien had not fully developed the analytical scheme given in Chapter IV. Mr Krishnamachari was of the opinion that the analytical scheme of Chapter IV could be developed into a fine theoretical treatment of the problems of underdevelopment and growth. He expressed the hope that Dr Kurien would take up this task soon. Mr Krishnamachari felt too that when the frame was more adequately developed, it might reveal more workable alternatives for the Indian economy than the two which Dr Kurien had treated in the final chapter of the book.

Dr Kurien said that he was glad that Mr Krishnamachari agreed with his basic analysis of the Indian economy and with his main criticism of the procedure of planning. He said that he was fully aware of the two limitations of the book that Mr Krishnamachari pointed out. On the empirical side, he said that the decision to limit the enquiry to household producers in industry was deliberate because his main purpose was to

test the relationship between investment opportunities and savings decisions, a problem more readily applicable in the industrial sector than in agriculture. That the study was limited to Madras City was unfortunate, but was unavoidable in view of the many constraints within which he operated. A few more studies were conducted in other parts of Tamil Nadu after the book had gone to the press and it was hoped that the findings of these studies would be made available soon. Dr Kurien pointed out too that the purpose of the book was mainly to present a hypothesis for further study and that the limited empirical studies were certainly not meant to 'prove' or even test the hypothesis, but to show that it appeared to be worth pursuing. Since the hypothesis implied the need to take a fundamentally different approach to the Indian economy, conceptually and statistically, its proper verification would call for a sustained and elaborate effort. Dr Kurien said that he was aware that the frame of analysis contained in Chapter IV was only an *ad hoc* measure and that it could be and should be developed further. He was trying to do this during his stay in Yale, but the extension and reformulation of the analysis was proving to be a more difficult task than he had envisaged because it called into question some of the basic concepts and assumptions of traditional economic analysis.

C. T. Kurien



underdeveloped country can do very little on its own? How sound is such theory?

'Theory,' says Dr Kurien, opening his argument, 'is no more than an aid to the understanding of a vastly complex entity, the "economy".' The starting point of an enquiry, in other words, is not theoretical knowledge but a non-theoretical knowledge of the thing one is to theorise about. From this standpoint, one is enabled to see the enormous difference between the Indian economy and the sort of economy much of economic theory is about. For one thing, a good amount of production takes place in India in households, whereas it is assumed in theory that households only consume and not produce at all. Dr Kurien pointed this out first in 'A theory of the household as production units', a paper in the *Indian Economic Journal*. But in order to say something generally valid about the Indian economy one needs more than a theory of the household; you need to have a theory of an economy in which production takes place predominantly in households and not in firms as is commonly supposed. Dr Kurien attempted this in 'A theoretical approach to the Indian economy' at the Father Carty Memorial Lectures delivered at the University of Madras in 1966. But what came through in these lectures was no theory of the Indian economy or of any economy, for that matter, but a definition of the state of underdevelopment and that too in terms of the theory he was disagreeing with.

The attempt to derive a new theory from one that has already been worked out cannot entirely succeed, even if one were to replace some of its postulates as Dr Kurien was doing. Lord Keynes attempted this in the 'thirties to explain unemployment. He changed some of the postulates of classical economic theory, but what he got out of it, for all the excitement it created, was no new theory. It turned out to be an extension or generalisation of the old theory. If the 'General Theory' was indeed a new theory, it should have explained not only what he set out to explain with it, namely, unemployment but newly interpret all the facts explained by the old theory, which it clearly didn't. He, in fact, accepted classical micro-theory *in toto*. Keynes did no more than add some very useful terms and concepts to the existing vocabulary of economic analysis. The theory of the Indian economy, Dr Kurien was attempting, replacing, as Keynes did, some relevant postulates of classical theory, turned out to be too dependant on the terms and concepts

of the theory he was disagreeing with to be anything new. Whether, for instance, the supply curve for labour is backward sloping in certain instances, as Dr Kurien points out, or it is infinitely elastic at subsistence wage in all instances, as Arthur Lewis holds, they both are talking the same theory, in as much as, they both subscribe to such concepts as labour, market and differentiable supply schedules; which, of course, is no way out.

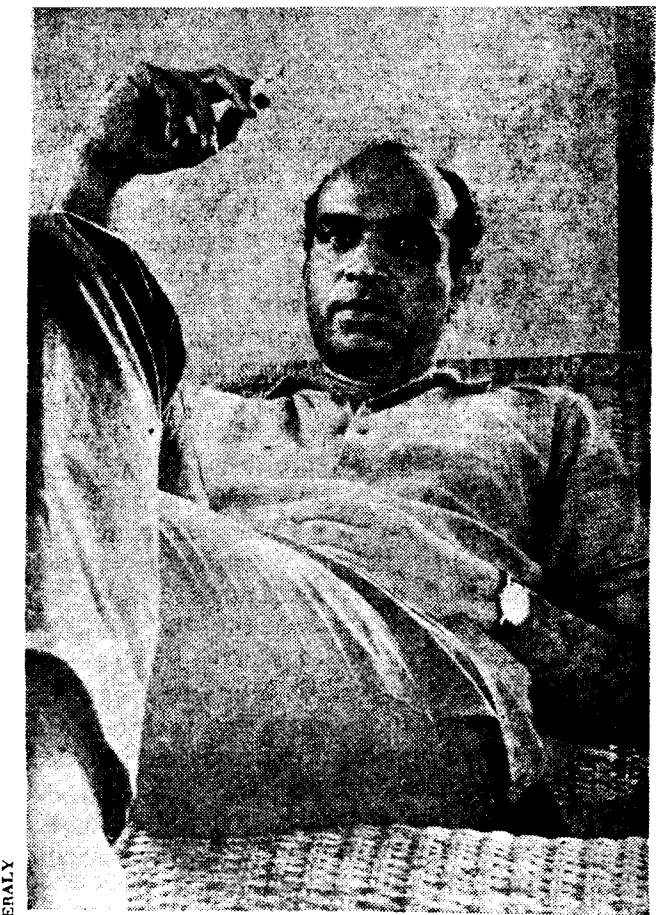
Dr Kurien made a detour, thereafter. Leaving out of account all quantities and the relationships among them, which is much of the stuff of economic theory, he evolved a formalism in this book that takes note only of the decision-makers in the economy, i.e., the households. 'For many purposes', he says, stating his position, 'an economic system can be viewed as a bundle of decisions.' Out of the many matters the households might decide, he selects the ones regarding saving, investment and employment which are the key decisions that determine growth. Households are classified, accordingly as they decide (1) to save or not to, (2) to invest or not to, (3) to employ others or not to and if so how in each case. Among the large number of groups this classification yields there is at least one that is queer. They are the ones who save and do not lend their savings to anyone, but themselves invest what saving they make as and when they deem fit and would not employ other people in whatever they do. Dr Kurien calls this group the core sector. They are queer because it isn't economic common-sense to do whatever one does by oneself, and with just the resources one has, while division of labour and exchange, the two crucial suppositions of economic theory, could have made them better off. But that such people or households, more properly, do, in fact, exist, Dr Kurien is able to establish. They are actually everywhere in the Indian economy, an effective 40% of it, according to his estimates. Whatever else it might mean, this is overwhelming evidence to the existence of a rationality that is strikingly at odds with the one that is granted in economic theory.

Wilfred Malenbaum had discovered these households in 1962 and he reported straightaway that they and the resources they hold cannot be 'mobilised' by the government or any other agency for investment according to national priorities; that they remain outside the reach of resource mobilisation programmes of the five-year plans, which presumes that people would part with their resources if they are offered reasonable returns on

it. Looking back, it appears, that this was just the thing to be told at that time when the third plan was being thought out. The third plan, it turned out, almost broke down due to the lack of internal resources for public investment. In his memorandum to the Planning Commission in 1967, Dr Kurien made the same point. Both he and Malenbaum could see that each of these households worked as minute engines of growth whose total pull on the economy has more power to it than the planners were willing to concede. Dr Kurien, therefore, argued in that note that the strategy of centralised investment with the resources owned privately by these and other households in the economy would make it impossible for a very large amount of spontaneous investment to take place and thus hold growth down.

Malenbaum's treatment of the household production and investment units was an *ad hoc* one. He treated them as special cases, needing special explanation. His, therefore, was no new theory. He, perhaps, didn't mean to generalise from what he observed. Dr Kurien, on the other hand had been after these households, arguing his way through the forbidding layout of economic theory and having got at them was in a position to review severely the theory which presumes that such things as producer and investment households do not exist.

The theory of classes of decision makers, that Dr Kurien advances in the book cuts through the so called ideological issue in development planning. The familiar economic systems such as capitalism, socialism and the modified capitalism of Keynes, he resolves into characteristic systems of classes of decision makers. Capitalism for instance, has two classes, one made up with households who save, invest, and employ other people, and the other, of those who do not save, do not invest and are employed by other people, called capitalists and workers respectively. Socialism is made up of exactly the same two classes, the one called state and the other workers. Other things being equal, it is like tweedledum and tweedledee. In any case, either of these systems or the modified capitalism of Keynes does not fit the Indian economy because the Indian economy, in addition to any or all the classes in the three systems, has the class of households who save, invest and do not employ other people. This is to prove that growth strategies that work in the familiar economic systems will not work in the Indian case. Further, Dr Kurien is eager to point out



Josef James

that mixing of ideologies cannot yield an adequate strategy of growth either. For all the mixing one might do, one cannot generate the core sector that is not there in any of the individual systems that enter into the mixture. The ideological issue, therefore, in so far as it exists, relates to the choice among possibly few alternative strategies that are feasible for an underdeveloped economy with its specific system of classes of decision-makers. Strategies other than those in this strictly limited set, no matter to what ideology they belong, will not work in an underdeveloped economy, and the effort to force it on would involve an economic cost in the form of a slower rate of growth than might have been possible otherwise. Growth policy of the Indian five-year plans, argues Dr Kurien, has been alien to the Indian economy in this sense and neither ideological considerations, however lofty, nor theoretical considerations however 'sound', can make it less of a failure.

This point which is driven home with some vehemence obscures the fine quality of some of the theoretical contributions the analysis makes and also inadequacies here and there. The theory of

classes of decision-makers which performs excellently in the book does, however, need more foundation than what Dr Kurien has been able to give. 'The basis of the framework developed' says Dr Kurien, explaining himself, 'is the belief that the determinants of these decisions will depend to a large extent on who the decision-makers are.' This is in opposition to the common presupposition in economic theory that it doesn't matter who the decision-makers are, they would take similar decisions in similar situations, given they all have a simple and common motivation, i.e., to maximise gain. Dr Kurien's position therefore amounts to denying any simple common motivation. One might concede this; one perhaps should, considering the valid objections that have been raised from time to time against the simplification called *homo economicus*. But he must explain, to make his position reasonable, why and how his decision-makers who determine the decisions that they take, take such decisions as they in fact take. Why does an investor invest, for instance and a non-investor not invest?

In the absence of any explanation, it becomes impossible to reason, for instance, whether and how an investor would become a non-investor or vice versa. His system of classes of decision-makers, appear, therefore, and perform like a system of castes, to the point of having no vertical mobility. And yet, he does say, in another context, that at least one class, the core sector will change caste and disappear as growth takes place. He seems to grant, thereby, that economic processes and activities are at least one set of determinants of decision-making. If Dr Kurien had cared to work out how exactly economic activity modifies classes of decision-makers, whose decisions, in turn, determine economic activity, he might have arrived at a dialectic that might have led him to a theory of growth. He might have been able to describe economic growth as a sequence of patterns made up of classes of decision-makers. Such a theory of growth would have shown up present day growth theory, which is made up with statistical quantities and function to be merely a measuring device, distinct from and perhaps inadequately sensitive to the actual process of economic change that occurs, possibly, in a great variety of ways.

But Dr Kurien has deep reasons for not attempting a theory of growth. In the course of his exposition there occurs a formulation which is very significant. A household in the 'core'

sector, that is, one that saves, invests and works all by itself, he points out, casually, is behaviouristically identical with an economy. An economy, in other words, is a household that makes its own savings, invests it as and when it deems fit and depends entirely on the labour of its members. Any such household, conversely, is an economy. Here, quite unmistakably, is a definition of an economy. Such a formulation, surprisingly enough, is just not there in economic theory. An economy is a thing that is nowhere defined in theory. The Physiocrats, in the 18th century, had given some thought to it, but the preoccupation of the classical and neoclassical theoreticians with the technology of production soon put the Physiocrat's concept of the economy out of circulation. It was the lack of the formal concept of the economy that dissipated the theorising of the German nationalists of the early 19th century whose thoughts, significantly, were on economic development.

Once the abstract laws of economics, which constitute its rationality, had been evolved, it doesn't matter, it came to be argued, whether economic activity takes place here, there or anywhere, the same rationale will apply or ought to apply. This kind of universalism had rendered the concept of an economy inoperative in modern economic analysis. From this standpoint, however, a household in the core sector will be branded irrational since it does not subscribe to the abstract laws of division of labour and exchange and so would an economy be which is behaviouristically identical with a core sector household. If the core sector households are the abundant facts of economic life in an underdeveloped economy, as Dr Kurien has shown, it will then no more do to rationalise them out of existence. Neither can we afford to do without the notion of the economy which is the conceptual equivalent of the core sector household. One must, therefore, properly concede that there are different kinds of economic rationality, each unique to and coextensive with an economy. And that is to deny, in effect, any single, common, universal rationality such as the one on which economic theory is built. In any case, as far as economic development is concerned, where, in actual fact, programmes of economic change are nationalistic—in the sense, the political reality of the nation is taken as basic for policy-making—how exactly is one to go about this when the economic equivalent of the political concept of the nation is simply not there?

The development strategy, Dr Kurien recommends for the Indian economy, is one designed to enable the households in the core sector to grow as much as they would, if allowed to do so. These households, presumably, were the ones 'that had grown enough during the past twenty years to provide necessities and some surplus for 180 million additional people'. The statistical studies he had made reveal that these households, typically, are not the subsistence households in the rural areas, as one might imagine, but the ones that thrive in urban areas. These urban households he finds having a savings-investment mechanism that is quite unique. But he reports a striking similarity in this matter between these households and entrepreneurs elsewhere. Wilfred Malenbaum reacted to this rashly and generalised that India was a 'nation of entrepreneurs'. The point, however, is this: if it is the case that the households in the core sector are, in fact, entrepreneurial in behaviour, then, the growth strategy Dr Kurien recommends for India comes to have as its rationale the proposition that growth, development, more properly, is dependant fundamentally on entrepreneurial activity. And if that is it, hadn't Schumpeter said exactly this twenty-five years ago?

But then Schumpeter had realised as he said this, that not enough was known about entrepreneurial behaviour to work fully a theory of growth with it. Granted that the entrepreneur exhibits a rationality different from what is granted to people in general equilibrium theory, what is needed is, perhaps, some theoretical construct that can house rationalities that are different from the one that is recognised in general equilibrium theory. Dr Kurien's concept of the economy is capable of fulfilling this function. But what he has been able to do and that too incidentally, is to give a formal definition to it. It is his inability, at the moment, to give some clear content to the definition, in effect, his realization that he does not have an adequate theory of entrepreneurial function, that had prevented him, intuitively, from venturing a theory of growth.

Such has been the 'quest for the Indian economy' as Dr Kurien would describe his thinking on the subject. His book reveals, beneath everything that is said in it, a mind too honest to compromise and turn content with second-hand notions of what it has to live with. The reader cannot miss the challenge of this attitude of mind.

Josef James

MOTHER'S RAIN

Even the mother is a Judas
remembering things you
do not know; partitioning
chambers and calling them,
by their own dear names. While you
who came after
the clouds, make
impoverished guesses at
the features of that absurd rain
which drove felicity
in. What you know is
stranded
in a caesura, inter-
mediate, where the stars
look bland. Even the mother vanishes
to murmur in the dark room
and coming out
disdains the bright face
in the corridor. If you call up
the determined bond to grip
together the difference, the rain
splits and the clouds
draw back.
The sky is washed with your presence.

R. RADHAKRISHNAN



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Agricultural Transformation in India

The Planning Forum of Madras Christian College this year decided to study the agricultural transformation that is taking place in the country. Such a study, it was also decided, must include a first hand confrontation with the process of agricultural change in the country. While keeping in mind the all-India situation, some suitable locality was to be surveyed to serve as a local focus for the discussion.

Chingleput district, which is under the intensive agricultural programme, grows extensively a high yielding variety of paddy known as IR-8. After discussing with the block officials, the Collector, the District Statistical Officer and the Director of Agriculture of the State, Medavakkam, a village 6 miles away from the College, was selected for field study. The field study was conducted during the Christmas vacation by the members of the Planning Forum. Four members of the field team were also to prepare papers to be presented and discussed at a seminar to be held in the College. The papers were: (i) *The Agricultural Situation In India* by T. R. Rajendran II M.A., (ii) *The High Yielding Varieties Programme* by S. Balasubramaniam of I M.A., (iii) *A Report on the Survey of Medavakkam Village* by D. Thangaraj of II M.A., and (iv) *Rural Change in India* by T. Karuppaiah of II M.A.

The seminar was held on the 13th and 14th of February under the joint auspices of the Planning Forum and the Economics Association of the College.

The paper on 'High Yielding Varieties Programme' focussed on the high productivity (double that of the native variety) of the new hybrid IR-8 paddy. IR-8 paddy, besides, is a short-term crop which can be grown any time of the year. Farmers who take to it can raise two crops in a year, each of high yield. The paper pointed out, however, that so far only medium and large farmers have taken to this variety. IR-8, while it gives greater yield, has a higher

cost of cultivation. It absorbs large doses of chemical fertilisers and the success of the crop depends on applying right doses of fertilisers at the right times. This crop is also highly susceptible to pest attacks and diseases. If timely application of pesticides is not made the whole crop might be lost.

These results observed in a number of studies made in different parts of the country were verified in the study made of the Medavakkam village. In the village IR-8 paddy yields a gross revenue of Rs. 1400 per acre per crop whereas the local varieties yield only Rs. 850. But the cost of cultivation is Rs. 811 per acre for IR-8, while it is about Rs. 625 for local varieties. Profits from IR-8 cultivation work out to around Rs. 600, more than double that from local varieties. But the survey records that in a sample of 29 farmers studied, only 9 are cultivating the new strain. But the Block Development Officer informed that of the 206 farmers in the village only 57 had not taken to the new variety. The survey does not clearly reveal the reasons for the farmers not taking to the new variety but suggests that lack of funds, uncertainties in the availability of fertilisers, pesticides, and difficulties in marketing could be some of the reasons.

The Collector of the district, Thiru. A. N. Natarajan, whose responsibility it was to administer the intensive agricultural development programme for the district, addressed the seminar. Under this programme, the government extends to the farmers assistance to improve sources of water supply, to procure the hybrid seeds, fertilisers and pesticides and also to give instructions and demonstrations in the new methods of cultivation. While this programme has changed agricultural practices and increased productivity in the district substantially, there is, the Collector said, a sizeable section of farmers who cannot benefit much from the facilities extended. Farmers whose holdings are less than 5 acres cannot get as much

benefit from installing a pump set as another farmer whose holding is higher. (A 5 hp. pump-set can irrigate 5 acres of land with normal rotation of crops). In farms less than 5 acres, normal rotation of crops is also not possible. The credit of a farmer whose holdings are less than 5 acres is usually so poor that he cannot avail himself of the credit offered by the block or the co-operative credit societies. These may be the reasons, the Collector observed, why a number of farmers do not take to the high yielding variety.

Mechanisation which is another important feature of the agricultural transformation is already extensive in the district, the Collector observed. But this change also bypasses the small cultivator, who cannot take advantage of tractors and power tillers, for instance, due to smallness of holding. The small farmers will thus soon be drop-outs in the agricultural change that is taking place.

The Collector maintained that these drop-outs, added to the already unemployed in the village, would be too many for industries to absorb, and therefore the agricultural transformation that is taking place should be guided to make agriculture an integrated industry—a complex of agriculture and related industries—in the foreseeable future.

Dr Xavier Ponnaiah, Technical Adviser for Agricultural Credit to the State Bank of India, previously Dean of the Agricultural College, Coimbatore, participating in the seminar, argued that agriculture has already become a profession on par with other professions and has ceased to be a traditional way of life. The accompanying social change, he argued, has brought about a greater measure of equality in society. As this process goes on, he said, India would soon be realising substantial agricultural surpluses. Social and other maladjustments, he argued, would work themselves out, given time. The main thing to note in the present situation is the changed and progressive attitudes in the rural areas. This, combined with new and efficient methods of cultivation, can only work for the good.

The paper on 'Rural Change in India' drew pointed attention to features in the traditional set-up—caste, for instance—that leads to concentration of resources and the benefits thereof to certain sections of the community and argued that the set-up will work to confine the benefits of the agricultural transformation to the highly placed castes. The entry of the commercial motive following the change seeks to combine the worst features of feudalism and exploitative



Session with farmers

capitalism, making the rural rich richer and the poor poorer in the process. The agricultural transformation, that is taking place, in fact, works to aggravate the existing conditions of oppression in the village. The paper, while conceding the need for increasing agricultural productivity in the country, recommended a programme of compulsory technical and non-technical education on a massive scale in the rural areas to transform the unskilled rural labour and unemployed into a skilled force fit for gainful employment in the new industrial set-up.

A highlight of the seminar was the spirited participation in the proceedings by a panel of farmers from Medavakkam village who were specially invited to it. Most of them had taken to IR-8 and are convinced of its superiority. But they complained openly of procedural delays in obtaining inputs and the inadequacy of the assistance extended to them. One of them had lost heavily due to these reasons.

The seminar was unique because almost all the agencies concerned with the process of agricultural transformation—the Collector of the District, Block Development Officer, Rural Extension Officer, the Gramsevak, representatives of the State Bank of India and the Indian Overseas Bank, a panel of farmers from Medavakkam village, the staff and students of the College and Dr Mantramurthy, Director of the College Farm—participated in the seminar at various stages. Dr C. T. Kurien, Professor and Head of the Department of Economics, Madras Christian College, directed the field studies and the planning of the seminar.

There is no doubt that the views presented and the discussions that took place at the seminar has contributed to an honest understanding and a clearer view of the process of change that is going on at this time in the economy of the country.

Rural Change in India

I approach the subject as a village farmer and not as one who has studied the agricultural situation in India. What I have to say is based upon what is happening in my village in Ramnad district and also in other parts of Tamil Nadu about which I have first-hand knowledge.

I describe the village set-up of about 20 years ago and then describe some of the changes that are taking place in it. And then I examine the effects of some of the measures taken by the government to deal with the situation. I then proceed to examine where this will take us in the future.

Before Independence, and also after, every village had one or more landlords, who were also the tax collectors of their village or group of villages. The landlords were high caste people. In Ramnad district, Servai, Mudaliar and Maravas were the jamins who directly came under the British Collectors. They were the intermediaries between the government and the farmers of the area. The landlord, his relatives, and his caste fellowmen owned the bulk of land in the village. The scheduled caste people did not own land. The Servai and Mudaliar castes came to own land because of their education and cleverness and the Maravas by their aggressiveness and hard work. The Yadavas and the scheduled castes were not able to get a share of the land because they did not have the boldness or education to compete with high castes. They and the other scheduled castes kept sheep and other animals or did some trade for their living, besides being agricultural labourers. They were small in number and scattered here and there under landlords and other rich people in the villages.

The village people can be classified as follows: Those who have either no land or have less than two acres of land can be considered as poor; those with 3 to 5 acres as lower middle class; those with 6 to 10 as upper middle class; those with 10 to 20 acres as rich farmers; and those with over 20 acres as landlords.

The rich in the village used the poor as serfs to cultivate their land, to look after their livestock and to do other menial jobs. The poor who belonged to scheduled classes did not own any land. The wealth of the landless people was the livestock they kept; cultivation for them was a secondary job. They were tenants of the rich and share croppers. In those days the poor did not mind this condition.

There was no sale of grain in the villages. Therefore, there was no point in producing more than what was needed, unless it was possible to store grain. The poor did not have any facility to store grain. The rich stored about a year's supply of grain. The low-born landless workers were supported, in times of difficulty, by the rich by taking them over as domestic servants for six months or one year. The rich people had livestock in large numbers, and it was looked after by the contracted labour of low caste people. The rich kept livestock to add fertility to the soil. The middle class farmers with considerable holdings and livestock moved on in the summer season every year to fertile areas where they could spend their summer days and earn a living.

Before Independence, population in the villages was much lower than now, and yet there was no scarcity of labour. The low caste people in the village were under obligation to offer their labour as and when required by the rich. And their labour was shared among the rich according to their individual requirements. The low caste people had other functions also in the village. The Arunthadiars were appointed to supply all consumer goods from palm and coconut trees and also to supply footwear; the Pallan and Parayan were kept as bodyguards of different groups. The Kuravas were used to supply medicine and prophecy.

In Trichy district the system was slightly different. The scheduled caste families in this district were

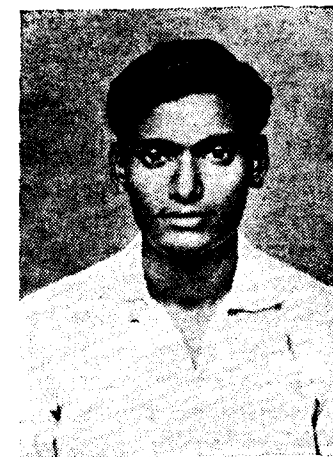
bound to particular landlords, and to no other. It was a lifelong bond. A scheduled caste family worked for its landlord whenever there was work and was paid on a daily basis for the work done. During the agricultural season it got regular work, but whenever the family did not find work in the master's household, it idled and starved.

Regarding the technique of cultivation, the wooden plough and bulls were used with green manure and cow-dung as fertiliser. The rest depended on the hard work people were willing to do. The Gounda and Vellala in Salem and Coimbatore districts are energetic and enthusiastic farmers; they are rough and rude by nature. Like them the Kalla in Trichy and Tanjore districts, Vannia in Arcot districts are professional agriculturists with professional skills. The Servai and Akumaiyars in Ramnad, Ambalans in North Madurai and Mudaliars in Madras regions are landlords. Mannadiars also come under this category.

In cultivation in those days many things remained the same, year after year. There was first of all the land. It was always there. And then there was the labour of the cultivators' family. Every member of every family, irrespective of caste, above the age of ten, was ready labour. Then there was the subsistence requirements of the family. Food and clothing for them had to be found. The farmers' implements, and to some extent their animals, were ready at hand. Taxes, religious obligations and festivals were also certain. The technique of cultivation, and the farmers' own knowledge of cultivation, were also factors that remained unchanged.

Along with the above certainties, there were many uncertainties they had to face. They are: failure of monsoon, floods, untimely rain, sickness of men and animals, damage to crops by pests and diseases. Government loans and aids, repairs to the house were also uncertainties. All these made the income from agriculture very uncertain.

Both the rich and the poor took equal advantage of the certainties. But the uncertainties affected the rich and the poor differently. The rich farmers could live on the stored grain when the rains failed. The poor were left uncared for and starving at this time; without income or work they roamed about like beggars to pass the drought. In Ramnad district some would leave for Kolunthumalai estates, some to Thanjavur with their sheep, where they would sell sheep-



Karuppaiah

for the same purpose. Sometimes they would sell their sheep for mutton, but they would get only a low price. If they had many sheep, they would sometimes buy land or ornaments from their neighbours in return for a few sheep. In good times they sometimes could earn enough to own some land. Many of the low caste people have become small landholders. The improvement of their condition depended on their having sufficient number of sheep or other similar forms of wealth. If stricken by disease in his family or livestock he would lose everything, if nature did not cure the disease. That was the traditional set-up.

Today, the set-up has much changed. The commercial motive has entered the scene. Here again the operation of the motive varies with the class of farmers. The middle class farmers with big families and small farmers with small plots do not get enough to meet their requirements. With increasing population their holdings have become uneconomic. They are now cultivating on a subsistence basis. Unable to realise any money income they are not in a position to use fertiliser-consuming high yielding varieties. To meet their fixed consumption requirements they get loans from the money-lender or from their neighbours for which they mortgage their vessels or ornaments at high rates of interest. If they do not have movable property, they mortgage their land. If they are not able to repay the loan, the mortgaged articles or property will be auctioned by the money-lender for a low price. In Ramnad district ownership of the mortgaged land passes to the money-lender, with the mortgagor cultivating the plot as a share cropping tenant. Thus the lower middle class peasants are reduced to small peasants and the small farmers to landless labourers. Every time the monsoon fails this happens.

But good harvests during the first and second Plan period improved the position of the poor cultivator. During this time scheduled caste people in Ramnad grew from tenants to middle class farmers. In the Chingleput district, the people of Perumpakkam also had better land holdings. But after the second plan period, particularly after the Chinese war, once again concentration of holdings has been taking place.

For the rich and upper middle class farmers the entry of commercial motive in agriculture has become a blessing. The inflationary trends due to the plan expenditure along with the increase in population and speculation in the price of agricultural goods have raised agricultural prices. The rich people who can store grain can release it into the market when prices are high. Traders speculating with black money have created prospects of high profits in grain trade resulting in hoarding and further high prices. The rich and upper middle classes have joined in this game and are making good profit. Agriculture has become for them very attractive; they have become ambitious over it and begun to produce more through new techniques. Use of fertiliser, pesticides, iron ploughs and machines have become common among these people.

With money steadily losing its value, rich farmers and traders are finding it attractive to invest profits in land. So the need of the poor farmer for money and of the rich for land coincides and increases concentration of land holdings. But the Kuttanad and Pulpalli incidents, the January 1st Movement, the present Central Government's socialistic moves, and the situation in Bengal are reducing attraction of land.

The increasing population also helps rich farmers. They have lands above their capacity to cultivate. For them, sub-division and fragmentation makes more efficient utilisation of land possible. In the case of small and middle class farmers, sub-division and fragmentation due to increase in numbers make their holdings too small and uneconomic. The situation gets worse and worse from one generation to another.

The Indian National Congress saw the situation clearly, and said as early as 1935 'There is one fundamental method of improving village life . . . namely, the introduction of a system of peasant ownership under which the tiller of the soil is himself the owner of it and pays revenue without the intervention of any Zamindar or Talukdar.' Therefore the agricultural policy of the Government of India has as its objectives a programme of

land reform to achieve increased production, extension of employment, reduction in inequalities of income and concentration of power, and provision of social justice to save the lower classes from exploitation at the hands of privileged classes. In 1948, land reform legislation was enacted in Madras. It was followed by similar legislation in other States. These benefited 20 million peasants. On the whole, the legislation did not have the desired effect due to mass eviction of peasants (legally and illegally) and the partitioning of land in anticipation of the legislation. According to Dr Khusroo's economic study, in Hyderabad 25% of the peasants were evicted; voluntary surrenders were 17%. Co-operative farming was another method of bypassing land legislation. The land ceiling fixed was often too high. Estates and well maintained farms were exempt from land ceiling. Due to these loopholes, the legislation was not effective. The Bhoodan movement was another attempt at land redistribution. 43.5 lakh acres of land was collected along with 1179 villages, of which 12.7 lakh acres of land were unfit for cultivation. Voluntary contributions did not help redistribution of land.

The next remedy was co-operative farming which is based on the Gandhian principle: 'I firmly believe that we shall not derive the full benefit of agriculture until we take to co-operative farming . . . it is far better for a hundred families in a village to cultivate their land collectively and divide the income therefrom than to divide the land anyhow into a hundred portions'. The co-operative farming committee classified co-operative farming into four types:—

1. Co-operative Tenant Farming, in which the divided land are leased out to farmers to whom every help is extended.
2. Co-operative Collective Farming, in which members surrender to the Co-operative Society their lands, their livestock and other stocks; work is shared by all and the management is through an elected council. Under this system, besides wages, the share in the surplus is also given to the members.
3. Co-operative Better Farming, in which the farmers combine together for improving the method of farming. They cultivate together, but do not lose their title to land.
4. Co-operative Joint Farming, which implies pooling land on the part of small culti-

vators whose separate holdings are not large enough to permit economic cultivation. Cultivation is joint, though every farmer retains ownership of his land.

But none of these succeeded in India because farmers in the villages are fond of their land. It is their only wealth. They will not agree to any programme that will make their possession of land doubtful. Secondly, the programme means cutting across caste which the villager is not bold enough to do. And thirdly, official support or encouragement does not mean anything in the villages because government is far away from the farmers. Due to these reasons, despite official support, co-operative farming has made very little progress in India. By the end of 1965, 2585 societies covering 2.9 lakh acres had been set up in the pilot areas. But most of these societies are said to be fake societies to deceive the government to get loans and grain.

The Community Development Programme was the government's plan to bring a complete change in the village set-up. Under this scheme, for each community project there will be 300 villages with a total area of 450-500 sq. miles which would have 1.5 lakh acres of land and a 2 lakh population. This unit is to be divided into three blocks. 'The community development projects are the bright, vital and dynamic spark all over India from which radiates rays of energy, hope and enthusiasm. The aim of the community development programme is the establishment of a new community in the village; a community that will release the energy of the village people which was bound by caste and other depressing institutions of corrupt tradition, and to organise it towards a democratic, productive and purposeful activity in the villages.' Under the Community Development Programme the government has arranged for the supply of fertiliser, improved seeds, marketing and credit facilities, irrigation works, easy communications, education and housing. According to the Intensive Agricultural Development Programme the Block officials are even instructed to carry seeds and fertiliser and deliver them at the door. If this programme works as it ought to work, it can give great help to the poor farmers.

But actually, the officials who are to implement this programme suffer from the same set-up as we find in the villages. The lower official is treated as if he belonged to the lower caste by the higher official and so on right up to the top. The entire organisation is made subject to personal motives

wherever it can be exercised, and usually the rich farmers become successful in taking away much of the benefits of the scheme. The poor farmer is excluded by artificial barriers. Help is delayed; seeds, fertiliser and loans are delayed if not denied to him. He is made to walk up and down at times when he cannot afford to waste labour. To overcome these difficulties he has to pay a very high price, sometimes in the form of bribes. The poor farmer cannot afford this. He does not have ready cash at anytime to procure what is offered to him by the Block officials. Above all, a good portion of what he has produced is taken away by procurement officials at low prices. The Community Development Programme is thus made corrupt from the inside by the old set-up in rural areas, based on caste and the systematic exploitation of those below; thus if a high official in the Secretariat happens to have a few acres, the officials of the concerned block have to work as servants in his land as if they are paid from his pocket. They have to provide implements, fertiliser, pesticides and sprayers free of cost. They are not even able to ask him to pay repair costs. Thus public property is utilised by the rich and by those who have power.

Medavakkam, the village studied by the Planning Forum and the Economics Association, is an exception. 50% of the villagers in Medavakkam have electric pumps. Almost every farmer uses iron ploughs. One farmer has a tractor. The Village Co-operative Bank, the Union Bank and the Commercial Bank have influence over the farmers here and have displaced the money-lender. Land in this village is well distributed. They cultivate in two seasons in this village. Underemployment is diminished by the second crop. In every respect this village is a unique village. But this village has only one caste, and that may be a reason why it has progressed so much.

The high yielding variety programme does not generally improve the condition in villages. The aid, grants, and all other facilities intended for the poor are like fruits and incense before the idol. In order to use these seeds, the farmer must have ready cash at hand for the timely use of fertiliser and pesticides, but the poor farmer does not have this.

So, as the poor farmer describes it, government aid is like bread which cannot curb hunger and water which cannot quench thirst. The devil, delay and bribe make the government a big uncertainty for the poor farmer. He cannot

therefore take to the high yielding variety. For rich farmers, the high yielding variety increases productivity and profits. Debt, subdivision and fragmentation, growth of family, mechanisation, and competition from rich farmers will sooner or later eliminate the poor farmer and the landless from agriculture. The high yielding variety programme will therefore make conditions in the village much worse, although it may increase total agricultural production in the country.

A large number of poor peasants in the villages, if left to themselves in this condition, would starve and die as beggars. If, on the other hand, they are supported by political parties, they may rise in revolt, overthrowing landlords and rich farmers. Land may end up as public property. This can easily happen in India and is already happening to some extent in Kerala and Bengal. That would be a political solution to the problems in the villages.

It is possible to avoid this by radical land reform legislation. Redistribution of land in the rural areas may only be a short term solution. With the large number of unskilled labour, low education, little capital, it is not likely that agricultural productivity will increase with the redistribution of land. With the growth of population, the holdings will again become uneconomic due to subdivision and fragmentation.

To solve the problem in our villages, the high concentration of people on agriculture should be reduced. And this can only be done by making the unskilled village labour skilled and fit for gainful employment in the new industrial set-up. This means compulsory technical and general education in rural areas on a massive scale. Only this will make the children of the peasants move away from land into other employment. The scale on which this effort is to be made may be reduced by a programme of birth control.

T. Karuppaiah

THE UNFAMILIARITY OF FIGURE

I move because I do
I shall not therefore be
familiar.

It was not known to me, how much
there was, when I began,
nor what might be

when I end.

How is it, then, that
so much has arrived
where it has ?

I did not know that I was,
when I began ; moving, doing,

no more certain, than the
pair of legs that exercised

till my head dropped, one day,
out of the sky, unexpectedly ;

leaving a body ; lying ;
dead with weight.

JOSEF JAMES



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A Village from the Past

While we discuss and argue about the problem of the villages, people living in them continue to face their miserable and unhappy existence. Are we to leave them where they are, till we have finally evolved some major plans and till we have collected enough money for that purpose? I think that, apart from the schemes which no doubt are desirable, an immediate approach should be made to supply these first necessities in so far as this is possible. Thus water, lighting, latrine and drainage should be supplied even in existing villages pending the implementation of a bigger scheme.

Jawaharlal Nehru.

The state shall promote with special care Educational and Economic interests of the weaker sections of people and in particular of the scheduled castes and tribes and shall protect them from social injustices and all forms of exploitation.

Article 46, Constitution of India.

Eighty per cent of India's population live in villages. Even after twenty-two years of independence and rapid industrialization, there are many people in rural India who are virtually ignorant of the changes that have taken place in the nation and, in spite of the general expansion in our economy, continue to live in poverty and ignorance. Ammanampakkam is a village of such people.

The word Ammanampakkam is derived from *Ammanan* (Jain ascetic who goes about naked) and *Pakkam* (village). This small village (No. 118) which is not even marked as a village on the one-inch map prepared about fifty years ago, lies about a mile south-east of Acharapakkam railway station, about 70 kms. from Tambaram on the Madras-Villupuram line. It is an old village, with Ur and Cheri areas. Once the entire village was owned by a zamindar, but now the village has its own Panchayat with new leaders, one of whom, Ekambaram, is a rickshaw-man at Tambaram.

Mirasdar Family

The Mirasdar is of the old Zamindari family and is the richest man in the village. He and his brother-in-law are living together in a joint-family. The house in which they live is their own and the land is *patta* land. It is a tile-roofed house with cement floor and brick walls. The house has a well as well as tap water. There are no sanitary facilities such as covered drainage; there is no bathroom or lavatory but there is a dung pit. They have both wet and dry lands as well as cows; they have jewellery, flash lights, wrist-watches, clocks, fountain pens and a transistor radio. Their income is from land. They have been using progressive methods of farming (chemical fertilizers and occasionally even tractors) and have introduced IR-8 paddy in their wet lands. No information is available about their savings. They have no debts. They go to Amman Kovil and they go out on pilgrimage occasionally to places like Tirupathi and Palani. They spend 200 rupees on pilgrimages and 100 on religious rites yearly. The children of the family go to the Madras city once a month or so. The housewives have been to places like Maduranthakam, Chingleput and Tindivanam. They have their family doctor who is an authorised medical practitioner, and they do not have the habit of consulting soothsayers or buying charms. In this household all the nine members are educated; one of them is studying in a Madras college. They are Congress supporters and they know about political leaders like Kamaraj, Annadurai and Karunanidhi. They have no comments on village improvement except that they themselves want to look after the village.

Villi—the Aborigine

In contrast to the Mirasdar, the Villi and his family of seven live in conditions not very different

Report on the survey conducted in Ammanampakkam village by Statistics students, Madras Christian College. Date of survey: 19-12-1969.

from that of pre-historic man. None of them are educated, but all except two are earners. They do not have any fixed income or fixed job. They carry hay and groundnut. For this type of work they are paid $\frac{1}{2}$ a measure of paddy or rice per day. At other times they go to the nearest forest, catch snakes and sell the skin. They are paid Rs. 2 per skin. People go to the Villi for medicines against snake or insect bites. He charges them 25 Paise or so. They live in a thatched house which is their own; the land is *poromboke* land. There is a spacious front-yard where he grows paddy and millet. The Villi says that he pays Rs. 6 every year as tax, but what this means is not clear. There are no lavatory and other sanitary facilities. They do not have any jewellery or any other assets, like land, cattle or poultry. They don't save anything. They claim that they never get sick! Last year they voted for the D.M.K., but not for any particular reason. The Villi does not know about any state or national leaders. They do not go out on pilgrimage and their only god is Amman. Once a year they perform a ritual dance known as Karagam Dance which is usually led by a female member of the family. It seems that the Villi and his wife had some quarrel and she has run away to her father's house with 25 rupees! Though they have no debts they have difficulties in running their family like the other *Cheri* and *Ur* inhabitants of the village. Their house has been mortgaged for 40 rupees for three years.

UR

(For the purpose of the discussion under the heading Ur we exclude the Villi, the Harijans and the Mirasdar).

Housing

All of the inhabitants of the Ur own houses situated on Zamin land. They pay 50 Paise every six months as 'aduppu vari'. Not a single house comes anywhere near the minimum standard of accommodation (250 sq. ft.) recommended by the Planning Commission. All houses are thatched with cowdung floor and mud walls. There are no sanitary facilities such as bathrooms, lavatories, covered drainage, etc. There is a well for drinking water in the Ur, and that is the only source of water for the people.

Education

Out of 146 adults interviewed, only 14 are educated. None of the women can read or write. Among the adults literacy is less than 10%.

Even though there is a small school in the Ur, the percentage of children going to school is very low. Here the children are willing to attend school but their parents prefer to send them to work.

Employment and Income

The percentage of employed persons in the Ur area is only 36.3. The average monthly income of a family is 60 rupees which is about half the average income of a household in the slums of Madras during 1964-65. In a family, both husband and wife earn. Other members also do odd jobs. Most of them work in lands belonging to the Mirasdar. Even the land on which their houses are situated belongs to the Mirasdar. The highest monthly income of this Ur part is Rs. 225 and the lowest is Rs. 40.

Debts and Assets

No one in the Ur has any saving. Almost all of them have debts. In the Ur area the average debt of a family is Rs. 300. Many of them have taken loans from the Mirasdar. Only three or four own any land, cattle or poultry. Only one family, a newly married couple, has any jewellery, but even they have pawned their jewellery for Rs. 200. Only two, the village karnam and a railway workman, have fountain pens. No one in the Ur has things like flash lights, wrist-watches, clocks, cycles, fans and radios.

Religion

All the inhabitants are Hindus. They worship at nearby temples Murugan, Adeeswaran and Ellai Amman; they go on pilgrimage to places like Palani, Mylam and Sriperumbudur. They spend annually an average amount of

Villi



Rs. 8 on religious rites and Rs. 13 on pilgrimages, the highest amount being Rs. 100 and the lowest Rs. 4. Very few of them have gone to places like Maduranthakam, Tindivanam and Chingleput.

Health

The people use native medicines as well as allopathic medicines. They go to a government doctor in case of serious illness. Only a few go to private practitioners.

Politics

Many of them are ignorant about political parties and leaders. Out of 35 families interviewed only nine are able to say anything about political parties. Out of that nine, six support the D.M.K. and one supports the Congress. State leaders known to them are Annadurai and Karunanidhi. Only one man knows about Mrs Indira Gandhi and Lal Bahadur Shastri. They have very little to say about the improvement of the village, but they need electricity, medical help, water supply, good roads and transport facilities. Very few children are receiving scholarships from the government in that area.

CHERI

Housing conditions here are much worse compared to the Ur; the huts are much smaller and many of them are in a state of disrepair and unfit for human habitation.

Education

Of 104 adults interviewed only 3.84% are educated. All the women are illiterate. Out of 63 children interviewed only 7.93% are going to school.

Employment and Income

The percentage of persons employed in the Cheri is 83.6. They are all dependent on casual labour in the Mirasdar's farm and in nearby villages. The average daily wage is Rs. 1.30. They have work at the most for 22 days a month. The highest monthly family income in the Cheri is Rs. 120 and the lowest is Rs. 18; the average income is Rs. 51. The highest daily wage given is Rs. 2 and the lowest is 62 P. Wages are usually given in kind.

Debts and assets

Almost all of them have debts. The highest debt is Rs. 500 and the lowest is Rs. 2. The average debt of a family is Rs. 200. Here also it is from the Mirasdar that they take loans. Nobody here owns land, nor does any have things like fountain pens, clocks, cycles, etc. One woman is said to beg in St. Thomas Mount during the off-season.

Religion

All are Hindus. They worship deities such as Mariatha, Pidari, Katteri, Hamsa and Ellai Amman. The average amount spent on religious affairs is Rs. 5 per annum; the highest amount is Rs. 50, and the lowest is Rs. 2 per annum.

Politics

Out of 33 families interviewed only seven had heard of any political leaders. Six of them are D.M.K. supporters, and one is a Congress supporter. State leaders known to them are Annadurai and Karunanidhi. No one in the Cheri has heard of Mrs Gandhi. The vice-president of the village panchayat earns his living as a rickshaw-man at Tambaram.

Suggestions

The village needs better educational facilities. But the Ammanampakkam people say that education will feed only the brain and not the stomach. They want their stomachs to be filled. So their poverty stands as a hindrance to their children's education. Therefore it is essential that people should have economic security. The people of the village are not interested in cottage industries; their sole interest is in farming. They have the will and capacity to work, what they lack is 'own land'. If they are given land for cultivation, undoubtedly they will get good yield.

Children should be educated properly. The children are very eager to attend school. If they are given books and uniforms as incentives, it will help them to continue their studies. Otherwise the parents, who find it hard to provide their children books and dress, will send them to work.

It is said that the Government has bought about 10.66 acres of land to distribute among the Harijans for cultivation, but very few Harijans seem to know of this. The Government has also purchased some land (7.3 acres) to build houses, but only about 40 families out of 87 have been given *patta*. Government should give housing sites to all, and wherever possible build houses for them.

A school should be built in the Cheri. It is said that there is no regularity in teaching in the present school in the Ur. Even midday meals are not given regularly. So this must be given proper attention to.

The mobile dispensary is said to visit the village only once or twice a year; it is necessary that it visits the village at least twice a week.

A : UR

Total number of families interviewed—35
Average size of the family—5.8

EDUCATION

ADULTS			
Particulars	Male	Female	Total
1. No. of persons	76	70	146
2. Literate	14	0	14
3. Percentage of literacy	18.4	0	9.58

CHILDREN (Below 16)			
Particulars	Male	Female	Total
1. No. of persons	32	25	57
2. Schoolgoing	13	7	20
3. Percentage	48.62	28	35.09

EMPLOYMENT :	Male	Female	Total
No. of persons employed	43	10	53

In the total
Percentage of persons employed 36.3
Highest monthly income Rs. 225
Lowest monthly income Rs. 40
Average monthly income Rs. 60

INDEBTEDNESS	
Highest debt	Rs. 3,000
Lowest debt	Rs. 40
Average debt	Rs. 300

EXPENSES ON PILGRIMAGES AND RELIGIOUS RITES :	
Religious rites	Per year
	Rs.
Highest expenses	... 100
Lowest	... 4
Average amount	... 8
Pilgrimages	Per year
	Rs.
Highest expenses	... 100
Lowest expenses	... 10
Average expense	... 13

The daily wage in the village is very low. The Government should enforce the Minimum Wages Act in this village.

Many more facilities are required in this village but the above improvements are urgent.

M. Chandrasekaran
V. Kannan

B : CHERI

EDUCATION

ADULTS :
Total number of families interviewed : 33
Average size of the family : 5.0

Particulars	Male	Female	Total
1. No. of persons	53	51	104
2. Literates	4	0	4
3. Percentage of literacy	7.55	0	3.84

CHILDREN			
Particulars	Male	Female	Total
1. No. of persons	33	30	63
2. Schoolgoing	4	1	5
3. Percentage of schoolgoing	12.06	3.33	7.93

EMPLOYMENT :	Male	Female	Total
Number of persons employed	47	40	87
In total percentage of persons employed	83.6		
Average daily wages	...	Rs. 1.30	
Highest daily wages	...	Rs. 2.00	
Lowest daily wages	...	Rs. 0.62	

Highest monthly income	...	Rs. 120
Lowest monthly income	...	Rs. 18
Average monthly income	...	Rs. 51

DEBTS :	
	Rs.
Highest debt	... 500
Lowest debt	... 2
Average debt	... 200
Interest	... 4%

EXPENSES ON PILGRIMAGES AND RELIGIOUS RITES :	
	Rs.
Highest expenses	... 50
Lowest expenses	... 2
Average expense	... 5

Socio-economic Survey of Chingleput District

The Planning Forum of the College held a consultation in March 1969 to work out a project of surveying the Chingleput district. All the colleges in the Chingleput district participated in it. It emerged out of the consultation that the best procedure for the survey would be to start with a pilot study of the villages in the district and then plan at the next stage for a regional survey of the district on the basis of the findings of the pilot survey.

There are about 2000 villages in the district according to the 1961 census and it would be quite beyond the resources of the Planning Forums in the district to survey all of them. A sample therefore needs to be taken. To take a sample from such a large collection of villages, knowing how diverse the villages in the region are, is not an easy job. Some attempts at classification has to be made in order to take a sample sufficiently stratified to be representative. The following is a preliminary study towards classification of villages in this district.

The district census handbook based on the 1961 census gives a detailed breakdown of the villages of the district. The classification attempted here is based on this data and also the data in the Statistical Atlas of the Madras State which is based on the 1951 census. This note attempts to give only a superficial feel of the data that is being processed at this time for a detailed report. The taluk is taken as the basic unit of account in this study and not the village as it needs to be.

The region

Chingleput district has a history that goes back to antiquity. Historically famous places like Kancheepuram and Mahabalipuram are situated in it. The district derives its name from Chingleput town. Late in the 18th century the district which included the few villages that now

form the Madras city was granted in perpetuity as a jagir to the East India company by Mohamed Ali, Nawab of Arcot. This territory included the town of Pulicat, an earlier Dutch possession in India. In 1946, the district lost 19 sq. miles of its area when a part of Saidapet taluk, including Saidapet town was transferred to the Madras city. In 1951 the district had seven taluks and a population of 19,58,090 people. Subsequently with the implementation of the Pataskaar award, 286 villages and two towns from Chittoor district to Andhra Pradesh were transferred to this district to form an additional taluk called Tiruttani. 72 villages from Ponneri taluk and 76 from Tiruvallur taluk were transferred to Andhra Pradesh by the same award. The district now has eight taluks and a population of 21,96,412 according to the 1961 census.

The district has the Bay of Bengal as its eastern border. To the north and west of it lie the State of Andhra Pradesh. On the south is South Arcot, another district in Tamil Nadu. Chingleput district has a coastline of 115 miles and an area of 3155 sq. miles.

The land is almost a level plain, sandy and stony and covered with low scrub jungle and palmyrah. Along the sea coast it is fringed with a series of sand hills and a few rocky hills towards the south. It is crossed from west to east by three rivers all of which originate outside the district. Palar, which receives Cheyyar, an important tributary, has a course of about 40 miles in the district. Quite a few irrigation canals take off from it during its course. Kortalaiyar is tapped to provide water for the Red Hills. It also feeds the Chembarambakkam tank in Sriperumbudur taluk in the district through a part of the course of Cooum river. Cooum rises in the district and enters the sea at Madras. Forests in the district are negligible but very large areas have recently

been planted with casuarina which affords supply of fire wood to Madras.

The study

These study is done talukwise. Certain global measures like averages and percentages are computed for each taluk and from these certain generalisations are made about the villages in that taluk. The dispersion of villages with respect to each of the variates considered may render the generalisations remote or even invalid. Whether this is in fact the case or not must be verified in a detailed village-wise study. Whatever emerges out of this study therefore is tentative; subject to verification by the village-wise study.

Chingleput district is divided into eight taluks. They are (1) Ponneri, (2) Tiruttani, (3) Tiruvallur, (4) Saidapet, (5) Sriperumbudur, (6) Chingleput (7) Kancheepuram, and (8) Madurantakam. Of these Ponneri, Saidapet, Chingleput, and Madurantakam lie on the coast north to south in that order. Tiruttani, Sriperumbudur, Tiruvallur, and Kancheepuram lie in the interior and have no coastline. Three of the taluks in the area are typical. They are Kancheepuram, Saidapet and Ponneri.

Kancheepuram

This is an interior taluk and has no coastline. One of the trunk roads through Andhra Pradesh to the city of Madras passes through the taluk. This brings in a lot of trade to the area. Famous silks are woven in this place. It is a cottage industry. Besides, there is a lot of handloom weaving of cotton textiles also going on. There is, in other words, a highly decentralised industry dispersed all over the taluk. The taluk also has the highest mileage of village roads. The villages therefore are better connected with each other and with the towns. This taluk has a high density of population; 782 persons per square mile. The number of villages calculated per 100 sq. miles of rural area is 64 which is the second highest for the district. The first is Saidapet which has an unusually high population density but that is due to some special reasons. The area of villages is typically small relative to other taluks. In Kancheepuram, therefore, one would expect to find a large number of small, densely populated villages quite close to each other.

Rice cultivation is the main activity in Kancheepuram villages, as in villages of other taluks. But the villages in which more than 25% of population is engaged in agriculture form about 45.6%

of the villages in this taluk. This figure is higher than for any other taluk in the district. Cultivation therefore is more prevalent or intensive in this region than in other regions. The proportion of land under ryotwari tenure is the highest in this taluk. This region is well served with sources of water supply. The Kambakal canal carries water from Palar to several tanks in Kancheepuram. The availability of water makes rice cultivation extensive. Dry crops like groundnut and gingelly are also grown.

Kancheepuram is also a centre of trade. One of the major wholesale rice markets in the district is in Kancheepuram. The level of literacy is also high here; 288 per thousand people while it is 279 per thousand for the district.

Kancheepuram, therefore, is a highly agricultural area, but a flourishing decentralised industry absorbs the non-agricultural rural population. So does trade. One would expect to find here, large number of small villages each densely populated and close to each other, engaged predominantly in cultivation but with substantial small scale industry and trade going on side by side. The taluk has the highest sex ratio, 993 females to 1000 males. A high sex ratio may indicate stability. Villages of this type, it would appear, are stable.

Tiruttani, another interior taluk in the north-west part of the district, has certain similarities with the set-up at Kancheepuram. It has the highest number of industrial establishments both in the rural and urban parts. It is a centre of handloom weaving. Tiruttani, thus, also has a highly decentralised industry using traditional technology dispersed over the area. Like Kancheepuram, about 45% of the villages in Tiruttani have more than 25% of population engaged in agriculture. Cultivation here is as prevalent or intensive as in Kancheepuram.

But the villages in this taluk are bigger in size and far between. There are only 43 villages in 100 sq. miles of rural area and this figure is about the lowest in the district. Figures regarding tenancy are not available for this taluk but it is a fairly good guess that the proportion of land under ryotwari is low for this taluk. The main castes in this taluk are Kammas, Reddys, Mudaliars and Vellalas, all of whom are typically landowning classes. One would expect to find here villages somewhat larger in size, and more removed from each other, cultivating rice extensively with a vigorous handloom industry going on side by side. What makes it different from the Kancheepuram is that the villages are more widely spaced.

puram pattern is first of all the larger size of villages and the greater distance between them, the lesser extent of ryotwari land and also the absence of much trading in the villages. The literacy rate is much lower than in Kancheepuram, but the sex ratio is on the high side indicating a measure of stability.

Saidapet

Saidapet taluk contrasts strongly to this set-up. This taluk stretches around the city of Madras and has a coastline. It has a very high population density; 1,734 persons per square mile, almost $2\frac{1}{2}$ times than that of Kancheepuram. This is because this taluk forms the immediate suburb to the Madras city. There are a large number of industrial establishments in this area. They are large units employing modern technology. Standard Motor Works at Perungalattur, T.I. cycles at Ambattur, Ashok-Leyland motors at Ennore, Carborundum Universal, Madras Rubber Factory, National Carbon Factory, all at Tiruvottiyur, are some of them. There are 17 towns in this taluk while there are not more than four in other taluks of the district. All these indicate that the taluk is more 'industrialised' than other taluks.

All the same there are a large number of villages in the taluk. In fact for every 100 sq. miles of rural area there will be about 75 villages in this place. This number is higher than any one can find in the district. But the villages having more than 25% of population engaged in agriculture is about 3%, which means that in 93% of the villages cultivators form less than 25% of the population.

One would expect to find here small and very densely populated villages, very close to each other wherein cultivation by no means is the only thing that is done. These villages might be supplying wage earning labour to the large industrial concerns. These villages would be strikingly different from the ones in Kancheepuram and Tiruttani. This is interesting because Kancheepuram and Tiruttani are both highly 'industrialised' too. It is the difference in technology and organisation that seems to matter here.

Saidapet has the highest literacy rate for the whole district. It has also the lowest sex ratio, 914 women for a thousand males. The low sex ratio indicates a measure of uncertainty in the set up. Data about population movements show that this taluk has the largest number of migrants into it.

Ponneri

Ponneri taluk in the north marks another extreme. It has the lowest population density. It has the lowest literacy rate also. For every 100 sq. miles of rural area one would find only 44 villages in this area. The villages are of a bigger size also. The percentage of ryotwari land is low here, which means that the proportion of proprietary land is high. The important castes here are the Reddys, Kammas and Naidus.

This taluk has the largest rice cultivating area in the district. The tanks at Red Hills and Sholavaram, to which the river Kortalaiyar is directed into, irrigate some land in the taluk. This taluk is also a major fruit growing area. Fruits, mainly banana, are grown in the villages along the Nellore-Madras trunk road and carted from there to Madras city for sale. The villages here are almost entirely agricultural and the set-up quite traditional.

This taluk however is a centre for wholesale trade in rice. A trunk road that passes through here connects Madras city with Nellore and this brings with it a lot of trade in rice.

There isn't much industry in the rural and urban parts. The villages therefore are entirely agricultural with no industry traditional or modern to relieve it.

The other taluks along the coast with the exception of Saidapet are similar to Ponneri in many respects. Consider Madurantakam along the coast towards the south of the district. This is the largest taluk in the district but like Ponneri has a low population density. Madurantakam has the lowest literacy ratio next to Ponneri, which has lowest. This taluk has the highest proportion of scheduled castes to rural population. 30% of the villages in it have more than 25% of their population made up of landless agricultural labour. This indicates that one may find here villages composed entirely of landless agricultural labour. Ammanambakkam, a village where this was actually seen to be so by the Statistics Department of our College, is located in this taluk. Kilicheri, Vilengadu, Kolathur, Tirupurakoil, Pakkavanjeri are some of the villages where landless agricultural labour forms more than 60% of people as agricultural labour. The conditions there could be more acute than in Ammanambakkam. If there are villages with large percentage of agricultural labour, there must also be caste villages of landlords. An evidence of this may be the relatively large percentage (38%) of rural area, the largest in the district but for

Tiruvallur, under proprietary ownership that is found here. Villages in Madurantakam, unlike in Ponneri, are small. Those having an area of less than 2 sq. miles are 40% of all villages in the taluk. This is not an industrialised area either. It is a traditionally agricultural region.

There would be some diversity in the villages in this taluk; some of them caste villages, relatively affluent, and some of them made up of landless agricultural labour and miserably poor with not much of industry, traditional or modern, to make any difference to these people.

The sex ratio, oddly enough, is high: 981 females to 1000 males, which is the second highest for the district. This must indicate a measure of stability in the setup. But migration figures show that migration into Madurantakam has been lowest among the taluks of this district. In fact, it has been noted that people have been leaving the taluk from 1941 onwards.

Chingleput, another coastal taluk, also has a low population density. Only 16.5% of the villages in the taluk have an area less than 2 miles. This figure is lowest for the district. The number of villages for 100 sq. miles of rural area is only 40 which is the lowest for the district. In these respects the region resembles Ponneri. One would find here relatively large villages, with low population density and spread out widely in the rural areas.

But Chingleput has a reasonable amount of industry both in the urban and rural parts and this makes the region more advanced than Ponneri. Literacy rates in Chingleput is higher than in Ponneri.

In the coastal area of the district i.e., in Ponneri, Chingleput and Madurantakam (with the exception of Saidapet), villages are larger, with low population density, and more far between. They are almost entirely agricultural and the set-up is traditional. Saidapet which is also a coastal taluk is an exception for the reason discussed earlier.

Of the four interior taluks, Tiruttani, Sriperumbudur, Tiruvallur and Kancheepuram, two (Kancheepuram and Tiruttani) have been discussed. Sriperumbudur and Tiruvallur are not typical. They both have relatively large villages. Apparently, large villages are more the rule than the exception. Higher levels of industrialisation, such as one finds in Saidapet and Kancheepuram, decreases the size of the typical village and increase population density

in them. Except for these two, all the other taluks, whether coastal or interior, have relatively bigger size, lower population density and greater distance between them. This is the case with Sriperambudur and Tiruvallur. In Sriperumbudur, like in Madurantakam, the proportion of scheduled caste people to rural population is high. Like Madurantakam again, the proportion of villages with a high proportion of agricultural labour is also high here. Like Madurantakam once more, the proportion of land under proprietary ownership is high here. There isn't much industry in this taluk and the population is therefore almost entirely dependant on agriculture. Almost 100% of ryotwari land is occupied, and of this 90% is cultivated. These figures are the highest for the district. Some parts of the district are irrigated and paddy is grown extensively. Dry crops like gingelly and groundnut are also grown. One would expect the villages in this taluk to be somewhat big, with low density, with almost as many people as could working on the land and the others working as unskilled labour in construction activities etc., and the others in primitive village industries like making pots or basket weaving. Tiruvallur, the adjoining taluk, is very similar in all respects. The sex ratio in Sriperumbudur, incidentally, is the second lowest in the district and that indicates a measure of instability with the set-up described.

The result

- This preliminary investigation has helped to identify four types of villages in this district. They are: (i) Small, dense, ones with thriving agriculture and industry like the ones in Kancheepuram. (ii) The big, much less dense and sparsely distributed ones, primarily agricultural and with a traditional set up like the ones in Ponneri, Madurantakam, Sriperumbudur and Tiruvallur. (iii) Villages with landless agricultural labour predominant in Madurantakam and Sriperumbudur. (iv) The small, dense, and close non-agricultural villages of unskilled industrial wage earners as in Saidapet taluk. A villagewise study may reveal more and finer types. The next stage of study must attempt this and work out a clear and consistent scheme of classification. That would help to identify the villages in location and to direct field studies.

Josef James

I would like to acknowledge the help given by Branwell Samuel Kumar of II MA Economics and the students of I MA Economics who helped with data processing. (J.J.)

	WITH THE BEST COMPLIMENTS OF : The Travancore Rayons Limited Pioneer Manufactures of RAYON YARN and CELLULOSE FILM In India Factory : RAYONPURAM, KERALA Sales Office : INDIAN OVERSEAS BANK BUILDING 3rd Floor 151, MOUNT ROAD, MADRAS-2

Lesslie Our Bishop

Every Sunday we pray in our churches for 'Lesslie our Bishop'. But have we ever paused to consider what manner of man he is and to truly give God thanks for him? This celebration of his *sashtiabthapoorthi* gives us all an opportunity not only to pay our tributes to an outstanding personality but also to join in thanksgiving to the ruler of the destinies of men for having sent him to live and work among us. Our hearts are full of gratitude to God for having given us such an able and creative bishop.

Whatever future historians may have to say about the modern missionary movement, there is one fact that none of them will be able to deny, namely, that it sent some very remarkable men and women to our country. And James Edward Lesslie Newbigin will undoubtedly find a place in that company of gifted men who gave up a great deal to come and serve the people of India. He was born in the well-to-do home of a ship-owner in Newcastle-upon-Tyne on the 8th December, 1909. He won a scholarship at the Leighton Park School, Reading, which entitled him to go to Queen's College, Cambridge, where he studied from 1928 to 1931. He took the tripos in geography and economics—which may partly explain his ecumenical journeys and his interest in economic and social justice. The Cambridge under-grad proved a good student and won a college prize.

Lesslie Newbigin then offered his services to the Scottish branch of the Student Christian Movement and met his future wife, Helen, who was a member of the Committee which selected him. For two years his headquarters were in Glasgow and it explains how this English Presbyterian came to join the Church of Scotland Mission. Many a brilliant young man, who served as an SCM Secretary in Britain, has gone on to be a bishop or a leader in the ecumenical movement. Lesslie Newbigin has risen to the same eminence with the added qualification of having done so as one who offered his services for the overseas missionary work of the Church.

Before coming out to India Lesslie Newbigin returned to Cambridge and studied under a well-known theologian, Dr. John Oman, from 1933 to 1936. It was during this period that the foundations were laid for his sound theological scholarship. Bishop Newbigin is recognized today as one of the best minds in the world-wide Church. His reputation rests on his extensive writings which reveal that his intellectual insights as a theologian are firmly rooted in and related to the contemporary world and the dilemmas in which modern man finds himself.

It is impossible to review all his writings within the brief compass of this article but let me touch upon a few of his works. He first made a mark with his Kerr Lectures at Trinity College, Dublin, which was published by the SCM Press (as indeed have all his major works) in 1953 entitled *The Household of God*. The book not only justified his consecration as one of the new bishops of the CSI inaugurated in 1947 but also showed that he and Bishop Michael Hollis (to whom it is dedicated) were the two main theological architects of church union in South India. But the book was also a clarion call to church union everywhere based on the thoughts and experiences of the formative processes which preceded the coming into being of the CSI. This book and his *South India Diary* (written when he was Bishop in Madurai-Ramnad) which has a popular appeal, must be taken together as part of the life, work and thought of the CSI itself.

Honest Religion for Secular Man published in 1966 was partly the product of Bishop Newbigin's years as Director of the Division of World Mission and Evangelism of the World Council of Churches. It is related to two strands of thought within the ecumenical movement—demythologizing the Bible and the process of secularisation—which reached their high water marks in Bishop Robinson's *Honest to God* and Harvey Cox's *The Secular City*. Bishop Newbigin does an effective job of 'bundling' so that these streams may not spill destructively over the banks that regulate the

original flow of Christian thought and stagnate in alien pastures.

Bishop Newbigin's recent book published this year (1969), *The Finality of Christ*, returns to the central themes of the great missionary conference held in Tambaram in 1938, namely, the uniqueness of Jesus Christ and the relation of Christianity to the other higher religions of the world. There has been both a considerable erosion of the underpinnings of faith in the validity of the missionary movement and an attempt to re-think the nature of its purpose and work in the changed circumstances of the post-colonial period marked by the revival of other faiths. Bishop Newbigin examines the thinking of men like Kraemer and Hogg as he considers the significance of Jesus and discusses the missionary role of the Church as a movement within history. It is a much needed return to some basic questions which are in danger of being set aside.



Bishop Newbigin's latest book which is to be released on his 60th birthday is *Set free to be a Servant* published by the CLS. Its paradoxical title immediately raises questions regarding the meaning of freedom—and that is the theme of the book based on St. Paul's Epistle to the Galatians. As the Bishop contrasts the freedom we enjoy in Christ with the various sectarian cages people construct for themselves he shows a capacity for exegesis which is as stimulating as his exposition of theology.

How does the Bishop manage to combine so much writing with his multifarious responsibilities both here and abroad? It will always be a source of wonder to his friends even as his youthful appearance also is! But we give God thanks for endowing him with a strength of body, mind and spirit which enriches the whole Church. In spite of his scholarship Bishop Newbigin is a truly humble man and easily accessible. He also knows the joy of the Lord.

Rooted though he is in the Western tradition of scholarship, he has taken pains to identify himself with the Tamil language and culture. He is deeply interested in Tamil literature and music. He is also a patron of modern Indian painting. All too aware of a kind of superficial westernization, which perhaps is one of the baneful legacies of the missionary movement, Bishop Newbigin has done much to remind us of the need to root our Christian faith in our own cultural heritage.

The other well-known aspect of his work is Bishop Newbigin's strenuous efforts to see that Christians do not suffer from a ghetto mentality. The Church should not be an introverted organization but a living organism stimulating, enlivening, rebuilding, rejuvenating the environment in which it is set. His concern for the improvement of the City of Madras has won him recognition outside the confines of the Church as a social worker with a keen concern for changing the wrong structures of society. The new Community Service Centre in Kilpauk owes its existence to him.

Let me conclude by saying that to those of us who have the privilege of knowing him well—and over the years—he has been a true friend and father in God. He has shared with us our hopes and fears and identified himself with us to an amazing degree. May God enable him to continue his great work among us so that we may continue to be challenged to greater faith and action by the inspiration of his example.

Chandran D. S. Devanesen

Bishop Newbigin

To The Hills

Missionaries still 'go to the hills' in the hot weather; business people don't. The business people have air conditioning in their offices and homes; they fly back to Europe on leave far more often; and their children have their schooling in the home country and are flown out for holidays once or twice a year. But the old Anglo-Indian tradition of going as high as possible for a few weeks every year is maintained by the missionaries and we, like most of our dwindling band of expatriate colleagues, left the oven of the plains to spend May and part of June in two hill stations, Kodaikanal and Munnar.

Kodaikanal is the missionary hill station for the whole of South India, just as Ootacamund was once the 'civilian' station. Ooty becomes more desolate and run-down year by year. The Governor's House is still there, and the Governor of Madras spends a week or two in Ooty most years. But the Government and the secretariat no longer migrate to the hills for the hot weather, and the Governor in independent India is but a shadow of his former namesake. The palaces of Maharajas and Nizams, still magnificent even in decay, stand empty at the height of what was once the gayest of seasons. Kodaikanal is far less of a relic. The number of missionaries in India may be steadily declining, but you would hardly think it, to look at Kodai in May, with two thousand or more missionaries from America and Britain, Canada, Germany, Sweden and Ireland—Jesuits and Plymouth Brethren, Pentecostals and Anglo-Catholics, muscular Christians and ascetics.

Kodai is a missionary foundation. In the middle of the last century the American Madura Mission was losing so many of its number from tropical diseases that they instituted a desperate search in the surrounding districts for a safe and healthy holiday place. Finally they lighted upon a deserted and beautiful bowl in the jungle, seven thousand feet up, high above the malarial belt and blessedly cool. But there was no easy access, and for sixty years people, provisions, and build-

ing materials—almost everything—had to go up a precipitous path on horseback, or on the heads of coolies, or in a primitive sort of palanquin. The women and children went up for four or five months and the men followed for shorter spells. In spite of varied difficulties, Kodai developed into a delicious spot, precious to generation after generation of missionaries. The streams were dammed to make a star-shaped lake; a school for missionary children was founded; bungalow after bungalow came up on the slopes; other missionary societies came in; and Kodai became well-known.

The month of May was, and is, the Kodai Season, and it still follows a time-honoured pattern: tennis parties at the Kodaikanal Missionary Union; a Gilbert and Sullivan opera; a serious play; a Convention with Bible study and inspirational addresses; sales of work at which the products of the various mission embroidery schools are sold; gigantic tea-parties organized by the missionary societies in turn. The more energetic go for long hikes over the surrounding hills, swim, and row in the lake. Services at all the multitudinous churches of different brands are packed. Peddlers come from all over India to hawk their wares: Kashmir woodwork, brassware, carpets, gems, ivory, sandalwood elephants.

The missionaries have certainly left their mark on Kodai. It's not just the bungalows with their colourful gardens, and the churches, and the viewpoints. It's the place names too: Hyderabad House, Lutheran Settlement, Methodist Hill, Nether Lochaber, Ebenezer, Jaffna House, Maharatta Compound, Arcotia, Pisgah. But the impact of the missionaries on Kodai is probably less important than the impact of Kodai on Christian missions in South India. It was missionaries of different dominations meeting together and exchanging ideas in Kodai which helped to make them bitterly aware of the scandal of disunity, and it was in Kodai, too, that many of the details of the church union of 1947 were ham-

mered out. Plans were laid here for the opening up of new work, and many now famous institutions trace their origins back to summer discussions in Kodaikanal.

The handful of primitive tribals who once were the only inhabitants of the Palni Hills withdrew ever deeper into the jungle as the area was settled. It is a strange fact that Indians have often stood in awe of the hills and have shown a reluctance to leave the torrid plains which could only be overcome by fear of some brutal invading army. It was the missionaries who were the first to disturb the primeval emptiness of the high Palnis, and for many years they were alone on the tops. Then came a trickle of wealthy anglicized Indian Christians—bishops, judges, teachers: the kind of men who were the natural elite of the Indian church, who mixed on a basis of equality with the missionaries and to no small extent imitated the missionary way of life. They fitted fairly easily into the social pattern of a missionary hill station and made their own distinctive contribution to the life of Kodai. More recently it has become fashionable for westernized Indians of a less sober-minded sort to flock to the hills in the hot weather: the college boys and girls with their jazzy clothes and omnipresent transistor radios; the Bania industrialists; the film stars with their entourages. One recent May an ochre-robed *sanyasi* was to be seen daily on the lake, back-watering systematically and meditatively for an hour of ritual exercise.

From the time Kodai was settled, servants and tradesmen were needed: coolies to carry supplies up the *ghat* path, cooks and caretakers, gardeners and *ayahs* for the bungalows and their occupants, builders, contractors, carpenters, shopkeepers, barbers, cobblers. And so there developed a bazaar and a shanty-town nearby. But Kodai had its season, and for most this meant not more than three months' employment in the year. The lucky ones were taken down to Madras, or Madurai, or Trichy as house servants. For the rest of it was two or three months on a moderate salary, and grinding poverty for the rest of the year. The contrast between the holiday-makers' relative prosperity and the poverty of many of the permanent residents is still embarrassing, and tends to throw a shadow over the holiday mood. But it is an inescapable reminder of the reality of India.

Efforts have been made, it is true, to develop Kodaikanal into more than a mere hill-station. Fruit and vegetables are grown and sent down

to the plains. There is forestry work on the surrounding hills, and cardamom is grown on the lower slopes. The American and Swedish schools give employment to a few throughout the year. But life in Kodai remains dominated by the Season, and it will inevitably remain so. And meanwhile, as the missionaries depart, it will adapt to becoming a summer place of a rather different sort. But the memory will linger on.

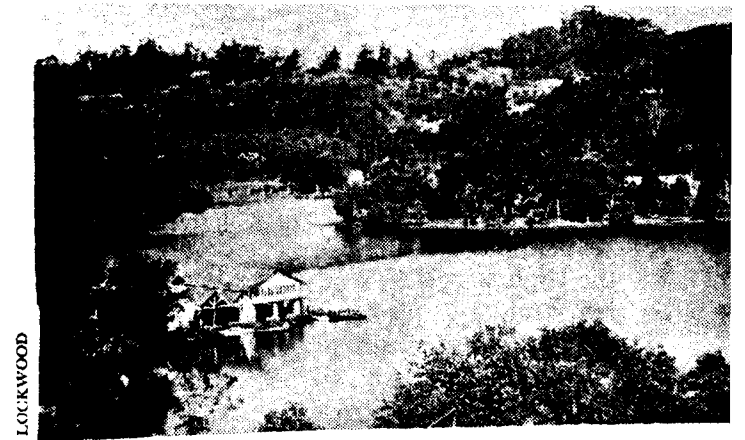
It is fifty-nine miles by road from Kodaikanal to Munnar, one of the most spectacular and at times hair-raising and elephant-infested mountain routes in India. Thirty-five miles of twisting road of indifferent surface are in Madras State; four miles of incredibly rough zig-zags in which the road drops two thousand feet are the responsibility of the Kerala Government; the rest of the road belongs to James Finlay and Company, of Glasgow. Munnar town together with two hundred and fifteen square miles of the surrounding hills comprise Finlay's Kingdom, the Kannan Devan Hills Concession. The 'Viceroy' is the General Manager of Finlay's subsidiary, the Kannan Devan Hills Produce Company. If Kodaikanal means missionaries, the Kannan Devan Hills means tea-planters, for virtually the whole region is given over to tea and activities ancillary to tea production. There are thirty-five estates covering an area under tea of over twenty-nine thousand acres. Everyone who lives there and everything that happens there is connected directly or indirectly with tea. Neat dark green slopes sprinkled with shade trees and punctuated with tea factories, lines, or bungalows stretch in every direction. The Company used to have its own twenty-mile railway and several power rope-ways; now it has two or three hundred tractors and maintains something like six hundred miles of motorable road, much of it following the lines of old elephant tracks. The Company has its own telephone system, and until recently generated its own electricity. Now it buys power from the Government and distributes through its own grid. All the bungalows and quarters except for a few in the two townships belong to the Company; the bazaars and playing fields, the temples and churches are Company property, or at least were originally constructed by the Company. The Company has its own game reserve at Rajamallay, a modern farm, a huge central workshop, a superbly equipped and staffed general hospital in Munnar, and dispensaries or small hospitals on each estate. There are Company creches for tea-pickers' children, Company market gardens

for the workers, Company schools. The Government High School in Munnar is housed in an old tea-factory gifted by the Company. The Company is a kind of benevolent and omnipresent Big Brother: 'But won't the Company be angry?' one planter's son was heard to ask another in the midst of some boyish play.

The pioneer planters in the High Range were colourful individualists, mostly British, but the most dramatic of the lot, Baron von Rosenberg, was Austrian. He was, according to the local gossip, murdered by a rival planter, and now lies buried in the upper (European!) section of the Munnar graveyard. His grave is surrounded by a trench to protect it from elephants. The pioneers gradually gave way to the Company, and more and more young Scotsmen and Englishmen came out to manage estates until there was a sizable European community. They were a hard-working and hard-drinking crowd. An estate manager had something like a thousand acres to look after, and he had to know a great deal about tea, and soils, and pests, and forestry as well. He controlled a large factory and had to know something about its complicated machinery. He was responsible for accounts and the running of an office. But, perhaps more important than anything else, he had to know how to control and look after several thousand Tamilian workers. He was in charge of their housing and food supplies, their medical care and all their amenities as well as the work in field and factory. He had to learn to speak Tamil—no mean feat in itself—and it is hardly surprising that in many cases managers and workers developed a strong and healthy regard for each other. The tea estates at their best were splendid examples of all that is good in paternalism.

The manager and his wife lived on the estate in a spacious, red-tin roofed bungalow with all that goes to make a rather old-fashioned comfortable life. Social life centred on the Club, where he could play golf, or tennis, or rugby, and drink, hard and often. But the Club might be twenty miles from his bungalow, and his social contacts were necessarily limited to the rather small circle of his own kind who lived within reach. He might take up shooting or fishing; his wife might devote herself to the garden or embroidery; but their life was inevitably in many ways a lonely one.

The number of Europeans in the Kannan Devan Hills has dropped and is still dropping fast. It is just not economic any more to keep Europeans in India as estate managers, and from the



Kodai Lake

managers' point of view the future has become too uncertain for them to be able to settle into the job as once they might have done. As the white *dorais* go they are replaced by Indians from Coorg, from Assam, from Madras, from Kerala—all of them anglicized and from 'good', western-style social backgrounds. As in the Indian Army, the expatriates are replaced by their closest Indian equivalents, and the old style of life, down to the smallest detail, is carried on as before. The 'English Club' in Munnar has had for a number of years an Indian majority, but the whisky flows as before and the roast beef is devoured by Indians as eagerly as by Europeans. Perhaps the Indians are not so keen on rugby as were the Europeans, and none of the Indians attend the planters' church, but apart from that and the colour of the skin you would be hard put to find the difference.

The labour comes from Madras State although the High Range is itself in Kerala. Originally workers were recruited from the drought and famine areas of the Tamil country, as Tamilians have always had a reputation for hard work. Their basic pay may not be lavish, although the 'rush' season bonuses help, but they live in a paternalist kind of welfare state. They have free medical care, subsidized rice, free grazing and veterinary care for their cattle, subsidized firewood, sports grounds, holidays with pay, travel allowances and substantial retiral gratuities. Poverty—the real grinding poverty that haunts one all over India—is hardly known in the Kannan Devan Hills. There are no beggars. Children look fat and bubble with laughter. Boys and young men have sturdy, muscular legs. The glazed apathy, the sores around the mouth, the rickets that are the marks of long-continued

malnutrition are hardly to be seen. It is not only the magnificent mountain scenery, it's the obvious prosperity and energy of the people that makes one sometimes ask, 'Is this India at all'?

In the plantation workers' lines, as in any plains village, you see the party flags fluttering on thin bamboo masts. But there is a difference: in the High Range the vast majority of the flags are red. And any planter will tell you that labour trouble, bitter, sometimes violent, is endemic in these balmy hills, with all their obvious prosperity and paternalist concern for welfare. A year ago the General Manager's car was destroyed by rioting workers: managers have been besieged in their offices; wives have been threatened. Most of the Europeans say that the troubles are the work of a few outside agitators, and it is certainly true that the Government of Kerala is hostile to the continuance of foreign companies and will do nothing to support management. But is that, we wonder, the full story?

Plantation labour is displaced. Nobody who works in the High Range really belongs there. The tea workers come from villages in the plains, and the change of scene is a spiritual liberation. In the hills the old social barriers, so rigid at home, gradually break down; the taboos cannot be maintained; new ideas find a lodgement in men's minds. The workers know that they are materially better off than those who have stayed at home but—far more important—they have learned to reject the inevitability of poverty and degradation. Their living standards have risen, it is true, but their aspirations have risen more sharply still. Instead of the primordial resignation to fate they have discovered expectations of a future better than anything they have known. They work hard, and they have come to expect a fair return. They are beginning to think in terms of justice rather than resignation.

It must be hard for the best of the paternalist managers to see in agitations and protests, often directed against themselves, a salutary and constructive fruit of their life-work. Paternalism, often to the chagrin of the paternalists, does not perpetuate infancy: people begin to demand as a right what they had been given as charity—and more too. Paternalism has enlarged their horizons and liberated them to push onward and upward. And the immense social and economic gap between manager and worker both implants suspicion that the difference is unnecessary and wrong, and also gives content—and in many ways a very misleading content—to the labourers' new

aspirations. It is from plantation areas like the Kannan Devan Hills that protests and fundamental questioning of the structure of Indian society are coming, and will inevitably increasingly percolate the rest of India. The process is a painful one even, or especially, to the best of the paternalists; but at a deeper level it perhaps demonstrates how well he has done his work. Here an analogous process is going on between management and labour to the interaction of the British and the educated Indian elite in the nineteenth century. And that led to the independence of India.

Kodaikanal and Munnar are both products of an age that is largely gone, and represent different aspects of the European impact on India. The next ten years or thereabouts will see the departure of virtually all the European missionaries and planters. Kodai and Munnar may be their physical monuments, but the legacies they leave behind are of far greater importance than any place, and of increasing significance for the future of India. Kodai reminds us of the sacrifice of generations of those who left their homes for the sake of the Gospel. But their real memorial is not a hill station, it is hospitals, schools, leprosaria, colleges, and countless little congregations of those who have found a new dignity, fresh hope, and a vital meaning to life in the attempt to follow Jesus. And who can measure the impact of Christianity on India as a whole, in the growth of a sense of social responsibility, in the importing of new ideals, in the shape of a Mahatma who tried to take the Sermon on the Mount seriously? The missionaries will go, leaving Kodai to be enjoyed by others. They will go because their work is done, and the work will be carried on and extended by others.

The European planters, too, will go, but the hills will never return to their primeval peace. The jungles have been tamed for ever, and the mountains made to sweat wealth for the nation and employment for many thousands. But there is a legacy more important than this, a fruit of these men's work, even if an unintended and largely unwelcome one: the thousands who work in the hills have learnt to hope and to know what many of their fellow countrymen have yet to discover—that things can change. The agitations and the protests and the restlessness which begin in places like Munnar will spread; and only as they spread is progress possible.

Duncan B. Forrester

Morning's at Seven

before him now, the maze of wrinkled furrows, etched with startling clarity. The old gnarled *champak* tree with his initials carved on it. He came back to reality with a sickening jolt.

Why was his brain suddenly so lucid? He had never re-captured so utterly those vague undefined memories and impressions. It really was extraordinary that on this raw, windy day he should accomplish what he had been trying to do all these months—come back to reality. Why today, he thought again. It's just like any other day. The cruel wind breathed icy fear down his spine. He shivered involuntarily and glanced at his watch. Two minutes to seven, it said.

The dull clank of bolts being drawn open alerted him. Silently his cell door opened. A pleasant looking, young man in a *sherwani* stood hesitantly on the threshold. Behind him stood two burly guards. Shivan gazed wordlessly at this apparition. What could he want? The truth suddenly hit him, like the slap of cold water after the warmth of one's bed on a cold wintry morning. He collapsed. The last his conscious mind recorded were the indistinct, persuasive assurances of the camp official and, funnily enough, the time—seven a.m. 'Nice morning for an execution,' Shivan muttered deliriously, as the odour of sizzling chappatis pervaded his senses.

Shobha Choweller

Hazards of Photography

At the last Tirukkalukunram festival I requested two mendicants to let me photograph them, but they instantly refused and went off. On meeting them a little after I asked their reason for refusing. In reply they said they were afraid of losing ten years of their lives, and that something would be extracted from their existence in this world to their great detriment and loss.

—College Magazine, Vol. V 1887-1888

Amphibians and Reptiles of Campus

Five poisonous and fourteen non-poisonous species of snakes known to be inhabiting our campus were described by me in this Magazine (Vol. XXXVIII, No. 1, November 1968). Following up on that, the other cold-blooded vertebrates like frogs and toads, lizards and tortoises on the campus are described here. These groups of animals are very well represented on our campus, not only because of the wide variety of habitat that it provides, but also perhaps because of the abundance of insect fauna that is available in the jungle on which most of these amphibians and reptiles depend for their food. Therefore, so long as we maintain some kind of vegetation either of the scrub-jungle type or of the cultivated type as on the College Farm, this rich variety of fauna on our campus can be maintained. The following account is based on my casual notes maintained on these animals during my past 25 years on this campus.

FROGS AND TOADS

Frogs and toads do not normally live in salt water but we have one species, the Leopard Frog (*Rana crassa*) on our campus, which was found to live in the salt waters of the Pulicat Lake. There is only one other frog in the world, the Crab-eating Frog (*Rana cancrivora*) of the Philippines that is known to live and breed in salt water. How much salt frogs and toads of our campus can tolerate in water has been one of the subjects of our investigation, under the Student Research Participation Programme aided by the University Grants Commission, and the results of this investigation were published by Mr. George Chakko in the *Proceedings of the Indian Academy of Sciences*, (Series B, Vol. LXVII, pages 233-236, 1968). The Leopard Frog from the Pulicat Lake also feeds on crabs in the lake, and it is known that it is by eating crab that these frogs are able to

live in salt water. By eating crab, they increase the salt content of their blood and body juices to almost the same degree as the salt water outside.

Frogs, particularly the Common Green Frog, (*Rana hexadactyla*) are so much used for routine class room dissections in all colleges that it may amuse the laymen to know that there is a great dearth of frogs for dissections. Some colleges are even getting them from outside Madras. The lucrative frog-leg export from Cochin has also contributed to the dearth of frogs available to Colleges. The price of frogs has gone up so much that some day we may have to, as in Ceylon, dissect toads instead of frogs.

Frogs, like cicadas, seem to be among the few fortunate species of animals enjoying peace at home, for in frogs too, the males alone have voice or can make noise. So what Socrates said about cicadas—'Happy are the cicadas—for they have voiceless wives'—may well apply to frogs and toads too. Frogs and toads have a music of their own. The pitch and frequency of croaking in frogs and toads have a specific pattern for each species so that the females of that species alone can recognise their males even from long distances on a dark night. If the croaking of a species is tape-recorded and played at a pond at the proper time, one can hope to attract and bag a large number of females of that species.

Of the 32 species of frogs and toads known from South India, at least six species are common on our campus. With the paddy fields and an irrigation tank coming up on our campus, their population is on the increase.

The Common Green Frog (*Rana hexadactyla*) *Pachai thavalai*

This is the most common of the frogs in tanks and lakes around our campus and this is the species that is generally used in classroom dissections.

This occurs in the large wells on the Farm and in the Irrigation Tank. It is uniformly deep green above with a yellow line on the back, with the lower sides yellow. This is an edible and exported species. Almost every carnivore seems to relish the meat of this frog.

The Leopard Frog (*Rana crassa*) *Sori thavalai*

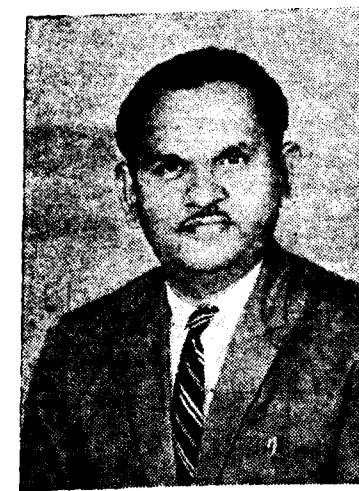
This is very common in paddy fields on our farm and shallow puddles, and it may coexist with the Common Green Frog in tanks and lakes. It is a light-brown frog with darker patches on the back, stripes across the thighs, and wrinkled skin on the back. Since this species can live in foul water and in salt waters of the Pulicat Lake, there are rich possibilities of culturing it in the Pulicat Lake. This sometimes moves by skipping rapidly on the surface of the water.

The Chunam Frog (*Rhacophorus maculatus*) *Chunambu thavalai*

During the hot weather, this frog lives in our houses. Sometimes a number of them are seen lying huddled up one beside the other, on door or window frames, or at the back of wall pictures or in the crevices of furniture. This frog can change its colour like a chameleon. It can change from pale cream like the chunam of our walls to grey or grey with darker patches or uniform dark-grey. There is a prominent dark stripe backwards along the upper jaw. The tips of the fingers and toes are dilated into discs and this frog can walk even on smooth vertical surfaces like glass windows or door panes, very much like a gecko. It can leap long distances across a room almost like a 'flying frog'. It is a nocturnal creature; during the day it sleeps like a Slender Loris. At nights, it hunts cockroaches or other insects around lights and comes back in the morning to its same old perch. During the wet season, it goes out to nearby ponds to breed and returns to our houses in the hot weather again. There is a superstition that if this frog leaps on to children, they develop rickets, but the fact might be that children get panicky and later neurotic about this frog lurking in the house and might lose appetite and develop symptoms of malnutrition.

The Pigmy Frog (*Ramanella variegata*)

This is rather a rare and crepuscular tiny frog that lives in the drainage underground and at night it comes out into wash basins, sinks, bath-rooms and lavatories. It feeds on small red ants that are common in our houses and also on



Sanjeeva Raj

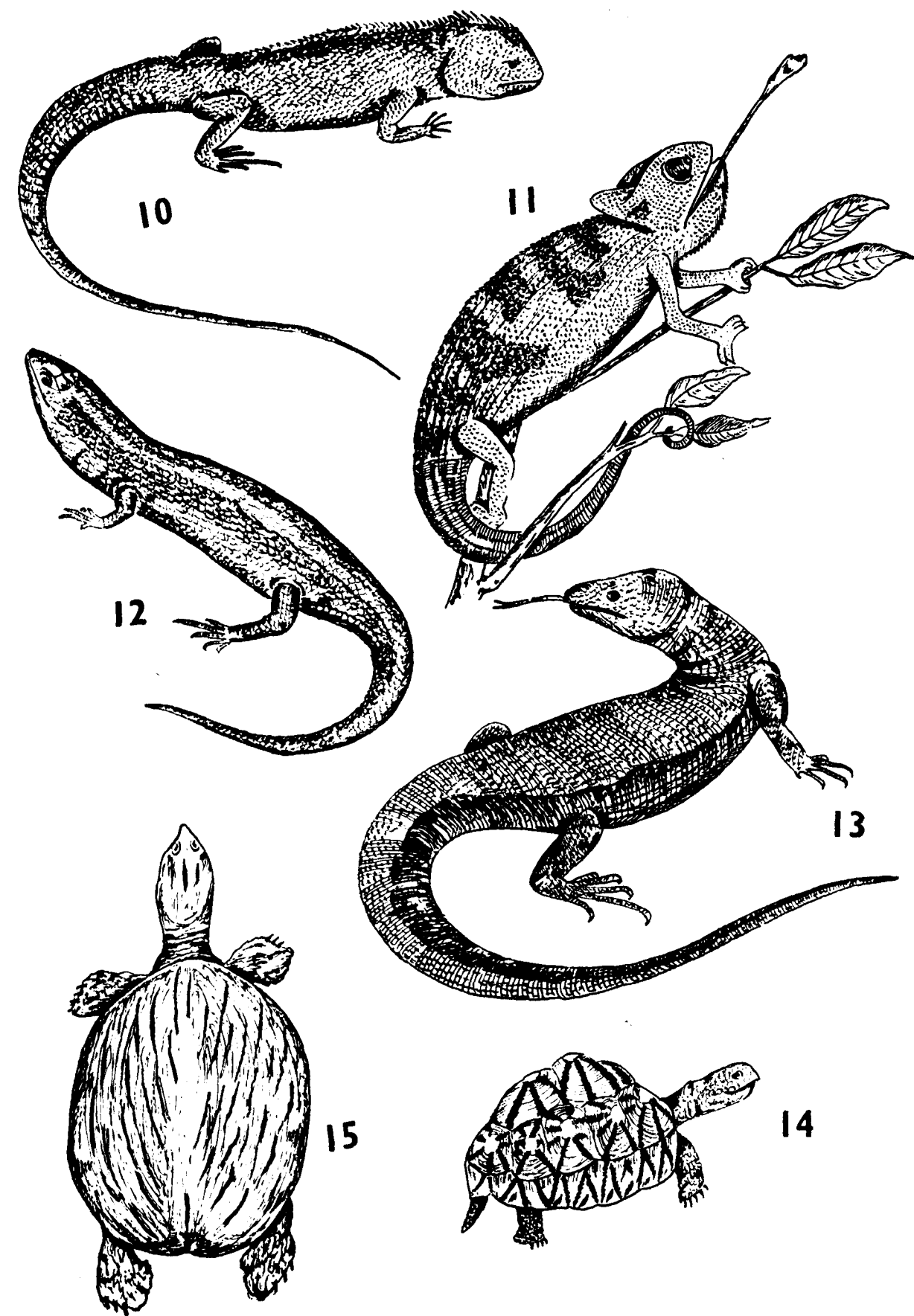
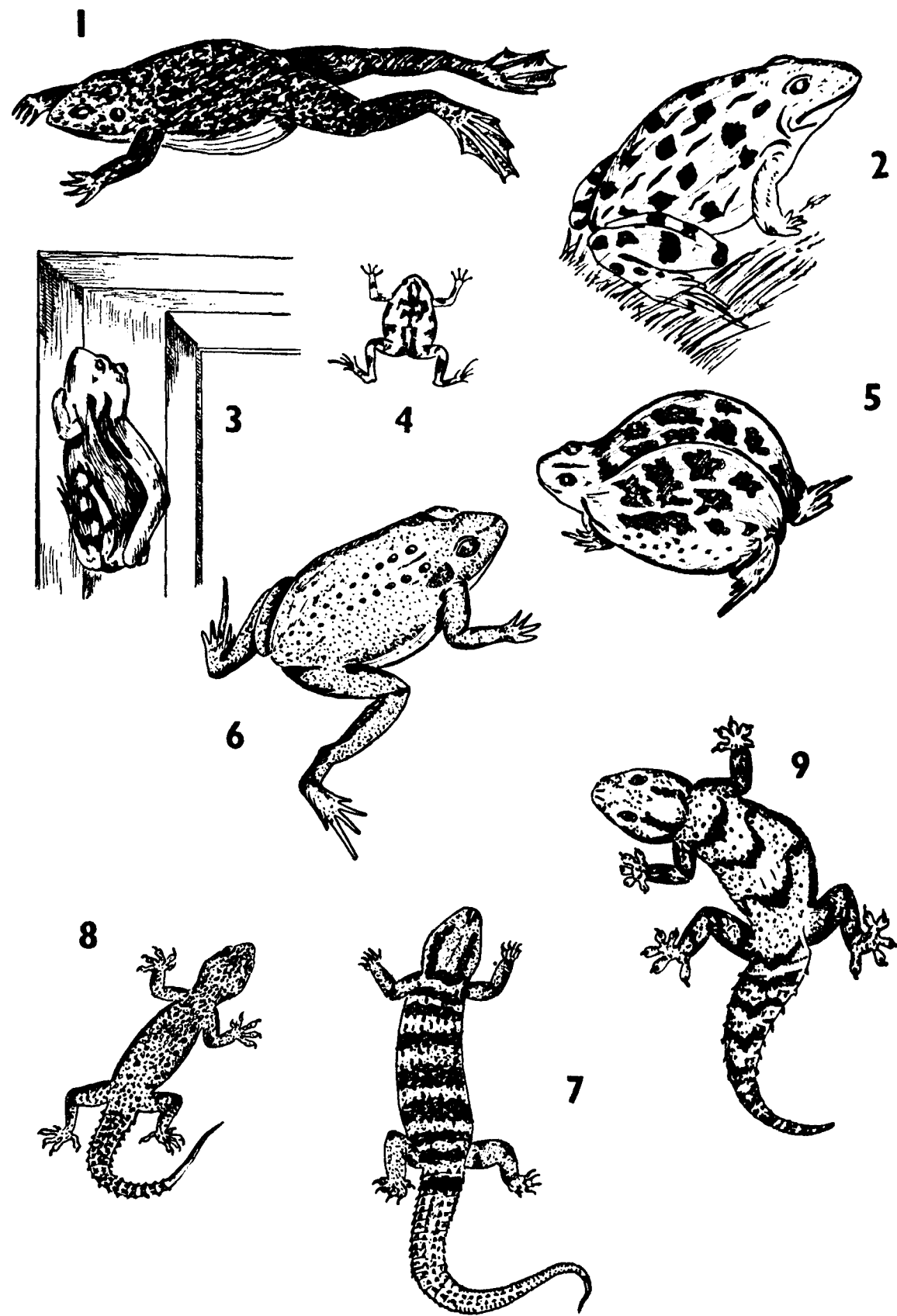
other kinds of ants. It is yellow in colour with dark irregular patches or stripes like the frog described below, but is much smaller. Perhaps, it breeds in the drainage itself but its call in the monsoon is loud and high pitched.

The Funny-looking Frog [*Uperodon (Cacopus) systoma*]

This is another uncommon frog, with yellow background and black irregular streaks and patches on the back. It can aestivate or sleep in summer for four to six months, burying itself deep in the ground and remaining without food or drink till the wet season. It is more active at night especially when the winged white ants swarm about and gorges on them so much that it gets overstuffed and sluggish and falls an easy prey to predators like the Monitor Lizard, as I once observed. This frog has also the well known habit of inflating its body like a balloon to stand on the tips of its legs, chiefly to frighten its enemies such as poultry or provoking children. This inflation is done by taking in air through its anus to fill up its bladder which branches and spreads all over the interior of its body. Once you puncture the inflated body somewhere, no more of inflation is possible till the puncture heals.

The Common Indian Toad (*Bufo melanostictus*) *Therai*

This is the most common toad that we see at dusk, hopping across the roads and along flower pots and most other moist places. It is more common on a rainy night, particularly at street lights, feeding on insects. They also eat winged white ants. During day time, the young ones live buried in the sand or loose soil and the adults live underneath flower pots or fire wood, or any other shelter and come out at dusk. This toad



LEGENDS TO FIGURES
 1. The Common Green Frog. 2. The Leopard Frog.
 3. The Chunam Frog. 4. The Pigmy Frog. 5. The
 Funny-looking Frog. 6. The Common Indian Toad.
 7. The Crocodile Gecko. 8. The House Gecko. 9. The
 Tree Gecko. 10. The Garden Lizard. 11. The Chame-
 leon. 12. The Skink. 13. The Monitor Lizard. 14. The
 and Tortoise. 15. The Mud Turtle.

has a very warty skin and may not be relished by any predator. It also can aestivate in summer.

LIZARDS

It is interesting that five out of the six families of lizards known in India are represented on our campus; had the campus been more rocky, more species might have inhabited it.

The Crocodile Gecko (*Hemidactylus triedrus*)

This is a brilliantly coloured lizard, brown on the back with about nine dark-brown bands across the trunk—each band bordered by prominent white papillae. From behind each eye, a similar band stretches backwards to the first transverse band of the trunk and even this has white papillae bordering it. The tail is uniformly brown and has large scales. The lower surface is pale. This gecko lives in dark places like lumber rooms or garages or more commonly inside ant hills. It is sometimes seen walking across roads in the campus at night. It feeds on white ants, cockroaches, and other insects.

The House Gecko (*Hemidactylus frenatus*) Palli

This is a smaller lizard that lives in buildings; it is light brown or fawn with dark spots on the tail. In most parts of India and Ceylon, this is the more common lizard in houses but on our campus this is outnumbered by the Tree Gecko (*Hemidactylus leschenaulti*), that has invaded our houses from the jungle. Its chirping also is not as loud as that of the Tree Gecko.

The Tree Gecko (*Hemidactylus leschenaulti*) Palli

This is common in all residential buildings, but few have the patience to watch these very interesting creatures in our houses. It can grow to about six or seven inches. This species normally lives in trees and its colour therefore matches the barks of trees, but since trees are close to the buildings on campus, this species of gecko gets into houses at night to feed on insects around electric lights and it continues to stay on in our houses. With longer stay indoors, their colour tends to become paler.

The capacity for chirping is unique among geckoes and this is perhaps the reason for so much superstition in India about geckoes. They feed on a wide variety of insects attracted to lights and sometimes eat even scorpions and centipedes. On increasing familiarity with man, they seem to eat almost anything left over on the table, some-

times lapping up even water, coffee or milk spilt on the table. Also, they tend to be fearless of man. One friend narrates to me that when his children sit for food, these geckoes try to snatch food from their plates and on being chased away by children, the geckoes attempt even to bite them! This is quite possible. I have seen larger geckoes chasing and trying to eat smaller ones, but the smaller ones cleverly sacrifice their tails and make their escape. I have noted these geckoes casting their skin at night, all within half an hour and eating away piece-meal the whole skin even as it comes off.

Geckoes have attracted the attention of man, for several features in them like their capacity to walk on smooth and even overhead structures with adhesive pads on their soles, their poisonous flesh and their breaking and regenerating tail, etc. It is not rare to see a fork-tailed gecko. I have even seen a double-headed, fairly grown live gecko at our Model Village. As our observations of the behaviour of geckoes show, each gecko seems to have a restricted territory in a building and it seldom goes out of this territory for food and a mate, nor does it allow any intruder of the same sex into this territory. Geckoes have elaborate courting habits and they breed mostly during the hot weather.

The Garden Lizard (*Calotes versicolor*) Onan

This is very common in the garden and jungle. It feeds exclusively on insects. The change of colour in the male during the breeding season is well known and the crimson-red of the male and its ferocious aspect has earned them the name 'Blood Sucker'. These breed in wet weather either in November-December or earlier in August if there are timely rains. The female digs a burrow about three inches deep, an inch wide and deposits about 12-16 elastic eggs, covers them with the same soil and camouflages the site with grass, twigs, etc. After about 52 days, the young ones hatch and come out of the ground. I have watched this process several times and have transferred freshly laid eggs along with the soil into glass jars. By keeping them indoors and moistening the soil every day, I got them to hatch out indoors also within about the same time. Once I prevented a laying mother from laying eggs for about ten days and found that young ones were developing inside the mother's body itself. Whether it is possible to change experimentally an egg-layer into a live-bearer in lizards, is worth investigating. Young ones can be reared in the

laboratory by feeding them on white ants. Young ones in the jungle are often the victims of several birds including the White-headed Babbler or the Seven Sisters which feeds these young ones to their nestlings, as I have noted. Adults are hunted by snakes and kites and even cats and dogs.

It is interesting to note the discovery in Madras that Garden lizards harbour filarial worms that can be passed on to man by mosquitoes. Garden lizards are also accused by some on our campus of damaging ornamental garden plants by cutting round the base of the stems, but I have never seen this; on the other hand I have recorded a beetle doing that.

The Chameleon (*Chameleon zeylanicus*) Pachai Onthi

The Chameleon is rather uncommon on our campus but is sometimes seen when the campus is all green. It has been collected nearly four or five times during the past twenty-five years, from the 'Flame of the Forest' in the month of July and August when it is all in bloom. Perhaps the chameleon frequents it for the insects at the flowers. We have reared it in the laboratory for about three or four months, force-feeding it on cockroaches dropped into the mouth. It does not feed of its own accord by shooting out its long tongue even when live house-flies were left in the cage.

Chameleons are highly adapted to life on trees by their tail that can coil round twigs, their fused and opposable digits in hands and feet for better grip and their changing shades of green body colour to blend with the background vegetation. They can change from green to yellowish green to pale-grey and then to dark-grey. Chameleons can revolve their bulging eyes independently to focus in all directions. They also deposit eggs in the soil like the Garden Lizards.

The Common Skink (*Mabuya carinata*) Aranai

Occasionally we see them trying to walk into our residence but more often we see them amidst heaps of stones or bricks or on dust bins. The colour is rather bronzy or rusty brown with prominent pale stripes along the body with a white or yellow belly. Each lays about 20 eggs and the young ones with a bright orange tail are often seen on our campus in about November-December. There is no truth in the folk-lore that this common skink is a close associate of the cobra.

The Monitor Lizard (*Varanus bengalensis*) Udumbu

This is the largest of our lizards, rather common in our jungle, living in tree holes or deserted ant hills. One lives in the ceiling of my house. The largest ones may be about 2½ to 3 feet in total length. When chased, as often by dogs, they can run very fast with their tails erected. They fight fiercely, hitting out heavily with their tails, but in spite of this sometimes dogs get at them and manage to kill them. Monitors are expert climbers also and have a very firm grip. Shivaji's men are supposed to have climbed up the fort walls of the enemy along ropes fastened to the loins of these Monitor Lizards thrown up from the bottom to get a grip at the top of the fort.

Monitors steal eggs from bird-nests, and I have seen one gulping in two of the Funny-looking Frogs that came out one morning to feed on winged white ants. In the proximity of poultry, Monitors are known to steal eggs habitually from the chicken coop, soon after laying. The call of the laying hen is believed to be acting like a conditioned reflex which beckons the Monitor to plunder.

As an edible lizard, it is a delicacy for some and the fat is said to be a curative for rheumatism, the teeth as a charm against severe head-ache like migraine and the skin for fancy goods like belts and purses.

Young ones are seen on our campus in September, and unlike the drab brown colour of the adult, they are yellow with dark spots or stripes across the sides of the body, but with increasing age the brown predominates. We have reared young ones by feeding them with centipedes and snails and the adults can be reared on frogs, land snails and slugs. The old ones often get infested with ticks.

TORTOISES AND TURTLES

The Land Tortoise (*Testudo elegans*) Kattu Amai

This tortoise inhabits the drier and more jungly parts of our campus, right in the interior. Occasionally it straggles into our gardens, when its presence is often let out by crows or the White-headed Babbler, as I have noted. This tortoise is yellow with black star-like patches on its strongly arched back. It feeds mostly on succulent vegetation like the *Cuscuta* especially in the jungle, but in captivity we have fed them with almost any vegetable material like banana peel or vegetables

and they drink water freely. Recently in December, one laid three eggs with hard shells in our Laboratory. This tortoise may grow to about 10 inches in length but allied species elsewhere may attain much larger dimensions.

The Mud Turtle (*Lessemys punctata*) Thanni Amai

This is rather common in the tanks and lakes around our campus. During the hot afternoons, they come out of the water to bask in the sun, very often on dhoby-stones. They are supposed to

come out on full-moon nights to lay eggs in the ground away from water. During the hot weather as the ponds begin to dry, they wander out perhaps in search of water, and in one year several were seen walking into gardens around the houses on the Agaram Road side. These are perhaps from the Selur Lake. At the end of January, one laid eggs in the water tank in the Zoology Department but they never hatched out. This turtle is edible, and it can be reared on chopped-up frog meat.

P. J. Sanjeeva Raj

A Philosopher on the Gospels

Humphrey Palmer, *The Logic of Gospel Criticism*. London, Macmillan, 1968. 63s.

The significance of biblical criticism can hardly be exaggerated. The methods of study first applied to the Bible have not only revolutionized the modern understanding of Christianity, but have blazed a trail which has been followed by historians and literary critics. And it remains true that no other book has ever been studied as closely and as objectively as the Bible.

Modern Anglo-Saxon philosophers have abandoned the encyclopædic ideal and no longer take all knowledge as their province or attempt to construct grandiose systems in which everything has its proper place and the universe is neatly laid out like a butterfly in a collector's box. With the rejection of metaphysics—or at least most kinds of metaphysics—has come a new emphasis on logic as the central philosophic discipline, and philosophers increasingly turn to the study of language and forms of argument. Since Wittgenstein they have been less prone to speak about one proper use of language and have tended to analyse the different 'language games' used in various spheres of thought and activity. Philosophers have become verbal technicians rather than the masters of all learning; universal academic referees rather than champion all-round athletes. The philosopher studies the rules of a 'language game' and is the expert at spotting fouls. In some ways his role is more humble than before; but there are also those who claim that such academic umpires are unnecessary, and philosophers' intrusions into other fields are arrogant and unhelpful. Be that as it may, linguistic philosophers have turned their atten-

tion in recent years increasingly to the language game of theology. But in every case with which I am familiar, that has involved analysing the work of systematic or philosophical theologians, Dr Palmer's book is the first to scrutinise the work of the 'back room boys' of biblical studies. It is a pioneering and important book.

The main body of the book is extremely technical. The work of biblical criticism is usually left to a few dried-up experts, and the results they hand down are assumed and used by others in their study of the Bible. Most people find detailed textual and manuscript studies boring beyond words. But it is nevertheless of great importance, and it is important too that the critics' work should be coldly scrutinised as Dr Palmer does. This is a book for experts rather than an introduction to the study of the Gospels. We hope that the experts, and particularly those who use the results produced by the experts, will study this book.

Palmer's criticism of biblical criticism is sandwiched between far more general discussions of theology and history. No doubt the author felt that this was necessary to place biblical studies in their proper setting, but the contrast between the brevity and relative superficiality of these discussions of great issues and the detailed scrutiny of various techniques of criticism is striking and unfortunate. We may hope that in a later work Dr Palmer may develop some of the points he has raised all too fleetingly here: other theological language games deserve at least as careful examination as the language of textual study.

This book was largely written in Tamil, and the co-operation of various members of our faculty is gracefully acknowledged. The dedication will perplex most readers outside Tamilnadu, but reminds us of the very close connection of the Palmers to this College: To பாக்ஷியம்.

Duncan B. Forrester

Viruses and Nobel Laureates

The Nobel Prize Committee has again chosen to honour a complete scientific discipline by selecting its three founding fathers for the Nobel Prize in Medicine and Physiology. These scientists are virologists, who have made a great contribution to Pathology, Heredity, and in general to the now famous field of Molecular Biology. There are more than twenty-five Molecular biologists who have snatched the Nobel Prize in recent years, India-born Har Gobind Khorana being one.

What have viruses to do with Molecular Biology and heredity? The following is a brief sketch of the entrance of viruses into this new field of science.

Microbes, as commonly understood, are microscopic organisms. Though their identity was not known until recently owing to their microscopic nature, microbes have always played an awful role in man's history. Diseases caused by microbes have killed millions of humans as well as their animals and plants. But they have also helped to curdle milk, ferment wine and decompose and destroy organic debris. It was Pasteur who established the true nature of microbes, and since his time thousands of microbes have been identified, studied and associated with specific diseases or beneficial activities.

Can all diseases be attributed to microbes? No, diseases can be caused by poison, malnutrition and physical hazards. Is that all? Well, nearly sixty years ago a disease-causing agent on a tobacco leaf was found not to respond to the usual methods of analysis of bacteria and related organisms. The search for the causative agent narrowed down, and soon scientists had a new group of organisms to deal with—the viruses. Thousands of plant and animal diseases as well as human maladies such as yellow fever, small pox, jaundice, cold, influenza are caused by them. What is a virus?

The virus is an enigma; it is neither living nor non-living. At the level of the virus it is difficult

to make a distinction between life and non-life, and we cannot say whether the virus is a living thing or just a chemical. Viruses are ultra-microscopic particles containing molecules of DNA (deoxyribonucleic acid) wrapped in a protective protein coat. Up till now, viruses have not been isolated and cultured owing to their parasitic nature. In 1954 John Enders for the first time tissue-cultured viruses in the test tube. Viruses even attack bacteria, and such viruses are known as bacteriophages.

But how are these viruses involved in the study of heredity? Most living organisms, from tiny viruses to large complex organisms like human beings have, as their genetic material, a macromolecule called deoxyribonucleic acid (DNA). The exception are certain plant and animal viruses where ribonucleic acid (RNA) replaces DNA as the genetic material. It is the DNA which acts as the primary carrier of all the information necessary for the synthesis of cellular components.

When J. G. Mendel formulated his laws concerning heredity, he had worked already for eight years with his pea plants. But soon, the speed with which the science of genetics proceeded organisms that could be bred more quickly were needed in larger numbers. So in came the famous fruit-fly. But to study genetics at the chemical level, still better suited organisms were needed and that is how the fungus *Neurospora* and the common bacteria *Escherichia coli* came into use. Beadle, Tatum, Joshua Lederberg, Jacob, Monod, Nirenberg, Khorana and many others received the Nobel Prize for their work connected with these organisms.

Three Americans who share this year's Nobel Prize for Medicine, Max Delbruck, Alfred Hershey and Salvador Luria, laid the foundations of bacterial and viral genetics leading to the science of molecular biology.

Max Delbruck, Professor of Biology at the

California Institute of Technology, was a nuclear physicist working in Bohr's laboratory when he first heard about the bacteriophage at a seminar in Bohr's home. He became extremely interested and, with Luria, he demonstrated that spontaneous mutations occurred in phages.

Alfred Hershey, Director of the Carnegie Institute's Genetic Research Unit, is well known for his work involving genetic mapping of viruses and bacteriophages and the chemistry of DNA. Hershey's experiment showed that only the nucleic acid of the virus entered the host cell, while the coat of protein remained outside, a left-over component. This experiment clearly identified nucleic acid as the carrier of genetic information.

Dr Salvador Luria, Professor of Microbiology at the Massachusetts Institute of Technology, is renowned for his work on the biological effects of radiation and microbial genetics. With T. F. Anderson, he was the first to discover a bacteriophage with the newly constructed electron microscope. He formulated the first specific models for bacteriophage replication.

The other Nobel Laureates who have worked in this field are W. M. Stanley (1946), John F. Enders (1954), Macfarlane Burnet (1960), Andrew Lwoff (1965) and Peyton Rous (1966).

Life-cycle of a Bacteriophage :

Bacteriophages have a spherical or hexagonal

head with a central core of DNA and protein sheath enveloping it, and a tail which may vary in length. The end of the phage tail carries a few fine threads in an attachment device. The process by which viruses reach their host cells are largely mechanical and involve no active role for either the virus or the host. The primary attachment of the virus is by means of ionic bonds, after which the tail contracts and thereby drives the core into the bacterial cell. The contraction forces the DNA from the phage head into the interior of the cell, while the rest of the phage particle—the protein coat, designated as *the ghost* by Dr. Hershey—remains outside.

The DNA that has entered the bacterial cell effects a drastic change in the host cell by destroying the normal genetic control apparatus, making a new Messenger RNA, replicating itself in order to provide enough phage DNA to fill all the virus particles that are being created. The RNA thus formed directs the production of the protein for the viral coat. In less than fifteen minutes new bacteriophages are formed in millions. The new DNA and new protein are put together in precise arrangements to form complete virus particles. These virus particles accumulate in the cell, till the entire conglomeration breaks out in one swooping burst to start the process all over again.

Bhavani Muthanna

Religious Instruction

.... Its students study one subject in which there is no pressure from without to make them 'pass', and that subject is the fittest of all for awaking thought and communicating mental energy. The study of that subject without ulterior motive, is some small help towards making them study other subjects also in the proper way. Thus it comes about that, with only a few occasional exceptions, those who give thorough attention to the scriptural, the religious instruction, are those who can be relied on to do well at University examinations Being under no temptation to study in an improper way, those who study this subject earnestly do it in the fashion in which every subject should be studied. The fact that in one subject they are students of the proper kind, if students at all, is an appreciable help to their becoming good students all round, and not mere getters up of subjects for examination.

—College Magazine, Vol. VII 1889-1890



Sixtynine-Seventy: News

Faculty

Dr Devanesen Honoured

In the Government of India announcement about the award of Padma Shri to Dr Devanesen, he was merely referred to as 'Educationist, Madras', indicating that it was his general services to the nation as an individual in a particular vocation, rather than his headship of any institution, that won him the honour from the President of India. This was only fitting. Dr Devanesen's talents are such that they cannot be confined to or exhausted by a particular institution. Still, Madras Christian College can claim Dr Devanesen as its own, because he has given to it more of himself than he has given to anything else. If Dr Devanesen has gained in stature, so has the institution. Dr Devanesen, as Rev Forrester said at a felicitation meeting, is the greatest public figure that the College has had since the time of Dr Miller.

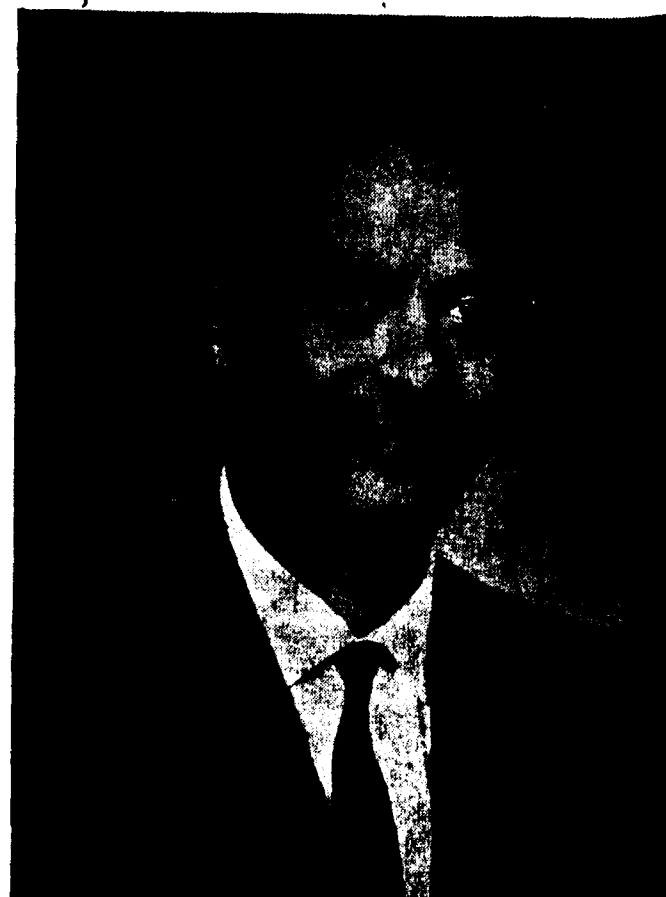
From a wider perspective, it may be said, the honour won by Dr Devanesen is also indicative of the growing involvement of our College in the larger affairs of the nation. Dr Devanesen's appointment to the National Integration Council, and now the conferring of Padma Shri on him, indicate that MCC is beginning to play a relevant role in India.

The widening circle of our relations also brings us into contact with international bodies. Quite a few of our staff are associated with important international organizations, and many go abroad each year; but, understandably, it is the head of the institution that travels more than anyone else. True, not all these travels are directly connected with the affairs of the College, but on all these trips Dr Devanesen uses whatever opportunity he has to further the interests of the institution.

In May 1969 Dr Devanesen went on a European tour, in the course of which he attended a con-

ference on Racism in London, a conference on Education for Development in Geneva, and the Christian Peace Conference in the Federal Republic of Germany; he then made a brief visit to Prague to participate in the eightieth birthday celebrations of Hromadka, a leading Czech theologian, and then returned to Germany to visit the headquarters of Bread For World (which is supporting the College Farm). In Germany he also held discussions with the Lutheran World Federation regarding aid to the Student Guidance and Family Life Centres, and with other church bodies on upgrading the College science departments.

Dr Chandran Devanesen



In August Dr Devanesen went to Europe again, this time to Yugoslavia to represent India at a conference of university professors held at the resort city of Dubrovnik. Dr Devanesen is at present in Australia, where he has gone to attend a conference on Development Aid, sponsored by the Australian Council of Churches. He will also be visiting many university centres in Australia to explore the possibility of our College establishing connections with them.

Dr K. E. Thomas

Quite often I find myself returning from the College Hospital with a bottle of pink mixture for the children; sometimes it's for me. It is what Dr Thomas gives when we complain of stomach-ache or other allied disorder. Occasionally I've had to go back to him with a no-effect report. So the doctor prescribes stronger medicine; pills this time which invariably set us right.

I once asked him why he did not put us on the stronger drug right away. 'You don't use an axe to cut a little seedling,' he replied. 'When you find the pen-knife doesn't work, you use a kitchen-knife. And the axe is used only on a grown tree. This procedure,' he said, 'disengaging from metaphor: is slow but safe. Quite often the indiscriminate use for antibiotics can alter body chemistry in such a fashion as to render the user insensitive to its curative powers when a really serious illness strikes.'

This has been among Dr Thomas's stern guidelines during his career as College doctor and medical practitioner. And he has held on to this against grim pressures from almost every direction; from patients who demand a 'shot' against his better judgement, and from fellow practitioners who sometimes quite unscrupulously prescribe wonder drugs to take short-cuts to popularity with callous disregard of the patient's long term health. All these have not panicked him into employing the tools of his science or his talents in anything but ethical and just ways.

Dr K. E. Thomas joined College as its first Medical Officer when it moved into Tambaram 33 years ago. He is now coming to the end of a long and splendid innings of work and service to the institution and the community in Tambaram. In those early years he was one of the very first medicos for miles around and it proved to be his most active period. Oftentimes on his own or



Dr and Mrs Thomas

under R.S.L. auspices he had to serve distant villages to which the only approach was the bicycle alternately bumping and bogging on tracks cut by the bullock cart. During those terrible summer seasons of epidemics when the quantum of work mounted, a call from a far-off village could sometimes be answered only a day or two later. When he got there he invariably found the sick already dead and the healthy ill, some beyond medical aid. And many a time he has had to put syringe and stethoscope by to help direct the mass burial of cholera and small-pox victims.

Quite often he had to play self-appointed public health officer, cajoling and even threatening villagers into proper refuse disposal and other sanitary measures, and teacher educating them on dirt and disease. These were unusual roles which he played manfully in accordance with circumstances and the times. Much of this work had to be done alone under primitive conditions when even getting hot water in time posed a problem and he had to develop resources and skills for makeshift and improvisation. For many years he served the Maternity and Child Welfare Centre easing sick mothers through labour and treating children. All these and very much more; surely this called for at least two large hearts in the man, one for sympathy, another for tenacity and courage.

And so it was in grateful tribute to his services that the community in Tambaram elected him almost unanimously President of its first major panchayat. His zeal for the improvement of

the township and clean administration however found little support or encouragement among the councillors and he ultimately had to resign in disgust.

It is College Hospital time and they go to him, campus staff and students, moving on the face of the morning. Some come stricken with imaginary ailments; he shames their fears. Others come for leave-certificates; he scolds them. The sick are treated, the very sick admitted to the Hospital. Those with boils and wounds have them opened or cleaned by sure and deft fingers. The pain is excruciating, but mercifully brief. Later in the morning, the doctor calls on those too ill to make the Hospital. A skilled diagnostician, he puts his finger on the cause in quick time.

Until a few years ago, Dr Thomas was also on the teaching staff of the College. His subject: Physiology. And then the University removed it from the list of B.Sc. subjects. It was a hard blow because the Doctor had learnt to love the chalk and duster air of the classroom.

Dr Thomas was allowed a free run of his professional duties because of the strength and support he received from home. Mrs Thomas in energy and zeal matched her husband. She made the home bright within and pretty without with her ordering and taste for plants and flowers and trees. She was the gracious hostess in whom every visitor found a welcome. She expressed

The Forresters



her social concern with distinct contributions to Staff Wives projects like the Maternity Centre. All this even as she groomed their two boys through notable academic careers in Medicine and Engineering and daughter Grace now one of us in II MSc., Zoology.

The Doctor used to be the fixed element on a campus where people seemed to be always coming and going. Not so anymore; he leaves us in May this year. It is sad when one as gifted as he with health and many more years ahead chooses to withdraw from active life. Sadder still when one has earned the love and esteem of the community one is leaving. What we cannot express in words, we shall say with our hearts.

Fortunately the family plans to move to their home in Adyar which isn't very far and the Doctor will still be, as of old, within call.

GEORGE K. MATHEW

The Forresters

The Forresters, Duncan, Margaret, Donald, Catriona, always move in formation. You see them all together, or you see them not at all. They are a remarkably well-integrated family, integrated and integrating. And so when you are with them, you do not know how it happens, but everyone, even Donald and Catriona, is made to feel that he or she is a part of the conversation ensemble, though this conversation may range from anything to anything, from academic standards to Donald and Catriona clutching tight between them a dainty piece of porcelain. And they are a remarkably self-contained family too, for with the first approach of the holidays they jump, with what strength they can muster after a term of hard work, into their Standard and, leaving no address behind, vanish into the back-of-beyond, happy to be 'away from it all', and, much as they like you, happy to be away from you too, happy to be a company to themselves. And when the holidays peter off and the beginning of term looms large they return cautiously and a little uncertainly wondering what the 'day' may bring forth. But once they are back you find them in the thick of things giving to all who are around them generously of their heart and soul and mind—and what wondrous stores these are from which they give so generously!

But you cannot sentimentalize the Forresters—at least not for very long. There are many things in the campus which Duncan and Margaret

Forrester admire, but all the same there are certain other things they are not happy about, and they are critical. But their criticism is the outcome of interested and enthusiastic involvement in the life of the College and its community, and therefore is positive and creative. If the Hall Days, for example, do not end in the shambles they used to it is due to the outspokenness of Duncan and Margaret Forrester, and this long before the former became a Warden.... But on an occasion like this it is difficult to remain on the matter-of-fact plane for long, and so you find yourself end as you began: You think of the Forresters all of them together or none of them at all. It somehow seems inadequate where the Forresters are concerned to estimate the work of one of them in College, Hall, and Church and end the estimate with a polite post-script on the influence of the other Forrester exerted vaguely from the background. When for a moment you reflect on the robust common sense that marks the sermons of Margaret Forrester or the penetrating insight that Duncan Forrester brings into his study of the Indian political scene or even the most amusing dourness of Catriona you feel that all these qualities evolved through the life of 'togetherness' of all the members of the family. No, there is no question of ticking off the Forresters one by one, labelling and assigning each a particular niche in your estimation. The Forresters—They move into your life in formation.

B. ALBERT

Stanley F. Rajiva

You were all ears in the classroom when he taught and it didn't disconcert you the least that he looked past you whereabouts instead of at you. He saw his subject clearly and spoke as he saw in fluent graphic prose; he chose words for their energy and framed sentences you remembered. He wrote poetry and was of that rare breed of Indian who writes good English verse and whose reputation is countrywide. So quite unlike the many, he knew poetry from within and could set you on fire in the classroom and even range over the whole vast field with the sureness and touch of a thoroughbred; that was his class as teacher.

He often passed you unseeing clipping along the corridors or cycling Heberward home on a saddle pitched too low for his rangy frame. He didn't seem to care for you or the rest of you. Then you caught him home, a book riding his knee. Warm and affable, he did care. There



The Rajivas

THOUGHTS OF A WOULD-BE EXILE

'Nothing is lost in a man's life'

—Leo Cheme

True. Many things are put away
not because they are childish
but because fairy tales distort our fable
into hazy beginnings and happy ends.

Growing is not sloughing skins
from time to time. Maybe nothing is lost
because nothing is taken away from us;
the first awareness remains
coiled in mouth and belly and throat,
leaping to life at a touch or a look,
changing a little each day, but never dying.

Upon this palimpsest is written
all that we know of ourselves,
all that we are until we feel
a new hunger, a renewed desire
to violate old sanctities,
break the charmed circle of loyal friends
and leave the beloved landscape, the known tongue,
for strange and alien shores.

Perhaps the suffering even among swine
will point the prodigal to his true home,
the fragmented hearth where no fires burn,
the sanctuary which is no longer safe;
let him return when suffering and shame
have made him whole, a man among men:
changed though his old world might then seem,
the shapes of places will remain
and the degradation and beauty of a face.

STANLEY F. RAJIVA

was music just sufficient to fill the room from his superb stereogram and here was another entire world of Mendelssohn and Mehta, George Szell and the Cleveland. Music was his other love and now the whole man spoke.

You met his wife, Viji and the fay-like Suma, his daughter. Viji kept house gracefully and made life gracious with her verve and vitality and her concerns in art and philosophy. And many an evening in that catalytic air of coffee fumes and smoke, home turned athenaeum echoing to the crackle of debate, high-brow, heady. Idea succeeded idea, view view; these were tossed about, clipped and trimmed and turned loose again. So it was.

And so it was some time before you got to know him, and he you; the prologue to his brand of friendship was testing and long. But once forged, he stood by you with a tenacity that could stand almost any strain. High-minded, he could never do anything mean, insincere or uncouth.

We were a small group of friends gathered to see the Rajivas off at Meenambakkam airport. They had always been unhappy about leaving the comfort of friends and the known for a cold and distant land. He had often spoken about it. We could now see it in their eyes. He clasped each one of us manfully and the little family moved quickly away.

GEORGE K. MATHEW

The Lewises

Men have always been leaving home, like wandering scholars of old, to discover themselves and the world around them. During the last three years the Lewises have been with us. For having known them, we have become richer. The many worlds of Lewises consist of the Leprosy Clinic, the SCM, the Staff Bulletin, the History Association, the Audio-visual Programme, the College archives, and, of course, Paul's courses in History. Under the solace of the Madras sun, he communicated most effectively a sympathy and warmth for the academic. To Paul, it was indeed far more stimulating to have asked questions and to have raised them, than to merely provide answers in cyclostyled handouts. As for Janet, it was her inspiring efforts that made provision of games for women students possible; she also helped in the operation of the Student Guidance Service.

The United Church of Canada deserves the gratitude of Madras Christian College for having graciously sent this couple to serve in our midst.



The Lewises

We are thankful to the Lewises for having become part of us, and for all that they have been to us.

C. J. NIRMAL

Nightclubs and Higher Education

Four members of the faculty, B. Albert, B. M. Arthur, V. S. Venkataraman and V. Jayashankar, spent two weeks in August '69 in Hong Kong attending an Asian Workshop on Higher Education. Here is what happened:

As the group was being cleared for departure at the Madras airport, it was found that Venkataraman was sans his health certificate, and it looked as though for him the journey would end even before it had started. Luckily, he was able to dart to Tambaram for the certificate and back again to the airport before the aircraft doors closed. So he was safely in, though breathless all over the airhostess.

After a stopover at Kuala Lumpur, they landed at the Hong Kong airport at 9 a.m. Within minutes they were confronted with a press conference. They had not anticipated this, but questions from the press were neatly fielded by Prof. Albert. When a reporter asked about famine in India, Jayashankar rose to give a lecture on it, but Prof. Albert waved him down and merely pointed to Arthur. The press understood, and tall thin Arthur became the most photographed 'typical' Indian attending the conference; later Arthur was even able to raise some money—in aid of himself.

'There were a number of exchanges like this at the press conference, but the last one was the best.

Question: Sir, do you intend to visit our night clubs during your stay?

Prof. Albert: Oh! Are there night clubs in Hong Kong?

That brought the house down and provided a headline for the evening newspaper: **PROFESSOR FROM MADRAS ASKS: ARE THERE NIGHT CLUBS IN HONG KONG?**

The workshop itself was serious business, at least to its organisers. Such topics as *Modernisation and Educational Policy*, *University's Relationship with the Traditional Culture*, *Relevance of Humanistic Dialogue in Academic Programme* were discussed. But as the workshop proceeded, the participants had a feeling that they had heard it all before, in 'Tambaram'—though not couched in such pretty phrases—and that the real problems and solutions lay elsewhere.

But they were glad to have gone; it gave them an opportunity to exchange views with educationists from other countries; it also gave them a chance to get away from hemming fellow citizens. 'The trouble with India', as Prof. Albert put it, 'is that there are too many Indians in it.'

A.I.E.

Yale! Yale!

U.S. 1968. Kennedy and King are assassinated; in Columbia students take over the university; in Chicago and elsewhere there are riots; Jacqueline exchanges Camelot for Capri; and at hallowed Yale the living theatre performs in the nude and invites the audience to participate.

Dr Kurien was at Yale that year. Though much of America was in convulsion in 1968, at Yale things were quiet—except for an agitation for co-education. Under pressure from students, the President of the University started negotiations to buy a women's college; he promised Yale co-education in three years. But the students considered three years too long a wait; they wanted instant co-education. A compromise was eventually reached: the administration allowed the students to have one week of co-education, when, for seven days, women students from a neighbouring college were allowed to stay at Yale.

But these were only diversions. Frenetic intellectual activity is the normal mode of life at Yale, and even Dr Kurien, who is a thoroughly organized person, found he had to exert himself to keep pace. Yale professors are busy men,

publishing books and papers and advising governments and world bodies. But they have very little time or inclination to teach; graduate teaching assistants quite often do most of the work of the professors—an arrangement that is highly satisfactory to the professors.

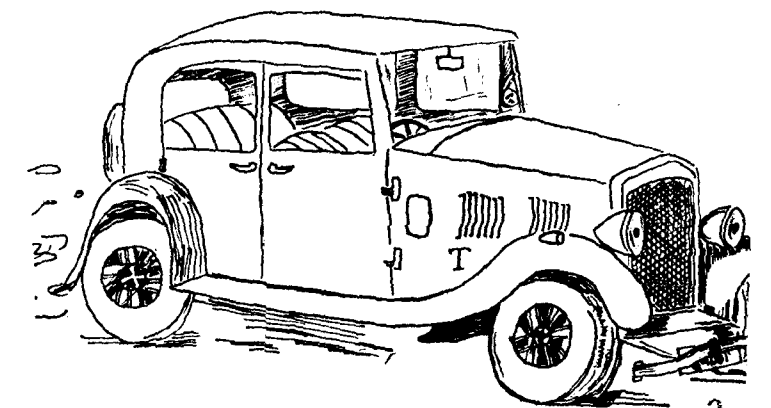
Dr Kurien was at Yale at the invitation of the University to spend one year there as a research fellow. While in the U.S., Dr Kurien continued his re-examination of the conceptual frame of the problem of economic development; he also conducted seminars at Yale, Bridgeport and other places.

Dr Kurien is also associated with ACTS (Action Committee for Technical Services) which advises the World Council of Churches on development projects. In December 1969 Dr Kurien spent a week in Geneva attending a conference of this committee.

A.I.E.

Lochness Monster

The early morning quiet of the campus is broken on certain days by the phutphutting of an approaching car mingling with bird calls. Suddenly an Austin saloon swings round a bend tyres screeching and dust flying and throttles



on its way. One look at the complacent, handsome gentleman at the wheel and the little girl by him with an awe-struck face, removes the fear that a hell-bent auto-maniac is loose on the campus. It is just Mr Michael Lockwood giving his daughter an early morning ride. They call the car names, everything from the Lockwood Express to the Lochness Monster but one cannot help noticing the gleam of pride that forms in Mr Lockwood's eye when he begins to talk about his car. This 1933 Austin is as old as

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Mr Lockwood, and both, as we can see, are going strong. Though Mr Lockwood does not boast about stopping on a coin while travelling at a specified speed, his mechanical brakes have served him well. Yes, you heard it right: the Austin has mechanical brakes!

The first owner of the car was a British 'pukka sahib' planter in the Nilgiris. One can imagine the Austin dreaming (if a car can dream) about herself 35 years ago, all agleam with chromium and glass, shined up by half a dozen 'chokras', touring tea estates among the Blue Mountains. The Austin had come a long way and was in a pretty bad condition when it reached Mr Lockwood, but then a health cure and body build-up in a T.V.S. Workshop in Madras did the trick. The Lockwoods have done about 10,000 miles so far in the Austin, including a couple of trips to Kodaikanal and Vellore. It is a quite amusing story about Mr Lockwood driving non-stop from Kodaikanal to Madras, not daring to stop, for fear the engine would give out on him if he did so. And we believe it too!

RAVI & GOWRI

The Tennis Bug

The Staff Tennis Club, languishing in the past, was revitalised at the beginning of this academic year, thanks to its energetic secretary, Madanagopalane. With the support and encouragement of the Principal, the Club this year instituted the J. R. Macphail Rolling Cup for inter-collegiate staff tennis tournament. This year, IIT annexed the handsome trophy through a combination of power and guile. The tournament has roused tremendous enthusiasm. Though only eight colleges entered the tournament this year, there is no doubt that it will soon become a major event of the tennis season in Madras.

P. RAJANI

Inter-collegiate Staff Tennis Tournament



M.A. Chidambaram presenting cheque

Alumni Association

An Alumni Reunion, known as 'Revival of the Spirit', the first of its kind in the history of the Madras Christian College Alumni Association, had its inception in January 1969. Mr P. Stephen Rajaratnam, our active Vice-President of the Alumni Association, was the architect of this project. The participants unanimously decided to have this as an annual event every January during the first week-end. During the first Alumni Reunion held last year, in the Bishop Heber Hall, eighty Alumni and Alumnae from Tamil Nadu, Kerala, and New Delhi gathered together to spend a glorious week-end.

This year (1970) the Reunion was held on January 3rd and 4th, when the Alumni/Alumnae and their families were invited. During the second Alumni Reunion held in the Selaiyur Hall, 25 women, 11 children and 96 men attended. Though the Reunion was only for two days, it was such an enjoyable week-end that the participants had to say goodbye with great reluctance. The Alumni and Alumnae came from Tamil Nadu, Kerala, Calcutta, Delhi and Andhra Pradesh. The spontaneous renewal of old ties, the warm fellowship and the automatic shedding, for the duration of the week-end, of all the worldly problems and worries made history in the activities of the Alumni Association of the Madras Christian College.

It was indeed a new experience and not only was the spirit of the people participating really revived, but our very faith was renewed.

The most successful recent effort of the Alumni Association, namely the C. A. Abraham Pavilion, was declared open by Mr M. A. Chidambaram, President of the Madras Cricket Association and Honorary Treasurer, Board of Control for

Cricket in India, on Saturday 8th February, 1969. Mr Chidambaram also donated a generous sum of Rs. 5,000 for the project. This effort of the Alumni Association can be reported as a success, thanks to the Pavilion Committee's untiring efforts in raising funds and maintaining the momentum of the whole effort. The Annual Old Boys Cricket Match was held on the same day with Mr Abraham as the captain of the Old Boys team.

The Delhi Alumni met the Principal, Dr Edward Dirks and Mr P. Robert Guruswamy when plans were made to raise Rs. 10,000 for the Dr A. J. Boyd Annual Fund.

A meeting of the Kuala Lumpur Alumni Branch was held on 30th August 1969 when Prof. B. Albert, and three other members of staff visited the city on their return journey to India from Hong Kong where they attended a Workshop on Higher Education.

In September 1969 a branch of the Alumni Association was inaugurated at Calicut by Dr Devanesen.

ALUMNI OFFICE

The Ten who did Well

College Magazine takes note of ten outstanding students.

Leela Krishnamurthy

Miss Leela Krishnamurthy, 'easily the most active woman student of the College', as one observer put it last year, stood First in the University with First Class in her M.A. (History). She got the first rank in her B.A. (Literature) too, which she took at W.C.C. At present she is a Sub-Editor with *The Indian Express*. While at College she was associated with the Dramatic Society, the College debating team and campus magazines. She admits that at times she misses her student life, but otherwise, quite enjoys her new tasks. The prizes she won last year were the Northwick Prize, the R. Sivabhogam Prize, the N. N. Iravatham Prize, the Prof. V. R. Ramachandra Dikshitar Prize (University awards) and the Kellet I Prize (a College award).

P. Sudhir

He was well known as a quiz champion while at College; at present he is preparing for his Ph. D.

at the Indian Institute of International Studies, Delhi. P. Sudhir passed with a First Class in his M.A. (History). He stood Second in the University, and was awarded the Eric Conran Smith Prize by the University. Sudhir took his B.Sc., too, in our College, and was mainly responsible for the successes of our College in quiz competitions, like the ones conducted by the A.I.R. and the I.I.T. (Madras). Debates, seminars, group-discussions, drama—these were some of the other activities that Sudhir used to go in for, and did well at.

P. S. Padmanabhan

For many years now, no one has secured an A plus in M.A. (English) at the Madras University. It was left to P. S. Padmanabhan to take it last year. One of the most hardworking of students, he came to our College with a First Class in his B.Sc. (Physics) from Loyola College. To his credit were the following University Prizes: the T. Rama Rao Medal, the Rao Bahadur M.A. Srinivasachariar Prize, the Lord Pentland Prize, and the Late Rao Bahadur Srinivasachariar Prize. The College awarded him the Kellet II Prize. Padmanabhan holds a diploma in German and proposes to go to Germany to study German literature.

R. Kamala

The Stuart I Prize, the Pitti Muniswami Chettygaru Medal III and the S. Ananthakrishnan Medal, all University awards, went to Miss R. Kamala of M. Sc. (Mathematics) who stood first in the University with a First Class last year. The College awarded her the Morren Medal and Prize. In her B. Sc., too, Miss Kamala got a First Class and stood first in the University.

V. T. Indira Bhargavi

Miss V. T. Indira Bhargavi who took her B.Sc., and M.Sc. (Zoology) in our College, secured a First Class and stood Second in the University in her P.G. Degree. The University awarded her the Caithness Prize II. At present she is a researcher in Bio-Chemistry at the University of Madras. One recalls that in February, 1967, she won the Darwin Rolling Shield for our College, at an inter-collegiate oratorical contest while at the same time winning for herself the Prize for the Best Speaker.

GOWRI SHANKAR

M. S. Monappa

The talent, skill and verve of Monappa, (Ravi to his friends) have seen him to a berth in the Indian Hockey Team. In Monappa, the nation has chosen its second representative from our College, the first being Eric Prabhakar for the London Olympics.

No one talks less about this great honour than Monappa himself. Where others might well have started a 'fan' association, Monappa devotes his complete and undivided attention to the improvement of his forte. With his enthusiasm and drive, the Munich Olympics looms bright in his horizon.

Monappa's talents are not entirely centred around hockey (in which he led our College team to three victories last year). He represented the University and the State (Junior State Team) in cricket with his sheer ability to dance at the wicket, driving powerful shots to the boundary. He was also the College sprint champion and star at most athletic meets.

M. B. Aiyappa

In the Hockey and Athletic fronts, there looms yet another figure—Aiyappa, better known as Babu. This man-mountain from Coorg, the 'biggest bundle of them all' is a virtually 'Rock of Gibraltar' in the Christian College defence. By dint of hard work and excellent positional play, he has succeeded in donning the Tamil-nadu colours in the National Hockey championship.

Babu's outsize physique, moving with the drive and precision of an engine on the Athletic and Hockey fields, is a sight for sore eyes. He gives one the impression of always striving to one goal—throw further, jump higher and run swifter.

Aiyappa captained the College Athletic team last year, donned University colours in Hockey and Athletics, and represented the College in football. He has outstanding proof of his abilities in his shot-put and hammer throw records.

B. A. Thimmaiah

Thimmaiah is a far cry from the rival image of a lawyer, sober and dignified, with a look of gloom about him, and utterly incapable of physical activity. Fleet-footed as a deer, he abounds with the spirit of 'joie de vivre' (literally) and this is also expressed in the sprouting tuft on his chin. His part-time occupation is attendance at a Public Administration lecture or two.

Naturally so, for Thimmaiah is called upon to serve the College in Hockey and Athletics. He resembles a gazelle (not the looks) on the athletic field, with his quick silver start and tremendous last minute burst in the 100 metres flat. Thimmaiah has a flair for upsetting the bookies even when he is below form.

He has played Hockey for the University on four occasions, and once the team he played for won the All India Inter-Varsity Tournament.

It is a rarity that we have a Sportsman and two Degrees (wish him luck for the third) in one person.

R. Colney

Colney, the football juggling lad from Mizo, a stranger to the Campus, soon won the hearts of soccer fans with his inimitable ball control and matchless accuracy. Win or loose, Colney has been known to provide the thrills of the match, which has also endeared him to opposition support, and earned him the name 'Japankaran'.

His approach to the game is very artistic, pronounced all the more by the ghost of a smile on his face when tackling and dribbling, even at the receiving end of a boot. When he indulges in the 'shady' techniques of the game, his humour on the field reaches a peak, which earns him an applause from the spectators, something which is novel in Madras circles. He is an able captain, with a lot of initiative, and a shrewd tactician. All this was employed in the team's victory in the League Tournament.

Colney's forte lies in other fields also besides Football for which he has donned the University Blue. He is the College Javelin champion and also a good hockey player.

BOLU

Ambi Harsha

The curtain rises on a darkened stage, a match flickers into life and lights up a cold, unfeeling face. As the flame steadies, your eyes adjust: the glimmer of purple, the high patrician nose and the air suggest Nero, Emperor of Rome. His eyes regard the flame with the same cruel relish with which the originals must have had the burning capital. Then the stage lights come on bright. Nero's lips smack leeringly, 'Now that electricity has come to Rome . . . ' the rest is spoken in gesture; with a masterful wave he puts out the match and tosses it contemptuously aside, the face at every point reflecting mood and movement. I don't remember the rest of that piece



except that it was one long shriek of mirth and laughter. That was Ambi, Emperor of Comedy.

A gifted and versatile actor, he evolves the plot, scripts most of the dialogue and puts himself in the centre of the action. The brew hits you bazooka-like. His stage is often a delightful mix-up of time and place, his language is every-

bodys and the humour common factor to principal and peon. It is clean as U-certificate, fresh as mountain air.

And not in Tambaram alone, he has won the plaudits of city audiences. His interest in serious drama, accomplishment as a cricketer and student do not here belong.

G.K.M.

Union Society

The Union Society was formally inaugurated on 24th July, by Mr Badrinath, Collector of Madras. Mr Badrinath delivered a thought-provoking speech on the problems arising out of the transition of India from a traditional to a modern society. The talk was followed by a lively discussion.

Fired with enthusiasm from its stimulating inaugural, the Union Society launched on an ambitious programme—to screen films regularly for entertainment in the Anderson Hall! However, after the first film, 'A Cartoon Festival', the whole project was abandoned since the Halls objected to cancelling their Saturday Film Shows.

This year the Union Society decided to give up the International Students' Evening as too expensive and monotonous. Thus the idea of Fun Fair was born.

The Fun Fair organised and conducted by the Student's Council eventually took place on the 20th October 1969. The net collections were about Rs. 11,000; the expenditure was about Rs. 6,000. As is evident, expenditure was a bit too high. It is hoped that future Union Society Fun Fairs will be more profitable, in the light of the experience gained in this maiden venture. The profits from the Fun Fair were used in buying furniture for the Student Centre. The Student Centre was opened on the College Day by Sardar Ujjal Singh. Thus the Cafeteria came into being, filling a void in the campus and in our stomachs.

In the third term, the scheme of showing films, which seemed to have died a premature death, came to life again. Negotiations were started with the management to procure a 35 mm projector which could be installed permanently in the Anderson Hall. The prospect began to look really bright, especially so when the Principal took an active interest; the financial aspects of the project are being examined now. So it is hoped that the day is not far off when the Anderson Hall would shed a bit of its dignity and serve as a cinema house.

The Student Council functioned smoothly this year, the members meeting regularly over cups of coffee and discussing current problems on Campus. The Student Council served adequately as an advisory body and made many valuable suggestions like the election rule limiting pamphlets to the last 3 days.

The Union Society celebrated the Gandhi Jayanthi celebrations on Oct. 1st. The meeting

was addressed by several prominent citizens like Janab Bukhari, Dr Varadarajan, Dr T. M. P. Mahadevan and a few students.

On August 23rd, Herr Hans De Bour delivered an interesting lecture on world problems like Viet Nam. In December Dr R. C. Zaehner (Prof. at Oxford) was with us; he spoke on 'Mysticism in Christianity and Hinduism.'

Among other debates we conducted the Inter-collegiate debate organized by the University. This was on the 20th of November. Presidency won. On 26th November we held the Gorden Mathews cup debate. Loyola won.

Our debating team consisting of P. N. Narayanan and Padmini Viswanathan won the inter-collegiate debate conducted by the Cultural Academy.

Our Entertainment group led by Ambi Harsha won the intercollegiate dramatic competition organised by the Guindy Engineering College. They also won the Best Entertainment Group prize for the third time in succession in I.I.T.

The P.U. students of our College participated in the intercollegiate essay competition and debate organised by S.I.V.E.T. Our debating team came first. Shanker and Williams won the individual prizes for debating and essay writing respectively.

All India Radio, Madras, will broadcast a 30-minute variety entertainment programme on the 7th of May at 6-30 p.m.

I would like to end by wishing Ravi Pillai and N. Gunalan all the best in the coming year.

RAVI CHANDER,
Secretary.

Fun at the Fair

Yes, it was fun all right—great fun, in fact, the occasion being the College Fun-fair, held on the 20th October 1969. And it would have been still greater fun if the rains had held off for the day. But the meteorological office was right for once, and the Principal very wisely insisted on the fair being spread out inside the College buildings rather than outside, in the college quadrangle, as originally planned. In fact, it was the rain which forced the opening ceremony into becoming a bit of a farce. But, once the show got cracking, it hardly mattered.

Although the show was a substitute for the usual International Students' Evening, it did not drop the international flavour completely. Thus, standard bearers of different countries did their

bit by manning various pavilion-cum-stalls. The Ethiopian section, for example, housed among others the coconut-shy. Ceylon, Fiji, Mauritius, Malaysia, all did their bit in adding to the festivity and colour of the occasion. And there were lots of other pockets of fun in the Arts Block, places where one placed one's money and listened to one's heart-beat keep time with the patter of mice's feet, or with the revolutions of the gambling wheel. Some of the other stalls were the trick-cyclist's paradise, the loop-la, the lucky dip, and the skittles stalls. Thrown in for good measure were the 'weigh the cake' competition, prizes for best dressed people among the 'trads' as well as the 'mods' etc., not to mention the 'Muchic Houch' as I think it was spelt.

However, the places that attracted me most were the merry-go-round area, the cafe, and the Anderson Hall, where the Beat-Meet was held. The merry-go-round presented us with one of those rare chances to throw dignity and age to the winds hop onto the horses, and enjoy moments of untainted school-boy delight. And the cafe? Book lovers might have moaned at the sight of the library but not the majority of the fun-seekers—not with frying-pan-fresh dosais, delicious biryani and all the rest of the eats waiting to be gobbled down. In fact, one helpful suggestion might be to have a joint staff-student enterprise run the Students' Centre (towards which the proceeds of the fair are being appropriated) so that ensuing profits can be ploughed back into College development projects. Or better still, it could be run on a no profit basis. The Beat-Meet was as enjoyable as the rest of the day's Programme—good music plus good showmanship, the latter especially shown by the Voodoos. However, one of the groups which played would have done better to stay off the stage.

On the whole, fun was at a premium throughout the afternoon and evening. The fair gave one an opportunity that is all too rare in College—an opportunity to lose one's identity in the crowd, throw around whatever amount of money one's pocket allowed with a carefree heart, live just for the moment, and well, just enjoy oneself. It is a welcome change from the old International Students' Evening, and with more experience to command in future, the mistakes that were made this year could be avoided, and the show improved. Financially also, the show was a success—six thousand rupees profit, the College Union Chairman tells me. The slight original undercurrent of feeling that the admission rates were too high



Student Council: Old and New

o fit a student's pocket turned out to be wrong, if one is to judge by the crowds that jostled and pushed their way through the fair. As someone evidently drunk with the happiness of the occasion said—'the only thing lacking was the cheap thrills stall—press a horn for two paise.'

T. N. NINAN

Elections

The new system of presenting the identity card at the door was most welcome. It not only saved the voters the bother of going to specific doors in order to cast their vote, it also prevented malpractices. The introduction of identity cards did reduce the voting number, but all the same it was a good move by the authorities. Official canvassing was allowed to commence only three days before the final day unlike in previous years when there was a good one week for canvassing. There were three candidates for the Chairman's and three candidates for the Secretary's post. The Non-resident Representatives for Heber and St. Thomas's were elected unopposed while the post was contested for Selaiyur. On the whole the elections this year went off very quietly and well.

MOHAN GNANADIKAM

The New Council

Chairman	...Ravi Pillai
Secretary	...D. Gunalan
Chairman Heber Hall	...E. Raghukumar
Gen. Sec. „ „	...Frederick Leon Fernandez
Non-Resident—Rep.	...Babu Kurien
Chairman Selaiyur Hall	...Ashok David Fenn
Gen. Sec. „ „	...A. Venkataraman

Non-Res. Rep. S. Hall ...Philip Bhaskhar
 Speaker St. Thomas's ...Ravi Nityanand
 Hall
 Prime Minister ,, ...Prabhakar, T.
 Non-Res. Rep. ,, ...Jawahar Mani
 Gen. Sec., Girls Hostel...Padmini Viswanathan
 Non-Resident—Rep.
 for Girls ...Radha Raghavan

Obituary

Prabhu Savarirayan

Prabhu became a student of the College in June, 1966, a resident member of Bishop Heber Hall. Tall lithe, and well-built, Prabhu had a quiet, distinguished air about him. He soon won the love and confidence of all he met. It was bitter news to hear that he was the victim of a tragic accident on May 10th 1969.

His was a person you could like and respect and one you would regard as the 'ideal student'. He paid equal and devoted attention to both disciplines, the academic and the athletic. Very disciplined, he gave of his best in class and on the field.

Prabhu was a popular member of the Hall, and participated in most of its activities. He was unanimously elected Outdoor Games Secretary, a post which destiny kept away from him. It was only fitting that Heber won the Athletic Shield this year in his loving memory. In Prabhu, one found a confidant and friend, willing to help beyond the requirements of friendship. Also, he was not without humour. He moved with all the inmates, never once lost his poise and dignity, and was an influence for good in the life of the Hall.

Hockey was Prabhu's favourite game and he played for the College. On the field, as out of it, Prabhu played hard and clean, and only for the love of participation. One can recall his image on the field, a good scientific half-back, cool and calculating, a valuable link between the offence and defence.

He is now gone, but his memory remains—a memory that will remain etched in our thoughts for ever.

BOLU

The Rt. Rev. R. B. Manikam

The passing away of Bishop Manikam is indeed a great loss to the Christian World. He was a World Christian leader associated with the work

of the World Council of Churches and of the Lutheran World Federation, both having its headquarters at Geneva.

His father was Mr. J. Kamban Manikam, Headmaster, Pudukottah Mission High School, and his grandfather was Mr. Masilamani, the Headmaster of Central High School, Tranquebar. Born on April 19, 1897, he graduated from Madras Christian College in 1921. He served for very short periods at Madras Christian College, at Noble College, and then at Guntur Christian College, where he rose to be Vice-Principal, having in the meanwhile (1924-29) spent five years in the United States and secured the B.D. degree at Mt. Airy Seminary and a Ph.D. degree from Columbia University. In 1937 he was called to be a Secretary, National Christian Council and he rose to be its Executive Secretary. On October 22, 1950 he was ordained by Bishop J. Sandegren as a minister of the Tamil Evangelical Lutheran Church at Nagpur Cathedral.

He later served (1951-1955) as East Asia Secretary of W.C.C. and I.M.C. During those years he travelled widely, visiting Japan, China, Hong Kong and Taiwan to Australia and New Zealand.

On January 14, 1956, he was consecrated IV Bishop of Tranquebar by Bishop J. Sandegren. After his retirement, he served as Rector in Bishop Heber College, Tiruchy. In his later years as East Asia Secretary of W.C.C. and I.M.C., as Bishop and even later till his death, he was travelling frequently in the West and was a very welcome speaker everywhere. He had a head for finance and strengthened the financial administration of N.C.C. and T.E.L.C. notably.

His end came in the early hours of November 7th 1969, in his home at Tiruchy in the midst of a very active life.

He was greatly devoted to whatever tasks he was called to and we bemoan the loss of a very talented, widely respected, able leader of men in the House of God.

G. PAUL DAVID

Campus Magazines

The factors that have contributed to the image of our College, that have given it its roundness of character, are three in number: First, the strictly educative function that our college fulfils; secondly, the range and number of extra-curricular activities that it encourages and has facilities for; and lastly, the men's residential Halls and the Women's Hostel, each with a distinct life of

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its own, which, the resident community shares or is willing to share with others. The average student, say a non-resident, cannot possibly witness or participate in all the activities of the College; nor can he share the hostel life of the residents. The next best thing for him to do is to read our campus magazines.

We of Christian are a fortunate lot. Apart from annual publications like the *College Magazine*, and occasionally, a Departmental magazine like *English*, there are three magazines which are published at regular intervals of time. They are *Spot*, the campus magazine, *Senator*, a Selaiyur Hall publication, and *Snoopy*, the Heber Hall magazine. Scope enough for students to air their views and exercise their literary talent.

Turning the leaves of *Spot* for instance, one finds that about half the magazine is devoted to news coverage and tit-bits. Not in a dry matter of fact way; with its bantering manner of handling news, the magazine serves the dual purpose of reporting and providing pleasure. The editor's pen brings to your notice that the peon in Arts Block, a veritable 'guardian' of it, is actually a case of means defeating ends, or that the dependence of the water cooler on the College Post Office (which used to house the aluminium tumbler) has only recently been put an end to, or that 'extensive research' has resulted in the discovery of new dimensions to the utility value of the new Identity Card. In keeping with the hilarity that the magazine goes for, is the 'Wanted-a Watchdog' ad. found in the *Spot* of September 1969. Among the more serious reports may be mentioned reports of seminars, interviews, sports events and the like.

Apart from all this *Spot* mentions anything worth mentioning. One of the best examples that can be offered is the article 'Beauty At Your Doorstep' published in the January 1969 issue, an issue which is easily one of the best. Perhaps the article would go a long way in giving some—at least some—students a fresh incentive to look around our lovely campus.

What can one say about general articles which range from short stories and essays in humour to discussions of student problems? Occasionally one comes across stories well up to the standard, as, for instance, 'On the Veranda' and 'Kidnapped' both in the July 1967 issue of the *Motivator* the campus magazine that preceded *Spot*. The latter story, especially, is a remarkable composition considering it was written as a Bridge Course exercise. It will be no small advantage if

we were to get such talent to help a magazine along. Sometimes, the editors have shown lamentable judgement: an article like 'Campus Inhabitants' (*Spot* December 1969) should have been kept out. It is nothing but a meaningless jumble. Students protesting over one thing or another would do well to pay attention to articles like 'Reflections in a Crystal Ball' (*Spot*, September, 1969). The concluding paragraph is telling in its effect.

While cross-word puzzles, quiz competitions or photographic competitions are welcome to the average reader, English poetry, especially the modern variety, is loathsome to him. He has neither the capacity nor the inclination to understand it. For this reason, the editors of the first few issues of *Spot* fought shy of poems, which often enough are more readily available than articles. The 'Campus Personalities' column started by *Spot* could go a long way to establishing good staff-student relationships: if we are to take the interviewer at his word, there is no reason why we shouldn't include staff members in our circle of friends. Tamil articles used to deal with historic themes, but now the trend is to take a contemporary view of things.

Senator and *Snoopy* address themselves primarily to their Halls, and as such, are of casual interest to the general reader. These magazines give the impression that residents are conscious of the fact that they are residents, and that they belong to Halls with different traditions. Each has digs at the expense of the other Halls, a practice which the inmates consider healthy. And perhaps the magazines' detailed and rambling notes and Hall news, with the editor informally quipping (within brackets), at the writers' expense help to define the atmosphere of the Hall, and keep up the feeling of togetherness among residents.

Of the two Hall magazines, *Senator* tends to be more serious than the *Snoopy* which frankly doesn't give a damn. One reason is that the *Senator* has benefited from a long tradition of Hall publication, which cannot be said about *Snoopy*. For the most part *Snoopy* restricts itself to humour—good humour, one must admit. Further, in the recent issues of the *Senator* one finds one or two articles of general interest like 'The 1968 U.S. Presidential Elections' and 'Fantasy in Reality', which means that the non-resident, general reader is included in the audience.

Running a magazine, especially a campus magazine, is a pretty strenuous affair, but all the effort is worth it if only there is adequate co-

GOWRI SHANKAR

The year 1969-70 has been one of fluctuating fortunes for our College. Our teams have brought back both laurels and wooden spoons. Nevertheless, viewed from a detached angle, one could claim that we have enjoyed the sunny side of things as far as the games are concerned this past year.

'Thimmy' is also the captain of our College hockey team. One has to admit that on paper the team has reached its zenith of repute. We have one international and one state player, Monappa and Aiyappa, and also five University blues. We were a team formidable to the core. Yet, on the field we crumbled against Loyola in the knock-out tournament and Stanley Medicals in the League. In the match against Loyola

This year saw the institution of the Prabhu Memorial Inter-Hall Hockey Trophy, in memory of Prabhu Savarirayan who passed away in a tragic accident this year. The matches were played in good spirit and healthy competition, with St Thomas's emerging the eventual winners on the basis of their victory over Heber.

Our College has been doing consistently well on the soccer field. We do not have a star studded team to boast about, but it has always been a well trained team, working out combinations and moves with a good deal of precision. Under Colney, the wizard from Mizo, the team won the League trophy, but lost, unfortunately, to Madras Medical in the Knock-out Tournament. In this match, our defence with its pillar in Gopalakrishnan (affectionately called 'Jack the Giant killer') proved solid against M.M.C. penetrations, and our halves, Colney and Samson fed the forwards brilliantly. But our forwards failed to capitalize and shot all over and around the goal post. M.M.C. won eventually by chance—a solitary goal scored in a goal mouth melee. We proved our class against Pachaiyappa's College in the league tournament by a two-zero victory. We were clearly the superior team in every department of the game, and our forwards put a sting in every shot. Special mention should be made of Cherian, our young, plucky goal keeper, who came to the rescue of the team on a number of occasions, Gopalakrishnan, Samson, our spirited right-half, and Colney who can literally do a jig with the ball in perfect control. Roy Mathews and Nanjan (our University blue this year) proved a dangerous couple for the opposition defence.

Our College team gave its most versatile performance against Christian Medical College, Vellore, on their grounds. Vaidy scored 88 runs (not out) and Beliappa scored 43 runs. Subramaniam showed his stuff with a splendid bowling analysis. This victory made up, to some extent, for the defeat we suffered in the League, Jain, and Knock-out tournaments. I wish them better luck next year, especially with a new 'slip-board' to improve their fielding.

The Inter-Hall Basketball trophy was again annexed by Selaiyur Hall. The rivalry was chiefly between Heber and Selaiyur. Heber had a good side but individual play and lack of understanding between the players, led to their defeat. Selaiyur, on the other hand, who swarmed all over the field, and had a tight defence, easily got the better of Heber.

The Inter-Hall Volleyball was also won by Selaiyur. In a very keen and exciting tussle, Selaiyur won by the decision by one point. Heber came back from one game down to equalise and with some brilliant serves and spiking from Rajkumar, and then forged into the lead in the



Hockey team



Athletic team



Football team



Heber carrying away Athletic Shield

deciding game. But, like what Rajkumar was to Heber, Ally was to Selaiyur and they quickly equalised in the last moment. They eventually won the trophy.

The last tournaments to be held every year are the Tennis tournaments. Our performance at the inter-collegiate level was mediocre. This year, Selvadurai, our captain, and Sivaramakrishnan pulled a lot of unexpected victories. Both played good, attacking tennis and this could have been a deciding factor in many matches. In the college circle, Sivaram came out winner and Mr Madanagopalaine was runner up in the open singles.

A new feature in the sports ground is the participation of the Women students in the athletics. They were being ably assisted in their venture by Mrs Lewis.

Thus we have had a good year and our victories made up for our defeats. Let us look forward to a more fruitful year when we return to college.

BOLU

Commemoration Day Sports

Last year Bishop Heber Hall regained the championship after nine years, and they have now managed to keep the shield for another year with a very comfortable lead over the runners-up, Selaiyur.

Commemoration Day Sports 1970 was like any

other Sports Day in the past, except perhaps in two things: one, the men's relay for guest colleges had to be called off due to lack of entries. The second, there seemed to be something missing all around; the usual noise and screaming rivalry among the Halls, the constant flag-waving and all were too obviously reduced. This made the Sports Day seem a more sober affair than most people would like it to be.

Right from the start the things ran very smoothly. The organisation was perfect and the announcers did a fine job of keeping the programme on schedule. The introduction of the system of presenting the winners on the Victory Stand was very much appreciated by all.

As a gesture of appreciation of her services to the College, the College presented a gift to Mrs P. Lewis. The College owes a great deal to her for her work with athletics and games for girls. The College also made a present to M. S. Monappa to honour his representing India in hockey.

In comparison with past years, the standard of performance was not particularly high this year; perhaps Mr E. P. Royappa, the Chief Guest had a point when he said that 'the desire for doing something more than necessary' is almost dead in us.

MOHAN GNANADIKAM

Women's Hostel

Everybody is getting accustomed to the idea of a girls hostel on campus. The sight of a girl strolling down to Durgas or walking around campus has become too commonplace to talk about. Though it hurts to be disregarded this has an encouraging side to it; we hope it will eventually lead to a more rational organization of co-education in our college.

Hardly had we settled down after the summer vacation than preparations were up for the Hostel Day. It was scheduled for the 30th of August, being pushed ahead by a whole term to relieve the jam in the college calendar of activities. We thought we could make it a hostel day with a difference by having a fancy dress party. But no one obliged. The entertainment did not go off too well either. To top it all, it rained exactly half way through the proceedings. Some luck!

We spent a rather pleasant evening fraternising and playing games with the staff wives at the staff wives social for the hostelites. The new Literary and Debating secretary conducted a very poorly

attended debate as a preliminary to the college team selections.

The second term was more or less devoted to working for the Fun Fair, when the girls pitched in to help at the several organising committees buying prizes and running stalls.

For the first time since we moved in, we organised a non-residents' social which was an attempt to establish greater rapport between the hostelites and the non-residents.

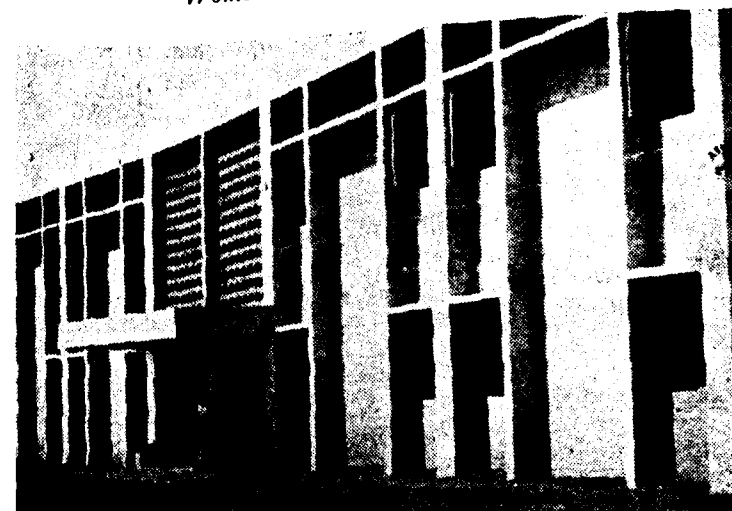
The term ended with a carol service when the usual jinx on our hostel functions played havoc again. It poured, but the carol service continued well attended. The rain seemed to add quite a charm of its own.

Soon the examination fever was up. By the third term we quietened considerably. After all we had the Pratap Abraham trophy to retain. We had a return social for the staff's wives. Dr & Mrs Devanesen dropped in for dinner one evening before they left for Australia, a few weeks later we hosted the Lewises and Forresters.

The most exciting days were those of our election. The only two posts contested were those of general secretary and treasurer. Padmini Viswanathan was declared elected General Secretary, while Pircellity Fellece became the Treasurer. Sheila Varkey was unanimously elected Entertainment Secretary. The other posts in the Hostel went to Malathi Chacko (Games), Nalini Devagnanam (L & D), Shoba Chowiller (Non-Veg. Mess Sec.), Anandavalli (Veg. Mess Sec.).

I must say the girls from the Hostel have been a pretty active bunch the whole year. Some of them were in the team sent to participate in the A. L. Mudaliar inter-collegiate sports. Though we did poorly we might at least be given credit for being pioneers. Rather diffident after the A. L. Mudaliar fiasco, we sent M. K. Lakshmi

Women's Hostel



Ladies Lounge

and Shikha Naha to represent us at Vellore for the badminton & table tennis tournaments. They managed to do creditably winning the badminton doubles match. Talking of athletics our college champion Nini Philip distinguished herself again this year by winning all the sprints and coming a creditable second in the jumps. The others from the hostel who took part were M. K. Lakshmi, Sujatha Iswariah and Snehalatha Sikhand. Veena Dhas and Shikha Naha even beat a staff team in a friendly tennis match.

Several hostelites are office bearers in many of the College associations. Jean Anandan, our General Secretary is the President of the Student Christian Movement; Nini Philip will assume the post next year. The President of the Rural Service League, Kanagamani, also hails from the Hostel.

Academically too we have rated quite a few honours. We managed to keep the Pratap Abraham trophy for the 3rd year in succession. Premila Dennison, Elsie Dhas and S. Vasantha, Molly John, Kalavathy and Kumari Somaratne were awarded book grants and proficiency prizes.

After two such full years of hostel life we find ourselves at the end of the third term bidding farewell to twenty-seven of the seniors who are leaving this year. We can only wish them God-speed and good luck.

PADMINI VISWANATHAN

Hostel Day

After a pretty good tea the innocent guests streamed in. The girls had done a wonderful job decorating their 'home away from home'. The painstakingly done cobwebs and the eerie-looking bats on the walls gave an idea of the amount of patience and work that had gone into the evening. So far so good. Now to the entertainment.

Apart from the 'King and I' bit, the rest of the entertainment never got off. The Stammering Lover

would have done well to make 'his' love scene a short and brief one. And that Tamil play . . . ugh! The audience was desperately praying for the thunderclouds to do their work when that play was going on. The play, I later learnt, was meant to be funny.

The Samuel Becket play was a pretty well-done job, actually, but not the kind of one you let loose on an audience that gathers for a Hostel Day. The girls would do well to watch the kind of plays Ambi Harsha chooses and learn from him.

The post-entertainment period of the Hostel Day more than compensated for what one had gone through in the earlier part of the evening. We had a look at the rooms and were quite surprised at the way in which they have utilised every bit of space. The rooms don't look as one would have expected them to be. As a regular dinner doesn't go with the Women's Hostel Day, almost every girl had taken pains to have a good supply of eats, from chocolates to cokes.

One wondered how such sweet things could become so fearful and dangerous when they got up a stage with the intention of entertaining!

NAMBDAWA Spot

Heber Hall

Heber Hall started the year on a rather tragic note, for Prabhu Savarirayan, who ought to have been the Outdoor Games Secretary this year, had a fatal accident. Heber was comparatively quiet for the first week or two.

Activities began to pick up with the hat-night. Now, that is no mean event. It takes place in the Hall Theatre. The first four or five rows are occupied by freshers, who are eagerly waiting to become 'Heberians'. For the occasion the 'junior' wears a white shirt and a white trouser,

Heber General Body



HARDAS

his tie hangs down his back, paper-cap crowns his head; to add to all that, he has to suck his thumb and look like Linus without his blanket.

Then each junior goes up the stage, and is given a topic by the Literary and Debating Secretary to speak on. After all the juniors have exhibited their oratorical powers, they are made to kneel on the floor, with the right hand over the heart, and repeat after the 'bishop' the oath that makes them full-fledged Heberians.

The Hat-night was followed by the non-residents' social in which the non-residents were reminded by the Hall Chairman that they are as much a part of Heber as the residents.

But for these events the first term was rather quiet. Perhaps, Heberians were storing up talent, both mental and physical, for the Hall Day and the Inter-Hall relays that were to come in the second term.

Soon after the September holidays preparations for the Hall Day began. A month before the Hall Day, committees were set up to take care of the various aspects of the Hall Day, and it was seen to that each member of the Hall was in at least one committee.

Each committee was convened by a member of the Hall Cabinet. Then, each committee got busy. After all this, I feel the Heberians do have a right to feel proud when someone says the Hall Day was a success.

The Hall Day was followed by the Inter-Hall Relays. Even though Monappa, one of Heber's best athletes (and one of India's best Hockey forwards) was absent for the event, Heber had no difficulty whatsoever in walking away with the trophy. This was essentially due to the supremacy we had over the other Halls in the long-distance events. Even for this, there was a lot of preparation. Every morning in the fortnight before the event, the Captain could be seen waking up the athletes at five in the morning and taking them for a long trot.

But, whatever events there may be, in Heber life goes on without any change. The daily routine is fixed. Wake up at about 8 o'clock. Dash to the bathroom for a quick shower. (More often than not, the water stops when there is soap all over your body.) Go for breakfast, chat with your friends till two minutes before the bell, and then dash to class a few minutes late. Once, class is over in the evening, play some game, go to Durga's for a cup of coffee, come back, have a bath, eat your dinner, and go out for a soft drink after roll-call. It is this last bit of the day which

is the best part of Hall life. To go out at night with three or four of your friends and sit in a shop for a long, long, time talking. There is nothing like that.

V. S. SUNDER

Hall Day

Heber Hall Day is the highlight of the second term. Not that it is very different from all other Hall days—it is just that Heberians have somehow managed to keep alive the myth that their Hall Day entertainment is the best all the year around, thanks to the dedicated efforts of a few talented souls.

Hall Days are just one of the several meaningless rituals we go through every year. There really seems no point in our organising four such gatherings each year. Instead of an informal get together where the students of our overcrowded campus can get to know each other and enjoy themselves Hall Days invariably are painfully stiff necked. Heber Hall day is no exception to the rule.

It started, as usual, around the tea table—if you managed to locate one by the time the meeting started. Then followed the tedious formality of a meeting where the Warden, the Secretary, the Principal and the chief guest (Thambi Kadam-bavanam in this case) took turns at proclaiming Heber as the best Hall this side of Tambaram and they listed a string of achievements to prove their point. The proceedings were enlivened by the little digs the speakers took about each others figure, though I cannot but help feel sorry for the embarrassment that the Entertainment Secretary Gandhinesan was subjected to.

The entertainment, like the meeting, was predictable: the same melange of amateur beat group, Hindi songs, mimicry, Tamil skit etc. which drags on interminably. Mohan Thangaraj was good on the saxophone while Ram Mohan excelled in his perfectly enunciated Hindi song, rarely heard in these parts. Janak Janak Payal Baje was a very well worked out idea and could have been made more than a filler. Varada-kumar's feats were impressive but so were the stunts with the stick, but one cannot but wonder why there were so many guys hanging around the stage. And of course there was the super-star of the show: the living legend of M.C.C., Ambi Harsha. This time Ambi out-did himself as a female. More delightful than that was the racing commentary by Ambi worked into the play. The



SADIQ



SADIQ

Top: Ambi clowning before mural

Bottom: Moving on after tea

inevitable finale of 'Ambi the Kambi and the Wires' followed, and very patriotically observed the Gandhi centenary year.

Great pains had been taken over the decorations and enormous effort must have gone into the making of the grass hut at the entrance, the ornate African shields and paintings. But the theme as usual had nothing to do with the entertainment. Pakeer Oothmen's mural on Hall life was what brought the most oohs and ahs—many of us could locate quite a few familiar faces.

So that is what Heber Hall Day was all about: good grub, good decorations, bad jokes—what a terrible waste of an evening!

PADMINI VISWANATHAN



Selaiyur General Body

Selaiyur Hall

In the recent months any onlooker would have noticed a remarkable change in the physiognomy of the average Selaiyurian. His mien is no more that of bored indifference; the 'lean and hungry look' has been replaced by one of self-complacency. One swift stroke of genius can take full credit for this transformation. This was a change in the Mess hegemony which had wrecked many a Selaiyur constitution in yesteryears. One can only hope that the new management will not lapse into the ways of its predecessors, but maintain the quality of the food now being served in the Selaiyur mess.

Talking about food, a mention must be made here of our 'fishy' friends. We are not questioning anybody's integrity or honour but just talking about live fishes. Selaiyur, not to be outdone by the fact that Heber and St Thomas's have fish-ponds to boast of, has finally decided to sport one herself. A final decision regarding this was taken after a heated discussion in a General Body meeting where the merits and demerits of having a pond were elaborated. It looks like the Pisces does have a large fan club in Selaiyur as it was decided by an overwhelming majority that a fish-pond should be had by the Hall.

Inauguration of the fish-pond had been so arranged as to coincide with the Selaiyur Hall Day, 28th January 1970. The masons and the bricklayers working on the pond, probably in their enthusiasm and 'refined' aesthetic tastes, succeeded in achieving a regularity where irregularity was required. The plans were for an odd shaped pond but the completed pond is of a very orderly shape indeed. Beauty is added in the form of

decorative plants all along the border with a couple of boulders dropped in for natural effect. The water lily plant has also been introduced in the pond proper. The fish do not seem to have taken to their new surroundings very well. A few of them died within a couple of hours of their having been put in. Probably the freshly laid cement and the colouring are to blame. Apart from these operational difficulties, the fish pond has definitely added a touch of glamour to Selaiyur and, as was predicted in the 'Senator', the Selaiyur Hall Magazine, it has become a favourite after-dinner rendezvous.

The acquisition of Bullworker-II by the weight-lifting club of Selaiyur seems to have gone a long way to boosting the sagging morale of prospective body builders. To people who are not acquainted with this contraption, it is a long, cylindrical, spring loaded steel tube which, as the advertisement brochure says, 'helps you put on muscles with just 30 seconds of exercise every day for a month.' People like me who are not the athletic type in Selaiyur look upon the Bullworker-II with awe. Membership of the weight-lifting club has swelled considerably. So don't be surprised if in a couple of weeks time there is a sudden influx of biceps-flexing young men from Selaiyur in College.

RAVI SHEKHAR

Hall Day

Selaiyurians always like to do things in style and Selaiyur Hall Day is usually marked with a touch of the exotic. Though they were chalked on the programme with hardly two weeks to prepare, they seemed to have things swinging in that surprisingly short time.

Selaiyur Circus



Ravi Nithyanandam electioneering

The theme for Hall Day this year was 'Universally Yours'. The beautifully fashioned invitation cards were quite an apt introduction to it.

As we entered we had to pass through the nostrils of an enormous blonde which was fashioned out of the doorway. What made it a little more spooky was that at the end of the trip we were confronted with an array of wild animals and dry twigs supposed to represent Selaiyur reserve forest. No one could quite explain why it was there and they just looked embarrassed when asked.

At the meeting the warden, Dr Phanuel solved the riddle. It seems it was his idea because very few of the residents seemed to know that Selaiyur got its name from the reserve forest, of which that area was a part. Mr Bennet Albert was a very appropriate chief guest. He chose to drop his little bomb-shell in the speech he made. He appealed to the Selaiyurians to abolish the tradition of having a chief guest altogether. What added colour to the meeting was the fact that this was the first time the Principal was meeting such a large body of students after receiving the Padma Sri.

The mainstay of the entertainment was Luke's music. Even that could not come across the faulty P.A. system, making 'Romeo and Juliet' seem like a pantomime and a very dull one at that. 'Mattu Pongal' was the staff contribution and enjoyable in that it was crazy. It gives a student quite a kick to see a teacher make a fool of himself on stage.

The most unusual display of talent was by a blind student who gave a very precise imitation

of the scene at the railway station. The Katha Kalakshepam always brings to the mind of old Selaiyurians the thought of Poornalingam. The audience enjoyed it thoroughly, of course; anything about the girls or staff is always extremely funny, or so it seems.

After the excitement and colour of the entertainment, dinner was a terrible let down. Not that the food was not good—it was excellent. It is just that it feels so anticlimatic and one cannot help feeling a little lost when something you have been all keyed up and waiting for is coming to its inevitable end. With the Hall Day over, it would leave quite a gap in the lives of Selaiyurians for days to come.

PADMINI VISWANATHAN

St Thomas's Hall

Come all you gay young fellows and join us one and all

We are the jolliest fellows in Tambaram, the boys of St Thomas's Hall.

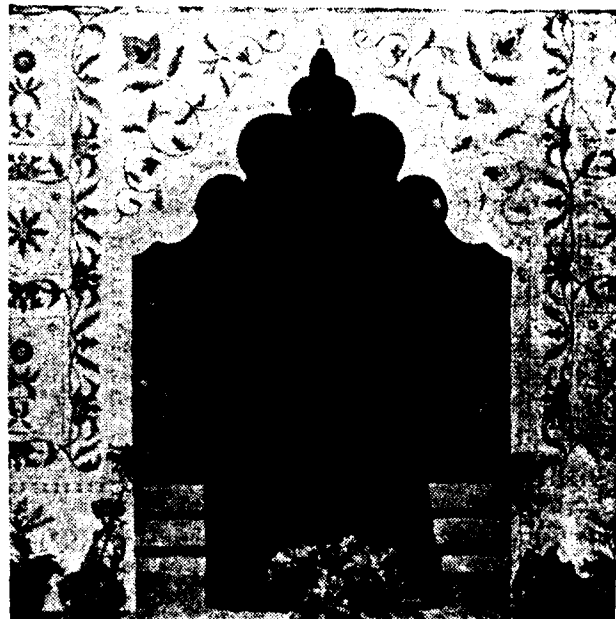
so goes the Hall Song.

But last year we were all rather taken aback when in our Hall Annual 'Usha' we found an article written by 'A Misfit' which claimed that the grass is after all not all that green inside St Thomas's Hall.

But then this is another year and let us see how things went. We started with a drab and dull orientation programme. It did absolutely nothing it was meant to do. The juniors came and the juniors went. But thanks to whoever was responsible this year as in our midst we have a most exciting, throbbing and zealous set of juniors that we had no need for this impoverished scheme of orientation to make good friends.

As you may know, we follow a parliamentary system of government. Well, you may turn around and say that it is only the euphemistic word Minister instead of Secretary that makes a difference. No, that is not all. The heated debates on the most cold topics are proof enough.

This year the Ministry for Debates arranged a series of discussions on some very controversial topics. In spite of careful handling the topics exploded. They argued whether Gandhi was a revolutionary or a reactionary and whether elite colleges produce nothing but 'effette snobs'. Was St Thomas's going Red? No, it was the same yellow on the walls and red on the roofs. Speaking of literary activities I should mention



St Thomas's Hall Day facade

the release of 'Vasanthame Vaa', a collection of Tamil verse by S. Abuthagir a Thomasian. Even in academics, Thomasians performed creditably. They bagged 14 prizes at this year's College Day. P. Sudhir bagged a University prize too.

This year when everyone seems to be struck by the 'fish pond mania' St Thomas Hall decided on putting fans in the mess—we don't have to jump in the murky waters of muddy pools to cool ourselves! The Hall screened three movies.

This year our Hall Day was a grand success. Well you may say that every resident bound by the bonds of loyalty must say his Hall Day was the best. But we say so with a lot of justification. The theme was Mughal and the food exotic. The Hall Day didn't end abruptly after dinner as is usually the case, but went on and on till the early hours of the morning on full swing.

St Thomasians have been to the fore in games. Thimmaiya is the Captain of the College hockey team, and Vaidyanathan captains the College Cricket team. We won the Prabhu Savarirayan Memorial hockey tournament and the Inter-Hall Badminton cup.

Elections followed. This year very surprisingly great consideration was shown to the merit and capabilities of the candidates. At last the days when someone else won the elections for you seems to have gone.

Our Warden and Mrs Forrester leave us this year for Scotland. Our Hall Prime Minister best expresses the sentiments in his Hall Day report: 'This year we have to bid farewell to a family who has treated us with utmost care and consideration, a family who have laughed with

us in our times of joy, a family who have helped us in times of adversity—in short a family who have become part and parcel of our life.' We will also greatly miss our first lady Catriona and Little Chief Donald.

After all, come to think of it, the 'misfit' was wrong—or may be he don't read our lingo.

P. BALARAM MENON

Hall Day

'Agar firdaus bar ru-yi zamin ast
Hamin ast, u hamin ast, u hamin ast.'
(If on Earth be an Eden of bliss,
It is this, it is this, none but this.)

Thus runs an inscription engraved on the ceiling of the Diwan-i-Am, constructed in the reign of that prolific builder, Shah Jahan, probably at the zenith of the Moghul Empire. The Thomasians tried to emulate this ideal as best as they could with an elaborately planned Moghul theme on their Hall Day which happened to fall on the 31st of January 1970. Now, regarding this question of themes, there are two schools of thought. There are the people who believe adherence to a theme to be a multiplier of labour, and others who uphold the having of a theme for Hall Day to facilitate the decoration and certain other features on the programme. It is rather difficult to support any particular view, though one's good sense would tend to take the side of the latter. Or probably the best way out would be what Selaiyur Hall did for its latest Hall Day—select a vague theme like Universally Yours, go ahead with the Hall Day arrangements and hope for the best!

Coming back to St Thomas's Hall Day, the guests were greeted by a nicely executed 'pietra dura' entrance followed up by a cardboard mock-up of that much advertised monument of conjugal fidelity, the Taj Mahal complete with fountains and gardens. The whole structure looked quite becoming in the middle of the Hall indoor theatre and one really appreciated the amount of labour that went into it.

The Hall Day invitation card had asked us to

Hall song : The gay young fellows



'celebrate a happy day in their lives'—and the Thomasians certainly made it their business to drive home that point! The Prime Minister in the course of his report exhorted us half-a-dozen times to have a jolly good time and slipped in a greeting whenever he paused for a breather. His address was supplemented by the Speaker who piled on another welcome. It was all very nice but being coaxed in such a fashion to have a jolly good time was rather telling. Earlier the Warden in his speech acquainted the audience with the advantages of having ceiling fans in the Mess and the St Thomas's spirit of 'what they can-do-we-can-do-better'. I am alluding to the complex acquired through looking at Selaiyur's brand new all-purpose fish pond. St Thomas's not to be outdone dug up another tank in addition to one which it already possesses—both in the P.G. Block, if that is of any interest! The Wardens of both Selaiyur and St Thomas's have issued formal invitations to Dr Chandran Devanesen to inaugurate their pools in a most informal manner—by getting ducked in them. It will probably be a matter of prestige as to which invitation he will accept first!

A poignant touch was added to the meeting by the fact that the Warden Rev Duncan B. Forrester and his family were returning to Scotland at the end of the academic year. The Chief guest on the occasion was Mr S. Krishnan, Special Assistant with the USIS. Having been a resident himself of St Thomas's he admitted how boring a chief guest's speech could be, and terminated his own speech after giving an interesting account of his own days in the Hall.

The fare promised us on the entertainment programme included items so diverse as a bull fight from far-off Spain and a gun fight in a place we Tambaramites are more familiar with—Guduvancheri! The compere predicted that we would split our sides watching the formidable El Toro in action but the only thing I got was a splitting headache. The Gun Fight at Guduvancheri was characterised by good humour and good acting and went off well with the audience. The Tamil play, Kathala Kattharikkaya, which displayed very capable histrionic talent fell flat because of its poor taste and dialogue. The Staff item went off literally with a bang and a lot of smoke with a couple of 'dead' bodies being added on for effect. And lastly, the English Orchestra, 'The Unknowns' unlike their Eastern counterparts seemed out to make themselves 'The Unheards'. The drums drowned everything



Non-Residents Social

else on stage. It was unfortunate that the entertainment was marred by poor co-ordination and poor performance on stage.

So far as the food was concerned the Thomasians kept up their reputation of being epicures. Dinner was exceptionally good and was a fitting finale to a Hall Day. In fact one really felt like one of those happy go-lucky, effete Moghul chaps after an evening of bacchanalia.

RAVI SHEKAR

Student Guidance Services

Young people today are facing a host of challenges, many of which are new, undocumented and not readily understood. Paramount among these challenges is the struggle for personal identity and self-understanding. This quest is made difficult by the changing views on the status of women, the increasing pressure of obtaining a good education, language difficulties, and the threat of unsuitable or no employment upon graduation. The College recognized a need for a sympathetic understanding which would help the students to meet these frustrations. As a result, the Student Guidance Services was inaugurated in December

1967. An initial grant from the Danforth Foundation enabled the College to obtain the services of Mrs V. M. Thomas who is a trained counsellor. Mrs Thomas is the wife of Rev V. M. Thomas, Professor of Philosophy at the College. She served as Warden of the Women's Hostel in Guindy for twelve years, and, before coming to the Guidance Services as Director, she organized the Family Life Institute in Madras city. Mrs Thomas is assisted by Mrs Janet Lewis, wife of Mr P. E. Lewis, visiting History Lecturer from Canada. Room 19-A, the last room on the first floor of the Arts Block was given for the centre.

The Guidance Services exists to bring pertinent information such as career opportunities, scholarships, and facilities for higher studies both in India and abroad, to the attention of the students. It provides a place where students may discuss any topic confidentially with an objective listener. The aim of the Centre is to help students understand their own problems and to help them make realistic educational and vocational plans for the future. Now almost two years after the inauguration, the Centre is fast proving itself to be a significant department in the life of the College. Many students visit the Centre each month—some to discuss personal problems, some for career information, some for scholarship information, and some to borrow from the small library of books on psychological and physical development. Already Room 19-A is too small to meet the demands of the programme carried on.

Alumni have also taken an active part in the programme arranged by the Centre. In order to acquaint the students with a large number of possible career fields, the Centre has arranged a series of 'Careers Talks'. A person who is knowledgeable in his own field is invited to meet with the students to discuss the type of work involved in the field, the academic requirements, the character requirements, and job opportunities. To date, the fields of civil aviation, catering and hotel management, banking, defense services, agriculture & veterinary science, advertising, and accountancy have been presented. In addition, an officer from the Employment Exchange discussed the employment opportunities for graduates in Tamil Nadu.

Another special programme arranged by the Centre is a lecture series for Pre-University students on 'Adolescence and Growing Up' and, for graduating students, on 'Family Life Education.'

The student response to the Centre and the services offered has indicated that this type of service is necessary in Indian colleges today. With this in mind, the Centre held a week long seminar on student counselling during the September vacation. City colleges participated by sending two delegates each. Resource personnel for the workshop were Dr Prem Pasricha, Research Officer, U.S.E.F.I., Mr A. K. Dyal Chand, Ewing Christian College, Allahabad, Mrs Thomas and Mrs Lewis. The response to the seminar was most encouraging and the general conclusion was that more training in student services is a pressing requirement for Indian educational institutions.

A developing scheme shows the Student Guidance Services as one aspect of a major project, the other aspect being the institution of a Family Life Institute. Madras Christian College has a tradition of making a strong effort to keep the staff, students, and college community aware of their responsibilities to the needs of the people of the villages in the area. The Rural Service League has long been active in this field and has recently established a dispensary in the village of Mappedu.

The present plan for the Family Life Institute is to build a rural maternity hospital near Mappedu Village. The building will also be a Centre for family counselling, family life education, nutrition and health education, and planned parenthood education as well as maternity care. The Institute will be under the directorship of Mrs V. M. Thomas, Director of the Student Guidance Services.

The site which has been chosen for the building is one acre in extent and will be convenient for at least four surrounding villages. The land for the project is being given by the government. However, there is no water supply on this site and so the first and major undertaking after fencing off the property will be digging a well.

Financial support for the project has been pledged by the German Agency 'Bread for the World' through the Lutheran World Federation in Geneva. This agency is concerned about improved medical care and social development in the community and as a result has agreed to assist the project. The cost of the proposed building and equipment is estimated at Rs. 85,000.00 (not including the cost of the well). The building will include an eight bed ward with labour room, washrooms and storeroom, an office, an examination room for ante-natal, post-natal,

and children's clinics and a general purpose area for talks or demonstrations connected with the educational programmes. The first floor provides living accommodation for a full-time nurse.

Once the building is constructed, the maintenance and development of the programme will be a joint effort of the Rural Service League and the Family Life Institute. Staff members, the Staff Wives' Association, and the student body will be called upon to institute and carry on the educational and community service programmes.

JANET LEWIS

Student Christian Movement

The Handing-over Ceremony of the S.C.M. Committee took place in early March 1969, when the new committee took over.

The activities for this year began with the Fresher's Social held in Anderson Hall, when we welcomed all our new members. Our members also attended the Area Social held at the Egmore Wesley Church.

The North Tamil Nadu Area S.C.M. Work Camp was held at the Pammal Leprosy clinic. Our local union took the initiative and it was convened by our Pammal Secretary. The two-day camp cleared and renovated the clinic. M.C.C. and W.C.C. were the only participants; the camp came to an end with a get-together at the College pavilion. We also have student volunteers who go regularly to help at the clinic.

Under the auspices of the S.C.M. a singing competition was held, in which Loyola, Stella Maris, and M.C.C. participated. An American troupe was invited to stage 'Revolt at the Portals'.

The local union has started a 'grow your own vegetables campaign' which is progressing.

The annual lyric competition for the Vedanayagam Sasthriar Rolling Cup was held on November 12th 1969. Loyola, W.C.C., Meston Training College, St Christopher's and M.C.C. participated. The team prize was won by our College, the individual prize went to Loyola. Our College also played an important part in the "Area College Pudding" held at the Children's Theatre.

Christmas Carol Services were conducted in all the Halls. The annual Sunday School Rally was held in Anderson Hall. About 400 children belonging to the neighbouring places participated. The children put up a few items and after that

they were given breakfast and gifts. It was a well done job, and the Sunday School Secretary deserves our congratulations.

One of our members attended a conference in connection with the Gandhi centenary celebrations at Wardha. Seven delegates from our union will be attending the Triennial Conference to be held at the American College, Madurai.

JEAN ANANDAN,
President.

Pammal Report

The story of the Leprosy Clinic at Pammal, 1½ miles west of Pallavaram, is an old one to any who have had an association with the Student Christian Movement in the State or with Madras Christian College. The work there began in February, 1948, when a small group of students began making regular visits to study the needs of this ex-criminal settlement. During the 1948-49 academic year, three volunteers decided to live at Pammal itself and develop various programmes. Two of them were medical students, V. Benjamin and Ernest Fritschi; the third, Michael Dorairaj was completing his B.A. at Tambaram. Not unnaturally attention eventually centered on the medical needs of the community and it was not long before the Pammal project was the main activity of the Rural Service Squad of the S.C.M. The clinic has maintained its services unbroken for over 22 years.

The number of people, both students and staff members as well as 'outsiders', who have been associated directly or indirectly with the clinic has been legion. To name them all would be futile until the definitive history of the clinic is written. Mrs Chambers, late of the Chromco Leather Co., Mr McAlister of the U.S.I.S., the

Sundaram treating patient



American Women's Club, CARE, and Zion Church of Madras, are some of the lesser known supporters in years past. Dr V. Benjamin, now at Vellore, and Dr Earnest Fritschi, currently in Indonesia, are leaders in their fields. Dr A. B. A. Karat is also well-known for his leprosy research work at the S.L.R. Sanatorium, Karigiri. Dr Karat, his wife, and his brother G. R. 'Fred' Karat were all 'attached' at one time or other to the work at Pammal as also Dr C. T. Kurien.

Dr Fritschi was asked recently how he got involved in his work, and he replied: 'I think probably Pammal was the origin of my sense of vocation to leprosy work. I remember having been interested in it before Pammal, but I think the experience of Pammal can reasonably be regarded as the major factor.' This was seconded by Dr Benjamin and both Karats.

At the end of 1969 there were just over 500

patients on the active rolls. This represents a general decline in the number of active cases from a peak reached in 1961 when milk powder distribution was stopped. Seventy-five new cases were added in 1969. The patients come from nearly 60 different villages and towns and altogether they made 3170 separate visits for oral drug treatments. On an average clinic day, 20-40 patients come for drugs and 10-15 ulcers are dressed. Most of this work is still handled by Mr R. M. Sundaram, the Gandhian para-medical leprosy worker whose faithfulness and dedication continues to be one of the main sources of inspiration. 1970 marks his 17th year of active involvement.

Financially the clinic is well-off. Operating on a budget of over Rs. 3,000, it enjoys a grant of funds from the World Leprosy Mission and continued support from friends in India and abroad

			R.M.S. was alone	Volunteers present	Staff present	Patients total	Hundi per patient
Jan.-June 61	...	0%	92%	86%	3,253	1.06 P.	
July-Dec.	...	0	100	90	3,691	1.01	
Jan.-June 62	...	15	58	73	2,589	1.23	
July-Dec.	...	0	100	84	3,145	1.08	
Jan.-June 63	...	17	59	60	2,525	1.48	
July-Dec.	...	2	92	66	2,742	1.66	
Jan.-June 64	...	17	43	65	2,186	2.01	
July-Dec.	...	24	40	74	2,285	2.07	
Jan.-June 65	...	44	25	44	2,164	2.43	
July-Dec.	...	22	25	22	2,034	3.06	
Jan.-June 66	...	38	56	22	1,871	2.90	
July-Dec.	...	42	43	11	1,982	3.17	
Jan.-June 67	...	50	25	37	1,980	3.62	
July-Dec.	...	32	44	55	2,069	3.32	
Jan.-June 68	...	10	15	72	1,859	3.91	
July-Dec.	...	12	51	58	1,899	3.52	
Jan.-June 69	...	21	20	78	1,511	4.12	
July-Dec. ...	...	6	60	83	1,659	4.66	

as well as an annual contribution from the Tambaram staff. Consistent student participation has been a problem from the beginning. Examinations and vacations tend to break the continuity of services rendered. The S.C.M. group did manage this year to conduct an excellent work-camp which accomplished a great deal of badly needed repair, painting, and restoration of the existing two buildings.

For those who like statistics, the accompanying chart will be of some interest. The earlier records have not survived to make the chart complete although some trends are apparent in the period covered. The clinic operates nearly 52 times every 6 month interval shown. The decline in numbers of patients may be attributed to an increasing amount of government involvement with leprosy work in new centres and to the increased number of tablets given at one time to patients. This allows them to attend more regularly but less frequently. The voluntary contribution (Hundi) is expressed as 'Paisa per patient' and its gradual increase might be interpreted as showing an improving per capita income.

PAUL E. LEWIS,
Hon. Gen. Sec.

Rural Service League

The Rural Service League Committee at its first meeting decided to submit the programme for the year to a group of about fifty students (representing the general membership) for their consideration. The session was held on 27-7-1969. Both Dr Devanesen and Dr Mantramurthi initiated the discussions, and the programme was finalised.

The Manual Labour Squad, consisting of both men and women students, erected a sturdy fence at the Farm and repaired and laid the roads there. The tank in the campus was deepened, to hold some more water and thus add to the subterranean source of our wells. Pickaxes and showels were also used at Mappedu to fill a large depression which was a breeding pool for mosquitoes, whenever water collected there.

Evening classes held by the Education Squad at Kamarajapuram, Model Village and Old Tambaram continued to be well attended and popular.

The Medical Squad arranged weekly trips to Mappedu. We are most grateful to Dr (Miss) B. Beulah who gladly came all the way from Madras

every week, after a hard day's work at the Govt. General Hospital. She has inspired many of us by her example of dedicated and selfless service.

Two film shows and evenings of entertainment were arranged during the year for the inmates of the World University Service Ward at the Govt. T.B. Sanatorium, and at Mappedu, for the villages there. A group of poor children from both the Model Village and the Mappedu village were taken on a recreational trip around the city, with long halts at the Guindy Deer park and the beach.

Apart from successfully raising tomatoes, brinjals and radishes at the Farm, the League attempted at extension work on kitchen gardening at Mappedu also.

On Independence day, the Halls invited the children from their respective centres for tea and a cultural programme by the children followed.

Mahatma Gandhi's birthday was celebrated at Mappedu this year. That evening, an additional drinking water well was inaugurated for the villagers by Dr Devanesen. One-third of the excavation work on the well was done by our volunteers last year and the cost for the rest of the well was most generously contributed by Community Aids Abroad, Australia, through the good offices of Dr Devanesen.

On the 1st of March, the Honourable Minister Sadiq Pasha declared open the Health Centre at Mappedu and inaugurated the Ground Level Reservoir drinking water supply system for the village. About two-thirds of the cost of the Centre was donated by the Florida Presbyterian College, U.S.A., again through the good offices of both Dr and Mrs Devanesen. The rest of the cost of the Centre and the water supply system was secured from the Tamil Nadu Government funds through Panchayat Union Officials at Kattankollathur.

While receiving assistance from elsewhere, the League has also been contributing to the work of certain agencies. The orphanage at Mudichur Road with thirteen poor and unwanted children (all below two years of age) is supplied with a litre of fresh milk every day from the Farm, either directly by the League members or through a bearer. The National Service Corps unit at our College, the Indian Red Cross Society, and the School at Old Tambaram are the beneficiaries which have received aids and funds from the League.

P. KANNIAPPAN,
Gen. Secretary.

National Service Corps

For the year 1969-70, ten private colleges have been chosen for implementing the N.S.C. programme within the Madras University area, and our college is one. Under the scheme, service oriented programmes will be organized both within the College campus and in selected urban and rural areas around the College during term time. During the holidays, National, Regional and State level camps to undertake definite projects are also envisaged. Since the scheme itself has been launched by the Government of India's Ministry of Education in concurrence with the State Governments, both will be allotting funds. The Regional Office and the University will be channelizing these funds to individual colleges. Selected student leaders and the Programme Organizers (from among members of the staff) will be responsible for the activities. We had only the third term before us when the Government informed us of the selection of our College. Since then, the volunteers have been to the College Farm on Mondays and Fridays in the evening donating labour under the leadership of P. Kanniappan.

Ninan John, the other student leader, has established contacts with the Health Department's Research-cum-action Unit at Poonamallee where durable sanitary-ware is manufactured at a very low cost. One has been installed on a model basis at Old Tambaram village, and other villagers have come forward to have more installed. Since the volunteers want to make the set available at a still lower cost they are planning to make the set itself from moulds.

To carry out training in emergency and disaster relief measures—first aid, fire fighting, life saving and rescue operations from drowning, etc.—various Government and volunteer organizations have been contacted by student leader, Franklin Karunakaran. The equipment for training is being procured.

Tape-recorded lessons

Miss Kanagamani is considering starting classes promoting women's welfare at Anandapuram area, next to the Heber gate. This is only the beginning.

The N.S.C. scheme itself is being tried out to be ultimately offered as an alternative to the National Cadet Corps, along with another scheme to promote sports and games—namely the National Sports Organisation.

VICTOR JEYARAJ

Students' Service for the Blind

It was a fine morning in June 1955. The professor was busy preparing for the day's work. A gentle tap followed by a sharp ring of the door bell drew his attention. The professor opened the door. A young man of medium stature, with dark glasses, was standing there. The other man who stood by his side seemed to have guided him. The professor welcomed the young man and asked him what he wanted. He said, 'Sir, I want a seat in the History Honours group.' The professor was shocked. Not merely because Honours seats were very difficult to get but more because the young man was throwing a challenge to him. He was blind.

It might have been easy for the professor to have said, 'Sorry' and refused the challenge. But the professor did not do so. He took up the challenge and talked to Principal Macphail. 'If you want a challenge, you shall have it,' was the reply. And the young man returned happy at having achieved what seemed almost impossible. E. V. Joseph, at present the Adviser to the Government of Kerala on the welfare of physically handicapped persons, was the young man; and the professor, Chandran Devanesen.

With the admission of one blind person, the College became involved with the problems of the blind. Those who asked for the challenge thought of an answer also. As a result, the Student' Service for the Blind was born in 1955 and the Rev. R. S. Macnicol (then Professor of English) took charge as its first President.

The Students' Service for the Blind is now 14 years old. During the past several years, several persons have been helped by the S.S.B. The case of E. V. Joseph has already been mentioned. Next came G. Jayaraman, who took his Master's degree in English from this college in 1962 and has

now joined the English Department. As this was the first institution in the state to admit a blind student for the honours course, it is also the first, and perhaps the only institution of higher learning to utilise the services of a blind person, Rev. Hetherington, as a member of its staff. Rev. Hetherington served in the Philosophy Department for five years (1964-69). Another student, Sundararamalingam, is now doing research for the M.Litt. degree, after taking his M.A. degree from this college in Philosophy. Ponnusami completed his M.A. (1968) and it is hoped that he will soon be suitably employed. We are also proud to note that Antonysami, who took his B.A. with English Literature as his main subject (1965-68) is now taking the B.T. course in the Meston Training College.

If this has been our past achievement, the work we are presently engaged in is equally encouraging. At present we have ten blind students, five in the Pre-University, three in the B.A. and two in the post-graduate classes. Altogether thirty volunteers are reading eighty hours a week to all the blind students. We are also helpful in providing the all-important examination experience with the co-operation of the staff. All the blind students are able to write all their examinations under regular examination conditions.

This year's activities started with the inaugural meeting on 7th August presided over by Dr. Chandran Devanesen. On November 6th there was a meeting in which Mr. Nandagopal, Principal, Government School for the Blind, Poonamallee, and Mr. John Jarvis, International Correspondent, The Royal National Institute for the Blind, London, and the Secretary-General, World Council for the Welfare of the Blind, participated. We are thankful to the National Library, London, which has given us a generous gift of 73 Braille volumes. With this our Braille library has more than two hundred and fifty Braille volumes. We are thankful to Mrs. Guruswamy, the Librarian of Miller Memorial Library, who has taken very good care of the Braille books and is giving us great encouragement for further expansion of the Braille library. Realising our need for a Braille typewriter, Mr. Nandagopal has given us on long-time loan his Braille typewriter. With this we hope to encourage several persons (both staff and students) to learn Braille and then help us in transcribing books in Braille. As for our future plans, we hope to get sufficient Braille Books at least on selected subjects so that the available reading hours can be utilised for

general reading and the students could keep themselves abreast of all modern developments. Apart from simple reading in Braille, we also wish to acquire a good selection of tapes. Thanks to the generosity of Dr. Stanley Rajiva, who has gifted a tape-recorder for the use of the blind students, we now are in a position to tape important reading matter. For all this we need accommodation and we hope we will get that also soon.

Our final ambition is to develop in such a way that we offer complete service to blind students so that they can fully develop and not feel any want because of their blindness.

S. S. Thenaraj

Zoology Department

Zoological Society

The activities of the Society were inaugurated in the middle of the first term by Professor Ramalingam of the Presidency College; he spoke on Evolution.

A notable event of the academic year was the Zoological Exhibition, which comes off once in five years. Much planning and preparation was done both by students and staff of the Department and the Exhibition was held on the 1st, 2nd, 3rd and 4th of October 1969. Dr Renuka Somasekhar declared the exhibition open. Dr Devanesen released the Souvenir specially got up for the Exhibition. The visitors to the exhibition were mostly school and college students of the institutions in and around Tambaram. The important sections of the Exhibition were Ecology, Entomology, Ethnology, Monstrosities, Physiology, Wildlife and Vivarium. There were also film shows on scientific subjects on all the four days. A canteen serving Pulicat fish, prawn and crab preparations, was an additional attraction.

There was a meeting of the Society on 19th February 1970 at which class representatives presented their study-tour reports.

On Saturday the 21st February about 45 students and staff went on a trip to Vedanthaangal to study the Bird Sanctuary. It was an interesting and useful visit, as many in the party were visiting the place for the first time.

The valedictory function was held on 11th March 1970. Dr Mrs K. Radha Shanmugasundaram, Reader in Biochemistry, University of Madras delivered the address.

P. NINAN JOHN,
Secretary.





Biology Symposium Inaugural

Summer Institute in Biology

Summer Institute in Biology for Secondary School Teachers of the Madras and Mysore States and Andaman & Nicobar Islands was conducted in our Department of Zoology, from 8th May till the 17th June, 1969. This was sponsored by the University Grants Commission, National Council for Educational Research and Training, National Council for Science Education in India, United States National Science Foundation and the United States Agency for International Development. In this second Summer Institute conducted in the Department of Zoology, 37 participants (12 men and 12 women from the Madras State and 9 men and 4 women from the Mysore State) took part. They lived on our campus. Dr P. J. Sanjeeva Raj was the Director of this Institute.

The Institute was inaugurated by Mr. R. Shamungam, Deputy Director of School Education, Madras and at the Valedictory Function, Mr Paul K. Morris, Director, USIS, Madras distributed the certificates and prizes. Dr Chandran D. S. Devanesen presided on both these occasions.

The programme of the Institute was exciting, as in the previous summer, with brief lectures and discussions on recent developments in biology and their relevance to man and their place in the school syllabus, laboratory training in recent techniques, discussions on the syllabus in Madras and Mysore States, training in improvised teaching-aids and museum techniques, film-shows in biology, field-trips on Saturdays and at-homes in professors' houses, etc. Independent research projects which are the unique and pioneering features of the Institute at Madras Christian College, carried out by participants in batches of four, were most appreciated by partici-

pants, sponsors and visitors. One of the highlights of the Summer Institute in 1969 was a programme presented at the USIS Cultural Centre in Mount Road. This was entitled, "Learning by Doing" where the participants demonstrated and said how by doing experiments in research projects and the laboratory, they as well as their pupils, learn more. This programme was organized for the benefit of teachers and educationists in Madras.

The Summer Institute in Biology for the third year in succession has been sanctioned for 1970 also.

First All-India Symposium in Estuarine Biology

The First All-India Symposium in Estuarine Biology was held in the Department of Zoology, from the 27th till the 30th December 1969. It was sponsored by the University Grants Commission and the University of Madras. Dr P. J. Sanjeeva Raj was the Convener of this symposium. Nearly 70 scientists from 25 different institutions in the country participated in this symposium.

Inaugurating the symposium, Dr N. K. Panikkar, Director of the National Institute of Oceanography, Goa, proposed a new and tentative hypothesis concerning the abundance of estuarine fauna on the east coast of India compared to the west coast. Presiding over this inaugural function, Prof. R. V. Seshaiya, Director of the Centre for Advanced Study in Marine Biology Porto Novo spoke on the importance of estuaries. Dr P. J. Sanjeeva Raj welcoming the gathering indicated the urgency to launch large scale culture programmes on all brackish waters in India. Dr Chandran D. S. Devanesen in his welcome address mentioned that the interest of the College in Estuarine Biology is a part of their general interest in national development. Messages of good wishes for this symposium were received from the Seafood Exporters Association of India, Regional Office of the F.A.O. United National Development Programme, United States Agency for International Development, Sir C. V. Raman and Dr B. S. Bhimachar.

56 papers were read at this symposium, under five different sections, embracing a wide variety of research in Estuarine Biology in India. These papers will be published separately as proceedings of the symposium. An exhibition in Estuarine Biology and Fisheries and a field-trip to the Pulicat Lake and our Estuarine Biological Laboratory were jointly organized by the Department of Zoology and the Department of Madras State

Fisheries. There were popular lectures and film-shows on fisheries, in the evenings.

In the concluding session, the next symposium of this kind was tentatively fixed for December 1971 and Prof. R. V. Seshaiya offered facilities at Porto Novo. It was decided that an *Estuarine Bulletin* in the form of a news letter, once in six months, should be published and circulated by Dr P. J. Sanjeeva Raj. *Estuarine Biological training* for post-graduate students in zoology was recommended.

Other News

Dr P. J. Sanjeeva Raj has been enlisted by the F.A.O., Rome, as a Fisheries Consultant. He is also elected as a member of the Executive Committee of the Madras Science Association.

The Department is proposing to construct two large experimental fish tanks in front of the Department, for induced-spawning and fish-culture. Fish for this purpose have already been introduced in the irrigation wells and tanks on our campus.

There are two new research scholars in the Department, Miss Hannah Aruldoss on a Danish Mission Scholarship to work with Dr J. J. Phanuel on 'Orientation in Jumping Spiders' and Mr Joel Rajasingh on a U.G.C. Scholarship to work at Pulicat with Dr P. J. Sanjeeva Raj on 'Biology and Culture of Edible Crabs.'

History Association

At the beginning of this year it was resolved to shake the History Association out of the doldrums, make it active and try to bring the History students together. The Association has achieved this purpose and its 200 plus members consider themselves part of the most active Association on campus!

The inaugural was held on August 12 with Dr K. V. Raman (an alumnus of the College) as chief guest. Being an authority on archeology, he gave us an illustrated talk on the Indus Valley Culture. The meeting was well-attended.

The highlight of the first term was a picnic to Mahabalipuram. The student response was enthusiastic and everybody had a good time; Mr & Mrs Lewis chaperoned the group. On their way the group visited Tiruporur temple and the Tiger Caves. Returning, they stopped for a swim at Kovalam beach.

On August 29th the Association, acting with the Union Society, brought Mr Hans A. De Boer of the Sarva Seva Sangam to address the College.

He spoke on Vietnam, China and his experiences with the Nazis in wartime Germany; the talk was thought-provoking. In a letter to the President of the Association, he expressed his appreciation of the meeting and of the questions asked by the students.

Showing films has proved to be the most profitable and the most easily organized activity this year. Under the guidance of Soli Patel two fine films were screened. The money collected was used to purchase cups for the Quiz Competition.

The Association also organized an expedition to Bangalore and Mysore in October. The main object of the trip was to see places of historical importance such as Mysore, Srirangapatnam, Belur, Halibid, and Bangalore; they also saw the Dasara celebrations. They were gone for five full days, and had the good fortune of missing part of the Tambaram monsoon.

The idea of holding a seminar on China was mooted in October. Some were skeptical about it rousing enough student interest, but it was decided to go ahead with the plan. The date was fixed for November 4, and the venue was to be the C.A. Abraham Pavilion. As it happened, students did show an active interest in the Seminar—or was it the lure of Chinese food?

The seminar was inaugurated by Dr Devanesen. Papers read on the occasion were 'Geographical and Geo-Political background of China' by Mrs E. O. Shaw; 'Factors in the Rise of China as a Power' by Mr C. J. Nirmal; 'Chinese Communism: Maoism' by Mr N. Ram of *The Hindu*, 'The Cultural Revolution' by Mr Ram Menon, and 'China: Foreign Relations' by Mr S. N. Balasundaram. Lively discussions and arguments characterized the Seminar.

A Chinese atmosphere was created by the lanterns and posters. There was also a small

History Association office bearers



book display which included Chairman Mao's little Red Book. In his concluding speech the Principal expressed the desire that more of such seminars could be held on campus pertaining to important and meaningful matters.

The third term, the Association held an exciting Quiz in Selaiyur Hall; St Thomas's won.

ELSIE DHAS,
Vice-President.

Politics Association

The Politics Association was started this academic year to provide a forum for exchange of ideas by organising lectures, debates, seminars and discussions. The association was formally inaugurated at a well-attended meeting on 6th October 1969. The Chief Guest was Sri K. Kamaraj. In a scintillating speech Sri Kamaraj touched upon the salient aspects of current political trends in India. He laid great emphasis on the need for understanding our problems in a broader perspective and with greater depth eschewing factionalisation either of the right or of the left.

On the 19th November 1969 Dr Devanesen addressed the Association on the Emergence of the Mahatma, and presented Gandhi in an entirely new perspective. Tracing the history of Porbander and the ancestry of the Gandhi family, he examined the various factors that must have left their stamp on Gandhi which later might have influenced his life and thinking. He went on to develop the thesis that the years spent in South Africa by Gandhi were the most formative period of his life. The talk was followed by a lively discussion.

On the 25th November 1969 the Association presented Dr Hardgrave on 'Films and Society in India'. The American political scientist, who is currently working on the impact of films on society in South India, noted that the D.M.K. Party of Tamil Nadu was the first to employ the films for propagating their political doctrines. In Tamil Nadu films have decidedly had a tremendous impact, especially upon the working classes; they are the largest film-going public in Tamil Nadu. The discussion that followed raised doubts as to whether films have affected any fundamental change of social attitudes.

In the third term, the Association organized a study trip to the Madras Legislative Assembly. Before this academic year runs out the association



Kamaraj at the Politics
Association inaugural

hopes to make such another trip. The Association also conducted a seminar on Marxism. One of the last functions of the Association this academic year was a meeting addressed by Prof. Northcote E. Parkinson of the Parkinson's Law fame.

H. EDRICH

Tamparam Enters Computer Age

We are among those few institutions in the world which have contributed to the field of 'language and automata'—a branch of computer mathematics. Techniques developed in this field have applied to the study of Tamil and other Dravidian languages.

A course of lectures on computer programming was offered to members of our staff in 1965 during the study holidays, and two members underwent training at the computer centre of the Indian Institute of Technology, Kanpur.

This year, for the first time in our College, a course on computer programming was offered, at the request of the students, by the Department of Mathematics and Statistics. Fourteen students attended the introductory course on Fortran II—a widely used programming language. The students were given certificates by the College. One hopes that in future there will be a variety of such courses offered by the different departments of the College.

GIFT SIROMONEY

Botany Department

Botany Association

The activities of the Association were inaugurated by Dr V. S. Sundaralingam of Pachaiyappa's College on the 26th of August 1969. He enlightened the audience with a lecture on 'Some interesting aspects in the study of Algae'. On 4th September 1969, a few films of biological interest were screened. The annual botanical tour arranged could not materialize this year due to poor response from members. On 29th November 1969 we held a paper reading session; representatives from all classes read papers relating to their respective study tours, and in addition a few film shorts too were screened. The annual quiz programme is yet to be held and in view of the little time left, it may not be possible to conduct one this year.

The most remarkable aspect of the year's activity, however, is the move to perpetuate the name of Dr K. R. Venkatasubban, a great scientist and teacher who was associated with our Department for over twenty-five years. We propose to hold shortly a seminar on an Inter-Collegiate basis. The winning College will be awarded a rolling cup instituted in Dr Venkatasubban's name. We also propose to erect a glass house in his name.

R. RAJA RAM,
Secretary.

Botany Club for P.Gs.

The Botany Club is about the only group in College that is exclusively for post-graduate students. It meets every Thursday evening under the guidance of the Head of the Department, Prof. Damodaran Thampan.

The inaugural meeting was on the 8th of August when Dr I. M. Mathai, Head of the Chemistry department gave a talk on mechanisms in enzyme reactions. The members of the Club themselves read papers each week on subjects like 'Photosynthetic pigments' (by C. Livingston) 'I am fearfully and wonderfully made' (by Miss Nirmala Nandini). A very well-attended meeting was addressed by Prof. Ramalingam, who spoke on 'Organic Evolution'.

The Club has been working regularly and very efficiently with Mr Janardhan Nair as secretary. Such steadiness of attendance and activity is a rare feature of College associations.

PADMINI VISWANATHAN

Fine Arts Society

The Fine Arts Society in the previous years suffered not knowing where to begin. We began this year attempting several things, each on a small and informal scale. At the end we realised a small circle of people who really cared.

The Fine Arts Society held meetings at the rate of one a week and kept the pace till the end of the year. At a number of meetings students and staff read to the group poems and short stories they had written. In the second term, A. K. Ramanujam the well-known South Indian poet in English met with the group, and S. Nandagopal a young and promising artist exhibited his paintings in the College and met the group informally for discussion. In the third term, Sri Girish Karnad, a noted Kannada playwright talked on Modern Indian Theatre.

The rest of the sessions were manned entirely by local personnel. This included a brains trust, an art exhibition and a concert of South Indian Music in the third term. The society also held a pop concert in which two of the top groups in town played, and the proceeds were made over to the students service for the blind.

The Fine Arts Society, lacking in formal organisation, depended entirely on the enthusiasm and initiative of the members and the sustained interest of a few well-wishers. That's the way it went and that's the way a venture like this ought to go. But one could do with a few more people wishing the thing well.

J. J.

The English Association

'The English Association has been inert for a long time and even though great efforts were made last year to enliven the Association, due to lack of co-ordination in the activities it was not beneficial to its members. Thus we must this year strive not only to enliven the Association but also to co-ordinate its activities that it would be beneficial to its members.' With this resolution the first committee meeting of the English Association concluded.

The first activity of the Association was a party to bid farewell to Dr Stanley Rajiva and family. Soon after this, the Association organised a picnic. On the 15th of August the College bus set out from Tamparam for Mahabalipuram with fifteen girls and thirty-five boys. It was a very lively crowd. Our first halt was at Kovalam.

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The beach here was so tempting that even though it had been laid down that no swimming would be allowed everyone without exception jumped into the sea. After much shouting we were able to get everyone out of the sea. Meanwhile lunch was prepared by the girls.

After lunch we headed straight for Mahabalipuram. At Mahabalipuram we spread out in groups for sight seeing while some dozed off in the bus. We had tea (and games) on the beach a little away from Mahabalipuram, and then started back to Tambaram. On 21st August, Professor James U. Telli of the United States addressed the Association on 'Trends and themes in the contemporary American Novel.'

After this burst of activity in the first term, the Association more or less collapsed and nothing much happened in the following two terms.

Secretary

French Association

The French Association like many other associations on campus has only one frenzied burst of activity and then ceases to function altogether. Our little explosion on the campus scene was the annual French Cultural Evening on the 27th of November last year.

Mr R. Föllmy, director of the Alliance Francaise de Madras, was the Chief guest for the evening. After a hurried tea, the entertainment began. As an opener we had several zippy French songs interspersed with fiery renderings of French poetry.

The play chosen this year, *L'Affaire de la rue de Lourcine* by Eugene Labiche, was a tremendous success, even though the audience knew little or no French, thanks to the very vivid portrayal of Mr Narayan Pyneeandee as Mr Lenglumè. Khalib Rahman as Mistingue supported him with an equally versatile performance. Padmini Viswanathan played the leading female role, looking very chic and acting very French. The other actors in this delightful little comedy were V. S. Sunder and Chinnappan. All the credit for the organisation of the show goes to Professor Tellis of course who was the driving force behind the venture. Our thanks goes also to Mr Jyoti Kumar who came at times to help out with the singing. We regret that Mr Pyneeandee and several of the Mauritian students who helped in the production will not be here next year to help out. Nor will several of the third years who in spite of exams volunteered



Listening to the Mahatma's voice

to help, especially Premila Dennison, Sandra Norris and Hansa Ranchod. A measure of the success of the entertainment may be that the group was invited by Mr Föllmy to stage an exclusive show at the Alliance.

P.

The Planning Forum

The Planning Forum held a Gandhi centenary exhibition at the beginning of the year. The Village and Small Scale Industries Department participated in the exhibition, displaying and selling khadi and other village products. In the second term a project visit to Goa was organised. A party of students went all the way up to Goa and back in the College bus. Also in the second term a socio-economic survey of the Old Tambaram village was taken. The village was surveyed by the Economics Department in 1951. The present survey therefore would serve to measure the changes that have come about in a period of 10 years. During the third term another survey was conducted at Medavakkam, a village 6 miles away from Tambaram, to study at first hand the cultivation of high yielding varieties of paddy. In the third term, the report of this survey was presented at a seminar which

discussed the intensive agricultural development programme at the village level, the district level, the state level and the all-India level. This seminar was held under the joint auspices of the Economic Association and the Planning Forum.

In Brief

Chemical Society

The Society was privileged to have a distinguished personality, Professor Richard Lyle Schowen of Kansas University, to address the inaugural meeting with which the activities for the year 1969-70 started. He gave a very absorbing talk on 'Transition State for Catalysed Reactions.' This year was a notable one for the Society, as we had several eminent professors of Chemistry to talk on various occasions—to mention a few, Dr Sukhdev, Deputy Director of National Chemical Laboratory, Poona, Dr C. N. Pillai, I.I.T., Madras, and Dr S. V. Ananthakrishnan. Some of our students also gave some very interesting talks. All of the meetings were marked by considerable enthusiasm shown by the audience, especially during the question-answer sessions.

M. V. RAMADASAN,
Secretary.

Physics Association

The Association this year had a late start, but once on its run, it was marked by steady lively activity.

The Association held two sessions in the second term and another in the third. Each of these sessions which were marked by seminars and lectures by physicists from inside and outside the College, students and staff, was also a social occasion for the entire Department. The sense of participation and enthusiasm of our members were high enough to attract a majority of them to the lectures, seminars, film-shows etc.

The Association has a secretary, treasurer and three class representatives elected from the students of each of the two M.Sc. and three B.Sc. classes, and the president and the vice-president from among the staff.

Electronics and Radio Club

After a gap of nearly three years, the Radio Club is now back in operation. The inauguration by Mr. B. M. Arthur, the President of the Association, included a talk explaining electronic equipment. On the whole about twelve different elec-

Obituary

T. Kumaravelu

T. Kumaravelu, a final year Post-graduate student in Philosophy met with a tragic death by drowning in our farm well, where he had gone with two of his classmates for a swim on Tuesday (3-3-'70) afternoon, at about 2-30 p.m.

Kumaravelu joined our college in the first year B.A. Philosophy, in 1965. He was an attentive and keen student, though not a book-worm. Of late he had taken a fancy for swimming and used to go to the swimming pools in the city to practice swimming.

The whole College was shocked by his death. There was a short meeting and memorial service on the 4th morning, in the Anderson Hall, after which the students went in silent procession to Kumaravelu's house in Tambaram, to place a wreath on his body before it was taken to the cremation grounds.

Kumaravelu leaves behind his father and two brothers, and his sister. His mother had died a few years ago.

V.M.T.

tronic projects were undertaken and successfully completed. Among these, the following are worth mentioning: Electronic Organ, Low-power-Transmitter, Inter-communication Set, Low transistor receiver, Electronic Metronome and a six transistor super-tet receiver.

K. T. JOHN,
Secretary.

Malayalee Association

The history of the Malayalee Association can be traced back over three decades.

The Association is proud that it has a large number of non-Malayalees as members.

As was the custom in the last few years, the inauguration of the Association was held along with the Onam celebrations. This year it fell on Monday the 25th of August, 1969 and Mr V. T. Narayanan (the then General Manager of the Southern Railway) presided over the function. The meeting was preceded by tea and followed by entertainment.

The inter-collegiate Malayalam Debate was held on our campus; Loyola and Ethiraj won the First and Second prizes respectively.

Secretary

Sanskrit Samajam

The inaugural function of our Association was held on the 7th of August 1969. Sri U. Venkatakrishna Rao, former Professor of Sanskrit, delivered the inaugural address on *Malavikagnimitram* of Kalidasa. The function was attended by a comparatively large number of students and staff. A recitation competition and a debate held on the 25th of February 1970 for the award of Pennathur Visalakshmi Ammal Rolling Cup marked the end of the activities of the Association for the year 1970. Our College won the Cup successively for the fourth time. Sri T. S. Easwaran, I M.Sc. iii, won the first prize for the oration and Miss M. P. Banumathi, III B.A. xii won the first prize for the recitation. Sri Prabhakarasarma, I B.Sc. iii, Sri Vijayakumar, I B.Sc. iv, and Miss Rajeswarasaraswathi, I B.Sc. iv, also won prizes on the occasion. Prof. Venkatakrishna Rao presided over the function and gave away the prizes.

R. RAGHAVAN,
Secretary.

Others

The Andhra Sanghamu was inaugurated by Mr Kamakshi Rao. It conducted an inter-collegiate debate in the third term. The valedictory address was delivered by Dr C. Radhakrishna Sarma.

The activities of the Photographic Club were inaugurated by Mr Lockwood. Four short films were screened on that occasion. Great interest was shown by students in joining the Club; 120 enlisted as members. Members were taught developing, printing and enlarging.

The Philosophy Association was inaugurated in the first term (by Dr M. Muthuraman) and held its valedictory meeting in the third term; Dr Sundaram delivered the valedictory address. The Mathematics Association was inaugurated by Dr K. S. Padmanabhan with a talk on Boolean Algebra. The Astronomical Society made a few observations of the moon and planets, has no discoveries to report. The Statistics Association and Economics Association elected their office-bearers. The Hindi Association did not.

OUR CONTRIBUTORS

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புறநானூறும்—உவமை நயமும்

ஒன்றைக் கூறும்போது அது படிப்பவர்கள் மனத்தைவிட்டு நீங்காத வண்ணம் அமைய புலவர்கள் மேற்கொள்ளும் வழிகளில் ஒன்று உவமை நயம்தோன்றக் கூறுவது ஆகும். சொல்ல வேண்டிய கருத்துடன் ஒப்ப இருக்கும் மற்றொரு கருத்தையோ, நிகழ்ச்சியையோ உவமித்துக் கூறும் இந் நயம், புறநானூற்றில் நிறைந்து காணப்படுகிறது. ஒரு பாடலின் உவமை நயத்தைக்கொண்டுதான் அப் பாடல் இயற்றிய புலவரின் புலமைத் திறன் பாராட்டப்படுகின்றது.

அத்தகைய உவமை நயம் புறநானூற்றில் காணப்படும் விதத்தை நாம் இங்கு நோக்குவோம். பெரும்பாலான உவமைகள் மன்னனின் சிறப்பைப் புகழ்ந்து பாடும் பாடல்களில்தான் காணப்படுகின்றன. அடுத்தபடியாக இயற்கைக் காட்சிகளும், வருணைகளும் இடம் பெறுகின்றன. மன்னரைப் புகழ்ந்து பாடுங்கால் அமைந்துள்ள உவமைகளில் நம் மனத்தைக் கவரும் முதல் பாடல் 'சீத்தலைச் சாத்தனாரால்' சித்திர மாடத்துத் துஞ்சிய நன்மாறன் என்பவனைப்பற்றிப் புகழ்ந்து பாடப்பட்டுள்ள பாடலாகும். இதில் சாத்தனார் அம் மன்னனை:

'ஞாயிறு அனையநின் பகைவர்க்குத்
திங்கள் அனைய எம்மனோர்க்கே,'

என்று உவமித்துப் பாடியுள்ளார். அதாவது அம் மன்னன் தன் பகைவர்களைச் சினமாகிய வெண்மை யினால் சுட்டழிப்பவன் எனவும், ஆனால் புலவர்களுக்குக் குளிர்மைக்கு ஏற்றவனாகிய சந்திரன்போல் அன்பைச் செலுத்துபவன் என்றும் அம் மன்னனை ஞாயிற்றிற்கும், திங்களுக்கும் உவமையாகக் கூறுகிறார்.

மேலும் 'உறையூர் மருத்துவன் தாமோதரனார்' என்ற புலவரால் 'சோழன் குராப்பள்ளித் துஞ்சிய பெருந்திருமாவளவன்' என்ற மன்னனைப் பற்றிச் சிறப்பித்துப் பாடப்பட்டுள்ள பாடலும் நல்ல உவமை நயம் செறிந்த ஒன்றாகும். இப்புலவர் தம் பாடலில், அம் மன்னன் அரசாகிய வண்டியினை நடத்திச் செல்லும் முறைமைக்குப் பகட்டினை உவமை காட்டுகிறார். எருது எவ்விதம் எவ்வளவு பாரமானாலும் வண்டியினைத் தன் முழுவலி கொண்டு இழுத்துச் செல்லுகிறதோ, அதுபோல் மன்னனும் அரசியல் பாரத்தை நடத்திச் செல்லுகிறான் என்பதை, 'உரனுடை நோன் பகடன்ன கிறுன் என்பதை,' என்று குறிப்பிட்டுள்ளார். இதே எங்கோன், என்று குறிப்பிட்டுள்ளார். இதே எங்கோன், 'பிட்டங்கொற்றன்' என்ற மன்னனின் புலவர் 'பிட்டங்கொற்றன்' என்ற மன்னனின் வலிமைக்கு, 'கொல்லன் தன் உலைக்களத்தில் உள்ள இரும்பாலாகிய உலைக்கலை' உவமையாகக் கூறியுள்ளார்.

'பேரிசாத்தனார்' என்ற புலவர் பாண்டியன் 'இலவந்திகைப் பள்ளித் துஞ்சிய நன்மாறன்' என்ற மன்னனின் ஆட்சி முறைமையைப், 'புலி தன் குட்டியைப் பாதுகாப்பதுபோல் தன் நாட்டை ஆண்ட குடிகளைக் காப்பவன்' என்று உவமித்துச் சிறப்பிக்குகிறார்.

'சாத்தந்தையார்' என்ற புலவர், 'போரவைக் கோப்பெரு நற்கிள்ளியின்' போர்வன்மையை 'ஊசியின் விரைந்தன்று மாதோ ஊர்கொள வந்த

பொருநனெடு ஆர்புனை தெரியல் நெடுந்தகை போரே,' என்ற அடிகளில் உவமை நயம் தோன்றச் சிறப்பிக்கிறார். கோப்பெரு நற்கிள்ளி மல்லனின் தலையையும், கரங்களையும் முறித்ததற்குப், 'பசித் துப்பணை முயலும் யானைபோல இருதலை ஓசிய' என்ற அடிகளில், பசிகொண்ட யானை எவ்விதம் மூங்கிலை முறிக்குமோ அத்தகையவாறு பெருநற் கிள்ளியின் போர்த்திறம் இருந்தது என்று உவமிக்கிறார்.

இவற்றைத் தவிர 'ஊழின் வன்மைக்கேற்ப வாழ்வு அமையும்!' வாழ்வு அதன் விளைப்படி நடக்கும் என்ற ஆழ்ந்த அனுபவக் கருத்தினைக் 'கணியன் பூங்குன்றனார்' என்ற புலவர்:

'கல்பொருது இரங்கும் மல்லல் பேர்யாற்று
நீர்வழிப் படுஉம் புனைபோல் ஆருயிர்
முறைவழிப் படுஉம்'

என்று பாடியுள்ளார். அதாவது ஆற்று நீர்வழியே செல்லும் தெப்பம் போல நம் வாழ்வு விதிப்படியே நடக்கும் என்பதாகும்.

மேலும் 'தமிழ்க் கூத்தனார்' என்ற புலவர் ஒரு முயலை எங்ஙனம் உவமித்து நம் கண்முன் காட்டுகின்றார் என்பதைக் காண்போம்:

'காமரு பழனக் கண்பின் அன்ன
தூமயிர்க் குறுந்தாள் நெடுஞ்செவிக் குறுமுயல்
படப்பு ஒடுங்கும்மே.'

'வடமவண்ணக்கன் பெருஞ்சாத்தனால்' பாடப் பட்ட பாடல் இவை எல்லாவற்றுக்கும் சிகரம் வைத்தாற் போலுள்ளது. அதில் வன்மையான என்பவனை 'உழுத நோன்பகடு அழிதின்றங்கு' என்று அடிகளில் உவமித்து உள்ளார். எப்படி எருது தன்னால் (தன் உழைப்பால்) விளைந்த நெற்கதிரைத் தின்னாமல் வைக்கோலைமட்டும் தின்னு கிறதோ, அதுபோன்ற தன்மையன் என்று உவமித்துள்ளார். மேலும் முருகனுக்கு ஒப்ப உவமித்துள்ளார். இம் மன்னன் முருகன்போல், அசுரர்களை அழித்து, அன்பர்களை ஆதரிப்பவன் ஆவான். மேலும் கடல் ஒலிக்கு முழவின் ஒலியையும், அரண் அமைப்புக்குப் பாம்பு புற்றும் உவமையாகக் கூறப்பட்டுள்ளன.

மேற்கண்ட உவமைகளைக் காணும் எவரும் சங்கப் புலவர்களை, அவர்தம் கவித்திறனைப் பாராட்டாமல் இருக்கமாட்டார். எளிய சிறு உவமைகளில் பெரும் கருத்துகளை வெளியிடும் புலவர்கள் மாபெரும் புலவர்கள் அல்லரோ?

N. இராகவன், III B.Sc., Gr. 2



வாழ்த்து மடல்

- (1) பைந்தமிழ்ப் பாண்டி நாட்டுப் பலர்புகழ் திருநெல் வேலி மைந்தனே! கிறித்துக் கம்பன் மாண்புறு கிருஷ்ணப் பிள்ளை உந்தமர் என்று கேட்டோம் உத்தமர் குமரப் பாநின் வந்தனைக் குரியர் அன்றோ வாகைநீர் குடி வெல்க!
- (2) விலங்கியல் துறையில் வல்லார் வித்தகர் தாவிது என்பார் நலமுடன் பெற்ற நம்பி! நங்கையர் நலங்கள் பெற்று உலவிடும் சாவித் திரியின் ஊக்கத்தால் உயர்ந்த செல்வ! உலகினைச் சுற்றி வந்த உயர்குணத் தலைவ! வாழ்க!
- (3) ஆங்கிலப் புலமை யால்நீர் ஆக்கிய கவிதை பெற்றோம்! ஒங்குயர் காந்தி வாழ்க்கை ஒன்பொருள் ஆய்ந்து கண்ட பாங்கினால் டாக்டர் பட்டம் பலருமே புகழப் பெற்றாய்! தூங்கிடும் நினைப்பும் இன்றித் தொடர்ந்ததின் முயற்சி அன்றோ!
- (4) ஒருமைப்பா டோங்கச் செய்யும் ஒப்பிலாக் குழுவில் நீரும் இருப்பதே எங்கள் பேறு! இதனினும் பெருமை உண்டோ! பரவுநற் புகழார் சென்னைப் பல்கலைக் கழகம் தன்னில் அருமைசேர் பதவி பெற்றே ஆற்றிடும் பணிகள் வெல்க!
- (5) ஆர்வுடன் சமயச் சங்கம் அனைத்திலும் பங்கு கொண்டோய்! பார்தனில் மக்கள் வாழப் பழையதாம் பரமென் ஊரில் ஊர்நலம் காக்க வேண்டி உதவிய பள்ளி கண்டுள் பேர்நலம் வளர்க்க மன்றம் பெரும்பொழில் அமைத்தது அன்றோ!
- (6) நின்னலம் வியந்து போற்றி நீடுநம் அரசு தந்த பன்னரும் சிறப்பின் மிக்க பத்மஸ்ரீ பட்டம் பெற்றாய்! கன்னலும் தோற்கும் பேச்சு! கடமையே நிறைந்த மூச்சு! புன்னகை மன்னு! என்றும் புகழ்பெற நீடு வாழ்க!

சென்னைக் கிறித்தவக் கல்லூரியின் தமிழ்ப் பேரவையினர்.

கல்லூரி முதல்வர் டாக்டர் சந்திரன் D. S. தேவநேசன் அவர்களுக்கு இந்திய அரசினர் பத்மஸ்ரீ பட்டம் வழங்கியதை முன்னிட்டுத் தமிழ்ப் பேரவையினர் அவர்களைப் பாராட்டி, பேரவை ஆண்டுவிழாவில் 2-2-70-ல் வழங்கியது.

நண்பர் அண்ணா

‘என்னரும் அண்ணா! கலங்கு(து) என்னுளம் பன்னரும் நாட்கள் பழகிய பண்பினை உன்ன உன்ன உளமது உருகுமால் என்னென் றுரைப்பேன் எங்கள் நட்பினை எழில்நிறை இரண்டாம் உலகமா நாட்டில் புகழுடன் விளங்கு புலவர் குழுவினில் தலைமைப் பேருரை சாற்றிய ஞான்று விச்சை எங்கும் விளங்க வேண்டிப் பச்சை யப்பன் பாங்குடன் அமைத்த கல்லூரியதனில் சுற்ற கல்வியை முப்பத் தொன்பது ஆண்டுகள் முடிந்தும் எப்பா வலரும் ஏற்றிப் போற்றிட நண்ப ரிவரென நவீன பாங்கினை என்னென் றுரைப்பேன் என்றன் அண்ணா! மன்னன் போல வண்தமிழ் நாட்டைத் தன்னல மின்றித் தாங்கிய தன்மை எந்நாட் டவரும் எழிலுறப் போற்றி நினைநிகர்த்த தலைவர் இல்லெனக் கூறிய கூற்றினை மறத்தல் ஒல்லுமோ! எதிர்கட் கியினரும் ஏத்தும் நினது மதிநல மிக்க மாண்பினை ஐய! என்னால் முற்றும் இயம்ப இயலுமோ? தன்னே ரில்லாத் தலைவனை இழந்து என்னே இனிநாம் வாழ்வ தென்று தம்பிகள் பலரும் தாயர் பலரும் எம்மருந் தலைவனை எந்நாள் காண்போம் என்று கலங்கி ஏங்கி அழுதனர் அன்புடை அண்ணா! ஆறுதல் அளிக்க எந்நாள் தோன்றி யெமக்கருள் சுரப்பாய் என்றே இரப்போம் யாமே.’

இக்கவிதை ‘கவிஞர் நெஞ்சில் அறிஞர் அண்ணா’ என்ற நூலில் வெளிவந்தது.

திரு. பூ. ஆலாலசுந்தரம், எம்.ஏ.



ஏன் அழுதான்?

அன்று கோயில் விழாக்கோலம் பூண்டு சிரித்தது. விழா நடத்திய பள்ளப்பட்டிச் சேரி பூரிப்பில் மிதந்தது. பல ஆண்டுகளாகச் சீரழிந்து, தூங்கிக் கிடந்த கோயிலுக்குப் ‘பள்ளியெழுச்சி’ பாடிவிட்ட தால் மட்டும் ஏற்பட்ட பூரிப்பு அல்ல அது. அதற்கு இன்னொரு சிறப்பும் இருந்தது. மனிதருள் தெய்வ மாய்வாழ்ந்தகாந்தியடிகளாருக்குக்கோயில் கட்டிப் பூசை செய்திருந்தனர் சேரி மக்கள். அதன் விளைவே அந்த ஆரவாரம்.

சேரி மக்கள் அங்குமிங்குமாக நடமாடிக்கொண்டிருந்தனர். சேரிப்புறத்து நாய்கள் ஓயாது குரைத்தன. சேரி எங்கும் விழாபற்றியே பேச்சு. விழா செவ்வனே நடந்தேற அனைவரும் அக்கறைகொண்டதாகத் தெரிந்தது. ஆனால் அங்கு நடந்தது எதை யுமே சட்டை செய்யாது ஓர் உருவம் கோயிலின் மூலையில் ஒடுங்கிக் கிடந்தது. அழுக்கேறிய நீண்ட அங்கி; வரம்பின்றி வளர்ந்த நரைத்த தாடி; ஒளிரும் விழிகள்; மெலிந்து வளைந்த உடல்—அவன் ஒரு துறவி. அவன் கண்கள் விசும்பினை வெறித்து நோக்கிக்கொண்டிருந்தன. நீர் முத்துக்கள் அங்கொன்றும் இங்கொன்றுமாக ஆடையில் பட்டுச் சிதறிக்கொண்டிருந்தன. அவன் அழுதுகொண்டிருந்தான். விழாவுக்குக் கூடிய ஜனங்கள் அவன் அங்கு இருப்பதையோ, விழா நிகழ்ச்சிக்குக் குறுக்கே அமங்கலமாக நின்ற அழகையையோ விரும்பவில்லை. ஏதோ ஓர் அதிசயப் பிறவியைக் கண்டுவிட்டது போல் அவனைச் சுற்றி அவர்கள் நிற்கொண்டு வாய்க்கு வந்தபடி பேசிக்கொண்டிருந்தனர். ஒருவன், ‘துறவிக்குச் சித்தம் கலங்கிப் போச்சு’ என்று முன். ‘துறவிக்குப் பசிக்குதுபோலும்’ என்று காரணம் காட்டினான் ஓர் அனுபவசாலி. ஆனால் அவர்கள் பேச்சு அவன் செவியில் பட்டதாகத் தெரியவில்லை. அவன் பார்வை இன்னும் விண்ணிலேயே குத்திட்டு நின்றது. அவன் ஏன் அழுதான்?

கடந்த இருபது ஆண்டுகளாகச் சேரிக்கு மேற்கில் எல்லையிட்டு ஓடிய ஆற்றின் கரையில் தனித்து நின்ற கோயிலில் அவன் முதுமை தேய்ந்துகொண்டிருந்தது. அவனை எவரும் அணுகுவதில்லை. அவனும் அதுவரை எவருடனும் பேசிக் கண்டதில்லை. கிழக்கு வெளுக்கும் வேளை அவன் சேரிக்கு வருவான். எவரேனும் எதையும் தின்னக் கொடுத்தால் பையில் திணித்துக்கொண்டு கோயிலுக்கு நடைபயைக் கட்டுவான். கோயிலுக்கு வந்து கிடைத்ததை உண்டபின் ஒரு மூலையில் சாய்ந்துகொண்டு நரைத்த தாடியை வருடி விட்டுக்கொண்டே தூங்கிப் போவான். இவ்வாறாக அவன் வாழ்க்கை ஊர்ந்து கொண்டிருந்தது. அந்த இருபது ஆண்டுகளில் அவன் சிரித்ததாகவோ, புலம்பியதாகவோ எவரும் சொன்னதில்லை. ஆனால் அன்று...! அவன் ஏன் அழுதான்?

நாற்பத்திரண்டில் ஒத்துழையாமையின்போது ‘காந்தி பக்தன்’ என்ற காரணத்தால் போலீஸ் குண்டாந்தடிப்பட்டு மண்டையுடைந்து குருதியில் புரண்டபோது அழாத அவன் அன்று ஏன் அழு

தான்? அவன் யாருக்காக வாழ்ந்தானோ, அவர் குண்டடிப்பட்டுச் சாய்ந்தபோது அழாத அவன், அன்று யாருக்காக அழுதான்? அன்பின் வழி மறைந்து வகுப்புக் கலவரங்கள் மூண்டபோதும், ஆன்மீகம் ஆட்டம் கண்டபோதும், அடங்கிக் கிடந்த மதயானை அவிழ்த்து விடப்பட்டபோதும் வருந்தியழாத வைர நெஞ்சு அன்று உடைந்து சிதறி விட்டதா என்ன? ஆசையை அலுத்த துறவிக்குத் துயரம் ஏது? அழுகை ஏது?

மாலை மடிந்துகொண்டிருந்தது. ஆற்றங்கரை மரநிழல்கள் நீண்டுகொண்டிருந்தன. ஆயிற்று, அண்டைச் சேரி அம்மன் கோயில் பூசாரி மகனும் வந்தாகிவிட்டது. மங்கள வாத்தியங்கள் மேலெழுந்தன. இந்தச் சமயம் பார்த்துத் துறவியின் ஓலம் உச்ச கட்டத்தை எட்டியது. அவன் முகத்தைக் கைகளில் புதைத்துக்கொண்டு ஓவென்று புலம்பத் தொடங்கினான். கூடியிருந்த சேரி மக்கள் செய்வதறியாது விழித்தனர். அங்கிருந்த எவருமே அவனுக்கு இரங்கியதாகத் தெரியவில்லை. சிலருக்கு ஆத்திரம் வந்தது. ‘யார்டா இவன் சனியன்! நல்ல நேரத்தில்...’ என்று முணுமுணுத்தனர். அவன் புலம்பல் குறைவதாகப்படவில்லை. ஆத்திரம் கொண்ட சிலர் வாயால் வைத்தோடன்றி அடிக்கவும் செய்தனர். இன்னும் அழுகை ஓயாமல் போகவே துறவியைத் தரதரவென்று இழுத்துக்கொண்டு போய் கோயிலுக்கு வெளியே ஆற்றங்கரைத் தனிமையில் கிடத்திவிட்டுக் கோயிலுக்குள் மறைந்தனர்.

அவன் இன்னும் மெல்ல அழுதுகொண்டிருந்தான். அவன் ஏன் அழுதான்?

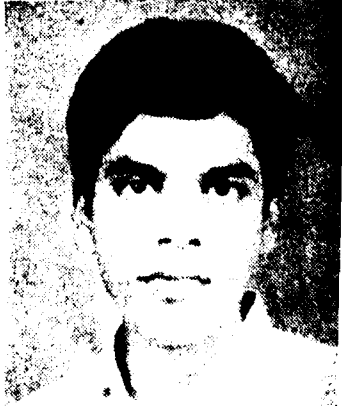
அதற்குக் காரணம் இருக்கத்தான் செய்தது. மகாத்மாவாய் அவர் இருந்தபோழ்தே அவர் நெறியில் வாழாத மனிதன், எட்டாத தொலைவில், அறிவின் எல்லைக் கோட்டுக்கு அப்பால் பரமாத்ம பீடத்தில் அவரை இருத்திவிட்டபின் அவரது நெறியும் எட்டாத தொலைவு போய்விடுமோ என்று அஞ்சி அவன் நெஞ்சு அழுதது.

கோயிலில் மங்கள இசை ஒங்கி ஒலித்தது. தூரத்தில், அடிவானச் சிவப்பு இருளில் கரைந்து கொண்டிருந்தது. அவன் அழுகை ஓயவில்லை.

ஜ. ஹிலால், III Sc., Gr. 3



திரைப்படப் பாடல்கள் இலக்கியமாகுமா?



பிரான்சு நாட்டு இளவரசி ஒருத்தி தன் காதலனுக்கு எழுதிய காதல் கடிதங்களை அந்நாட்டவர்தம் இலக்கியத்தில் சேர்த்திருக்கின்றார்களாம். நாம் வாழக்கூடிய காலத்தை உணர்ந்து, இன்று நம் மிடையே வாழ்பவர் இயற்றும் சொல்லோவியங்களை வகையறிந்து, சுவையறிந்து போற்றும் தன்மையை உலகில் பலரும் உணர்ந்திருக்கின்றனர். இக் காலத்திற்கென்று ஓர் இலக்கிய வகை இருக்கத்தான் செய்கின்றது. இதயத்தின் அடித்தளம் தொட்டுச் செல்லும் எழுத்துப் படைப்புக்கள் எங்கிருந்து வந்தாலும் அவையும் இலக்கியமாகலாம் என்று எண்ணும் துணிச்சல் நமக்கு வரவேண்டும். நம்மைச் சுற்றித் தினமும் ஒலித்துக் கொண்டிருப்பவை திரைப்படப் பாடல்கள். கருத்தால், கவிதை அழகால் அவைகளில் எத்தனையோ பாடல்கள் நம் நெஞ்சைத் தொட்டுச் செல்கின்றன. அவற்றை இக்கால இலக்கியத்தின் ஓர் அங்கம் என ஏன் நாம் ஏற்றுக்கொள்ளலாகாது? அவை இலக்கியந்தாம் என்று மெய்ப்பிக்கக் காதல், வீரம், தத்துவம் இன்னும் பல சுவைகளிலும் செறிந்துள்ள சில பாடல்களை மட்டும் இங்கே காண்போம்.

காதல்

மனித வாழ்க்கைக்கென்றே தனியாக இலக்கணம் வகுத்தவர்கள் நாம். பண்டையக் கவிஞர்கள் அகத்துறையில் பாடிய பாடல்கள் இன்பத்தை அளிக்கின்றன. காலம் மாறிடினும் காதல் கவிதையில் சுவை குறையாது என்று சொல்வதுபோல இன்றைய கவிஞனும் காதலைப் பாடுகின்றான்.

காதலன் காதலியை நோக்கி:

‘கைவிரலாலே தொடு வதிலே—இந்தப் பூமுகம் சிவந்த தென்ன—இரு கைகளினால் நீமுகம் மறைத்தாலே வையகம் இருண்ட தென்ன.’

காதலி தன் கைகளால் அவள் முகம் மறைக்கின்றாள். அந்த முகத்தாமரையைக் காண்பதற்கியலாத காதலனுக்கு இந்த வையகமே இருண்டு விட்டதைப்போலத் தோன்றுகின்றதாம். ‘நீவிர் செய்யும் மாயம் எனக்குத் தெரியும்,’ என்பதாகக் காதலி பாடுகின்றாள்.

‘செவ்வீதழோரம் தேனெடுக்க—இந்த நாடகம் நடப்ப தென்ன—என்னை அருகினில் அழைத்து இருகரம் அணைத்து மயக்கத்தைக் கொடுப்ப தென்ன.’

இவ்வாறு நேரிடையாகவே பொருள் தோன்றச் செய்யும் காதல் மொழிகள் மற்றொரு பாடலில் மறையாது மறைந்து நிற்கின்றன. காதலர் பாடுகின்றனர்:

‘பொய்கையெனும் நீர் மகளும் பூவாடை போர்த்து நின்றாள் தென்றலெனும் காதலனும் கைவிலக்க வேர்த்து நின்றாள்

என்ன துடிப்போ அவள் நிலை நீ உணர மாட்டாயோ அந்தநிலையில் தந்த சுகத்தை நான் உணரக் காட்டாயோ.’

வீரம்

‘படையெடுப்போம், பகைமுடிப்போம்’ என வீரமுழக்கம் செய்யும் தன்மையிலும் திரைப்படங்களில் எத்தனையோ பாடல்கள் இடம் பெற்றுள்ளன. பகைவர் படையெடுப்பைக் கண்ட இளைஞனொருவன் தன் நாட்டவரைப் போர்க்களம் செல்ல அழைக்கின்றான்:

‘பரத நாட்டுத் திருமகனே வா பச்சைரத்தத் திலகமிட்டு வா பொருது வெங்களத்தை நோக்கி வா பொன்னளந்த மண்ணளக்க வா.’

தன் கிளையில் எஞ்சிய ஒரே ஆண் மகன். பத்து வயதும் நிரம்பாத பாலகளைப் போர்க்களம் நோக்கி வழி அனுப்பிவைக்கின்றான் தாய். அங்கே போர்க்களத்தில்:

‘சேரன் யானை சீறிவந்தது வீர மகன் மேல் வேலோங்கியது ஒருகை யானையை இருகை மனிதன் ஒங்கிக் கொல்வது இழுக்கென எண்ணினான். அந்தோ யானை வேலை எய்தது அதனைக் கொன்றே அம்மா என்றே அவனும் வீழ்ந்தான் பாராய் மகனை.’

இவ்வாறு போர்க்களம்பற்றிய பாடல்கள் மிகுதியும் இருந்தாலும் புதுமையான மற்றொரு வீரத்தைப்பற்றியும் பார்ப்போம். கையில் தனிச் சிலம் பேந்தி, ‘தன் சுணவன் கள்வனல்லன்’, எனக் கனல்கக்கும் விழியுடன் மதுரையை எரித்த கண்ணகியின் மறக்கற்பும் ஒருவகையில் வீரம்தான். அந்த மறக்கற்பைத் தன் துணைக்கழைக்கின்றாள் தமிழ்ப் பெண்ணொருத்தி:

‘மதுரைத் திருநகரமதிரச் சிகரத்தொடு குரலும்உயர மறைகற்றவர் பதறப்பொறி சிதறிய நாவெங்கே மகரக்கொடியும் கொற்றவன்மணி பொன் முடியும் கட்டொடு மண்ணில் வீழப்பொங்கிய மவமெங்கே?’

பத்தினித் தெய்வத்தின் வீரத்தைத் தேர்ந்தெடுத்த சொற்களிலும், அதற்கே அமைந்த ஓசையிலும் வெளிப்படுத்தியிருப்பது பாடலின் சிறப்பாகும்.

தத்துவம்

கவிஞர் பட்டுக்கோட்டை கல்யாண சுந்தரம், சுண்ணதாசன் இவர்கள்வரவிற்குப் பின்னர்த் தமிழ்த் திரை உலகில் தத்துவப் பாடல்கள் மிகுதியும் வரலாயின. இன்றைய திரைக் கவிஞர்களின் தத்துவப் பாடல்கள் பல பண்டைய இலக்கியக் கருத்துக்

களைத் தழுவி இருக்கின்றன. எனினும் அவை, உபநிடதங்களைத் தழுவி எழுதிய தாசுரின் ‘கீதாஞ்சலி’ புதுமை நலம் பெற்றுப் புகழடைந்ததைப்போல இன்றைய நம் கவிஞர்களின் தத்துவப் பாடல்களும் எனிய, இனிய நடையால் மக்கள் மனந்தொடுகின்றன. தத்துவம் என்றால் கடின சொற்களைக்கொண்டு சுற்றவர் மட்டுமே அதனைப் புரிந்துகொள்ளும்படியாயிருந்த ஒரு நிலையை மாற்றி, தத்துவத்தை—வாழ்க்கையில் நாம் அன்றாடம் சந்திக்கும் உண்மைகளைக் கல்லாதவரும் புரிந்துகொள்ளும்படி எனிய சொற்களைக்கொண்டு இனிய பாடல்களைத் தந்தவர்கள் திரைப்படக் கவிஞர்கள். அதன் எளிமைக்கு ஒரு சான்று:

‘இரைபோடும் மனிதருக்கே இரையாகும் வெள்ளாடே

இதுதான் உலகம் வீண்அனுதாபம் கண்டுநீ ஒரு நாளும் நம்பிடாதே.’

காலம் மாறிவிட்டது. இலக்கிய வகையும் மாறி விட்டது. மனிதனும் மாறிவிட்டான். மனிதரிடையே ஏற்றத்தாழ்வு இல்லை என அவன் பாடுகின்றான்.

‘மண்குடிசை வாசல் என்றால் தென்றல் வர வெறுத்திடுமா? மாலைநிலா ஏழை யென்றால் வெளிச்சம் தர மறுத்திடுமா?’

இந்த உரிமைக் குரல் கேட்டு ஏழைகளைச் சுரண்டி வாழும் நரிக்குணம் படைத்தவர்கள், நெஞ்சம் பதைக்கின்றனர். இவர்களுக்கு எங்கே தெரியப் போகிறது இந்த உண்மை:

‘ஆடி அடங்கும் வாழ்க்கையடா ஆறடி நிலமே சொந்தமடா.’

தம்மிடம் குவிந்த செல்வத்தைப் பிறரோடு பங்கிட்டு வாழ மறுப்பவர்கள், ‘மண்ணில் விளைந்தும் பசிக்குதவாத கனிகளைப் போன்றவர்கள். கண்ணில் தெரிந்தும் கைக்கு வராத கானல் நீருக்கு ஒப்பானவர்கள்.’ ஒற்றுமையில்லா மனித குலத்தைக் கவிஞன் பாடுகின்றான்:

‘உச்சி மலையிலே ஊறும் அருவிகள் ஒரே வழியிலே கலக்குது ஒற்றுமையில்லா மனித குலம் உயர்வும் தாழ்வும் வளர்க்குது.’

பல்கலை

இராமாயணத்தைப் பதினாயிரம் பாடல்களுக்கு மேல் பாடியவர் கம்பர். பதினாறே வரிக்குள் பாடியவர் சுண்ணதாசன். அவர் பாடலில் வரும் ஒவ்வொரு வரியும் ஓராயிரம் பாடல்களில் அடங்கிய கதை சொல்லுகிறது:

‘கல்யாணக் கோலம் கொண்ட கல்யாண ராமன் காதலுக்குத் தெய்வம் அந்தச் சீதாராமன் அரசாள வந்து நின்ற ராஜாராமன் அலங்கார ரூபன் அந்தச் சுந்தரராமன்.’

குழந்தைக்குத் தாலாட்டுப் பாடுவது இலக்கியத்தில் ஒருவகை. குழந்தையை உறங்கச் செய்யத் தான் தாலாட்டு எனினும், அப்பாடலிலேயே கவிஞரின் சமுதாயக் கண்ணோட்டத்தையும் காணும் போது இன்றைய பாடல்களின்பால் நம் மதிப்பு இன்னும் உயர்கின்றது. அழகின்ற குழந்தையைத் தேற்றுகின்றாள் தாய்:

‘ஏழைநம் நிலையை எண்ணி நொந்தாயோ எதிர்கால வாழ்வில் கவனம் கொண்டாயோ நாளை உலகம் நல்லோரின் கையில்

நாமும் அதிலே உயர்வோம் உண்மையில் மாடிமனை வேண்டாம் கோடி,செல்வம் வேண்டாம்

வளரும் பிறையே நீ போதும்.’

கதைக்கும் காட்சிக்கும் ஏற்ற ஒரு பாடல் என்று மட்டும் எண்ணி அதனை ஒதுக்கித் தள்ளி விட்டுப் போகாமல், பாடலில் அமைந்துள்ள உவமைகளும் சொல் நயங்களும் அப்பாடலைப் பலமுறை படித்து, கேட்டு அனுபவிக்கத் தூண்டுகின்றன. சுண்ணதாசனின் ஒரு தாலாட்டுப் பாடல்:

‘மலர்ந்தும் மலராத பாதிமலர் போல வளரும் விழி வண்ணமே—வந்து விடிந்தும் விடியாத காலில் பொழுதாக விளையும் கலை அன்னமே, நதியில் விளையாடி கொடியில் தலைசீவி நடந்த இளந் தென்றலே—வளர் பொதிகை மலையோன்றி மதுரைநகர் கண்டு பொலிந்த தமிழ் மன்றமே.’

என்று அமைந்துள்ளது.

இரண்டிரண்டு உண்மைகளை இணைத்துப் பாடுவது இன்றைய பாடல்களில் ஒரு புதுவகை. ‘புன்னகை மன்னன் பூவிழிக் கண்ணன் ருக்மணிக்காக,’ என்று பாடுகின்றாள் ஒருத்தி. ‘புன்னகை மன்னன் பூவிழிக் கண்ணன் இருவருக்காக,’ எனத் தானும் பங்கு கேட்கின்றாள் மற்றொருத்தி, ‘விளக்கின் திரியாய் நீ இருந்தாய், விழுந்த நிழலாய் நானிருந்தேன்’ என்கின்றாள் ஒருத்தி. ‘நிழலும் திரியும் சேர்வதில்லை, நிலவும் வானும் பிரிவதில்லை’ என, நானன்றி நீதான் உன் கணவனுடன் வாழவேண்டியவள் என்கின்றாள் மற்றொருத்தி. இவ்வாறு உலகியல் உண்மைகளைத் தம் கொள்கைக்கு ஏற்றவாறு இணைத்துப் பாடும் புதுவகைப் பாடல்கள் இக்கால இலக்கியத்திற்குப் புதுமை சேர்க்கின்றன.

‘தாழையாம் பூமுடிச்சி—தடம் பார்த்து நடை நடந்து

வாழை இலைபோல வந்த பொன்னம்மா என் வாசலுக்கு வாங்கி வந்தது என்னம்மா?’ ‘பாளைபோல் சிரிப்பிருக்கு—பக்குவமாய்க் குணமிருக்கு

ஆளமுகம் சேர்ந்திருக்கு கண்ணையா இந்த ஏழைகளுக் கென்னவேனும் சொல்லையா?’

திரைப்படப் பாடல்களில் மிகச் சிறந்த இலக்கிய வகை உண்டு என்பதற்கு இதைவிடச் சான்று வேறென்ன வேண்டும்?

‘காக்கைச் சிறகினிலே நந்தலாலா—நின்றன் கரிய நிறம் தோன்றுதையே நந்தலாலா’

என்று பாரதி பாடுகின்றாள். கர்ணும் கண்ணோட்டத்தில் வேற்றுமையில்லையெனின் எங்கிருந்தும், எல்லா வகைகளிலிருந்தும் நம்மால் சுவையைப் பெறமுடியும். இன்றைய கவிதைகள் பெரும்பாலும் திரைப்படப் பாடல்களாகவே வெளி வருகின்றன. இது காலத்தின் விளைவு. திரையிலே தோன்றும் பாடல்கள் இன்றைய மக்களின் வாழ்க்கையை, சமுதாய நிலையை, சுற்றியுள்ள இயற்கையைப் பாடுகின்றன. கருத்தாழத்தால், கவிதைச் சிறப்பால் மக்கள் மனந்தொட்டுச் செல்லும் திரைப்படப் பாடல்களை, இன்றைய இலக்கியத்தின் ஒரு பகுதியாகச் சேர்த்துக்கொள்ளவேண்டும் என்பது என் கருத்தாகும்.

ந. முகமது, II B.A. (xii)

காந்தியின் எளிய வாழ்க்கை

1. உள்ளத்தால் உணர்கின்ற கலேஞன் வாழ்க்கை;
உலகுக்குப் போராடும் உரிமை வாழ்க்கை.
வள்ளுவத்தை வாழ்வென்றே எண்ணி வாழ்ந்து,
மண்புவியின் மாண்புக்கு வழிகள் சொல்லும்
உள்ளத்தின் உயிரொளியாம் தூய வாழ்க்கை;
ஓர் குரலில் உலகத்தைக் கூட்டி மண்ணின்
கள்ளத்தைக் களைகின்ற வீர வாழ்க்கை
கலந்திருக்கும் கலப்பன்றே எளிமை
வாழ்க்கை.
2. படுப்பதற்குப் பாயில்லை பரந்த நாட்டில்;
பசிதீர்க்கக் கஞ்சியில்லை; பணத்தின் ஆட்சி,
தடுப்பதற்கும் தகைமையில்லை; யாரு மில்லை
சாவெண்ணிச் சாகின்ற சரித்திரத்தை
விடுப்பதற்கும் வீரமில்லை; விவேகம் இல்லை.
வீங்குலகில் விளையாடும் தீமை கிள்ளி
எடுப்பதற்கும் இதயமில்லை; இவைய னைத்தும்
இருத்துதற்கே எளிமைகண்ட காந்தி வாழி!
3. பிறர்பேசிப் புகழ்கின்ற பெருமை வேண்டும்;
பேர்சொல்லிப் பேருலகம் போற்ற வேண்டும்.
மறமென்றே இவ்வாழ்வை மதிக்க வேண்டும்
மாண்பென்று மனம்ஒப்ப வேண்டும் என்ற
திறமில்லாச் செழுமைக்கு வாழவில்லை;
செய்கையிலே திறனில்லா உலகை மாற்றி
அறமுண்ட அருளண்ணல் ஆண்மை என்றே
அன்புதனை அறிவிக்க வாழ்ந்தார் அன்றே!
4. அமைதிக்கு வித்திட்டே அழிவு தன்னை
அருளாலே வென்றதினால் அவர்தம் வாழ்வைக்
குமைந்திருந்த சமுதாயம் குறியாய்க் கொண்டு
கூட்டியது சுதந்திரப்புரட்சி தன்னை!
இமைகொட்டும் நேரத்தில் எளியோர் ஆட்சி
இடந்தேடிச் சென்றதுவே! ஏழை மக்கள்
எமைக்காக்க இறைவர்தாம் என்ற பேச்சில்
எம்பெருமான் பெருங்காந்தி புகழைக் கண்
டேன்.
5. பணமென்றே பதறுகின்ற பாரில் அந்தப்
பணத்தினையும் மதிக்காமல் பழுதே இல்லாக்
குணத்தினையே குறிக்கின்ற எளிய வாழ்வைக்
குறையில்லா நம்காந்தி கொள்கை என்று
மனமிருந்த மார்க்கத்தைச் சொன்ன தாலே
மாயத்தை வெல்லுகின்ற மனித ராஜா
பிணமாகி நமைவிட்டுப் பிரிந்த போதும்
பேசுகின்ற பேச்சினிலே பிணைப்பாய் நின்றார்.
6. பொன்னாட்டுச் சரித்திரத்தின் பொலிவை
இந்தப்
பூவுலகம் போற்றுகின்ற புகழைக் காண
நன்முறையில் காந்தித்தந்த எளிய வாழ்வை
நாள்தோறும் நாள்தோறும் பழக வேண்டும்
பன்னாட்டு மக்களிடையே பரப்ப வேண்டும்;
பண்பாடாய் அதைக்கொள்ளும் பழக்கம்
வேண்டும்.
என்னாட்டுப் பெருமக்கள் இதனால் மண்ணில்
இறவாத நிலைகாண்பார்; எங்கும் வாழ்வார்.

[இக் கவிதை நம் கல்லூரியின் சார்பில், விவகாணந்தர்
கல்லூரிக் கவியரங்கில் பாடப்பட்டது.]

வெட்கக்கேடு: அம்மணம்பாக்கம் தமிழ்நாட்டிலே!

காலேஜுக்கு லீவாச்சு
பர்ட்சைஎழுதி முடிச்சாச்சு
ஊருகத்திப் பார்ப்பதற்கு
காலேஜ் பஸ்ஸும் போயாச்சு.

ரிக்ஷாக்கார ஏகாம்பரம் ஊரு தேடிப் போனோம்
அச்சரப்பாக்க அம்மணம்பாக்கம் சேரி தேடிப் போனோம்
கட்டுசோறு கட்டிக்கிட்டு ரயிலேறிப் போனோம்
ரிக்ஷாக்கார ஏகாம்பரம் கூட சேர்ந்து போனோம்.

பாட்டை எல்லாம் நிறுத்திவிட்டு
வண்டி நிண்ணதும் இறங்கிவிட்டு
வரப்புமேலே நடந்துகிட்டு
'பான்டை' நல்லா நனைச்சுக்கிட்டு
ஏகாம்பரத்தை முன்னேவிட்டு
நாற்பது பேரும் சேர்ந்துகிட்டு

அச்சரப்பாக்க அம்மணம்பாக்கம் நேரே பார்க்கப் போனோம்
ரிக்ஷாக்கார ஏகாம்பரம் சேரி தேடிப் போனோம்

ஊரெல்லாம் சுத்திப்பார்த்தா என்ன பரிதாபம்!
சேரி எல்லாம் குச்சுவிடு என்ன பரிதாபம்!

நிலம் இருந்தா பிழைச்சுக்குவேன்
வரகு விதைச்சு அறுத்துக்குவேன்
கடலைக்கொட்டை விதைச்சுக்குவேன்
நிலம் இல்லிங்களே, சொந்த
இடம் இல்லிங்களே.
முயல்பிடிச்சு எலிபிடிச்சுப்
பிள்ளைக்குட்டியைக் காப்பாத்துமேன்
வில்லி நானாங்க இது எங்க ஊருங்க.

பட்டினியாக் கிடக்குறேங்க வேலை இல்லாம
முக்காப்படி அரிசிக்குமே வழி இல்லாம
நாளு பூரா உழைச்சாலும் வெட்கக்கேடுங்க
ஆயுள் பூரா உழைச்சாலும் கூலி கொஞ்சங்க.

அறுப்புக்காலம் முடிஞ்சிவிட்டா
பிச்சை எடுக்கணும்
பறங்கிமலை போயாச்சும்
பிச்சை எடுக்கணும்.

நிலமில்லாமல் வீடில்லாமல் உழைத்து உருகவேண்டுமா
ஒரே ஒரு கூரைவீடு பள்ளிக்கூடமாகுமா
நாட்டில் எல்லா வங்கிகளும் நமக்குச் சொந்தமானவோ
அம்மணம்பாக்க மக்களெல்லாம் அய்தர்அலி காலமோ?

வரப்புமேலே நடந்துகிட்டு
'பான்டை' எல்லாம் நனைச்சுக்கிட்டு
லாரி ஏறி பஸ்ஸிலேறி
சும்மாப்போன காரிலேறி
அம்மணம்பாக்கம் கிராமத்தையே நேராய் பார்த்து வந்தோம்
ரிக்ஷாக்கார ஏகாம்பரம் ஊரு பார்த்து வந்தோம்.

ஏகாம்பரம் ஊரிலே சினிமா பார்த்த பேருண்டா
கருணாநிதி, காமராஜர் பேரு கேட்ட பேருண்டா
அண்ணாதுரை தெரியுமா எழுதப் படிக்கத் தெரியுமா
சோறில்லாமல் துணியில்லாமல் மக்களாட்சி புரியுமா?

வெட்கக்கேடு வெட்கக்கேடு தமிழ்நாட்டிலே
வள்ளுவன் பிறந்த இந்த வளநாட்டிலே
அணுசக்தி தேடிப்பெறும் இந்த நாளிலே
வெட்கக்கேடு! அம்மணம்பாக்கம் தமிழ்நாட்டிலே.

M. சந்திரசேகரன்,
V. கண்ணன்,
G. சிரோமணி.

மனிதா உன்னைப் பாடுகிறேன்



1. நெடுவான் முகட்டு மதிகாணும்
நிலவாழ் மனிதா நீயினால்
உடையும் பாண வாழ்க்கையிலும்
உளதோர் இன்பம் எனக்கண்டு
திடமாய் அதற்கோர் மேடையினை
சிந்தனைக் கல்லால் சமைத்ததினால்
தடையே இல்லாத் தமிழாலே
தழுவிட உன்னைப் பாடுகிறேன்!
2. சேறும் புலிகள் சிறுநரிகள்
சேர்ந்தே பிளிறும் மதயானை
ஊரும் பூச்சி புழுக்களினும்
உயிர்வாழ்வினங்கள் கோடிக்கும்

தேரும் உலகை முன்னின்றே
திறமாய்க் காத்து, கடவுளென
மாறும் பொருளாய் வாழ்வதினால்
மனிதா உன்னைப் பாடுகிறேன்!

3. காலக் கறையான் அரித்திடவே
கரையும் உடலம் என்றறிந்தும்
கூலக் குப்பை யெனவதனைக்
கூறித் தள்ளி ஒதுக்காமல்
நாளைப் பொழுதும் நமக்கென்றே
நம்பும் திண்மை உரங்காட்டி
மாலைப் பொழுதை ஏற்பதினால்
மகிழ்வா யுன்னைப் பாடுகிறேன்!

4. விதையைத் தரையில் எடுத்தான்றி
விளைவும் செலவும் செய்கின்ற
இதையே உலகில் நாள்நாறும்
இறைவன் என்பான் செய்துவர,
சதையும் முள்ளும் இயைந்திடவும்
சகத்தில் காலை அழுத்தான்றி
எதையும் செய்யும் வன்மையினால்
இசைவாய் உன்னைப் பாடுகிறேன்!

5. வாழும் வாழ்க்கைப் பின்னலெனும்
வழுக்கற் சேற்றுப் பாதையிலே
கூழும் உப்புத் தந்தஉரங்
கொண்ட உடலால் சனையாமல்
நாளும் உழைத்தே அதனுள்ளும்
நலதோர் இன்பங் காண்பதினால்,
தோளும் நெஞ்சும் பூரிக்கும்
துடிப்பால் உன்னைப் பாடுகிறேன்!

சா. செ. அபுதாஜி, 111 B.A. Gr. 12

Registration of Newspapers (Central) Rules 1956

Statement about ownership and other particulars about
MADRAS CHRISTIAN COLLEGE MAGAZINE to be published in
the first issue of every year after the last day of February

FORM IV
(SEE RULE 8)

1. Place of Publication.—Diocesan Press, Vepery, Madras-7.
2. Periodicity of Publication.—Twice a year.
3. Printer's Name.—C. E. Koshy.
Nationality.—Indian.
Address.—Diocesan Press, Vepery, Madras-7.
4. Publisher's Name.—C. E. Koshy.
Nationality.—Indian.
Address.—Diocesan Press, Vepery, Madras-7.
5. Editor's Name.—George K. Mathew.
Nationality.—Indian.
Address.—Madras Christian College, Tambaram, Chingleput District.
6. Names and addresses of individuals who own the newspaper and partners or shareholder, holding more than one per cent of the total capital—Madras Christian College Council.
No partners or shareholders.

I, C. E. Koshy, hereby declare that the particulars given above are true to the best of my knowledge and belief.

(Sd.) C. E. KOSHY,
Signature of Publisher.

Dated: 3-4-1970.

PRINTED AND PUBLISHED BY C. E. KOSHY AT THE DIOCESAN PRESS,
10 CHURCH ROAD, VEPERY, MADRAS—20-4-1970. C1169
EDITOR: ABRAHAM J. ERALY, MADRAS CHRISTIAN COLLEGE, TAMBARAM