

UNION CHRISTIAN COLLEGE ANNUAL 1983-'84

UNION CHRISTIAN COLLEGE

ALWAYE, KERALA

683102



“ഉടച്ചു വാർക്കൊന്നെന്നെ
നീലവാനിൻ വിഭാതമേ!
ചിറകേളു! ഇറക്കു! നിൻ
ധ്രുവനക്ഷത്രശോഭരും.”

സമർപ്പണം

കാലേ കുടുവിട്ട
പ്രിയപ്പെട്ട മഹേഷിന്റെ
സ്മരണയ്ക്കായി

College Annual 1983-'84



“ കൈയിലൊരിശ്വനസ്സുമായി, കാതത്തു—
 പെണ്ണുവാൻ വന്ന തുലാവർഷമേലേമേ!
 കുന്നുകൾക്കിടയിലിരുന്നെലെ
 കണ്ണുവോ നിങ്ങളെൻ രാജഹംസത്തിനെ ”
 മഹേഷ് S. പൊതുവാൾ I. D C. Phy.
 തരണം: 21-10-1983

പ്രസാധക കുറിപ്പ്

ഒരു മോഹഭംഗത്തിന്റെ കഥയുമായി നിങ്ങളെ
ഞാൻ സമീപിക്കില്ല.
മധുരപ്രതീക്ഷകളുടെ പൂത്തിരിയും
നിറമുള്ള സ്വപ്നങ്ങളുമായി,
ഞെട്ടിപ്പോകുന്ന വ്യക്തിബന്ധങ്ങളുടെ തേങ്ങലുകൾ
അവഗണിച്ചു.
ഞാൻ യാത്ര തുടങ്ങി
നിങ്ങളുടെ ദർശനങ്ങളെ എന്റേതാക്കി
ചിന്തകളെ സമന്വയിപ്പിച്ചു
നിങ്ങളുടെ സ്വരം എന്നിലൂടെ ഉയർത്താനാവും വിധം
സ്വയം പുനഃസൃഷ്ടി നടത്തി
യാത്ര തുടന്നു.
നവചക്രവാളങ്ങൾ തേടി പറന്നുയരാനുള്ള
പ്രചോദനം.....
അതെന്നും ഗർഭമായിരുന്നു.
എണ്ണിയാലൊട്ടുണ്ടാത്ത പ്രതിബന്ധങ്ങൾ....
അവയുടെ കൂച്ചിലിടങ്ങളിൽ തളന്ന് വീഴാതെ
തകന്ന് പോകാതെ
താങ്ങിനിൽക്കിയ കരങ്ങളെ
കൃത്യത്തോടെപ്പൂർവ്വം സ്മരിക്കുന്നു.
ഒപ്പം ഈ മധുരമുള്ള നൊമ്പരം
എനിക്കു സമ്മാനിച്ച നിങ്ങളേയും.
ഒരു കക്ഷിയുടെയും സുവിശേഷം കത്തിനിറക്കാതെ
കൊഴിഞ്ഞുവീണ ഇനലുകളെ അനശ്വരമാക്കി
നഷ്ടസ്വപ്നങ്ങളെ എന്റെ താലോലിക്കാതെ
പലിച്ചുനിൽക്കുന്ന യാഥാർത്ഥ്യങ്ങൾക്കു്
മുന്നിലൂടെ നൽകി
ഒരു മാഗസിൻ
അതായിരുന്നു എന്റെ സ്വപ്നം
ഒടുവിൽ
ഒരാൽമാത്രം പോലെ ഇത് സമർപ്പിക്കുന്നു.
സംഗ്രഹപുസ്തകം
നിങ്ങളുടെ
സ്വപ്നം



Principal's Message



Dr. A. M. Chacko

I offer my best wishes to all who worked hard to bring out the College annual for 1983-'84. It is a valuable document to the extent it is record of the talents and achievements of the College Community.

The scene of higher education in our state has been the subject of analysis by many, during the last two or three decades. The London University model of higher education adopted by us for mass education has failed miserably to deliver the goods. One good thing that has happened in recent decades is that the Government has appointed the Adiseshiah-Chandi-John Commission to probe into the functioning of the universities in Kerala. Let us hope that this team of eminent educators will recommend measures to revitalise the educational

system and that their recommendations will be implemented boldly.

It is no exaggeration to say that the atmosphere in our state now is not at all congenial or conducive to higher learning. In the field of higher education none of the participants seems to bother about anything high or noble. Even routine matters like syllabus renewal, conduct of examinations, publication of results etc. are not done in time. The explosion in the number of students taking examinations has been just one of the reasons. Recently, both the Governor and the Minister for education of our state were reported to have commented on the unsatisfactory performance of our universities and decline in standards of education in our state. It is heartening again to find that the decision makers and these in authority have at last started realising and admitting that the standards have fallen. Analysis of the pitfalls of a system is good only if it is followed by remedial action. Otherwise it will only result in a paralysis of the system. For ensuring quality education several steps have to be taken urgently. The following are some of the most essential ones.

An atmosphere conducive to higher learning, free from interference by extraneous elements has to be ensured by these in authority and power.

A culture of accountability has to be developed among the teaching community as well as the student community.

Educators have to work with long-term

vision and direction and immediate interests should not be allowed to blur long-term vision and direction.

Educators have to be made to feel that they are not helpless victims of undesirable politicisation or trade unionism.

To make the institutional study relevant and meaningful, the final grade a student gets in a course should also reflect the result of a continuous assessment of the learning he has performed during the course.

Institutions must be subjected to constant review by impartial, but competent bodies of educators to ensure necessary reorientation of goals and innovation.

All encouragement must be given to the teaching community for professional improvement.

Though it is desirable to give a vocational bias to the course content to make it more relevant, that alone should not be the criterion for deciding the course content.

The course content and the mode of learning should be such that the learning performed by our students should enable them to become responsible citizens equipped with the vision to make our country

"a land of justice, where none shall prey on others;

a land of plenty where vice and poverty shall cease to fester;

a land of brotherhood where success shall be founded on service and honour shall be given to worth alone;

a land of peace where order shall not rest on force, but on love of all for their land, the great mother of the common life and welfare."

How nice it would be if the performance of all participants in the educational process in our land could reveal a commitment to work with a vision of our land as the poet's prayer points out.



Results of the University examinations April/May 1983:

Class	No. Regd.	No. appeared for the exam.	No. passed			
			1st	2nd	3rd	Total
Sr. P. D. C.						
			30	30	33	101
			15	24	31	70
			Nil.	2	27	29
Group I	140	130				
Group II	153	140				
Group III	143	135		Full Pass		80
	177	161		Full Pass		111
2nd Year B. A.	161	147				
2nd Year B. Sc						
			1	2	8	11
Final B. A.						
	27	21	3	8	17	28
History	59	52	6	6	6	18
Economics	23	21	-	1	15	16
Psychology	29	26	2	8	16	26
English	29	28				
Malayalam						
			14	4	2	20
Final B. Sc						
	27	23	14	8	2	24
Mathematics	42	34	32	2	2	36
Physics	44	40	7	11	5	23
Chemistry	24	24	9	7	2	18
Botany	22	18				
Zoology						
						10
M. A. Previous						
	15	12				
History	15	14				
Economics	13	10				
English						
						12
M. Sc Previous						
	14	14				
Mathematics	12	12				
Physics	10	9				
Chemistry	10	10				
Botany						
			1	9	3	13
M. A. Final						
	14	14				
History	13	13	1	5	5	11
Economics	13	12				
English						
			2	4	3	9
M. Sc Final						
	13	11	6	5	-	11
Mathematics	12	11	5	2	-	7
Physics	7	7				
Botany						

First Ranks

Two students got first rank in the University Examinations of April / May 1983.

First rank in MA Final History — Smt. Suja K. Sam.
do in BA Final History — Mr. Jayasanker A.

Students strength as on 1-12-1983

Class	Men	Women	Total
I P. D. C.	250	211	461
II P. D. C.	253	211	464
I BA/B. Sc.	138	219	357
II BA/B. Sc.	158	164	322
III BA/B. Sc.	148	185	333
I MA/M. Sc.	33	58	91
II MA/M. Sc.	25	59	84
Total	1005	1107	2112
Figures for 1982-'83	996	1106	2102

Strength of the Hostels 1982-'83

Chacko Hostel (Men)	- 44
East Hostel (Women)	- 69
West Hostel (Women)	- 84
Total	- 197

Scholarships & Concessions, Prizes etc. 1983-'84:

Scholarships

National Merit Scholarships	— 48
National Loan Scholarships	— 26
National Scholarships to children of School Teachers	— 2
Hindi Scholarships	— 2
State Merit Scholarships	— 11
University Merit Scholarships (not yet announced)	— 5
Districtwise Merit Scholarships	— 10
Sports Scholarships	— 35
Other Scholarships	—

Fee Concession:

KPCR	— 357
OEC	— 54
OBC	— 90
SC	— 188
ST	— 6
College Scholarships including Chechamma Memorial Trust Scholarships	— 9

College prizes including prizes endowed by the Chechamma Memorial Trust — 24
No. of students who received aid from the Students' Aid Fund — 29

List of Awardees and Prize Winners (College Scholarships & Prizes)

Chechamma Memorial Scholarships instituted by Chechamma Memorial Trust in the name of eminent founders and professors of the Colleges:-

1. C. P. Mathew Memorial Scholarship	— Saramma Varghese, M. A. Final English	500/-
2. V. M. Ittyerah Scholarship	— Micheala Pynadath, III B. Sc. Botany	"
3. R. G. Hicks Memorial Scholarship	— Ajayakumar. K., I Maths	"
4. A. M. Varkey Memorial Scholarship	— J. Oommen Chacko, I Economics	"
5. K. C. Chacko Memorial Scholarship	— Thankachan M. V., III B. A. Psychology	"

Kunchiamma Memorial Scholarship instituted by Prof. Saraswathi Amma in the name of her mother: 262.50

1. Mary Oommen, II P. D. C. Group III	—	"
2. M. R. Jayan,	—	117.50

Boobilee Scholarship:

1. Thilakan K. K. II P. D. C. Group III	—	"
2. Martin P. D. II P. D. C. Group III	—	"

Prizes Endowed by Chechamma Memorial Trust:

1. T. B. Ninan Memorial Prize for academic distinction in Final B. Sc. Physics	— Sosa Varghese, III B. Sc. Physics	200/-
2. K. Jacob Memorial Prize for academic distinction in Final B. A. Psychology	— Anitha Paul, III B. A. Psychology	"
3. Rev. T. V. John Memorial Prize for proficiency in English and Composition (IInd Year)	— Suja Susan Korulla, III B. Sc. Physics	"
4. Aravamudam Iyengar Memorial Prize for proficiency in English Poetry and Drama (IInd Year)	— Anitha Paul, III B. A. Psychology	"
5. D. P. Unni Memorial Prize for proficiency in Malayalam Poetry	— Beena A., III B. Sc. Zoology	"
6. Kuttupuzha Krishna Pillai Memorial Prize for proficiency in Malayalam Drama, Prose and Composition	— Mini K. Thankappan, III B. Sc. Physics	"
7. T. S. Venkitraman Memorial Prize for academic distinction in Final B. Sc. Mathematics	— P. Shariya, III B. Sc. Maths	100/-
	— Radhakrishnan Nair, III B. Sc. Maths	"

8.	C. P. Andrews Memorial Prize for Sports (Men)	Francis Jose, II M. A. English	100/-
9.	C. P. Andrews Memorial Prize for Sports (Women)	Lalla C. Markose II P. D. C. Group II	"
10.	T. I. Poonnen Memorial Prize for proficiency in History IIInd Year Exam	Mony A., III History	200/-
10. (a)	-do-	Prasad P. K., I M. A. History for 1982-83 (not awarded last year)	
11.	K. Jacob Scholarship for proficiency in III B. A. Psychology	Rajani V., III B. A. Psychology	160/-
12.	T. R. Anantharaman Prize for proficiency in III B. Sc. Chemistry	Mini V. Poduval, III B. Sc. Chemistry	140/-
13.	Mrs. Seshambal Anantharaman prize III B. Sc. Chemistry	Ulahannan P. V., III B. Sc. Chemistry	100/-
14.	T. B. Thomas Endowment Prize III B. Sc. Physics	Suja Susan Kuruville, III B. Sc. Physics	150/-
15.	-do- Final M. Sc. Physics	Rosey J. Thattil, II M. Sc. Physics	250/-
16.	-do- Best Basket Ball Player	Cyriac Thomas	100/-
17.	T. S. Venkatraman Memorial Prize II M. Sc. Maths	B. Mini, II M. Sc. Maths	"
18.	T. C. Joseph Prize - III B. Sc. Botany	Ratnamma K. R., III B. Sc. Botany	"
19.	V. K. Alexander Prize-III B. A. Psychology	Thankachen M. V., III B. A. Psychology	75/-
20.	P. K. Narayana Menon Prize for Hindi based on 2nd year Hindi Marks	Ajith S., III B. Sc. Chemistry	105/-
21.	Dr. O. M. Mathen Prize-II M. Sc. Botany	Annie J. Mathew, II M. Sc. Botany	350/-
22.	Dr. Alexander Marthoma Endowment prize for 2nd Year English	Meera D., III B. A. English	150/-
23.	-do- for 3rd Year Maths	Shaniya, III Maths Radhakrishnan Nair III Maths	} 75 equal
24.	Jeevan Mathew Memorial Prize for II P. D. C. students based on 1st Year University Marks	Venugopal P., II P. D. C. Group I Bindu S., II P. D. C. Group I	

National merit Scholarship:

I P, D. C.

- Suresh P. N.
- Mathei P. F.
- Asok kumar K. S.
- Sudheer Kumar P.
- Bindu K. S.
- Rema Menon
- Sumadevi K. A.
- Aji George
- Sreekumar P.
- Suhra beevi
- Poly Joseph
- Shajida V. A.
- Seby Joseph
- Rosily M. D.
- Joshy Antony
- Mohammed Aneez P. A.
- Biju Varghese
- Sumayya A. I.

Group-I

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II P. D. C.

- Martin
- Chakochan V. T.
- Rajeev V. S.
- Raman V. G.
- Bhaskara Pai T. H.
- Raju P. V.
- Asok kumar O. S.

Group-I

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I B. A. / B. Sc.

- D. Narayanan
- S. Pramod
- Latha G.
- Suja N.
- Suresh Kumar S. B.
- Jashi P.
- Sujatha K. A.
- Beena T. O.
- Sreedevi P. K.
- Sreelatha S.
- Varghese M. P.
- Babitha E. M.
- Vahida A. M.

Mathematics

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II B. A. / B. Sc.

- Latha K. S.
- Rajalakshmi C. S.
- Mereena Mathai

Mathematics

Physics

Chemistry

III B. A. / B. Sc.

- Jayasree P.
- John K. K.
- Remesh K.
- Lisa Thomas P.

Mathematics

"

Chemistry

"

State merit Scholarship

- Kaladevi T. P.
- Sherly K. V.
- Mathew M. I.
- Jose Mathew
- Ushakumari N. A.
- Mini G.
- Devassy M. C.
- Johny P. D.
- Subhadradevi P. K.

I P D C

"

II B A English

II B Sc Maths

III B Sc

"

"

I M Sc Physics

District wise merit scholarship:

- Mary George
- Roy P. P.
- Sarah Abraham
- Kesavan Potty P. K.
- Dileepkumar Varma R

I P D C

"

II P D C

"

"

University Merit Scholarship (Provisional List 1982-83)

- Ajith Moopan
- Rajagopala Pillai C.
- Usha Prabha
- Jayasree P
- Alice P James
- Jancy Ittyachan
- Annamma Mathew
- Annie J Mathew

I P D C (1982-83)

I M Sc Physics

I M Sc Maths

-do-

I M Sc Botany

-do-

-do-

-do-

Hodgson Memorial Prize

- James Thomas

III B A English

National Loan Scholarship:

- Antony M. C.
- Sajeesh M. R.
- Joy K. P.
- Joseph Lukose
- Binu Elizabeth Idiculla
- George M. O.
- Lissy P. V.

I P D C

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II P D C

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I B Sc Maths

8. Sheela Paul I B Sc Chem.
9. Kochuthresia III B Sc Chem.
10. Joshi T. Vithayathil -do-
11. Shaji Joseph II B Sc Physics
12. Radhakrishnan E. R. III B Sc Maths.
13. Lily P. J. -do-
14. Leela A. M. III B Sc Physics
15. Reekunjunju -do-
16. Nirmalakumari -do-
17. Rameshkumar II B Sc Maths (1982-83)
18. Iype Thomas
19. Sudhakumari N. G.
20. Mini B.
21. Sathesan V.
22. Shoby P. P. (1983-84)
23. Soly T. T.
24. Rosy J. Thattil II M Sc

Scholarship for Children of School Teachers:

1. Fancy V. P. III B Sc Maths
2. Vijayalakshmi K. III B Sc Physics

Admissions (1983-84)

As results of various University Examinations came very late admission to various classes could be completed only very late.

According to a direction from the University all the batches of the first year Pre-Degree classes are accommodated in the afternoon session and 'five day week' time table has been adopted by adjusting the forenoon and afternoon sessions between 8.30 a.m. and 5.30 p.m.

Change of University. New courses etc.

As a result of the reorganisation of college under Kerala University our College has been placed under the Gandhiji University from October 2, 1983, though the senior students at present will be completing their courses under the Kerala University.

We have applied for affiliation for Post-graduate courses in Statistics, Psychology and Malayalam.

Teaching Staff

Eight Jr. Lecturers have joined the staff during the academic year and three have left.

Retirement

Dr. A. K. Baby, Professor and Head of the Department of History retired from service on February 16, 1984 at the age of sixty. As lecturer, Professor, Principal, Chairman of the Fellowship Secretary of the College Council, Secretary of the Governing Body, President of games, Warden of Hostels and in various other capacities Dr. Baby served the College with distinction.

Hindi Scholarship:

1. Shaji Thattil I B A
2. Sherene George "
3. Hema Gopinath I B Sc

Labour Welfare Fund Scholarship

1. Sudheer Kumar V. P. I P D C
2. Ajithakumary K. K. "
3. Geetha K. R. "
4. Preetha P. A. "
5. Jayanthi T. B. II P D C
6. Latha P. A. I M Sc Chem.

Sports Scholarship

1. Laila C. Markose I P D C (1982-83)
2. Sheela V. K. "
3. Francis Jose II M. A. (1983-84)
4. Nausad P. K. II D C
5. Ajithakumari D. R. "
6. Laila C. Markose "
7. Jayaraj Geethakumari G. S. II P D C
8. Jasmin L. B. I P D C
9. Joshua A. J. "
10. Tessy C. Kurian "

Sent off functions were arranged in honour of Dr. A. K. Baby, by the staff Association, Non-teaching staff members, College Union and the old students, present students and staff of the History Department. There was also an informal meal-sharing get together of staff families with Dr. Baby and family in connection with his retirement. I wish to place on record my appreciation of the meritorious service rendered by Dr. Baby for the last 33 years.

Faculty Improvement Programme

Mr. V. C. Kuriakose who had rejoined has been awarded Ph. D. in Physics by the Cochin University. Prof. K. R. Joseph was awarded Ph. D. in English literature by the Banaras Hindu University. Mr. K. Narayanan Nair has submitted his thesis for Ph. D. in Malayalam to the University of Kerala. Mr. P. M. Rajan Gurukkal is completing his thesis for Ph. D. in History to be submitted to the Jawaharlal Nehru University. Mr. P. J. Cherian, Lecturer in History and Mr. A. M. Geevarghese, Lecturer in English who are now doing M. Phil. have been recommended for Teacher Fellowship from the UGC for research towards Ph. D. in the University of Calicut. Rev. Fr. T. K. Elias, Lecturer in History and Prof. P. M. Chacko of the English Department are continuing their part-time research. Prof. C. J. Thomas has joined the University of Cochin for part-time M. B. A. Course. Miss. Ushadevi Kunjamma, Lecturer in Mathematics is doing M. Phil. Course in the University of Delhi.

Participation of teachers in Seminars, Conferences, Summer Schools, etc.

Prof. P. J. Joseph and Prof. P. M. Chacko presented papers to the All India English Teachers' Conference held at Trivandrum. Prof. E. N. Nambiar presented a paper to the conference of English teachers at Chengannacherry, held under the auspices of KERC. Dr. K. I. Mani Varghese presented at the annual conference of the Mycological Society of India held at Trivandrum.

Prof. K. Govindankutty Menon participated in the Regional COSIP conference at Madurai under the auspices of the UGC. Mr. N. Sasidharan attended the 'Institute on Microprocessors' held at the University of Cochin.

Mr. K. V. Kunjikrishnan attended a Summer Course in American Government and History at Annamalai Nagar under the auspices of USEFI. Mr. P. M. Rajan Gurukkal presented research papers to the 'UGC National Seminar on Art History' at M. S. University, Baroda and to the meeting of the 'Place Name Society of India' at Calicut University.

Prof. K. George Thomas, Prof. K. K. Abraham and the Principal attended the conference of Managers, Principals and Professors of older Christian College held at Ernakulam under the auspices of KERC.

Prof. K. K. Abraham and Prof. Suseela P. George attended the Biennial Conference of Kerala Council of Churches at Ernakulam.

Dr. C. J. Varghese attended a 10 day course on effective class room communication conducted by AIACHE at Bangalore. Dr. T. K. Avirah and Prof. P. J. Joseph attended a course on 'remedial education' conducted by AIACHE at Bangalore.

The Principal attended the Principals' conferences convened by the University of Kerala, KERC and the Principals' council.

Prof. P. J. Joseph attended a national workshop on population education at Gandhigram.

Madurai and All India Adult Education Conference at Mysore. He was elected to the National Council of All India Adult Education Association.

Most of the staff members attended the staff seminar arranged in the College. Dr. P. T. Chandi and Dr. A. K. Baby led discussions on the topics 'Teaching and Dissemination of Values' and 'Grave Crises in the national front-Teaching Community's response'.

Miss, Elizabeth Eapen, Lecturer in English has attended the two months' course on counselling at the Counselling Institute at Vellore.

A three day course on counselling and transactional analysis was held for the teaching staff in March 1984. About thirty teachers attended the course.

The FEBA RADIO STATION Saycshelles is not broadcasting a verse by verse Bible Exposition by Prof. Varghese Ittiavira every Thursday (6-30 to 6-45 p. m.).

Non-Teaching staff:

Retirement

Mr. P. J. Abraham, Sr. Superintendent retired from service on June.....I place on record my appreciation of the 33 year's sincere service rendered by Mr. Abraham. Mr. M. P. Oommen and Mr. T. V. Poulse have been promoted as office Superintendent and Head Accountant respectively.

College Union

The College Union elections were held peacefully on September 16, 1983. Mr. Benny Abraham of Class III (Mathematics) was elected as the College Union Chairman. Mr. Vayalar Revi, Minister for Home Affairs inaugurated the Union activities. Mr. Balachandra Menon inaugurated the Arts Club activities. The inaugurations of various clubs and associations were held during the second and third terms. An arts festival also was held. Three students got second prize in the University Union Arts Festival. The College Day was celebrated with Rev. Dr. Geovarghese Panikkar as the Chief Guest. The College Union also arranged a 'send off' in honour of Dr. A. K. Baby on his retirement. Prof. M. Madhavan kutty was nominated staff advisor to the college union for 83-84 also.

Performance of students in the field of sports and games

The Physical Education Department had a very busy and fairly successful year.

Women's Hockey

The College Women's Hockey Team won the Gandhiji University Championship. The Gandhiji University Women's Hockey Team consisting of 13 members of the College Team was captained by Miss. D. R. Ajitha Kumari of our College and gave a creditable performance in the Inter-University competitions held at Aurangabad. The College team won the Junior State Championship and the championship in the Kerala State Women's Year Tournaments. 8 of our players represented Kerala State in Inter-State Tournaments. Kerala State (Seniors) team including 6 of our players won the All India Lady Kasinath Memorial Tournaments.

Athletics:

Sri. Francis Jose of the M. A. (Final) Class became the University Champion this year. He also captained the Gandhiji University Team. The College athletic team became runner up in the inter-Collegiate athletic meet. Mr. P. K. Noushad of II BA (Psychology) became the champion in weight lifting and Best Physique competitions. The Junior Athletic Team of the College captained by Mr. A. J. Joshua of I PDC won the District Championship. Mr. Joshua captained the District team too. In the Kerala State Athletic meet, Mr. Francis Jose won the first place in Javeline throw and A. J. Joshua won the first place in Discus throw and second place in shotput.

Other games

Five of our students became members of the University Women's Cricket team, one represented the University in Cricket (Men) and one represented the University and the State (Juniors) in Hockey (Men). The women cricket team won the third place in the Kerala University Tournament. The Basket Ball and Hockey teams were very active and participated in several tournaments. This year two new games viz. Hand ball and Kho-Kho were started for women students. Six of our Handball players represented the District

University coaching camps were conducted in Hockey (Men and Women) and Cricket (Women). This year the department could get the services of the state coaches in Basket Ball, Foot Ball, Volley Ball, Athletics and Hockey. There were Women students admitted under the sports hostel scheme enjoying the sports hostel facilities in West Hostel.

Activities of Associations, Clubs etc.

The Student Christian Fellowship, the Planning Forum, the NSS unit, the NCC unit, the AICUF unit, the Mountaineering Club, the Nature Action Group, Guidance Bureau, Uni-Y Club and various subject Associations provided opportunities for extra-curricular activities. Quiz programmes, debates, social service, economic surveys, work camps, treking, mountain climbing, on day conferences, week-end camps, seminars, career guidance sessions, model tests and interviews, etc were organised by these associations.

Old Student's Day Celebrations:

As usual the Old Student's Day was celebrated on November 13, 1983, the Second Saturday in November. About 100 Old students attended the function. Dr. P. S. Habeeb Muhammed I. A. S. Vice-Chancellor, University of Kerala, Prof. M. P. Manmadhan, Prof. M. K. Sanu and Rt. Rev. Sebastian Mankuzhikari were the resource persons in the forenoon seminar on 'Communal harmony'. Mr. Babu Paul I. A. S., Special Finance Secretary to the Govt. of Kerala, Smt. Pamila Mathew, Secretary, OEN Ltd., Mr. C. P. Raghunathan Nair, Scientist, V. S. S. R., Thumba, and Prof. K. A. Mohammed, Govt. College, Malappuram were the speakers at the public meeting.

Bereavement

Mr. S. Mahesh of Ist B. Sc. (Physics) Class got drowned at Chembakasseri Kadavu Alwaye on 22-10-83. Several staff members and many students visited the house of the deceased and expressed their deep sense of sorrow and condolence to the members of the bereaved family. A condolence meeting also was held in the College under the auspices of College Union.

Programmes sponsored by the United Board for Christian Higher Education in Asia

The following projects submitted by the College to the Indina Programme Advisory Committee of the UBCHEA were approved for aid indicated against each.

1. Course on 'Effective Class Room Communication' for Junior Lecturers of Colleges

One course on 'Effective Classroom Communication' was held for 20 Junior Lecturers drawn from various colleges. Dr. C. J. Varghese and Rev. A. C. Oommen were the resource persons. The participants were also given opportunities to listen to the retired professors of the College. The course was very much appreciated by the participants. Another one is being planned to be held during '84-85.

2. Formation of a Religious Work Department for the College

Under the project on Religious Work Department, several types of consultations have been planned.

A consultation of the Principals of Christian colleges has already been held.

A consultations of clergymen from various churches who were Old Students of the College and a one day conference of leaders of the local communities around the college also are being planned.

3. Statistical survey of Wildlife at Eravikulam National Park

Under the leadership of a group of 5 teachers viz. Prof. Rajan Varghese, Mr. K. V. Kunjikrishnan, Mr. P. J. Cherian Mr. Isaac Paul and Mr. L. Godfrey a team of 16 students undertook a hazardous wild-life survey at Eravikulam National Park from 15th February to 27th February 1984 and successfully completed the census of Nilgiri Tahr in the area. This was conducted as a project of the Mathematics department in collaboration with the Nature Action Group of the College.

Religious activities:

The daily morning worship for staff and students, the Sunday evening worship and special worships on important national holidays have all been made more alive and attractive. A 15 minutes' worship before the afternoon shift students also has become a usual feature. Thanks to a gift of Rs: 7500/- through Rev. A. C. Oommen and another gift from two friends, the College Chapel could be equipped with beautiful lights and fans. The College Choir has been giving good leadership in singing during special services.

The activities of the Students Christian Fellowship included Bible study classes, visits of team of students and staff to charitable institutions, week-end camps and retreats.

Rev. A. C. Oommen's presence with us on the campus for a year was quite helpful and spiritually enriching to the College Community. Regular Bible Study sessions in the College hostels, work camps, special meetings for staff members, lady teachers and families were some of the activities led by Rev. Oommen. Several staff members have come to realise the importance of and need for counselling on the campus. opportunities for counselling have been provided by Rev. A. C. Oommen and Rev. Thomas John.

Visitors to the College in connection with religious activities included Rev. Canon David Marriot of Canterbury, Rev. Dr. Reinold Wagner of West Germany, Dr. Herbert Muinsterman of New York, Rev. Wescot Michaelson, Director of New Creation Centre, USA, Rev. Joseph Pratt of St. John's Church, Vellore, Rev. Dr. P. T. Chandi, Rt. Rev. Mathews Mar Barnabas, Rev. Dr. K. C. Abraham, Director, Ecumenical Christian Centre, Bangalore and a gospel team from Christian Medical College, Vellore led by Rev. George Isaac.

✿ We Stand In Unity To The New Horizons ✿

(2)



(3)



(1)



(4)



(6)



(5)



(7)

(8)



1. Benny Abraham III Maths (Chairman)
2. Abey George II Maths (Vice Chairman)
3. Suresh K. R. III Phy (Gen. Secretary)
4. Win Manjuran II Eng. (Arts Club Secretary)
5. Jolly K. K III Maths (Uni. Uni Coun.)
6. Saiphy George II M. A. Eco. "
7. Jessy Joseph II P. D. C. Gr3 (Lady Rep.)
8. Neena Johnson III Psy. "

Here Is The Beginning

BY SHRI VAYALAR RAVI
NON INNOVATION



ARTS CLUB INAGURATION

BY BALACHANDRA MENON

REPRESENTATIVES

SATHEESAN N.



II P. G.

MAYENKUTTY P. M.



III D. C.

MATHEW FRANCIS



II D. C.

BIJU JACOB



I D. C.

SUBAIR M. A.



I P. D. C.

SECRETARIES

N. S. S.



SALIM M. II Maths.
CINE CLUB



RANI VARGHESE M. II Eng.

QUIZ CLUB

PLANNING FORUM



JOMEY C. R.
III Phy



AUGUSTINE ROCKEY
II Maths



IMAM SALIH
II P. D. C.



ARTS FESTIVAL INAGURATION By. K. E Joy
S. I. OF POLICE ALWAYS



COLLEGE DAY - ON THE DIAS

COLLEGE UNION REPORT 1983-'84

Inaguration

The College Union activities was inagurated by Hon.ble Home Minister Shri Vayalar Ravi on 24th October 1983. Shri. C. P. Sreedharan (President, Sahithya Parishat) felicitated.

ARTS CLUB INAGURATION

The College Arts Club had the distinction to be inagurated by Shri Balachandra Menon Cine Artist.

UNIVERSITY UNION YOUTH FESTIVAL

Our artists made a good show at the Uni. Youth Festival this year Shankaran Namboodiri got third Prize in Music. Beena Gopi second in Kathprasangam and Joseph Madasserry for Kavitha.

ARTS FESTIVAL

The Arts festival of the year was held on 18th and 19th January 84. The function was inagurated by Sri. K. E. Joy (S. I. Alwaye) and felicitated by P. S. Abdul Shukkoor Vice Chairman Kerala University Union.

FARE WELL TO DR. A. K. BABY

A solemn function was arranged to bid farewell to Dr. A. K. Baby, former Principal and head of the dept. of History Shri A. M. Thomas Chairman, Khadi and Village Industries Commission unveiled the portrait of Dr. A. K. Baby Sri. P. Rajasekharan, Municipal Chairman presented ponnada. Prof. Bharathan and representatives from the College community spoke on the occasion. Farewell address was presented by the retiring professor. Thanks to the staff association and History dept. for their hearty co-operation.

Now the acadamic year 1983-'84 approaches its end. At this juncture I am happy to state that the period of one year which we just have covered has really been a bright thread in the fabric of the history of U. C. College.

The election of the College Union was held on 16th September 1983 in a very peaceful atmosphere. The following emerged as office bearers

Chairman	Benny Abraham	III Maths
Vice Chairman	Abey George	II Maths
Gen. Secretary	Surash K. R.	III Phy
Arts Club Sec.	Win Manjooran	III Eng.
Magazine Editor	Salim M.	II Maths
Councillors	Jolly K. K. Saiphy	George
	Neena Johnson	II Psy
Lady Reps.	Jessy Joseph	II P. D. C.
Class Reps.		
I P. D. C.	Subair M. A.	
II P. D. C.	Nizal Mohamed	
I D. C.	Biju Jacob	
II D. C.	Mathew Francis	
III D. C.	Mayan Kutty P. M.	
II M. A. M. Sc.	Satheesh V.	

Prof. M. Madhavankutty of the dept. of Mathematics who became the sole inspiration behind the activities of the union was assigned to be the staff advisor

The first meeting of the College Union nominated the following members

General Captain	Sajee R.	III Chem
Cine Club Sec	Jomy C. R.	III Phy
Planning Forum	Jose Paul, Imam	Saish
Quiz Club	Augustine Rocky	
Debating Club	Saji Jose	
SC/ST Rep.	Ramakrishnan	

PLANNING FORUM

It conducted a rather successful survey.

DEBATING AND QUIZ CLUB

Conducted a number of competitions.

COLLEGE ANNUAL SPORTS

The College Union rendered valuable service in conducting the college annual sports on 1st March 1984 by actively participating in it.

NATAKOLSAVAM

The College Union conducted an All Kerala Drama Festival on 13th Tuesday March 1984 the play "Koottil Kilippattu" won the first prize and "Oru Natakathinte Dayanee-yamaya Anthyam" got the second. The

Natakolsavam was highly appreciable by one and all and thank all who contributed to make it a success.

CINE CLUB

The cine club this year also was active. They screened a number of informative and educational films.

FELICITATIONS TO WINNERS

The College Union arranged a meeting to congratulate our athletes and players who came with flying colours in various athletic meets and tournaments of District, University and State levels.

Suresh K. R.

General Secretary

Arts Club Report

The Arts club activities gathered momentum with the nomination of Sri. Varghese John as its president.

The inauguration of the club was performed by the famous Cine-Artist Sri. Balachandra Menon on 18 Oct. 1983 the inaugural ceremony was followed by variety entertainments, which was highlighted by the Ganamela and Music parade.

Our artists tried their best to imprint our cultural tradition in the competitions held by various organizations and institutions.

In the University Youth Festival which was held at Trivandrum the participants from this College came out with flying colours. Sri. Joseph Madasserry and Kumari

Beena Gopi won second prizes in poetry writing and Kathakali respectively. Master Narayanan Namboodiri the baby of our team won third prize in classical music.

Sri. K. E. Joy (S. I. Alwaye) inaugurated the College Arts Festival on January 18 1984. Kerala University Union Vice-Chairman Sri. P. S. Abdul Shukkur addressed the students on the occasion. The Arts Club made it a point to include more items this year.

The College Day was celebrated on March 14 1984. The inaugural ceremony was followed by prize distribution by Rev. Fr. Geevarghese Paniker. (Rector, Mangalapuzha Seminary.) The afternoon session commenced with the breath taking Kerala

demonstration by the outgoing B. A. degree students. The Ganamela by Natham orchestra marked the end of the College day celebration.

I Sincerely express my gratitude to our Principal Dr. A. M. Chacko for the paternal

promotion and guidance rendered to the smooth functioning of the Arts Club.

Win Manjooran
Secretary
Arts Club

Activities of the Athletic Department

We had a very busy & fairly successful year.

WOMEN HOCKEY

Our College team won the Gandhiji University hockey championship 13 of our players were members of the University team which gave a creditable performance in the Inter-University competitions held at Aurangabad. Ajithakumari D. R. of our College was the captain of the University team.

Our team won the Junior state championships. 8 of our players represented Kerala State. Our team won the championship in the Kerala State Women's Year tournaments and players represented Kerala State in women's year tournaments. Kerala State (Senior) team including 6 of our players won All India Lady Kasinath Memorial Tournaments.

ATHLETICS

Francis Jose of our College became the Gandhiji University champion this year. He also captained the University team. Our team won runner-up position in the Gandhiji University Athletic meet. P. K. Noushad became weight lifting & best physique champion. Our junior athletic team consisting of A. J. Joshua, Subair, Joy Mathew & Subash won the trophy in the district championships. A. J. Joshua was the captain of the District team. In the Kerala State Athletic meet, Francis Jose won the first place in Javeline

and A. J. Joshua won the first place in discus and second place in shot put

OTHER GAMES

5 Students (Ajithakumari K. C. Bindu, K. M. Sheeba Tharakan, Anitha Anna George & Shelby P. Mathew) were members of the University women's cricket team and Jayaraj represented the University in cricket (men). Bobby Varghese represented the university in hockey. He was also a member of the Jr. State Hockey Team. College women's cricket team won the second place in the Kerala University Tournament. Our Basketball and Hockey teams were very active and participated in several tournaments. This year we started two new games for women. Handball & Kho-Kho. 6 of our Handball players represented the District.

University coaching camps were conducted in Hockey (Men & Women) and Cricket (Women). This year we could get the services of State coaches in Basketball, Football, Volleyball, Athletics, Hockey.

In the Annual Sports Francis Jose & A. V. Icsac became College champions and Sini Abraham was the champion in the women's section. C. P. Andrews prizes were awarded to Francis Jose and Laila C. Markose. T. B. Thomas prize for the best basketballer was given to Cyriac Thomas.

Sajee R.
General Captain

NATIONAL SERVICE SCHEME

With great pleasure I present this brief report of the activities of the National Service Scheme unit of our college during this academic year.

CONSTITUTION:- Under the chairmanship of the Principal Dr. A. M. Chacko an executive committee was constituted comprising of sixteen members. Apart from the programme officers Viz. Smt. Mariam Ramani Thomas and Shri Sunny A. Kuriakose fourteen students leaders were also placed in the committee Mr. Salim M. and Miss. Rani Varghese M. were nominated as the volunteer secretaries. The unit had an enrolled strength of two hundred and twenty volunteers.

VANAMAHOLSAVA:- The celebration of Vanamaholsava on 30th July marked the beginning of our activities this year. About five hundred trees were planted in the college campus.

BLOOD TESTING CAMP:- We conducted a free blood testing camp in the college campus on 6th October in co-operation with the Little Flower Hospital Angamaly. Over 300 blood samples were taken from the students, tested and classified. With the help of this programme the unit could contribute much towards blood donation to the poor and needy patients.

ORIENTATION AND TRAINING:- To make the fresh members familiar with the ideals of National Service Scheme, we conducted

lectures, discussions, and training classes on the objectives and mechanics of N. S. S. operation.

REGULAR PROGRAMMES:- N. S. S. Projects took up almost all holidays. Manual work was the main feature of this projects. Cleaning and beautification of the college campus, tree planting, gardening etc. figured among them. Regular Quiz programmes on all Fridays conducted by the education wing of our unit were informative and educative. Quiz masters were selected members of the teaching staff from the various Dept. of the college. The group discussions, debates and cultural programme following each manual work provided entertainment to the volunteers and kept them intellectually alert.

CELEBRATION OF NATIONAL DAYS:- The Independence day, Republic day and Gandhi Jayanthi were celebrated by conducting major manual work programmes in the college campus itself.

CHILDREN'S FESTIVAL:- This year we conducted the children's festival in connection with the children's day celebration on 19th November. Following the pattern in the preceding years various competitions were organised for small children of nursery, L. P. and U. P. levels belonging to School in Alwayal Ed. District. National Service Scheme trophies and shields were awarded to the top scoring school in the Nursery, L. P. and U. P. sections and individual merit certificates and attractive prizes were given to the winners.

Special Camping Programme:-

Our annual special camping programme was organised at Chully, Manjapra a remote village in a hilly area about forty kilometers from the college. About 100 students participated in the ten day camp conducted during the X'mas holidays. (23-12-1983 to 2-1-84). The project undertaken was the levelling and construction of a school play ground. In the camp fire which marked the finale of the ten days camp, Mr. Abdul Salim was selected as the best camper Mr. Aravindakshar and Miss Mary P. V. as the best workers and Mr. Gopinathan S. and Miss Sheela Jacob as the best entertainers.

With the support of the local committee sincere co-operation of the people and sheer enthusiasm and hard work of the N. S. S. Volunteers. We successfully brought the work to completion.

As I conclude this report record my sincere gratitude towards all especially to our Principal Dr. A. M. Chacko and our programme officers Miss Mariam Ramani Thomas and Shri Sunny A. Kuriakose who contributed to the successful functioning of the N. S. S. activities.

SALIM M.
Secretary

N. C. C. REPORT

Army Attachment Camp

Ten cadets participated in the Army Attachment Camp held at Trivandrum.

As part of the Adventure Training Programme, a team of ten cadets went on a cycle-expedition to Sholayar Dam covering a distance of 220 kms.

Fourteen cadets from our unit were selected to the Ernakulam Group N. C. C. Hockey team.

N. C. C. Day Celebration

The N. C. C. Sub unit had the privilege to host the 35th N. C. C. Day Celebrations. Five senior division platoons three junior division platoon took part in the colourful parades. Principal Dr. A. M. Chacko took the salute.

The much cherished dream to rise our own Band Troop was fulfilled with the procurement of the Band Set at a cost of Rs. 1500/-. I take this opportunity to express my gratitude to all those who wholeheartedly contributed for it.

'C' Certificate Examination

Four cadets of this unit passed the 'C' certificate examination held in 1983. This year we have presented six cadets for the 'C' Certificate examination.

'B' Certificate Examination

Twenty two cadets passed the 'B' Certificate examination in 1983. Twenty seven more has appeared this year for the examination.

Republic Day Parade

Three cadets Viz. Sgt. Isaac A. V., Sgt. Jayan C. K. and Sgt. Thomas M. A. attended the Republic Day Parade and Prime Minister's rally at New Delhi. Since 1978 our sub unit is sending cadets regularly for the Republic Day Camps; a unique privilege.

We celebrated the independence Day and Republic Day with due honour.

Karate Training was given 20 cadets regularly Twice a week, on all Wednesdays and Saturdays.

Several cadets from this unit participated in the annual training camp held at N. Parur.

The various activities of this academic year came to an end with the closing address given by our Officer Commanding Lt. Col.

Planning Forum

Proudly I present before you the report of the activities of the Planning Forum during the academic year 1983-'84.

Although the unit started functioning very late this year, its activities came into full wing within a short time creative channels were in full throttle during this year and it had broken the limits one can afford. Within this limited time we were able to conduct symposiums on two important subjects having contemporary relevance. The first one was of the theme: "Different Aspects of Indian Planning." The symposium not only helped us to realize how planning can solve to a great extent some of the crucial problems now facing India in an acceptable way through accurate planning. The other one of the symposiums we conducted was about an interesting but important subject, viz. "Politics of planning and Plan-

Shanti Swaroop on 7th February 1984.

Once again the N. C. C. sub unit proudly presents its report having done the best. I thank Dr. A. M. Chacko, BN. 21/C Rajan Varghese, BN Officers and Staff and senior cadets for their guidance and co-operation in all the N. C. C. activities during this year.

Lt. P. D. JOHNY
N. C. C. Officer

ning of Politics." An authentic lecture by Sri Rajan Gurukkal of the dept. of History revealed the good, bad and ugly aspects of Politics and Planning.

Another one of the major programme was a socio-economic survey conducted at a colony in Muppathadam a small 'village'. The survey enabled us to understand the economic and social setup of a particular class of people living far below the poverty line.

I am proud to state that our unit also figured among a few selected for U. G. C. grand for adult education programme. This new facility gives the unit wider probabilities of activity in future.

Now, I conclude this report thanking all who co-operated with us in our activities.

Secretary
Planning Forum

Guidance Bureau

An executive committee of the guidance bureau was constituted under the chairmanship of Prof. Rajan Varghese comprising of fifteen student representatives from various classes. Shri V. Felix Cheriyan of final B. Sc. Physics was nominated as the General Secretary for this academic year.

The first programme of the bureau was a lecture on vocational guidance and careers

delivered by Shri N. Sathyavan, Dy. Chief of the Employment Information and Guidance Bureau of Cochin University.

Shri Ninan Tharian, Executive Officer of the Dept. of Personal Management. Time of India conducted a lecture cum discussion on Journalism and its prospects for the students of the degree courses. Lt. Rajan Varghese gave a talk on combined defence services

Examinations to the students of the final degree classe.

The reading room cum library of the Guidance Bureau was a storehouse at informations for the students, old and present of this institution. We subscribed informative and educative magazines like Competition and Master Competition Success Review, The week, Employment News etc. for the benefit of the students. We collected and exhibited paper cuttings of advertisements on job opportunities competitive examinations and courses of higher studies of various institutions. We subscribed information bulletins of almost all the universities in India. For the students to make full use of this facilities provided, the

MOUNTAINEERING CLUB

The Mountaineering Club of this College made its presence felt in a big way during this academic year. The enrolled strength of the Club was thirty, all from the degree classes alone.

A trekking programme to Kallil Temple, Methala is about 40 kms walk from U. C. College was the first programme of the mountaineering club. It was also a training for the club members for the incoming adventure trip to the jungle.

Under the leadership of Prof. Rajan Varghese (patron) and Shri L. Godfrey, the members of the club made a trip to Thattekkadu Bird sanctuary on Dec 9th 1983. As part of the trip we crossed the Nayapalli Mudi 2250 ft above sea level which was the most thrilling part of the adventure. We spent a beautiful night at the hill valley.

The major programme of the club was the wild life Statistical survey at the Eravikulam National Park, under the auspices of the Dept. of Mathematics of the College. The personnel for the survey was supplied by the mountaineering club. The members were given vigorous training for a period of 3 months, under the leadership of the Programme Officer K. V. Kunhi Krishnan

bureau was made available on all working days

About five students of this college benefited from the summer placement scheme of the Canara Bank through the guidance bureau.

Since the bureau hadn't any fund of its own it had to rely on other organisations. This year we got much financial assistance from the Mountaineering club of our college and Prof. Rajan Varghese personally. So as I conclude this brief report let me express my sincere gratitude to the Principal Dr. A. M. Chacko, Staff Adviser Prof. Rajan Varghese and all those who contributed to the functioning of the guidance Bureau.

V. FELIX CHERIYAN
General Secretary

programme officer Shri. K. V. Kunhi Krishnan and club secretaries Shri. Sajee R. and Ravish Kumar K.

As part of the training Mr. Clifford Rice from A. & M. University Texas, U. S. A. Mr. C. A. A. Basheer forest officer, K. F. D. C. and Mr. John C. Jacob President SEEK, visited the club members and conducted film shows on survival on wild life. A Selection camp was held at the Sivarathri Manappuram on 5th & 6th of Feb. '84, which marked the end of the training programme. Twenty two members were finally selected from the club (including staff members) for the survey which commenced on Feb. 17th 1984.

A formal get together of the club on 6th March marked the end of its activities of the year. As I wind up this report I express my gratitude to the Principal Dr. A. M. Chacko, patron Prof. Rajan Varghese programme officer, Shri. K. V. Kunhi Krishnan, Shri. Felix Cheriyan and Shri. Salim M. general secretaries of the Guidance Bureau and National service Scheme.

Secretaries
Sajee R. III Chem.
Ravish Kumar K. II Maths

Student Christian Movement

The S. C. M. Unit of U. C. College is part of an international organisation viz. The World Christian Students Federation. This organisation aims at enabling students to become committed to Jesus Christ.

Realising the religious tension in different parts of India (Nilakkal, Assam etc.) We conducted a lamplighting ceremony on August 15th. As an expression of religious harmony three N. C. C. Cadets carrying a lamp each moved into the college chapel leading a procession. The same day itself we took part in the campus cleaning programme conducted by the N. S. S. and in the afternoon we visited the Harijan Colony near the Always Settlement School and conducted a road-cleaning programme there.

On the Gandhi Jayanti the S. C. M. observed a day of prayer and fasting for peace and reconciliation.

The annual camp of this year was held at the Manganam Ashram, Kottayam. About forty students and many staff members attended the camp. The camp was really inspiring and delightful.

A small group of our members led by Rev. A. C. Oommen visited institutions like, the school for the Blind, Deaf School, Home for the Mentally Retarded, Orphanages etc. at Kottayam and Thiruvalla. Our view was inspiring and enlightening to the inmates of

those institutions.

A One-day conference was arranged on 19th February and the following themes were discussed. "Social Action in Christian context", "Interpersonal Relationship". Rev. K. V. Poulose (Lecturer, Baselius College, Kottayam) led the discussions.

Five students and a staff member participated in the five-day Leadership Training Conference held at Trivandrum. Two official delegates from our unit attended the are committee meeting of the National S. C. M. at Changanacherry.

Our regular programmes included the "Friday Meeting", the "Saturday Evening Programme" and the "Bible Study" in the form of group discussion.

We conducted a one day trip to Bolgatty which was helpful to create a healthy interpersonal relationship and solidarity among students.

Now, as I conclude this report I register my thanks to our principal Dr. A. M. Chacko, Mr. Varghese John (staff advisor) and all others who helped to make the activities of the S. C. M. a success.

JOSPH K. J.
Secretary.

ഐക്യം (AICUF) റിപ്പോർട്ട്

"കുറച്ചുസമയം കൂടുതൽ പ്രവർത്തനം" എന്ന മുദ്രാവാക്യവുമായി മുന്നോട്ടുപോയ ഐക്യം യൂണിറ്റിന്റെ പ്രവർത്തനം ഈ വർഷം തികച്ചും നൂതനമായിരുന്നു.

ഈ വർഷത്തെ പ്രവർത്തനം എന്ന നിലയിൽ, യു. സി. യുടെ സമീപമുള്ള ദരിദ്രർ തിങ്ങിപ്പാർന്ന കോളനികളിലേക്കും ഞങ്ങൾ കടന്നുചെന്നു. അതുപോലെതന്നെ ആലുവ ഗവ. ഹോസ്പിറ്റൽ സന്ദർശിക്കുകയും ദരിദ്രരായ രോഗികൾക്കും ആത്മാർത്ഥമായ സേവനം ചെയ്തുകൊടുക്കുകയും ചെയ്തു. കൂടാതെ ആലുവ സെൻ്റ് സേവ്യേഴ്സ് കോളേജിന്റെ സഹകരണത്തോടെ ഒരു കൊളീജിയൻ ക്വിസ്സ് സെമിനാറും ഞങ്ങൾ സംഘടിപ്പിച്ചു.

1982 സെപ്റ്റംബർ 23, 24, 25 തീയതികളിൽ തേവര എസ്. എച്ച്. കോളേജിൽ നടന്ന All Kerala Committee meet ലും ഫ്ലോറിയൻ നടുങ്ങിയ എല്ലാ സെമിനാറുകളിലും ക്യാമ്പുകളിലും ഈ യൂണിറ്റിന്റെ പ്രതിനിധികൾ പങ്കെടുക്കുകയുണ്ടായി.

അനാവശ്യമായ അവധിനേടലും ഈ വർഷത്തെ ഐക്യം പ്രവർത്തനങ്ങളെ അല്ല മൊക്കെ തടസ്സപ്പെടുത്തിയെങ്കിലും വിദ്യാർത്ഥികളുടെ നല്ല സഹകരണം വളരെയധികം സഹായകരമായിരുന്നു എന്നു സന്തോഷപൂർവ്വം സ്മരിക്കട്ടെ.

മാർട്ടിൻ എം. എ.
സെക്രട്ടറി
A. I. C. U. F.

മലയാള സാഹിത്യസമാജം റിപ്പോർട്ട് 1983-84

യു. സി. കോളേജിലെ സാഹിത്യ വിദ്യാർത്ഥികൾക്ക് വേരുകൾ സൃഷ്ടിക്കുന്ന വേദിയായ ഈ സാഹിത്യ സമാജം. ഈ വർഷം അതിന്റെ ഉദ്ഘാടനം 1983 നവംബർ 16ന് പ്രൊ. ബ്ലാസ് ഇടിയവീരയുടെ അദ്ധ്യക്ഷതയിൽ ചേർന്ന യോഗത്തിൽ വച്ച് പ്രശസ്ത കവിയായ ശ്രീ. പി. ജി. തമ്പി നിർവ്വഹിച്ചു. തദ്ദേശത്തിൽത്തന്നെ നടത്തിയ കവി സമ്മേളനത്തിൽ പ്രൊ. തോന്നയ്ക്കൽ നാരായണൻ, സിവിൽ പത്രൻ, വി. ജി. തമ്പി, വേണു വി. ദേശം, സച്ചിദാനന്ദൻ പഴങ്കര, സി. എൻ. കട്ടി എന്നിവരും ഈ കോളേജിലെ വിദ്യാർത്ഥികളായ അജയ്കുമാർ, കൃഷ്ണൻ എന്നിവരും സ്വന്തം രചനകൾ അവതരിപ്പിച്ചു. തുടൻ കവികളും ആസ്വാദകരും ചേർന്ന നടത്തിയ സെമിനാർ ചർച്ചയിൽ അവതരിക്കപ്പെട്ട കവിതകൾ പ്രധാന പരാമർശ വിഷയമായിരുന്നു.

1983 ഡിസംബർ 9-ാം തീയതി പ്രൊ. എസ്. കെ. വസന്തൻ 'നോവൽ രചന'യെ കുറിച്ച് ക്ലാസ്സെടുത്തു. നോവലിന്റെ സ്വഭാവത്തെ മലയാളനോവൽ പ്രസ്ഥാനത്തെ അടിസ്ഥാനപ്പെടുത്തിയായിരുന്നു അദ്ദേഹം പ്രതിപാദിച്ചത്.

1984 ജനുവരി 5ന്, ഡോ. എസ്. കെ. നായരടക് നിരൂപണത്തിൽ ചേർന്ന അനുശോചന യോഗത്തിൽ പ്രൊ. വസ്ത്രം ഇടിയവീര അദ്ധ്യക്ഷത വഹിക്കുകയും പ്രൊ. തോന്നയ്ക്കൽ നാരായണൻ ഡോ. എസ്. കെ. യുടെ കലാപ്രവർത്തനങ്ങളെ അനുസരിച്ച് പ്രസംഗിക്കുകയും തുടൻ സെക്രട്ടറി അവതരിപ്പിച്ച അനുശോചന പ്രമേയം യോഗം പാസ്സാക്കി.

1984 ജനുവരി 6-ാം തീയതി ശ്രീ. രാജൻ ഗുരുതരം 'മധ്യകാല കേരളസമൂഹവും ക്ഷേത്രങ്ങളും' എന്ന വിഷയത്തെക്കുറിച്ച് ഒരു ചർച്ചാക്ലാസ്സ് നടത്തി. ഏതാനും അദ്ധ്യാപകരും വിദ്യാർത്ഥികളും ചർച്ചയിൽ പങ്കെടുത്തു. കേരളത്തിലെ ഹൃദയലിസത്തിന്റെ വേരുകൾ കണ്ടെത്താൻ വിദ്യാർത്ഥികൾക്കിതുവേണ്ട കഴിഞ്ഞു.

1984 ഫെബ്രുവരി 15-ാം തീയതി ശ്രീ. പി. മാധവൻ, 'ആശാൻ കവിതയിലെ ശ്രീവിദ്യാ മന്ത്രത്തിന്റെ സ്വാധീനം' എന്ന വിഷയത്തെ അധികരിച്ച് ക്ലാസ്സെടുത്തു. ആശാൻ കവിതയിലെ ആധ്യാത്മീകതയെക്കുറിച്ച് ചില പുതിയ ചിന്താഗതികളിലേക്കും വിദ്യാർത്ഥികളെ നയിക്കാൻ ശ്രമിക്കുകയായിരുന്നു അദ്ദേഹം പ്രസ്തുത ക്ലാസ്സിലൂടെ.

1984 ഫെബ്രുവരി 17-ാം തീയതി പ്രൊ: ശിവജി നാരായണൻ മലയാള സാഹിത്യ ചരിത്രത്തിൽ ഒരു നൂറ്റാണ്ടുകാലത്തോളം വ്യാപിച്ചുകിടക്കുന്ന 'വെണ്മണി' പ്രസ്ഥാനത്തെക്കുറിച്ച് പ്രസംഗിച്ചു.

1984 ഫെബ്രുവരി 22-ാം തീയതി പ്രൊ: ത്യാഗൻ വിശ്വംഭരൻ 'മലയാള നിരൂപണത്തിലെ ആധുനികത' എന്ന വിഷയത്തെക്കുറിച്ച് നടത്തിയ പ്രസംഗം ചിന്തോദ്ദീപകവും ഏറെ വിചാരിപ്പേരുമായിരുന്നു.

പ്രവർത്തനക്ഷമമായ സാഹിത്യസമാജം വരും വർഷങ്ങളിൽ കൂടുതൽ കരുത്താർജ്ജിക്കാൻ എന്താശംസിക്കുന്നു.

പ്രസിഡൻ്റ്
പ്രൊഫ: വർഗീസ് ഇടിയവിര

സെക്രട്ടറി
കെ. കുഞ്ഞ് (II ബി. എ. മലയാളം)

The Report of the statistical survey of wildlife at Eravikulam National Park, Munnar Kerala-during February, 1984

CENSUS OF NILGIRI TAHR (Hemitragus Hylocrius)

Conducted by:

Department of Mathematics, U. C. College,
Alwaye.

Sponsored by:

United Board for Christian Higher Education in Asia.

Objectives: The project aimed at trying out a method for Census of wildlife populations with special reference to Nilgiri tahr in the Eravikulam N. Park. The figures thus obtained could be compared with the already available figures on tahr. The study also was aimed to give students practical field training in the conduct of wildlife census and to kindle their interest in nature conservation.

Brief history of the Eravikulam National Park:

The Eravikulam area was conserved as a private game reserve by the authorities of the Kannan Devan Hill Produce Corporation. In 1971, the Government of Kerala took over the area and it was declared a wildlife sanctuary in 1975. Later in 1978, it was upgraded to a National Park.

Area Statement:

Eravikulam National Park is in the Idukki

District, Kerala State. The 105 Sq. km. forest area comprises of grass-covered hills mainly at altitudes thying from 1200 to 2700 m. above sea level. The shola forests (stunted evergreen forests) of varied sizes occuring in depressions hills is a special feature of this grass landhabitat. Rajamala, Nymaceduand Vaguvara divisions of tea estates of the Tata Tea Ltd. forms the South West, South and Southeast boundaries of the Eravikulam National Park. The settlement areas of Marayoor & Canthaloore along the Kerala-Tamil Nadu inter-state boundary forms the eastern and north-eastern boundary. The evergreen forests of the inaccessible valley coming under the Malayattoor Forest Division is on the Western side and the forest areas of Coimbatore District, Tamil Nadu State, forms the north-west and northern boundaries.

Available Statistics:

G. B. Schaller (1971) gives the population estimate of Nilgiri tahr in Eravikulam National Park to be 500 as in 1969. E. R. C. Davidar (1971) estimated the population to be 550. Unpublished census date (1982) supplied by Mr. Mohan Alampathu, AWLPO, Eravikulam National Park shows the population as 754. The total Nilgiri tahr population in the world is given as 2235 (1983, Clifford G. Rice).

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Organisation of Field Work:

The Eravikulam National Park was divided into 4 sectors, each sector having 3 plots, making a total of 12 plots. 44 members worked for 10 days starting from 17th February 1984 to 26th February 1984.

Investigators of sector I were camping in a tent at the foot hills of Anamudi, sectors II and III intents at the premises of Eravikulam hut and sector IV in a tent at the old hut site of Puar.

Habitat:

"Nilgiri Tahr typically inhabit the fringes of the rolling grassy plateau of the western Ghats and the adjacent cliffs and steep rock slabs. The vegetation of Eravikulam National Park is composed of perennial grasses and some areas are thickly covered with the shrub (*Kurunj - Strobilanthes Kuthianus*). Steep granite cliffs often from the edge of the plateau; while rarely vertical, these areas serve as excellent cover for escape and perturbation". (Clifford G. Rice, 1983).

Group size and Composition

Two type of groupings were observed. (1) Male Groups which are groupings of full grown adult males-Saddle backs and dark brown males. (2) Mixed groups which are associations of adult females and their sub-adult offspring. "Adult males joined these groups during the rut and departed during the rest of the year. The proportion of time spent away from the mixed groups was positively correlated with the age and maturity of the males. These herds used to keep their home ranges for the movement. The home ranges of tahr are independent and there are some common home ranges. The females a subadults, whether they were in one large group or several smaller groups, remained within area and generally had no contact with animals from adjacent ranges. Adult males on the other hand, moved frequently between adjacent ranges, and also spent large portion of their time in areas outside the mixed group common home range. Such wanderings took

them towards the centre of the plateau, on to areas of the plateau margin extending past the usual movement of mixed groups and on to slopes below the steep cliffs and slabs. Mixed groups did not venture as far on to the plateau and they did not use the slopes below the cliffs and slabs as much as the adult males". (1983 Clifford G. Rice).

Food habits

Tahr mainly eat grasses and to lesser extent forbs and shrubs which grow on the steep slope near cliffs and slabs. They also graze along the fringes of sholas.

Methodology

"Wayside Counting Technique", a modified methodology developed by the Department of Mathematics was tried out and was found to be very effective. The Park was divided into 12 plots and a team of 2 investigators was assigned to each plot. The home range map prepared by Mr. Clifford G. Rice (1983) and the blocks suggested by Schaller (1971) were the basis of such a division. It was also designed to cover the entire tahr habitat of the National Park on any counting day and to ensure that there is a high probability of all animals being sighted by one or more of the investigating teams.

The camping places were so selected as to minimise disturbance to the flora and fauna and to ensure easy access at any time at any time of the day to the places frequented by tahr. The investigating teams moved in predetermined 'tracks' at specified timings so as to cover the entire area (home ranges) on each counting day.

The number of Nilgiri tahr with herd composition, (classified as Adult male, adult female, subadults, yearlings, sucklings) the time of sight, direction of movement, special identification, if any, etc., were recorded. Sightings of sambar and other animals were also recorded. Binoculars, and spotting scopes were used by the teams. The teams cross checked the counts and eliminated double counts, if any, at the end of every

counting day. The data sheets were sent to the central place at Eravikulam hut on the next day. The total number of animals located at the same time interval by different teams gave a lower bound to the population size in that time interval for each day the maximum of the population lower bounds and the corresponding time interval were noted. The maximum among such lower bounds for the different census days give a biased estimate of the population size and it is a downward bias. Statistical procedures are applied to reduce the bias and to get an improved estimate. An upper bound to the population size also is worked out.

A reliable confidence interval for the population size is worked out using statistical methods. Further, herd analysis gave other estimates and number of young per 100 adult females, etc.

Results

NILGIRI TAHR: From the initial analysis based on the data collected during the period 17th February 1984 to 26th February 1984, the lower bound of the population is 628. An estimate worked out reducing the downward bias shows the population size as 704.

Population Dynamics of Nilgiri Tahr

The tahr population in the national park shows a healthy sign of stability. All the mixed herds were having yearlings and sucklings. The saddlebacks alone in with dark brown males were found in male groups moving and crossing the valleys connecting the home ranges. Although the survival rate of young is yet to be assessed, there are signs of predation of tahr by the tiger, leopard, wild dog and by the crested hawk eagle. An injured suckling was found limping in one of the plots. In another plot when a crested hawk eagle hovered over a herd, the big group of 81 tahr was found to panic and the young ones were running for a cover.

POACHING: Decimation due to poach-

ing is suspected. One of the teams sighted a group of five armed men with hunting dogs near Erumalpetty bordering the Tamil Nadu State. Hill tracks frequented by men could be seen near Erumalpetty. Kolukkumala, Samba Mala and Karikombu Mala. There was no indication of the presence of tahr in many home ranges of the Pu Ar region (Kumarikal Mala). The poachers coming up from the Marayoor side could be an evident reason for this.

The annual controlled fire could not be administered this year due to the unforeseen remains in January and therefore there is notable dearth of fresh grass usually foddered by tahr and as a consequence they were found grazing in relatively low areas.

Other Species

SAMBHAR (*Cervus Unicolor*) Sambhar was also counted along with the census of Nilgiri tahr. The grass land shola eco system shows a good habitat for sambhars. Turners valley, valley in the beginning of Neerar and northern slopes of Anamudi adjacent to the inaccessible valley, are areas from where highest number of sambhar was reported. The lower bound obtained for the sambhar population is 60. The home range analysis shows the population is 103. The low sambhar population figures reported from the Pu Ar sector can be due to decimation by poachers.

BARKING DEER (*Muntiacus muntiac*)

Four sightings of barking deer were reported.

NILGIRI LANCUR (*Presbytis johini*)

Two groups of langurs were found by the investigating team

GAUR (*Bos gaurus*)

A herd of 9 gaur was seen by a team near Anamudi and another herd of 10 was seen near Perattumala, Pu Ar.

ELEPHANTS (*Elephas maximus*)

Elephants were not sighted during the period of the survey, but their foot prints and

week old droppings were sighted near Eravikulam hut and Pu Ar.

PORCUPINE (*Hystrixindica*)

Quills of porcupine observed at two places indicated their presence in the park.

TIGER (*Panthera tigris*)

Five tiger areas could be ascertained. Two tribal guides reported the sighting of a tiger near the track from Mesthri Kettu leading to Anamudi, adjacent to the Inaccessible Valley.

LEOPARD (*Panthera pardus*)

One of the staff officials reported the sighting of a leopard near Pu Ar. Leopard population is evenly distributed in the park area from the reports of sighting of droppings (faecal matter).

WILD DOG (*Cuon alpinus*)

A fresh kill by wild dogs was observed near Eravikulam river behind the Eravikulam hut. Remains of two other kills were sighted in the Turner's Valley area. Wild dogs were seen in groups of 2 and 3 on five occasions.

JACKAL

Three jackals were sighted during the survey.

RED MONGOOSE

Three sightings were reported.

Conclusion

The project could attract a large number of students to nature conservation. The film shows and lectures organised in this connection were well attended.

The inter-disciplinary project was a good field work to train the students in quantitative investigation of wildlife population. The students were involved right from the planning of the project to the actual data collection and the analysis of data. As the work involved some element of risk and needed much endurance, the students gained a high degree of self-confidence in taking up difficult tasks. The team members could

develop a positive and optimistic outlook from the outdoor camping programme. The field exercise also provided opportunities to get practical experience in environmental education. The students became more concerned for the cause of nature conservation efforts.

As a career opportunity, students are attracted to forestry and forest research. The project led to better student teacher relations and opened the possibilities for improved co-operation between students and teachers.

Definitions

1. SADDLE BACK (Silver saddles, saddle patch) and DARK BROWN MALE

The general colour of Nilgiri tahr is a dark yellowish brown, paler on the under surface. Does and young bucks are grey. With age the bucks get a very deep brown, almost black coat with a distinctive light saddle patch on the loins. From a distance the saddle looks almost white. These males have distinct facial markings and a conspicuous white knee patch (Prater, 1965)

2. 'TRACKS' and 'WAYSIDE COUNTING'

The tracks are predetermined with a view to maximise the probability of sighting animals in a given plot. This is done by sending the teams of other plots through tracks on the opposite side of the first hill to reach their respective plots and thereby increase the chance of getting the animals of the plots in the field of vision. The hilly terrain facilitate determination of tracks as described above. The sightings from the place of observation on the track and where it is sighted are recorded, which will be considered in the analysis. The path used by animals are selected as tracks, in most cases. 'Wayside count' is a procedure adopted in wildlife surveys where the investigator records the sight of any animal or bird while he moves through roads or tracks in a sanctuary.

3. ANNUAL CONTROLLED FIRE

Grass of selected areas of the different home ranges is set fire during summer with a view to make fresh grass shrubs available to the animals. This is done under supervision after constructing fire lines to prevent fire spreading to other areas. Parts of the different home ranges are set fire. After fresh grass starts growing in these areas, certain other parts are set fire, etc.

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നിങ്ങൾ കേട്ടിട്ടില്ലേ?

ലക്ഷങ്ങൾ നേടി ജീവിതം

നഷ്ടപ്പെടുത്തരുടെ കഥ!

ലക്ഷങ്ങൾ നേടാൻ

കൊതിച്ച് എല്ലാം നഷ്ടപ്പെടുത്തരുടെ കഥ!

എന്നാൽ

ഒന്നും നഷ്ടപ്പെടാതെ ലക്ഷങ്ങൾ

നേടുന്നവരുടെ കഥ പറയുന്നു

കേരള സംസ്ഥാന ഭാഗ്യക്കുറി

ഭാഗ്യം കടകഷിച്ചാൽ നിങ്ങൾ

ലക്ഷങ്ങൾ നേടുന്നു

അല്ലെങ്കിൽ നിങ്ങൾ നാടിന്റെ

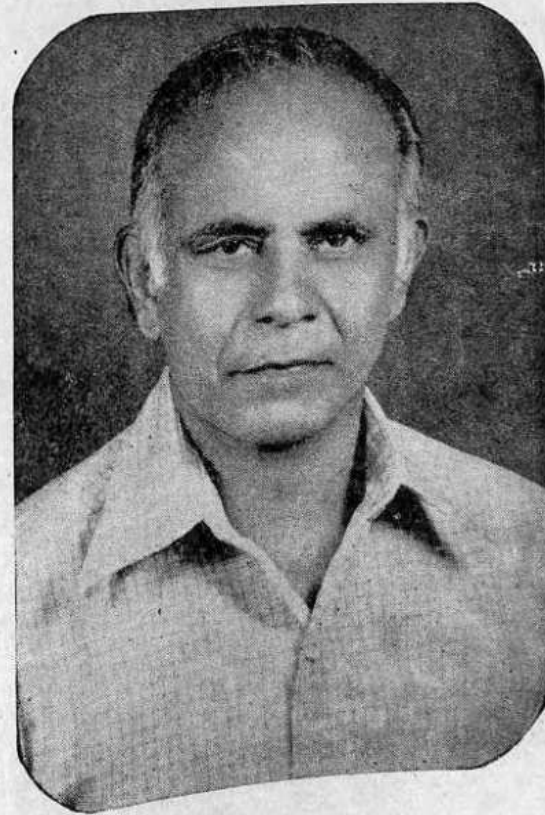
വികസന പരിപാടികളിൽ പങ്കുചേരുന്നു.

കേരള സംസ്ഥാന ഭാഗ്യക്കുറി വകുപ്പ്,
തിരുവനന്തപുരം വികാസവേനിൽനിന്ന് പ്രസിദ്ധപ്പെടുത്തുന്നത്.

ടെലഗ്രാം: KERLOT

ഫോൺ: 65230 / 65193
63448

കലാലയമേ വിട !!



Dr. A. K. BABY
Dept. of History

When Mr. Salim Sought me out for an article on Dr. A. K. Baby, I agreed without the least reluctance. I was even grateful for an opportunity to acknowledge, in print, my immense obligation to the man. Dearth of material would not be my problem, since the brilliant career of Dr. Baby is replete with distinctions and achievements. Further, I could, I thought, provide a personal slant to the account, by virtue of my intimate association with him for the past twenty years.

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*

I sit down to write, and realize as soon, that despite the abundance of material, I can hardly begin. All I can jot down, are the dull facts:

that Dr Baby joined the College in 1952
that he served the Institution for 32 years in various capacities
-Professor, Head of the Dept and Principal
that he retired from service on Feb. 16, 1984
that he is among the most brilliant old students of the College
that he was a consistent first ranker (BA & MA)
that he was the chairman of various committees
that he was the chairman of both U. C. College & CMS College
that he was on the Governing Body of both U. C. College & CMS College
that he was on the Governing Body of both U. C. College & CMS College

I can go on and on. But what are these facts? For a lesser man, these may be feathers of honour. The academic and professional excellence of Dr. Baby is so plain a fact that such details, and proofs seem redundant.

Yet, I am at a loss to name the impressions that crowd and jostle my mind. I realize the limitations of language. I declare verbal bankruptcy. How can I contract into the nutshell of an article this multi-faceted personality, with his charming vagaries? Words can hardly bind and constrain the stock of reminiscences seasoned by twenty years.

Reminiscences seek to impact the impact of certain men and incidents on memory. They are biographical by nature, and invariably tend to emphasise, undertone or ignore certain aspects of every situation.

Knowing full well that the man is too splendid to be boxed in an article, I summon up the remembrance of things past in an hour of sweet silent thought. Down memory lane, I pause in 1965, on the day I met Dr Baby for the first time. I enter the campus to begin my career as a Lecturer in History. The Principal asks me to meet the Head of the Department. Green as I am in the profession, my mind bubbles with crude notions and macabre fancies. I am alarmed at the prospects of having to face, at close quarters, a professor of a premier Christian College (with a PhD from the US to boot). The image I carry is of a gaunt, humourless, unsmiling person, made more daunting and cheerless by a mean-looking three-attening tie round his neck, and the boom of King's English at his lips. I get ready. But, in an instant, the incredible efforts that have gone into my 'fortifications' for the 'encounter' are laid waste. The juba-clad, soft-spoken, smiling, youthful Dr. Baby debunks the myth.

I am full of wonder. I know so little about him; yet begin with love. I get to know more. Soon, my love knows barometric fluctuations; and traverses misunderstandings a tinge of hatred, love again, admiration and adoration. At least in this case, familiarity promotes love and appreciation.

Am I idealising? Have I lost even the semblance of method in my thought? Well, I am led by my reflections, random and haphazard as they are.

What endears Dr. Baby to the eyes of most of the people he comes into contact? Why do, at least, a few misunderstand him? He has suffered, or perhaps enjoyed, being misunderstood-quite natural at a time when a glorious institution decays to throw up internal aberrations, when petty rivalries surface and swell. Dr. Baby has shared the fate of all great men in having his character blackened, motives suspected and actions misrep-
 presented. Yet, these have never marred the freshness of his personality. The fog has been too insubstantial, alien and vaporous to cloud the brilliance of his clear convictions.

I must acknowledge my indebtedness, in good measure, to Dr. Baby for my own success as a teacher of history. As an inexperienced young teacher, I had, often, listened to his lectures, rather surreptitiously, from outside the class-rooms. What I heard, expanded the horizons of my historical knowledge. I confronted, unobserved, a master craftsman, defining historical terms and concepts with incomparable accuracy and precision, in a clear prose, more elegant than poetry. Marvellous was his capacity to critically crack the hard nuts of many a problem-topic. When 'The study of History' of [Arnold Toynbee] was introduced in the post-graduate syllabus, it was Dr. Baby's eminence as a scholar and skill as a teacher that provided an excellent pudding to students. Students in legions respect and admire him. The reason is not far to find - I, myself, have yet to know a better teacher of History.

Nor have I known a person who could steer a Department so well. With wholesome trust and generous encouragement, he could generate the best efforts of his colleagues. Himself a strong believer in democracy, he saw to it that the maximum decentralisation of power was evident in all departmental activities. His liberal-minded, progressive stance and his faith in the concept of individual responsibility, elicited, naturally, in abundant measure, the enthusiasm and goodwill of his colleagues.

During 1972-77, as the Principal of College, Dr. Baby was unique in providing an atmosphere of friendly homeliness to an office stiffened by formalities. The maximum number of students clubs flourished, liberally patronised by him. Never has his personality emerged as brilliant as during the period of Emergency, when a principal could wield limitless power. Power never corrupted Dr. Baby, and he never corrupted love. Never stained by any desire for self-assertion, he always exercised his authority to the minimum extent. His principalship provided a strong, secular outlook to this Christian institution.

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It is hard to believe that Dr. Baby is sixty.

Youthfulness of spirits and cheerfulness becomes him.

On the tennis-court or in the game of cards, he keeps outwitting you; and yet salvaging you from the broken spirit of defeat.

A person endowed with so many virtues cannot remain human without certain noble infirmities. Dr. Baby is hot-tempered.

He displays sudden outbursts of emotion.

His anger flares up - and calms down as soon,

Dr. Baby cannot be described

'What a man!'

With love, and wonder, I salute this youth of sixty.

With professional reverence, I salute this doyen.

അസംഗി

ചന്ദന രാമചന്ദ്രൻ

ജോൺസൺ!

നമ്മളിരുവരും

ഈ മണ്ണിന്റെ നിർവ്വീകാരത്തിൽ

അന്യവിധി കാത്തിരിക്കുകയാണല്ലോ.

നമ്മുടെ കണ്ണുകൾ

എന്നോ മണ്ണായിക്കഴിഞ്ഞിരിക്കുന്നു.

മണ്ണിൽ നിന്നു പിറക്കത്തക്കതൊക്കെയോ

എന്നോ

ഈ വെളുത്ത അസ്ഥിക്കുപ്പണങ്ങൾ മാത്രം

വികൃതമായി പല്ലിളിക്കുന്നു.

ഒരുപക്ഷേ,

ജീർണ്ണതയുണ്ടെന്നെ

അവസാനത്തെ

ആയുസ്സിനുനേരെ

മണ്ണിൽനിന്നുവന്നത്

മണ്ണിലേയ്ക്കു മടങ്ങിയപ്പോഴും

ആത്മാവ്

കൽക്കരിയിൽ

കിടച്ചുരുങ്ങിയിട്ടില്ല.

കണ്ണുകളില്ലാതെ

പ്രാത്ഥന ഉരുവിട്ടുകൊണ്ടും.

ജോൺസൺ!

നിങ്ങളുടെ കവിയായിരുന്നല്ലോ

ഇടയ്ക്കിടെ

നിങ്ങളുടെ കല്ലറയുമേലെ

വീർപ്പമുട്ടുന്ന

ആത്മാവിന്മേൽ

പുക്കൾ വന്നു വീഴാറുണ്ട്

അവിടെ പുപോരിയുന്ന

രൈററമരംപോലും ഇല്ലാത്തതിട്ടും

ചായംതേച്ച ചുണ്ടുകൾപോലെ

അവ

നിങ്ങളുടെ കല്ലറയെ ചുംബിക്കുമ്പോൾ

എന്റെ തലയോട്

ചിരിക്കാറുണ്ട്.

A. K. ABDUL KAREEM

ജോൺസൺ!
 ജീവിച്ചിരുന്നപ്പോൾ
 ഒരിക്കലും
 നിങ്ങളെന്നെ കണ്ടിട്ടില്ല.
 എങ്കിലും
 ജീണ്ണിക്കുന്ന ശാന്തിതേടി
 ചിലപ്പോഴൊക്കെ
 ഈ കല്ലുകൾക്കിടയിലൂടെ
 നിങ്ങൾ ആലയാറുണ്ടായിരുന്നു.
 ചുളിഞ്ഞ നെറിയും
 പരാതി പറയുന്ന കണ്ണുകളുമായി
 പുറത്തും,
 ഒരു പുരത്തിൽ ചാരി
 നിങ്ങളുടെ പെൺകുട്ടിയും
 എന്റെ കരിശിന്ദനാഴെ
 നിങ്ങൾ തല കമ്പിട്ടിരിക്കുമ്പോൾ
 എന്റെ വരണ്ട അസ്ഥികൾ
 ശബ്ദമില്ലാതെ ചിരിച്ചിരുന്നു—
 കറുത്ത ശവപ്പെട്ടിമേൽ മുഖമമർത്തി
 നിങ്ങളെന്താണു പിറുപിറുക്കുന്നത്
 അതെ,
 നിങ്ങൾ സ്വപ്നം കാണാൻ ശ്രമിക്കുകയാണു്.
 ഈ തണുപ്പിലലിയാൻ
 നിങ്ങൾക്കിനിയും ദിവസങ്ങൾവേണം
 സാരമില്ല.
 അവസാനത്തെ നാളിനു്
 ഇനിയും ഏറെ ദിവസങ്ങളുണ്ടു്.
 സൃഷ്ടിയുടെ ചക്രം
 ഇനിയും പുത്തിയങ്ങിയിട്ടില്ല.
 എങ്കിലും, ജോൺസൺ!
 നമ്മളിരുവരും
 ഈ മണ്ണിന്റെ നിർപ്പികാരതയിൽ
 അന്ത്യവിധി കാത്തിരിക്കുകയാണു്.
 തികച്ചും നിർദ്യമായ
 സംശയത്തിന്റെ ആനുകൂല്യമില്ലാത്ത
 അവസാനത്തെ വിധിന്യായം.



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Vipinendrakumar A. N.
 Class I Maths.

ഉള്ളിലുരുത്തിനിറഞ്ഞതു. ഭയവുമായ്
 പരന്നുനോൻ നിന്റെ ശവക്കുഴി.
 കൂർത്തകരികൾ ഉത്സവിതയ്ക്കു—
 മെന്നാരോയെന്നോ പറഞ്ഞു.
 കൊത്തിയ, യക്ഷരൂപ്പാടുകൾതപ്പി—
 തടഞ്ഞുവായിച്ചുനിങ്ങളെവ—
 യെന്റേപ്പിതാ നിന്നെ ശപിക്കുന്നുഞാൻ;
 എന്നെക്കുഴക്കുന്നതെന്തിനായ്?
 നാട്ടുവഴികളിൽ പെറുവിട്ട നേരിയ—
 കാലടിപ്പാടുകൾ വന്നെത്തി നില്ക്കുമീ—
 കഗ്രാമഭൂമിലെത്തി നില്ക്കുഞാൻ,
 ഇവിടെയോനിന്നത്യം! നിന്റെ
 കാലടിപ്പാടുകൾ തുടരാത്തതെന്തേ?
 മുകൾ വീഴ്ചവണ്ഡം ജലിച്ച—
 മനസ്സുമായ് നീയെന്നെ വിട്ടിറങ്ങിയ—
 നേരത്തു ഞാനോർത്തോ നീ—
 യെന്നിങ്ങുന്നേക്കും നഷ്ടമായെന്നു്.
 നാട്ടുക്കുത്ത നീ കാട്ടുതിരക്കി—
 യലയുമെന്നറിഞ്ഞു ഞാനേകി
 നിനക്കെന്റെ വിലത്താനുണ്ഡല—
 ചെപ്പിലെ കാടിന്റെയംശങ്ങൾ.
 വർഷങ്ങളെത്രകഴിഞ്ഞുനീയെന്നെ—
 ത്തിരഞ്ഞുവരുമെന്നോർത്തിരുന്നു.
 മടുപ്പിന്റെ ബീജങ്ങളെന്നിൽ മുളച്ച—
 യാവർഷാന്ത്യസന്ധ്യയ്ക്കൊരുക്കൊച്ച—
 മിന്നാമിനുങ്ങിന്റെ വെള്ളി—
 വെളിച്ചത്തിൽ നിന്നെത്തീരക്കിയിറങ്ങി.
 കാട്ടുകളെത്രകടന്നുപോയു്; നിന്നെ—
 യുവത്തനാക്കാൻ കഴിയാത്തതെന്തേ?
 കാട്ടുഗുണ്ടളില്ലാത്തയീകാടിന്റെ—
 കോലംനിന്നെത്തളർത്തിയോ!
 കാട്ടുപൊന്തകൾ രാജാക്കളായി—
 വിലസുന്നകാടിന്റെപ്രേതങ്ങൾ!
 വാനരക്കൂട്ടംതീരത്താർത്തകണ്ണി—
 ലായ്പെട്ടുവോ വാലില്ലാനരനെ.
 കരിയുന്നമാനത്തിൻ മാറിലായ്തുളയുമാ—
 തലപോയപനയുടെ ഗർഗഭം.
 മുറുന്ന കാറ്റിന്റെ വേദന
 നിന്നെ വീർപ്പമുട്ടിച്ചോ?
 കാട്ടുപഴങ്ങൾ ശേഖരിയ്ക്കാനായ്
 നിന്നെയെല്ലിച്ച പാത്രം നിറഞ്ഞോ?
 കാട്ടുപുവിന്റെ ഗന്ധത്തിൽമത്തനായ്
 കാടിനെ പല്ലിയുറങ്ങിയെന്നോ!

കാട്ടിലെ, പച്ചപ്രകൃതിയെ ചായ—
 മടിച്ച 'മനോഹരമാക്കിയ' കാട്ടിലെ
 നാട്ടുപഴഞ്ചൊല്ലും നാട്ടുപുക്കളും—
 മുതിർക്കുന്ന കൃത്രിമഗന്ധംപരക്കുമി—
 മണ്ണിലുറങ്ങുമോ സ്നേഹിതാ?
 നിന്റെയാശമാവിന്റെ നിത്യശാന്തിയ്ക്കും
 യൗത്ഥപിടികാട്ടുപുക്കളെർപ്പിച്ചിടാൻ
 നിന്നന്ത്യനിദ്രയെങ്ങന്റെ സ്നേഹിതാ—
 യെന്നെക്കഴക്കുന്നതെന്നിനായ് നീ,
 എന്റെ ശിരസ്സിലെത്തോയനീയെന്നും,
 വാരമുന്നെയെന്നിൽ തൊട്ടിരിക്കുന്നു,
 ദോമകൂപങ്ങളിൽ വിഷം നരയ്ക്കുന്നു
 നിന്നെത്തരിഞ്ഞു ഞാനെന്നിനായ് വന്നു.
 നിന്റെ ശവക്കുഴിതേടാനിനിയെന്നി—
 യ്ക്കാവില്ല; നിന്നോർമ്മകൾവിട്ടും
 മനസ്സുമായ് നിങ്ങളീവേളയിൽ
 നിനക്കായ്ക്കൂവുന്നു ഞാനീ—
 പുകലായി ശവകുടീരങ്ങളിൽ,
 തീരാത്ത വേദനതൻ വാടാത്ത പുവുകൾ.



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ആ രാത്രി

ആനി ജോർജ്ജ് R.
 Class II Physics

ആ രാത്രി,

പ്രകൃതി എന്നോടൊപ്പം കണ്ണീരൊഴുകിയ
 എന്റെ നെടുവീർപ്പുകൾക്കൊപ്പം തേങ്ങിയ
 എന്റെ കണ്ണീർപ്രവാഹത്തിന്റെ പ്രവേഗം.
 ഇടയ്ക്കിടെ ഒളികണ്ണാൽ അളന്ന

ആ രാത്രി,

ഞാനാദ്യമായി മരണം സ്വപ്നം കണ്ട
 എന്റെ ജനയിത്രിയേയും ജനയിതാവിനെയും പഴിച്ച
 എന്നിലെ ഞാൻ എന്നെ നോക്കി വികൃതമായി പല്ലിളിച്ച
 എന്റെ മുഖത്തിന് പൈശാചികത്വത്തിന്റെ മുഖംമൂടിയണിഞ്ഞ

ആ രാത്രി,

എനിക്കൊരാം സൂര്യനുദിച്ച
 എന്നോടൊരാം നിദ്രയ്ക്കു കനിവിലാതിരുന്ന
 എന്റെ കണ്ഠപോളകൾമാത്രം തമ്മിൽ ആകർഷിക്കാതിരുന്ന
 എന്റെ മനസ്സിനെ സംഘർഷത്തിന്റെ വേലിയേറ്റത്തിലേക്കായിച്ച

ആ രാത്രി,

ഇന്ന്,
 എന്നിലെ ഉണങ്ങിയ പ്രണയം മാന്തിപ്പൊളിക്കുന്ന
 അതിൽ നിന്നൊലിക്കുന്ന
 ദർശനം വമിപ്പിക്കുന്ന
 ഹിമോശ്ലോബിതപകരം വേദന നിറം കൊടുത്ത
 കലർപ്പില്ലാത്ത കുറുപ്പുകലൻ
 ചുട്ടനിണം
 എന്റെ മനസ്സിനെ മരവിപ്പിക്കുന്നു.

ഇന്ന്,

ആ മരവിപ്പിൽനിന്നും മുക്കിയില്ലാതെ
 പുഴയ്ക്കു നാറുന്ന പ്രണയമോയ്
 പുഞ്ചിരിക്കൊണ്ടെൻ വ്യഥകൾക്കൊരു മറകെട്ടി
 ഞാനെന്റെ യാത്ര തുടരുന്നു.



അലക്സാണ്ടർ പുഷ്കിന്റെ രണ്ടു കവിതകൾ

1. തടവുകാരൻ

ഒരു തടവുകാരനായി,
ഒറ്റയ്ക്കായ നിലവാരയിൽ ഞാനിരിക്കുന്നു;
ഈ മുറിയുടെ നിശ്ചലതയിലും അന്ധകാരത്തിലും
കഴിച്ചുകൂടപ്പെട്ടു.
പുറത്തു,
മൈതാനത്തിൽ എന്റെ സഖാവ്,
ഒരു കഴുകൻ—
ശ്രദ്ധനായ്, വന്യതപൂണ്ടു
തന്റെ ഇരയുടെമേൽ പതിച്ചിരിക്കുന്നു.
രക്തം ചിതറിയ ഉച്ചിപ്പുരുപേക്ഷിച്ച്,
അവന്റെ കണ്ണുകൾ എന്നിൽ തറച്ചിരിക്കുന്നു.
യേശുനകമായ കരച്ചിലോടെ,
ആഹ്വാനത്തോടെ, അപേക്ഷയോടെ,
അവൻ പറയുന്നു: സമയമായ്!
സമയമായ്, നമുക്കു രക്ഷപെടാം.
നമ്മൾക്കർഹമായ സ്വാതന്ത്ര്യത്തിലേയ്ക്കു
നമുക്കു പറക്കാം;
ഇളംകാറ്റുകൾ ധൈര്യമായി
അലയുന്നിടത്തേയ്ക്കു,
ക്ഷുഭിതനായ കടൽ ഗഗനത്തിൽ
അലിയുന്നിടത്തേയ്ക്കു,
ഞാനും കാറ്റും
സാഹസികരാകാൻ ധൈര്യപ്പെടുന്നിടത്തേയ്ക്കു
നമുക്കു രക്ഷപെടാം!

* * * * * 2. ആറിയോൺ

കപ്പലിൽ
ഞാനടക്കം നിറയെ യാത്രക്കാരുണ്ടായിരുന്നു.
ചിലർ
പാമരം ഉയർത്തിപ്പിടിച്ചു
ആറ്റുവെട്ടിക്കൊണ്ടിരുന്നു.
ചിലർ തൂങ്ങുകൊണ്ടിരുന്നു—
കപ്പലിനെ നയിച്ചിരുന്ന കാറ്റിനെ
വകവെക്കാതെ ചിലർ അട്ടഹസിച്ചു രസിച്ചുകൊണ്ടിരുന്നു.
ഞങ്ങളുടെ അമരക്കാർ
കപ്പൽ നിയന്ത്രിച്ചുകൊണ്ടിരുന്നു.

വിവ: പ്രദീപ് കുമാർ
II B. A. Litt.

ഞാനവരോട് പാടി;
സംതൃപ്തിയോടെ, അലക്ഷ്യതയോടെ,
ക്ഷുഭിതനായ ഒരു ചുഴലിക്കാറ്റ്
തിരകളെ ഇളക്കിവിട്ടു.
അവ കപ്പലിനെ തകിടം മറിച്ചു.
ഒടുവിൽ,
ഞാൻമാത്രം തിരകൾക്കുമേലേ
അമാനമാടപ്പെട്ടു.
എന്നെ ഏതോ കരയിലേയ്ക്കു റിങ്ങു
അവ മടങ്ങുന്നു.
ഞാനാകട്ടെ,
ഇപ്പോഴും, തൃപ്തിയോടെ അലക്ഷ്യമായി
പാടിക്കൊണ്ടിരിക്കുന്നു!



കുടുംബപ്പുർ സർവ്വീസ് സഹകരണബാങ്ക്

കുടുംബപ്പുർ സർവ്വീസ് സഹകരണബാങ്ക്
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പ്രവർത്തനമുഖധനം

90 ലക്ഷം രൂപ

നികുഷപങ്ങൾ

95 ലക്ഷം രൂപ

കൊടുത്ത വായ്പകൾ

ആകർഷണീയമായ പലിശനിരക്കിൽ നിക്ഷേപങ്ങൾ സ്വീകരിക്കുന്നു.
(Sd.)
സെക്രട്ടറി.

FORGIVE ME

I am a lonely stranger, walking alone in woods
Who have no one to share either happiness or tears,
Still I walk all alone, my shadow my companion,
There are also friends for me: the chirps of birds I hear
All through the darkness as well as in the light,
I walk with trembling feet, my feet also betray me.
My way is full of thorns, my feet are still bleeding
But I can't stop my journey as I don't know how
So please forgive me if my shadow interrupts you.

Maya Nair
II P. D. C.

LONELINESS

I felt so lonely,
After you left.
The days that crept by
Were all so empty
With nothing to do,
To keep me going,
Only the chirping of the birds
For company.
I spend my days
Revising memories
You left behind
O love! think of all the lonely days,
We spent
In this easy little nest of ours,
Shut away from the world outside
But now,
All those vivid memories,
Make my eyes
Wet with tears
And even as I write these lines
An inner voice
From within me
Calls out for you-only you
And to get back
All those by-gone days,
Is what I desire most,
But no, I am aware
Such thoughts can remain
Only as thoughts.

Sofy Francis
II B. A. Psy.

WHEN YOU ARE A NOBODY

Nothing to lose
When you have nothing,
Nothing to worry
When you have no one.
In your world of solitude
But to have some one
Who cares for you
Is something exulting.
In your times of sorrow
Nothing can leave you
When you are a nobody
In this world of chaos.
But every thing leaves you
When the one who cares,
Cares for you and you only
Goes away one day
From this alien world.

Lakshmi Menon
II B. Sc. Maths

The sea is something
That has fascinated me always
Sitting on the warm sand
I gaze at the waves
A ship you spot afar
Which is similar to our lives
After each wave it crosses
It has yet another one ahead
And I sit there alone
Lost in thoughts
Unaware of the time passing
Caught in a trance all alone
Many people pass by,
Some ignore me,
While others pity me,
And still others laugh at me,
But I am negligent of this.
I have my life ahead
A path which I have to make myself
Eventhough it is difficult
I know it gives me happiness
Following paths made by others
I wouldn't be satisfied with my life.
Now I follow,
What I want-
What I seek-
To get what I want
Which is still a mystery.

★ N O W I F O L L O W ★

HAPPINESS

SURESH BABU

II D. C. English

Human happiness one with another
As simple as ours together,
Consists of the salt of service,
Of bread brought in at the harvest,
Of sweat of the roads' dusty hardship,
Of loyal and doubtless friendship,
Of our native lands' horizon,
Of our songs..... and thus I reason ,
If one part were changed, one taken,
Wouldnot happiness then be broken?

Born-Loser

Benny Gervacis

III B. Sc. Botany

Once in a Jubilant mood my friend told me
(He had won a bet with me)
"Listen, sucker my name itself means a winner
Then why shouldn't I always win?"
Well, to be frank I don't know if my name means anything
Even if it does I am too sure it ain't a winner
For I have always been a loser, a loser from the very start
A born-loser
You guys, you want something to go wrong, do one thing
Leave the job with me and go home satisfied
You will be pleased, I will sure have it mucked up
Trying to do it right.
I might be a loser, a hopeless loser
But no sir, no I won't ever lose heart
That's one thing you can be sure I would never lose
To the end will I fight with all my strength,
Still knowing I am gonna lose in the end
A hero fighting for a lost cause
But no never a coward.

The Beging



ഇലികയ്ക്കന്തിയ കൈകളിൽ തൂമ്പയായ്



Group Dance Balakalolsavam



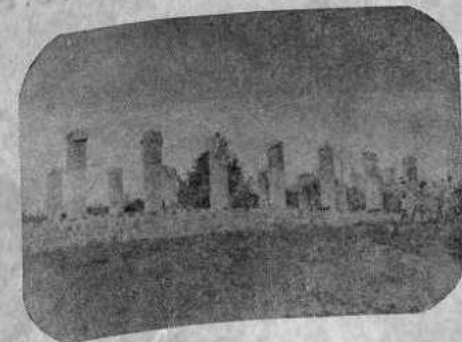
Shumsudheen T. K.



Devjesy Kutty K. V.

CAMP

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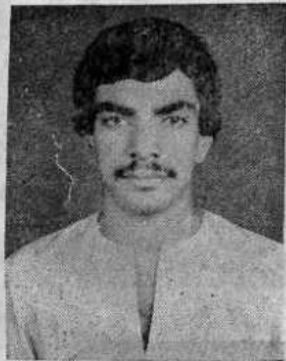
THE END



SUJA K. SAM
M. A. History
FIRST RANK (Kerala University)



JAYASANKER A.
B. A. History
FIRST RANK (Kerala University)



LAIJU K. II P. D. C.
Canteen Secretary



Mr. U. C.
MUSTAFA K. P. I Hist.



UDYAN P. III Eng.
മീശരാജൻ



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(2-ാം സമ്മാനം കവിതാരചന)

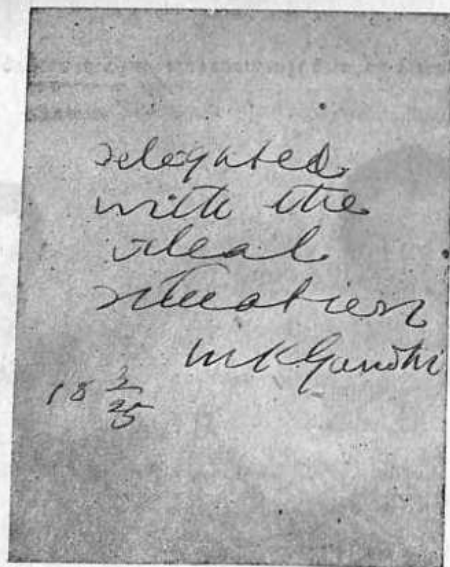


നാരായണൻ നമ്പൂതിരി
(3-ാം സമ്മാനം ശാസ്ത്രീയസംഗീതം)

പ്രചാരണവേഷം പാകിഷണഘട്ടത്തിലൂടെ.....



'വർഗ്ഗീയത കരണത്തിനുകൊണ്ടിരിക്കുന്ന ഭാരതം'
അദ്ധ്യക്ഷൻ S. F



THE WORDS OF MAHATMA



THE MANGO TREE PLANTED BY THE MAHATMA IN 1925

Chemistry of a Woman

The Physical, moral and spiritual properties of a woman are as follows.

Symbol: w/o

Accepted atomic weight: 128lbs

Occurrence: In the battle field or found

Wherever man exists

Physical properties:

- 1) Boils at nothing
- 2) Freezes at any minute
- 3) Melts when properly treated
- 4) Very bitter if ignored.

Chemical properties.

- 1) Has great affinity for gold, Silver and Precious Stones.
- 2) Violent reactions if left alone.
- 3) Turns green when placed beside a better looking specimen.

USES

- 1) Highly ornamental
- 2) Tonic in acculations of low spirits.
- 3) An equitizer in the distribution of wealth
- 4) Most effective income reducing agent.

Caution!!!
Highly explosive in inexperienced hands.

Collected by

SHAMSUDHEEN T. K.
II B. Sc. MATHS

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‘പ്രിയപ്പെട്ട യൂസി.....’

നീ ഞങ്ങൾക്കു് ഓർമ്മകൾ മാത്രം

പഴകമകളും ഐതീഹ്യങ്ങളും ഒരു മുത്തശ്ശിയെപ്പോലെ മനസ്സിൽപൊതിഞ്ഞു് മലയാറ്റൂർ മലയുടെ അടിവാരങ്ങളെ ചുംബിച്ചുകൊണ്ടു് ശ്രീശങ്കരാചാര്യരുടെ പാസ്സെൽത്താൽ അനുഗൃഹീതയായി ഒഴുകുന്ന പെരിയാർഫ്ളോറൽസ് നഗരത്തിനു് കളിരേകുന്നത് ‘ആർണോ’ നദിയും റോമിന്റെ ഭംഗി കാച്ചുകിലും സംഭാവന ചെയ്യുന്നത് ടിബർ നദിയുമാണെങ്കിൽ, കേരളത്തിന്റെ സാംസ്കാരിക കേന്ദ്രമായ ആലുവാ നഗരത്തിനു് പ്രശസ്തിയും മഹത്വവും നൽകുന്നത് പെരിയാർ നദിയാണു്. കേരളത്തിലെ ഡച്ച കാലഘട്ടത്തിൽ കാർമ്മലൈറ്റുകാർ പണിതീർത്ത സെന്റ് ജോസഫ് പൊതുമിഹിക്കൽ സെമിനാരിയും അതിനോടുചേർന്നു നില്ക്കുന്ന യൂണിയൻ ക്രിസ്ത്യൻ കോളേജും പെരിയാറിന്റെ പശ്ചാത്തലത്തിൽ ഉയന്നുനിൽക്കുന്ന മഹത്സ്വമാപനങ്ങളാണു്. വഷംതോറും കുംഭമാസത്തിൽ സുപ്രസിദ്ധമായ ശിവരാത്രി മഹോത്സവം കൊണ്ടുടൻ ഉളള ഈ നദിയുടെ തീരത്താണു്. ചാിത്രപരമായും സാംസ്കാരികപരമായും പ്രാധാന്യമർഹിക്കുന്ന പല സ്ഥലങ്ങളും നദീതീരങ്ങളിലാണല്ലോ സ്ഥിതിചെയ്യുന്നതു്.

ആരു അറിയാത്ത എത്രയത്ര ചരിത്രസംഭവങ്ങൾക്കു് സാക്ഷ്യവഹിച്ചുകൊണ്ടു് പടിഞ്ഞാറുനിന്നും നൃത്തചെയ്തുവരുന്ന കുഞ്ഞിളംകാറു് സെമിനാരിയുടെ റബ്ബർതോട്ടത്തിലു

ടെ സരസ്വതിദേവിയുടെ ഇഷ്ടഗൃഹത്തിൽ എത്തിചേരുന്ന.

‘യൂണിയൻ ക്രിസ്ത്യൻ കോളേജ്’

ആദേശ്വരൻ, വിശാലാശയത്തമായിരുന്നതിന്റെ സ്ഥാപകർ നിനക്കു നൽകിയ പേരു് അതായിരുന്നുവല്ലോ, ഇവിടെനിന്നും പതിയ അറിവും അനുഭവങ്ങളുംനേടി പിറിയുന്വോരം ഒരുപക്ഷേ, ഞങ്ങൾ അപരിചിതരായേക്കാം, എന്നാൽ ലോകത്തിന്റെ എത്ര കോണിലായിരുന്നാലും നിന്റെ പേരു് ഒന്നുകൊണ്ടുമാത്രം ഞങ്ങളെ ഒന്നിപ്പിക്കുന്നു. നിന്നെ നയിക്കുന്നവർക്കിടയിലും അദ്ധ്യാപക-വിദ്യാ

S. F. അബ്ദുൾ ജബാർ മൂന്നാം വർഷചരിത്രം

ത്ഥികൾക്കിടയിലും വൈവിധ്യങ്ങളും അഭിപ്രായവ്യത്യാസങ്ങളും ഉണ്ടെങ്കിലും ‘നാനാത്വത്തിലെ ഏകത്വം’ യൂണിയൻ ക്രിസ്ത്യൻ കോളേജ് എന്ന നാമധേയത്തിലൂടെ പ്രകടമാക്കുന്നു.

നിഷ്കളങ്കമായ പുഞ്ചിരിയോടും ആത്മാർത്ഥയുടെ ബലമേറിയ കരങ്ങളോടും അവിടുത്തെ കാൽപെരുമാറ്റത്തിലൂടെ ...യൂസി... ഒരു മഹാരഥനെപ്പോലെ ഉയർന്നുനിൽക്കുന്നു. ആലുവായിലെ നാട്ടുപ്രഭു, കേരളത്തിന്റെ സാംസ്കാരിക നവോത്ഥാനത്തിനു് ഒരു തീല

കക്കറിയെന്നപോലെ, പാരമ്പര്യംകൊണ്ടും പ്രവർത്തനശേഷികൊണ്ടും എണ്ണപ്പെട്ട കലാലയങ്ങളിൽ ഒന്നായിത്തീർന്നിട്ടു്.....കലാസാഹിത്യ സാംസ്കാരികരംഗത്തു് എത്രയത്ര വലിയ പ്രതിഭാശാലികളെ സമ്മാനിച്ചിരിക്കുന്നു.

നിന്റെ നേട്ടങ്ങളേയും മഹത്വങ്ങളേയും അറിപ്പോക്കുമ്പോൾ (അറിയുമ്പോൾ) പുതിയ തലമുറയുടെ പ്രതിനിധികളായ ഞങ്ങൾ തലകുനിക്കുന്നു. നിന്റെ ചൈതന്യവും തുടിച്ചുകിടന്നു് ഉറക്കൊളളവാൻ ഞങ്ങൾക്കു കഴിയാത്ത പോയല്ലോ.

പ്രിയപ്പെട്ട യൂസി..... നിന്നെക്കുറിച്ചുള്ള അറിവുകൾ വായിച്ചറിഞ്ഞവയേക്കാൾ കേട്ടറിവാണുള്ളതു്. മനസ്സിൽ അറിയാതെ രൂപംകൊണ്ട നിന്നെക്കുറിച്ചുള്ള വലിയ സങ്കല്പങ്ങൾക്കപ്പുറം പഴയ ഗാംഭീര്യം അനുഭവങ്ങളും നിന്റെ പ്രവർത്തനപഥാവിഷ്കാരങ്ങളും പ്രത്യേകതകളെല്ലാം മണയത്തുള്ളിയിലെ ചുട്ട പൊലെയും സൂര്യകിരണങ്ങളിലെ തണുപ്പുപോലെയും ഞങ്ങളുടെ മനസ്സ് കായ്ക്കുന്നുകിടക്കുന്നു.

ഇവിടെ മുടങ്ങാതെ അങ്ങങ്ങുനിന്നു് ‘പൂർവ്വവിദ്യാർത്ഥിസമാഗമം’ങ്ങളിൽ പഴമകൾക്കോക്കുവാൻ മുത്തശ്ശിക്കുമ്പിൻ ഓടിക്കൂട്ടുന്ന കൊച്ചുകുട്ടിയെപ്പോലെ ഞങ്ങൾ എത്തിച്ചേരുന്നതു് നീ എന്നെങ്കിലും ശ്രദ്ധിച്ചിട്ടുണ്ടോ? ലോകത്തിന്റെ പല ഭാഗങ്ങളിലുമായി നിന്റെ സന്ദേശവുമായി കഴിയുന്ന പൂർവ്വിദ്യാർത്ഥികൾ, നീ അറയിൽ കെട്ടിയ വിഴങ്ങാനത്തിന്റെ ചരടും, നാവിൽ തേച്ച വിഴങ്ങാനത്തിന്റെ തേരും ചുണ്ടുകളിൽ നിന്നെ പൊരിയുന്ന ആയിരം കഥകളുമായ്.....ഇവിടെ അണിനിരന്നിട്ടു് കളങ്കരയോടെ.....ഇവിടെ അണിനിരന്നു് പഴയ അനുഭവങ്ങളും ഓർമ്മകളും വിറക്കുകയും ചെയ്യുമ്പോൾ ഞങ്ങൾ.....നീ വിറക്കുകയും ചെയ്യുമ്പോൾ പിന്നിട്ട വഴി കാഴ്ചയായ ഞങ്ങൾ.....അവർ പിന്നിട്ട വഴികളിലൂടെ കറു വർഷങ്ങൾക്കുമുമ്പേ പോകുകയെന്നായിരുന്നുവെന്നു് ആഗ്രഹിച്ചുപോകുന്നു.

കേരളത്തിന്റെ രൂപവത്കരണത്തിനു വേണ്ടിയുള്ള ശ്രദ്ധേയമായ വഴിത്തിരിവായ

ഐക്യകേരള പ്രസ്ഥാനത്തിന്റെ സമ്മേളനം നടക്കുവാനുള്ള ഭംഗം ആലുവയ്ക്കു് ലഭിച്ചിരുന്നുവല്ലോ. യു.സി. കോളേജിൽ കേരളത്തിന്റെ നാനാഭാഗങ്ങളിൽ നിന്നും വിദ്യാർത്ഥികൾ പാർക്കുവാൻ വന്നിരുന്നതുകൊണ്ടു്, ഇവിടെയാണു് ഐക്യകേരളത്തിന്റെ ആദ്യവിത്തു് പാകിയതെന്നു് ഡോ. എസ്. കെ. നായർ അഭിപ്രായപ്പെട്ടിട്ടുണ്ടു്. പ്രൊമിത്യസിന്റെ ഹൃദയമുള്ളവർക്കു് ഇവിടെ സ്വയം സൃഷ്ടിക്കുവാനുള്ള അവസരം ഉണ്ടെന്നു് പലരും പാണ്മതിരുന്നു. കക്ഷിരാഷ്ട്രീയത്തിനതീതമായ പ്രവർത്തിക്കുന്ന പല വേദികളിലൂടെ സ്വയം വ്യക്തിത്വം വളർത്തുവാൻ പ്രവർത്തിക്കുവാനും നേതൃത്വം നൽകുവാനും കഴിയുന്നതിലൂടെ മികച്ച സംഘാടകരെ രൂപപ്പെടുത്തുന്നതിനു് യു.സി. യുടെ കാമ്പസ് ഇന്നും മുൻപായിരിക്കണമെന്ന സത്യം ശ്രദ്ധേയമാണു്.

1925-ൽ മഹാത്മാഗാന്ധിയുടെ കൈകൾക്കൊണ്ടു് ഒരു തെരുവു് നട്ടുപിടിപ്പിക്കാനുള്ള ഭംഗം ലഭിച്ചതു നിനക്കു മാത്രമാണു്. ഇതു് നിന്റെ വിശാലവീക്ഷണത്തിന്റെ അനിവാര്യ സംഭവമായാണു് ഞങ്ങൾ കാണുന്നതു്.

പ്രിയപ്പെട്ട യൂസി.....അനേകം വ്യക്തികൾക്കു് നേർവഴിക്കുള്ള ദീപശിഖ ഉയർത്തി പിടിച്ചിട്ടുള്ള നിനക്കു് എത്രയോ സ്മാരകങ്ങളാണു് വർഷംതോറും ഉണ്ടായിരിക്കുവാനിരിക്കുന്നതു്. എന്നാൽ ഞങ്ങളുടെ ഏകസ്മാരകം നീ മാത്രമല്ലേ? സ്നേഹംകൊണ്ടും വിഴങ്ങാനംകൊണ്ടും അനുഭവങ്ങൾകൊണ്ടും നീ വലിയവരും കീഴ്വരും.....ലോകത്തിന്റെ എത്ര കോണിലായിരിക്കുമ്പോഴും നിന്നെ ഹൃദയക്ഷേത്രത്തിൽ അഭിമാനത്തോടെ പ്രതിഷ്ഠിച്ചു് സ്നേഹഭേരിയോടെ ആരാധിക്കണമെന്നു് ഞങ്ങൾക്കറിയാം. അവരിലും ഞങ്ങൾക്കു പിറകെ വരുന്നവരിലും ഞങ്ങളിലും നിന്നെക്കുറിച്ചുള്ള ഓർമ്മകൾ എന്തും അങ്ങിനെതന്നെ നിലനിൽക്കട്ടെ എന്നാണു് ഞങ്ങൾ ആഗ്രഹിക്കുന്നതു്.

പ്രിയപ്പെട്ട യൂസി.....നിന്നിലൂടെ ഞങ്ങൾ പ്രതിക്ഷിക്കുന്നതു് ഞങ്ങൾ വായിച്ചറിഞ്ഞോ കേട്ടറിഞ്ഞോ ഈ കലാലയത്തിന്റെ പഴയ ചൈതന്യവും മഹത്വങ്ങളും ഉറക്കൊണിട്ടുള്ള

യൂണിയൻ ക്രിസ്ത്യൻ കോളേജാണ്. നീ എല്ലാറ്റിനും മാതൃകയായിരുന്നു. അദ്ധ്യാപക-വിദ്യാർത്ഥിബന്ധം, വ്യക്തിത്വവികസനം, മതസഹിഷ്ണുത, പൂർവ്വിദ്യാർത്ഥിസൗഹൃദം, അദ്ധ്യാപക നിയമനം, ഇവയെല്ലാം ആദ്യകാലം മുതൽ നീ നൽകിയ പൊരുളും പ്രസക്തിയും. ഇന്നും നിനക്കുമാത്രം താളംതെറ്റാതെ കത്തു സൂക്ഷിക്കുവാൻ കഴിയുന്നു. നിന്നിലൂടെ ഒഴുകുന്നവർക്ക് പുതിയ ഉണർവും ചിന്താശക്തിയും ലഭിക്കുകവഴി എല്ലാറ്റിനും ഉപരിയായി ചിന്തിക്കുവാനും പ്രവർത്തിക്കുവാനും കഴിയട്ടെ എന്ന് ഞങ്ങൾ ആഗ്രഹിക്കുന്നു.

ഇനിയും നിരവധി ഉദയാസ്തമയങ്ങൾ കഴിഞ്ഞു ഗുരുക്കൾ കടന്നുപോയേക്കാം. മുന്നോട്ടുള്ള നിന്റെ യാത്രയിൽ-ഇവിടെ ഉയർന്നുവരേണ്ട ഓഡിറ്റോറിയത്തിന്റെ പ്രാധാന്യം ഇനിയും നീ മനസ്സിലാക്കിയില്ലെന്നോ? എന്നാണ് ഞങ്ങളെ മുഴുവൻ ഒരുമിച്ച് അണിനിരത്തുന്ന ആ നല്ല സ്വപ്നം സാക്ഷാൽകരിക്കുന്നതു്? തിരികെ കത്തിച്ച് ഞങ്ങൾ കാത്തിരിക്കുന്നു. വിജ്ഞാനത്തിന്റെ കേന്ദ്രമായ ലൈബ്രറി മന്ദിരത്തോളംതന്നെ പ്രാധാന്യം ഓഡിറ്റോറിയത്തിനുണ്ടെന്നുള്ള സത്യം നീ ഓർമ്മിക്കാഞ്ഞിട്ടില്ലെന്നറിയാം..... ഞങ്ങൾ സമ്മതിക്കുന്നു; നിന്റെ വേദനകളും ബുദ്ധിമുട്ടുകളും എല്ലാം..... എന്നാൽ ഞങ്ങൾക്കു പറയുവാതിരിക്കുവാൻ വയ്യ. ഞങ്ങൾ നിന്നോടല്ലാതെ ആരോടാണ് ഇതെല്ലാം പറയുന്നത്?

ആദ്യകാലങ്ങളിൽ അദ്ധ്യാപക-വിദ്യാർത്ഥികൾ ഒരുമിച്ച് അണിനിന്നിരുന്ന പല വേദികളും നിനക്കുണ്ടായിരുന്നു. നീ ഓർമ്മിക്കുന്നില്ല! വർഷങ്ങൾക്കുമുമ്പുവരെ ഇവിടെ അരങ്ങേറിയിരുന്ന കായികഭിനങ്ങളും കലോത്സവങ്ങളുമെല്ലാം. അന്നെല്ലാം ഈ നാട്ടിലെ ജനങ്ങളും ഇവിടുത്തെ മുഴുവൻ വിദ്യാർത്ഥികളും... ഇവിടെ തടിച്ചുകൂടുകയായിരുന്നു. എന്നാൽ ഇന്ന്.....ഇവിടുത്തെ വിദ്യാർത്ഥികൾപോലും അതു കാണുവാനും കേൾക്കുവാനും താല്പര്യം കാണിക്കാറില്ലെന്നുള്ളതും കഴിവും അർഹതയുമുള്ള വേണ്ടത്ര അദ്ധ്യാപകർ ഉണ്ടായിട്ടും എന്തുകൊണ്ടോ അവർ രംഗത്തു വരുന്നില്ലെന്നും

ഉള്ളതും എത്രയോ ബേദകരമാണ്. ഓരോ വർഷവും വരുകയും പോകുകയും ചെയ്യുന്ന വിദ്യാർത്ഥികൾക്ക് സ്ഥിരമായ നേതൃത്വം നൽകുകയാണെങ്കിൽ നഷ്ടപ്പെട്ട പല വേദികളിലും ശ്രദ്ധേയമായ പല മാറ്റങ്ങൾ കൈവരിക്കുന്നതിലൂടെ-കലാസാഹിത്യ കായിക രംഗങ്ങളുടെ അത്യുന്നതങ്ങളിൽ നിനക്ക് പുതിയൊരു അരങ്ങ് ഒരുക്കാമായിരുന്നു.

ഈ കലാലയത്തിന്റെ സ്ഥാപനകാലം മുതൽ ഇവിടുത്തെ അദ്ധ്യാപകർക്കും വിദ്യാർത്ഥികൾക്കും നാട്ടുകാരുമായി വളരെ നല്ല ഏകമുഖ്യബന്ധമുണ്ടായിരുന്നു. ഇന്ന്.....അവ നഷ്ടപ്പെട്ടതു്.....ഒരുപക്ഷെ, കാലവും കാഴ്ചപ്പാടുകളും മാറിയതുകൊണ്ടാവാം. എന്നാൽ..... ഈ കലാലയത്തേയും അദ്ധ്യാപകരേയും വിദ്യാർത്ഥികളേയും (ഒരുപക്ഷെ അവർപോലും അറിയാതെ) സ്നേഹിക്കുകയും ബഹുമാനിക്കുകയും ചെയ്യുന്ന ഒരു ഓരീയ നാടും അവിടുത്തെ നല്ലവരായ ജനങ്ങളേയും എന്നേക്കുമായി ഓരോ വർഷവും നേടിയെടുക്കുവാൻ ഇവിടുത്തെ എൻ. എസ്സ്. എസ്സ്. യൂണിറ്റിനും തീലൂടെ പ്രവർത്തിച്ചിട്ടുള്ളവർക്കും കഴിഞ്ഞിട്ടുണ്ടെന്നുള്ളതു് യു.സി.....നിനക്ക് എന്നും അഭിമാനിക്കാവുന്നതാണ്.

പ്രിയപ്പെട്ട യു.സി.....

നീ തളന്നിട്ടില്ല, നിന്നിലെ വിജ്ഞാനവും അനുഭവങ്ങളും നഷ്ടപ്പെട്ടിട്ടില്ല. അദ്ധ്യാപക-വിദ്യാർത്ഥി സൗഹൃദം ഉലഞ്ഞിട്ടില്ല. നിന്നെ സ്നേഹിക്കുന്ന ഒരു വലിയ പഠനം പൂർവ്വവിദ്യാർത്ഥികൾക്കും നിന്റെ ഗുണകാംക്ഷികൾക്കും ഈ നാട് നിന്റെ ഏകയോഗത്തു് സൂക്ഷിക്കപ്പെട്ടിരിക്കുന്ന നിന്റെ സ്ഥാനത്തിനും തകർച്ച സംഭവിച്ചിട്ടില്ല. നിന്റെ യശസ്സ് ഈ ലോകം മുഴുവൻ നിറഞ്ഞുനില്ക്കണമെന്നാണ് ഞങ്ങളുടെ പ്രാർത്ഥന. നിന്നെക്കുറിച്ച് ഞങ്ങൾക്ക് ഇനിയും സ്വപ്നങ്ങളുണ്ട്, പ്രതീക്ഷകളുണ്ട്. എല്ലാറ്റിനേയും അതിജീവിച്ച് ഏറ്റവും ഉയരത്തിൽ നിന്റെ സ്ഥാനവും പ്രശസ്തിയും നീ ലഭിക്കുമെന്നുള്ളതു് ചരിത്രസത്യമാണ്.

പ്രിയപ്പെട്ട യു. സി.....

നീ ഞങ്ങൾക്ക് നേർവഴികാട്ടി; സത്യം സ്വതന്ത്രമാക്കുമെന്ന നിന്റെ വേദവാക്യം പഠിപ്പിച്ചു; സ്വാതന്ത്ര്യചിന്തയെ പ്രോത്സാഹിപ്പിച്ചു. ഞങ്ങളുടെ വ്യക്തിത്വം വളരുവാൻ സഹായിച്ചു. ആരോഗ്യകരമായ അദ്ധ്യാപക-വിദ്യാർത്ഥിബന്ധത്തിനും ആത്മാർത്ഥതനിറഞ്ഞ പൂർവ്വിദ്യാർത്ഥി സൗഹൃദത്തിനും നീ ഉന്നത നൽകി പഠിപ്പിച്ചു. ആരുമില്ലാതിരുന്ന ഞങ്ങൾ

ഒരു നീ സ്വതന്ത്രമായി ചിന്തിക്കുന്ന വ്യക്തിത്വത്തിന്റെ ഉടമകളാക്കി മാറി. ഞങ്ങൾ സംതൃപ്തരാണ്. നിനക്ക് ജന്മം നൽകിയ ആ ദർശിതന്മാരുടെ പാദങ്ങളിൽ ചുംബനങ്ങൾ അർപ്പിച്ചുകൊണ്ട് വിട വാങ്ങുമ്പോൾ-പ്രിയപ്പെട്ട യു.സി.....നിനക്ക് മംഗളങ്ങൾ നേരുവാൻ ഞങ്ങൾക്ക് അർഹതയില്ലെങ്കിലും-സർവ്വശക്തനായ സ്രഷ്ടാവിന്റെ എല്ലാ അനുഗ്രഹങ്ങളും നിന്നിൽ എന്നും ഉണ്ടാവട്ടെ എന്ന് ആത്മാർത്ഥമായി പ്രാർത്ഥിക്കുന്നു.

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S. ഗോപിനാഥൻ
ചരിത്രം: രണ്ടാംവർഷം

ഞങ്ങളുടെ വീട്ടിലെ ആ പുച്ചയെക്കുറിച്ച് നിങ്ങൾക്കറിവുള്ളതാണല്ലോ. കറുപ്പും, വെളുപ്പും കലർന്ന 'മ്യോപ്പ' കരയുന്ന ആ മിണ്ടാ പ്രാണിയെ നിങ്ങൾ പല തവണ ട്രോഫിക്കാൻ ശ്രമിച്ചത് ഇന്നും ഞങ്ങൾ ഓർക്കുന്നു. നന്ന-നന്നത്ത രോമങ്ങൾ, വരുന്നൂപിപോലെ തുളച്ചുകയറുന്ന കണ്ണുകൾ, മുച്ചയേറിയ വളഞ്ഞ നഖങ്ങൾ, ആ കറകറകുന്ന പ്രകൃതം ഇവയെല്ലാംതന്നെ ഞങ്ങളുടെ പുച്ചയെ നിങ്ങളുടെ ശത്രുവാക്കുന്നതിൽ ഒരു പ്രധാനപങ്ക് വഹിച്ചെന്ന കാര്യം പരമസത്യംതന്നെ! എല്ലിൻകുപ്പത്തിനുവേണ്ടി നിങ്ങളുടെ ശ്വാനന്മാർ പരസ്പരം മത്സരിച്ച് എല്ലിൻ കൂടുകളായി തീർന്നു, ഈ സന്ദർഭത്തിൽതന്നെ ഞങ്ങളുടെ പുച്ച സമത്വമായി എലികളെ വേട്ടയാടിപ്പിടിച്ച് തടിച്ച് കൊഴുത്ത് നടന്നതും നിങ്ങളിൽ അസൂയ വളർത്തിയിരുന്നു. നിങ്ങൾ ലാളിച്ച് വളർത്തിയിരുന്ന പട്ടികളുടെ കരണങ്ങളിൽ രോഷാകലനായ ഞങ്ങളുടെ പുച്ചയുടെ കൈത്തറം പതിഞ്ഞത് നിങ്ങളെ കൂടുതൽ ചൊടിപ്പിച്ചു എന്നത് വാസ്തവമാണ്. ഇതിനെല്ലാം പുറമെയായി നിങ്ങൾ ബുദ്ധിമുട്ടി പതയാങ്ങളിൽ ഒളിപ്പിച്ച് വെച്ച നെൽകുനകളിൽ ഞങ്ങളുടെ പുച്ച ഇരുപെലിയിററിയൊരത കാഴ്ചിച്ചത് സ്വാഭാവികമായും നിങ്ങളിൽ അസൂയ വളർത്തിയിരുന്നു. ഞങ്ങളുടെ പുച്ച പ്രശസ്തിയോടെ കനത്ത വാൽ ചലിപ്പിക്കുന്നതും, മീശരോമങ്ങൾ മിനുക്കുന്നതും എത്തിന് ഇളംവെയിലിൽ തല അല്ലം ഉയർത്തി ചരിഞ്ഞുകിടന്ന് കരയുന്നതു കാണുന്നതും നിങ്ങൾക്ക് 'അലർജി'യായിരുന്നു. ആ അവസരങ്ങളിൽ എല്ലാംതന്നെ കളക്കരയിലായാലും, അടുക്കളയിലായാലും നിങ്ങൾ ആ പുച്ചയെ ഭയപ്പെടുത്തി ആട്ടിപ്പായിക്കാൻ ശ്രമിക്കുകയായിരുന്നു. ഞങ്ങളുടെ പുച്ചയെ മനസ്സുപറ്റും താഴ്ത്തിക്കെട്ടണമെന്ന ഭരതദേശത്തോടെ നിങ്ങൾ പഴമൊഴികളും, കട്ടിക്കഥകളും ചമയുകയുണ്ടായി. ഞങ്ങളുടെ പുച്ച വിസ്ഫീയും, ഭീരുവമാണെന്നും വരുത്തിതിടവാൻ നിങ്ങൾ

എത്രയോ ശ്രമങ്ങൾ നടത്തി. ഞങ്ങളുടെ പുച്ച പാലുകടിക്കുന്നതുപോലും കണ്ണടച്ചിട്ടാണെന്നും, പുച്ചരോമം അർബുദം തുടങ്ങിയ മഹാരോഗങ്ങൾ സൃഷ്ടിക്കുമെന്നും നിങ്ങൾ വലിയ പരസ്യം നടത്തി. ഒടുവിൽ ഗതികെട്ട നിങ്ങൾ പല്ലുഞെരിച്ച്, അട്ടഹസിച്ച് ഞങ്ങളുടെ പുച്ചയെ എട്ടുകെട്ടിന്റെ മുക്കളിൽനിന്നും നിഷ്കർഷണം വലിച്ചെറിഞ്ഞപ്പോൾ, ആ ക്ഷമജീവി നാലുകാലുകുത്തിവീണത് നിങ്ങളെ ചൊടിപ്പിച്ചത്രെ! നിങ്ങളുടെ ദുരയാത്രകളിൽ ഞങ്ങളുടെ പുച്ച വഴിമുടക്കി വഴിമുറിഞ്ഞു ചാടിയത് ദുഃസ്വകനമായി കരുതാൻ നിങ്ങൾ മറന്നില്ല. ഞങ്ങളുടെ പുച്ചയുടെ മരണത്തീരുവേണ്ടി നിങ്ങൾ നോമ്പുനോറ, പിടിയാളെ വെച്ചു, കാണിക്കയിട്ടു; ഭേവനെ പ്രാർത്ഥിച്ചു; മന്ത്രവാദം നടത്തി. നിങ്ങളുടെ തിരിച്ചുവന്ന ഈ 'പുച്ചപ്പുക' ഞങ്ങളുടെ പുച്ചസ്നേഹത്തെ വർദ്ധിപ്പിച്ചെന്നത് ഒരു പരമാർത്ഥമായിരുന്നു.

അങ്ങനെയിരിക്കെ ഒരുദിവസം വീടിന്റെ ഉമ്മറത്ത് നിങ്ങളുടെ ലക്ഷ്യം സാക്ഷാൽക്കരിച്ചു. ഞങ്ങളുടെ പ്രതാപിയായ പുച്ച കോലായിൽ വാടിയ കണ്ണുകളുമായി നിങ്ങൾക്കെതിരെ ദുർഗ്ഗന്ധംപൊഴിച്ചുകൊണ്ട് നിൽക്കുകയായി! ഇന്നലെ വിശ്വപ്പെടക്കിയ കൂറൻ പെരുച്ചാഴിയുടെ പല്ലും വാലും മറു അവശിഷ്ടവും മെട്ടിയിൽ പൊതിഞ്ഞ് അവിടെ ചിതറിക്കിടന്നിരുന്നു. എന്നാൽ അവസാനമുറ്റത്തത്തിൽ നാടകീയമായി ഞങ്ങൾ ഞങ്ങളുടെ പ്രിയപ്പെട്ട പുച്ചയുടെ മരണത്തിന്റെ സൂത്രധാരകന്മാരായി മാറിയിരുന്നു! ഞങ്ങൾ വിദഗ്ദ്ധമായി ഇന്നലെ വൈകിട്ട് മരച്ചീനിത്തടങ്ങളിൽ സൂക്ഷിച്ച കപ്പയിൽ പൊതിഞ്ഞ പാഷാണം തിന്ന് കടിനിരിനുവേണ്ടി പരവശനായി പരക്കംപാഞ്ഞ ഒരു മുഷികനെയാണ് ഞങ്ങളുടെ പ്രതാപിയായ പുച്ച 'അവസാനത്തെ അത്താഴ'മാക്കിയതത്രെ!

ഇനി ഒന്നു മാത്രം

ഇനി ഏഴുപഴങ്ങൾ ബാക്കി നില്ക്കുന്നു; മാറ്റമില്ലാത്തതും ആ പക്ഷി കൊത്തിത്തീർന്നു. തെക്കിനിയിലെ കിഴക്കെ ജനലിന്റെ അടുത്തു് പൊക്കംകുറഞ്ഞ കയറുകുട്ടിലിൽ കിടന്ന് അയാൾ ഓർത്തു.

ആ പക്ഷി ദിവസവും ഓരോ പഴംമാത്രം ക്ഷേപിക്കുന്നു; എത്ര കൃത്യനിഷ്ഠ! വിശദി പക്ഷി വിശിനിത്തിക്കൊണ്ട് ജനലഴികളിലൂടെ അനന്തതയിലേയ്ക്കു അയാൾ കണ്ണുനട്ടിരുന്നു.

പറമ്പിന്റെ ഉടമസ്ഥൻ വന്നപ്പോയിട്ട് ആ പൂക്കളായി. എല്ലാ തികളാഴ്ചയും വന്നു പറ്റിനിടന്നു നോക്കാറുള്ളതാണ്. അടുത്തതവണ വരുമ്പോൾ താഴെ വീഴാറായ ആ വാഴക്കല വെട്ടി അടുത്തുനില്ക്കുന്ന തെങ്ങിന്റെ ചവട്ടിലേയ്ക്കു വലിച്ചെറിയും. ചീഞ്ഞളിഞ്ഞു വളമായി തെങ്ങിനെ സംരക്ഷിക്കും.

"ഏയ് കഴുപ്പമൊന്നുമില്ല, ഇതുതന്നെ മേമാകും. ഒരുമാസം പൂർണ്ണ വിശ്രമമെടുക്കണം." മൂന്നാലുദിവസംമുമ്പ് ഡോക്ടർ പറഞ്ഞതയാൾ ഓർക്കാൻ ശ്രമിച്ചു. ഒരുമാസംകൂടി, ആവു! മടുത്തു; കറുപ്പു ശുദ്ധവായു ഇനി എന്തു ശ്വാസിക്കും. ഷെൽഫിൽ തന്നെ നോക്കി പരിഹസിക്കുന്ന ടോണിക്കുകളെയും ടാബ്ലറ്റുകളെയും അവർത്തനയോടെ അയാൾ നോക്കി.

മരുന്നുകളും ഗുളികകളും വലിച്ചെറി

ഞ്ഞ് ഉത്സാഹത്തോടെ ഏഴുന്നേറ്റ് നടക്കാൻ തുടങ്ങി. തന്നെ ശല്യപ്പെടുത്തുന്ന തന്റെ ചെറിയ ലോകം. എല്ലാം ഇനി ഈ കുട്ടിലിൽമരും. നിന്റെ നല്ല സായാഹ്നങ്ങൾ ഇനി കൂട്ടുവരില്ല. ചരിത്രസ്മരണകളാണെന്നു മനസ്സിലാക്കി എന്തെങ്കിലും കോരിത്തരിപ്പിക്കില്ല. വഴിതെറ്റാതെ, ലക്ഷ്യം മറക്കാതെ ഒഴുകുന്ന നദിയുടെ പാട്ട്, രോമാഞ്ചമുണ്ടെന്നു ആ നിമിഷം—ഇനി ഞാൻ.....

"അറുവീഴ് വെർ വീക്ക്, ബി കെയർ ഫുൾ;" പിന്നെ ഡോക്ടർ സംസാരിക്കുന്നത്

വാമൻ നമ്പൂതിരി M. S.
ഒന്നാംവർഷം ചരിത്രം

കേൾക്കാൻ സാധിച്ചില്ല. ഒരു തേങ്ങൽ—അതാണ് മിണ്ടാതെ പുറത്തിറങ്ങിപ്പോകുന്നത് അയാൾ കണ്ടു.

മണിക്കൂറുകൾ പലപലപ്പത്തതിൽ തന്റെ നേർപ്പ വരുന്നതായി തോന്നി. തന്നെ അകമ്പടി വേവിക്കുന്നതായെന്നു ആരുകൂടത്തെ അയാൾ മുന്നിൽകണ്ടു.

ഇനി ഒരു പഴംമാത്രം ബാക്കി. —അയാളുടെ മുഖത്ത് ഒരു നേരിയ പുഞ്ചിരി പടന്നുവോ? — ഞാൻ സംശയിച്ചു.

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അയ്യോ ഇതു നേരത്തെ പറയരുതായിരുന്നോ...
നമ്മുടെ മകളുടെ വിവാഹത്തെപ്പറ്റിയാതെ ചിന്തയുമില്ലല്ലോ എന്നോർത്തു
ഞാനെന്നു ചൂടായതാണ്... അവൾക്കുവേണ്ടി ഫെഡറൽ ബാങ്കിന്റെ
വിവാഹനിക്ഷേപ പദ്ധതിയിൽ നിക്ഷേപിക്കുന്നുണ്ടെന്നു
പറഞ്ഞപ്പോഴല്ലേ മനസ്സിലായതു്.

ഫെഡറൽ ബാങ്കിന്റെ വിവാഹ സമ്പാദ്യപദ്ധതി
നിങ്ങളുടെ കുട്ടികളുടെ വിവാഹ ചെലവുകളെ
പ്പറ്റിയുള്ള ഓരോരുത്തർക്കും ദുരീകരിക്കുന്നു. നിങ്ങളുടെ
വരുമാനത്തിന്റെ ഒരു ചെറിയ അംശം
ഞങ്ങൾക്കുതരിക. നിങ്ങളുടെ ആവശ്യസമയത്തു് ഒരു
വലിയ സംഖ്യയായി ഞങ്ങൾ അതു തിരിച്ചുതരാം.
കൂടുതൽ വിവരങ്ങൾക്കു് നിങ്ങളുടെ അടുത്ത ശാഖ
സന്ദർശിക്കുക.



ഫെഡറൽ ബാങ്ക്
ലിമിറ്റഡ്

രജി. ഓഫീസ്, ആലുവ.
കാരുക്കുമാത അതിന്റെ മികച്ച രൂപത്തിൽ

designers

If Dreams were to be Sold what would you buy?

Chandini K. Menon
I Chemistry

Alas! her dreams are shattered what does this mean? It's a fact that some dreams are only to be dreamt and not to be fulfilled.

Ah! If dreams were to be sold the world would be "quite a different place. For a kid perhaps it would be a fairyland with sweets and toys with no pain or tears to be shed. The handicapped would be able-bodied men and the chivalrous men would find a world full of adventure.

But if dreams were to be sold, what would I buy? That's worth asking because there are so many things my heart desires, perhaps a beautiful churridar, a bicycle or a brainy brain to my studies, to do research in chemistry.....

But I feel that if I were to buy my dreams no one else will be able to have a share in my dreams and joy because what may be my dreams may not be theirs. After all who would ever want to live in another man's Utopia?

Naturally this would be very selfish on my part, so I would buy that dream which would be loved and shared by all.

If dreams were to be sold, I would buy two great scientists. They would be our fate Dr. C. V. Raman and Dr. Hargobind Khoranna from the kingdom of the dead.

These were two philanthropists and the world benefited a lot due to them.

Yes if only dreams were to be sold, these two and may be other loved ones would be amongst us today, but since we cannot buy these dreams we must learn to be content with what we have.

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❀ A GRAVE MISTAKE ❀

by

Anoop Thomas
II B, A. English

Well, we all make mistakes or rather all of us must have made some mistakes in our lives, but this one was a grave one indeed.

Recently our church has had a new minister. He is a nice, good, sociable man; but having come from a distant district of course, he was totally unacquainted with our people. Therefore it happened that during his pastoral calls, he made several ludicrous blunders.

The other evening he called upon Mr. Jacob. She had just lost her husband and naturally supposed that his visit was relative to the sad occurrence. So after a few common places had been exchanged, she was not at all surprised to hear him remark: "It was a sad bereavement was it not?" "It was" faltered the widow.

"Totally unexpected?"

"Oh yes; I never dreamed of it."

"Ah well, I suppose you must have thought a great deal of him"

"Of course sir," this with a win. The minister looked rather surprised, but continued:

"Staggers was the disease, I believe?"

"No Sir," snapped the widow, "apoplexy"

"Indeed; you must have fed him too much"

"He was always capable of feeding himself, sir"

"Very hardworking he must have been. Died hard, didn't he?"

"He did"

"You had to hit him on the head with an axe to put him out of misery, I was told."

"Whoever told you so, didn't speak the truth. He died naturally."

"Yes, repeated the minister in a slightly perplexed tone.

He kicked the side of the manager down in his last agonies, did he?

"No he didn't."

"Well, I have been misinformed, I suppose. How old was he?"

"65"

"Then he didn't do much active work, perhaps. You are missing him very much but you can supply his place with another."

"Nothing of the kind."

"Why I recollect I saw him one day passing along the road and I distinctly recalled that he had the hooves bad and he was limping."

"He could never have the hooves bad, for he had an artificial leg!"

"An artificial leg!-remarkable. But really now, didn't he use the dangerous trick of suddenly stopping and kicking a cart to pieces?"

"Never; he wasn't a madman, sir!"

Probably not. But there were some good points about him.

"I should think so."

"The way in which he carried his ears, for example"

"Nobody has ever noticed that particular merit; he was good hearted, generous and frank."

Good qualities. How long did it take him to go a mile?"

"About half an hour."

"Not much of a goer. Wasn't his hair apt to fly?"

"He didn't have any hair. He was bald headed."

Quite a curiosity?"

"No sir; no more of a curiosity than you are."

"Did you use the whip on him?"

"Never sir."

"Went right along without it, eh?"

"Yes."

"He must have been a very good sort of a brute";

"The idea of you coming here and insulting me!" she sobbed. "If my husband had lived, you wouldn't have done it, your remarks in reference to that poor dead man have

been a series of nonsenses. I won't land it." The ministers face coloured and he looked dumb-founded.

"Are you not Mrs. Joseph and has not your grey bull died a week back'."

"I never owned a bull but my husband died a week ago!"

Minutes later, the minister came out of the house, with the purplest face ever seen on mortal man.

And to think, he groaned, as he strode home, That I was talking bull to that woman all the time and she was talking husband.

★

കുടുംബസുഖം പ്രദാനം

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You have assembled here to send me off with your best wishes to that galaxy of illustrious retired professors of U. C. C. I appreciate your kindness and generosity and I thank you very much for the same. Like several others here I have been fortunate in getting the goodwill and affection of many of my colleagues and I do consider that a real blessing. My colleagues have been quite indulgent towards me; they have turned the Nelson's eye on my defects and they have faithfully followed the advice of the poet:

Be to her virtues very kind
Be to her faults a little blind

LET ME GO.....

well, when to the sessions of sweet silent thought I summon up remembrance of things past. The history of my association with the College extends over a period of 4 decades. I studied here for my Intermediate and B. A. courses. Then I went to the University College for my M. A. and after that I worked in S. N. College for about 2 years and then I returned to my alma mater as Lecturer in 1951. Thus from the impressionable teenage years to the ripe old age of 60 I have spent the best part of my life in this College. I have spent some of my happiest days here; I have also spend days of intense sorrow. You know that when sorrows come they come not in single spies but in battalions. There were periods in my life when there was no blessed leisure for love or hope but only time for grief. But earth has no sorrows which heaven cannot heal. At times I did my work here with a sense of dedication and naturally there was a sense of fulfilment; but at other times I have not been honest in my work and a feeling of frustration or cynicism took

over. But through all these diverse experiences I am profoundly thankful to God for the opportunity given to me for working in this College for such a long period. On the whole I have enjoyed my life here-- happy student days in the College and Hostel and the friendships formed, rewarding experiences as a resident warden, varied experiences as a teacher, interesting or dull hours in the class rooms, were, often like the proverbial pedagogue, we were casting false pearls before real swine, very cordial associations with colleagues and students working in close contact with them in days of old in the activities of the Social Service League, the Dramatic Club and other associ-

ations, vociferous disputations in the Staff Room about things of no great consequence often forgetting that most arguments are sound, nothing but sound, associating with the most unforgettable characters in the Staff Room and the wit and humour we enjoyed together, pretty long and sometimes tedious and sometimes ennobling Fellowship meetings where occasionally we forget our high calling and indulged in petty bickerings and uncharitable comments, Sunday Evening Worship in the College Chapel, times spent in the Tennis court with all the thrill and fun and of late the games of 56 where the mighty meet in battle royal in all its fury and above all the blessing of having as some of my teachers and colleagues really noble and dedicated souls and the peculiar atmosphere which pervaded here then. Well, I thank God for all these and other blessings once remembered but now forgotten and for all that the College has been in my life. For many who worked and studied here then the College was, to use the poet's words, a green isle in the sea, a fountain and a shrine.

Criticisms were there in plenty but probably the words of Tagore found a ready echo in our hearts-- 'I do not love him because he is good but because he is my little child.' Recently, while sitting in my easy chair and reflecting upon the varied facets of my life here, a poignant feeling gripped my heart and I sat, as it were, like Patience on a monument smiling at grief and then a few lines from a poem which I had learned in my student days came to my mind, I do not know why.

I hold it true, what'er befall;
I feel it, when I sorrow most;
'Tis better to have loved and lost
Than never to have loved at all.

I do feel the pangs of separation but such things are bound to happen and we have to take them in our stride. Now the time has come for me to leave but I am leaving my better half behind both literally and figuratively and I will be moving around for quite some time. I hope, till I am called home at supper time.

Well, perhaps, I cannot look forward to a time of rest and ease. I have to face problems galore but God is merciful and kind and that is enough for me. Through all the tribulations I blessings and through all the tribulations I have been taught by my gurus here to have a thankful heart. Bless the Lord, O my Soul, and forget not all His benefits. Whether things go right, whether things go wrong, we must sing a happy song. Is it not true that

Our lives we cut on a curious plan
Shaping them, as it were, for man,
But God with better art than we,
Shapes them for eternity.

Let me recall to my mind the great gurus who taught me here and who were responsible for founding or building up this College. I salute them. In these days when man's greatest ecological problem is the pollution of the heart and when too many people conduct their lives cafeteria

style, self-service only, it is quite refreshing to recall the life and work and example of the founding fathers. Let us treasure the wider vision and higher ideals cherished and nourished by them. People without vision perish. This may be true of institutions also. Let us devoutly hope and pray that the same wider vision and higher ideals may continue to inspire people here for many years to come. The founding fathers like K. C. Chacko; A. M. Varki, C. P. Mathew and V. M. Ittyerah were wise enough to cast their nets wide and to get the services of eminent teachers without distinctions of caste or creed. The name and fame of U. C. C. were not merely because of the distinguished and selfless services of the founding fathers alone but also because of the loyal and devoted services of such eminent stalwarts like T. S. Venkitraman, T. V. Anantharaman, D. P. Unni and Kuttipuzha Krishna Pillay, to name only a few. They believed also in a fellowship that transcended religious and other barriers. Much water has flowed down the Periyar since the College was started and changes have been made to keep pace with changing times. Can we now turn back the tide of history? Let us remind ourselves of the words of St. Paul: 'All things are lawful for me but all things are not expedient; all things are lawful for me but all things edify not.' I have often felt that almost all our faults are more pardonable than the methods we think up to hide them in religious or ideological garb. It has been said that language is a wonderful thing--it can be used to express our thoughts, to conceal our thoughts or to replace thinking. We need to remind ourselves of the adage 'Never fear criticism if you are right, never ignore it when you are wrong. It is always better to forgive and forget than to resent and remember. People will easily forget an injury but not an insult. Who was it that said that the largest room in the world is the room for improvement?

I see here a number of my colleagues who had already retired from the college

and who have come here today to give me their blessings I do appreciate their generous gesture. We have worked together for many years; I had very close relations with them and for good or for ill we might have left our mark impact on each other. I do not wish to embarrass them by enumerating their qualities of head and heart; but I will be accused of insensitivity and ingratitude if I do not utilize this opportunity to express my heartfelt thanks to them all and also to Prof. T. B. Thomas who was always very kind to me and to our Principal Dr. A. M. Chacko for the gift of friendship, understanding, cooperation, help or guidance which I have always valued. Ofcourse as is natural when different people work together there might have been differences on some issues, but I hope that we have disagreed without being disareable.

Well, my days as a teacher here are drawing to a close. A couple of days more and I will be 60 years young and bidding good-bye to the College. I believe that age is only an attitude of the mind As the poet wrote:

If in life we keep the zest
If God's love we hold
No matter how the years go by
No matter how the birthdays fly
We are never old.

To be 60 years young can be more cheerful and hopeful than to be 50 years old. But the laws of government are inscrutable which we have to obey. There is no escape from it.

Well, let me not take anymore of your time. I thank my colleagues for their love, kindness and consideration and for their best wishes in my new life as a retired professor of U. C. C. I also thank most sincerely all those who said nice things about me here

today. And finally, before parting, let me convey my very best wishes to the College, to those who, by the grace of God, have to shoulder the responsibility of managing this College and to all those who continue to work here. I am leaving with malice towards none and goodwill for all. I joined the College with great expectations. I am leaving also with great expectations. Perhaps the best is yet to be.

Be still, sad heart, and cease repining,
Behind the clouds is the sun still
shining.

I have always been an optimist. I love laughter. You know that our sincerest laughter with some pain is fraught. If laughter is an intoxicant I am almost perpetually tight. Let me now and on an optimistic note. I have heard the story of an everlasting optimist who fell off a skyscraper. As he passed the tenth floor in his downward plunge the horrified spectators standing near the windows heard him shout 'so far so good.' Well, if winter comes can spring be far behind? I believe with Voltaire that all is for the best in the best of all possible worlds. I have derived great consolation and peace of mind from hearing that beautiful hymn written by Issac Watts being sung in the College Chapel.

O God, our help in ages past
Our hope for years to come
Our shelter from the stormy blast
And our eternal home.

Well, friends fare thee well and if for ever fare thee well, May God bless you. Thank you so much.

Prof: A. K. Baby

(Speech delivered at the meeting arranged by the Staff Association to bid farewell to Prof. A. K. Baby)

THE LEADING HANDS

ASSOCIATION SECRETARIES

3. Radhakrishnan K P
-History
4. Sabu George
-Mathematics
6. Padmakumar
-Physics
7. Francis M G
-English

MOUNTAINEERING CLUB

1. Ravish Kumar K. II Maths
2. Sajee R. III Chem
- GUIDENCE BUREAU
5. V. Felix Choriyan...



N. C. C.

10. RaviKumar U CUO
C. Certificate
11. Abraham K. J. CUO
Best Cadet 22 (k) BN
12. Baburaj C. S. CSUD
Attached to 3rd-Degra Regiment
13. Sajeeva Thomas CUO
C Certificate
14. Sgt Jayan C K
Attended R D Parade
15. Sgt Thomas M A
Attended R D Parade
16. Sgt Issac A V
Attended R D Parade
College Champion

S. C. M.

S. Joseph K J

AICUF

S. Martin M. A.

നാം ഞെട്ടി ചിന്തിച്ചത് മറ്റൊരാൾക്കു വേണ്ടിയാണ്, വിദ്യാർത്ഥികൾക്കു രാഷ്ട്രീയം അതാത്തതാണെന്നു കല്പിക്കണമെന്ന് ഞെട്ടിപ്പോയി. വിഷമപ്പെട്ടതും (സ്ഥാനചലനവും, ഭരണം നൽകപ്പെടും മറ്റും.....) സംഭാഷണരംഗം, തങ്ങളുടെ രക്ഷയ്ക്കായി വിദ്യാർത്ഥികളെ രാഷ്ട്രീയത്തിലേക്കു സ്വാഗതം ചെയ്യുന്നവരാണ് രാഷ്ട്രീയകക്ഷികളിലധികവും. ഇത്തരം കരുതപരമായ രാഷ്ട്രീയപ്രവർത്തനം വിദ്യാർത്ഥികളെ നഗ്നനിലെത്തിക്കുന്നു. അദ്ദേഹം പഴി-വിദ്യാർത്ഥികളുടെമേൽത്തന്നെ ചാഞ്ഞു. ഇതു വിദ്യാർത്ഥികളുടെ തെറ്റല്ല—മറിച്ച്, കലാസമൂഹത്തിലധികമായ രാഷ്ട്രീയ ഭീഷണിമേൽക്കലുകളുടെ ഫലമാണ്.

ഈ മൂന്നു സ്ഥലങ്ങളിലും പ്രാഥമികാനുഷ്ഠാന ഗ്രൂപ്പുകൾ (Pioneer teams) കെന്റം പലമരക്കെട്ടും മറ്റുമായി ഒരുിവസംമുമ്പെ പൊതുക്കും താമസത്തിനുവേണ്ടി അനുയോജ്യമായ സ്ഥലം കണ്ടെത്തി കൃത്യസ്ഥാപിക്കുന്ന പരിപാടികളിൽ ഏർപ്പെടുകയും ചെയ്തിരുന്നു.

എന്താണു് ഒന്നരമണിക്കൂർ നേരത്തെ യാത്ര
 ശേഷം ആനുകൂടി ക്യാമ്പംഗങ്ങൾ ചേർത്തി
 രീഞ്ഞുപോകേണ്ട സ്ഥാനത്തെത്തി. അവി
 ടെവെച്ച് പരസ്പരം യാത്രാമംഗളങ്ങൾ നേർന്നു
 ശേഷം ഞങ്ങൾ പിരിഞ്ഞു. കഞ്ഞികുപ്പിക്കാൻ
 നേതൃത്വത്തിലുള്ള ആനുകൂടി ക്യാമ്പംഗങ്ങൾക്കു്

[illegible]

‘கொடுமையுடன்’வும், ‘செல்வமேதனை’யுடன்
யும், உதித்ததில் உயர்நீதிக்குள் புதுமலர்
தீமையும், கமலினைக் கருகும் காவல் நி
ன்று தாழ்மையிலாவிடும் கருப்பர். பு
யாறின் ‘அரு மேல்’ கிதிரைநீரைப் பை
ரம் கருப்பிலாக்கான் அடிகம். புதுமலர்
செய்யுளில். என்னதான் கருப்பின் ‘அருமை
யுள்ளதை வளர்த்து, கருமையும், பரிசுறையா

കാലത്തെ അതിജീവിക്കുന്ന ഒരു നാടകം

മലയാളത്തിലെ ഏറ്റവും പ്രതിഭാശാലി കളായ നാടകകൃത്തുക്കളിൽ ഒരാളായിരുന്നു, സി. ജെ. തോമസ്. 42-ാമത്തെ വയസ്സിൽ ബ്രെയിൻ ക്യാൻസറിനു കീഴടങ്ങുമ്പോൾ അഞ്ചു സ്വതന്ത്രനാടകങ്ങളും (അവൻ വീണ്ടും പരന്നു, 1128-ൽ ഒക്ടോ 27, ശബോമി, ആ മനുഷ്യൻ നീ തന്നെ, വിഷവൃക്ഷം) ഏതാനും തർജ്ജമകളും ഒരു നാടകശാസ്ത്രഗ്രന്ഥമായിരുന്നു മലയാള നാടകവേദിക്ക് സി. ജെ. തോമസ് അവകാശം. 1954-ൽ പ്രസിദ്ധീകരിച്ച '1128-ൽഒക്ടോ 27', മലയാളത്തിൽ ഇന്നോളമുണ്ടായിട്ടുള്ളതിൽ ഏറ്റവും മികച്ച പരീക്ഷണ നാടകങ്ങളിലൊന്നത്രേ. മലയാളത്തിലെ ആദ്യത്തെ അയ്യക്കിന നാടകവും 'ഒക്ടോ' തന്നെയാണ്.

[illegible]

ആനും കൊലപാതകം. ഒരു കമ്മ്യൂണിസ്റ്റിന്റെ
 ലെ രണ്ടു തൊഴിലാളികൾ തമ്മിൽ നടക്കുന്ന
 വഴക്കിനിടയിൽ ഒരാരം ചുളയിൽ വീണുമാറി
 കുന്നു. തുടന്ന് നടക്കുന്ന സംഭവങ്ങളാണ് പ്ര
 തിപാദ്യം. മരണത്തിനോടുള്ള പ്രതികരണ
 ങ്ങൾ പത്രമാഫിസും. കോടതി, പരേതന്റെ
 വീടും എന്നിവിടങ്ങളിലായി ആവിഷ്കരി
 കപ്പെടുന്നു. ഒരു കൊലപാതകത്തോടും സമു
 ഘം ഏങ്ങനെ പ്രതികരിക്കുന്നു എന്നു വിശദീ
 കരിക്കപ്പെട്ട കഴിമ്പോഴേക്കും മരിച്ചയാൾ
 തിരിച്ചെത്തുന്നു.

കൊലപാതകം പത്രക്കാരന് ഒരു വാർത്തയ്ക്കാണ്. മാറ്റ വാർത്തകളുടെ എണ്ണമനുസരിച്ച് പ്രാധാന്യം കൂടുകയോ കുറയുകയോ ആവാം. മരിച്ചവനെ ആശ്രയിച്ചുകഴിഞ്ഞിരുന്നവർക്കോ? ഗൃതവാസിന്റെ ഭാഷയിൽ—മരിച്ചവന്റെ ഭാര്യ, മക്കൾ, അടുത്തുള്ള കള്ളപ്പാപ്പുകാരൻ, കട്ടിലിലെ മുട്ട, പള്ളിയിലെ അച്ചൻ, പരിചയമുള്ള സാഹിത്യകാരന്മാർ ഇത്യാദികൾ. കള്ളകുടിയും മുടിപ്പിച്ചിരുന്ന തോറാവ് മരിച്ചത് ശല്യമാകുകയാണ് ഭാര്യയ്ക്ക്; കറുപ്പവർണ്ണൻ പണക്കിട്ടിയില്ലല്ലോ എന്ന് സങ്കടം അപ്പനും—ഇതാണ് അയാളുടെ വിട്ടിലെ സിമിതി. അയാളുടെ അന്ത്യദിവസത്തിലെ വേരനത്തിനായി ഭാര്യയും അപ്പനും തമ്മിൽ കലഹിക്കുന്നതുകണ്ട്

[illegible][illegible]

இது விபரமான கசியும்போல் தெரியுமா? ஓடு நாக்கெடுத்தாய் ஹுது புரணதஜிவிப்பிசை நு. கேசு விபரமான கசியும்பவா அரேடி ஹ. வயநாதுலாயிதனாறோ! அயாவதெ தி ரிபுவிதினி கொள்கையெழுப்பவா, புள்ளாய் மொழியிதனிதனாறது சபாபாயயனாதிநாயி காரியும் அரேடி நர்சைவகொள்கையிப்சை கயாறா!

[illegible][illegible]

നാടകരംഗത്തിലെതൊണ്ണൂറ് ആദ്യം സി.
ഒ. ശ്രീപ്രസാദത്തെയും ആദ്യംഗത്തും മറ്റും
ഇക്കാരണം നാടകകൃത്തും താനും നാടകരം
ഗത്തിൽനിന്നും ഇതരംഭിക്കണം. ഇടക്കു
തരംഗത്തിൽ കഥാപാത്രം, "ഇന്നി നിയോഗി
ക്കുവാൻ, അതു പറയാനുള്ള പാർശ്വത്തും"
എന്നിവിടെയെ പ്രോപാഗാണ്ടിക് വാചകങ്ങൾ
ആവാതിരിക്കാൻ പക്ഷ്യനിർമ്മാണം, പ്രോ
പാഗാണ്ടിക് രംഗത്തുവന്നു കഥാപാത്രത്തെ
അന്നിയാലിവിടെ ഉടിച്ചൊണ്ടുപോകുന്നു
നാടകപാത്രങ്ങളെക്കൂടി പരിഹസം ഉദ
ഭാഷയിലെത്തുന്നതു ആരംഗംഗത്തിൽ പ്രതി
യുക്തം ആയിരിക്കണം. ഇതു (നാടകകൃ
ത്തും) ആയിരിക്കണം അനൗപമം ചെയ്യുന്ന
പ്രതിയുക്തം ആരംഗംഗമാണ്. ആരംഗംഗം നാ

കേരളത്തിൽ പാടിപ്പൊന്നാണെന്ന നിയമം, പക്ഷേ ഇവിടെ ആ നിയമം തൊറിക്കാതെ നിവൃത്തിയില്ല. അയ്യപ്പൻമാർ മലപ്പുറത്തിലേക്കു നമുക്കു മനസ്സിലാക്കുവാനുള്ള ഏകമർദ്ദം ഇതാണ്. (ജോലിക്കാരനോട്) അയാൾക്കു ഒരു ഉച്ചഭക്ഷണമുണ്ടാകട്ടെ. ആത്മഗതമല്ലേ, അല്ല. പില പ്രത്യേകതകളുമായിരിക്കട്ടെ. ഇങ്ങനെ പക്ഷിമാലയ്ക്കു ആത്മഗതത്തിനു മൈക്കോപ്പയ്ക്കു കൂടുകയാണ് സി. ജെ. യുടെ പരിഹാസ കാര്യം. പരിഷ്കാരത്തിനുവേണ്ടി നാടകകൃത്തുക്കൾ നടത്തുന്ന പൊടിക്കെട്ടുകളെ പരാമർശിക്കുന്നതു നോക്കുക—അവസാനത്തേതിനുമുമ്പത്തെ രംഗത്തിൽ ശിഷ്യൻ പറയുന്നു; “.....ഈ നാടകത്തിൽ ഒരു പ്രേതമില്ല. അതൊരു കാവാണ്. ഹാലാറിൽ പ്രേതമുണ്ട്. ഇബ്സനും ഡസൻ കണക്കിൽ പ്രേതങ്ങളുണ്ട്. അങ്ങനെയൊന്നെല്ലായിട്ടുള്ളതും നമുക്കൊരു പ്രേതമില്ല.....”

പത്രക്കാരെയും. സി. ജെ. ശശികുമാർ പരിഹാസിക്കുന്നു. ഏതു സംഭവത്തെയും അതിരോട് വാർത്താപ്രാധാന്യമനുസരിച്ചുമാത്രം കാണുന്നവരാണ്. വേറെ ഒരു വാർത്തയും കിട്ടാത്തതന്നപ്പോൾ വെറും സാധാരണ കൊലപാതകത്തെ (അതും പ്രതിയെ പിടികൂടിക്കഴിഞ്ഞശേഷം) മോഹകര്യമായി വീശിക്കുറിക്കുന്നു. പരേതൻ വീണ്ടുമരിച്ചു കയ്യാട്ടമുളയുടെ ചിത്രവും, ഇടവകപ്പള്ളിയിലെ അച്ചറുമായി നടത്തിയ അഭിമുഖസംഭാഷണവും, സംഭവത്തിന്റെ അനന്തരഭാഗിയായ പ്രത്യംലാതങ്ങളെപ്പറ്റിയുള്ള പര്യവേഷണവും, പത്രത്തിൽ ചേർക്കാൻ വിശ്വസിക്കുന്നു. അതും പോരാഞ്ഞത് വിധവയുടേതായി ഒരു പ്രസ്താവന സ്വയം ഏഴുതിയ ബാക്കിയും ചെയ്താണു. ആ സമയത്താണ് മന്ത്രിയുടെ പ്രസ്സ് കോൺഗ്രസിന്റെ റിപ്പോർട്ട് വരുന്നത്. ഉടനെ കൊലപാതകവും, അഭിമുഖസംഭാഷണവും പ്രസ്താവനയെല്ലാം എടുത്തുകളഞ്ഞിട്ട് രണ്ടാംപേജിൽ ഒരു കറുപ്പുമാത്രംകുറി എന്ന് നിശ്ചയിക്കുന്നു. സിനിമാതാരങ്ങളെയോ കോടീശ്വരന്റേയോ കൊന്നാലേ സുസ്വാദ്യ ഉള്ളവത്രെ!

എന്നാൽ സി. ജെ. യുടെ ഏറ്റവും ശ്രദ്ധയോടെ പരിഹാസത്തിന് പാത്രമാകുന്നതു ജഡി

പുതിയ പോലീസാണ്. കേവല വിചാ
 ണനകളേക്കാൾ കൊടുത്ത വയനമാണോ, ക
 ടത്തവയനമാണോ വ്യാകരണപരമായി ശരി
 യെന്ന ചിന്തിച്ചുകൊണ്ടിരിക്കുന്ന ജഡ്ജിംഗ്. പ്ര
 തിമതിച്ചെന്നതിനുമുമ്പോൾ 'ആബോറാടി'യ്ക്കു
 ണ്ണത പഴയതാ പ്രതിപാധം വരച്ചിട്ടു, പ്രതി
 യെ തുടർക്കൊല്ലുന്നതിനു ശക്തിയുണ്ട്. വാടി
 ക്കുകയും അയാൾ മരിക്കുന്നതിനുമുമ്പോൾ മുത
 ല്ലാണിതൊഴുകുകയും ചെയ്യുന്ന പ്രേസുറീസ്
 മാണ് ഈ നാടകത്തിലുള്ളത്. അതുപോലെ
 തന്നെ പ്രതിയെക്കൊണ്ടു് കററ സമ്മതിപ്പി
 ക്കാൻ വിദഗ്ദ്ധപദങ്ങൾ ആവാവത്തി വയച്ചിട്ടു
 കേസുപിടുകയും, ധാരാളം വീഴ്ചകൾ തീർ
 ക്കും നേതൃത്വം ചെയ്യുന്ന പോലീസുകാരും.

രഗത്തു പ്രത്യക്ഷപ്പെടാത്ത പള്ളിവികാരിയെയും വെറുതെ വിട്ടിട്ടില്ല. മരിച്ചുപോയ ആളോട് കഴിക്കാനും വാങ്ങാൻ കഴിയാത്തതിലാണ് അദ്ദേഹത്തിനു സങ്കടം. കഴിക്കാനും വാങ്ങിയില്ലെങ്കിൽ മരിച്ചവരക്കും സ്വർഗ്ഗത്തിൽ പോകാൻ കഴിയില്ലത്രേ! അതിനിടയിൽ മറ്റൊരു വാദം—ജഡം മരിച്ചുപോയതുകൊണ്ട് ഹിന്ദുവായിരിക്കണം! അതിനാൽ ഇനി പിണ്ഡം വച്ച് ബലിയിട്ടാലേ സ്വർഗ്ഗത്തിൽ പോകാനാവാൂ എന്ന്! മതത്തിനു കൊടുത്ത പരിഗണന രാഷ്ട്രീയത്തിനും സി. ജെ. നല്ലിയിട്ടുണ്ട്. മലമ്പ്രദേശത്താണ് തൊറാവ കൃഷി നടത്തുന്നതിനെപ്പറ്റിയാണ് ധനകാര്യമന്ത്രി പത്രസമ്മേളനം നടത്തുന്നത്!

ഹാസ്യാത്മകതപോലെതന്നെ ശക്തമാണ് ഈ സംഭവങ്ങളുടെ പിന്നിലെ മനുഷ്യരുടെ ദയനീയതയും. ഒരു ചാർലിചാപ്ലിൻ ചിത്രത്തിലെന്നപോലെ കഥാപാത്രങ്ങളുടെ ഒന്നേയ്ക്കു കൊടുത്തിരിക്കുന്ന ഊന്നൽ കൊണ്ടാണ് ഹാസ്യത്തിന്റെ മിടിപ്പുവേറുന്നത്. ഉദാഹരണത്തിന് മരിച്ചയാളിന്റെ ഭാര്യയുടെയും അച്ഛന്റെയും സ്ഥിതി നോക്കുക. അവരുടെ മുമ്പിൽ അന്നത്തെ അത്താഴമാണ് പ്രധാനം. മരിച്ചയാൾ മരിച്ചതുകൊണ്ട്—അതിനെപ്പറ്റി ഒന്നിച്ച് ചിന്തിക്കാതെ. പത്ര റിപ്പോർട്ടർമാരുടെയും പ്രൊസിയുക്ടറുടെയും കാര്യവും ഏതാണ്ടെ ഇത്രതന്നെ.

[illegible]

മികച്ച സംവിധാനകൾ നടപ്പാക്കണമെന്ന പരാമർശം അതുകൊണ്ട് മറ്റൊരു സംഗതിയെക്കുറിച്ച് പ്രസ്താവിക്കുകയും ചെയ്തു. "ഹോ കാര്യം, ഇതുകൊണ്ട് എന്താണ് ചെയ്യാൻ തീർന്നു കൂടാത്തത്? എന്താണ് ചെയ്യാൻ തീർന്നു കൂടാത്തത്? എന്താണ് ചെയ്യാൻ തീർന്നു കൂടാത്തത്?" എന്ന് ചോദിക്കുകയും ചെയ്തു.

ദക്ഷിണി പഞ്ചിച്ച് എന്താ സാക്ഷാത്കാരം കാ
 ച്ചു. നാടകങ്ങൾ കണ്ടു പരിചയിച്ചവരുടെ
 മുമ്പിൽ 'മൈത്രി' അപതരിപ്പിച്ചാൽ എന്താ
 സമിതി? ഇതുപറ്റാറി നാടകകൃത്തുനനെ ബോ
 ധപാതയിൽത്തന്നെ തോന്നുന്നു. രണ്ടാം രംഗ
 ത്തിന്റെ അന്ത്യത്തിൽ ഗീപ്തനെക്കൊണ്ട്
 സി. ജെ. പറയിക്കുന്നു: "നമ്മളിലിടെ ഫി
 ലോസഫിയിലും പറഞ്ഞുനിന്നാൽ ആളുകൾ
 പെട്ടെന്നും കാൽക്കൊടുത്തു് ആളുകൾ നാടകം കാ
 ന്നുതന്നു് രസിക്കാറുണ്ട്. ഫിലോസഫി
 കൊണ്ടൊ കന്യാ വല്ല ചായക്കടയിലും ചെ
 ന്നിരുന്നപാധം," പ്രേക്ഷകരുടെ ഈ അപ
 സ്മയം ഏൽക്കുന്നു. സി. ജെ. യുടെ പരിഹാ
 സം—തുടർന്ന് "എന്നിരിക്കെ ഒരു മലപ്പുഴയിൽ
 വെണ്ടു" എന്ന പാഞ്ചത ഗൃത കർപ്പൻ താ
 ഴ്ത്തിരിക്കുന്നു!

കുടിഞ്ഞു കിടന്നുവെള്ളം കിടന്നിട്ട് മലയാളി നാടുകൾക്കിടയിൽ എന്തെല്ലാം മാറ്റങ്ങൾ ഉണ്ടായി? എത്രയും പെട്ടെന്ന് പരിഷ്കരണം ആരംഭിക്കണം? ആധുനികവും അന്യോന്യോധനികവും തന്നെയാണോ, ആധുനികകോരണവും കുടിഞ്ഞിട്ടും 'തെളി' മലയാളത്തിലെ ഏറ്റവും മികച്ച നാടുകളായി വെളിയിൽ എത്തിയോ? യഥാർത്ഥ പരിഷ്കരണമായി—അവശേഷിക്കുന്നു.

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ഡോ. സുഭീൻ ടി. കെ.
II B. Sc. Maths.

1983 ഡിസംബർ 23 മുതൽ ചുള്ളി ഗവ: എൽ. പി. സ്കൂളിൽ വച്ച് യു. സി. കോളേജ് എൻ. എസ്സ്. എസ്സ്. യൂണിറ്റ് നടത്തിയ ദശമ ക്യാമ്പിനെപ്പറ്റി—

കാലടി പ്ലാനേഷൻ മലയാറ്റൂർ ഫോറസ്റ്റ് ഡിവിഷൻ അതകിലായി സ്ഥിതിചെയ്യുന്ന ഒരു ക്രാമപ്രദേശമാണ് ചുള്ളി. എൻ. എസ്സ്. എസ്സ്. ക്യാമ്പിനുവേണ്ടി ഈ സ്ഥലം തിരഞ്ഞെടുക്കുന്നതിന് പല കാരണങ്ങളുമുണ്ടായിരുന്നു. ഒരു കടിയേറ്റ ഗ്രാമമാണ് ചുള്ളി. അന്ധവിശ്വാസങ്ങളും അനാചാരങ്ങളും ഈ ഗ്രാമപ്രദേശമാകെ നിറഞ്ഞുനില്ക്കുന്നു. തികച്ചും 'പ്രിമിറ്റീവ്' ആയ ജീവിതമാണ് ഇവിടത്തെ ജനങ്ങൾ നയിക്കുന്നത്.

വിദ്യാഭ്യാസമില്ലാത്തവരാണ് ചുള്ളിയിലെ ജനങ്ങളെങ്കിലും അജ്ഞതയുടെ അന്ധകാരത്തിലാണ് ജനങ്ങൾ കഴിയുന്നത്. ആകെ ഒരൊറ്റ വിദ്യാലയമേ ചുള്ളിയിലുള്ളൂ. അതും ഒരു എൽ. പി. സ്കൂൾ. അറുനൂറ്റാണ്ടു മുമ്പാണ് ഈ വിദ്യാലയം തുടങ്ങിയത്. ഇന്ന് പള്ളിയിലാണ് വിദ്യാലയം നടത്തുന്നത്. വിദ്യാലയത്തിനുള്ള ഗ്രൗണ്ട് ശരിപ്പെടുത്തുകയും ഗ്രൗണ്ട് പീപ്പിൾ നിർമ്മിക്കുകയുമായിരുന്നു എൻ. എസ്സ്. എസ്സിന്റെ പ്രധാനലക്ഷ്യം. അതിനുവേണ്ടി ക്യാമ്പുഗതങ്ങൾ ദിവസവും കഠിനാധ്വാനം നടത്തി, ഭാരമേറിയ കരിങ്കൽ പാറകൾ തള്ളിമാറ്റുമ്പോൾ ചുള്ളിയിലെ ജ

നങ്ങൾ സംശയത്തോടെയാണ് ആദ്യമൊക്കെ അങ്ങനെ വീക്ഷിച്ചത്. ക്രമേണ അവർ ക്യാമ്പുമായി സഹകരിക്കാൻ തുടങ്ങി. ഓരോ ദിവസം ചെല്ലുന്തോറും നാട്ടുകാരുടെ സഹകരണം കൂടിത്തുടങ്ങി. ഏതാണ്ടു എഴുപത്തോളം നാട്ടുകാർ അങ്ങമുമായി സഹകരിച്ചു. വൃദ്ധന്മാർ പോലും സ്ഥലത്തെത്തി വേണ്ട നിർദ്ദേശങ്ങൾ തന്നിരുന്നു. ദിവസവും നാട്ടുകാർ കൂപ്പും കാപ്പിയും അങ്ങരക്കു നല്കി. നാട്ടിൽ പുറത്തിന്റെ സ്നേഹവും നിഷ്ഠയുമായും ആഗ്രാമീണ ജനങ്ങളിൽ നിറഞ്ഞുനിന്നിരുന്നു.

ചുള്ളി ഹരിജൻ കോളനിയിലെ പുനരധിവാസ എൻ. എസ്സ്. എസ്സിന്റെ മറ്റൊരു ലക്ഷ്യം. രണ്ടു ഹരിജൻ കോളനികൾ ക്യാമ്പുഗതങ്ങൾ സന്ദർശിച്ചു. അങ്ങനെ അവരുടെ ജീവിതരീതി കണ്ടുമനസ്സിലാക്കാൻ കഴിഞ്ഞു. ഹരിജൻ കോളനിയിലെ ജീവിതം സ്നേഹമാണ്. ഉടുക്കാൻ വസ്ത്രമോ, അഹാരമോ വേണ്ടത്ര ഇല്ല. രോഗവും അരികുവും ജീവിതത്തെ ഭീതിപ്പെടുത്താൻ മാറ്റമില്ലാത്തവിധം ജനങ്ങളെ നിത്യനരകത്തിലേക്കു തള്ളിയിട്ടിരിക്കുകയാണ്. അവരുടെ കണ്ണുനീർ റോപ്പാൻ പോളിമേറിയെസ്സ് കഠിനാധ്വാനം ചെയ്തു. വസ്ത്രവിതരണം പ്രധാനപ്പെട്ട ഒരടിമയായിരുന്നു, ജനങ്ങളുടെ പ്രധാന തൊഴിൽ കൃഷിയാണ്. കൃഷിയെക്കുറിച്ച് പുതിയ അറിവുകൾ അവർക്കു നല്കി. പശുക്കളെ സംസ്കരിച്ചു നല്കി. മഞ്ഞിനിക്കാട് കോളനിയിൽ

നടത്തിയ സർവ്വേയിൽനിന്നും ഒരു കാര്യം വ്യക്തമായി, സമൂഹത്തിന്റെ താഴെക്കിടയിലുള്ള ജനങ്ങളുടെ ജീവിതനിലവാരം ഇനിയും ഒട്ടും ഉയർന്നിട്ടില്ലെന്നും.


ചുള്ളിയുടെ മറ്റൊരു പ്രത്യേകത ക്യാമ്പുഗതങ്ങളെ തെളിച്ചു. ഒരുകടൽ വ്യവസായം എന്നപോലെയാണ് വാഗ്ദാനമായും ഇവിടെ ഉല്പാദിപ്പിക്കുന്നത്. പുരുഷന്മാരിൽ ഏകദേശം പകുതിയും മദ്യത്തിന് അടിമകളാണ്. മദ്യപാനത്തിനെതിരെ ഒരു കഠിനയുദ്ധം തന്നെ നടത്താൻ എൻ. എസ്സ്. എസ്സ്. പോളിമേറിയെസ്സ് മാർ നിർബന്ധിതരായി. മദ്യപാനത്തിന്റെ ദുഷ്പ്രവശങ്ങളെത്തൊക്കെയെന്നും ജനങ്ങൾ പാടിപ്പാടുന്നതിലൊക്കെയെന്നും ജനങ്ങളുടെ മുന്നിൽ വെളിച്ചത്തിന്റെ ഒരു കിരണമെങ്കിലും പകർന്നുകൊടുക്കാൻ അങ്ങരക്കു കഴിഞ്ഞു.

ക്രമേണ, സെമിനാറുകൾ, ഡിബേറ്റ്, സിമ്പോസിയം, ഫീലിംഗ്—അങ്ങനെ ഓരോ ദിവസവും സജ്ജമാക്കിയെടുത്തു. അതോടൊപ്പം ഡി. ഡി. ടി. കെ. സെബാസ്റ്റ്യൻ കോളനി ബി. ഡി. ടി. കെ. സെബാസ്റ്റ്യൻ അദ്ധ്യക്ഷതയിൽ പങ്കാളിയായ പ്രസിഡൻ്റ് സി. കെ. ഉണ്ണികൃഷ്ണനാണ് സമ്മേളനം ഉദ്ഘാടനം ചെയ്തത്. കാലടി ശങ്കര കോളനിലെ പ്രൊഫ: ഗോപാലകൃഷ്ണൻ, യു. സി. യിലെ പ്രൊഫ: രാജൻ വർഗ്ഗീസ്, ഡോ. വി. പി. ജോർജ്ജ്, എന്നിവരുടെ ക്യാമ്പുകൾ അതോടൊപ്പം ലിറ്റിൽ ഫ്ലവർ ആശുപത്രി

യിലെ ഡോക്ടർമാരുടെ മെഡിക്കൽ സിമ്പോസിയം—ഇതൊക്കെ മറക്കാനാവാത്ത അനേകം വാർത്തകളായിരുന്നു.

കലാപരിപാടികൾ ക്യാമ്പിന് വണ്ണപകിട്ടുന്നില്ല. നാട്ടുകാരുടെ കലാപ്രകടനങ്ങളും ഉണ്ടായിരുന്നു. ആത്മാർത്ഥതയും ലാളിത്യവും അവരുടെ കലാപ്രകടനങ്ങളെ മികവുറ്റതാക്കി. നാട്ടുകാരോടൊത്തു ക്രിസ്തുമസ്സ്, പുതുവത്സരവും ആഘോഷിച്ചു. പ്രോഗ്രാം ഓഫീസർ ശ്രീ. സണ്ണി; റാണി വർഗ്ഗീസ്, എലിസബത്ത് ഈപ്പൻ എന്നീ അധ്യാപകർ എല്ലാ രീതിയും നേതൃത്വം നല്കി. ബഹുമാനപ്പെട്ട പ്രിൻസിപ്പൽ ഡോ. എ. എം. ചാക്കോ ക്യാമ്പ് സന്ദർശിച്ചത്, അങ്ങളിൽ കൂടുതൽ ആവേശം പകർന്നു.

ചുള്ളിഗ്രാമത്തിന്റെ ആത്മാവുമായി ബന്ധപ്പെട്ടാൽ ക്യാമ്പുഗതങ്ങൾക്ക് ചുരുങ്ങിയ ദിവസം കൊണ്ടുതന്നെ കഴിഞ്ഞു. അതുകൊണ്ടുതന്നെ ചുള്ളി വിട്ടുപിരിയുമ്പോൾ എല്ലാവരും മൂലത്തും ദുഃഖത്തിന്റെ കാർമ്മേലങ്ങൾ പടർന്നുകയറിയിരുന്നു. സമൂഹത്തിന്റെ നന്മയ്ക്കുവേണ്ടി സ്വയം സമർപ്പിക്കാൻ അവസരം ലഭിച്ച കൃതാർത്ഥരായാണ് 100-ഓളം വരുന്ന യൂണിയൻ ക്രിസ്ത്യൻ കോളേജ് വിദ്യാർത്ഥികൾ ചുള്ളിഗ്രാമത്തിനോട് വിടപറഞ്ഞത്.



തെറ്റായി ജപ്തരി ആലുവാ

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ചന്ദ്രമന്തൻ വിദ്യാലയ തിരുവനന്തപുരം
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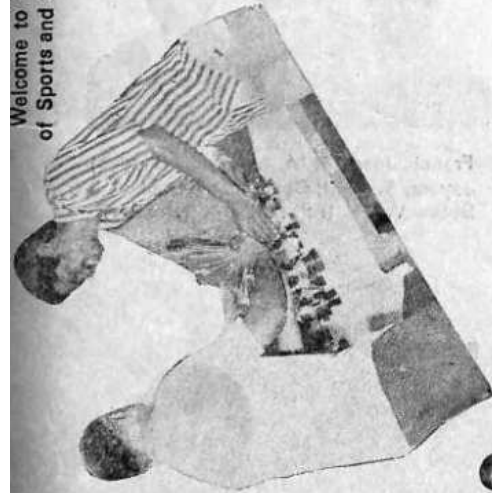


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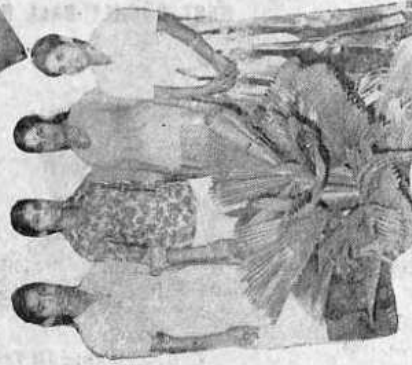


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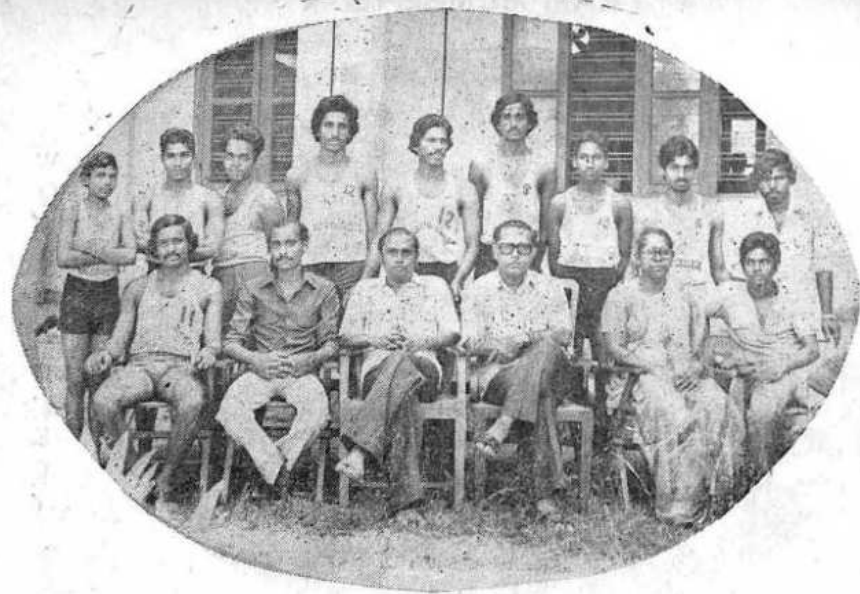
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ATHLETIC TEAM

FROM THE ROYALTY OF ICONS TO THE DIVINITY OF ROYALTY: ASPECTS OF ICONS AND KINGSHIP IN MEDIEVAL SOUTH INDIA

* Summary of the paper presented in the UGC National Seminar, Beroda 1983

by

Rajan Gurukul,

This is not a full-blown research paper but only a rough sketch of a piece of hypothesis hoped to be suggestive of a new perspective in reviewing the large body of iconographic data. It does not involve discussion on any aspect of iconography proper. There is no discussion on its sectarian aspects either. In fact, we have a commendable body of literature dealing with both these aspects. But studies on their sociological contexts are relatively few. When I say sociological context I mean a specific methodological framework, in which a society is conceived only in the context of its structure. An intelligible social structure implies a given point of time, a specific area and an ethnic group. A study of such a social formation takes into account three major factors:

- (a) the economic base of the social formation;
- (b) its juridico-political super-structure and;
- (c) its ideological super-structure.

The economic base points to the processes and relations involved in the material appropriation of nature and the social appropriation of the products. The juridico-political superstructure comprises the institutional and organisational elements of the polity of the social formation in question. The ideological superstructure comprises the organisational and institutional elements of contemporary pantheon. If the superstructure is reduced to its basic constituents one might see many archaic elements belonging to anterior social formations. But their alignment will be peculiar to the given social formation and is essentially related to the processes of the

articulation of the economic base.

The entire cultural elements of a society belong to the super-structure. Art is, therefore, an affair of the superstructure. As per the above perspective or ideological presupposition icons are concrete expositions of the ideas, institutions and beliefs of contemporary pantheon. In this sense, study of iconography for its own sake is meaningless. A scientific study of icons is iconological which takes into account the social structure, its material matrix and the ethnic group behind, for iconic analysis.

The present problem pertains to two mutually reinforcing elements in the superstructure the royalty of the juridico-political superstructure and the divinity of the ideological superstructure. The hypothesis is that at a given point of time in a specific social formation, iconic forms or deities had played a role in the divinisation of kingship. Its epistemology can be reduced into the following factors:

- (a) The concept of royalty is the result of a historical experience of an ethnic group.
- (b) Royalty in its fullness first comes as a historical experience and then becomes part of contemporary consciousness of the ethnic group as a concept.
- (c) This concept enters the mode of organisation, direction and designs in iconography at a given point of time.
- (d) Iconic forms thus conceived in royalty allowed the conception of deity and sovereign in a single level of material culture.

What is implied here is the deity sovereign identity in the plane of royalty and the entailing virtual exaltation of kingship to a

divinised status

Before I pass on to the historical context of the problem under review, its general north Indian background has to be stated briefly. The emphasis of the divine aspects of kingship began with the Guptas who claimed themselves part of Vishnu (3) the belief was that Vishnu resided in the body of the king. During the immediate pre-Gupta period the kings claimed divinity by calling themselves sons of god (4). During the Mouryan period we do not find any such clear emphasis on the divinisation of kingship. It is a fact that the first full-blown royalty and authority ancient Indian polity was that of the Mouryas. The marginal significance of the divine aspect of kingship during the Mouryan period and the emphasis on the divinity of kingship during the post-Mouryan period point to the truth that divinisation of kingship went with powerlessness. Royalty without actual power and authority required ideas and institutions divinising the kingship so as to counter-balance its powerlessness (5). The weakness of royal authority began to be more pronounced during the post-Gupta period due to the various developments in contemporary material milieu. (6) The most notable development was the growth of individual ownership of land at the cost of royal and communal ownership. If we review the iconic forms of Vishnu, of the period one significant feature, i.e., the grandeur of royalty in which they were conceived and designed, stands out. Vishnu in post-Gupta sculptures reigns as Cakravartin.

Now let us focus on the historical context of south India. I wish to confine myself to the early medieval period when the institutional manifestation of the phenomenon in question is discernible. The economic base of contemporary social formation was of a combination of diverse modes of production dominated by the plough agriculture, involving specialisation of arts and crafts; advanced social division

of labour; hierarchical social relations; non-economic coercion; largely non-mercantile circulation of resources; a temple centred redistributive economy and so on. Its juridico-political superstructure was of administratively autonomous agrarian settlements as basic units of polity and the nuclei of king's power structure; traditional institutions, organisations and agencies in the place of bureaucracy; absence of centralised authority and actual royal power; and cakravartin ritual status of kingship etc. In the ideological superstructure the most significant factor was the concept of bhakti and its new religious sensibility enabling better cohesiveness in the social relations.

Here powerlessness of the king and political autonomy of the agrarian settlements are the two important factors relevant to the hypothesis in question. Divinisation of kingship is a historical necessity under the political set-up of this kind as pointed out elsewhere. The ruling lineages in South India were not fully out of the primordial tribal nexus and required various means of legitimisation. Ideas and institutions divinising kingship were manifold and were fast acquiring prominence. Coronation ceremonies, rituals and the genealogical prasastis were some of the widely current instruments divinising kingship. (7)

The Pallavas were the first in South India to go through the restructuring processes of royal authority. Being not far removed from tribal moorings, the exaltation of Pallava royalty to the status of divinity was the gradual. By the time of Narasimhavarma, the Pallava association with the cult of Vishnu had become quite significant. The temple building activity initiated by the Pallavas marks the most important stage in the processes of the divinisation of royalty in the south. The Pallavas often associated their ceremonies and rituals with those of the deity in the temple, for which we have ample evidences in the history of the Vaikuntaperumal temple.

Some of the Pallava rulers had their own portraits cut out in the temple niches. Placing of royal images in temple obviously raised the status of royalty. However, none of the Pallava portraits assumed divine status directly as in clear from the absence of halo or other attributes of divinity in them. Both the Pandayas and Colas also followed the same practices for the divinisation of royalty.

The deity in South Indian temple of the period was like a real sovereign in its grand setting. This idea can be better understood through a comprehensive knowledge of what a medieval South Indian temple was. The South Indian temple was the institutional base of contemporary agrarian order and enjoyed the pivotal position in the economic nexus of the time. (8) It was the headquarters of the agrarian hinterland. It represented the institutional form of the political power of the corporate body of landholders who constituted the government of the hinterland. In a polity of administratively autonomous agrarian localities, the authority of royalty would be very limited except in the core area. (9) In the outskirts of the core area, generally royal authority was felt indirectly more as a great tradition of religious importance. (10) There the temple-deity represented the idealised form of the reigning king. The daily rituals and services to the temple-deity are exactly in royal fashion. (11) It is significant and interesting that the texts consider rajopacara as part of the ritual to the deity in the temple. The royal splendour and sublimity attributed to the temple deity would make little sense unless we conceive it symbolic of the actual sovereign. The services and rituals in the temple for the propitiation of the deity represent the people's homage to the king. (12) It is interesting to recollect here a well known Tamil passage 'tiruvatai manmare kanal tirumale enrum' which means seeing the king in his royal attire is as good as seeing Lord Vishnu Himself.

A structural analysis of the iconic forms of

the temple-deity brings out the idea more clearly. The chief attributes of the iconic form of the temple-deity are, the kirita (crown), ayudha (weapon), bhushana (decorations), the calaka, dharak, parivara (the regalia) and the paricarana (services). Needless to say that these are royal attributes. This is clearly the extension of the concept of royalty in its sublime form to iconography. Its result is obvious. First is the logical identity between the royalty of the king and the royalty attributed to the deity. Second is the resultant status of the deity as the idealised form of sovereign. Now the attribution of royalty to divinity leads to the divinisation of royalty.

Note :-

1. Marx, K. Capital, Vol. I, p. 72. Terray, Marxism and Primitive Society, (New York, 1972). Also Godelier, M. Marxist Perspectives in Anthropology (Cambridge, 1977).
2. Supra. note, No. 1.
3. Vishnu was conceived first as the progenitor of the first line of kings. From the Gupta times the belief of Vishnu having entered the body of the king began to be emphasised. Sharma, R. S. Aspects of political Ideas and Institutions in Ancient India. (Revised ed. Delhi, 1981), pp. 186 ff. Also Suvira Jaiswal The origin and Development of Vaisnavism (Delhi, 1981), p. 179.
4. The Kushan kings called themselves devaputra. Sharma, R. S. op. cit; pp. 226-27. Also Suvira Jaiswal, op. cit, pp. 174-75.
5. Sharma, R. S. Op. cit; p. 26.
6. Ibid, pp. 302-3. Also see his Indian Feudalism, (Calcutta, 1965), pp. 77 ff; "Problem of Transition from Ancient to Medieval in Indian History", Indian Hist-

orical Review (IHR) Vol. I, no. 1, and; "Indian Feudalism Retouched" IHR Vol. I, no. 2

7. Dirks, N. "Political Authority and Structural Change in Early South Indian History" Indian Economic and Social History Review, vol. 13 (1976). Also Kesavan, V. "Royalty and Divinity: Legitimation of Monarchical Power in South India", Indian History Congress Proceedings, (Hyderabad, 1978).
8. See Stein B. ed, The South Indian Temple (Delhi, 1980)

9. Krader, L., Formation of the State,

(Prentice Hall, 1961). Also see Claude Meillassonx, "The Social Organisation of the Peasantry: The Economic Basis of Kingship", Journal of Peasant Studies, Vol. 1, 110.1 (1973), pp. 81 ff. Aspects of South Indian Polity are discussed in Stein, B. Peasant State and Society in Medieval South India, (New York, 1980), pp. 254 ff.

10. Supra, note, 9.

11. Appadurai, A. & Breckenridge, C. A. "The South Indian Temple: Authority, Honour and Redistribution", Contribution to Indian Sociology: New Series, Vol. 10, (1976). ps. 187 ff.

12. Ibid. p. 190.

★

സെൻറർ ആൻഡ് അറ്റാച്ച്ഡ്

ആലുവ

LAB-ATTACHED

ആയിരക്കണക്കിന് വിദ്യാർത്ഥികൾ സെൻറർ ആൻഡ് അറ്റാച്ച്ഡ് കോളേജിൽ പഠിച്ച് ഉയർന്ന മാർക്കോടെ വിജയിക്കുന്നു. പരിചയസ്ഥനരായ അദ്ധ്യാപകർ ശാസ്ത്രീയമായ ചിട്ടയോടുകൂടി ക്ലാസ്സുകൾ കൈകാര്യം ചെയ്യുന്നു, സസജ്ജമാക്കപ്പെട്ട തങ്ങളുടെ Physics, Chemistry, Zoology & Botany ലബോറട്ടറികൾ റഗുലർ കോളേജ് വിദ്യാർത്ഥികൾക്കും, തോററിവിദ്യാർത്ഥികൾക്കും ഒരുപോലെ പ്രയോജനപ്പെടുന്നു. ടൈപ്പ്-ട്രിനി Test Paper കൾ ഉൾപ്പെടെ വിദ്യാർത്ഥികളെ വിലയിരുത്തുന്നു. Progress Card കൾ യഥാസമയം വിതരണപ്പെടുത്തുന്നു. പ്രയാസമുള്ള വിഷയങ്ങൾക്ക് കൂടുതൽ ശ്രദ്ധ നൽകുന്നു. Printed Notes കൃത്യമായി വിതരണം ചെയ്യുന്നു.

U. C., St. Xavier's, Al-Ameen, St. Pauls, Sree Sankara, Bharatha Matha തുടങ്ങിയ Regular College കളിൽ പഠിക്കുന്ന വിദ്യാർത്ഥികൾക്ക് Pre-degree ന്നും രണ്ടാം ശ്രേണിയിൽ ഉൾപ്പെടെ എല്ലാ വിഷയങ്ങൾക്കും Shift അനുസരിച്ച് ട്യൂഷൻ ക്ലാസ്സുകൾ. Practical നു മാത്രമായും ചേരാവുന്നതാണ്.



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SEX EDUCATION

Most people have the vague hope that sex education will somehow care half of the world's ills — reduce casual sex experience, cut down illegitimate births eliminate venereal disease. To be perfectly blunt about it, we have no way of knowing whether sex education will solve any such problems. When we concentrate on the negative social problems that sex can create we are missing the point. Sex education should help people to lead better lives.

Sex education should start at home and in fact it often does. The attitude with which a parent meets his child's first questions about birth can amount to some pretty effective sex education. But there are limits to what even the best intentioned parents can do. As children begin to reach outside the home for relationships. They stop talking with their parents about sex and by their teens most young people are too embarrassed to ask questions.

Thus somebody else has to do the job and the schools are the logical choice. After all their function is to educate.

Young people are already experimenting many college students frankly take the view that if unmarried men and women wish to live together it is up to them. Sex education in schools didn't produce this attitude because hardly any of today's college students got any formal teaching in human sexuality. And if the present trend continues, premarital inter-course will almost certainly increase.

We somehow have the idea that sex problems begin at puberty and end at marriage. This just is not so. We're sexual beings from birth until death. Young children begin their sex education the moment they are old enough to observe their parents or look at films. Ideally sex education ought to begin in kinder garden and continue all the way

through college.

Like any area of teaching sex education touches upon a great many topics and should grow with the student. You begin simply and build as you go. In the early primary years—kinder garden through to the second year, say — the teacher present some very basic information; on reproduction; growth and the part that love and care play in the family.

The children are made comfortable with the idea that sex is something that they can talk about. They get in the habit of using a few proper terms—penis, vagina, breasts. In the next two three years they learn more about how their bodies work—digestion, the blood system, the reproductive process and gestation. Then in the 5th year teacher begin to prepare the students for the enormous changes that come at puberty.

In the high school years the whole huge package of human emotions and behaviour should be the focus of concern. What makes marriage succeed or fail, morality, illegitimacy, the views of religions and the most essential view—the vast importance of good, warm human relations in our lives.

Contraceptive education should not stand alone but be part of an inclusive programme. Yet most schools will avoid the subject altogether for sometime to come. Parents are afraid that if children know about contraceptives they will rush into premarital intercourse. But that is not the fact.

The basic purpose of morality is not to tell people "do this, don't do that," but to help them to line in a really human way. As long as we can act like human beings towards each other we are observing the essence of morality. A card struck over a restaurant cigarette machine reads "cancer cares smoking".

by
BENNY. K. ANAVIRATTY
1st M. A. (Hist.)

DISCIPLINE WITHOUT DISCIPLINE

It is very often pointed out at various forms of the intellectuals, writers, politicians and the like that in spite of the expiry of three decades after independence India has deplorably failed to bring about any visible change in the economic facade. The case of Japan which has wonderfully risen from the shambles of destruction in the second world war to be one of the most advanced nations with an enviable financial foundation is pointed out to show how pitiable is the plight of India which liberated itself from the yoke of foreign rule almost at the same time. It is however a great pity that nobody is bothered to go deep into the story of the rapid growth of Japan.

It is common knowledge that the performance of a government will heavily depend upon the character of its people. But what is said to have unity in diversity is the generally seen is that this diversity is the curse of India. It becomes horrible when vested interest exploit it. People seem to have no discipline. Trapped in various push and pull they have total disregard for discipline. Democracy does not mean freedom in toto.

Schools and colleges are the best place where a sense of discipline can be inculcated into the youths, but these are the breeding centres of indiscipline now. Dr. Johnson will be shocked to death if he sees how sparsely rod is used to enforce discipline in our schools now. In good old days, students used to regard competent teacher

in college as embodiment of knowledge. And they were the students who experienced "an end in the rod itself". In tender years when one is in school the rod can produce better effects than mere advice. But in our enthusiasm to modernise a world we have wrongly understood, severe restriction is imposed on the application of the rod or corporal punishment. As a result, a generation of students who have scant respect for discipline emerges out only to worsen lawlessness and indiscipline in the society. Such students easily become pawns in the hands of politicians who recklessly employ them for their ulterior motives. As they have no basic training to obey teachers they ignore the advice, now days rarely given by their teachers who are supposed to be the guide, friend and philosopher, and they go after this new found masters like swarming bees.

Restrictions and impositions practised decades ago in our schools and colleges should be brought back with such a modification that they must not be used by the person concerned for their own goals. An honest screening must be made at every stage of education. Reforms for cheap popularity and unwarranted interference of politicians in the academic compuses contributed a great deal for current indiscipline. So a national awakening in this regard is a must if a prosperous India is to emerge in the near future.

Prem Raj P. Menon
II B. A. (English)

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COMMUNAL HARMONY

Communal and *Harmony* are two different words having separate meanings. But when these words come together they get a special importance. 'Harmony' means 'agreement' and Communal is corrected with Community. That is agreement between the Communities.

There are hundreds of Communities in India having different religion thought and ideas. India, as a secular nation, gives freedom to its subjects to follow the religions they like. No religion is given speciality. The secular nature of the country is made clear even in the constitution. That is why India is glorified among the world nations. Though Hindu make the majority of the population the minorities also get equal rights. Muslims, Christians, Budhists, Sikhs etc are the minorities of India.

A traveller who goes to every part of the nation will be able to see temples, mosques, churches etc stand face to face. Mutual toleration is the special feature of Indian religions. People respect all beliefs.

Unfortunately the events that happened recently in soul parts of India threaten even the existence of human beings. Punjab is to be given championship for making communal problems. Sikh religion is the leading religion of Punjab. They fight for a free Punjab. For which they create troubles in

the name of religion. Ghalistan movement gives leadership to the agitators. The extremists of the movement encourage the people even to destroy government offices. People go blindly after the movement and do what ever it says.

Even in educated Kerala also there have been some instances which threatened the communal harmony of our small state. A recent example is the Nilackal problem. Fortunately it was solved peacefully by the efforts made by the leaders of political parties and different religions.

His good to remember the part played by Gandhiji and now great leaders for the existence of communal harmony in India Gandhiji was even murdered for his toleration to other religions.

Now people in Kerala are aware of the importance of communal harmony.

Students have to play an important part in the existence of communal harmony. Students, as future leaders of the nation, are bound to teach the people to show toleration to the fellow Countrymen.

★

THOMAS. M. J.
Final B. A. (English)

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AGONY AND CREATIVITY

One is Forced to surmise that, there is a core relation between an individual's agony and his creativity. All individuals undergoing agony seldom have creativity; but the great men of letters and many a unique philosopher had to experience profound agony from which stemmed his creativity.

Socrates, had a tormented soul. His domestic life was not at all happy. Unsympathetic critics had been baiting him. His own mind was aching at the lies going round him about the phenomena and ideas, which he held otherwise. It was out of such personal agony there emerged his famous dictum "virtue is knowledge".

We have the instance of the Buddha, illustrating the same truth. From his boyhood itself, 'Siddhartha' had a tormented soul. Unlike Socrates, domestic worries seldom plagued his life. But, the miseries around him troubled his soul and the agony he had experienced was rather unfathomable. It was out of this saddest of sad experiences that, his philosophy emerged. 'Arthur Schopenhauer', remarked that the mental torment of the Buddha has no comparison with that suffered by any other human and the same accounted for his creativity in the realm of philosophy. This remark of a greatest of the "Oriental sages", harps on the truth.

'Marcus Aurelius', had been a Roman emperor. His life had been blessed by pomp and gloxy. Yet he had no mental peace. He used to feel an unknown agency spelling ruin on him; and his race. Thus, he had many a sleepless nights. It was this agonizing experience that prompted him to write his work; a sort of an autobiography;

which has come to be a classic on stoic philosophy. The illustrious example of Diogenes needs no explanation. This exponent of "cynicism" embraced poverty and inflicted agony on himself. Fed up with the world around him, he lived in a tub and ate only raw grains to live on. Out of such an agonizing life hailed one of the virulent systems of philosophy, "cynicism".

The life of 'sophocles', the great Greek tragedian had been pathetic. His wife and dear child had premature deaths; and he had been surrounded by envious rivals. These hard realities tempered his mind and moulded his genius creativity in its unique form was the net result.

We have the instances of Nietzsche, Marx, Dostowsky, Proust, Orwell and Trotsky before us illustrating the same truth. Nietzsche, the great German idealist had been a miserable man devoid of good health and vitality; he was forced to wear a large moustache to conceal his weariness exhibited on the face. Sun Shine and winter cold had been equally dangerous to his frail physique. He suspected everybody and could make no lasting friendship with anyone. He quarrelled with even Richard Wagner, who had no parallel, but out of such agony emerged his cult of "the superman" and idea of eternal recurrence" about which more is to be discovered and written.

Marx was driven from pillar to post until he could settle down in England. His domestic and intellectual worries have been described by Louis Feurir. But, such agony gave birth to his great revolutionary philosophy.

Proust had been a France bourgeois. His genius hailed from his ailment and forced seclusion. The mental torment emerging from such incidents inspired "Remembrance of things past".

The life of Dostowsky' was nothing but a piece of sorrow. Except, Nietzsche no genius has suffered so much. But, with 'Dostowsky' most of the sufferings, he had undergone were piled upon himself by his own actions. But all his blemishes are pardonable; when they are appraised as the cause of his creativity.

Orwell, too had a lot of agony. His sad experiences in the Spanish 'Civil war' and the sadder ones, in boyhood proved to be the source of his creativity.

These instances, would tempt one to regard that agony serves to be the source of creativity of the highest order.

by
P. Krishnanunni
II gr. I P. D.

മിതവ്യയം ശിലിക്കാൻ
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നിങ്ങളുടെ നിക്ഷേപപര്യയതികൾ
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(ഒരു വിദേശ നാണയ വിനിയമ ബാങ്ക്)

WIMBLEDON-THE GREATEST TENNIS SHOW ON EARTH

Dwell on the magic when a small white ball skims the world's most cherished square of grass. It is the culmination of the dulcet sound of a harmonious symphony, the climax of a ballet replete with miracles and gyrations of grace and strength.

Wimbledon is the annual unfurling of tradition and even participation as a static spectator evokes nostalgia and ecstatic delight-perennial human feelings to cherish. What is the magic of Wimbledon? Ask countless people and you receive countless replies, subjective undoubtedly, but nonetheless relevant to the core.

Is Wimbledon a bland mixture of English garden party atmosphere or is it an emotional encounter between the great tennis players of the world and a sophisticated, discerning public? Call it what you may, such is the saga of Wimbledon-an event that endures the influence of commerce and psychological brainwashing.

The Wimbledon complex consists of 15 grass courts, 10 hard ones, a bank police-station, post-office, wine cellar and 15 restaurants that only open during "The Fortnight".

Flowers are nearly everywhere. Each year, 1,500 hydrangeas, 1000 geraniums, 500 3,600 antirrhinums, 1,000 petunias, are French marigolds and 35 abutilon lilies are planted. The verandah of the Members' stand, with its great crast and swag of purple and green-the Wimbledon colours-is ablaze with hydrangeas and trailing pink geraniums.

The players are aptly given royal treatment. They are transported to and fro, from their dwellings to the tournament premises and back, in a motor cavalcade of dazzling white cars, each flying the Wimbledon pennant. A luxurious, aristocratic gesture, but

tinged with common sense. It is a guarantee that players arrive on time and are not lost in the great maze in London. In previous years' it was sombre black Rolls Royces, Daimlers and Austin Princesses. Since the 1970s, British Leyland do the job, giving it a wisp of colour. An imperial gesture, that makes all the participants feel like superior beings.

Wimbledon starts each year six weeks before the first Monday in August. Players from nearly 50 countries participate in this prestigious tournament. The tournament is run by the All England Croquet club, founded in 1868. There are about 2000 organisers who take upon themselves the responsibility of running this competition with clock-work precision.

Then come strawberries and cream. Going to Wimbledon and not having strawberries and cream is like going to Mecca and not saying your prayers. Every morning, 2,000 pounds of strawberries, specially picked in Hampshire are brought by van from Convent Garden to Wimbledon, waiting to be picked by 60-chosen strawberry pickers. A gourmet's delight, strawberries and cream have stood the test of time and are now synonymous with the Wimbledon atmosphere.

Wimbledon is the greatest tennis show on earth. The inaugural lawn tennis championship was held in 1887 with men's singles event only. 22 players participated and S. W. Gore was installed as the first Wimbledon made the organisers start the Women's event.

The men's singles titles have been won by players from Australia, Czechoslovakia, France, Great Britain, New Zealand, Spain, Sweden and the USA. The singles title has been claimed most times by Renshaw (Britain) -7 times; Doherty H. L. (Britain) and Borg (Sweden)-5 times each; Doherty R. F. (Britain), Wilding (New Zealand) and Laver

(Australia)-4 times each; Baddeley, Gore and Perry (all Britain), Tilden (U S A) & Newcombe (Australia)-3 times each. Only six lefthanders-Brookes (1907, & 1914) Drobny (1954), Faser (1960) Laver (1961, 1962, 1968 & 1969), Connors (1974) and McEnroe (1981) have won the singles championship. The longest men's singles match played continuously at Wimbledon was in 1954 when Drobny (Egypt) beat Patty (U S A). The match lasted 4 hours and 20 minutes.

Competitors from Australia, Brazil, Britain France, Germany and the U S A have claimed the women's singletitles. The most successful winners have been Moody-8 times; chambers-7 times; Hillyard, Lengten and king-6 times each; Dood & Sterry-5 times each; Brough-4 times; Bueno & Connolly-3 times each.

The winners of the men's and the womens singles titles receive 75,000 and 67,000 respectively.

The first player to touch the one-million dollar mark in tennis was Rod Laver. Four times Wimbledon champion, he is the only player in the history of world tennis to achieve the grand slam twice in his illustrious career.

About three years ago Borg was 'the king of kings, the tennis monarch on whose empire the sun never set. His record of 51 consecutive victories is hardly likely to be emulated or surpassed in the next many decades. His success is unprecedented in ennis history.

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Tennis ranks third in the world in terms of audience response on television, after the Olympics and the World Cup. It should be remembered that Wimbledon is held annually where as the World Cup and the Olympics are held only after 4 years. Also, tennis does not have the world-wide following of football or athletics, for it remains a sport for the affluent. Yet Wimbledon is followed in the far corners of the earth, from distant Africa to sprawling South America and remote Asia. In terms of charismatic appeal, it is second to none, the greatest tennis show on earth.

Wimbledon has no government backing like the Olympics or the World Cup. There are exactly 325 male members and 75 women, excluding the champions who become honorary members. Each year 90 members are elected on a yearly basis.

For 50 weeks of the year, they live in reclusive splendour, meticulously working and planning to make their prestigious and world-famous club as efficient as possible. This immense devotion to a single cause makes Wimbledon a landmark of our era, as resplendent and sublime as the lofty Himalayas or Alps, in their show-studded grandeur. Nuclear holocausts, border disputes and increasing inflation all fade into insignificance during "The Fortnight" for the tennis-crazy people.

SARAH JACOB
M. A (Previous)
Literature

LOVE A FOUR LETTER WORD

Why is it so hard to speak of love, so hard to love? Has all our "shedding of inhibitions", kicking over the Puritan ethic, merely resulted in a different cop-out, substituting sex for a deeper tie we are afraid to risk?

Love is risk-taking. Loving means we're going to get hurt, not just may be we're going to get hurt. There are inevitable rejections in the purest love and they can cut to the bone. The deeper the love, the deeper the wounds. But not to bleed at all is worse than suffering a cut-for only the dead do not bleed at all. And not to love is to miss knowing what it all about.

We are not a nation of risk takers. We marry for security. We stay in jobs we hate because they offer security. We can't face the fact that death is a fact of life, that there really is no such thing as absolute security. And in our mad pursuit of security, we forget to stop and smell the flowers. While deep down somewhere, practically everybody knows he yearns for love, most people put it off. "Not now," they say, "Later"

What about the people who do love? "It takes courage to gamble on love," says one woman. "We shadow-boxed for a whole year before we ever touched each other - both of us terrified. I would be certain one day that we were in love and the next day I would think I'd been out of my mind to imagine such a thing. He'd send me some funny little drawing in the mail - and then deny that he'd sent it. Or he'd give me some other little signal - a look when he thought I wasn't looking, or he'd wait for me to show up somewhere and then pretend that he was there by accident. By the time he finally did open up and take me in his arms, I was so frantic I could have chewed his ear off. That love lasted as long as he lived and the excitement never went out of it - we always had a lot of incredible things going. But if it takes courage to trust love, love also gives you courage. Both of us went over the top in our work during that time. Things work when you're in love, they just do. when you're not in love, the same amount of effort will get you just exactly nowhere".

People are afraid of love with good reason. We know that love can only end tragically - we can lose love suddenly and suffer as from a bereavement - or we can kill it bit by bit, day after day, in a thousand little deaths. Even if the love works, we still stand to lose it through death - our own, or the death of the person we love.

For those people who are strong enough to face the fact that love is going to end, there are still other terrors to face in the living of it, some of them even more off putting than the fear of losing love. Love is a powerful stuff, it can be painful, it requires a lot of emotional expenditure, effort and work. But perhaps its most terrifying aspect is that love forces people to face reality. - To admit the truth to another human being. Any lie, any subterfuge, any self-deception destroys a part of the bond. We want the bond, but we're afraid of revealing ourselves. Nobody wants to admit that he's afraid of the truth. - even to himself - so most people find it easier to back off, cover up and explain their copouts to themselves with a thousand rationalizations - denying themselves access to love in the process.

At this point, we have to decide whether the love is worth the price of facing these realities and dealing with them honestly and whether we can afford the price. If there are simply too many problems to be resolved within the time constraints imposed by the love affairs, the love comes in. We run and hide or retreat into polite accommodation, or we fight, blaming the other person for the stress that has come between us.

Fear of love is realistic enough in a world that is full of manipulation. Emotional pirates do ply the waters, after all. "Keep this up and I'll be your slave", said a liberated woman who had found the courage to express her love. "That's what I was afraid of", her lover replied.

Love usually doesn't work - even though it's real enough at first - for people who are not mature enough to be able to stand to anxiety and pain of uncertainty; who are not sure of what they want, who can't face their own imperfections and inadequacies, or cannot tolerate them in others; for people who lack a sense of humour and of the absurd.

If we are simply afraid to try to deal with the problems we feel we must hide within ourselves, we resort to another rationalization: We say "It was only sex - a mad passion, after all, just one of those irrational things no one can explain". yet those mad passions are not irrational - there was something there that we saw in the person. What we couldn't deal with, more than likely, was not the passion and the burning need for the other, but the truth coming out of ourselves as a result of the love or the truth that the other person was experiencing. It is at this point that the fierce fights erupt between lovers.

"The intensity of love can be too much to handle, said a young man. "I was insanely in love with Anitha, but when we weren't making love - and it was like no other love I ever made - We were fighting just as furiously. I'd be very, very careful about getting that deeply involved again, but the memory of that sex still makes the hair stand up all the way down my spine".

Even with good faith and appropriate maturity, however, when love - the Pandora's box - opens, a lot of feelings come flying out that we've saved up over a period of time. We may not be able to cope with all of them at once. We may find that we're still daddy's big girl or mummy's big boy, trying to live up to standards they set for us. It's embarrassing to discover such immaturity in ourselves and more embarrassing to admit it. And to face these feelings at the same time we are trying to learn to meld two lives increases the size of the emotional mountain must we climb.

Loving can tear up our lives and our careers - by forcing us to face ourselves. We may realize that what we thought we wanted is not what we want at all. Love makes us focus on our own desires, our own needs, and they turn out, in many cases, to be quite different from what mommy and daddy wanted for us. so the result of loving can be emotionally chaotic. We call the resulting upheaval "abnormal". for though love is universal and the syndrome has been fully explored and delineated in the world's art, music and literature, we have "learned" in the 20th century to call all emotion neurotic, to deny love and to decide that only sex is "real".

Placing our faith in science and the real world, we trust psychiatrists to have the last word on emotions, forgetting that doctors are trained to treat illness and alleviate pain, not to teach people how to enjoy good health. Science has shed away from the stupor of love.

Said one successful analyst and who had fallen in love after psycho-analysis, "This is new territory. I'm an expert at suffering, but I don't love any techniques for being happy".

Though volumes have been written on the devastating effects of emotional deprivations, only a few psychiatrists have ventured on to the new old ground of love. From Maslow and May among them, but for any exhaustive and thorough-going analysis of love, we must still rely on poetry, music, theatre, opera and literature as the scientists did and do, remembering that just as the "unconscious mind" existed in literature and in life centuries before Freud made it official so did love. The fact that science hasn't measured it doesn't make love any less of a force in our lives.

Some of us don't see love when it is right under our noses because we have other values that we place above it. we may be too moralistic, too acquisitive, too ambitious or

simply too busy.

An old man tearfully tells a group of younger people, "I had it one. I didn't know how rare it is. I left her after several months because I thought it would be like that with anybody else - but it's not - it was never that way again. And you never forget it, never. The man had risen to become the vice-president of a major corporation, but at the end, he said, 'I wasted thirty years in that job'".

True, it's safer not to try, or having tried once and failed to decide that love is a fantasy perpetrated by Hollywood, best used to lure innocent maidens or innocent men into the sack or into bondage.

"Romantic love" is description of sentimental never-never land in modern usage. But those who do love wonder why the rest of the poor fools in the world resist this marvellous secret that is no secret at all.

IMAM SALIB
II p. D.C

First Time:

Every Job can be done in two ways: Mr. Success uses the planned way, done efficiently finished carefully. Mr. Failure starts the job without a plan or preparation. The result mistakes, worry, etc. lost time, wasted effort, spoilt material, production. Doing the job well first time steps up production and keeps down tempers, waste and cost. Keep a strip poster on the wall with this motto and read it every day.....

"A Job Worth Doing is Worth Doing well-
First Time!"

Chandini K Menon



COMPUTERS AND PROGRAMMING LANGUAGES

INTRODUCTION

A Computer is basically a calculating Machine, capable of performing the operations of addition, subtraction, multiplication and division. It can store the data and make use of it at a later stage. It can give intellectual results as a human brain computers are today being used for a wide range of commercial scientific, engineering and other applications.

TYPES OF COMPUTERS

Present day computers can be divided into two major types-analog and digital according to the manner in which they represent data. The analog computer does not compute directly with numbers; rather it measures, continuous physical magnitudes which represent or are analogous to the numbers under consideration. Analog computer are used for scientific and engineering applications because they deal with quantities that are continuously variable. The digital computer represents information in discrete form. There is also a third type of computer called the hybrid computer which combines analog and digital capabilities

HISTORY OF COMPUTERS

The performing of simple arithmetic calculations on one's fingers is a well known example of computing function. Historians started the History of calculations with abacus. The abacus is still used in many countries as the calculating aid for children. After world were II, there was a need for

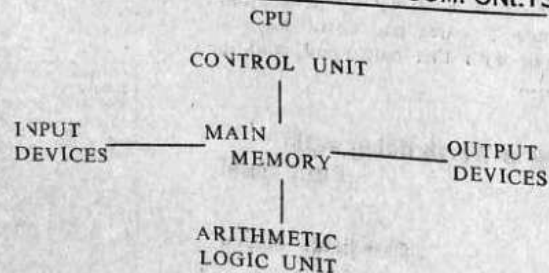
increased calculations. Realizing this need Dr. Howard Aiken installed the Mark II computer at Harvard University in 1944. This Machine used punched tape and cards and operated on the principle of sequential control as developed by Babbage.

The first electronic calculator called ENIAC (Electronic Numerical Integrator & Calculator) was installed by Dr. John-Mauchly and pres per Ecker Jr. at the University of pennsylvania in 1945. In the first generation of computers Vacuum tubes were used. The second generation of computers started with the introduction of transistorized computers. The third generation of computers used integrated circuits in the hardware. It also had the facilities for time sharing and multiprogramming Also there are main, midi and micro computers.

Organization of basic Computer Components

The above figure gives a rough idea of the functional construction of a computer. The arrows shown the direction of the flow or the sequence of electrical pulses which represent the information sent from one point to another. A programme and any associated data are introduced into the computer by an input Units, which converts the given information. This information passes in to the control Unit which directs all the computer's activities. The control Unit decides what must be done and by using the memory Unit and arithmetic Unit causes the program to be executed. When the execution of a Particular program is over, the results and the information in to a form

ORGANIZATION OF COMPUTER COMPONENTS



understandable to a human. The control Memory and arithmetic Units are usually thought of as a single Unit and called the central processing Unit (CPU). The input and output devices are usually called peripheral devices. Input devices can accept data typed at a keyboard terminal output devices accept results from CPU and write results for human use.

Magnetic floppy diskettes, which look like an ordinary L P record are used with a micro computer. Two different types of floppies are available. Soft Sector and hard sector.

BATCH PROCESSING AND INTERACTIVE PROCESSING SYSTEMS.

A device called monitor is used to increase the efficiency of the system. The monitor operates in conjunction with a secondary storage Unit. The data which comes from the input Units and which is to go to the Output Units are stored temporarily in the secondary storage Unit. The monitor controls this Secondary storage unit and information stored in this unit is transmitted to the CPU at a faster rate than the ordinary input devices. The diagram of a Computer System with a monitor is shown below.

A Computer System with a Monitor
Interactive processing refers to a direct link between the user and the computer. In this type of processing, the user enters data on a terminal and receives results directly.

In the batch mode each program is executed from the beginning to end without phase. Here the user codes his program, punches it into cards, gives the program to a central processing area where it undergoes further handling and finally receives a printed listing of the program.

In interactive processing, syntax errors can be seen immediately and corrected on

the spot. After the program has been entered into the computer, it can be compiled, listed and executed at the terminal. Thus a procedure that extended over several days in the batch mode is reduced to a matter of minutes or hours in the interactive processing.

The most evident future of a timesharing system is its ability to process several tasks simultaneously. In the time sharing mode the computer switches from one user's job to another user's job at a rapid rate under the control of the monitor. The jobs themselves are entered into computer by independent users through terminals connected to the computer by cables.

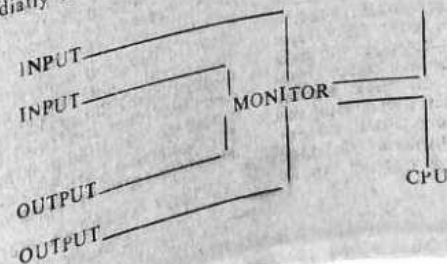
Time-sharing is less efficient than batch processing for executing long programs. The main advantage of the time-sharing system is that many users can use the computer at the same time. Also in a time sharing system the user is able to understand the working of his own computer program.

The following are the symbols used in a computer

The 10 numerals, 0 through 9
The 26 letters, A through Z.
The punctuation symbols;

• periode
, comma
; semicolon
" Quotation mark
(Left parenthesis
) Right parenthesis
{ The special symbols
\$ Dollar sign
+ Plus
- Minus
* asterisk
/ slash
/ less than
> greater than
> upward arrow
= equals

SECONDARY STORAGE



COMPUTER LANGUAGES

Machine Language

A binary representation was used in early computers and the program written using the binary numbers were said to be written in machine language writing a program in machine language is very difficult and cumbersome. For example a series of numbers 21008000900 in the machine language means "Add a number stored in location 800 to another number stored in 900 and store the above result in the location 800" (The code number 21 stands for the addition operation). For each instruction different codes are used. These instructions are tedious and difficult to remember and operate. Also the rules of the machine language differ from one computer to the other.

SYMBOLIC LANGUAGE

These languages permit the use of alphanumeric symbols instead of numeric operation codes and addresses. The computer operating system automatically translates these symbols through the use of a symbol equivalence table in order to obtain the numeric codes it needs to execute the program. Symbolic languages are machine oriented and their coding is time consuming. The program of translating symbolic instructions into machine language is said to be written in the assembly language.

HIGH LEVEL LANGUAGES

The advantages of high level languages include (1) they are easier to learn than symbolic languages

- (2) they require less time to write
- (3) they are easier to maintain
- (4) they provide better documentation; and
- (5) programmers skilled in writing programs in such a language are not restricted to using a single computer.

The compiler translates the program written in user's language into machine language program called an object program. The high level languages are broadly divided into two classes General purpose and special purpose languages. **FORTAN** (abbreviation for Formula Translator), **PL/I** (Programming language I) and **ALGOL** (ALGOrithmic language) are the most important general purpose languages. Special purpose languages are tailor-made for some types of problems only. Some of these special purpose languages were developed with the Commercial users in mind **COBOL** (abbreviation for Common Business Oriented language) and **LISP** (list processor) are the

two well known special purpose languages.

TIME - SHARING — PROGRAMMING LANGUAGES

The computer's ability for time-sharing which provides simultaneous access to a number of independent users at the same time gave rise to the development of interactive programming languages. Examples of these high level languages are **JOSS** (Johnnie's Open-shop System) and **BASIC** (Beginners All purpose Symbolic Instruction Code). Of these basic has got debugging facilities during compilation and execution of the program. **BASIC** is an easy language to learn and uses Phraseology resembling Conventional English. Because of its simplicity, it is now a-days used to many business application. Basic possesses three important advantages over the Computer languages.

- (1) it is easy to learn
- (2) it offers powerful additional facilities for the most advanced user and above all
- (3) it is designed for interactive use rather than batch mode processing. The interactive nature of Basic helps the user correct his errors as and when they arise. Therefore Basic is taught as the first language to understand the principles of programming.

STAGES OF PROGRAM DEVELOPMENT

A program is normally developed in four stages. Initial design; coding, assembly or compilation and debugging or testing. A program flow chart is used to sketch the overall logic and clear definition of the problem, before a program is coded into a computer language. Then the program instruction can begin. The coded program is then punched in cards or paper tape and fed into the computer. Then the source program is translated into the machine language by an assembler program or by a compiler, depending on the programming language used.

There might be some errors, during compilation. The common types of error fall into two general classifications; logic errors and syntax errors. The latter might be caused by misspelling or mistyping a keyword. Even after these errors have been corrected the program can still have logic errors. To detect these errors in program logic, we must create data that represents as many as possible of the condition the program will face and then run this data through the program. Once the program has been tested for syntax and logic errors, it may be stored on magnetic tapes or disks for further run.

AUDREY MERENA RODRIGUEZ
I M. Sc. Maths.

Her first Date:

The young lady was all excited. This was the first time she was going to a party with a make escort and she was determined to make a success of it. So she turned to her mother for advice. "Don't worry", replied the understanding mother. "Just follow these two simple rules and you can never go wrong; put a pinch of sugar in everything you say to him; and a pinch of salt in everything he says to you."

There would be fewer heart breaks and less divorces if women followed these two golden rules not only on their first date, but whenever they deal with male companions and escorts who say things they do not mean, because they feel mean, if they do not say them.

Chandini K. Menon

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They Never Stop:

Mother was annoyed.
"I have told you again and again" She Scolded her little daughter,, "never to speak when older people are talking, but to wait, until they stop" The little girl looked up bewildered as she said, "I've tried that Mummy. It is just that they never stop!"

Its so easy to demand from others what we do not do ourselves. And when giving orders to children make sure the commands are both reasonable and practical.

Chandini K. Menon

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UNIVERSE IN SPACE-TIME CONTINUUM

L. Godfrey M. Sc.
Department of Physics

Is the Universe finite in volume or is it infinite? What is the shape of the Universe? These type of questions can be asked in the light of modern Physics.

Cosmology is the study of the Universe as a whole-a study about the structure, origin and fate of the Universe. Early cosmological theories were mostly speculative in nature. This was due to the lack of knowledge about the physical laws which control the structure of the Universe. Cosmological theories received the real scientific touch with the introduction of Einstein's General Theory of Relativity. Here we shall see how the structure of the Universe can be understood on the basis of modern physical ideas and known facts.

What do we see when we look at the large scale Universe. At first we find that our Planet Earth is orbiting a near by star called Sun. Travelling at a rate of 3,00,000 kilometers per second, light from sun takes about 8 minutes to reach Earth. So the Earth-Sun distance can be conveniently expressed as 8 light minutes. The last planet Pluto is about 5 light hours away. The Sun, the nine planets, and their satellites, asteroids, comets, meteorites, dust and gases forms a system called Solar System. The sun at the central position rules this system. The next higher order system we can observe is the Galaxy. Its structure is more complex than the Solar System. An example of a galaxy is our galaxy called Milky Way Galaxy. The Solar System is located some where

at the edge of this galaxy. Stars and gas clouds are the major building blocks of the galaxy. A Galaxy has no central body to rule itself. The movements of all the stars about the galactic centre is controlled by the whole aggregate of stars itself. In a galaxy new stars are born and evolve for a few thousand million years and die. Some stars die by exploding themselves. This spectacular explosion is called Supernova. Depending on the mass of the stars some of them become dense objects called White-Dwarfs others from even much more denser objects called neutron stars. Density of the neutron stars are millions and millions of times greater than that of water. Some other stars can reach a more terrific and called Black hole, where the matter of the star collapses to such a high density that light can no longer escape from it. The stars in our Galaxy are distributed in a disc-shaped volume with a central bulge. Other galaxies have some what the similar shape. The typical distance between stars in a galaxy is a few light years. Our Galaxy contain a hundred thousand million stars, and has a diameter of 60,000 light years. When we look at a distant galaxy it appears like a small cloud. But each particle of this cloud corresponds to a star similar to our sun (many stars are actually bigger than sun). A near by galaxy which is just visible for naked eye, as a small fuzzy patch of light, is the Andromeda Galaxy which is about 2 million light years away. Our galaxy and this galaxy are two of the dominant members of a small group of 30

or so galaxies known as the Local Group of galaxies. Seventy five million light years away, in the direction of the constellation of Virgo we can find a cluster containing thousands of galaxies. This cluster is called as Virgo Cluster and our galaxy may lie in the outer fringes of this cluster. Apart from this kind of irregular clustering of galaxies we can find millions of galaxies distributed all over space. The most distant galaxies seen with the 5 meter telescope at Mount Palomar, U. S. A. are at least ten thousand million light years away. This whole expanse which is filled with galaxies and clusters of galaxies is what we call the Universe. Galaxies are Point objects in space when compared to the average distance between galaxies.

Due to the large distance involved and due to the finite velocity of light an interesting condition arises in the Universe. When we look at a distant object we actually see the past, we cannot see the present. For example when we look at a star which is say 100 light years away, we get the 100 year old light or an 100 year old picture. If the star explodes now, we will know about it only after 100 years. Light that we receive today from the nearby Andromeda Galaxy started from there long before man appeared on Earth. If we send a radio message to this galaxy it will take 2 million years to reach there and Vice-Versa. This space and time seems to have some connection with each other, let us investigate that.

In Special theory of relativity it is postulated that light always travels with a constant velocity in Vacuum. No physical influence can attain a velocity greater than the velocity of light. If we travel at a speed close to the velocity of light then several interesting things happen. Our time goes slow and also the meter scale contracts in the direction of travel, and our mass increases. We inside the space craft will not be able to notice this but external/stationary observers can find that out. As a result of this if a space traveller can travel close to the speed of light he can stay young while his

relatives who are stationary get old, and when he returns home his son will be older than him. What do we understand out of this. We see that time has no absolute significance because different observers measure time differently. Same is the case with spatial distance. Different observers will measure the same distance differently due to the contraction of meter scale. So space has no absolute significance. Suppose in Universe an event is taking place at certain time and at certain place, and suppose a second event is taking place at a different place after some time. In classical method, to describe this events we specify the spatial interval (that is distance) between the two places and the time interval between the two events. We have seen that measurement of space interval and time interval change with observers. That means they will describe the same set of events differently. This is really an unwanted situation in physics. To avoid this situation we must have some physical quantity, related to the events, on which all observers agree. Let us call this physical quantity, simply as an 'interval'. This interval is neither an interval of space nor an interval of time. This is the interval of a single entity called "space-time continuum". This interval is an invariant quantity which means it does not change with observers. The four dimensional space-time continuum is a unification of the three dimensional space and one dimensional time. Now it is possible for us to describe events in universe without confusion because the description can be made in terms of the invariant intervals of the space-time continuum. We were wrong in the past to consider space and time as separate independent things. Space and Time are only the parts of a single thing called space-Time Continuum. We the three dimensional creatures will find it difficult to visualize this four dimensional continuum, but the precise properties of the continuum can be expressed in terms of mathematical equations. The space - time continuum is some times called as the "Fabric of Space-time". This Fabric can "stretch" and "curve" to manifest itself as a universe. We shall see how this is possible.

Apart from space and time we also sense something else in the universe. This is matter. It is with matter that all material objects in the universe are made of. This matter is a form of energy and energy has mass. The relation between matter and energy is one of the most famous formula. Matter has several interesting properties at microscopic level. The description of matter is very complex at atomic and elementary particle level. For example the distinction between waves and particles disappear at this level and one can talk only about a unified form called wave-particles. These wave-particles follow statistical laws of interactions and accumulate themselves to form different kinds of atoms which in turn are controlled by chemical laws to form different kinds of material substances. We commonly call these materials as matter. All material objects, which are made out of different substances, exhibits a bulk property or a macroscopic property, that is a tendency to attract each other. Newton called it as gravitational attraction. He understood gravitation as a force acting between material objects, and formulated the law of gravitational attraction. While all other known forces in nature are power full at short ranges only, gravitation acts at long ranges between large astronomical bodies. It appears that the structure of all large scale systems in the universe and the universe itself is controlled by this force. For the description of the universe a very consistent theory on gravitation is required. Newton's universal law of gravitation had several draw backs. While for most of our ordinary purpose this law is sufficient, it breaks down in heavy gravitation, and also when objects move close to the velocity of light. Also this theory is logically incomplete because it does not provide a physical force transmitted between two bodies. A new theory was necessary. Einstein's special theory of relativity does not deal with gravitation. Further in the special relativity we have considered only those observers and bodies, moving with constant velocity. But in general observers and bodies can also move with an acceleration. This acceleration can

be due to the force of gravitation or due to some other force acting on the body. The 'interval' of space-time measured by different observers (having accelerated motion) should agree. This problem cannot be solved with special theory of relativity. Einstein worked hard for 10 years and finally formulated his theory on gravitation. He called it as the General Theory of Relativity. The special relativity now stands only as a special case of this theory.

One basic principle in general relativity is the principle of equivalence. This says that for small region in space the effect of gravity and acceleration are equivalent. This means that if we suitably accelerate us then the effect of gravity can be cancelled. For example if we are inside a box which is dropped from a height then we can float inside the box without feeling any weight, till the box hit the earth. Similarly gravity can be stimulated locally by acceleration. Astronauts in an accelerating space craft will feel weight. So it follows from this, that an observer in a gravitational field is equivalent to an observer who is accelerating. How can these observers report the "interval" between two events in universe? If they use the interval of space-time of special relativity, then the reports will not agree because they were not moving with constant velocity but were accelerating. They must use the 'space-time interval' of general relativity. This space-time interval of general relativity is called as the "metric" of space-time. So in general all observers in the universe should always report their observation in terms of the "metric" of space-time. Then only there can be a universal agreement about the truth of events in the universes. One interesting aspect about the "metric" is that it contains the information regarding gravitation, as a geometric property of the space-time. In other words gravity simply means geometric deformation or curvature in space-time continuum. Thus we find that the space can curve in the presence of matter. In Einstein's own words.

".....the laws according to which solid bodies may be arranged in space do not completely accord with the spatial laws attributed to bodies by Euclidean geometry. This is what we mean when we talk of the "curvature of space". The fundamental concepts of the "straight line", the "plane", etc., thereby lose their precise significance in physics.

In the general theory of relativity the doctrine of space and time, or kinematics, no longer figures as a fundamental independent of the rest of physics. The geometrical behaviour of bodies and the motion of clocks, rather dependant on gravitational fields, which in their turn are produced by matter".

A word of explanation on Euclidean geometry. We are familiar with the results of Euclidean geometry. Which was invented more than 2000 years ago. This gives the rules governing the straight lines, circles, triangles etc. For example we know that sum of the total angles in a triangle is 180 degrees. Similarly given the side of a cube we know how to calculate its volume. Because of our limited experience in a small region of universe we think that this geometry corresponds to reality. But actually these are idealized mathematical abstractions which does not correspond to reality. Mathematics is a very general way of thinking and only a few of its abstractions approximately correspond with physical reality. A physicist is interested only in those abstractions which is most accurate for the situation. Before Einstein, mathematicians like Riemann and Lobachevsky has shown that there are other possible types of geometries such as the geometry of figures on a curved surface, and the geometry that deal with more than three dimensions. Einstein found that Riemannian Geometry is suitable for his purpose. In a Euclidean space the shortest path between any two points is a straight line joining the two points. In a Riemannian space, however, the shortest path between two points may be a curved path. As long as we are concerned with small regions of space, the approximations of Euclidean geometry hold very well.

But for large astronomical distances it is found that even light follow a curved path in a gravitational field. Hence we are forced to drop the concept of a straight line and adopt that of a 'Geodesic'. The "geodesic", is the shortest path between two points in a curved space-time continuum.

Suppose we are walking through a terrain containing smooth looking hills and mountains. We never walk in straight lines, and climb all the mountains. When we want to cross a mountain we prefer to go around it rather than climb it because that curved path is easy and avoids unnecessary waste of energy. When we cross a plain ground, we walk in a straight line. In other words the geometry of the terrain is affecting our path. This is exactly what happens in the "terrain" of space-time continuum. Light prefer to travel in easy curved path when it encounter a curvature or deformations in space-time continuum caused by gravity which in turn is caused by matter. Sun due to its large mass has produced a significant local curvature in this region, Earth finds itself in this curvature and moves in the most easy looking path. There is no force acting between sun and earth. The sun is not applying any brute force to rule the solar system. One may ask why earth is moving in the same path again and again. This question is meaningless because it is not the same path, the path we speak about is the path in space-time continuum. After one year earth only return to the same spatial point, but due to the advancement of time it reaches a different point in space-time continuum. So earth is not turning back it is always travelling in one direction in space-time. The trouble is with the geometry of space. This is a very interesting condition, because when it comes to the motion of material bodies space tell bodies how to move but when it comes to the geometry of space material bodies tell space how to curve.

In this condition which is important? The answer is matter, because space is only a structural quality of the gravitational field which is produced by matter. In the absence

of matter and its gravitational field there remains absolutely "nothing". To quote Einstein,....."There is no such thing as an empty space, that is, a space without field. Space-time does not claim existence on its own, but only as a structural quality of the field."

Now we should understand that Universe is not an infinite void space in which galaxies are arranged. The physical Universe is not infinite but it is finite. Because there can be only a finite amount of matter in the physical Universe and this finite amount of matter will limit the size of the physical universe. Let us now see how matter can limit the size of the universe. We know that in the presence of matter local curved space-time results, but when we consider very large regions, all the local effects average out to produce a general curvature in space-time continuum. The effect of this curvature is to produce a closed space-time which makes the "volume" of the universe finite. As an analogy consider the surface of earth. We have mountains, hills, plains, valleys and oceans, but all these features average out to produce a spherical surface for the whole earth. This surface has limited area but has no boundaries (except for the artificial boundaries of nations!). Similarly in the case of universe it has limited volume but has no boundaries. Every spatial point in the universe is the same, it has no "edge". There is no privileged direction or a privileged location in the universe. This isotropic and homogeneous property of large scale universe is known as the "cosmological principle", this is supported by empirical evidence.

In 1920s, Hubble and Ludmark discovered that the Universe is in a state of expansion. By studying the light spectrum (by measuring the red shift) of galaxies they deduced that all galaxies are moving away uniformly from each other. This means our space-time continuum is undergoing a kind of "stretching". According to modern cosmological models the Universe should either expand or contract, now through observations it is established that the universe is expanding. How can we picture such a universe.

George Gamow has described this picture of the universe in terms of a large balloon that has millions of tiny dots on its surface each of which represents a galaxy or a cluster of galaxies. The balloon is steadily expanding through being blown up, so the distance between the dots are steadily increasing. There is no "edge" to such a Universe, although it is "closed". In this universe a light ray that starts at any point will travel along the surface until it eventually comes back to the starting point. This can happen only, of course, if the rate of expansion is slow enough compared to the velocity of the light ray.

We have seen that the Fabric of space-time can curve and "stretch". The stretching of this "Fabric" is felt as an expansion of the universe. Is it possible to punch a hole in this Fabric? It is possible, and such holes in space-time is called as "black holes". Black holes results if matter is compressed beyond a limit, such a condition can result if a massive star run out of nuclear fuel and collapse down. When such a gravitational collapse occurs, the space-time around the star curves and close. The inside and outside of the black hole is now separated only by an "event horizon". An observer who cross "event horizon" can neither come back nor communicate with the external world. If such an observer send a light signal or radio message it will not go out. If any material object enters the black hole it will be destroyed to particles by the intense gravitational field gradients. All the observers crossing the event horizon will have this fate. Certain observational evidence suggests that the mass within the central 3 light years of our galaxy is 8 million times the mass of the sun, and it has been speculated that this could be a massive black hole. There are indirect observational evidence to suggest the existence of other small black holes in our galaxy.

Now what do we understand about the "radius" or shape of the universe. This radius is not a spatial radius, it is only a

parameter which is related to the general curvature of space-time. We have seen the balloon analogy in which galaxies are confined to the surface of the balloon. The surface of the balloon should actually be a three dimensional surface. Just as our shadows are confined to the two dimensional wall we are confined to the three dimensional surface. It is this three dimensional surface which is having a shape. This geometrical picture of a three-dimensional "hypersphere" (representing the universe) embedded in a four-dimensional space-time is a mathematical construct to assist us to visualize the Universe. Generally speaking the spherical or elliptical shape of the three dimensional "surface" is only one of three theoretically possible shapes. In one special case this surface can be flat. In another case when the curvature is negative we get a hyperbolic surface. Different type of models of Universe can be constructed by using these ideas, but only one of them will correspond with our universe. Present observational data is insufficient to speak definitely about the "shape" of our Universe.

Will the Universe go on expanding forever or will it stop expansion and start contracting? This question can be answered if we know the matter density of the universe. Because it is matter which is controlling the Geometry. Present observations suggest that there is not enough matter in the universe to stop the expansion which means the universe will go on expanding forever. Ultimately all galaxies will thin out and the universe will suffer a "cold death". But this is not a final word, because there are serious possibility for unseen matter, that is the matter we have not taken into account. Such unseen matter may be concentrated in black holes, or in a large number of planets that do not shine. Another case of unseen matter is the mass of a kind of particles called neutrinos. Neutrinos are elusive elementary particles which hardly interact with ordinary matter. Particles physicists now almost believe that neutrinos can have some mass, it was considered to be mass less in

the past. If the neutrinos are having considerable mass then there is a surprising possibility that their total mass can control the expansion of the universe. Neutrinos are everywhere in the universe in large numbers, every moment several of them may be passing right through our body.

If the universe is having sufficient unseen matter then the expansion will slow down and a contracting phase will start. The galaxies will come close and merge together. Then as the contraction progresses the stars will move randomly at high speeds. Black holes will grow catastrophically and stars will be destroyed. Under further contraction the temperature everywhere in the universe will reach millions of degrees. And finally the universe will contract to a zero volume or a "physical singularity". This contraction to zero volume may be called as "Big Crunch". All the known physical laws breaks down here and further extrapolation in time is not possible.

It is now believed that the universe was born from such a "zero volume" or "singularity" some 10 to 20 thousand million years ago. The birth of the Universe was an explosive expansion process and is called as the "Big Bang". In the beginning (that is during "big bang") There was only energy in the form of radiation. Out from this energy elementary particles formed. These particles further interacted to form hydrogen and helium, the simplest of the elements. This formation of hydrogen and helium took place within the first few minutes after creation. Other heavy elements were not produced (or very little produced) during this fire ball phase. As the expansion progressed the gas clouds (hydrogen & helium) spread out and later got isolated in different regions. These isolated gas clouds later became galaxies. In the galaxy stars were formed when gas clouds accumulated under gravity. The pressure due to gravitational compression resulted in high temperature and nuclear fusion reactions started. All the heavy elements were synthesised by nuclear processes

in the stars. Massive stars at the end of their life exploded (super nova) throwing away the heavy elements, into space as dust clouds. These dust clouds sometimes accumulate around other stars later to become planets. A star called sun was formed 5000 million years ago and our planet earth, formed around 4600 million years ago, found itself comfortable around sun. The earth was such a "nice" place, the first life forms like Algae, bacteria, and protozoa appeared after at around 3000 million years ago. After remaining dormant for a period, at around 600 million years ago several new plants and animals evolved out from the basic forms. The evolution of new life forms an enormous proliferation of new life forms emerged, several of these forms became extinct, and new forms appeared. Mammals appeared around 100 million years ago. Less than 10 million years ago, the first creatures who resembled human beings evolved, accompanied by a spectacular increase in brain size. And then, only a few million years ago, the first true humans emerged. This living system is a regime as complex and beautiful as the realm of the galaxies and the stars.

Remember the story of five blind men going to see an elephant. Each one felt the different part of the elephant and talked about it, not knowing the connection between them. They never knew that the leg, the tail, the trunk and the ears of all together forms a continuum called Elephant. We are by very nature blind about the reality. In the world we perceive many things, the purpose of science is to organise these random perceptions to meaningful pictures; but our science is still incomplete, we explain the parts in great detail, and always miss the totality of the reality.

This totality of every thing is what the ancient sages called The Eternal. They said.....

"The Eternal broods and expands, and thence is produced matter, and from matter-life, mind, the elements, the worlds, and actions and their unfailing consequences".

(Mundaka - Upanishad 1.1)



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കാത്തലിക് സിറിയൻ ബാങ്കിന്റെ
“ഫേമിലി വെൽഫെയർ ഡെവ്ലോപ്പിംഗ്”
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കൂടുതൽ വിവരങ്ങൾക്കു് ഞങ്ങളുടെ
അടുത്തശ്വര സന്ദർശിക്കുക !!!

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(അംഗീകൃത വിദേശ നാണ്യവിനിമയ ഇടപാടുകാർ)

ഒരു വേദനയുടെ കഥ

— എഡിറ്റർ

ഈ വിശാലമായ കാമ്പസ്സിൽ
ഒരു നാൾ പുലർപ്പോൾ
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എനിക്കറിയില്ല.....
ഉള്ളിൽ ചിരിച്ചവരും പുറമേ ചിരിച്ചവരും
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	പ്രിയകൂടാർ,					ന
ന	കൂടാതെ തോട്ടത്തോട്ട് പ്രിൻസിപ്പാളിലെ ജീവനക്കാർ					ന്ദി
ന്ദി	ആർട്ടിസ്റ്റ് ഷംസുദ്ദീൻ,					
	പരസ്യത്തനു സഹായിച്ച മാനുവൽക്കർ					ന
ന	സ്ഥാപനങ്ങൾ					ന്ദി
ന്ദി	ഇതിലൊക്കെ ഉപരിയായി					
	എന്നെ ഇതിനായി നിയോഗിച്ചു					
ന	ജി.സി. കലാലയത്തിലെ എൻ്റെ പ്രിയപ്പെട്ടവർ					ന
ന്ദി	ഏവർക്കും ഞാൻ കൃതജ്ഞത രേഖപ്പെടുത്തട്ടെ					ന്ദി
	സന്തോഷം					
	നിങ്ങളുടെ സ്ഥലം					ന
ന						ന്ദി
ന്ദി						
നന്ദി!	നന്ദി!	നന്ദി!	നന്ദി!	നന്ദി!	നന്ദി!	നന്ദി!

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