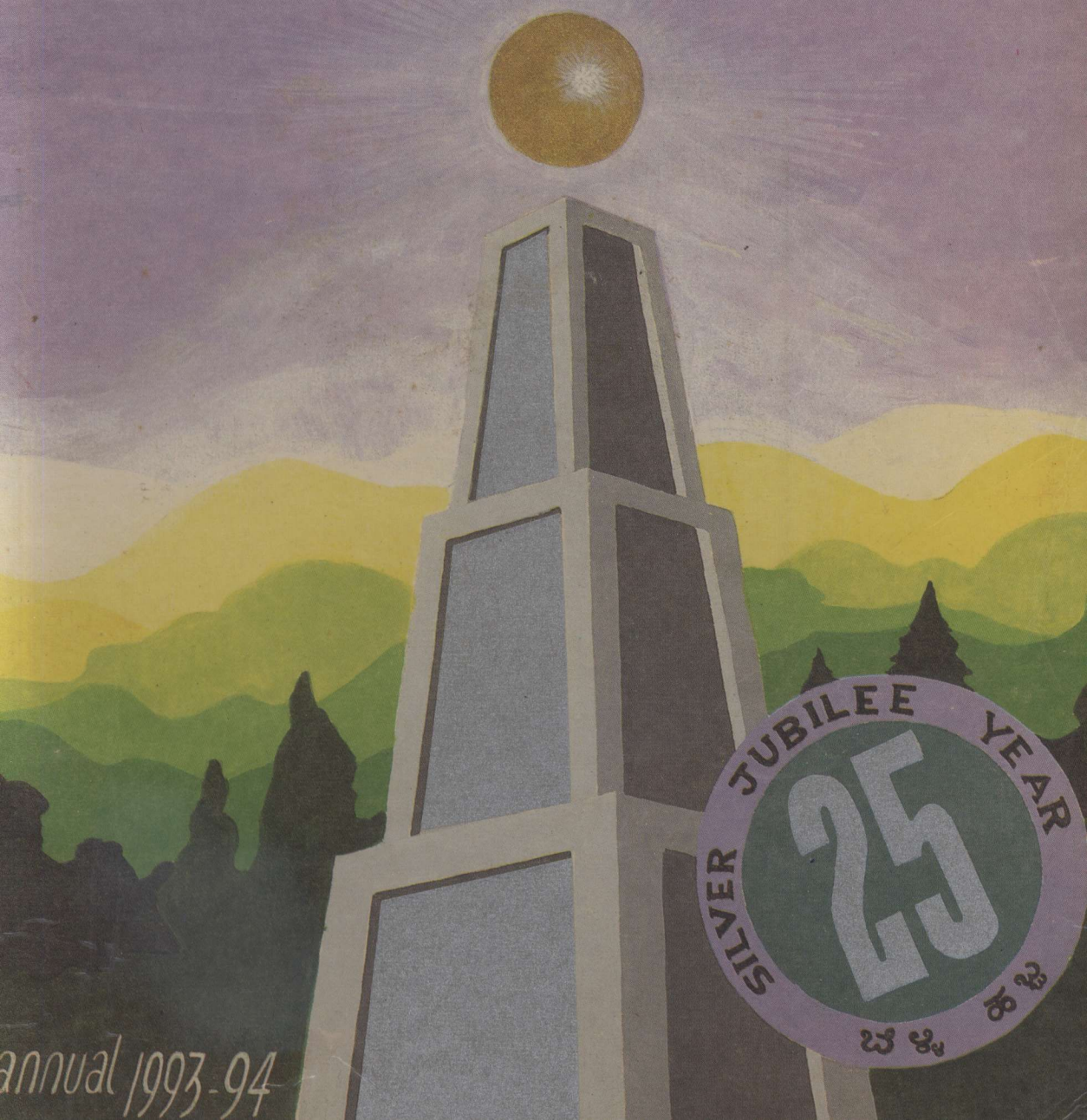


CHRIST COLLEGE



annual 1993-94





I am the way, the truth, and the life

THIS JUBILEE ANNUAL IS RESPECTFULLY DEDICATED TO



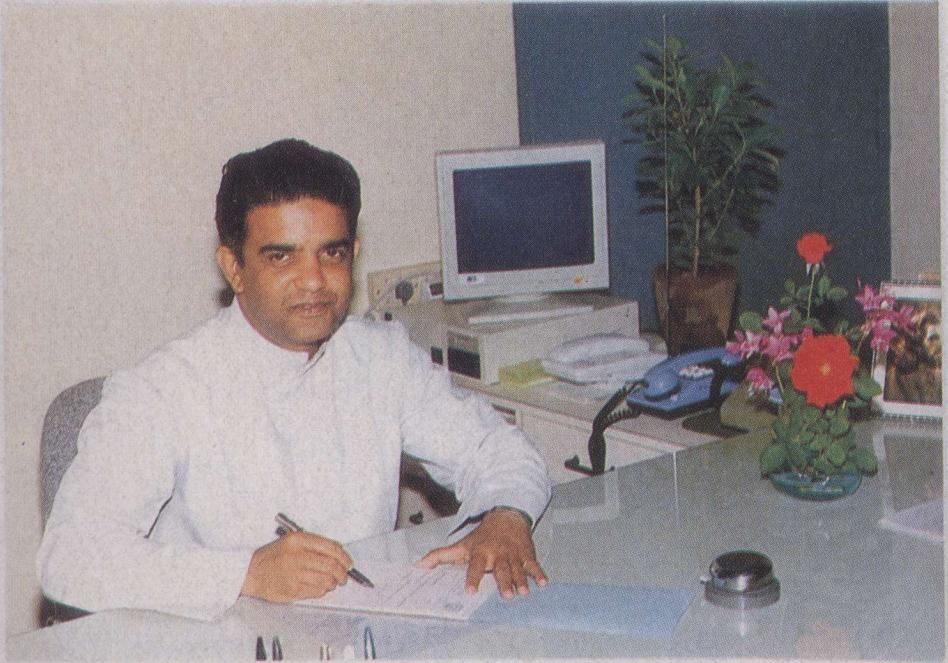
Fr. Antony Chirathalackal, CMI

- Born : Feb 10, 1940 at Veroor, Changanacherry, Kerala
- Education : Schooling at St. Berchman's High School, Changanacherry. Procured a Master's degree in Hindi.
- Priesthood : Joined CMI in 1960. Ordained priest on Dec 18, 1972, after completing theological and philosophical studies in Dharmaram College.
- Profession : H.O.D. Hindi at Christ College from 1974 - '89.
- Died : Sept 27, 1993.

*May his soul rest in eternal peace
May he inspire us to place others first
Dedicate we, to his great memory and his great soul
This 'Annual' of a quarter century.*



Fr. Jones Thaliath
Founder of Christ College
(1919 - 81)



Principal Fr. Antony Kariyil

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EDITORIAL

The Human Mind has testified, with unfailing regularity and in abundant measure, its innovativeness, judging by the immensity of scientific advances which have created a multitude of luxuries and leisure to humankind. But, despite living in this era of scientific and technological marvels, one still finds in Man - a turbulent mind, a distinct urge to identify a way to elicit one's meaning of life and a means to inner peace and enlightenment. Logic has it that one who is nurtured mentally and spiritually is best equipped towards attaining this objective. It is in this vein that Christ College emerged in this magnificent garden city, as a forerunner, to cultivate among its students a means to self-expression and contentment, through academic and cultural pursuits, while bearing the motto "Excellence and Service".

College life plays a vital role in moulding the students' personality, in training them to encounter and combat social and psychological conflicts, later in life. Team-work, concentration, healthy rivalry and sportsmanship, can only be imbibed through academic pursuits and aesthetic and spiritual endeavours, which an organized educational system alone can offer. Learning, Art and Culture are the finest expressions, that one acquires mostly through education; and if students are not exposed to it at the right time, as history has proven, we would only be bound to witness "coarse indisciplined rebels".

Christ College looks back the twentyfive long years, when it unfurled its wings of fraternity to the world. Although a quarter of a century is only a fraction in the ocean of time, it took upon itself the sacred duty of channelising the potentialities of youth and exposing them to more elevating experiences. Christ College, as it sails majestically through the Silver Jubilee Year - a truly Sterling Silver Feat - is an example of an "Edifice held firmly aloft by the pillars of discipline, duty, culture and above all, a commitment towards Excellence and Service".

May the glory of Christ College stand to symbolise the "Cornerstone of Success" to many-a-generation of youth, elevating them from a "state of Egoism to Enlightened Wonderment".

S. VIJAYAKUMAR
EDITOR-IN-CHIEF.

Acknowledgments

It is on a note of immense appreciation and gratitude that the Editorial Committee conveys its acknowledgments to these selfless personalities without whose dedication and diligence, the Silver Jubilee Annual would not have acquired its present form and shape:

Rev. Dr. Antony Kariyil, CMI, Principal, Rev. Fr. Jose Joseph, CMI, Vice Principal, Rev. Fr. V.M. Abraham, CMI, Finance Officer, for their co-operation.

Ms S.Padmini, Mr. Kashinath K., Mr. Ramakrishna N., Mr. Chandra V.L. of the Computer Centre, Christ College for their sincere support and assistance.

Our Generous Advertisers.

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Acts Ministries for D.T.P. & Design.

Sevasadan for Printing Assistance.

..... and due apologies to all those equally important people who may have been inadvertently overlooked.

Contents

1. Fr. Rector's Message	1
2. Fr. Mani Giles' Message	2
3. Fr. Augustine Joseph's Message	3
4. Principal's Report	5
5. Poems: <i>Jaws</i> , <i>Learn to Live</i>	8
6. Price of Freedom	9
7. Essay on drug abuse	11
8. Shadows of the mind	13
9. Tailor made genes	14
10. My friend extraordinaire	16
11. Down memory lane	18
12. The year in review	30
13. After the tears	32
14. Computers in music	33
15. Somewhere in time	34
16. You must not quit	36
17. Summary on associations / clubs	37
SANKRANTHI	44
18. Quest and conquest	45
19. The untimely demise of innocence	47

20. Horoscopes	48
21. Moan at eventide	49
22. N.S.S Reports	51
Report on AICUF	52
Salute with love	54
N.C.C. Report	55
23. Bonsai	56
24. My dad says	57
25. There is pain and yet there is joy	59
26. The era of liquid crystals	60
27. S. Adam's first night	62
28. You changed my life	64
29. Annual sports report	65
30. A plea for new directions in Indian Higher Education	66
31. Salt water	72
32. Violence on screen	73
33. Jewels in the crown	75
34. Here comes exam	85
35. Gearing up for mega trends	86
36. Next Century is a Century of India	87
37. Saviour! Save us	90
38. Kudos to Kannada Sangha	91
38. Report on Hotel Management	92

Message



Year after year, the intense and eventful life—academic, social, cultural, and aesthetic - of an educational institution passes by largely unnoticed. In fact, without a sense of history nothing worthwhile can be created, sustained, or nurtured to growth. To ignore and to refuse, to look at the past is imprudence and an option to stay imbecile. An Annual is a reflection; in this connection, I am extremely glad to note that this year an Annual is being bought out by Christ College to immortalise the precious moments of the academic year that she just left behind, amidst the struggle to serve the community and in achieving her motto of Excellence and Service.

I congratulate the Editor and his team in this noble endeavour and wish them every success in their effort.

Rev. Dr. Thomas Kandankavil, CMI

Rector



Message

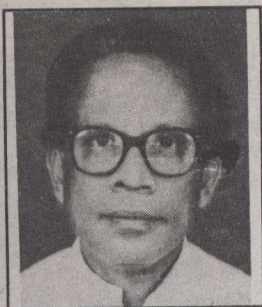
I am immensely happy to convey my congratulations and good wishes to the Principal, members of the staff and students of Christ College at a period when they are celebrating the Silver Jubilee of the college.

The excellent values of life and superior ideals a person holds make him really great before all. Real Greatness is greatness of mind and spirit; this is true in the case of institutions as well. The illustrious universities of the West (of the Medieval age) possessed such excellent values and ideals which made them outstanding in every aspect.

Let the greatest Guru of mankind, Jesus Christ, after whom the college is named, be the source of inspiration, model and strength to the college in all its activities and undertakings. One of the main tasks of the college during the Jubilee year is to take special effort to understand and disseminate the great treasures of truth, wisdom, justice, love, patience and above all "Dharma," contained in the teachings of Christ. Higher education becomes meaningful only when one possesses these virtues.

May the Almighty God bless you specially during the Jubilee year.

Rev. Fr. Mani Giles, CMI
Founder Principal & Former Rector



JUBILEE

AN OCCASION OF THANKSGIVING

I am very privileged, as a person who has been closely associated with the working of this institution over the past two decades, to respond positively to the Silver Jubilee of Christ College. Jubilee, for that matter, of a person or an institution is an epoch-making event, which is befittingly celebrated to thank God Almighty for the wonderful things He has been rendering to the individual or to the institution over the years.

Historically speaking, this is the right time to make a review of the activities over the past years and to make resolute decisions for the furtherance of the noble ideals for which the institution has been founded. Further, it is the God-given time to acknowledge and thank the persons who worked for the institution. That is why in ancient Israel, at the time of Jubilee, the slaves were let free, the land was left fallow, forgiveness was proclaimed to all and a year of peace and tranquility was announced. The entire nation was proclaimed a family, and the people as members of the self-same family. During Jubilee, bonds were further reinforced. Thus oneness among the people was the keynote of the Jubilee celebrations.

Christ College over the years of its existence has been fostering this noble ideal of the family. The teachers and students coming from different linguistic, religious and ethnic groups have been working together as members of the same family, and striving hard to harmoniously achieve the goals of education, in a spirit of toleration and mutual understanding. The goal of education, as far as we understand it, is a search to discover and ascertain truth. If the educators and the educated grow into this sublime reality of University Education, our endeavours in this field will be endowed with success. If on the other hand, education is used as a means of exploitation and sectarian ends, it will be rendering a disservice not only to the individual and society, but to the nation at large. Christ College, as a premier institution in this part of the country, has a proud record of spreading these noble ideas of education.

However, while celebrating the Silver Jubilee of the institution, let us sit back and reflect and make an earnest effort to ascertain whether we have made strides in this endeavour; whether we have succeeded in ingraining in the minds of our students a sense of human dignity, based on the genuine humanistic principles of liberty, equality and fraternity. Even if we are away from our ideals, there is nothing like striving always for these noble goals.

Further, as a person closely associated with the growth of this institution, let me pay homage to the past and present generation of teachers and students: let me remember here especially, the late Prof. Sanathkumar Shastry, the H.O.D. of Mathematics and the late Rev. Fr. Antony Chirathalackal, H.O.D. of Hindi, the recently retired members of the staff, Rev. Fr. Mani Giles, former Principal, Prof. D Varkey and Prof. H R RamaKrishna Rao and all other members of the staff. Let us remember here also the Ministerial staff for their wonderful services over the years. It is the contributions of the teaching and non-teaching staff and students which has made this institution rich and great. Last, but not the least, let me offer a glowing tribute to the Principal and Staff for their earnest efforts to make this institution a beacon of light for the present and coming generation of students. May Christ Our Heavenly Patron, guide and shape the destinies of this institution in years to come.

REV. FR. AUGUSTINE JOSEPH, CMI
Former Principal

Principal's Report



Respected Chief Guest of the day Sri. S Z Pasha; Rector, Rev. Dr. Thomas Kadankavil; Parent invitee, Sri. K.V. Pai, Respected Members of the Staff and my dear Students;

It gives me immense pleasure to present before you the Annual Report of Christ College for the Academic Year 1993-94, which is also the Silver Jubilee Year of the College. Twenty five years is not a long period in the history of any major institution. Yet, the completion of a quarter century is a meaningful event as it provides us with the right opportunity to evaluate our performance in the past and plan for the future in the light of changing realities.

During the academic year in review Christ College has, in keeping with its noble tradition, strived to provide quality education to more than three thousand of its students. The college has earnestly endeavoured for the all-round development of its students. It has always been our goal to create at Christ College, an atmosphere that is conducive to efficient teaching and learning. We had, long ago, set our modest goal to make Christ College a Model Educational Institution in this Metropolitan City of Bangalore. With the commitment and co-operation of both Staff and Students, I am confident we can reach our goal in the not-so-distant future. It is because we are motivated by this noble goal that we have paid special attention to Staff selection and training, taken much care in student admissions, and are strict in enforcing discipline and attendance, while insisting on an academic atmosphere in the college. My dear Teachers and my dear Students, I know that you are fully aware of the Noble Goal that we are striving to achieve, and I thank you sincerely for co-operating with the College Administration in its attempts to make Christ College an exemplary institution in the City.

Commencement of the Academic Year After the summer holidays the College was reopened on June 21, 1993. At the inaugural function, the Principal announced that 1993-94 is the SILVER JUBILEE YEAR of Christ College. Before the formal reopening of the College, however, an orientation programme was conducted for the Teaching staff on June 16 and 17, 1993 at the College.

Staff Additions During this year there were eighteen additions to the teaching staff. Sri. Srinivasa Raju.C, HOD of Kannada, who had gone on deputation as Director of Prasaraanga at Hampi University has rejoined the College. Sri. K.A. Chandrasekharan, HOD of Electronics has been deputed to take his M.Phil. degree under the Faculty Improvement Programme (FIP) of UGC. Rev. Fathers T.A. Sebastian and T.K. Jose have rejoined the College after higher studies.

Students There has been an increase in both the number of students and the quality of their performance. In general results have improved at the PUC level and at the degree level. Two brilliant sons of Christ College came out with flying colours in the PUC examinations held by the Karnataka PUC Board in April 1993. Messers. Vinayak Kini and Nityanadan, both of Commerce group (CAMS), secured the first and sixth rank respectively. My most sincere congratulations to Vinayak Kini and Nityanandan.

New PG Course Another feather was added to the cap of Christ College when we started the M.Sc. course in Physics with specialisation in Molecular & Crystal Physics. Under the able leadership of Sri. N. Sundararajan, HOD of Physics, the P.G. section in Physics is making good progress.

Celebrations The Silver Jubilee Year Celebrations of Christ College was inaugurated on October 7, 1993 by Sri. S.M. Yahya, Hon'ble Minister for Higher Education and Wakfs. Rev.Fr.Thomas Mampra, the Prior General of the CMI Congregation, was the Guest of Honour. Among the other dignitaries who graced the occasion were Rev. Fr. Thomas Kadankavil, the Rector of Dharmaram College, and Rev. Fr. Mani Giles, the founder Principal of Christ College. The "SILVER FEST" celebrated with great excitement and enthusiasm on October 7, 8 and 9, 1993 marked a fitting start to the many beautiful programmes that were to follow in the Jubilee Year.

Sports and Games, NCC, NSS, AICUF, Associations and Clubs Etc. The various Associations and Clubs including NCC, NSS and AICUF of the College, have, under the able guidance of the Directors and Co-Directors of the respective units, functioned very well during the academic year, bagging several prizes, awards, certificates, etc. In sports and games too, the performance of Christ College was outstanding. A special mention must be made here of "Chri-Spo-Fest", an Inter-Collegiate Tournament that was meant to celebrate the Silver Jubilee Year of our College. Since I have to limit myself to the time allotted to me, I am not venturing to give a detailed report on all of the above; There will be a separate report about our co-curricular activities presented later. I avail this opportunity to congratulate the students, and place on record our sincere gratitude to the members of the staff who have trained and guided our students in the various co-curricular and extra-curricular activities.

The Kannada Sangha of Christ College, which has had glittering achievements to its credit in the past, has celebrated this year the 20th anniversary of its inception. The Kannada Sangha of Christ College has published eight books during this academic year, thus bringing the total number of books published by it to 94. "NATAKA ABHIRUCHI KENDRA" the drama wing of Christ College Kannada Sangha, presented this year its second production- a play by P. Lankesh, entitled "SANKRANTHI". 'Sankranthi' has won 11 awards at different Inter-Collegiate Drama festivals. My special congratulations to Mr. Chaitanya, a student of our III B.A. class and all organisers and actors and actresses of 'Sankranthi'.

Condolence

Amidst all the glitter and thrills of the year in review, however, there occurred two tragic events that plunged everyone into deep sorrow and grief - the untimely demise of Rev. Fr. Antony Chirathalackal, CMI, HOD of Hindi, and of A. Gopakumar, a student of I PCMB(C). Fr. Antony, the beloved friend and benefactor of thousands, passed away on September 27, 1993 following complications arising from diabetes and a stroke. A. Gopakumar drowned in his native village in Kerala. I place on record the heartfelt condolence of the whole college community. May their souls rest in peace.

Final Observation

Before I wind up let me share with you a bit of my heart: I am very proud of our staff and students. Since we have great staff and great students, Christ College has become a source of attraction to many. The rush at the time of admissions speaks volumes of this fact. I would like to urge you all once again- "Let us keep up our noble traditions, let us pull ourselves together and let us continue to grow". As I mentioned in the beginning, we are together striving to achieve a noble goal: to make Christ College a Top Class Institution in the City. I wish to emphasize the word *together*, for just one individual alone, or dozens of individuals, or hundreds of individuals, for that matter, cannot do it all by themselves. We need the co-operation and commitment of each and every staff and student of Christ College. Only if we can stand together can we achieve our noble goals. Paraphrasing the old maxim, let me state "United we grow, divided we stagnate".

'JAI HIND'

Rev. Dr. Antony Kariyil CMI
Principal

J A W S

*Awakened by a shooting pain,
The Lord and the devil I do curse.
Though my gums I have to nurse
Thanks to bacterial reign,
To the Ortho I must rush.
"Molars in bad shape" says he.
Say I "Chocolates are very dear to me";
To this a stern reply causes me to flush,
"Your cavities I will fill.
For a local I'll give you this pill".
And he digs in my mouth,
As if for gold in Africa South.
If this sounds to you naive
Let me tell you, it pains me grave.*

- Satyajit Venkatraman
I B.Com

LEARN TO LIVE

*Learn to speak, frank & fair
Learn to Love, Learn to care,
Learn to take & Learn to give,
Above all, Learn to Live.*

*If you live life like this,
You shall live in style and bliss,
Admired & adored by one & all,
Be he big, or be he small.*

*Paths of truth lead to light,
Which hold you big & bright,
Which teach you, how to forgive,
Therefore I say Learn to Live !*

- Jan Mohammed
II B.Com.

*Love is said to be blind, but I know lots of fellows
in love who can see twice as much in their
sweethearts as I can.*

- Billings

The Price of Freedom

The parakeet screeched in its tiny gilded cage. Anger and frustration were evident in the harshness of its voice. For one week, it had been confined to this ornate prison. Food came in plenty but remained uneaten, festered and exuded an unpleasant odour. The enraged bird fluttered noisily, upturning its bowl of water and drenching its tousled feathers.

The little girl watched with fascination, as her feathered pet relentlessly performed its antics. One week ago, she had noticed the exuberant flocks of parakeets which descended from the azure sky like green arrows. Their target was a flowering coral tree in the courtyard. The birds loved to feast on the nectar hidden in the scarlet coral blossoms.

Moving her wheelchair to the window, she gazed with rapt wonder at the screeching birds, squabbling in the lush canopy. That evening, as I sat at my desk, I felt a tug on my sleeve. I looked up into the eager eyes of my niece. She quietly told me, in her charming way that she wanted a pet parakeet. I smiled and nodded my assent. Two hours later, I was back with a restless bird securely confined in a gold - coloured cage.

It warmed my heart to see my little niece bubble with laughter. At the tender age of eight, she was fatefully denied the freedom

and simple pleasures that other children were fortunate to have. I had observed her watching with wistful eyes as the urchins noisily celebrated the first summer showers. It had pained me to see her smile hopelessly through her tears. May be the parakeet would banish those unspoken thoughts from her mind.

I was jolted back to reality by a shrill shriek from the parakeet. I looked at the green prisoner tirelessly climbing the bars of its cage. The red eyes and their dark pupils glinted with a suppressed fury that startled me. The bird seemed to be voicing unspoken curses at me. The parakeet screeched again and this time I smiled to myself, amused by its clowning. Yesterday, before I left for work, my niece told me to bring the cage down and place it on the table. On my asking why, she casually replied that it was for "seeing Pappu from near." Pappu, incidentally, was her pet's name. I returned in the evening to an unusually silent house. My niece was at the window again, gazing intently into the foliaceous branches of the coral tree. Her wheelchair prevented her from standing up. I looked out to see a pandemonious flock of parakeets darting among the scarlet blooms like emerald arrows. Sensing something wrong, I shot a glance at the table. My fears were confirmed : the gilded cage was empty.

Pointing to the vacant cage,I asked my niece as gently as I could, “Where’s Pappu?” I found myself staring into the most appealing, innocent eyes I have ever seen in a human face.

“He looked so — so sad when he saw his friends playing in the tree,” she lisped, “I also felt sad when I saw him crying. So I opened his cage.”

Something stirred inside me - a brief, sudden pang. Perhaps there was a frown

creasing my brow, so she asked me if I was angry with her.

Swallowing hard to fight the lump in my throat, I shook my head. I hugged her frail form and gently kissed her tender cheek.

Only prisoners know the price of freedom.

Bijoy Venugopal
I B.A.(JPEng)

“Woman without her man is a savage”. When this sentence was given to the class to punctuate correctly, it was found that the boys understood it one way, the girls another. Boys took it as “Woman, without her man, is a savage”; girls took it as, “Woman ! Without her, man is a savage”.

* * * * *

The Moral Science Lecturer announced that next week he would give a special lecture and in the meantime, he wanted everyone to read the seventeenth chapter of Mark. A week later, he asked all those in the class who had read the seventeenth chapter of Mark, to raise their hands. Almost everyone did so. “Just as I thought”, the lecturer said. “My lecture will be on Honesty. There are only Sixteen Chapters in the Book of Mark”.

* * * * *

The lecturer had just concluded a review of the day’s lesson. “And now, children,” he enquired, “who can tell me what we must do before we can expect forgiveness of sin?” There was a pause, but finally one boy spoke up. “Well,” he mused, “first we have to sin”.

by M. Varghese
I CAMS

An Essay on Drug Abuse

The World Health Organization (WHO) showed grave concern, over the increasing problem of drug abuse among young individuals in many countries, particularly developing countries including India.

Researchers in this field reported that drug abuse in Indian colleges and universities is rapidly increasing.

The drugs commonly abused are :

- 1) Minor tranquilizers
- 2) Alcohol
- 3) Amphetamines
- 4) Cannabis, Marijuana, Opium, Hashish and Tobacco
- 5) Non-barbiturate sedative

Before we discuss about the ill-effects of these drugs, let us know the causes or aetiological factors for drug abuse. Psychiatrists, who are tackling this problem, found three factors for the same. They are :

- 1) Heredity
- 2) Psychological factors and
- 3) Environmental factors.

1) **HEREDITY** : One hypothesis is now acknowledged that genetic factors may have some role to play in the aetiology of drug abuse. Certain behavioural tendencies can be inherited in the child.

2) **PSYCHOLOGICAL FACTORS** : Studies have shown that parental deprivation and lack of proper love and affection in early childhood are the causes for all psychological disorders including drug abuse. In "Broken Homes", or "Cold Homes" where the interaction between parents is minimal, a child develops insecurity, helplessness and anxiety and his/her personality development process gets considerably disturbed, resulting in this habit of drug abuse at a later stage.

3) **ENVIRONMENTAL FACTORS** : Bad company, no facility to get formal education, poverty, malnutrition etc., play a major role in drug dependency, as inadequate knowledge of social norms and culture defuse their super-ego and they fail to realize that drug abuse is nothing but a suicidal act. On the other hand, these drugs produce sedation, somnolence, a variety of mood changes, which depending on both, the dose and situation, induce feelings of well-being, self-confidence, talkativeness, grandiosity, garrulousness and apathy, when one starts consuming drugs. But once the dependency is established, these drugs lead ultimately to psychosis, in which anxiety, apprehension, suspicion, paranoid ideas, ideas of reference and persecutory delusions occur.

MANAGEMENT : Unfortunately, supportive measures at the community level in India are lacking for the management of drug abuse. A patient goes to the hospital only when :

- 1) he has no money to buy drugs

-
- 2) he is in conflict with the law
 - 3) he suffers from physical illness, and finally
 - 4) he cannot bear the withdrawal symptoms.

It is better to get rid of this bad habit in the beginning itself. The following therapies are suggested for the treatment of drug abuse :

1) **SUPPORTIVE PHARMACOTHERAPY :** Consisting of a combination of tranquilizers, anti-depressants, hypnotics and nutrients.

2) **INDIVIDUAL PSYCHOTHERAPY :** Patients should take psychological advice and counselling etc. from a trained clinical psychologist.

3) **BEHAVIOUR THERAPY :** Relaxation and behaviour modification are the best methods to overcome this problem.

4) **YOGA THERAPY :** Concentration, meditation, postures (Asanas), deep breathing exercises (Pranayamas) are suggested.

5) **RELIGIOUS THERAPY :** Belief in God, following of right moral and social values, prayers and right conduct can bring about a tremendous change in one's attitude and motivation.

So let us say good-bye to drugs and lead a happy life.

PADMASHRI BALODHI

I B.Sc.

Knowledge itself is power

- Francis Bacon

Nothing is ours except time

- Seneca

There is no substitute for hard work

- Thomas Alva Edison

Good memories are lost jewels

- Paul Valery

Memory is the mother of all wisdom

- Aescimlus

Vinu Prasad P.

II PCMB

Shadows of the Mind

There were flowers strewn on my path
Flowers of crimson flowers of delight !
The green fields held sway and seemed to beckon me by
Yonder there stood the lone sentinel,
Staff in one hand : he stood with a foreboding look !

"Pray let me by", I pleaded,
"This world has been cruel to me for long.
Now I've seen light, so let me by.
Yonder lies the green meadows, yonder still the plains.
Oh! I have seen light at last, so please let me by !"

He looked down at me with blood-shot eyes,
and then leaning down on his staff, he whispered :
"Life's not been fair to you my friend !
But I have orders not to let you in !!!
Go back to where you come from, these gates are barred to rest !"

"Go back? Go back to that lonely desert?
Where there are no meadows, no plains to pass me by,
No flower ever grows there, nor do birds fly,
I came in search of meadows to loll around
I came in search of happiness, pray let me by !"

But the man with the staff just stared at me,
My pleadings did not touch him
And with that staff of his he waved me on
One last look at the meadows in spring,
And I walked back down the lovely road

- Rajesh P.I.
II BA (J.P.Eng.)

TAILOR-MADE GENES

*(Winner of First Prize in Essay-writing at 'Autumn Muse',
St. John's Medical College, Bangalore).*

"Genetic engineering is a deliberate modification of existing organisms and potential generation of totally new types of organisms".

If these words hadn't been engraved in the Encyclopaedia Britannica, I would have laughed them off as lines from a Spielberg scale horror movie. But they were very much there and very much the truth.

A few blood curdling possibilities flashed through my mind.

"Please sit down Madam. Now would you like a boy or a girl? Boy. What do you want him to become? Doctor? Good, good. Would you like him to be tall? Medium height? What kind of hair....."

Or may be we'll see an advertisement that proclaims:

"Buy our cute little gene scramble pet. The dog that moos, smells like a rose and climbs trees. Limited issue of special collectors' species, with extra long wings."

This may sound rather silly, but when you know for fact that scientists have combined the genes of a firefly with those of a tobacco plant, to create a tobacco plant that flashes intermittently, then things take on a sinister hue.

'Genetic Engineering' is another name for 'Biotechnology' which is another name for 'Playing God'. Once you are able to isolate genes and manipulate them, literally anything is possible.

The research being done on humans at present is to isolate the genes that cause hereditary diseases like sickle-cell anaemia. This is called 'genetic sequencing', and talk is on about 'genetic screening'. This means that you can apply for a job and then be told, "I'm sorry, but your gene sequence shows you are likely to have a heart attack in ten years."

Many scientists say that genetic engineering will not do more than cure diseases, they won't allow it. But then, for every group of scientists, who opposed the nuclear bomb, there was one scientist who

supported it, otherwise how else would it have developed? The innocent plan to prevent diseases can very easily develop into serving the dream of, say, having 'Custom Made Kids'. This will certainly fulfill the Indian dream of wanting only doctors or engineers. The ultrasound scan will be replaced by a computerized 'Mix the Cocktail Kid of your Choice' machine. And so the computer mixes up your kid and, in the way computers do, adds when it's supposed to subtract, and then you'll end up with a doctor that barks, or an engineer that photosynthesizes. This brings us to genetic cloning.

Can you imagine if film buff parents say, "I want a son who looks like Amitabh Bachhan". Imagine a country where you keep bumping into Amitabhs of all shapes and sizes, or perhaps Pooja Bhatt's..... hmmm, maybe there is a plus point here after all.

But on the more serious side, genetic pre-determination can affect the sex ratio, which can have serious sociological effects. Disease was put here for a purpose, and the last thing Earth needs is a new species of 'Super-Immune Humans' who die only of old age at 300 years.

"We have discovered the secret of life", shouted Francis Crick after they had unrav-

elled the structure of DNA. But were we meant to pry and discover secrets? How are we qualified to play with the very basis of life? Playing with our genes is like a child taking apart a clock. Who knows what will suddenly spring out, flinging cogs all over. Suppose it has to be put back together again, can we? Or will our creations go out of control? Annihilation is already in the hands of Man, but are those hands dexterous enough to handle evolution? Nature took aeons to create Man. The only job, we are entrusted with, is to fuse Nature's codes into a new being. We are only at the assembly level, are we skilled enough to run the whole factory?

That famous drawing of the evolution of Man, from a hunched up ape, slowly becoming more upright- what will the next picture be? A button-eyed, tentacled monster? A shapeless blob?

Einstein, when propounding his Theory of Relativity said, "God does not play dice". He knows what He is doing. And if God does not play dice, then Man should not play God. Nature knows what She is doing, let's just leave it up to Her.

Gautam Raja
II B.A. JP Eng

Friend Extraordinaire

What would you say about a friendship between a naive sixteen-year-old and a sagacious fifty-year-old?

Well, I happened, for better or for worse, to be a happy- go-lucky, enthusiastic, candid, impulsive..... -the epithets are ad infinitum, but it will suffice to say - an archetypal sixteen-year-old. I believed in being rebellious because I wanted freedom- freedom to do exactly what I pleased without need for permission. I believed in making my own decisions, in being independent. But, who could trust the quirks of fate? Banal chatter aside, one bright, sunny day impulse struck. Dad's birthday was a few days away and I had a sudden urge to give him a present. I never did have such rash impulses but when the thought persisted, I could only but humour it.

Anyway, I scrimped and saved and bought Dad a very special gift. It didn't matter that it happened to be as trite as a pen - it was still special, because it was the thought that counted. With absolute stealth, I managed to smuggle it into the house, without revealing the surprise.

After much anticipation, the day that twisted my life around, arrived - hold your breath, the curtain rises - and I, the protagonist, had a fit of nerves. It was the most inappropriate time for unwanted, unforeseen, unimaginable (des-

perate?) complications. I was supposed to embarrass Dad - of course, the thought was subconscious - not get mushy myself. I strengthened myself and with a lot of fanfare and drama swirled out my hand from behind my back, brandishing the gift and dropped a small, light and - most importantly - delicately wrapped package - I realized that my middle name must have just changed from "Omnipotent" to "Calamity". Avoiding Dad's eyes I picked up the jinxed gift without too much damage. I, who was renowned for my deeply emotional, impromptu dialogues was tongue tied. So, I just stretched out my hand. It sure was a contrast to the previous attempt - proof that I learnt fast. But, trust my Dad - my absolutely autocratic Dad- to be a wet blanket by asking something as insipid as "What is that?" Actually, I should have expected it - wasn't it common knowledge that fathers did have an uncanny knack of spoiling the fun? Nevertheless, I pasted a Cheshire grin on my face and beamed, "Come on Dad, take it. It's a surprise for your birthday" I was positively squirming and Dad looked so cool and collected — bored was more like it.

He reached out. Whew ! at last the precious ruins were out of my hands. It was beginning to become a bit too heavy (who said I was immune to psychological delusions?). But - hold it - my efforts weren't in vain. Dad

began to show traces of embarrassment. I always have believed in the sunshine at the end of a dark tunnel. Opening the package, Dad was painfully slow and I took pride to think that it was because his hands were unsteady. Raising my eyes to his face I noticed that Dad looked inordinately pleased about something though he was making a valiant attempt to conceal it. I suddenly realised that I was feeling pretty good too. Dad's voice surfaced - at last - a bit gruffly. With a parody of a smile he said. "You shouldn't have (I was elated, ecstatic...) bought this - it isn't of good quality. Just a waste of money." Crestfallen & dejected, for one infinitesimal second I contemplated walking off to lick my wounds in private. But after the flash of anger and acute disappointment came enlightenment. Dad was trying to mask his embarrassment by feigning indifference. It was so endearing and so was he. I was perplexed by the intensity & complexity of my emotions. Dad must have been thinking so too because before I could get in a word he returned a simple 'thank you!' But, his joy and pleasure manifested itself on his face for all to read. At this point of time my life changed for the much, much better.

Everything else but my Dad faded into oblivion. He was in the midst of a very touching but incomprehensible - to me - speech when he paused & said, "Do you know you resemble a fish?" I hastily snapped my mouth shut & reorganised my shock-affected thoughts into a coherent mass. I perceived that my father was whole heartedly accepting my

hand - held out in friendship. Whether it was an enormous effort on my Dad's part or simply the power of love, is beyond my perception: but we were building a friendship defying the bounds of age and intellect—it was the firm foundation of a cherished and unique relationship.

We had our share of awkward moments, but it didn't take us long nor was it too much trouble - shedding our inhibitions and reaching out. Of course, the gesture of friendship was late - sixteen years too late - but better late than never. We had a lot of catching up to do. We sat through many nights, traversing through a kaleidoscope of emotions, reminiscing and arguing while unconsciously reinforcing the bond we shared. I was so glad I held out my hand and did not let the fear of the risk I was taking impede me. Perhaps it was my innate impulsiveness that triggered it off but our friendship was meant to be so. That simple act of love solved innumerable problems that existed and could have sprouted for as simple a reason as lack of communication and understanding. I have learnt of humility, of the pleasure in giving and sharing and above all I have learnt of the power of love. Today Dad is not just a friend, he is my friend, philosopher and guide - unparalleled.

Divya Devanathan
II PUC (PCMB)

Down Memory Lane

25 Years of Christ College - "A Retrospection"

From the Annuals of 24 years, snippets of information are picked up, which trace the history of the college to the present day.

Christ College was the dream-child of Fr. (later Bishop) Jonas Thaliath, Rector of Dharmaram College.

The foundation stone of the College was laid on the 24th of September, 1966 and blessed by Rt. Rev. Joseph Caprio, Pronuncio to India. On completion of the main block, the building was blessed by Fr. Theophane Kanjooparambil CMI, Rector, Dharmaram College, on July 15, 1969.

Rev. Fr. Mani Giles became the first Principal of the College.

THE COLLEGE - A GROWING EDIFICE

The founding fathers of the college cherished very high ambitions about the college. As the very motto of the college - "Excellence and Service" indicates the founding fathers wanted this temple of learning to excel in every field of activity. With this end in view, they tried their best to provide material for quality education in curricular, co-curricular and extra-curricular activities.

In the light of these expectations, the college was started from the academic year 1969 - 70 with six sections of PUC - four in Science and one each in Commerce and Arts. In July 1970, once the college obtained the University's permission, two combinations of Arts (History, Economics and Political Science; and Psychology, Sociology and English), two combinations of Science (Physics, Chemistry and Maths; and Chemistry, Botany and Zoology) and one Commerce section were started at the degree level.

In 1971 - 72, laboratories for Physics and Chemistry were set up, while other labs were considerably strengthened. In the Arts faculty, Psychology was introduced as a subject for the first time at the degree level.

The year 1973 was one of great significance to the college and its students for, the first batch of the University graduates left the Institution. A new physical chemistry lab was set up during the year.

The editorial of the 1975 magazine gave the following impression of the college - "1975 is the International Women's year. We don't have much to say about it : ours is a men's college".

In 1978 - 79 a long standing demand for a college canteen was finally satisfied.

The academic year 1979 - 80 witnessed a new dimension being added to the college - lady students were admitted to degree courses. At the end of this year, there were 23 lady students on the rolls.

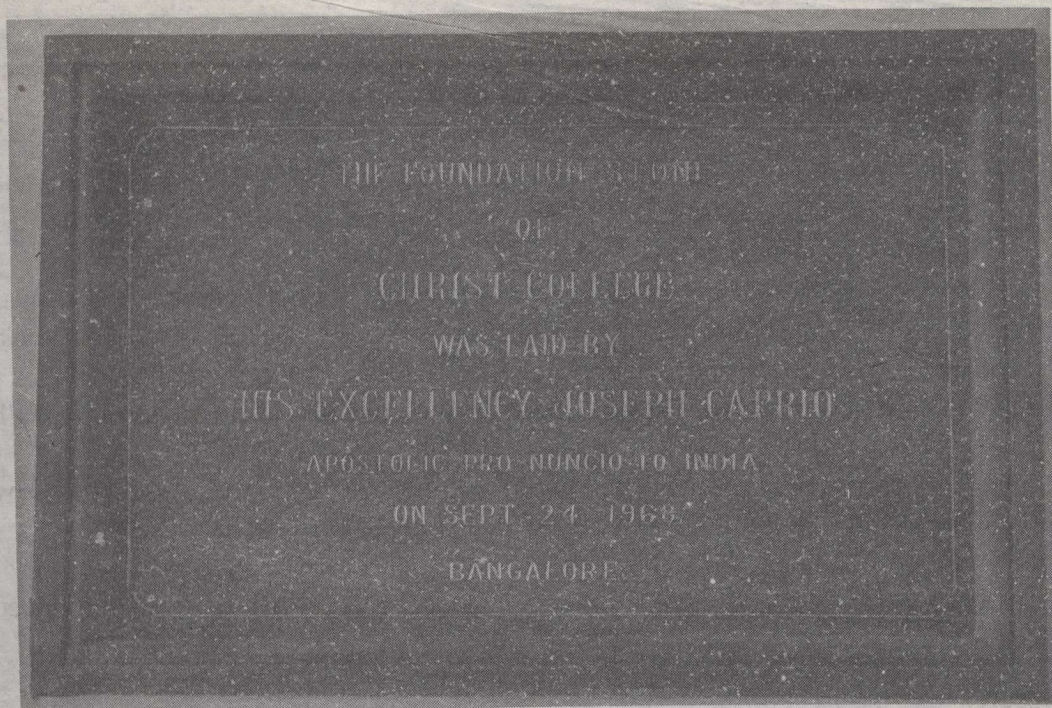
A new library block was sanctioned by the BDA and the foundation stone was laid by Rev. Dr. Thomas Mampira, Rector, on the 17th of October, 1984, with Fr. Augustine Joseph (Principal), as the moving force behind it. This marked the beginning of a new era in the developmental works of the college. The existing stage in the quadrangle was reconstructed into a wider one, which exists, with its charismatic charm and dignity, to this day.

A new course for the Pre-University students - Electronics (PCME Combination) was started from 1985.

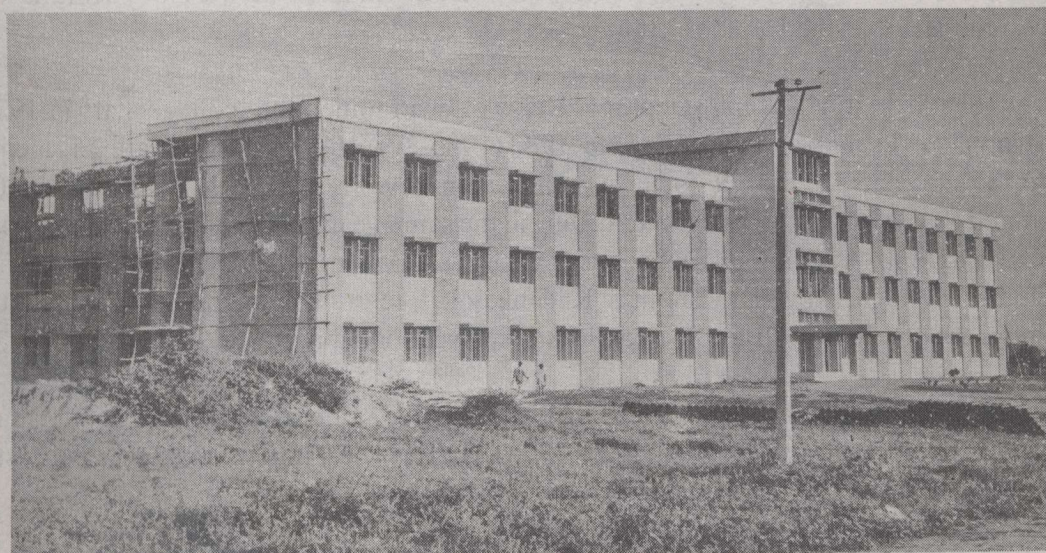
The library block was completed and inaugurated on the 12th of February, 1987. It houses a substantial number of books, added over the years, and to this day remains one of the best of its kind in Bangalore.

During 1989 - '90, a new course CAMS was introduced at the Pre- University level and Electronics was introduced as an optional subject at the degree-level. A Computer Centre was started with photocopying facility. The Computer Centre, yet another masterpiece, is today used by diploma students as well as degree students of Management and Science.

The academic year 1991 - '92 witnessed further growth, as the college began to break fresh grounds, this time in the areas of Business & Hotel Management. Degree-level courses leading the students to emerge as graduates in the fields of Business Management and Hotel Management were introduced. Similarly, Journalism was introduced as



College as it was in 1969



another optional subject at the degree-level. In the Arts faculty, the first post-graduate course of the college, M.A. in Sociology was yet another innovation.

The foundation stone of the New Block (Block - II) was laid by Rev. Fr. Mani Giles and blessed by Rev. Fr. Thomas Mampra on the 3rd November, 1990.

The new Block-II, another imposing structure, came up during this year, which was inaugurated by Fr. Mani Giles, Rector, Dharmaram College, on 3rd July, 1991. The block, which came up to cater to a growing demand from the student-community, includes a superb Hotel Management lab and a refreshingly pleasant and modern Conference Hall.

Another significant event was the inauguration of the "Old Christites Association" by Rev. Fr. Mani Giles, Rector, Dharmaram college, on the 16th of March, 1991.

From 1993 - '94 a new post graduate degree course, M.Sc. (Physics), was introduced strengthening the college's claim for an autonomous status.

ADMINISTRATION - A Priestly Experience :

The college is managed by Carmelite Priests called the CMIs, (Carmelites of Mary Immaculate), and it is a sister institution of Dharmaram Vidya Kshetram, which is located in the adjacent campus.

The first Principal of the college was Rev. Fr. Mani Giles (1969-78; 1979-83) while he was also the Head of the Dept. of Botany.

Rev. Fr. Augustine Joseph (Dept. of History), who joined the college staff in 1975, became the Principal of the college in 1983 (1983-89). He was the officiating Principal during the year 1978 - '79, for 17 months, when Rev. Fr. Mani Giles was away in the United States on a work assignment. During the same year, 1978, came Rev. Fr. Antony Kariyil (Dept. of Sociology), who is today the Principal, in the 25th year of the existence of the college. Rev. Dr. Thomas Kadankavil, Rector, Dharmaram College, is the President of Christ College Society during this year of Jubilee.

Other prominent priests who were managers of the college: Dr. John Chethimattam (1972-75), Dr. Mathias Mundadan (1975-78), Dr. Eustace Thottan (1978-81), Dr. Justin Koipuram (1981-84) and Dr. Thomas Mampra (1984-90).

In 1989, Rev. Fr. Antony Kariyil, the Head of the Dept. of Sociology, Library warden and in-charge of Moral Science and Scripture, became the 3rd Principal of the college.

Rev. Fr. Mani Giles, the founder Principal of Christ College, retired after completing 21 years of distinguished service, and became the Rector of Dharmaram college and President of Christ College Society. The Principal Rev. Dr. Kariyil, while paying tributes to Rev. Fr. Giles, said on his retirement - "Rev. Fr. Mani Giles belongs to that rare tribe of scholars, whose commitment is to scholarship and teaching and the maintenance of standards in education". The Christ College Annual for the year 1991 - '92 was given the title "Smruthi" meaning memories, particularly in view of Rev. Fr. Mani Giles' retirement.

It is indeed, a matter of pride that the administration is targeting an autonomous status for the college. For all practical purposes, the college is virtually a deemed university, what with all the faculties it possesses at different levels ! The credit for the all-round achievements, by far should without doubt, go to the CMI administration.

ACADEMICS - The Focal Point :

The multi-faceted personality of the college and its students would be complete only with a summary of the "academic excellence" the college has achieved down the years.

It all began in 1970, when P. V. Jose, an arts student, secured the 2nd rank in the state in the Pre-University examinations of April 1971. The wheel, in fact, came a full circle this year when Vinayak Kini topped the commerce batch at the P.U. Board examination of April '93 followed by Nityanandan, who came a close 6th.

In 1973, the first batch of would-be graduates left the institution. The editorial of the college Annual carried the following message "for many a student, a degree is only a stepstone to higher storeys of knowledge, but to others it signifies the end to formal college education. We wish the outgoing students all the best in whatever they may be doing, and plenty of palmy days. The happy memories they have left behind are ours to keep; perhaps theirs too".

Over the years, the college has bagged umpteen University ranks, including the 1st rank in the B.Sc. and B.A. exams, many of which were procured in the 1970s.

Academics once again took the centre-stage with the arrival of Rev. Fr. Antony Kariyil. In his opinion, the first two decades of the college signified the end of the first stage of

growth of the college. He, therefore, decided to embark on the second stage with a focus on 3 major areas :

- 1) Enforcing discipline and strict insistence on attendance in class.
- 2) Better service by the teaching and non-teaching staff.
- 3) Starting new courses and working for the realisation of the dream to make Christ College an autonomous institution.

Innovative programmes, which were introduced as a follow-up to these objectives, were an insistence on regular attendance, computerisation of results and attendance, frequent contacts with parents, regularly conducted tests and examinations, weekly classes in Moral Science and an emphasis on discipline.

The college today has Pre- University, degree and post-graduate courses in Arts, Science, Commerce, Management and is keeping other related courses in the pipeline.” It is”, in the words of Shri. S. M. Yahya, Honourable Minister for Higher Education, Govt. of Karnataka - “One of the finest institutions”, a truly deserving institution for an autonomous status.

NATIONAL CADET CORPS (N.C.C.)- A unit to be reckoned with :

The N.C.C. unit under the command of 2/Lt. Srinivasa Raju, began its activities and achieved many credits immediately after inception. In the very same year, 1970, Basil Hobkirk (I B.Com), became the first student to represent the college on Republic Day in Delhi. He won the title of Best Cadet of Mysore State, and the V.V. Giri shield. Continuing this tradition, a select few represent the college at the Republic Day parade in New Delhi, every year.

Mr. James Alumkara took over the unit after Mr. Srinivasa Raju left for higher studies in 1972.

In 1980 - '81, Mr. James Alumkara was promoted to the rank of Captain by the Ministry of Defence. He was selected as the Parade Commander by the Directorate of Karnataka and Goa.

Significantly, many of the N.C.C. cadets donated blood to the victims of the Venus Circus fire in various hospitals. Recognition came from the Govt. of Karnataka—in

appreciation of the outstanding work our NCC wing had performed since its inception; the college was presented with the best institution trophy of Karnataka state by the then Chief Minister, on behalf of the NCC. It was an achievement that would be repeated in the years to come.

Over the years, the N.C.C. experience has helped cadets to secure admission in professional colleges. The unit has had regular representatives not only to the R-Day parade, but also in activities such as trekking, para-sailing and horse-riding. It is, indeed, a matter of honour that the College N.C.C. unit has been selected year after year to present a guard of honour to the Governor at the Annual Convocation of the University.

Officer James Alumkara was awarded, in 1982, the Commendation Card by the Director General of N.C.C., presented to him by the Chief Minister of Karnataka. The same year, our cadets bagged the award at the Annual Shooting Competition and horse-riding sessions were commenced for a select 10 cadets.

In 1988, Mr. James Alumkara was conferred the rank of Major, another feather in the N.C.C. cap.

The NCC wing, led by Major Alumkara and ably assisted by 2/Lt Xavier Vincent, has time and again proved that it is a Unit to be reckoned with. The accolades collected by the NCC hitherto shall be transformed into so many more laurels, to be picked up in the years to come.

NATIONAL SERVICE SCHEME (NSS) - "With malice towards none, with charity towards all" :

The NSS was introduced in 1970 - '71 and 80 students constituted the first members. Village up-liftment programmes such as sanitation, health facilities, literacy as well as town planning, have constituted the core activities of the NSS over the years.

In 1972 - '73, the NSS volunteers rendered useful, humane and significant service under Mr. Kalimulla and the late Prof. Shastry in NIMHANS, TB sanitarium and the home for the mentally retarded, in addition to serving the rural areas.

The NSS has regularly organised camps in order to enable the students to experience life styles of the village as well as to carry out developmental work. Every year a particular village was adopted for up-liftment by the college for around 10 days, where the NSS

performed extremely well providing much- needed services to rural masses. During the late 70's and early 80's it was our Principal Rev. Fr. Antony Kariyil who led the NSS to inspired performances of social service.

The NSS volunteers conducted a special eye- camp with co- operation from the Ophthalmic Hospital, Bangalore in 1982 and have come up with blood donation camps off and on. Many of the camps were organized in sponsored villages. The eye- camp for instance, was held in Begur, a tiny village in the state.

In 1984, the NSS and NCC together undertook an afforestation drive and a blood donation camp. The NSS sponsored a school in the same year and in the process constructed a drinking water tank, repaired the roof and did many other services.

The NSS today in the true spirit of Lincoln's ideas "with malice towards none, with charity towards all" - is led by Mr. Syed Azeez (incidentally an old Christite himself) and continues to render selfless service dedicated to the national cause.

THE KANNADA SANGHA - an Institution of Kannada and Culture :

In 1972 - '73, the Kannada Sangha, a brainchild of the Kannada Dept., began in a small way, with the aim to foster and nurture literary talent in Kannada. The Sangha has, over a period of two decades, published books, directed plays and actively been involved in the literary and cultural scenario of the state of Karnataka.

The Sangha conducted its activities in the form of competitions in literary fields. Its most significant contribution came from the publishing of quality novels, poetry and drama, many of which were prescribed for the University. The Sangha has been picking up momentum with every passing year and is recognised widely for its literary contributions.

During the year 1980, the Sangha brought out the first translation of the "Imitation of Christ". Distinguished Kannada literary personalities like Dr. V.K. Gokak and Late Dr. Masti Venkatesh Iyengar, visited the Sangha during the year.

In 1982, the Sangha held a symposium on Late Dr. Bendre, an author whose works have been reviewed time and again by the Sangha.

In 1982 - '83, the Sangha celebrated its tenth anniversary. The Hindu newspaper wrote

the following lines about the Sangha - "On the tenth anniversary of the Sangha, let us offer a many-coloured bouquet. What makes the Sangha of the college unique is its difference, originality and silence". The Sangha's publications have been receiving many Sahitya Akademi awards.

On the 3rd of February, 1988, the Kannada Sangha celebrated its 15th anniversary, a celebration that coincided with the release of the 50th book published by the Sangha. The Sangha has published 92 books to date.

The activities of the Sangha reached new heights in the twentieth year of its existence, when it floated "Nataka Abhiruchi Kendra" of Christ college. The Kendra aimed at developing and fostering a theatre movement among the students of the college. In its very first year and maiden venture, the Kendra topped the Bangalore University Inter-collegiate Kannada Drama Competition, staging, "Dangeya Munchina Dinagalu".

The Kannada Sangha, today, is a premier cultural and literary organisation, which has made successful forays into the whole gamut of activities concerning Kannada and culture. The coming years, will only consolidate the outstanding ventures of the Sangha.

CULTURAL AND CO- CURRICULAR ACTIVITIES -Spinning a Yarn of Success :

Student counselling, moral science and religion classes were additions made to the co-curricular structure of the college, virtually since its inception. These co-curricular activities take the form of Holy Mass, AICUF, etc. In 1981 - '82, the college students published a newspaper "Campus", which was later made a joint - campus newspaper called "Scribe". Almost a decade later, the effort was revived, and the journalism dept. -the staff and the students - publishes "Christite Newstime", every semester.

ELECTIONS :

Believing in a Democratic set-up, the college conducted regular elections every year. This led to the representatives of students being elected and constituting the union, under whose direction various cultural activities were held. The elections had always been a peaceful affair, and since 1987, the union set a healthy tradition by using posters and placards. The use of these has continued since, and even today, memberships to associations and clubs are solicited through these colourful displays.

It was however, the occasional unpleasant aftermath of the elections that led to doing away with them entirely from this year. Hence elections were held, probably for the last time, in the history of the College during 1992-93.

CULTURAL ACTIVITIES :

In 1972-73, under the auspices of the students union, the first cultural week was organised and several competitions were conducted. This was the beginning of what was to be an annual affair, filled with fun and frolic, to be christened "Spring Festival".

Spring Festival was held for the first time in January '73 as an inter-collegiate cultural festival. The events were held at Ravindra Kalakshethra and in Christ College. In 1979, the IX Spring Festival was held on a truly All India Level. Colleges from all over South India, Delhi and Pune participated making the competition challenging and of a high standard.

In 1980, the college sent its own cultural teams outstation to take part in national-level festivals. Thus the college cultural team participated in DEEPWOODS (Madras Christian College) and other cultural festivals in Trichy and Delhi. The College secured high overall ranks at these competitions. A Talent's Week - an annual feature since - was held for the first time.

In 1982, a Pre-University Festival was held, exclusively for the Junior Colleges, apart from the Spring Festival, which witnessed considerable participation. Rock Groups - Imbroglia and 13 AD performed in the college as part of the celebrations. Indian dance was a new item introduced to revive our cultural heritage.

Western music has always been a stronghold of the college. The tradition is kept alive year after year as music teams sweep the honours in all the events they participate in. It was befitting, therefore, that the college had the rare privilege of being selected as the venue for the performance of the visiting artistes from the Soviet Union and the college hosted the "Leontieve Pop Music" as part of the Festival of the USSR in India in collaboration with the Department of Kannada and Culture, Government of Karnataka on the 23rd of December 1987.

In 1990, the Spring Fest was cut down to size on account of a shift in emphasis on discipline. Changes were brought about for the better of the festival, "With a view to

making it a festival of Christ College". The college quiz-club, christened "Quisteria" performed outstandingly well and was a trend-setter for other cultural activities.

While the Spring Fest was abandoned in 1992, on account of student unrest, the 25th year of the college witnessed the Silver Jubilee being marked by conducting Silver Fest, 1993. Reviving memories of Spring Fest, the college emerged the overall champions in keeping with a tradition spanning a decade. Silver-Fest, inaugurated by the Hon'ble Minister for Education, Sri S M Yahya, comprised events of cultural and literary nature, and colleges and universities from all over Bangalore participated in the three-day cultural extravaganza.

Christ College has always sponsored, cultivated and nurtured culture and talent. Over the years, this approach has been streamlined and today the staff is, to a large extent, instrumental in the creditable performance of our cultural team. We are sure that their continued efforts in this direction will take the college to the top of the heap in terms of activities as diverse as quiz, drama, creative-writing, music and dance.

SPORTS AND GAMES - "To Strive, to Seek, to Find and not to Yield" :

Since the inception of the college, sports and games were a significant thrust area, and the college sportsmen have done the college proud, repeatedly representing the University in sports and games, breaking records and annexing titles.

From the year 1970, college teams for inter-collegiate hockey, cricket and football are being selected and given exposure at the University level. Mr. Vijaylal and Mr. Parameshwaran constituted the first students to represent the college while playing for the university in football and athletics.

In 1973, the annual sports were, for the first time, held at the college's own immense multipurpose sports field.

Naval Narielwala became the first University individual champion from our college in 1975. History was to repeat itself when Mohammed Imtiaz emerged best sportsman in 1982-83, another crowning achievement of the college. In 1975, the college again secured the championship in the aquatic sports of the University.

In 1981, the college hockey team secured the first position, in the university-level competition. For the first time, a student of the college - Wilfred Periera, captained the

Bangalore University Hockey Team for the year. During the year, the Physical Director of the College - Mr. N Vishakanta Swamy - coached the University football team, and was selected as an official for the 1982 Asian Games, by the Amateur Athletics Federation of India.

The college organised volley ball, basket ball and football tournaments at the inter-collegiate levels, year after year. The college's own team has had its fair share of victories and to this day, a number of students of our college find themselves a slot in the University team - an achievement, that speaks volumes about the talent that is present and the impetus given by the college.

The Silver Jubilee year saw a new dimension being added in the sports arena. Apart from a Inter- University Football Tournament, a novel sports festival - Chris-Spo-Fest '93 was conducted by the college, as part of celebrating our 25 years. Open to colleges affiliated to Bangalore University, the festival witnessed inter-collegiate volleyball, basket ball, chess, hockey and tennis being staged on the vast sports terrain of the college. It was a matter of pride that, for the first time, participation in these team events by lady students was made possible. The college women's teams did creditably enough in their debut in inter-collegiate sports and games.

In addition to the well-known games, the students of the college have attained All-India fame in sports such as Karate and Motor Racing as well.

All said and done, it could be appropriate to say that sports and games have always captured the imagination of the student community and the future will witness the flame of achievement in sports burning brighter than ever for the college.

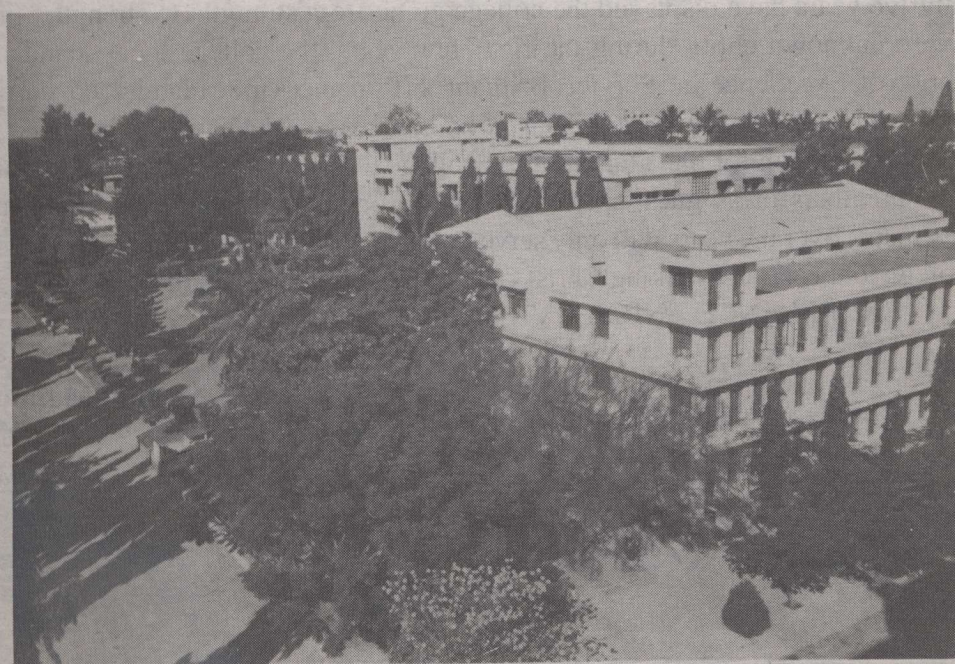
OBITUARIES AND AU REVOIRS :

While the college has had its fair measure of fortune and glory, it would be inappropriate to close the chapter before paying homage to those we lost along the way, while saying "till we meet again, goodbye," to the staff who retired over the last few years.

The year 1988 saw the retirement of two members of the staff on superannuation. Mr. Papaiah, an attendant, who was associated with the college since its inception, retired in October, 1987. The nightwatchman, Mr. Balan, also retired during the year 1988. Mr. Varkey, a faculty member and Reader in English, retired on Nov. 30, 1990. Prof. H R Ramakrishna Rao, a faculty member and the seniormost in the Physics Department, and



The Institution "Today"



who has been associated with the college since its inception, in 1969, retired on superannuation at the end of the academic year 1992-93.

Bishop Jonas Thaliath, the founder of Christ College, passed away in November, 1982.

A major tragedy struck the college, when Prof. H D S K Shastry died in a car accident on the 8th of February 1993. Prof. Shastry had been associated with the college since its inception as Head of the Department of Mathematics.

More recently, the Head of the Department of Hindi Rev. Fr. Antony Chirathalakkal passed away after a prolonged illness, plunging the college into grief. Rev. Fr. Antony, to whose memory this magazine is dedicated, joined the college in 1974-75 and had been a "God's good man" throughout his life. Fr. Antony fell ill in 1988-89, and since then was on leave due to indifferent health. He shall be remembered for his numerous nameless deeds of charity and kindness.

We also pay homage to all those of the student community who lost their young, precious lives, during their tenure in the college. May their souls rest in peace.

CONCLUSION- END OF AN ERA :

Twentyfive years have displayed the college going from strength to strength. From a relatively unknown entity during the first few years, the college today stands as an institution of Excellence and Service. Brilliant performances in academics, co-curricular and extra-curricular activities have been the hallmark of the college over the years. It has not been uncommon for the alumni of the college to come back to their alma mater as faculty members or as guest speakers. On the occasion of the Silver Jubilee, the achievements over the years will only serve to enable us to rededicate ourselves, wholly and solely, to the task of making Christ College synonymous with the ideals of its lofty motto - "EXCELLENCE AND SERVICE"

Suchint Majmudar.
III B.Com.,
Editor.

BEGINNING THE YEAR ON A HIGH NOTE



Teaching the Teachers to Teach:
The Staff Orientation



Posters Soliciting Membership for Associations and Clubs

REFLECTIONS '93

The Prelude to Things to Come



The Mad - Adders
The Mad-Ads Brigade on Stage



Bollywood Spoof
Reflections '93 Indian Dance Competitions

INTER-UNIVERSITY FOOTBALL TOURNAMENT

*Christ vs Christ! Heading for glory
(Christ College, Bangalore
plays against
Christ College, Irinjalakuda)*



The Soccer - Stars!

Rev. Fr. Hedwig D'Costa SJ,
Principal of St. Joseph's
College of Arts & Science,
the Chief Guest awards the
shield to the victorious
Christ College Team

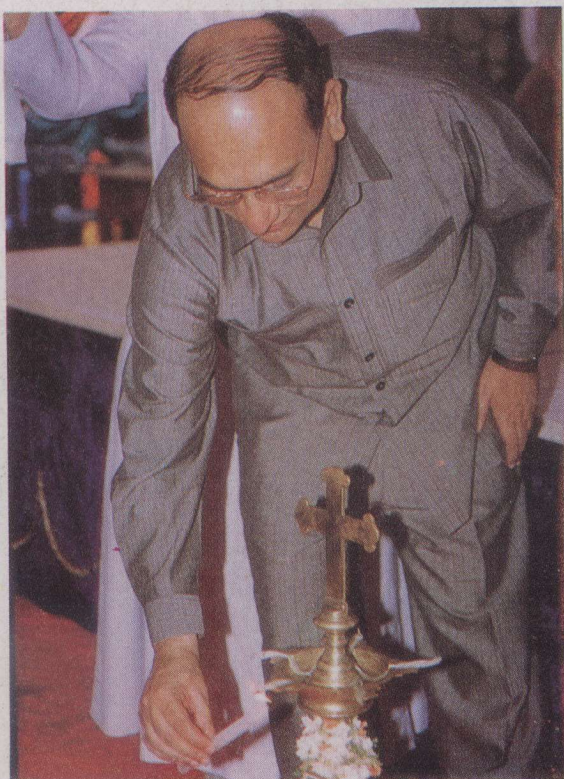


SILVER
FEST
5 years

THE EVENT OF THE YEAR: SILVER FEST '93



According a traditional red-carpet reception
as the dignitaries arrive



The Chief Guest, The Hon'ble Mr. S.M. Yahya
Minister for Higher Education, Government of Karnataka
Lights the Inaugural Lamp

Indian Music Team on Stage



Great Expectations
the audience at Silver Fest



Tibet comes to Christ College
performing the "Gyasha"



SILVER FEST



The much-acclaimed Indian Music Team
performing on home-ground



Dramatics personae: The Staff Play

THE YEAR IN REVIEW

The year is 2014. It is the 9th of January. The British Broadcasting Corporation (BBC) is 92 years old and is celebrating the event with a series of programmes covering the events of the last year. Inside the studios at London, Derek Armstrong prepares to anchor the third of his seven-part series "The year in review". In this episode he will be concentrating on India.

He starts by saying "Good Evening, and welcome to the BBC's yearly round-up of events pertaining to India. Over the next hour we look at how things in India changed in 2013. We also look towards 2014 and the hopes and prospects that lie ahead for this section of Asia. So stay with us".

A commercial break ! Two minutes of advertisements for Sony's latest time machine. The latest model claims not only to take you to a time of your choice, but also claims that it allows you to bring back articles from that period. I wonder if it's worth it. It may be interesting to travel back to 1994 and bring phones into which you had to insert your finger and turn those dials !! Oh, the good old days

Back to Mr. Armstrong in London. Derek starts by saying, "In India, the year began on a controversial note with the President, Mr. T.N. Seshan, refusing to withdraw his bill that imposed the death penalty for all Mem-

bers of Parliament who arrived late for the session. Mr. Seshan, in his late seventies now, reminded Parliament Members that he had never yielded to the threat of impeachment. Mr. Seshan is the first President of India since it adopted a 'controlled democratic' system (a softer version of dictatorship).

"The BBC's Delhi correspondent, Andrew Whitehead, spoke to a local resident, Mr. Raj Malhotra, and asked him what he felt about the change in the political scene. Mr. Malhotra, in his early sixties, had this to say".

(Clip of Whitehead interviewing Malhotra)

AW : "So Raj, tell me, what is it like in India these days ?"

RM : "Its wonderful. It reminds me of my younger days when the Emergency was imposed. No strikes, no delays, and yes, the blasted trains ran on time !! Seshan has brought back that golden era. I think he's being a bit unfair with the death penalty, but the loss of a few MPs surely will not harm the country !"

AW : "What other changes over the past couple of years has Mr. Seshan introduced?"

RM : "Well, as soon as he came to power in 2010, he abolished that stupid Telegraph Act of 1885. So now we've got over thirty foreign networks which cover sports in India."

AW : “Yes, but didn’t that move upset the State-run TV network, what was it called Doordarshan ?”

RM : “Yes, it certainly did. It had to face real competition and eventually suffered such heavy losses that it had to be merged with Indian Airlines !”

AW : “What is the connection, Raj, between an airline and a TV network ? How could the two be merged ?”

RM : “Well, both of them were always late. Doordarshan always started its 9:45 news at 9:53 and Indian Airlines

well let’s not talk about that !”

AW : “What about Mr. Seshan’s order to the MPs that they must clean up the defaced walls why has that still not been implemented ?”

RM : “Well, when Seshan came to power, he promised that he would not touch the judicial system. He kept his promise and expectedly revamped every other system in India. But the case you have mentioned is in the hands of the Supreme Court and it is wondering whether to stay Seshan’s case to remove the stay which was imposed on the case originally in 1994”.

(At this point, Andrew Whitehead feels very dizzy, for some reason !)

AW : “What about the two past Prime Ministers - Weepy Singh and Peewee Rao will they be released from jail ?”

RM : “It’s difficult to say. Peewee Rao is

facing charges of mass murder after fifteen thousand people died of heart attacks due to excessive laughter when he claimed to be a decisive Prime Minister !! Weepy Singh, on the other hand, was put in after he claimed that India had developed its own nuclear bomb and only he knew the whereabouts of the bomb”.

AW : “And whatever happened to that investigation - was it called the JPC or something like that ?”

RM : “Yes this year the Supreme Court decided that it would stay the petition filed asking it to revoke the order

AW (interrupting) : “Don’t start that again!! So Raj, what about 2014, what do you look forward to ?”

RM : “Its a crucial year for Seshan. His term expires and he will be conducting elections. His only other rival is K. P. Singh Deo.”

AW : “The same Mr. Deo who was put in a mental assylum after he claimed that Doordarshan was efficient ?”

RM : “Yes, the same one. He is now recovering fast and promises the Indian people that he will bring back his so-called golden era of bureaucracy and nationalisation. He also wants to revamp Doordarshan completely and enforce strict laws that will enable him to start the 9:45 news atleast by 9:48 !”

Rajiv Rajendran
III B.Com

After the Tears

*Gloomy was the silence
That settled after we talked;
The infinitely grey skies
Wept profusely as I walked.
My shivering fingers crept
Towards her unfeeling face;
My aching heart wept
As I stood rooted to that fateful place.
Blood choked my voice hoarse
And set my cheeks ablaze;
My words were broken and coarse
As I watched her steady gaze.
Helplessly I stood and stared
And listened in dark despair;
Oh, how I wish she cared
And didn't leave me stranded nowhere !*

*Memories flooded my desperate eyes
And swelled there as hidden tears;
Fate had told me empty lies
And erased my secret fears.
But the sands of Time had shifted*

*And the gales of Fate had blown,
Far away from me she drifted
And left me standing alone.
I turned to the pouring skies,
And cursed that dark shadow there
That had told me white lies
And left me hoping she'd care.

Stupidly gazing into her eyes,
I told her with an open heart
That I had to pay the price,
For letting love tear me apart.
Without a smile creasing her face,
She looked with frozen eyes;
Realising that love is a passing craze,
I let the tears drown my eyes.*

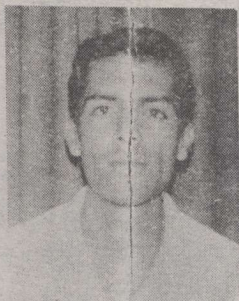
*Looking back at my shattered life,
I wished I was never born;
If I'd known that this was love,
I'd rather be cold and dead.*

- Bijoy Venugopal
I BA (J.P.Eng.)

Nityanandan
VI Rank (Commerce)

Stars in the Christite Firmament

Sports



Santosh Daniel,
III B.Com.,
represented Bangalore University
in football.



C.S. Bopanna,
III B.Com.,

represented Karnataka at the
National games.



Christites who Represented Bangalore University in:



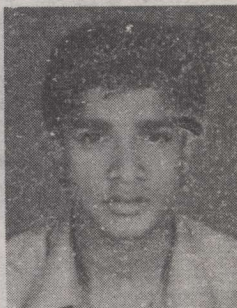
Swimming:

Mallika Kamath,
I B.A.



Athletics:

Anil Kumar B,
II B.Com.



Football:

K. Sunil Kumar,
II B.Sc.



Football:

V.K. Menon
II B.A.,



Football:

Santosh Koshy,
III B.A.,



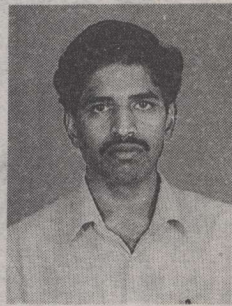
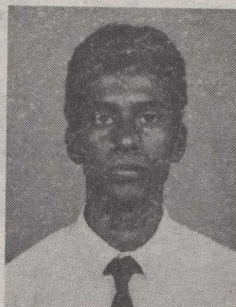
Academics:

K. Bhaskar passed the
B.Com., examination in
1993 with distinction and
received a Gold Medal at
the 29th Convocation of
Bangalore University.



Hockey:

B.E. Bopanna
II B.A.,



Sports — Women



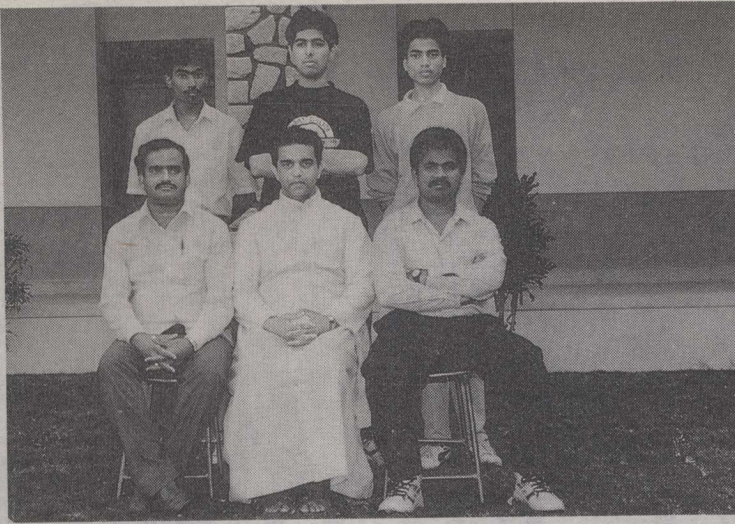
Volley Ball

Hockey



Sports — Men

Chess



Lawn Tennis



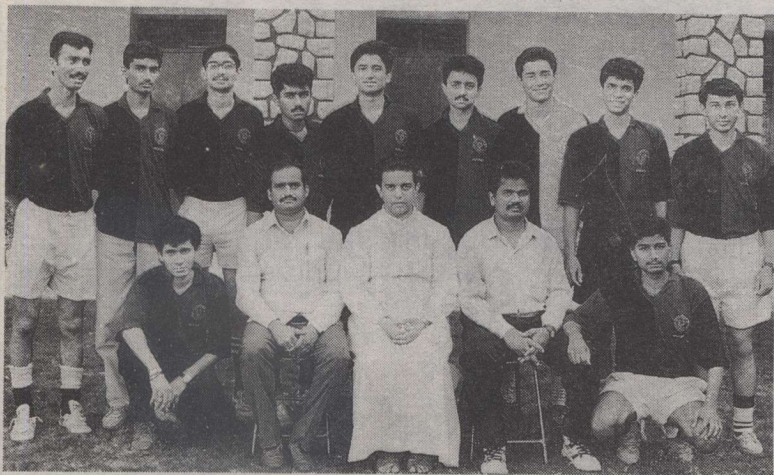
Cricket



Basket Ball



Volley Ball



Hockey

Computers in Music !!

Gone are the days of early morning ragas, the constant drive towards perfection and the ultimate desire of surpassing the Guru. Now it's time for hi-tech machines to take over as effective and efficient generators of musical melody in both modern and classical forms. Music has been one of the most highly structured and information-rich forms of human communication.

People were at first surprised when they heard that a computer could produce music. But this was not to be, because the music computer of that era cost \$3 million and could not do any better than a \$5 toy piano. The man who first invented this concept was Johann Sebastian Bach. Though it required him some effort, "It was a revolution, for it was the first time that computers were used to produce music".

Real musical sounds however are never steady. They constantly change as they evolve. Piano tunes, for instance begin loud and bright and then decay to silence in a complex way that is characteristic of the instrument. But a music computer could produce sounds in a definite pattern. They could produce both monophonic (Single-voice) and polyphonic (Multi-voice) sounds. The sound is ON or OFF depending on whether bit fourteen was ONE or ZERO. The hierarchy of a piece of music in a musical computer may be as deep as that of federal bureaucracy.

Combining a computer with musical instruments may sound complicated but it is described to be user friendly. A computer could be connected to a drum, guitar, etc., and we could, in turn, get the music of the respective

instruments. Music could be produced on a computer by feeding in appropriate programs. BASIC on a computer could be used to create sound and play notes which in turn could be used to create music. Languages like C could also be used to produce music.

As you must be aware, modern music computers can produce Classical and Carnatic music also. The music computers of the yester years could not do so. Their main setback was that they looked for an input in terms of Doe, Ray, Mi, Fa, So, La, and Te. For an Indian musician who has all along played Sa, Re, Ga, Ma, Pa, Da, Ni, Sa, these functions would be of little use. Hence another 12 different elements were devised to produce Carnatic music like Sa, Ri1, Ri2, Ga1, Ga2, Ma1, Ma2, Pa, Da1, Da2, Ni1, Ni2, which you can find in most of the modern musical computers. Hence by the development of music computers, man is only a program and a keyboard away from the listening pleasure of automatic music.

Though many years have gone by since Johann first experimented to produce a music computer, scientists still have not stopped experimenting to produce a super musical computer which could compose its own song and direct the music for it. A time will come when music directors will depend mainly on musical computers to formulate melodies, and that time also is not far off when the common man will look to a computer for audio entertainment.

Anil Nandakumar T.
II BSc(PME)

Somewhere in Time

I recall the day when my father had come back from one of his evening walks. He was in a rather good mood. He said, "Sunil, be ready to go to India by the time you finish eighth grade". Now, here I am seven years later writing an article all about it.

I am an only child. I spent fourteen years of my life in the U.S. I enjoy meeting people and I am getting a real kick out of writing this article. I hope you find it interesting!

Life in the U.S. was routine. The average school kid would wake up early in the morning, sometime make his own breakfast, lock up the house and then be off to school. I was one of them. This was a routine that I followed from the third standard onwards.

School life was full of activity. Academics was always given a great deal of importance but the overall development of the individual was always what really mattered. Physical education was so important that it was dealt with as a separate subject. Playing games like basketball teach the individual the importance of teamwork. Furthermore, the feeling of working together and triumphing over another team is overwhelming. However, one should also

have the opportunity of giving his/her best and still lose as this is an entirely different experience altogether.

Tests were conducted every week. Our results contributed to the final results thereby making each and every single test important. The educational system was not structured in such a way that one's performance was judged only by exams. There were a number of projects to do and the scores obtained contributed a great deal to the final grades at the end of the year.

Each student had a couple of hours of homework to do everyday. Grades were given for completing assignments. If an assignment was not turned in, the student would get a zero. This affected his performance to a very large extent.

One would unwind at home by watching T.V. or playing outside for a while. In this connection it is interesting to note that the average American watches 5-6 hours of T.V. everyday. This is something that worries me about STAR T.V. because I can see some of us continuing the same trend. Please don't get me wrong, I think it's cool to watch MTV once in a while but I don't want to spend 25% of my life watching T.V.

America is a society where materialistic values play an important role. Everything is so systematic and people are highly organised. The standard of living of the average American is excellent. Many people own luxuries such as TVs, computers and cars. As a matter of fact, most of the families in America own at least one car.

The American way of life appears to be glamorous to an outsider. In many respects it is a comfortable way of life. However, I am of the opinion that what really counts in life is happiness or self-contentment. Materialistic values can only bring about superficial happiness.

When I was in America I felt incomplete. Perhaps it was because I didn't have any brother or sister. Nevertheless, there was always something missing in my life. I guess I was ready for a change.

In 1988, I moved, to Bangalore with my parents. I had the phenomenal experience of staying in a joint family with over twenty people. It was slightly difficult at first but it was a unique learning experience. I learned a great deal about people in a short span of time. On the whole I went through a cultural shock but my parents were always there to fall back upon every step of the way.

School life was intriguing. I found myself playing basketball once again. The basic structure of the curriculum was entirely different and I found certain new subjects quite interesting. On the other hand, I really had to break my head trying to remember some of the names in History .

At the moment, I am a member of a student organisation called AIESEC. It is like having a second family. I keep myself busy throughout the day by going to college, taking care of family work or running around for AIESEC. On the whole, life in India is full of surprises and what makes me look forward to waking up every morning is my curiosity about what the new day has in store for me.

I would like to conclude by saying that in the long run money is not actually what counts. Happiness or self contentment is what really makes a difference.

School and college are supposed to provide an atmosphere where an individual can develop his/her personality. I just wish that people developed more enthusiasm in doing new things and that they took more initiative in building better relationships. Anyway, I will see you around college.

SUNIL N MYSORE.
II B.COM - A.

You Must Not Quit

*When things go wrong as they some times will,
When the road you are trudging seems uphill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh
When care is pressing you down a bit,
Request Rest if you must, but don't you quit
As every one of us some times learns
And many a failure turns about
When he might have won had he struck it out.
Don't give up though the pace seems slow
You may succeed with another blow
Success is failure turned inside out,
The silver tint of the clouds of doubt.
And you never can tell just
how close you are
It may be near when it seems so far
So stick to the fight when you are hardest hit
It's when things seems worst that
You must not quit.*

V. G. SANJEEV KUMAR
II B.A. (J.P. Eng)

Summary of Activities of Associations/ Clubs for the Year 1993-1994

The academic year 1993-94 was significant in that the Principal announced that, - " With a view to streamline the talent in the college, as well as to solicit all- round participation in curricular, co-curricular and extra-curricular activities, a number of associations and clubs be set up, to be headed by the staff of the college". In view of this objective several clubs/associations were formed at the beginning of the year - to promote the college's ideals - Excellence and Service.

While some clubs were very active with enthusiastic response from the students, some others could not perform upto the desired levels due to several constraints.

The following paragraphs highlight the activities of these bodies as reported by the respective Directors.

QUISTERIA:

The Quiz Club, which began 4 years ago, continued its activities, holding a number of quiz competitions, to nourish and cultivate talent in quizzing among the students. The club's achievements include creditable performances at SPANDAN (Jipmer - Pondicherry) and AUTUMN-MUSE (St. John's Medical College, Bangalore), and at the Karnataka Quiz Association competitions, our quiz team emerged among the top five teams in all the competitions at the Inter - Collegiate Level.

It should be interesting to note that the club has been building a treasure trove of information in the form of slides, audio- cassettes and a large collection of books. The Quisteria members are information retrievers and this was evident during events at Reflections'93 and the Silver-Fest. The club is involved in a number of guessing games like 20 Questions, Dumb Charades, Pictionary and What's the Good Word.

Mr. Dephan Pinheiro and Mr. Tomy Kallarakal (Co- Directors) have been instrumental to a large extent in the steady progress of the club. It is anticipated that Quisteria will do even better in the years to come.

SPEECH AND DEBATE CLUB:

Mr. Benny Joseph, the Director, contributed to the club's outstanding performance by arranging a number of competitions in oratory and lectures delivered by eloquent guest speakers.

The highlights of the club's activities were commendable performances by the student-members at the Inter-Collegiate events. In debating, Turab-ur-Rehman, Ayan Ghosh, Ankit Majmudar and Anisha George brought laurels by obtaining prizes at Abbas Khan College, Al-Ameen College, St. Joseph's College and Silver-Fest competitions. Reuben David, Suchint Majmudar and Bruce Lee Mani chipped in with prizes at the University Youth Festival, Jyothi Nivas College and Silver-Fest respectively, in elocution.

In addition to the usual public speaking events, contests included paper presentation and "Just-A-Minute" as well.

It's a fond hope, therefore, that the club will continue to capitalise on its strengths in future.

MUSIC AND DANCE CLUB:

It is on a note of cheer that the "Music and Dance Club" under the Directorship of Mr. Bhaskara Sharma, wound up its activities for the academic year. Notable performances in the field of Indian music and dance came from Radhika, Rashmi Subbaiah, Benson, Satish, Ginny Mathews, George and Manuel apart from sterling dance performances from Niranjana. In Western music, the team of Julian, Brian, Robbie and Arjun came up with creditable performances.

The Indian and Western Music teams performed outstandingly in the Inter - Collegiate festivals and their successes include prize-winning participation at JIPMER (Pondicherry) and at numerous other local cultural festivals.

The club congratulates its student members on their creditable achievements and expects to corner further glory in times to come.

ASSOCIATION FOR WOMEN STUDIES:

It is with a tinge of regret that we end the year, as the association headed by Mrs. Vageshwari (Director), failed to take off. It was due largely to the poor response from

the students that the association could achieve precious little. However, it is hoped that the association would make its mark in the coming year, by firstly, bringing awareness among lady students as to what the organisation stands for.

COMPUTER ACADEMY:

The academy under Mr. Desmond Fullinfaw, chipped in through the organisation of a few dynamic programmes, seminars and talks. The academy set the ball rolling with a quiz, followed by a lecture on Robotics and its activities culminated in the form of a computer festival - XSITE'93 at the Inter-Collegiate Level. The students of the III degree (Computer Science) were put in charge of the festival, inaugurated by Rev. Fr. Principal and presided over by Mr. Muneer Pasha, Chairman of the Board of Studies, Computer Department, Bangalore University. The festival, although organised on a small scale, found favour with the student participants from 16 colleges.

The festival instilled in its organisers, a sense of achievement and set the trend for the future growth of the academy over the coming years.

ELECTRONICS CLUB:

The club was started with three basic objectives, which it has tried to fulfil:

1. The club consolidated the library facilities provided and increased its book collection. The students of electronics can now avail of an independent library facility.
2. A significant achievement was a foray into amateur radio. Taking up the project after a speech by Dr. Daara Amar, the club held an exhibition of HF and VHF equipment, courtesy Mr. Rajaram of Digitronics. The club selected 10 students, who were given training in Morse and Amateur Wireless Equipment. The club also succeeded in assembling receivers and transmitters.
3. Essay competitions and project demonstrations were held by the club. Projects made by the students were exhibited and the demonstration elicited a good response. Under the guidance of Mr. K A Chandrashekar, the club has been growing steadily and has carved a niche for itself as an academic association.

NATURAL SCIENCES ASSOCIATION:

The association began its activities a couple of years ago, but this year witnessed the association coming into its own, thus cultivating a scientific temperament among the students.

Many talks were organised by the association on topics ranging from "BONSAI" to "RABIES" to "HEART AILMENTS". A snake demonstration was also held under the auspices of the association.

The association was instrumental in conducting study-outings for the benefit of the outgoing degree students, at places like NIMHANS, NDRI and KIDWAI MEMORIAL INSTITUTE OF ONCOLOGY.

A number of quiz competitions, lecture-contests etc., were conducted, which enabled student participation at the Inter-Collegiate events. Prizes were won at competitions held by the Bangalore Science Forum and NMKRV College, Bangalore.

It is expected that, under the able guidance of Mr. Joseph Eden, the Director, the association will scale heights in future.

PHYSICAL SCIENCES ASSOCIATION:

The association, which aims at providing students with opportunities to improve upon their scientific knowledge, carried out programmes such as lecture contests, guest lectures and a short course on operations research.

Lecture contests, quizzes and allied competitions were held and teams performed well at lecture contests held by NMKRV college and the Bangalore Science Forum. The Chemistry Quiz Team procured first place at the quiz contest held by NMKRV college.

Guest lectures were held on topics such as "Super Conductivity" and "Probability".

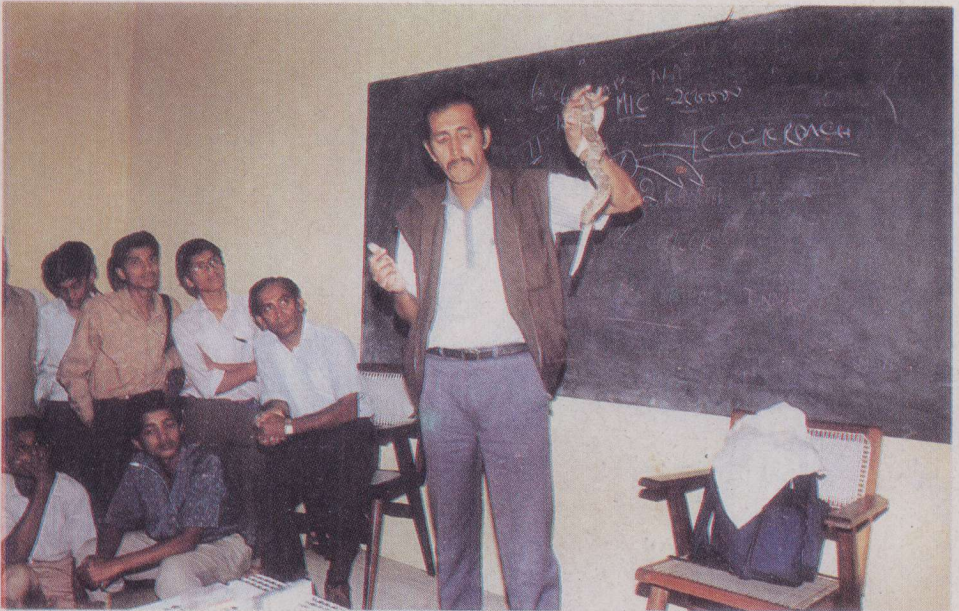
"Operations Research" - a short term course on application of mathematics in business decision making - was also conducted, courtesy Mr. Desmond & Mr. Shiva Kumar of the Maths dept.

The Director, Mr. Baby Mathew, extended his full co-operation to make the activities of the association successful.

ENGLISH DRAMA CLUB:

The club, under the directorship of Mr. Lawrence, began its activities through the critical appreciation of modern plays dealing with philosophy, tragedy and comedy, with a view to stage a few of them.

ASSOCIATION AND CLUB ACTIVITIES



"Great Snakes!"
Snake show by the Natural Science Association



"HAM-bugs"

HAM radio demonstration by the Electronics Club

AICUF INAUGURATION



The Most. Rev. Dr. Alphonsus Mathias
Archbishop of Bangalore,
inaugurates the Christ College Chapter of AICUF



Celebration of High Mass

“The Trysting Place” was a play staged successfully on the occasion of Silver Fest 1993, with the following cast - Marshal, Jaideep, Vineetha, Bijoy, Anu, Abraham and Ashika. Many thanks are due to the excellent backstage work done by Chaitanya, Arif, Gautham, Rajesh, Shibu and Arvind. The club is thus ready to take a plunge into competitive drama conducted by the University, and colleges affiliated thereto.

COMMERCE ASSOCIATION:

Commerce Association, which was formed several years ago, came in for special recognition this year. The association, under Maj. James K. Alumkara (Director), ventured into avenues hitherto untouched.

The association started off with an intra-mural Quiz competition followed by innovative competitions in the form of Role-playing, Group discussions and the like. Although the students response was encouraging, the quality of participation suffered mainly because the star performers were away representing the college at various inter-collegiate competitions.

However, by conducting several new events, the association has laid a firm foundation for betterment and growth in the years to come. It is hoped that, events such as lectures, seminars, paper- presentation, etc., which are useful in a student's academic curriculum, will be taken up from the following year.

BUSINESS MANAGEMENT ASSOCIATION :

Business Management Association has had a full fledged working year with a spate of activities such as workshops, seminars and talks. These ranged from an initial orientation programme for I BBM students to talks on varied topics like creative thinking, personality development, stock exchanges and advertising. The association also organised two video-workshops on “Effective selling” and “Time Management”, besides a one-day session on “Management Education in India” by GRAMS. The Director of the association, Rev. Fr. Josekutty P.D., along with a team of students, hopes to repeat this year's successful session in the coming academic years.

HOTEL MANAGEMENT ASSOCIATION :

The academic year of 1993 - 94 started with a “Communication Workshop” for the batch of students joining the Ist year BHM course. The course involved the different processes of developing the personality and the communication skills of an individual so as to make him/her meet the challenges of the service industry.

A series of lectures from eminent people of the hotel Industry were organized on topics such as "Campus recruitments", "Effective energy management", "Cost control techniques for the hotel industry", etc.

November-December saw the campus recruitment procedures for the final year BHM students. All the top hotels of Bangalore such as the Oberoi, Guestline Days, Windsor Manor, Taj group, Atria, and Central Park conducted interviews. It was for the first time that the college has witnessed campus recruitment procedures and 22 students have secured jobs in different departments such as house-keeping, food production, food & beverage service and front office.

The academic activities came to an end in the form of a trip organized for the final year BHM to Mangalore, Manipal, Udupi Belur & Halebidu.

Mr. Rahul S. Pathak, the Director, was largely instrumental in the satisfactory performance of the Association during the year.

CAREER GUIDANCE & PLACEMENT CENTRE:

The Christ College Career Guidance & Placement Centre has been established to assist Christites fulfil their career aspirations. This, the Centre seeks to do by providing Career Information, and then to start with limited Placement services.

In its very first year of existence, although plagued by the teething troubles inherent in any new organisation, the Centre can take credit for organising lectures on personality development and career opportunities. A collection of prospectuses and comprehensive reference material have also been built up in anticipation of the day when Career Counselling services will commence. At the time of writing, efforts are also on to arrange gainful employment for a few graduating students.

Mr. B. S. Sujendra Prakash, the Director, hopes to obtain a room next year to begin counselling sessions. Also on the cards are a series of lectures, workshops and seminars. The placement services are also expected to extend their benefit to a larger student body. Last but not the least, this fledgling unit wants to establish itself on a firmer footing.

LITERARY AND CULTURAL FORUM

Any detached observer will notice a remarkable change in the organization and qualitative improvement in the literary and cultural activities this year. This can be attributed to two major factors.

1. A considerable increase in the strength over the past few years leading to the availability of enormous and varied talents.
2. Formation of associations under broad and specified categories with the direct supervision of staff members.

Our quest to identify the best talents began in right earnest as soon as the college reopened and culminated in the form of 'Reflections '93', conducted from 16th to 21st August 1993. Over 600 students, boys and girls, participated in 40-and-odd items winning prizes and certificates worth more than Rs. 10,000. Silver Jubilee celebrations found artistic, intellectual and cultural expressions in the form of an inter- collegiate cultural festival, Silver Fest '93. On 7th, 8th and 9th of October '93 over 800 students from every nook and corner of the city vied for top honours in various categories. The professional judges with their unquestionable judgment chose Christ College to be the winners of the overall championship. After winning the championship we decided to keep the trophy in remembrance of the Silver Jubilee celebrations.

Further recognition to the aesthetic excellence of our students came in the form of prizes at the University Youth Festival and the cultural festivals organized by St. John's Medical College, MES College, Jyoti Nivas College, NMKRV College, Al-Ameen College, SJRC College, Mount Carmel College and JIPMER, Pondicherry.

"Nataka Abhiruchi Kendra" of our Kannada Sangha has become a force to reckon with. It has won major awards for the second consecutive year in all major drama festivals.

There was hardly any festival in which we failed to win any prize and it will be a bit difficult to better our own record in the coming years.

P. Krishnaswami

Director

Literary and Cultural Forum

Text by: Anisha George

II BBM.,

Editor.

Sankranthi

It was yet another giant leap for the 'Nataka Abhiruchi Kendra', the drama wing of the Kannada Sangha of Christ college, this year. Its latest production, 'Sankranthi', bagged a number of awards at various State-level competitions where it was staged.

Last year, the Kendra's production, 'Dangeya Munchina Dinagalu', a play by Prasanna, won 5 awards, including the prestigious Ullal Shield.

Sankranthi, a play by renowned Kannada writer P. Lankesh, deals with the cruel advent of civilisation on a primitive culture. Set in Karnataka of the 12th century, which witnessed a total revolution in the State's social, political and literary scenario, 'Sankranthi' has profound contemporary references to the evil nexus between religion and politics and the way people in power misuse religion to sustain themselves. The entire play revolves around the love-affair between an untouchable and an upper-caste girl which wreaks havoc on the political and religious norms of the time.

'Sankranthi' had 38 students in its cast. The play, directed by Chaitanya, won 11 awards, including the Wearhouse Rolling Shield for the best play, the Umesh Rudra Shield for the best play in Bangalore University, and prizes for the best song and dance sequence, best costume, etc. Individual winners were Rajesh P. (best actor), Chaitanya (best director), Arvind S.D. (choreography), Rashmi K.S. and Radhika (music) and Balakrishna N.S. (acting).

The Kendra now hopes to expand its base by involving more students in its activities. Plans are afoot to conduct a weekly theatre workshop by eminent theatre professionals and a complete syllabus of over 50 topics on various aspects of theatre has also been evolved.

The Kendra is indebted to the Kannada Department, the College Administration, Mr. Narayanswamy, Mrs. Jayanthi, Mr. M.S. Satya and Mr. Manjunath for their support.

Chaitanya
III BA (JPEng)

Quest and Conquest

The ship had roamed the infinite vastness of the universe for a long, long time. It was not a large ship, no bigger than a fair-sized asteroid, but what it lacked in size, it made up for in sheer speed and power. It had travelled great distances at even greater speeds, but this was a matter of no consequence to its living inhabitants, for they were all in their individual capsules, frozen into immobility, waiting for the day when they would be brought back to life, for that place in time when their ship found what it was looking for.

Machines — tireless, thoughtless machines — ran the ship. They had carried out their routine tasks with the unwavering precision that was characteristic of them. They had been there, had helped build the ship where their masters now rested. They had helped their masters to ascertain that their planet was doomed. For the star that they depended upon for life had come to the end of its existence. It was turning into a vast, red giant that would swallow up their tiny planet while cutting its wide swath of destruction. The ship had brought what was left of the planet's inhabitants safely away and had begun looking for another planet that would sustain their life.....

The ship was slowing down. Its sensors

had detected a suitable - looking planet ahead. Its great power plants were now working at only a fraction of their power, holding it steady over a massive brown planet. Somewhere in the hidden recesses of the ship, a hatch opened and an object came gliding out. The strange object, a mass of sensors and communication devices, descended into the atmosphere of the brown planet. It was but a short time before the probe began to relay its messages.

The stream of pulses from the probe did not contain good news. "Environment hostile. Atmosphere barely breathable. No water. No other sign of life....."

This was nothing new to the Ship. In its long search, it had encountered scores of such planets where the same answer had come from the probe, the same hopeless answer. But to the ship and the machines that helped run it, time had no meaning at all. The ship would continue its probably futile search till the end of time itself, if need be, and if one existed. The ship moved on.....

An unknown time and a number of planets later, the ship was slowing down again. Below it, this time, lay a great blue planet,

turning slowly on its axis. The probe was again sent on its mission. This time, it took a slightly longer period for the message to come through.

If the probe could have had emotions, there would have been a note of elation in the somewhat garbled reply.

“Atmosphere very dense but breathable. Partial burn-up entry. Gravity very strong. Water pre..nt. Trace.....life. Suitable planet. Suitable p.....t. Suitable planet. Su...et.....”

* * *

The ship was descending. It plunged swiftly to the blue planet that was below it, holding steady velocity. As it neared the outer fringes of the atmosphere, the pull of the planet below it took over, and the ship began to accelerate alarmingly. Its hull began to glow with the intense heat of entry into the atmosphere.

The heat soon took its toll. “Malfunction. Engine malfunction. Engine malfunction.....”

As one of its great engines went dead, The ship used all its remaining ones in a con-

certed effort to slow the rapid acceleration. The fantastic power of those engines slowed it down, but not before it was dangerously close to the surface. The scream of the engines rose to a fever pitch, and they finally succeeded in bringing the Ship to a halt just above the brown-and-green surface of the planet. Then the ship landed. A cloud of fine particles rose.....

Inside the ship, signs of frenetic activity were evident. Despite having been dormant for aeons of time, the machines went about their predetermined tasks without a single erratum. Their masters were being roused from their long sleep, as fresh as they were when they had begun their long quest. As the first of them went out into the bright light of the young sun above, he knew he had come home. And behind him, the ship, unfeeling and thoughtless as it was, was almost heard to have a sign of relief.....

* * *

That blue planet was the one we now call earth. And that was how the Cockroaches came to stay.

BRUCE LEE MANI
I P.U.C (P.C.M.E.)

The Untimely Demise of Innocence

*His eyes: windows through which his mind
Peeps like a mischievous monkey,
Laughing at the world and its troubles.
His eyes: windows through which the world filters
Like cobwebbed sunlight, to throw shadows in his mind.
No dust settles in this open room,
A constant stream of crystal breeze,
No doors slam on Hope, no curtains drawn on Light.
No darkness coagulates in its cornered walls.*

*But slowly, as the load of time gets heavier,
The body bends under the strain,
Slow movements, slower thoughts,
Flow dully through stench-gutted gutters of the brain.
Sad memories echo off the walls,
The empty rooms speak of furnish,
The dark mirrors, sad reflection rouse.
The flaking walls do not tarnish
The picture of the life that was:
A broad, freshly painted wall,
Waiting to be desecrated by graffiti.
Doors, running on oiled hinges,
Waiting for a wind to slam them shut.
Clear glass windows, that let in Exuberant light,
Waiting to craze with the clouds of conformity.
Little child, why grow up to darkness from light?*

- Gautam Raja
II BA (J.P. Eng)

INNOCENCE



SATISH KUMAR
III B. Com.

HOROSCOPES - THE REALITY

From the dawn of history man has looked up to the stars with fear and curiosity, but of late man has started to look at the stars with hope.

Horoscope books are selling like hot cakes and "BOLEN TAARE" soared high on ZEE TV's popularity ratings. What is all this "hungama" about? The "hungama" is that we have become obsessed with the zodiac signs and little do we realise that these are only generalisations drawn from a study of people born under each star.

Of the world's several billion population, how many million would come under each of the zodiac signs? Does this mean that all the million people are going to meet with identical fates on any given day? Paul McCartney of the Beatles fame is a Gemini, if horoscopes are true then why isn't every Gemini a rock star?

It is only the gullible who consult horoscopes for re-assurance. When we lose

self-confidence we are ready to believe anything and that is when we turn to the stars and fortune tellers. If fortune tellers are successful it is only because they know that you have a weakness, that you lack self-confidence.

Worse still, people who believe in zodiac signs start analysing people critically. Even friends and relatives fall prey to this critical analysis. The zodiac says that Geminis do not get along with Scorpios. Hence a Gemini may avoid making friends with Scorpios and in the process, lose a golden opportunity of making a good friend.

Referring to horoscopes is not wrong but trying to live by what one's horoscope says is absurd. Horoscopes should be viewed as some sort of entertainment rather than an object of anticipation and fear.

Jaisinh Vaerkar
II BBM

THE MOAN AT EVENTIDE

*Darkness invading Sun's brilliance
Mark'd an advent of setting Sun.
It was home to, they thought they strode,
Innocents, harbour'd no suspicion.*

*Stone walls, doorposts - hugging stood,
Cleft deceit for medium, for athrone to cleave.
Have they no conscience to answer!
But oh ! Deceit and death were in league.*

*A valedictory whimper of
Impending danger,
Turn'd down; like a pest turn'd pest.
For 'twas vain to beckon a tired ear.*

*Dawn of nature took its course,
But deepest of night it was
For the cities twain.
The Sun too alein to force a smile : it had set.*

*A chronic ode to an acronycal melancholy?
Nay ! I hop'd to sound a better one.
Toll of bells ! How can I ?
Oh ! Calamity the essence of nation's discourse.*

*To aristocratic apathy would I set a barnacle;
But first I shall moan
For my countrymen who lay under rubble.
Catafalque, centoaph they will have none.*

*Sound of drum, anaphora of euologies,
Shattered castles, ripples of sand dunes,
Tear stained cheek
A message clear, of bereaved hearts.*

*Oh! They promise you a dwelling,
Those people behind white facades
Have shed a tear or two
and restrained the rest for next.*

*Dear bereaved folk it is you that moan
To shed more tears your hearts have none,
For you have parched it of the last one,
For the flames of the pyre sought its own.*

*Acquittance from grief your hearts doth seek
The key to it none hold, yet but one.
Though arcanum of disaster shall shroud,
He seeks to gift you new dawn.*

Stephen O. Rajan D.
*III B.Sc (PCM).,
Editor*

N.S.S. Report for the Year 1993 - 1994

As this was the Silver Jubilee year of the NSS, the volunteers were bent upon making it a memorable one. At the very outset a new dimension was added to the N.S.S. by the addition of an adventure club.

As part of our activities, we continued our weekly visits to "Asha Niketan" which is the home for the mentally retarded. We helped the friendly inmates in the setting up of a kitchen garden, clearing the campus, painting the walls, repairing the fencing, etc., and enjoyed our interaction with them.

A blood-grouping camp was then held in our college to identify potential donors. The Kidwai Memorial Institute of Oncology extended a helping hand and as a result, about 300 donors were identified and this proved to be a big success.

Our next activity was the tree plantation programme at "Jnanabharathi". About 60 volunteers participated in the 2-day programme during the course of which 300 saplings were planted.

Independence Day was celebrated with much gusto among the volunteers. The senior volunteers put up a few cultural programmes. Competitions were held in various events for all the volunteers to bring out their hidden talents.

As in the previous year, a 10-day course on first-aid was conducted by the St. John's Ambulance Association in September, 1993. Around 300 volunteers attended the course and were awarded with their certificates.

To begin our adventure activities, a trekking expedition was organised by the volunteers. The trekking team consisted of 10 members - 4 teachers and 6 volunteers. During the 2-day trek, the team scaled the Raggihalli Hills. It was a tiring and risky but interesting experience which each of us enjoyed, as it gave us a chance to establish a close rapport with nature.

Owing to the success of the previous 10-day special camp, the preparations for this year's camp started with great excitement. A small team selected "Bettahallikavalu" as the camp site. It is a very remote village about 40 kms from the city. An organising committee was formulated to organise the camp. They were assigned various duties like fixing projects for the manual work, arranging the food, inviting various dignitaries to the camp, getting the prizes and certificates printed for the various competitions to be held in the camp etc.

The camp was held from 26th Dec'93 to 4th Jan'94. We had the privilege of having

National Service Scheme

Highlights of the past year's activities



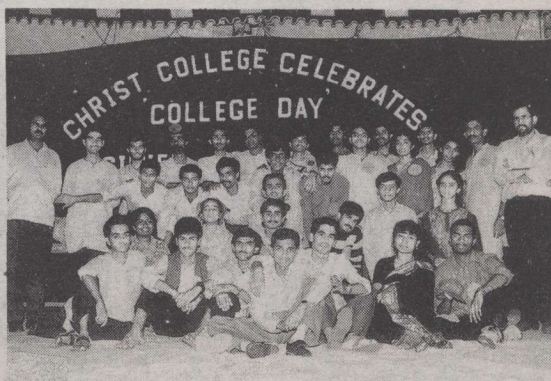
**'With malice towards none
and charity towards all'**

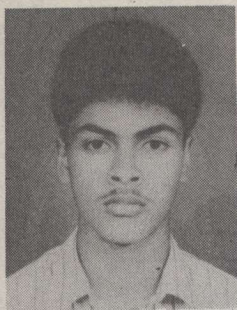
The NSS Programme officer speaks at
the Annual Camp.

Sons of the soil:
Blood, toil, sweat and smiles.

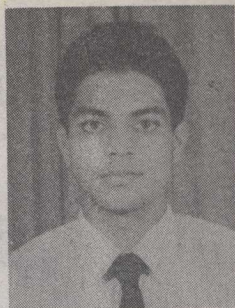


Scaling new height:
On NSS trekking expeditions





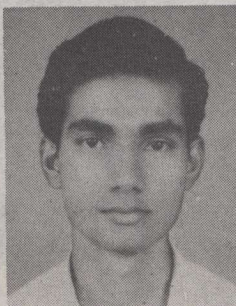
Best Group Leader:
Jijo M. Koshy,
II B.Com.,



Parasailing:
S.Md. Saleem,
II B.Com.,



The NSS campers —
Excavating a brighter future for the villagers



Best NSS Volunteer:
Suneel Kumar,
III B.Sc.,

with us Mr. Dephen Pinheiro from the Chemistry Department and Mr. Benny Sebastian from the Department of Electronics, as well as Fr. Abraham V.M. the Finance Officer, who formally inaugurated the camp. The campers were divided into four groups, each with a group leader, and undertook various projects like renovation of roads, filling up of potholes, constructing drainage systems, health and literacy programmes, etc. The valedictory function of the camp was attended by Rev. Fr. Antony Kariyil, the Principal, and Rev. Fr. Thomas Kadankavil, Rector, Dharmaram College.

To commemorate the Silver Jubilee year of the NSS, a Youth Fest was organised by the volunteers in January. The Fest spanned a period of two days and colleges from different parts of the city participated in it. The Fest was conducted very smoothly and the volunteers earned the appreciation of many people for their organisational skills.

The successful organisation of these events would have been impossible had it not been for our NSS officer Mr. Syed Azeez, the very presence of whom stimulates us and instills in us the pride of being NSS volunteers.

Sashidharan C.
III B.Sc (PCM)

A Call For Adventure

These days there are several adventure camps to suit every adventurous soul, conducted by various adventure academies, and many find them the perfect way to taste adventure and have fun.

The General Thimmayya National Academy is one such organisation which arranges various adventure camps. The academy offered a five-day adventure camp on mountaineering and para-sailing from 18th to 22nd November 1993, primarily meant for the NSS volunteers of different colleges of Bangalore University.

The chief aim of the camp was to disseminate the uncommon sports among young talented Indians. The other intension however, was to select proficient Indian youth for participation in the 2000 Sydney Olympics.

The two volunteers who represented the NSS unit of our college for the mountaineering event were Jijo M Koshy(II B.Com) and Prashanth S (II CMS), while for the para-sailing event the two volunteers were Saleem M S (II B.Com) and Raghunandan (III PME)

The camp site for the mountaineering event was Ramnagar (44 Kms from Bangalore) and for the para-sailers it was the Jakkur Air Field (23 Kms from Bangalore).

The four participants were delighted by the fascinating experience, the lively atmosphere because of which, they feel they have learnt much during a short period of time.

VINOD KUMAR ADITYAN
III BA JP Eng.,

Christ College AICUF Activities Report 1993 -94

With hearts full of joy and enthusiasm to spread the message of Christ far and wide, especially in our campus, we started our AICUF activities for 1993-94 under the dynamic and charismatic leadership of Rev. Fr. Jose, Vice-Principal, with Mr Jerome, Mr. Kennedy F.J. and Mr. Chackochan as Directors. Thomas Sebastian (President), and V. Sherin (Secretary) were the office bearers. We started off on 14th July 1993, with the Eucharistic celebration. In the presence of around 400 students Rev. Dr. Antony Kariyil, Principal, gracefully inaugurated our college AICUF unit by lighting the lamp. In his inspiring and thought-provoking message he wished that every one may become the bearer of divine light, to dispel the darkness from society .

18th July 1993 was a memorable and joyful day for all of us. It was the day on which the BACSA unit inauguration took place. Fortunately we were the hosts for that great event. Around 500 students from different colleges including St. Ann's College, Mount Carmel College, St. Joseph Arts & Science and Commerce colleges, and Jyoti Nivas College took part in it. In some way or the other all the colleges were fully involved in making this one day get-together a grand success. His Excellency Rt. Rev. Dr Alphonsus Mathias inaugurated the BACSA unit by lighting the lamp. In his inaugural address he pointed out the need for a total change among the youth,

to stand firm in their faith and to live upto the Christian values. The dignitaries of the meeting included Rev. Fr. Swebert, SJ, (BACSA Director), principals, and animators from various Christian colleges of Bangalore and the office bearers of BACSA.

This was a stepping stone for us all. We started prayer services on Saturdays after college hours. We could invite many Resource - persons who were able to help us in our striving for spiritual perfection. To meet the spiritual needs of the students, regular Holy Mass is celebrated on the first Wednesday of every month and on special occasions.

Six of our students attended a camp from 28th August to 2nd September 1993 at Cochin, in Kerala, conducted by the Jesus Youth Movement. The participants had a wonderful experience. In the symposium at St. Ann's College, Ulsoor on 18th September, one of the students presented a paper on "Poverty and Injustice" in the context of youth of today. It was well appreciated. We organised a two-day retreat for Christ College students on 2nd and 3rd of October. It was really a success, that is to say, many more students joined our movement voluntarily. These activities did indeed help us to have deeper knowledge of God and greater concern towards the society.

In Exodus '93, the cultural festival of St. Joseph's Arts & Science College, our group

excelled in music. On October 23rd some of us visited the Home for the Aged, on Hosur Road and performed a short cultural entertainment programmes for the inmates. It was a touching experience for all of us to have had such a good response from the elderly people. On October 28th Mr. Chackochan left for Kerala looking for greener pastures. He was given a warm and informal send-off. Some of us could attend the two-day Bible study classes organized by BACSA in Ashirvad from 29th to 31st October 1993.

The inter-collegiate camp organized by BACSA, from 20th to 28th Nov., was yet another memorable and fulfilling experience. Eight of us who had participated, not only had

a first hand experience of the social situation, but also were trained in leadership skills. On 28th Nov. '93 the 'Living Light' group organized a one day youth-alive-get-together, for the students of St. John's Medical College. The theme of the day was 'How can we keep the Faith alive?'. Through their personal sharing they could speak about the love of God for all of us and to get the fire going.

Due to unavoidable circumstances we had to cancel the Christmas celebrations, but celebrated the New Year's Day with all its solemnity, the spiritual dimension of which enkindled in us the corresponding social dimension.

- V. Sherin, Secretary.
III B.Sc (CBZ)



A Salute with Love

Major James K. Alumkara, 2/IC (Second in Command) of the 9 KAR BN NCC is relinquishing his post, after 22 years of meritorious service. He joined Christ College as a Lecturer and subsequently became Head of the Department of Commerce in June 1971. He took charge of the Christ College NCC Unit in June 1973 and was commissioned second Lieutenant and rose to be a Major in 1988, the highest rank an NCC Officer can attain as per rules.

As a Company Commander of the No.2 Company of Christ College, he brought the best institution trophy to Christ College. He was actively participating many activities, like social service, blood donation, adult education etc., along with the cadets. He has been training the cadets effectively so that atleast two cadets were representing our college under the

Karnataka and Goa Directorate in the Republic Day Parade at New Delhi every year.

Major James has organised many adventurous activities for the NCC Cadets of Christ College, like Cycle Expedition, Para-sailing, Water-skiing, Mountaineering, Rock climbing etc..

Since 1988 he has held the post of BN 2/IC of 9 KAR BN NCC, Bangalore. He was awarded the Chief Minister's commendation award and Medals by the Defence Ministry, Government of India.

On behalf of the Principal, and the 9 KAR BN NCC we thank Major James K Alumkara who laid down office on 24th January 1994.

2/LT. M. Xavier Vincent
Coy Commander.

N. C. C. Report

The activities of the academic year 1993-94 started with the enrollment of the cadets. Our strength is reduced to 60% from the original of 160 cadets by the head quarters, which made our selection a bit tough. At present our college NCC Unit is of 96 cadets only.

We started our programme with parades by teaching the military skills to the newly enrolled cadets. We celebrated Independence Day with Rev. Fr. Victor as our Chief Guest.

Our other activities included many camps, in which our cadets have gained knowledge and experience, like CATC, RCTC, NIC, Attachment camps, Trekking and Mountaineering which were held at different places like New Delhi, Ahmedabad, Belgaum, Mysore, Secunderabad, etc.

One Platoon of our cadets participated in the Independence Day Parade, NCC Day Parade and Republic Day Parades which were held by the Government of Karnataka at the Brigade Parade Grounds and took out a wonderful Marchpast.

This year we had arranged a trekking - cum - rock climbing expedition near the Somanahalli area, in which all our cadets participated and completed about 40 Kms of trekking distance.

Social service is a remarkable item in our programme. Our cadets generously donated clothing and other items to the poor people and did physical work in helping them to clean their living area.

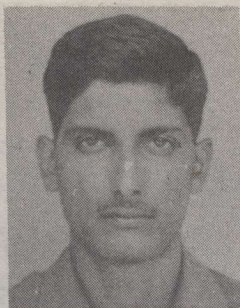
Our cadets have established a reputation for themselves in the area of discipline by their behaviour and activities.

All our achievements were possible only by the proper guidance, encouragement and help rendered by our Rev. Dr. Antony Kariyil CMI., for which we salute him with thanks.

It is our duty and pleasure to thank the commanding officer of 9 KAR BN NCC Lt. Col. S.V. Yadav, the members of his office, Major James K Alumkara, the 2/IC, Rev. Fr. Abraham (Finance Officer) and the office staff of Christ College.

The cadets who participated in various activities and made achievements possible are SUO Subramanian, JUP Ganapathy Nayak, JUO Varghese Vincent, JUO Ravindra Nath, CQMS Muthappa, CSM Mohan Velu CSM Surinder Singh Suhag and CSM Sunil Kumar. I congratulate and thank them for their creditable performances. JAI HIND.

2/LT M.X. VINCENT
Coy. Commander.



2/Lt. Ranjeev Babu
(B.Com., - 1992)
Commissioned as officer in the
Indian Army in July 1993.



NCC
— A Unit to be
reckoned with.



Farewell to
Major James K. Alumkara.

Bonsai

Bonsai (Tray Planted Plants): It is the art of growing miniature trees/plants in a tray or container. Most Bonsai plants/trees range in height from 2 inches to 3 ft. Bonsai originated in China and was developed widely by the Japanese.

Bonsai represents scenes from nature. Due to lack of space, some rare plant materials are cultivated in the form of Bonsai, with all the natural characteristics of the plant. Some trees are well suited for Bonsai, especially trees with tiny leaves because they grow in proportion to other parts of the plant. Some of the most common species used for Bonsai are Juniper, Pines, Evergreens, Cedars, Arelia, Maple, Bamboo, Cherry Pomegranate and Banyan.

There are mainly 3 ways to start Bonsai: firstly, trees/plants growing in wild (plants may be stunted in growth by nature) can be transplanted to containers, secondly, by young trees/plants and thirdly by means of seedlings/saplings and cuttings.

They can be placed indoor or outdoor. They are kept small and in shape by pruning the roots and branches and repotting the

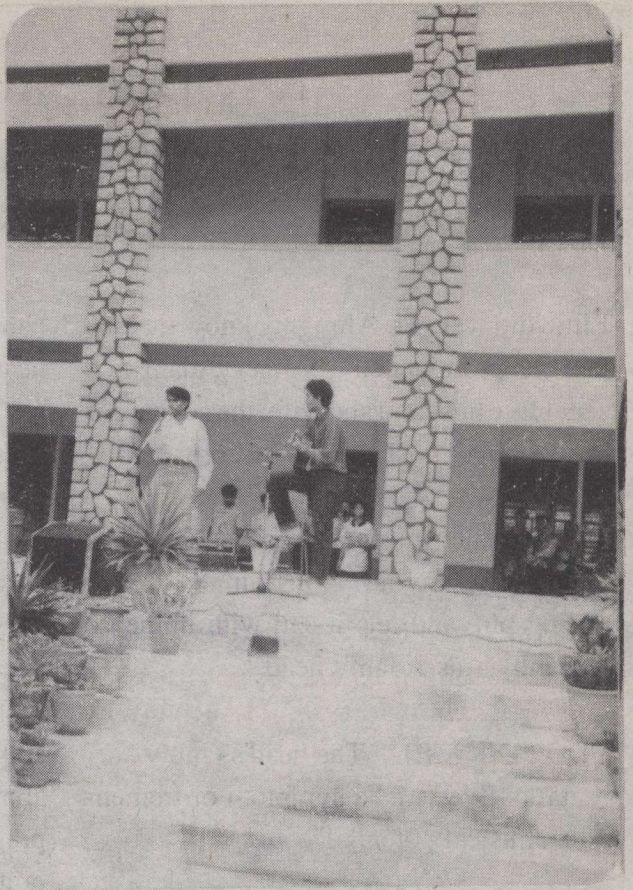
trees/plants at intervals. The size of the plant/tree depends upon the size of the container. Desired shapes can be obtained by bending or wiring the branches and trunks of the plant material. Careful watering and fertilizing are necessary to keep them healthy. Some of them if nurtured carefully can even last for a century.

The direct inspiration for Bonsai is found in nature through trees/plants that are grown in rocky crevices of mountains or overhanging cliffs. Small flowering and fruit-bearing varieties of trees/plants are favoured. Open space between branches & between masses of foliage are also important aesthetically. Bonsai pots are usually earthenware in different shapes without a colourful exterior glaze.

Note: Naturally dwarfed trees collected in the wild frequently fail to adapt to cultivation as Bonsai pieces because of the severe shock brought about by the change of environment.

K.KASHINATH
LIBRARY

Strumming their
way into the hearts



My Dad Says.

Rock AND Rot Rot AND Roll

Little did Rev. Fr. Almighty know that the day he pronounced brother Adam and sister Eve husband and wife, the concept of heavy metal music would be born.

To ignite the “musical” extravaganza, Eve picks up her favourite instrument the rolling pin, and lets it sail with immense force towards Adam's head.

TOOOINKK !!! “The head's empty” remarks Eve “a symptom of tremendous musical potential”.

“AAAHHHH” screams Adam and “YEEEAH” screams you and me - the metal freaks residing on this heavenly sphere and in the process begin the up - down, up - down movement of our heads, epitheted “Head banging” seldom synchronising to the rhythm of beat.

In the interim, if one would catch a glimpse of our campus rock celebrity Julian Philip in the act of head banging, they would conclude that at the rate at which he is head

banging, sooner or later he would have no head to bang.

As the situation gathers momentum, I discern a rather familiar figure Ah my creator DAD who seemed to look askance at his creation.

Clearing his throat for me to acknowledge his presence, he takes a step forward and enquires “Well what do you have to say about these single digits dominating your progress card ?” displaying the white warrant of house arrest.

“Dad”, said I “since there is no progress at all the question of card does not arise B-But, would you mind vouching your view on the kind of music you are listening to?” I asked, aware of his weakness to switch topics by the flicker of an eye lid.

“Pathetic !” he resounded, “What term do you use to describe this kind of noise?” he enquired.

“Music” I said.

“Music !!! ...you call noise music.”

“Taste differs” I replied, shrugging my shoulders with an air of superficiality.

“Taste add the prefix “refined” to taste and try listening to Raag Malkaus by Pundit Bhimsen Joshi” suggested the old man.

Well..... by chance are you refering to the lullaby you listen to before going to bed” a doubt put forth by me with all seriousness.

“LULLABY lullaby indeed my son whatever do you make of music with pessimistic tags like death metal, trash metal and the never ending list of impurities?” questioned my creator, defending the ethics of heritage.

“Fun and frolic foot loose” said I in all innocence.

“Try Beethoven” recommended Dad.

“The friendly terrier in the neighbourhood?” enquired metallic me. “I never knew dogs were into music”.

“Pathetic Pathetic” repeated Dad.

He shot a glance at the purporter in the clouds and cried out “nineteen years ago, I asked you for a son not a donkey”.

“Dad that line”

“Yes, what's new about it?” enquired father.

“You you” said I.

“Carry on son”

“Dad, that sentence is a great start for a trash metal number., you’ve got talent, how about nurturing it ?” suggested his creation.

“I've had enough nurturing you” said Dad. “But before submitting you to the hands of metallic fate, instead of impersonating an alien culture, try unearthing, practising and propagating the culture of your land” and the advice wound up with the bang of the door.

Ravindranath B.
II BHM

There is Pain and Yet There is Joy

*There is a thorn on every rose stem
Yet there is beauty in its petals
There is happiness in being with loved ones
Yet there is sorrow in parting from them
There is darkness after each day
Yet there is a dawn after each night
There is joy in being wanted
Yet there is an ache in being rejected
There is endeavour in being hurt by others
Yet there is peace in forgiving them.
There is frustration in defeat
Yet there is satisfaction in trying further.
There is hurt in not having your desires
Yet there is solace in having more than some
There is pain in parting with something you love
Yet there is gladness in sharing it with others
There is difficulty in accepting one's mistakes
Yet there is consolation in not committing them again
There is a struggle in keeping to all the morals
Yet there is contentment in living a true life.*

- Preetha A.
II PUC(PCMB)

The Era of Liquid Crystals

Walls that become transparent or opaque with the flick of a switch, T.V. sets no thinner than a picture frame, coatings placed on a patient's skin to reveal the underlying tumour, lighted signboards that can be read easily even in glaring sunlight... are only a few of the possibilities, in this new world of Liquid Crystals. Some of them are happening right now and some may come true in the near future. Liquid crystals are already being used in clocks, digital watches and calculators. Some hospitals use them to monitor temperature. Before long liquid crystal signs may be familiar sights along our highways and in time, these walls may become popular in all our houses and other buildings.

What are liquid crystals? These two words do not seem to go together. The general idea of crystals are that they are solids and rigid, whereas, liquids are not. To understand how a liquid can also be a crystal, we have to look at how molecules in both liquids & crystals are arranged. In a crystal, molecules are arranged in a regular sequence. They are locked into a rigid structure by electrical forces between the molecules. In liquids, molecules can move about freely because of lesser inter-molecular attraction and so they take the shape of their container.

In Liquid Crystals, molecules behave in both ways; though they can move about freely they tend to remain in large groups.

Thus a liquid crystal is usually thick and flows slowly. This is because the molecules are rod-shaped and have strong opposite electrical charges at either end and are classified into three main categories, namely, smetic, nematic and cholesteric. The electrical attraction between molecules tend to keep them aligned in definite pattern even in liquid state; the more the molecules align, the more crystalline the material becomes.

How do they behave? Liquid crystals are important due to their resemblance to both liquids and crystals. A crystal behaves differently with light, depending on how its molecules are arranged. It may be transparent or opaque, it may reflect light in different colours or break it up into many colours depending on the light. For example, a Liquid crystal may be transparent one moment and may show different colours the next; this is due to its instability. The molecular forces producing the liquid crystalline state are very weak, the structures are easily affected by changes in mechanical stress, electromagnetic fields, temperature and chemical environment.

This amazing discovery was made in 1889 by H. Reinitzer, an Austrian botanist, but only in recent years have important practical applications been found for these intriguing materials.

Liquid Crystals are formed when certain organic compounds are heated but they will not melt directly as most other substances do, and instead, will turn from a crystalline solid to a liquid crystal which is known as mesomorphic state. Upon further heating a temperature is reached when a true (Isotropic) liquid is formed.

Now let's look into the matter in depth. For a liquid crystal compound, the melting process involves two or more stages that take place at different temperatures. In the solid state some of the forces responsible for the structure are stronger than others. The molecules are held tightly together in layers or sheets, but separate layers attract each other weakly. During the first stage of melting, the temperature is high enough to peel the layers apart but not high enough to break the layers into individual molecules. When the layers become free to slide over, the material becomes fluid but molecules are still linked to maintain the solid property.

Coming to the applications: This is where a scientist can step in. If a scientist can control the changes that take place there are many ways of putting these materials to work.

One great advantage of liquid crystals is their extremely low power requirement. Another is that they are the only practical electronic displays that retain and in fact improve visibility in sunlight. They can be easily read in high ambient light levels, even direct sunlight and in consequence, are particularly suited for use in aircraft cockpits and car instrumen-

tation. They are also of use in situations requiring safe components such as the mining industry for which they are the only form of display device that can simultaneously offer low voltage, low current and low surface temperature.

Some liquid crystals are especially sensitive to temperature changes. They reflect or absorb different colours according to the amount of heat they receive. Such crystals are used in hospitals to monitor temperature changes in babies. There are also a few drawbacks in liquid crystal technology because they are so sensitive to change and are hard to control. They also tend not to last very long.

Suppose a liquid crystal is placed between two panes of glass, like jelly between two slices of bread to make a sandwich, molecules of liquid crystals line up in an ordinary way and light passes through without any trouble. ie, it is transparent. But if a small electric current is passed through it, the molecules break apart, light is scattered and thus it becomes opaque. Nevertheless liquid crystals have come to be used in several ways and they are of increasing interest on the research front as well as in the area of technology. The world of liquid crystals has much to offer.

S.PRAVEEN
I PUC(PCME)

S.ADAM'S FIRST NIGHT

*(Winner of First prize in Creative-Writing, at "Spandan-93",
JIPMER, Pondicherry)*

1

I was never to forget that delicious sensation: that feeling of great peace and contentment and that sense of inner serenity. My body was comfortably compressed. It was lovely, warm, soft and dark where I lay. I was as comfortable as I could be. And throughout, like a reassuring sentinel throbbed a mechanism. Other than that there reigned almost perfect silence. The sounds of the outside world filtered through, much softened and muted by the enclosure that surrounded me. If there is paradise then perhaps this is it.

2

The enclosure which had hitherto enveloped me so comfortably in its warm soft embrace began tightening its hold on me to such an extent that I began to feel quite uncomfortable. My body, which had lain inert so far, began to assert its presence. I began to protest against the encroachment of the advancing wall. I felt threatened

that I would be crushed by the great soft mass.

I enjoyed moving my body. Perhaps the threat of getting crushed, or perhaps my advancing age, destroyed my sense of utter security and the resulting complacency. As time passed, I activated my limbs more and more. Sometimes I would bodily turn a full circle that engulfed me.

When these movements started, the response from the outer world appeared favourable. There would be muted tones of joy and happiness which would permeate themselves to me. But later, as my limb reactivation proceeded, the initial favourable responses disappeared. Instead, shrill high pitched cries would filter through. Especially, a few words were repeated: 'Please, please, Sam !' I would then stop my perambulations and listen intently for any further infiltrations from the mysterious world outside.

These days the space available to me appears to be even more constricted. Of course, I have been trying to beat off every attack with sturdy kicks and blows from my activated limbs. I have become extremely restless these days. I feel like moving out of this warm soft and still comfortable prison to greater, wider spaces.

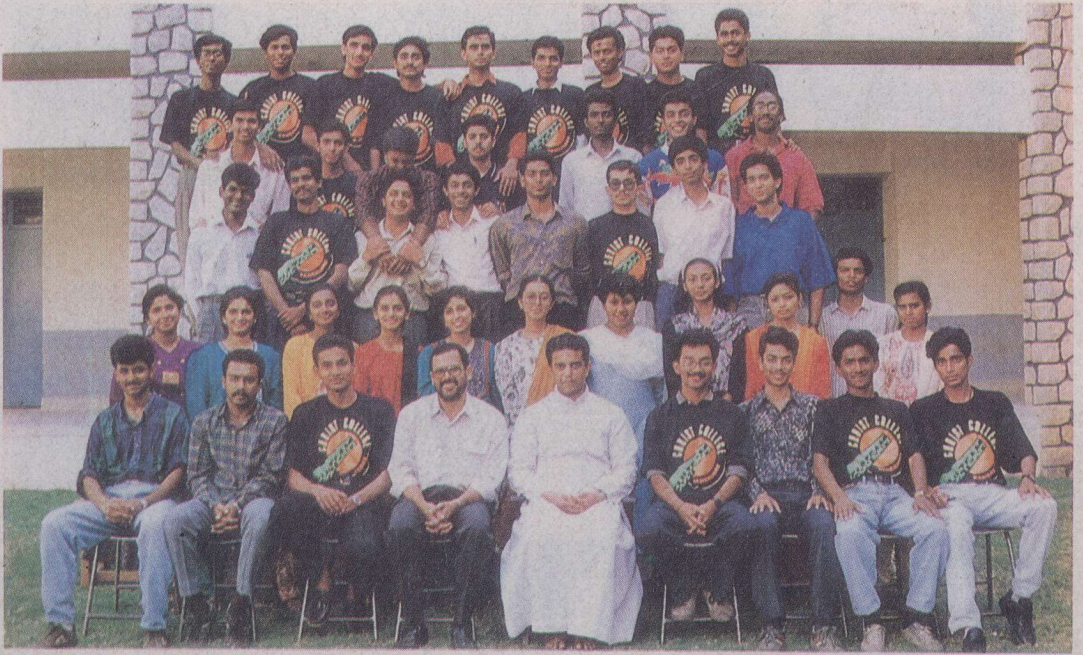
Suddenly, a terribly bright light appears. I cannot look out. Of course, I have been aware of some disturbance in my immediate vicinity for some time but never did I imagine that this would be the outcome. I am unceremoniously hauled out of my warm cosy berth. It is bitterly cold outside and the blinding light does not allow me to open my eyes. I am shaken vigorously and then a resounding slap is delivered on my bottom. I let out an angry bawl by way of protest and this apparently gives a great deal of satisfaction to unfamiliar monsters surrounding me, for I hear a great deal of twittering as I used to hear from my erstwhile prison-only now, it is disturbingly amplified.

The sticky substance clinging to my body is gently removed while I continue to protest lustily. Admittedly however, my protests are ignored, I am cleaned up and inserted between soft warm sheets that smell strange, but which are not half as comfortable as my previous lodgings. I am totally tired out after such vigorous protests, and as I drop off to slumber, I suddenly miss the reassuring sound of the mechanism which had kept me company for so long. I am scared in this new world, I am cold and tired, and I know only one method of returning to my lost paradise: I regain my foetal position.

Samuel George ('Sam') Adam was born to Rosemary, wife of Nathaniel Adam on August 30th at Ripon Nursing Home, Calcutta .

Ayan Ghosh
II BBM.,
Editor.

CULTURAL TEAM



Proficiency Prize Winners





"Can' we have the prize please?"



All that glitters the trophies at stake

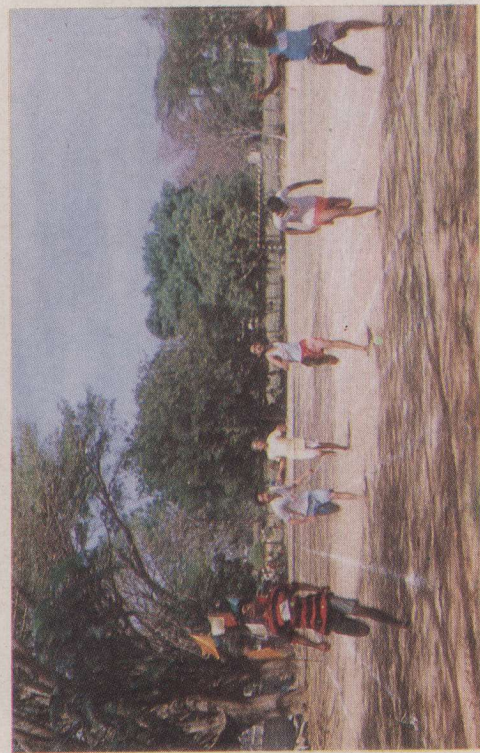
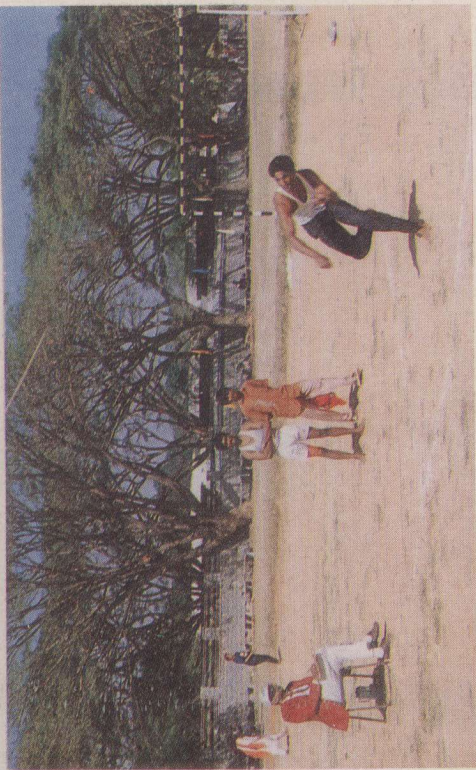


Woman power - Volleying for gold



Will it.... Won't it....
The Basketball fixture in progress

GLIMPSES OF THE ANNUAL SPORTS FESTIVAL

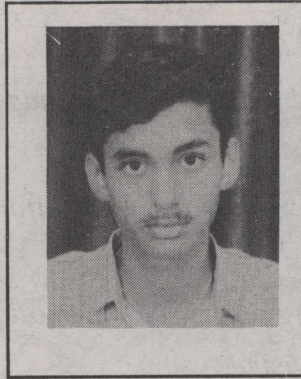


YOU CHANGED MY LIFE

*I was in the dark until then
Totally scorned and unjustified;
Totally disillusioned by all the evil minds around me.
And then I met you,
With your crazy eyes and your scintillating smile.
You took my breath away.
I felt that I was being possessed by emotions;
I never knew that existed,
Those emotions filling me with ecstasy and
Stimulating me to the very depth.
You were the "ONE" I had been waiting for.
The sparkle of your love lighted within me,
Your protective care and thoughtfulness brought me out of the dark.
Your silent innocence and your friendliness moved me and
Your kind-heartedness and generosity caressed me.
I knew then as I know now
That I am not lonely anymore.
And I also know that I no longer hold the reins of my heart, and
That I am bound to follow this true love, who
has the magic to control me and now my destiny*

Kanya Govind
II B.Com 'B'

O b i t u a r y



**A. Gopakumar of I PCMB (C)
expired on Nov. 16,1993.**

'Because I could not stop for Death,

He kindly stopped for me;

The carriage held but just ourselves

And Immortality.'

ANNUAL SPORTS REPORT

This year we had a number of sports and games activities in our college.

Christ College annual Inter-Collegiate Football Tournament was held in the month of September. Totally 16 teams participated in the tournament. To commemorate the Silver Jubilee year of our College, we invited participation from out-station teams also for the tournament. Christ College, Irinjalakuda (Kerala) participated in the tournament; but Christ College, Bangalore came up triumphant defeating our namesake. Rev. Fr. H. D'Costa, Principal of St. Joseph's Arts & Science College, distributed the prizes. The football team brought further glory to the college by winning the BMS Engineering college inter-collegiate tournament also.

To further add colour to the college Silver Jubilee Year, an All Games Inter-Collegiate Tournament (Sports Festival) by name CHRI-SPO-FEST was organised. Both men and women teams participated in athletics, basketball, hockey, lawn tennis, table tennis, chess, throwball (women) and volleyball. Teams from 36 colleges competed in these games. Prof. Azeez, Principal of Al- Ameen College, was the Chief guest at the closing ceremony.

Our annual track and field meet was held on 28th and 29th January 1994. Rev. Fr. Aykara, President of Dharmaram Vidyakshetram, inaugurated the meet. Rev Fr. Antony Kariyil, our Principal, gave away the prizes.

N. VISHAKANTASWAMY
Director of Physical Education

A Plea for New Directions in Indian Higher Education

Indian culture is about five thousand years old. From 2500 B.C. to about 1700 A.D., India was in the forefront of the world's civilizations and cultures. Three or four centuries ago, however, the West began its march to progress and prosperity with the acquisition of modern knowledge and the introduction of the modern system of education, especially higher education. India's misfortune was that she refused to make the necessary transition from the traditional to the modern. It was India's refusal to acquire modern knowledge and harness the tremendous potential of the industrial revolution that led to the Nation's decline and backwardness. The pact of progress of any nation depends on the quality of knowledge acquired and the ability to generate new knowledge or at least absorb the new knowledge generated elsewhere. This in turn depends largely on the quality of education imparted.

1. As far as India is concerned, therefore, the need of the day is a shift from mass education (popular education) to quality education, although India should not attempt to cultivate excellence for some at the expense of justice to others. This means that India's educational philosophy must be a synthesis of the beneficial qualities of qualitarianism and equalitarianism. Justice consists in giving to each what he or she deserves. Gradation of higher educational institutions, diversity in higher education and vocationalization of secondary education, for example, are some of the effective means for "giving to each what he or she deserves". The overall aim of higher education in India should be the promotion of national progress and the full development of the potentialities of each and every individual. Only quality higher education, with due emphasis on creativity, independent work, research and discovery can achieve these goals.

2. Our country has a long way to go in the path of educational reforms. Our higher educational system, which began in 1857 with the establishment of the three affiliating universities of Calcutta, Bombay and Madras is gravely defective in educational philosophy and practice. Referring to the insufficiency of the current educational practice in India, J. D. Sethi remarks: ".... 85 percent of the products of the universities have no skills to make productive contributions, or even get proper employment". Our higher educational system, with its class-room lectures, note-dictation, private tuition and cramming is nothing more than mere "spoon feeding". It shifts all creativity in students and destroys their initiatives for independent study and research. In our system, periodic

assignments and continuous assessment of the performance of the student have no role to play. In a system, in which the student's abilities are assessed solely through the annual external examinations, cramming is the only thing that really counts. As early as 1901-02, Lord Curzon, the Viceroy of India, had seen the "monstrous and maleficent spirit of cram" hovering over the universities and colleges in India.

'Education' involves much more than an exercise in cramming. "Education" insists Alfred North Whitefield, "is the acquisition of the art of the utilization of knowledge. This is an art very difficult to impart". All that our traditional lecture method accomplishes is, as Whitefield points out, to pump into the head of the student a great deal of "inert ideas". It does not encourage the student to think, to question, to be creative, to achieve learner independence. In other words, the dimensions of "utilization of knowledge" and "generating new knowledge" are missing in our educational system. Learning is today seen as discovery, not as stuffing the mind with a great deal of inert information, and the role of today's teacher, as Mark Van Doren put it, is to assist the pupil in the task of discovery. As Neil Cooper observes, teaching consists not in merely advancing 'bare knowledge' but in cultivating an understanding kind of knowledge. Our educational practice relies on passive methods of learning and teaching as contrasted with the active methods of learning and teaching adopted in the industrialized countries..

Let me illustrate the above point. Take, for example, a course in political science. In the traditional lecture method the teacher attempts to pump into the head of the students a good deal of bare knowledge, half-digested theories and inert ideas. In a more creative method, on the other hand, the teacher may facilitate the exchange of ideas in discussions and seminars, ask the students to write a paper defending one policy and criticizing another, and adopt other methods that would develop in the students mature and full social responsibility and political acumen. In contrast to the old approach to learning which focussed on pumping pre-fabricated knowledge into the mind of the student, the new approach to teaching and learning consists in ultimately rendering the student capable of making an infinite number of applications by mastering the process of learning as well as the structural principles involved in his or her discipline.

The inadequacy of the lecture method to function as a dynamic model of teaching is generally recognised by most experts and educational pundits in India today, and teachers are constantly reminded of the need to introduce innovative teaching methods. Thus the National Seminar on Industrial Planning, organised by the NCERT, in collaboration with the Ministry of Education, Government of India, and held at the Regional College of Education, Bhopal in 1968, gave some guidelines on who is a great teacher:

A poor Teacher Tells,
A good Teacher Demonstrates,

An average Teacher Explains,
And a great Teacher Inspires.

The irony of the Indian affiliating system is that it somehow “expects” every teacher to file a “poor” or “average” teacher; a “great” teacher will probably be a misfit within the framework of our affiliating system and its weird criteria for teaching and evaluation. In the same manner, a UGC guideline on teaching draws our attention to the same problem when it says, “The existing teaching methods which are largely based on note memory, lectures and reproduction should be replaced by new teaching methods which awaken curiosity, encourage self-study habits and promote problem-solving skills”.

Objectively speaking, teaching that is creative and effective is a hard thing to accomplish. It involves, on the part of the teacher, a great deal of effort, skill, knowledge, and the ability to inspire and illuminate, and on the part of the student, an equal amount of creative work and the same degree of active involvement. In the traditional lecture method, on the other hand, the teacher is adopting a relatively easy method, not worrying much about whether this method is doing any good to the student or not. All that the lecturer does is, to borrow the words of Alfred North Whitehead again, “pump into the minds of a class a certain quantity of inert knowledge. It is a relatively easy way for the student as well. All that he has to do is sit passively in class and later on cram a lot of material in preparation for the annual final examination which is an external examination. But, as Whitefield cautions, “In education, as elsewhere, the broad primrose path leads to a nasty place. This evil path is represented by a book or a set of lectures which will practically enable the student to learn by heart all the questions likely to be asked at the next external examination. Unfortunately for India, the faculty and the students happily tread along this “broad primrose path”, unaware that it is in fact the “evil path” that leads one to a “nasty place”.

Under the affiliating system, the final written examination is the only one thing that really matters; it becomes the one pivotal thing around which revolves everything else, even the very future of the student. No wonder in our country student - life is highly examination-oriented and teaching is examination-oriented. Yet everyone and university think that examinations are what college and university life is all about. An examination-oriented student-life provides the student neither culture nor intellectual-training, nor does it equip him with the skills needed to take up successfully any serious trade in later life or make any worthwhile contribution to society. When the decisive nature of the final examination dominates the whole educational scene, that is not creative and challenging. No wonder, thinkers like Whitehead insist that “the uniform external examination is so deadly”.

Probably the major use of the examinations as practiced in Indian universities is to sort out students on the basis of their performance in the annual examinations and to help the employers in their employee selection process. There is more than a grain of truth in Martin Hollis' remarks that "Employers pay taxes partly so that there are schools to pre-select labour for them. Schools earn their bread and butter, therefore, by differentiating and ranking students". The two major defects of an external, final examination- oriented educational system are : first, it does not really educate the pupil, and, secondly, it does not measure the real worth or ability of the student and so is neither valid nor reliable. The current system of examinations leads to faulty and distorted aims of education, defective and growth-stifling methods of teaching; it generates a rigid, dull uniformity rather than foster originality, creativity and experimentation and independent study. The field of study becomes too narrow, lacking in depth and breadth. In the current system, examination turns out to be the sole aim and the end of education, rather than being one of the means in the process of pursuing higher goals. The University Education Commission of 1948-49, criticizing our examination system in sharp terms, has stated: "An unsound examination system continues to dominate instruction to the detriment of a quickly expanding system of education". "If we are to suggest one single reform in the University education," remarked the commission, "it should be that of examinations". Rightly assessing the performance of students is a science and an art that requires effort, knowledge of the student, insight, judgement, objectivity and accuracy. In the Indian situation, however, assessment is done in a leisurely, easy manner - just as it is in the case of teaching. It is in the light of the above facts that the National Policy on Education 1986 envisages examination reforms as an effective means in bringing about qualitative improvement in education. The document says "The objective will be to re- case the examination system so as to ensure a method of assessment that is a valid and reliable measure of student development and a powerful instrument for improving teaching and learning." The document goes on to state that in functional terms this would mean the de-emphasis of memorization, continuous and comprehensive evaluation, and similar measures. It adds that "Evaluation at the institutional level will be streamlined and the predominance of external examinations reduced".

3. Introduction of the above-mentioned reforms, undoubtedly, calls for the abandonment of the affiliating system. Many of the problems in Indian higher education have their roots in the obsolete system of affiliation. J. N. Kaul views the 'institution of affiliation' and the 'institution of examinations' as the two pre-programmed designs for stagnation in Indian higher education. The affiliating system itself was introduced in India in 1857 as the result of a historical accident, and not because it has any special advantages over the other systems. The two Education Commissions and the two National Policies on

Education have also pointed out that the affiliating system is grossly inadequate in fostering creativity, learner independence, and educational excellence, and strongly recommended the phasing out of the affiliating system. The nation should, therefore, take the bold step of dismantling, gradually and with care, the affiliating system and granting autonomy to institutions of higher learning.

4. In addition to innovations in teaching and evaluation, Indian higher education is badly in need of a variety of other reforms. Homogeneity of the student community in intellectual ability and motivation is essential for the smooth functioning of the educational institution and the effective imparting of quality education. This means that the student body of a selective university or college will consist of highly intelligent and highly motivated students. Therefore, India has to foster gradation in her educational institutions. As individual abilities differ, there must be educational institutions of different levels to cater to the needs of different grades of students. Similarly, there is need for an emphasis on diversity in student abilities and interests, there must be diversity in the level and type of educational institutions they attend. If India wants to insure, as the National Policy on Education, 1986 states, that "those at the top of the (educational) pyramid are among the best in the world", then the introduction of gradation of educational institutions and the development of centres of excellence and centres of advanced study and research are a must. As the future of the nation in a competitive world is in the hands of the talented people, there must be ample provision in the country to give high quality education and training to our talented young men and women.

5. As education is to be related to the life and needs of the people, more emphasis must be laid on education in science and technology. In the industrialized countries there is co-ordination between the needs of industry and the education imparted at institutions of higher learning. Our country however, is yet to develop a viable partnership between industry and higher education.

6. Since the English language is the gateway to world-knowledge and the effective means to gain access to the "secrets" of progress and prosperity, a thorough study of that language must be encouraged. According to most estimates, 70 to 75 percent of the new, significant knowledge in the world comes out in the English language and an additional 20 percent of the new knowledge in the world is available in that language. Antipathy to the English language will be antipathy to progress and prosperity. If India keeps this truly international language at bay, she will find it hard to achieve progress and thereby gain a respectable position in the comity of nations.

7. Faculty improvement also must be treated as a priority item. All faculty appointments and promotions must be made strictly on the basis of merit. Research and publication must become an integral part of the career of every faculty member. Steps must be taken to attract the best talent to the teaching profession.

8. Good results in education, as in any other venture, always presuppose appropriate investment. India must therefore invest heavily in education. The best investment is investment in people. There is a Chinese proverb which says, "If you are planning for one year, plant grain; if you are planning for ten years, plant trees; if you are planning for a hundred years, plant men". Compared to that of the industrialized countries, our investment in education, especially higher education and research, is only a pittance. Our rate of investment in education, therefore, must be at least six percent of our Gross National Product, as recommended by the Education Commission of 1964-66 and officially accepted by the National Policy on Education, 1986.

Conclusion : In short, we have to replace the present culture of passive learning, student indiscipline, and mediocre educational standards with a new culture of discipline, inquiry, research, discovery and progress. What India needs today is the courage to forge a new educational vision and the commitment to implement it fully. The National Policy on Education 1986 beautifully highlights this point when it says : "There are moments in history when a new direction has to be given to an age-old process. That moment is today".

Fr. T. K. Jose Thadavanal, Ph.D.

(Rutgers, The State University of New Jersey,
United States of America)

*The greatest results in life are usually attained by
simple means and the exercise of ordinary qualities.
These may be, for the most part, summed up in these
two - commonsense and perseverance.*

- Feltham

SALT WATER

*We are a rock revolving
Around a golden sun
We are a billion children
Rolled into one
So when I hear about
The hole in the sky
Salt water wells in my eyes.*

*We climb the highest mountain
We'll make the desert bloom
We're so ingenious
We can walk on the moon
But when I hear of how
The forests have died
Salt water wells in my eyes.*

*I have lived for love
But now that's not enough
For the world I love is dying
(And now I am crying)
And Time is not a friend
(No friend of mine)
As friends we're out of time
And it's slowly passing by
Right before our eyes.*

*We light the deepest ocean
Send photographs of Mars
We are so enchanted by
How clever we are
When one baby
Feels so hungry she cries
Salt water wells in my eyes.*

Premjit R.
I B.Com. 'B'

Violence on Screen and its Effects on Youth

(Prize-winning essay at SILVER-FEST '93)

One of the most popular forms of entertainment today is movies. More than half the viewers of these movies are the youth of the country. Most of them look at movies as guidelines to their own lives. Also, everything shown on screen remains etched in their impressionable minds.

Films of today no longer stick to topics from mythology or the holy books. No longer does one want to watch various Gods and Goddesses flitting on and off the screen.

Films have started becoming more and more violent and directors have been thinking up newer and newer ways of making their films more gory and blood-curdling. Lethal bombs, fire arms, etc., helped in transforming the sinister villain from a crook to a homicidal maniac.

Earlier the crooks on screen were shown in the garb of civility to hide their cunningness and viciousness but in recent years villains are depicted as people who openly hack people to death.

The protagonists of the movies have also undergone drastic changes. Every second movie shows them as people who are innocent victims of social injustice, and as people who can obtain justice only by taking the law into their own hands. The hero is now neither a "Ram" nor a "Krishna" but a person who is starting to fight his own battle for survival in the cruel world out to destroy him both mentally and physically.

The scenes have rapidly changed with the writers taking more and more liberties with violence, sex and crime. Even as guns boom and fire and mayhem rage, the audiences, more so the youth of today, are happy and "House Full" signs appear at the cinemas long before the movies are screened.

College campuses and university surroundings are depicted in movies not as sacred places for gaining education, which would later act as stepping stones to a successful career, but as places where romance blossoms and one finds one's future mate.

The youth of today enter campus all rosy-eyed with a hope of falling in love with some smart boy or girl and getting married and living happily ever after. These, I would say, are the results of the scenes in every second movie. Drop-out rates are on the increase.

Moreover, no movie is complete without a vamp and a rape scene. The heroines of today's movies believe in skimpy dressing and running around a few trees and singing songs in the rain. More often than not, the movies hardly have any story and people are left wondering after three hours of watching the movie as to what the plot was.

Like the hero, the heroine too has undergone a vital metamorphosis. Today she's no longer the love-lorn young girl rocking in the hands of cruel fate. She is no longer meek and submissive, but a daring and angry young woman who can single-handedly combat vicious men.

The truth may be unpalatable, but in today's world film makers seem to be bereft of any social responsibility. Their only goal is to produce movies which are full of violence and crime and seem to be hardly concerned about the permanent scars on the psyche of the impressionable youth. These films teach new techniques of violence and torture.

Many youths, caught in the performance of an anti-social act, when interrogated, insisted that they derived inspiration from the movies. In other words it is a kind of slow poisoning of human minds.

The movie censors seem to be turning a blind eye to all the gory scenes shown. It is high time they take severe action and curtail the violence and crime which would certainly leave a negative impact on the minds of the youth.

BINDU S
II BA (PSEng)

There are two modes of establishing our reputation; to be praised by honest men, and to be abused by rogues. It is best, however, to secure the former, because it will invariably be accompanied by the latter.

- Colton

JEWELS IN THE CROWN

During its twentyfive years of distinguished service to the field of education, the hallmark of Christ College has been its ability to produce lecturers and students who have managed to do the College proud in one way or the other. This article is a compilation of interviews with some of the Christites - both tutors and tutored - among the staff and students. We decided to ask them just what makes them the interesting, noticeable and vehemently different characters they are in college. What follows then, are their reactions :

LECTURERS

Mr. Oommen Mathew

One of the seniormost lecturers of Christ College, Mr.Oommen Mathew has been Milton, Shakespeare and Marlowe, all at once for his students for twenty-six years. What makes his classes most enjoyable is his ability to be almost one among the students themselves. Mr. Mathew believes in being an informal teacher as this is the best way to be kind and considerate to the students .

He recalled how he had to take up Chemistry for his graduate studies, despite being enthralled by literature, only due to the insistence of his college Principal. Having thus being at the receiving end himself, Mr. Oommen Mathew feels that college days should be "happy days" for a student. "These are the days when a young person enjoys the best days of his life", he says. All his students will also agree that Mr. Mathew played a large part in making their college days a happy time for them.

We asked Mr.Oomen Mathew about some of the traits that make him one of the best-known lecturers in the college. His hallmark, of course, is his salt-and-pepperish hair about which Mr. Mathew has ceased to worry since he started greying as early as at twenty- two years. He is strictly against dyeing and says in his inimitable style...."Look old if you are old.Its easy to look young but hard to look old." As for his characteristic style of dressing, Mr. Mathew thinks that he dresses to suit his age and as a teacher he is required to look neat.

A factor which endears Mr Oomen Mathew's classes to his students is that he mostly turns up a few minutes late as he believes that students should not be "taxed heavily". He also

cites himself as being in illustrious company, saying - "Do you know, Dr.Radhakrishnan was always fifteen minutes late to a meeting?"

An avid reader of almost any facet of the English language, Mr. Oomen Mathew would like to be remembered as a "good teacher who really loved his students and also as a good person." Defining himself as a "concession teacher," he looks upon his profession as a bond of trust between tutor and pupil. Asked for a message for students, he answers as cheerily as always — "Do well all that you do!"

Mr. Vinod Kumar

Interviewing Mr.Vinod Kumar turned out to be a great pleasure for the first thing he offered us was his lunch. Then commenced our conversation over a chapathi roll (with egg in it) for each of us. This certainly was a 'ful-filling' assignment.

We began by asking him about the many varied extra curricular activities he is involved in with the students. Mr. Vinod Kumar feels academics and programmes such as quiz, debate, etc go hand in hand. It is difficult though, for him to find time for this busy schedule but taking extra pains for "investing time in knowledge" always pays off for him.

Mr. Vinod Kumar traced his interest in quizzing to his early days in school and college where he was also involved in sports activities such as football, basketball, table tennis etc. His other interest lies in reading crime novels, and the works of Richard Bach, Ayn Rand, etc., which he says he turns to when he thinks he is not doing his work properly.

However his main passion lies in Bio-Chemistry wherein he is also pursuing a PhD in Enzymology. Although he had plans of following up his research he was diverted enroute into teaching, albeit unintentionally. Teaching Chemistry for him is not as easy as Bio-Chemistry, but Mr. Vinod Kumar is emphatic in that he has no regrets about his vocation.

His sense of humor is an aspect which enlivens his classes greatly for his pupils, though Mr. Vinod would not like to think of himself as a "joker". However, he does feel that, to enjoy life as well as classes, you do need humor.

As a teacher, he believes that it is his duty to inspire the students to like their subjects. Mr. Vinod believes that it is upto the young people to identify their talents and aptitudes and not leave their future in the hands of an ill-equipped system.

His cheerful message to his students and all young people is also along these lines. "Decide what you will do and give it your all - success will follow".

Mrs. Selvi Manjunath

Our conversation with Mrs. Selvi Manjunath took off on a quite a low note. This was a lecturer who firmly did not believe that she had distinguished herself in any manner whatsoever. It finally took us to supply her with a reason when we asked her about her success as a "no-nonsense accepted" teacher.

Mrs. Manjunath feels that it is of no use being a strict teacher and remarks that her classes might be liked because her students "like my nature perhaps".

Talking about her career as a teacher of Mathematics, Mrs. Manjunath identified her father as the driving force behind her scoring centum in Maths throughout her academic life. She thinks lack of time to pursue other activities is the major drawback of her work.

Although lacking formal training in Computer Sciences, Mrs. Manjunath finds herself reading more books on this subject than even in Maths. 'Calculus' and 'Software' form part of her favourite reading material, but any other subject apart from the ones she teaches "makes me feel sleepy", she candidly admits.

Asked about her experiences as a woman in a male-dominated college, Mrs. Manjunath denied having had any difficulties in this area. She also sees little change in the college since she joined except that the number of girls is slowly increasing.

Typically for this serious academician, who feels a good teacher is one who is "approachable", Mrs. Manjunath asks her students to study well and also to enjoy themselves. She acknowledges that though this is the time for enjoyment, studies should also be given top priority.

Her final reaction to the interview however was "I still don't understand why you chose to talk to me!". Well, you just can't convince some people.

Mr. Rahul Pathak

Besides the fact that he is the only five-star chef in the college, what makes Mr. Rahul Pathak distinctive? He is also the HOD of Hotel Management with a glittering list of qualifications to his credit.

Having acquired a Diploma from the Institute of Hotel Management, Hyderabad and a Post Graduate Diploma in Food Production and Skills Management from Bombay, Mr. Pathak also has had a varied work experience. This includes stints at The President, Bombay, The Gateway, Hyderabad, and more recently, at the West End, Bangalore.

When we asked him why he chose this profession, he came the answer- "I'd rather cut chickens than human beings." Mr. Pathak also could identify easily with the job as he started off early, helping his mother with the household chores.

Mr. Pathak remarked that he was extremely satisfied with his present job as salary and other benefits take only second priority to job satisfaction for him. Christ College also holds special significance for him as it has been during his tenure here that he has finally got time to get married after a long eight-year courtship.

Referring to his "home management" department, Mr. Pathak humourously told us that his wife was both boss and chef. Cooking was about evenly shared by them.

On the professional front, however, Mr. Pathak is proud of his achievement in bringing about "a homogenous mixture of planning, equipment and practical inputs in the BHM Lab. We have acquired that technology in two years' time, that Government Institutes acquired over twenty-five years".

He also mentioned the evergrowing prospects of the Hotel industry and cited the unique campus interviews conducted in Christ College as a means of meeting the huge demand for trained professionals. Mr. Pathak proposes to start campus recruitment schemes for BBM students also.

Reflecting on his prowess as a chef, Mr. Pathak whose personal favourite is Hyderabadi cuisine, remarked that "though every woman is a born cook, men have to learn to become chefs." They still tend to be excellent at their job, as Mr. Pathak himself proves.

Mr. P. Krishnaswami

The tale of the SWO, Mr. Krishnaswami's ambitions is a sad one. Having started off with a burning desire to become a booking clerk in his village cinema booth, specialising in ticketing for the second show, he has had to make do with becoming a lecturer in Christ College.

Begginning life in a "peasant family" in Coimbatore, Mr. Krishnaswami succeeded in becoming the sole educated person in his family with a rank in B.A. and scholarship for his M.A. Though the subject for his unfinished Ph.D. was Tamil, he preferred to do his M.A. in English for his sheer love for literature, irrespective of the language in which it is written.

Interested in local politics as a student himself, Mr. Krishnaswami believes that students today are also greatly affected by politics which makes his job as SWO all the more challenging. His role in this capacity is one of a "mender of fences" between students and the management according to him. Mr. Krishnaswami also feels that a teacher needs to be more of a spiritual guide to his pupils than a monitor; and believes in making people see their opponent's point of view in case there is a conflict of ideas.

These strong beliefs of his have helped him thoroughly enjoy his tenure as SWO but he would also like to make way for some one else to occupy this post. Having become a teacher by accident, Mr. Krishnaswami calls for better career guidance and placement schemes to be included in our educational system.

On the personal front, Mr. Krishnaswami's interests run the whole gamut from films to village festivals and also politics. A serious film-goer, he also nourishes an ambition of writing a book on films and directing an art film someday. As far as his students are concerned, he would just like to be remembered as a "friend".

A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame.

- Tagore

STUDENTS

Bruce Lee Mani

Come “Reflections” time and Christ College finds itself a new talent every year- be it in music, dance or literary activities. Reflections 93 brought into the limelight, Bruce Lee Mani, a I PU student who proceeded to sweep most of the prizes and came close to be Mr. Reflections 93. Though he won prizes in elocution, debate and quiz, it was by singing praises of “The Goat” - “La bamba” that he stole his way in to the hearts of the audience.

Having eaten his way through a gargantuan lunch (both his own and his friends’) - which he stipulates as being necessary to maintain his huge frame- Bruce settled down to answer queries. Asked about his multi-faceted talents, Bruce recalls beginning to participate in co-curricular activities in the sixth standard at school but did not take them quite seriously until he got to the tenth standard. It is the joy of participating, rather than winning prizes, that prods him to try his hand at a variety of competitions. What he would like best to do though, is to be a spectator rather than a participant.

Bruce also finds it difficult to concentrate on just one of his talents. He thinks music is the best developed among his God-given gifts. For him, music is far from being an enjoyable past-time activity and as he puts it himself “I just can’t live without music.” Having learnt to play the guitar while in school, Bruce can also play keyboard and baroque and would also like to learn violin and saxophone. His taste in music ranges from “Beethoven to Baba Sehgal” but he mostly prefers listening to western and classical instrumental music.

Although Bruce would like to take his studies more seriously, he finds reading, playing football and writing songs, stories or poetry taking up most of his time. Other factors which play an important part in his life, are of course his parents and his large group of friends - (the latter group participating in this interview more forcefully than Bruce himself).

A question one couldn’t resist asking Bruce Lee was about the handkerchief he had tied around his neck, cowboy style, and about the cap he wears almost perpetually. The answers left me flabbergasted to say the least. “The kerchief stays there because I find it the easiest way to wipe my nose during my year long colds and I wear the cap because I like being a shady character”- quipped Bruce.

Often temperamental and bored, Bruce Lee has lived up to his name completely by acquiring a blue belt in Karate too. Describing himself as basically open minded and a loner, this whiz-kid cherishes dreams of becoming a pilot in the future.

Shiva Prakash Arya

When a person makes up his mind to succeed, factors such as being only seventeen years of age tend to become irrelevant. Shiva Prakash Arya, a second PU student provides ample proof of this. He is one young man whose tenet in life is to leave nothing untouched as also to do well in everything he tries.

Having captained his school teams in cricket and football, Shiva Prakash has also achieved the rare feat of playing both these sports as part of the college team also. Literary activities such as speech contests and writing events are also his forte. A self taught guitarist as well as the first runnerup at a recent personality contest in St. John's Medical College, Shiva Prakash still manages to top his class academically every year.

With so many activities on his hands, time management is always a major problem for this teen ager, not taking into account the fatigue such a hectic schedule incurs. What still keeps him going is his self confessed urge to reach the top. Rating his ambition as wanting to attain a position of authority where he can be in charge of policy making, Shiva Prakash lists Engineering or Law and finally an MBA and the IAS as his definite career goals.

When asked why he would choose academics over sports as a career, Shiva Prakash's reply was that playing was merely a valve for letting off steam and that he did not believe in wasting his intellect.

However, being talented and successful does have its negative effects according to Shiva Prakash. For one, it creates a certain amount of strain with his peers and also gets him "excessively mobbed" by girls. Yes, the latter activity is definitely something this young man would like to avoid - at least for now.

Shiva Prakash's further interests lie mainly in academics but he would aspire to be a better human being who is ready to go out of his way to help people in need.

Padma. V.

Being the sole girl interviewed in this article, the first question Padma faced was if she thought girls achieved only limited exposure. The answer was a most emphatic "Yes" and this first year journalism student also cited various reasons for the same.

"Firstly girls resort to a lot of groupism. They have cultivated a feeling that developing their considerable potential is merely a waste of time" stated Padma. In a co-educational milieu such as Christ College, students have more opportunities for development due to the diversity seen here, according to her, which should lead to a better chance to enhance one's talents.

Padma cites her basic interest as being people themselves and since she puts in a lot of time studying them and learning from them, she finds herself quite occupied on campus. This includes cultural activities such as the English Dramatics Club of which she is an enthusiastic member.

Having a deep affiliation with nature, Padma brings out her love for nature in the romantic poems that she writes. Writing has been a favourite activity for her since her school days and her main interest lies in penning human interest items.

Though acting and reading are her passions in life, Padma's earliest ambition was to become a journalist. Having cherished this dream since her seventh standard, Padma plans to enjoy her studies in the college's "beautiful campus" for now.

Julian Phillips

For all those male members of Christ College who dream of literally letting their hair down and ultimately achieving pony-tailed bliss, Julian Phillips is to them, what Hippocrates is to medicine. But a mere mention of the popularity that his tresses bring him is enough to embarrass Julian thoroughly. When asked why and when he started to grow his hair long, this second-year Electronics student was practically personified in his answers.

"Though I don't crave attention of any sort I did want to be different for myself, once in my life", he reflected. As for when he started growing his hair "I cut it short for my interview with Fr. Kariyil and just let it grow after that" he said.

The other factor which makes Julian a well-known figure in college, is of course his music.

Though he had no formal lessons in music, he has mastered the clarinet, keyboard, accordion, saxophone and mouth-organ from his musically inclined family members. Music for Julian is an "an indulgence, a luxury" and it takes up most of his time; either listening to, it or playing his favourite solos or even composing his own pieces.

His personal favourites are classical rock and country music and the groups "Deep Purple", "Doors" and "Iron Maiden" rate high with him. Although Julian claims very little connection with Indian Music he listens to both Western and Indian Music, plays fusion, and can appreciate Indian Classical instrumental music.

What the future holds for him is still a daze for Julian as he describes himself as "ambitionless" but he would prefer to do a practical course in electronics later on. Studying music or taking it up as a profession are not on his agenda just now as they leave him with very little time for other activities. His hobbies include reading-"but no serious stuff"-basketball and Table Tennis.

Another avenue of interest for Julian is "studying people and finding out things about them." As he would like to see the nicer side of people he also comes across as a nice guy himself. What is not quite apparent although is that Julian Philips is a thorough gentleman despite his vague and often bizarre physical appearance. Julian laughs this off heartily saying that he likes to prove people wrong, especially during the major passion of his life- rock shows.

When Julian Philips lets his hair go loose, dons his favourite long overcoat and gets into his famous 'headbanging' act at such live music concerts - "there is a path cleared out for me wherever I want to go and all the guys just hold on to their girlfriends for dear life! Funny, isn't it?"

Brian Carvalho

At the fag end of his fifth and last year at Christ College, Brian Carvalho is sure he knows why he is recognised around campus. "I've been here for 5 years now and have been singing for the college band," he says, reiterating that it is only through his music that people know him.

Trying to suggest that it also could be due to his 'Universal nice guy image' is not accepted immediately but Brian gradually agrees. He feels that this could be due to the fact he

enjoys life wholly, with both its ups and downs and is quite glad to be in the world as such. People around him generally have an enriching effect on him and he manages to get a lot from them.

The things that make life so fascinating for Brian are his music, his family and also people in general. His chief interest, therefore, lies in watching and learning from peoples' reactions.

Modestly describing himself as an average, though hardworking performer in academics, (his first priority) he also finds time to be an all-rounder of sorts. Having played Cricket at school and state sub-junior levels, Brian now concentrates on Quiz, JAM etc. Never one to sit idle, he keeps himself occupied with word games and also listens to a lot of music especially, John Lennon, Eric Clapton, Elton John and others. Though his tastes in Classical Western are very limited, he does enjoy Indian instrumental pieces by Zakir Hussain and Pandit Hariprasad Chaurasia.

Possessing "an ear for music" which enables him to watch and learn, Brian can already play flute, keyboard and violin - tabla being something he would like to master. An ardent fan of soft music and A.R.Rahaman's tunes too, Brian is a firm believer of the adage, practice makes perfect. He feels that to sound soft and pleasing in his music requires a decided effort.

Professionally he does not feel he could go very far with music and so has decided to opt for advertising instead. The reason: he loves visualising ads and it pays well too.

Asked about his ambition Brian had this to say - "I'd like to be very rich and still be sane and contented." Who doesn't for that matter, but here is one guy who really deserves it.

Text by: Aparna Padmanabhan

II BA(JPEng);

Editor.

Youth is the opportunity to do something and to
become somebody.

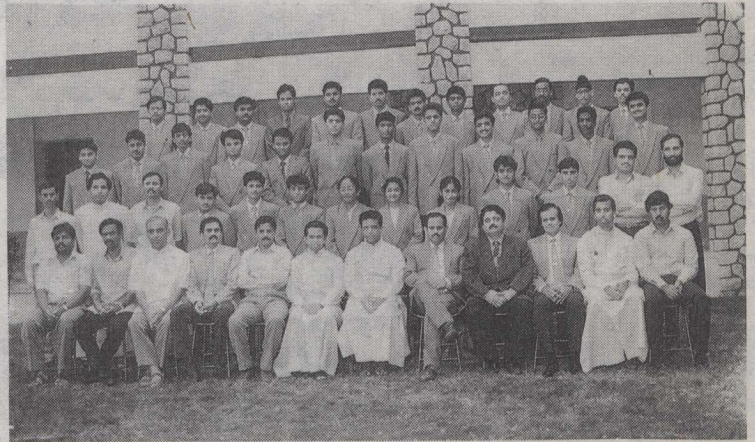
- Munger

Outgoing Students of '94

**Adieu
and
Au Revouir !**



II year M.A.,
(Sociology)



III Year B.B.M



III Year B.H.M

Degree Science



III B.Sc.,
CMS



III B.Sc.,
PME



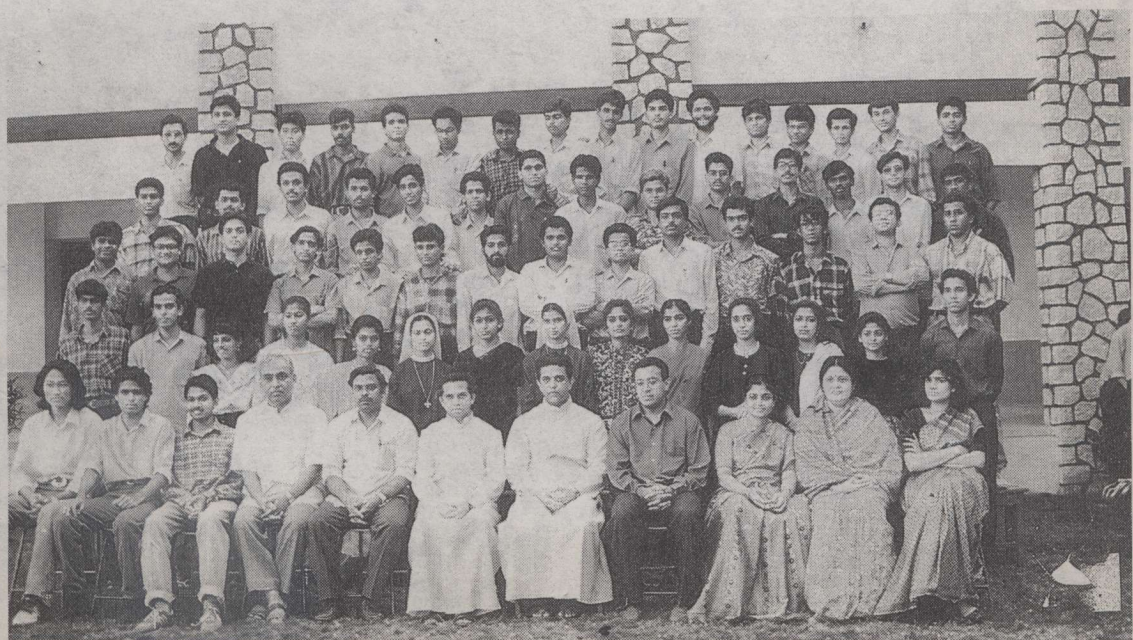
III B.Sc.,
PCM



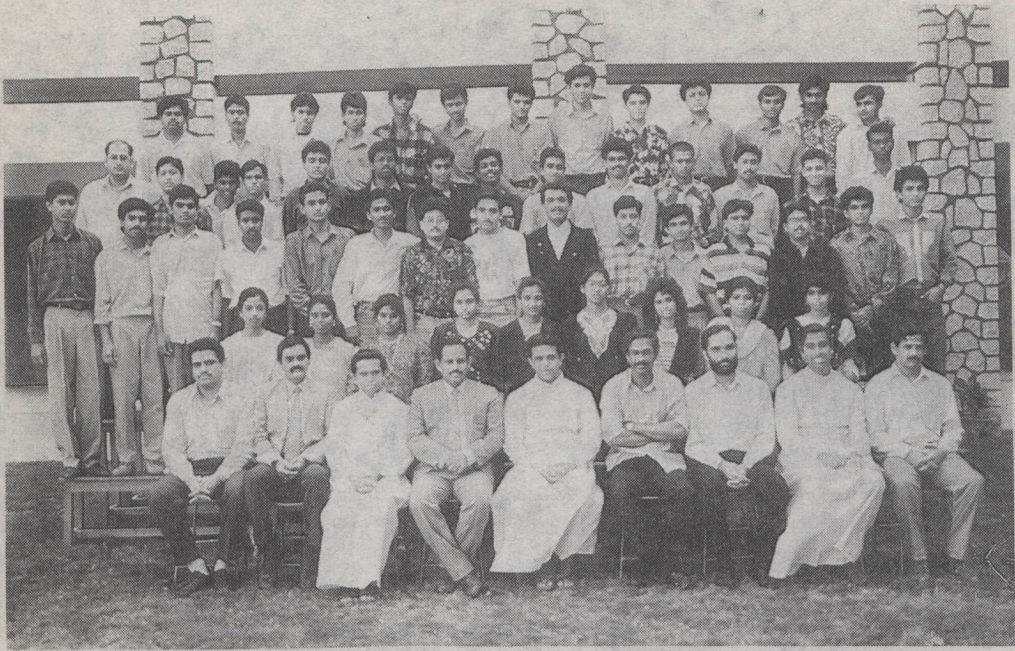
III B.Sc., CBZ

Degree Arts

III B.A.,



Degree — Commerce



III B.Com., A

III B.Com., B



II Year PUC — Science



II PU
PCME and
PCMB 'A'



II PU PCMB 'B'



II PCMB 'C'

II Year PUC — Commerce & Arts



II PUC
CAMS



II PUC
HECA



II PUC
HESP

Here Comes Exam

*With pen in hand and desk before,
And nibs on it from one to four, With tightened boots and dignified air
You take your seat on exam chair. The hour has come, the hall is filled
Your body perspired and hands chilled,
The bell is rung, the papers come
You get wrung and think all is undone:
The hall is calm, the air is stressed
Madams, sirs prowl without rest.
How many questions have I done? Only one, yet ten remain
You scratch your head and rack your brains
Your cheeks are flushed with a crimson glow.
Time has come to give the paper
Head aches like banged by a hammer,
Oh, I know
You hit upon a thing you sought
And write fresh thought
On is your pen pouring
Go on blotting as you keep writing
LET YOUR ANSWERS SHINE WITH STARS.*

Biju T. V.
III B.Com A

GEARING UP FOR MEGA TRENDS

Christ College introduced the Bachelor of Business Management (BBM) Degree Programme in the academic year 1991-92. The BBM Programme can perhaps be described as a prologue to the MBA. BBM students are required to imbibe the knowledge and skills necessary to manage the lower echelons of an organisation, in a rapidly changing environment. Our college seeks to instil in us, this knowledge-and-skills-mix, through academic and non-academic pursuits.

Being the first batch of BBM, both for Bangalore University, as well as for Christ College, it has been none too easy for our lot; but our plight might have been worse had it not been for the extraordinary care we received from the institution. All credit goes to the dedicated faculty members who drove home to us the basic tenets of business and how they function in a highly competitive situation.

We at Christ's, are very proud of the fact that we are considered the "premier BBM" in Bangalore. That is possibly because of all the "extras" we get here. The College has always tried to provide us with the greatest possible exposure and the accent has always been on bridging the gap between theory and practice. We have had senior practicing managers interacting with us regularly, including a memorable session with UNICEF's head of worldwide finances. We participated in personality development programmes, seminars, workshops, as well as group discussions and debates. We have had the benefit, in short, of a "value-added" product. Supporting our multifarious activities was superb infrastructure in the form of a forty thousand volume library, a state-of-the-art Computer Centre, an ideal Conference Hall and a unique Language Lab.

As part of our Curriculum we undertook industrial tours during which we visited MICO, MOOG, Bifora and Thums Up, firms which all have units in and around Bangalore. We ventured further afield last October when we ourselves organised a ten-day study trip to Ahmedabad where we visited leading companies like Reliance, Arvind Mills and Torrent Pharmaceuticals.

Identifying itself with our future success, the College has shown its extra concern for us by organising special coaching classes to prepare us for the entrance tests of leading Management Institutes in India.

The extra care, this concern for our development and well-being, the individual attention that we have received, has nurtured us and enabled us to grow our wings, making us ready to fly..... and hopefully, soar high in the skies of Corporate World.

III BBM Students

"NEXT CENTURY IS A CENTURY OF INDIA"

- P.C. SORCAR(JR)

The person who had created a furore in 1980, when he was put into a postal bag, tied and then put in an iron box, which also was then locked and inspected by police officials and then dropped from a helicopter into the China Sea where the box sank, from which after 40 seconds, P. C. Sorcar (Jr.), the person locked inside came up to the surface of the water with the iron box still locked; to the amazement of the audience has created a sensation once again last year by vanishing a whole train at West Bengal's Khana Railway Station (Near Burdwan) in front of the media, scientists, lawyers, police officers and politicians.

This great personality, namely, Pradeep Chandra Sorcar (Jr.), who is also a proud Indian, in an exclusive interview to our student representative Zahid H. Javali, on 23rd June at hotel Ajantha, said that he can easily vanish the Parliament, Taj Mahal, Howrah Bridge, Gomateshwara Statue and also Vidhana Soudha. "Only thing is, it needs some expenditure, that's all. If someone is prepared to meet the expenditure required, I can vanish each one of them in a fraction of a second" says P. C. Sorcar (Jr.).

P.C. Sorcar (Jr.) is always on a research spree in search of new magic which is completely scientific. As Sorcar says in his

own words "My magic is completely scientific and there is nothing called supernatural power in it!" He goes on to say that his magic's aim is to show the people the miracles of science and in the process entertain them by creating illusion.

To steal a march over the world's greatest magicians is proof of P.C. Sorcar's (Jr.) calibre. The Rope trick is still a mystery to many great magicians and Sorcar, thus, has thrown down the glove to them to decode his trick!

The rope in Sorcar's hand does what he says, viz., dances, runs, and lastly a boy climbs the unsupported rope, losing his hands, legs and fingers which fall in pieces on the ground. Then Sorcar fuses these human pieces and once again the boy climbs the rope and lo! He disappears in thin air!!!

According to Sorcar, Magic is defined in the form of an equation too!

$\frac{\text{Science} + \text{Psychology} + \text{Arts}}{3} = \text{Magic}$

P.C. Sorcar (Jr.) does not use hypnotism in his art since it is illegal, while telepathy is still under probe, says P.C. Sorcar (Jr.) to

our query whether he uses telepathy in his art.

"Magic is an art of escaping from reality" says Sorcar (Jr.) and goes on to say that "Scientific Expansion" is the driving force which keeps him going - otherwise called "Advancement in Science".

The train disappearing act was based on Physics' "Refraction Theory" which helped him in diverting the viewer's attention elsewhere, costing him a whopping 10 Lakhs!

"I am a born Magician" says P.C. Sorcar (Jr.) and goes on to say that he was not interested in studies right from the beginning. By just studying 15 days prior to exams, he passed his B.A., with distinction and M.Sc., in applied Psychology. He had no interest in any Government job and was in a puzzled state when in 1971, he got the answer from his father, who while performing his magic show in Japan fell down dead due to a heart attack on January 5th 1971. It was at that time that P.C. Sorcar (Jr.) took over his forefather's eight-generation-old art of Magic, and from then on, has been to Japan 20 times and has travelled almost all over the world, performing and enthralling people with his all-new-Magic. As P.C. Sorcar (Jr.) says, "Tricks are no more the dominant feature of a magic show. It is presentation which is most important. Magic is 25% manipulation and 75% presentation."

What are P.C. Sorcar's future plans? Well, they are space walking, underwater magic, telepathy, OOB (Out Of Body Experience) and PSI Phenomena which are being researched by him - pedalling a cycle on water is a trick which is to be available to the public probably next year itself!

When asked about his method of planning for success, he replied that he would dream, jot down and practice, together with experimenting truths and keeping pace with scientific advancement - applying logic in the process too!

P.C. Sorcar (Jr.) does what a full-fledged scientist cannot:

- 1) Shrinking a six feet person into a 2½ feet dwarf.
- 2) Converting a caged person into a roaring lion.
- 3) Cutting a girl longitudinally and then combining the two human pieces.
- 4) Converting an Ambassador car into an elephant.
- 5) Converting Re.1/- into Rs.1000/-.

The greatest tricks of the famous magicians are known to Sorcar (Jr.), but he does not include them in his shows. What he performs are purely his own tricks which create a lasting impression on the viewer.

Such is P.C. Sorcar's pull over the audience that his shows are always jam-packed.

The maestro of magic sees himself as continuing to perform his art in 2000 A.D. "An Era of Science".

P.C. Sorcar (Jr.) has a brother and two sisters. He and his wife Jayashree have three daughters Maneka, Maubini and Mumtaz, of whom Maneka is interested in Magic. P.C. Sorcar wants them to do something big and fulfil people's dreams!

Sorcar acknowledges the support given by his large family, and friends, and credits them with the ideas that helped him achieve his goal.

Yes, P.C. Sorcar (Jr.) did encounter financial difficulties, but goes on to say that by working harder and believing in himself, he overcame them.

Sorcar's model magicians apart from his father are as follows:

- | | |
|------------------------|-----------------------------------|
| 1) Conjurer | - Nelson Downs |
| 2) Illusionist | - Howard Thurston |
| 3) Classical Magicians | - Local Street Magicians of India |

P.C. Sorcar's hobbies, according to him are "Magic, magic and magic!"

He acknowledges his patronage to India by quoting that he feels great to be an Indian and also opines that India is a superb country which would wake up in the next century.

P.C. Sorcar (Jr.) advises the student community to work hard and believe in themselves to achieve their goal in life and not to miss seeing India wake up in the next century.

"Believe in Magic, as Magic is the only answer" says P.C. Sorcar (Jr.) and goes on to say "This World is an illusion, only GOD is the truth", concluding a memorable interview by his pleasant magical smile and soothing twinkling eyes.

We wish the very best to him in the years to come !

Zahid.H.Javali
I BA (JP Eng)

A chemist, a physicist and a mathematician were near a river. The physicist said, "I will find out the depth of this river", and he jumped into it. He did not come up even after 30 minutes. After that the mathematician said, "I will find out the length and breadth of the river", and he too jumped into it. He also did not come out for a long time. After at least two hours when they did not come out, the chemist shrugged his shoulders and said to himself, "Both are soluble in water".

LATHA R.
III BA (HEP)

Saviour! Save Us

*Saviour ! darkness has hoisted the World,
Today, love and truth has disappeared from people's words.
Once religion was people's guiding light,
But now people have misused the same to fight.*

*Due to Nationalism, War has arisen between nations,
People fight each other over Community and religions.
The holy places dedicated to Him, long ago,
Now turned to political grounds, without your prayers' echo.*

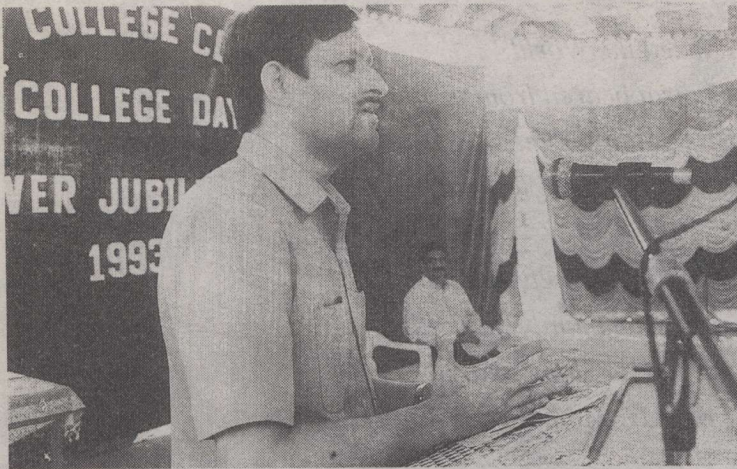
*Today even Sun's brightness fades away,
As pollution marches forward on its way.
All read holy books that preach love and affection,
But now there is no one for its protection.*

*Man by his devilish nature has himself turned his enemy,
Development has dropped due to Man to Man envy.
Oh ! Saviour, light Mankind's dark Soul.
Without you, We are the players who play only foul.*

*Evil and its family is joyfully dancing all over Nature,
Incarnation of you is needed again to protect your creatures
Save man from this darkness, ho ! Saviour,
Teach man, how to revise the forgotten lesson of Character and behaviour.*

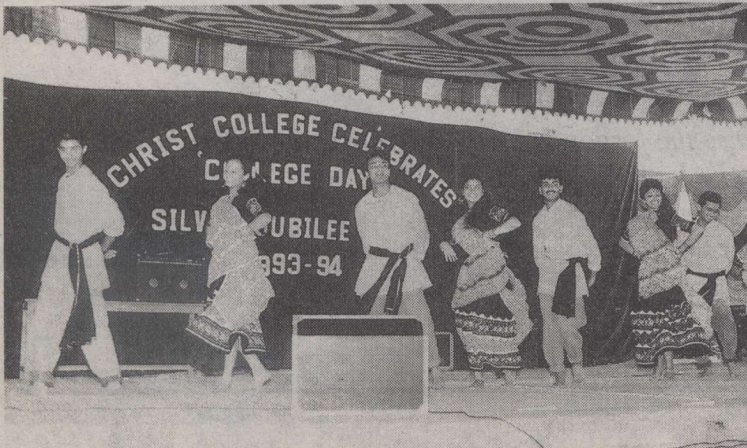
T. A. Sameer
I PUC(PCMB)

College Day Celebrations



Shri. PASHA, I.A.S.,
Chief Guest
delivers the Key-note address

Ending the year with a
splash of color and
gaieity



Kudos to Kannada Sangha

from across the seas

STONY BROOK

College of Arts and Sciences
Department of Linguistics

February 16, 1994

Father Anthony Kariyil
Principal
Christ College
Hosur Road,
Bangalore - 560 029.

Dear Fr. Kariyil

Plenty are people who complain, but few take the trouble to pay a compliment on a job well done. This point was brought home to me when I came across the enclosed clip from the Times of India during my recent stay in India. I had been meaning to write to you for a long time, and this article spurred me to act, so here it is.

I am writing to compliment you and your institution on the exemplary work you have been doing, over the last two decades, in promoting Kannada studies. As a linguist with a research focus on Kannada, I have read a number of publications of the Kannada Sangha, including your recent publications, T. N. Sitaram's "Aasphoota", and have been impressed by the high creative and scholarly caliber of the works as well as their excellent production quality. You are rendering a yeoman service to Kannada studies in these politically as well as financially hard times, one that surpasses the work done by several universities, and I wanted you and your staff to know that your vision and dedication are appreciated. Professor Chi. Srinivasaraju has played a key role in this project and your wisdom in attracting him back from Hampi will, I am sure, strengthen what is already a historic contribution.

I wish your institution and the publication series continued success.

With best regards,

Yours sincerely

S.N. Sridhar
Professor

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I still recall the cover page of a 1985 Business India issue that posed to its readers - Hotels 'Is the Boom over'? Well I'm sure that most people would agree that, for India the 'boom' has just begun. Taking Bangalore into consideration, it has been an addition of over 500 rooms by hoteliers in search of professionalism to the already existing star hotels in Bangalore over a few months. The emergence of multinational companies into Bangalore's bustling industrial sphere, and the shifting focus of tourism to the beauty of the South have contributed much to this growth. This demand for hotels and in general the hospitality industries' labour-intensive requirement would be heightened by the materialisation of the International Airport near Bangalore in the very near future. Bangalore, thus, has the potential to become the undisputed capital of the South.

The objective of the entire 3 years in Hotel Management at Christ College was not only to focus on various departments, of a hotel. It also gave an insight into the total infrastructure of a hotel from the point of an entrepreneur, which means starting from the basics of the need for a hotel, conducting a market feasibility and financial viability studies. Also studies on other establishments such as welfare catering, self service canteens, fast foods, industrial catering and a study of 4 major departments namely Food and Beverage Production, Food and Beverage Service, Housekeeping and Front Office of a hotel were conducted.

Hotel Management as a Profession

Brian Anand Soans
BHM - Class of '94



On the other hand, the very rudiments - maybe holding a tray, cleaning a room handling a guest at the front office or even chopping onions - was done with steady graduations into other tasks during our practical experiences. These training session at the hotels totalled to more than 6 months in the 3 years at Christ College.

All students of Hotel Management worked during their vacations and many during the weekends. These involved

long and odd hours in the hotel - anywhere between 9 to 12 hours a day. This fostered a sense of humility and dignity of labour to us. Seldom do any of the other course students experience this before they graduate! By this we were nurtured to accept the industry from the very beginning.

The very beginning didn't show us what to expect, nor the reasons why one wanted this course. This was substantiated by saying things like - meeting people, glamorous working atmosphere, smart uniforms etc. Others felt that it pointed out more specifically to the place where one would fit, rather than coming to another indecisive phase (after most other degrees). Some of us guided by the people already in the hotel industry were confronted with the words - 'hard work but paying!'

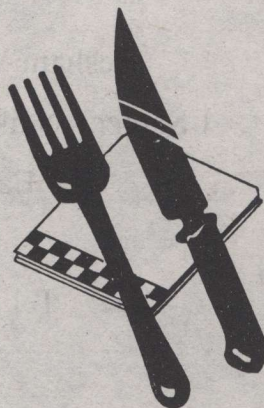
Subjects ranged from hotel related topics like Food and Beverage production where, once or twice a week a 3 or 4 course menu was prepared and one would try his skill on the simplicity of the American or the romance of the French cuisines. Food and Beverage service dealt with interesting things like the history of wines and spirits, their production and the food they accompany etc. to name but a few. Some other hotel related topics were House keeping and Front office Management. Other commerce subjects like Accounts, Business Law, Management, Marketing, Economics and Statistics were dealt with, with one foreign language namely

French along with English, in addition to a few other minor subjects.

Two bakery workshops were conducted every day for a period, each lasting for about a month and a half. These kept other students mesmerized as the tempting aromas invaded their classrooms. A course on the development of communication skills, a computer course and a seminar on fire fighting also highlighted the 3 years.

Added to this the Bachelors' Degree in Hotel Management at Christ College is by far the best with the experienced hotel management and commerce department faculty under the effective guidance of Rev. Fr. Antony Kariyil.

Thus 3 years at Christ College has in a sense given us a target and fully tuned us to the industry.



हिन्दी विभाग

संस्मरण



जो कर्म और हृदय से हमें प्यार करते थे.....

परम आदरणीय स्वर्गीय फादर एन्तोनी चिरत्तलक्कल के बारे में एकाध पंक्तियाँ लिखे बिना सुझसे रहा नहीं जाता। जबसे मैं क्राइस्ट कालेज में प्राध्यापक बनकर आया फादर एन्तोनी के बहुमुखी व्यक्तित्व के बारे में ढेर सारी बातें सुनने को मिली। दुर्भाग्यवश मुझे उनके साथ काम करने का अवसर प्राप्त नहीं हुआ। मेरे आने से पहले ही वे चिकित्सार्थ छुट्टी लेकर अमरीका जा चुके थे। उनसे मेरी पहली मुलाकात सन 1992 नवंबर में हो पायी। पहली मुलाकात में ही मैं उनके उज्ज्वल व्यक्तित्व से प्रभावित हुआ। क्राइस्ट कालेज के हिन्दी विभाग में फादर एन्तोनी सन 1974 में प्राध्यापक बनकर आये और तबसे वे विभाग के अध्यापक भी रहे। वे एक सफल अध्यापक, समाज सुधारक एवं धर्मोपदेशक थे।

एक समर्थ अध्यापक के रूप में अपने छात्रों की प्रशंसा हमेशा उन्हें प्राप्त थी। छात्रों के प्रति वे पितृसहज बातसल्य रखते थे। उनकी सबसे बड़ी खूबी यह थी कि वे अपने प्रत्येक छात्र को एकदम निकट से जानते थे। हिन्दी भाषा एवं साहित्य में उन्होंने गहरा ज्ञान प्राप्त किया था। इसका अहसास उनकी कविताओं, लेखों और पत्रों को पढ़कर हो जाता था।

जीवन शैली की सादगी फादर एन्तोनी के चरित्र की सबसे बड़ी विशेषता थी। एक मामूली व परंपरावादी पादरी न रहकर वे सच्चे अर्थ में एक अनासक्त योगी थे। उनके व्यक्तित्व में कभी उगता नहीं रहती थी। वे सहृदय एवं मिलनसार व्यक्ति थे। वे समाज सेवक भी थे। बेंगलूर की अनेक समाजसेवी संस्थाओं के साथ उनका निकट संबंध रहा। समाज के गरीब एवं उपेक्षित वर्गों की तरफ उन्होंने गहरी सवेदनशीलता दिखायी। इस तरह उन्होंने अपने को जन साधारण के बिलकुल निकट पाया। “हम वचन से नहीं, कर्म से; मुख से नहीं हृदय से एक दूसरे को प्यार करें” – फादर एन्तोनी का समुचा जीवन बाइबिल की इस उक्ति को चरितार्थ करने वाला था।

फादर एन्तोनी के जीवन का अंतिम समय बहुत कष्टपूर्ण रहा। वे हृदय रोग से बुरी तरह पीड़ित थे। बहुमूत्र (Diabetes) और गुर्दा संबंधी रोगों से भी वे ग्रसित थे। अंतिम दिनों में उनकी आँखों की क्षमता भी कम हो गई थी। करीब दो साल तक शैय्यावलम्बी रहने के बाद सन 1993 सितंबर 27 को उनका स्वर्गवास हुआ। फादर एन्तोनी के निधन से क्राइस्ट कालेज को जो क्षाति पहुँची है, उसकी पूर्ति आसन्न भाविष्य हो पाना मुशिकल है।

K.A. Sebastian
Dept of Hindi

गोस्वामी तुलसी दास

गोस्वामी तुलसी दास हिन्दी साहित्याकाश पर 'शाशि' के समान जगमगाने वाले एक महान धार्मिक कवि थे। उन्होंने धार्मिक, समाजिक तथा साहित्य के क्षेत्र में समन्वयवादी दृष्टिकोण अपनाया तथा देश का कल्याण किया। वे एक ऐसे महापुरुष थे जिन्होंने राम - रसायन की एक मात्रा से जनता के सम्पूर्ण दैहिक, दैविक तथा भौतिक तापों को दूर करके जीवन में एक नई आशा का संचार किया। गोस्वामी तुलसी दास के जन्म का समय, स्थान तथा माता-पिता के सम्बन्ध में निश्चित रूप से कुछ कहा नहीं जा सकता। उनके जन्म के सम्बन्ध में एक दोहा प्रचलित है:

पन्द्रह सौ चौवन बिसे, कालिन्दी के तीर।

श्रावण शुक्ला सप्तमी, तुलसी धरयों शरीर॥

इसके आधार पर उनका जन्म वर्ष संवत् 1554 निर्धारित होता है। सामान्यतः बाँदा जिले के राजापुर ग्राम को उनका जन्म- स्थान स्वीकार किया जाता है। इनकी माता का नाम हुलसी तथा पिता का नाम आत्मा राम दुबे था। कहा जाता है कि मूल नक्षत्र में पैदा होने के कारण उनके माता-पिता ने उन्हें जन्म से ही त्याग दिया था। उनका बाल्यकाल बड़े ही कष्ट में बीता। मुनिया नाम की एक दासी ने उन्हें अकाल काल - कवलित होने से बचाया। माता- पिता से त्यक्त होने का संकेत तुलसीदास की इन पंक्तियों में मिलता है:-

मातु पिता जा जाय तज्यौ।

विधिहू न लिखी कुछ भाल भलाई॥

तुलसी दास की बाल्यावस्था घोर दरिद्रता में व्यतीत हुई। पेट की चिंता में भटकते हुए वे एक दिन हनुमान के मंदिर जा पहुँचे। वहाँ उन्हें कुछ शांति मिली एवं हनुमान जी की कृपा से उनके हृदय में राम भक्ति का बीज पड़ा। सौभाग्य से वहीं उनकी भेंट बाबा नरहरि दास से हुई जिनको उन्होंने अपना गुरु बना लिया। अपने गुरु के साथ वे काशी गये और वहाँ वेद, पुराण एवं धर्मशास्त्र का अध्ययन किया। पन्द्रह वर्ष के कठिन परिश्रम के बाद वे जब राजापुर वापस आए तो उनका विवाह रत्नावाली नामक कन्या से सम्पन्न हुआ। वे अपनी रूपवती पत्नी पर बहुत अधिक आसक्त थे। इनके इस कार्य से क्षुब्ध हो कर रत्नावाली ने उन्हें रामभक्ति का उपदेश दिया:-

अस्थि चर्म मय देह मम, तानै एसी प्रीति।

तैसी जो श्रीराम मैंह, होत न तौ भव भीति॥

इस उपदेश का उन पर तन्क्षण प्रभाव पड़ा। उनका भौतिक प्रेम पारलौकिक प्रेम में बदल गया। वे तुरंत काशी चले गये और सन्यास धारण कर लिया। फिर वे चित्रकूट चले गये। वहाँ उनकी राम में भक्ति प्रगाढ़ होती गई और उनकी कविता में निखार आता गया। उनके सभी ग्रंथ राम चरित्र को ही अर्पित हैं। फिर अयोध्या आकर उन्होंने 'रामचरितमानस' की रचना प्रारम्भ की। उन्होंने अनेक ग्रंथों की रचना की।

परन्तु उनके 'रामचरितमानस', 'कवितावली', 'गीतावली', 'दोहावली', 'विनय पत्रिका' तथा 'हनुमानचालीस' उनमें प्रमुख हैं। हिन्दी साहित्य के कवियों में तुलसीदास का स्थान सर्वोपरि है। उन्होंने भगवान राम की लोकपावन कथा द्वारा मानव जीवन की समस्याओं को बड़ी कुशलता से सुलझाया तथा राजनैतिक, सामाजिक एवं धार्मिक क्षेत्रों के समस्त आदर्शों का सर्वांगीण प्रतिपादन किया।

तुलसी का साहित्य सभी प्रकार के व्यक्तियों के लिए उपयोगी है। ऊँच - नीच, योग्य - अयोग्य सभी उनमें अपनी मतलब की बातें पा सकते हैं। यही कारण है कि तुलसी की रामायण निर्धन की झोंपड़ी से लेकर राजप्रसाद तक समान रूप से सामादृत होती है। राम कथा में हमारी प्रत्येक परिस्थिति का समावेश है और हमारी सभी समस्याओं का समाधान है। भाई का भाई के प्रति, पिता का पुत्र के प्रति, पत्नी का पति के प्रति, शिष्य का गुरु के प्रति क्या कर्तव्य है, इन सभी

सामाजिक कर्तव्यों की झलक रामचरितमानस में पाकर सामान्य जनता हर्षविभोरे हो जाती है। दूसरी ओर विद्वान, दार्शनिक एवं अलोचक रामायण को ज्ञान का अक्षय भण्डार मानते हैं।

साहित्यिक दृष्टि से 'विनयपत्रिका' इनकी सर्वश्रेष्ठ रचना है पर लोकप्रियता रामचरितमानस को ही प्राप्त है।

तुलसीदास की समस्त रचनाओं में भक्ति, नीति, दर्शन, धर्म तथा कला का अपूर्व संगम है। उन्होंने कभी किसी का प्रतिवाद नहीं किया। जिन विषयों में उनकी आस्था नहीं थी उनको भी वे आदर की दृष्टि से देखते थे। तुलसीदास ने अपनी रचनाओं में उन सभी शैलियों को अपनाया जो उस समय प्रचलित थी। समकालीन साहित्य उनकी अभूतपूर्व देन के कारण उनका चिरऋणि रहेगा। निःसन्देह तुलसी और उनका काव्य दोनों ही महान है। इस महान, दिव्य एवं अनुपम कलाकार को शत शतः प्रणाम!

Rohit Das
III CBZ

“निज भाषा उन्नति अहे,
सब उन्नति के मूल।
बिना निज भाषा ज्ञान के,
मिटे न हिय को सूल”

— भारतेन्दू हरिश्चन्द्र

राजभाषा के रूप में हिन्दी

हिन्दी भाषा अनौपचारिक लोकमान्यता द्वारा हमारी राष्ट्रीयभाषा हैं। वह अब संविधान द्वारा औपचारिक मान्यता प्राप्त होने से हमारे देश की 'राजभाषा' है। संविधान के अनुसार देवनागरी लिपि में लिखी जाने वाली हिन्दी संघ की अर्थात् भारत सरकार की राजभाषा है। जहाँ तक अंकों का सवाल है भारतीय अंकों के अन्तर्राष्ट्रीय स्वरूप का उपयोग करने की बात संविधान द्वारा स्वीकार की गई है। इस प्रकार हिन्दी केन्द्रीय सरकार की कामकाज की भाषा है।

राजभाषा के रूप में हिन्दी के उपयोग का जहाँ तक सवाल है, राजभाषा अधिनियम की धारा 3 (3) महत्वपूर्ण है। इसमें ऐसे कामों की सूची दी गई है जिनमें हिन्दी और अंग्रेजी दोनों भाषाओं का उपयोग अनिवार्य है। हर अंग्रेजी शब्द का हिन्दी पर्याय ढूँढ कर उसका उपयोग करना जरूरी नहीं है। यहीं पर हमारे सोचने की बात खड़ी होती है। हम सरल भाषा की बात तो करते हैं लेकिन कई बार व्यवहार में बोलचाल की सरल भाषा का उपयोग नहीं करते हैं। हमारे विश्वविद्यालयों से हिन्दी में स्नातक और स्नातकोत्तर की उपाधि लेकर निकलने वाले छात्र इस कसौटी पर खरे नहीं उतरते। हमारे साहित्यिक पाठ्यक्रम और उनके द्वारा अध्यापन करने वाले हम सब इसके लिए जिम्मेदार हैं। हमारे हिन्दी उपाधिधारी छात्र राजभाषा के उपयोग संबंधी व्यवस्थाओं और भाषा के स्वरूप के बारे में न तो अवगत होते हैं और न ही उनमें अच्छा अनुवाद करने की

क्षमता होती है। इस विषय पर हमें गम्भीरतापूर्वक विचार करने की आवश्यकता है।

सरकारी कार्यालयों में हिन्दी अधिकारी, अनुवादक आदि नियुक्त किए गए हैं लेकिन ऐसे कुछ अधिकारियों और अनुवादकों के होने से ही राजभाषा के रूप में हिन्दी सफलतापूर्वक स्थापित नहीं हो सकती। उनकी अपनी सीमाएँ होती हैं। इन अधिकारियों और अनुवादकों का कार्य सरल नहीं होता। इन्हें हिन्दी के अलावा अंग्रेजी का भी ज्ञान होना अवश्यक है।

भारत के संविधान के अनुच्छेद 351 में राजभाषा हिन्दी के स्वरूप के बारे में कुछ मार्गदर्शक सिद्धान्त दिए गए हैं। तदनुसार राजभाषा के रूप में हिन्दी के विकास की जिम्मेदारी सरकार पर डाली गई है। यह अपेक्षा की गई है कि वह भारत की समाजिक संस्कृति के सभी तत्वों की अभिव्यक्ति का माध्यम बन सके। इस मामले में भारत सरकार ने समय-समय पर अपने विभागों और कार्यालयों तथा उनमें काम करने वाले अधिकारियों व कर्मचारियों का ध्यान आकर्षित किया है। राजभाषा विभाग द्वारा 1976 में जारी किये गए एक कार्यालय ज्ञापन में यह बात बहुत साफ तौर पर कही गई है।

1976 में बनाये गये राजभाषा के नियमों में पूर्ण सरकारी कार्यालयों के अलावा सरकारी कंपनियों, निगमों, बोर्ड, एजेन्सियों आदि सबके कार्यालय को राजभाषा हिन्दी के उपयोग के

लिए सरकारी कार्यालय माना गया। राजभाषा नियम, 1976 के अन्तर्गत हिन्दी में प्राप्त पत्रों का उत्तर हिन्दी में देना अनिवार्य किया गया है। सबको आवेदन, अपील, अरजी आदि हिन्दी में लिखने की छुट दी गई और सरकारी कर्मचारियों को अपने कामकाज संबंधी नोटिंग आदि हिन्दी में करने की भी इजाजत दी गई है। सरकारी कार्यालयों में उपयोग में आने वाली लेखन-सामग्री आदि सबमें हिन्दी और अंग्रेजी का उपयोग अनिवार्य बनाया गया है।

यह सब तो हम सबकी सामूहिक जिम्मेदारी है। हिन्दी भाषा और उसके प्रचार-प्रसार संबंधी तथा उसमें दिलचस्पी लेने वाले सबके लिए यह अनिवार्य कर्तव्य है। अतः अगर हिन्दी को राजभाषा के रूप में सफलतापूर्वक स्थापित करना है तो इस राष्ट्रीय समस्या पर गम्भीरतापूर्वक सोचना पड़ेगा।

Bhanuprasad Varma
III BCom

जीवन तेरे रूप हैं कितने

जीवन तेरे रूप हैं कितने, समझ नहीं पाया,
कहीं फूल सा खिला दिखता और कहीं मूरझाया।
एक तरफ तेरा बचपन हे, खेल-कूद में डूबा रहा,
और दूसरी तरफ मस्ती में तेरा यौवन झूम रहा।
चपरासी बन खड़ा है, फटी कमीज लटकाए,
और कहीं तू साहब बनकर, सूट-टाई लगाए।
एक तरफ तू बना भिखारी फटी झोली फैलाए,
और दूसरी तरफ महलों में लेटा पैर पसारे।
एक तरफ तू हँसता मूस्काता, फूला नहीं समाता है,
और कहीं तू रो-रो कर आँसु की नदी बहाता है।
जीवन तेरे रूप हैं कितने, समझ नहीं पाया,
कहीं फूल सा खिला दिखता और कहीं मूरझाया।

Anitha Kumari

I HECA

प्रदूषण

पृथ्वी के समस्त प्राणी अपने जीवन क्रम को सुचारू रूप से संचालित करने के लिए 'संतुलित पर्यावरण' पर निर्भर रहते हैं। संतुलित पर्यावरण में सभी तत्व एक निश्चित अनुपात में विद्यमान होते हैं। जब किसी तत्व की मात्रा अपने निश्चित अनुपात से बढ़ जाती है तो प्रदूषण की समस्या उत्पन्न होती है। यह पर्यावरण के लिए घातक बनती है। मात्रा अपने निश्चित अनुपात से बढ़ जाती है या पर्यावरण में विषैले के लिए घातक बन जाता है। परिणामस्वरूप संक्रामक बीमारियाँ आने लगती हैं। पर्यावरण में होने वाले इस घातक परिवर्तन को ही प्रदूषण कहा जाता है।

वास्तव में प्रदूषण जलवायु या भूमि के भौतिक तथा रासायनिक गुणों में होने वाला कोई भी अवांछनीय परिवर्तन है। प्रदूषण की समस्या मूल रूप से आधुनिक वैज्ञानिक उपकरणों के द्वारा अन्धाधुंध मशीनीकरण और औद्योगीकरण की देन है। प्रदूषण के विभिन्न रूप हो सकते हैं। इनमें वायु प्रदूषण, जल प्रदूषण और ध्वनि प्रदूषण प्रमुख हैं।

वायु प्रदूषण सबसे अधिक व्यापक तथा हानिकारक है। वायुमंडल में विभिन्न गैसों की मात्रा लगभग निश्चित होती है। खसन और सक्रिय ज्वालामुखियों से उत्पन्न गैसों के अतिरिक्त हानिकारक गैसों की सर्वाधिक मात्रा मनुष्य के कार्य-कलापों से उत्पन्न होती है। इनमें लकड़ी, कोयले, खनिज तेल तथा अन्य कार्बन युक्त पदार्थों के ज्वलन का सर्वाधिक योगदान रहता है। औद्योगिक संस्थानों तथा मोटर वाहनों से निकलने वाली गैस

भी वातावरण को दूषित करती है। इंधन के जलने से कार्बन मोनोआक्साइड (CO) कार्बन डाइआक्साइड (CO_2) तथा सल्फर डाइआक्साइड (SO_2) जैसे गैस उत्पन्न होती है जो कि वायुमंडल को दूषित करती है। एक अध्ययन के अनुसार वायुमंडल में, मनुष्य की गतिविधियों के कारण, हर पाँच साल में कार्बन मोनोआक्साइड की मात्रा दूगनी हो जाएगी। लेकिन वास्तविकता में ऐसे होता नहीं है क्योंकि कुछ सूक्ष्म जीव कार्बन डाइआक्साइड में परिवर्तित कर देते हैं। फिर भी इस समस्या का समाधान नहीं हो जाता। अगर कार्बन मोनोआक्साइड की मात्रा वायुमंडल में 0.4 प्रतिशत तक हो जाए तो ऐसी हवा में श्वास लेना मनुष्यों के लिए घातक सिद्ध हो सकता है।

कार्बन डाइआक्साइड की मात्रा वातावरण में सारी पृथ्वी का तापमान बढ़ता जा रहा है। कार्बन डाइआक्साइड की परत को भेद कर सूर्य की किरणों पृथ्वी पर तो आती है लेकिन पृथ्वी से विकीर्ण हुई किरणों को कार्बन डाइआक्साइड की परत ग्रहण कर लेती है। परिणाम स्वरूप वातावरण का तापमान बढ़ जाता है जो कि पृथ्वी पर तापमान में वृद्धि प्रस्तुत करता है। सूर्य की किरणों में हानिकारक अल्ट्रावाइलेट किरणों (Ultra violet) वातावरण में ओजोन (Ozone) की परत के कारण घरती तक नहीं पहुँच पाती। लेकिन क्लोटो, फ्लूटो कार्बन जिसका वैमानिकी में प्रयोग किया जाता है, के कारण इस ओजोन की परत नष्ट हो रही है तथा पृथ्वी पर सारे प्राणियों का अस्तित्व खतरे में पड़ गया है।

औद्योगिक संस्थानों से निकलने वाली सल्फर डाइआक्साइड तथा हाइड्रोजन सल्फाइड (H_2S) गैस वायुमंडल में पहुँचती है। पुनः वर्षा के जल के साथ धुलकर पृथ्वी पर पहुँचती है तथा गन्धक का अम्ल (H_2SO_4) बनती है जो प्राणियों तथा अन्य पदार्थों को काफी हानी पहुँचाता है। औद्योगिक इकाईयों से निकली सल्फर डाइआक्साइड ताजमहल के संगमरमर को पीला तथा जगह-जगह से खुरेद डाला है। वायु प्रदूषकों में क्लोराइड का भी प्रमुख स्थान है। ये गैसीय पदार्थ एलुमिनियम के कारखानों में सर्वाधिक मात्रा में पाये जाते हैं। पौधों पर इसका प्रभाव पत्तियों को नष्ट करने के रूप में होता है। वायुमण्डल के प्रदूषण से अनेक प्रकार की बिमारियाँ उत्पन्न होती हैं। अनेक प्रकार के चर्म तथा रवास रोग जैसे खाँसी, जुकाम, दमा, क्षय, फेफड़ों का कैंसर आदि वायुमण्डल के प्रदूषित होने के फलस्वरूप होती हैं।

जल सभी प्राणियों के जीवन के लिए अनिवार्य वस्तु है। कागज, साबुन, चीनी आदि के कारखानों से बहाई गई गंदगी जल को विषाक्त कर देती है क्योंकि इस गंदगी में अमोनिया, क्लोराइड अनेक प्रकार के अम्ल, तथा सीसा (Lead) पारा (Mercury) तथा जस्ता (Zinc) योगिक रूप में प्रस्तुत होते हैं। कल-कारखानों से निकले हुए वार्जित पदार्थ, कीट नाशक पदार्थ तथा रासायनिक खाद से होता है। ऐसे जल के उपयोग से मनुष्यों को पीलिया,

आँखों के रोग तथा अन्य संक्रामक रोगों का खतरा तो रहता ही है जलचरों का जीवित रहना भी खतरे में पड़ जाता है। महानगरों से भारी मात्रा में गन्दे पदार्थ नदियों के पानी में प्रवाहित किए जाते हैं जिससे इन नदियों का जल प्रदूषित होकर हानिकारक होता जा रहा है।

महानगरों में अनेक प्रकार के वाहन, लाउडस्पीकर, बाजे एवं औद्योगिक संस्थानों की मशीनों के शोर ने ध्वनि प्रदूषण को जन्म दिया है। ध्वनि प्रदूषण से न केवल मनुष्य की श्रवणशक्ति का हास होता है, परंतु उसके मस्तिष्क पर भी इसका घातक प्रभाव पड़ता है।

आधुनिक युग में प्रदूषण की समस्या अत्यधिक भयंकर रूप धारण करती जा रही है। यदि इस समस्या का निवारण समय पर न किया गया तो सम्पूर्ण मानव जाति को अकाल काल कवलित होने से कोई न बचा सकेगा। हमारे देश में सरकार प्रदूषण की समस्या के निराकरण के लिए सततः प्रयास कर रही है। कारखानों एवं खानों में प्रदूषण रोकने के उपायों की खोज में औद्योगिक विष विज्ञान संस्थान, लखनऊ और राष्ट्रीय संस्थान अहमदाबाद विशेष रूप से प्रत्यनशील है। यद्यपि विश्व के सभी देश प्रदूषण की समस्या के समाधान के लिए प्रयासरत हैं, फिर भी औद्योगीकरण के कारण यह समस्या निरन्तर गम्भीर तथा विश्वव्यापी होती जा रही है। यदि जल्दी कुछ नहीं किया गया तो समस्त मानव जाति का विनाश अवश्यम्भावी है।

Dhanashree K

II CBZ

वर्तमान भारत और उसकी चुनौतियाँ

भारत विविधताओं का देश है। प्रकृति और भूगोल ने भारत भूमि को विविध आयामों में बाँट रखा है। मैदान, पहाड़, नदियाँ विभिन्न प्रकार की ऋतुएँ और मौसम स्वयं ही विविधताओं को जन्म देने वाले हैं। इन्हीं के परिणामस्वरूप भारत में अनेक भाषाएँ, उप भाषाएँ, बोलियाँ, रहन-सहन और खान-पान की विविधता, रीति रिवाजों और परम्पराओं की अनेकता तथा विभिन्न धर्म, सम्प्रदाय और जातियों का तो मानो ताँता सा लग गया है।

भारतीय संस्कृति अपनी सभी प्रकार की प्रत्यक्ष परोक्ष साधनाओं में इस प्रकार का समन्वय करती आ रही है ताकि सभी प्रकार के बाह्य भेद भावों, अलग-अलग रीति-नीतियों को मानने वाले लोग भी इस धरती पर मिल जुल रह सकें। जिस प्रकार विशाल सागर स्वच्छ नदियों और गन्दे नालों का समान रूप से अपने में मिलाकर उन्हें भी अपने समान कर लेता है, स्वयं शान्त, गाम्भीर और अथाह बना रहता है, उसी प्रकार भारतीय संस्कृति ने सभी बाह्य और विदेशी तत्वों को अपने आप में मिलाकर भी अपने मूल महान स्वरूप को ज्यों का त्यों बनाए रखा। यह उसकी नितान्त निजी बहुत बड़ी विशेषता है। लेकिन संकुचित मानसिक विचारधाराओं ने इस वंदनीय भारतीय संस्कृति को भी विकारयुक्त कर दिया है।

यो तो विश्व को दिखाने के लिए हम भारतवासी एकता का स्वांग रच कर अपने को गौरवान्वित महसूस करते हैं तथा विश्व भर को भ्रमित करने में सफल भी हो गये। लेकिन वास्तविकता कुछ और ही है। कभी धर्म, कभी जाति, कभी विद्वेष और घृणा का भाव उभर आता है तथा विकास की धारा भी क्षीण हो जाती है।

स्वतंत्रता संग्राम के दौरान तो भारतवासियों ने एकता दिखाया तथा अंग्रेजों का विरोध किया। लेकिन तत्पश्चात धर्म के आधार पर पावन भारत उपमहाद्वीप को खंडित कर दिया गया। फिर तो जैसे खून की होली खेली गई। विघटनकारी तत्वों के बहकावे में आकर हिन्दु तथा मुसलमान एक दूसरे का रक्त बहाने के लिए लालायित हो उठे। मानवीय सूल्यों की धजियाँ उड़ गई। इस भयानक स्वप्न का अंत हुआ ही या कि हम बँट गये भाषा के आधार पर। हर क्षेत्रों के लोग भाषा के आधार पर अलग राज्यों की माँग करने लगे। इस प्रकार हमारा देश छोटे-छोटे प्रान्तों में बँट गया।

इतिहास साक्षी है कि अलगाव की वृत्ति के कड़वे फल हम प्रारम्भ से ही चखते आये हैं। इसी कारण भाषा, धर्म और देश कमजोर बना। हमें 150 वर्ष पुरानी अंग्रेजों की शासता से मुक्ति मिली भी तो वह भी टूकड़ों में बँटकर विघटनकारी शक्तियों ने धर्म के नाम पर मानवता का बर्बरतापूर्वक हनन किया। यह संकट टला ही या कि भाषावार

प्रांत के नाम पर भेदभाव उत्पन्न हुआ और गुजरातियों को महाराष्ट्रियों से, असामियों को बंगालियों से तथा सिक्खों को पंजाब के ही हिन्दूओं से भिड़ा दिया गया। इन झगड़ों को शांत करने में हमारी बहुत सी शक्ति खर्च हुई और आज भी हो रही है। हम चैन की साँस ले भी न पाये कि प्रांतीयभाषाओं का झगड़ा उत्पन्न हो गया। हिन्दी को राष्ट्रभाषा बनते देख दक्षिण भारत के कुछ लोग हिन्दी के साम्राज्य की कल्पना से घबरा गये और तोड़-फोड़ और मारपीट प्रारम्भ कर दी और बहुत से छात्र आत्मदाह पर उतर आए। रेल, तार, डाक तथा सरकारी सम्पत्ति को जी भर कर नुकसान पहुँचाया। बहुत बड़ी कीमत चूका कर जब इस प्रश्न को कुछ ठंडा कर पाए कि गोआ का प्रश्न हमारे सामने आ खड़ा हुआ। कर्नाटक और महाराष्ट्र दोनों ही उस पर अपना दावा प्रकट करते रहे। पणामस्वरूप उसे अलग प्रांत बना कर ही इस मामले को शांत किया गया। कहने का मतलब यह है कि हमारे देश की स्थिति उस बीमार तरह है जिस के शरीर पर नित्य नये-नये फोड़ेफुँ सियाँ उठते रहते हैं। और जब मरहम पट्टी कर के एक जगह के फोड़े, फूँसी ठीक की जाती हैं तो दूसरे जगह नई खड़ी हो जाती है। गौतम बुद्ध, कबीर और गाँधी ने एकता और सहिष्णुता की जो धारा बहाई थी वह अब क्षीण हो चली है। आज हमारे देश के दुर्भाग्य से ऐसे नेता, विचारक और समाज सेवी मौजूद हैं जो अपना उल्लु सीधा करने के लिए अपनी आवाज बूलंद करते हैं तथा लोगों में भ्राँति पैदा करते रहते हैं।

एकता में विविधता के सम्बन्ध में इतना सब कहने से हमारा यह आशय नहीं कि हमें भेदों से इनकार हैं। पर इन भेदों में गहरी एकता भी होनी चाहिए जो आज दिखावे की वस्तु होकर रह गई है। आज भारतीय सभी धर्मों तथा सम्प्रदायों में त्याग तथा संयम की भावना लूप्तप्राय हो गई है।

इस प्रकार कहा जा सकता है कि अनेकता में एकता की यह पुरानी परम्परा अब नष्ट हो रही है। आज़ादी की लड़ाई में समूचे भारत का योग रहा फिर आज आपसी दूराव और वैमनस्य क्यों? कितने दुःख की बात है कि जिस भारत देश में प्राचीन काल से आज तक एकता की धारा अविच्छिन्न रूप से बहती रही है, वही अब विघटनकारी शक्तियों का शिकार होता जा रहा है। यद्यपि इनके मूल प्रेरक हैं किसी व्यक्ति या समूह के विशेष स्वार्थ, राजनीति में व्यक्तिगत महत्वाकांक्षाएँ तथा बाहरी दूश्मन देश द्वारा दी गई लोभ लालच की राह। भारत में एकता की भावना ने अब अनेकता का जामा ओढ़ लिया है जिसके कारण भारत के प्रत्येक नागरिक अपूर्ण तथा असंतुष्ट है। आज भारत की एकता अनेकता में बिखरी हुई है।

जिन दिनों भारत में एकात्मकता थी उन दिनों विश्व भर में भारत की एक अलग पहचान थी। हमारे आदर्शों से लोग शिक्षा लिया करते थे। पर आज हमारी एकता अनेकता में छिन्न-भिन्न हो गई है जिसके परिणाम स्वरूप हमें अपनी संस्कृति तथा धर्म पर अनेक कठोर आघात सहन करने पड़े। सैकड़ों वर्षों की अनन्य साधना तथा असंख्य बलिदानों के पश्चात् जो अमूल्य निधि हमें

प्राप्त हुई वह आपसी फूट के कारण फिर से बिखर सकती है। हम विनाश के उस कगार की ओर अग्रसर हो रहे हैं जहाँ हमें कोई भी धक्का दे सकता है और हम फिर से उस स्थिति में फँस

सकते हैं जो आज से 47 वर्ष पूर्व थी। अतः आज राष्ट्रीय एकता की उतनी ही आवश्यकता है जितनी जीवन के लिए रोटी की।

Rohit Das

III CBZ

तकदीर का खेल

बरसों की तड़प के बाद सावन का महीना आया,
निकल पड़ा वह बहार साथ लिए अपना साया
वह घूमता रहा और जिन्दगी के साज पे गीत गुनगुनाता रहा।
उसे किसी मंजिल की तलाश में मिली एक उम्मीद नयी
वह सोचता रहा कि वह किसी सीप का मोती बनेगा,
और अपने दिल में सजाए हुए सपनों को साकार करेगा।
पर अफसोस एक तूफान के आने से,
एक कठोर पत्थर पर गिर पड़ा,
अपने दिल के सारे सपने चूर-चूर हो गये,
मिट गया प्रकाश और महफिलें, अंधेरा हो गया।
शायद इसी को तकदीर का खेल कहते हैं.....

Vinitha R

I CMS

ईर्ष्या

बड़ा आश्चर्य है कि मनुष्य दूसरे की बढ़ती को नहीं सह सकता। इसकी बजाय कि वह अपने साथी की बढ़ती को देखकर प्रसन्न हो वह उसके प्रति ईर्ष्यालु हो जाता है। यह ईर्ष्या बड़ी बुरी चीज है। जब किसी मनुष्य के हृदय में ईर्ष्या की जल उठती है तो वह उसे बुरी तरह संतप्त करती है।

ईर्ष्या की अग्नि के बढ़ जाने से कई बड़े अच्छे-अच्छे देश राख हो चुके हैं। कई संग्राम हजारों-लारवों लोग नाहक तबाह हो चुके हैं। इसलिए ईर्ष्याग्नि को बढ़ने नहूँ देना चाहिए। जब ईर्ष्या की पहली ही चिंगारी भड़के तभी उसे बुझा देना चाहिए, ईर्ष्या के प्रथम वेग को ही रोक देना चाहिए। सोचना चाहिए, “यदि मेरे अमूक साथी को संपत्ति मिली है, उसे प्यार किया जाता है या उसे प्रतिष्ठा या उच्च पद मिलता है तो इससे मुझे क्यों कुढ़ना चाहिए, क्यों चिढ़ना चाहिए, मुझे तो बल्कि प्रसन्न होना मुझे भी वैसा गुणी बनने का यत्न करना चाहिए। मुफ्त में अपने को जलाना नहीं चाहिए।” अपने सौभाग्यशाली साथी से ऐसा आत्मीयता का नाता जोड़ लेना चाहिए कि उसकी बढ़ती का स्मरण आने पर अपनी आत्मा उतनी ही आनंदित होने लगे जितनी उस समय के स्मरण

से अपने साथी की आत्मा को होती है। तब समझना चाहिए कि मैत्री भावना पूर्णावस्था को पहुँच गई है। इस अवस्था पर पहुँचने पर ईर्ष्याग्नि अवश्य बुझ जायेगी और उसकी जगह प्रेमधारा बहने लगेगी।

पर इतने से ही निश्चिन्त नहीं हो जाना चाहिए क्योंकि आग बुझ कर भी फिर से अनजाने में भड़क सकती है। आसावधानी के क्षणों में यदि फिर ईर्ष्याग्नि चुपके से सुलगने लगे तो फिर उसे विचारों एवम् भावनाओं की जलधारा से शान्त कर देना चाहिए। यह निश्चित है कि उसका यह दूसरा वेग मन्द होगा। इसी तरह आगे भी करना चाहिए जब तक कि हृदय की अग्नि और उसका शोक संताप बिल्कुल न बुझ जाए तथा इसकी जगह प्रेम और आत्मीयता की शीतल जलधारा न बह जाए।

काश अगर हम समझ सकते कि बहुत ही अच्छी वस्तुओं का संग्रह करने वाले उनका कितना कम सुख उठा पाते हैं तो दुनिया में इतनी ईर्ष्या न होती। अतः हे ईर्ष्यासंतप्त मनुष्य! हम तेरी ईर्ष्याग्नि को प्रेमधारा द्वारा सर्वथा बुझा देना चाहते हैं, क्योंकि यह जीवन की सबसे बड़ी बुराई है।

Deepak Negi

III BCom

“मदिरा के प्याले की भांति परिपूर्ण जीवन ही प्रेम हैं”।

— रवीन्द्र

आरक्षण

आरक्षण! यह एक ऐसा शाब्द है, जो दिल और जिगर को झकझोर देता है। यह आज के समय में बहुत प्रचलित है, झाहे वह शिक्षा पद्धति में हो या सरकारी दफ्तर में भारत, जो एक प्रगतिशील देश है इसकी करीब अस्सी प्रतिशत जनसंख्या अशिक्षित है। सरकार की नज़र में इतनी बड़ी संख्या का अशिक्षित होने का एकमात्र कारण पिछड़ी जातियाँ हैं, जो आर्थिक रूप से गरीब हैं। इन लोगों को ऊपर उठाने तथा डा. बी. आर. अम्बेडकर के सपने को पूरा करने के लिए, एक नयी नीति अपनायी, जिसके अनुसार विश्वविद्यालयों, विद्यालयों तथा सरकारी दफ्तरों में थोड़ी सीटें अरक्षित कर दी गयी, जिनमें सिर्फ पिछड़ी जाति के लोग ही दाखिला ले सकते हैं। क्या यह अरक्षण सही है, इसका उत्तर पाना उतना ही कठिन है, जितना की आसमान से चाँद-तारों को तोड़ना। यह एक राजनैतिक तोड़-फोड़ है, जिसे आसान करने के लिए उसे आरक्षण का नाम दिया गया।

ऐसे कितने ही मत, कई बार मंडल कमीशन में उठाये गये। पहला था काका कालेलाकर कमीशन जो 1953 में स्थापित हुआ, परन्तु इसका कोई लाभ न हुआ। इसके बाद भी कई कमीशन बिठाए गये पर असफलता ही अपने हाथ आई।

अरक्षण की नीति के विफल होने के कई कारण हो सकते हैं, जिनमें से प्रमुख राजनैतिक समस्या है। भारत में सरकार हर पाँच वर्ष में

बदलती है। एक सरकार द्वारा उठाया गया कदम दूसरी सरकार को नहीं भाता। जिस प्रकार जब जनता दल के गठन से सरकार बनी और उसके अध्यक्ष वी.पी. सिंह ने 27 प्रतिशत आरक्षण की घोषणा जनजातियों तथा आर्थिक रूप से पिछड़ी जनजातियों के लिए कर दी। जनता दल के इस निर्णय ने जगह-जगह लोगों को असंतुष्ट कर दिया, खास कर उच्च वर्ग के लोगों को। विपक्ष की पार्टियों ने भी इसका विरोध किया।

फिर एक बार मंडल कमीशन बैठी जिसमें निम्न वर्ग ने 50 प्रतिशत आरक्षण की माँग की, परन्तु हाल ही में 22.5 प्रतिशत आरक्षण पिछड़ी जनजातियों के लिए और 27 प्रतिशत आरक्षण ओ बीसी के लिए किया गया।

आरक्षण के कारण बहुत सी पिछड़ी जातियाँ उभर कर आई, पर इसके विपरीत, इस नीति के समाप्त करने के लिए अनेक गुटों की स्थापना की गई, जगह-जगह जुलूस निकाले गये, तोड़-फोड़ की गई, और कई विद्यार्थियों ने अपने-आप को जला कर इसका विरोध किया।

विद्यार्थियों के इस तरह के विरोध के पीछे एक कड़वा सच छिपा है। माना कि सरकार ने यह कदम पिछड़ी जनजातियों को ऊपर उठाने तथा देश को प्रगति के सास्ते पर चलाने के लिए उठाया पर इससे मध्यम वर्ग के लोगों को भारी नुकसान उठाना पड़ा। जब एक मध्यम वर्ग का विद्यार्थी अच्छे मम्बरों से उर्तीण होता है, न तो उसे किसी कालेज में दाखिला मिल पाता है और

जब वह तंग आकर नौकरी करना चाहे, तो नहीं मिलती। इसका कारण है आरक्षण क्योंकि आधी सीटों का अधिकार सिर्फ पिछड़ी जनजातियों के लिए है और बाकी जो जितना ज्यादा पैसे दे सके उनके लिए क्या इन आरक्षित सीटों पर सिर्फ वही लोग आते हैं। जिन लोगों के लिए यह बनाया गया। नहीं! कई उच्च वर्ग तथा मध्यम वर्ग के लोग पिछड़ी जनजातियों की आड़ लेकर कम नम्बर से ही अच्छे कालजों में दाखिला जल्दी मिल जाता है।

अतः सरकार के चाहिए कि जब वह कोई नीति लागू करे, तो पूरे जनसमूह के ध्यान में रखे

तथा उसको सही तरह से प्रयोग में लाये। हाँ वह एक ऐसी नीति का प्रयोग कर सकती है, जिसमें विद्यार्थियों के बीच भेद-भाव मिटा कर एक समान मान कर, उनके नम्बरो के अनुसार दाखिला दे तथा जो आर्थिक रूप से गरीब है उन्हें कुछ पैसे दे कर उनकी मदद की जाये। हम सिर्फ यह आशा रख सकते हैं कि आने वाले दिनों में सरकार ऐसी नीति अपनायेगी, जिससे सारे जनसमूह को लाभ हो और पिछड़ी जनजातियाँ ऊपर उठें और भारत को प्रगति की ओर अग्रसर करें।

Neera Solanki

II CBZ

गंगा की आत्मकथा

मुझे अपने बचपन का कुछ भी स्मरण नहीं है। सुना है कि ब्रह्मा के कुण्डल से मेरा जन्म हुआ, विष्णु के चरणों में मेरा लालन पालन हुआ और शिवजी की जटाओं में मेरा बाल्यकाल बीता। राजा भगीरथ ने मुझे भारतवर्ष में लाने के लिए धोर तप किया। शिवजी प्रसन्न हुए तथा मैं उनकी जटाओं से निकल कर पिता हिमालय की गोद में जा पहुँची।

मैं छोटी थी, पिता हिमालय ने बड़े प्यार से पाला। निन्य प्रातःकाल भगवान भास्कर अपनी किरणों से पिता के हिम शिखरों पर गुलाल मला करते थे। यह देखकर मैं बेहद खूडा

होती। हिम जल से पली हुई मैं घूमने लगी। कभी हिम-कन्दराओं में, कभी साल-वनों में, कभी चट्टानों पर और कभी उपत्यकाओं में आँख-मिचौनी खलते हुए मेरा शैशव बीता। भारत में आने पर स्थान-स्थान पर मेरा स्वागत हुआ और जनता ने “जय गंगा मैया की” कहकर मेरा अभिनन्दन किया। मैं आज भी उनकी श्रद्धा-पात्र हूँ और मैं उनका कल्याण करती हूँ।

Diana Vincent

I PCMB

सुनो सबकी करो मन की

एक फूल बेचने वाले ने एक नई दूकान खोली। अपनी दूकान के लिए एक तख्ती बनवाई और उस पर लिखा “खुशबूदार फूल यहाँ मिलते हैं”।

थोड़ी देर बाद वहाँ एक ग्राहक आया। तख्ती पर लिखा वाक्य पढ़ कर उसने कहा— “यहाँ मिलते हैं शब्दों की क्या जरूरत है?” खुशबूदार फूल ही लिखना काफी होता। उसकी बात मान कर दूकानदार ने “यहाँ मिलते हैं” मिटा दिया।

कुछ देर बाद दूसरा आदमी आया तख्ती पढ़ कर उसने कहा “खुशबूदार क्यों लिखे?” फूल तो उसने कहा खुशबूदार ही होते हैं। इनकी खुशबू तो बाहर तक आ रही है, तो दूकानदार ने फिर मिटा कर सिर्फ ‘फूल’ रहने दिया।

इस बार एक औरत आई उसने कहा — “फूल क्यों लिखा है? सभी देख सकते हैं कि ये फूल हैं।” इस पर दूकानदार ने “फूल” भी मिटा दिया और खाली तरक्ती लगे रहने दी।

अब आया एक बूढ़ा व्यक्ति। उसने कहा “अरे! यह तख्ती खाली क्यों है? इसपर कुछ लिखो। फूलवाले को बड़ा क्रोध आया और उसने तख्ती ही फेंक दी यह सोच कर कि ‘न रहेगा बाँस न बजेगी बाँसूरी’। हमें अपनी बुद्धि का प्रयोग करके निश्चय करना चाहिए कि क्या उचित है और क्या अनुचित। यदि हम सब की सुनेंगे तो हानि उठाएँगे।

Sanjay Narang
I HECA

बसवेश्वर के वचन

लिंग है तो अस्पृश्यता कहाँ?

जंगम है तो कुल कहाँ?

प्रसाद है तो जूठन कहाँ?

अपवित्रवाणी ही महापातक है।

निष्कलंक निजैक्य के त्रिविध निर्णय

आपके शरणों के सिवा अन्यो के लिए नहीं

कूडल संगम देव।

ज्ञान से ही अज्ञान दूर होता है।

ज्योति से ही अंधकार दूर होता है।

सत्य से ही असत्य दूर होता है।

पारस से ही लोहत्व दूर होता है।

आपके शरणों के अनुभाव से ही

मेरा भव छुट जाता है,

कूटल संगम देव!

यह कैसा जमाना है ?

पहले अपना कोई इलाका होता था,
न बेरोजगारी थी न फाका होता था,
न शोर था न आवाज़ थी,
न ही बम का धमाका होता था।

पर अब यह कैसा ज़माना है ?
हर कोई दीवाना है,
माँ प्राचीन है,
बाप पुराना है।

दूध अब बेकार है,
तालीम को सरकार है।
कोई नहीं अपना यहाँ,
झूठा सब का प्यार है।

घर घर में मत भेद है,
दिल के ओज़ोन में छेद है,
वीरान हर खेत है।

भाई को भाई बुरा नाम देता है।
बेटा माँ बाप को इलज़ाम देता है,
और जब कहीं बम गिरता है,
इन्सान का दाम गिरता है।

घटता हर दम तोल है,
बढ़ता हर चीज़ का मोल है,
शायद इसीलिये कहते हैं,
दुनिया बड़ी गोल है।

मनुष पर धिक्कार है,
बस पैसे की पूकार है,
यही बरबादी का निशाना है,
यह आज का नया ज़माना है।

Jan Mohammed
IInd B'Com

“रहिमान नीचन संग बसी,

लगत कलंक सकाही।

दूध कलारित हाथ लखि,

मद समुझहि सब ताहि॥

— कबीर

रेत का घर

सागर किनारे,
आज मैं आया,
एक छोटा सा
रेत का घर बनाया।
रेत का घर;
बड़ी आशाएँ उसपर।
हर एक कण
बड़े प्यार से संजोए,
लहरें - दूर, बहुत दूर
मुझे देख मुस्कुराई।
मैं उन्हें देखता हूँ,
निश्चिन्त हूँ।
रेत के कण,
मैं और बटोरता हूँ।
रेत का घर
और भी बड़ा हुआ जाता है।

आँखे खोलता हूँ,
लहरे अ हृदय है,
जो हृदय है,
तो रेत का घर है।
अचानक
यह क्या हो जाता है,
लहरे;
मुझे मिली जाती है।
रेत के कण;
आँखों में डाल जाती है।
आँखों;
मूँद जाती है।
खोल नहीं पाता हूँ,
पर आँखे,
तो अब खूली है।

Sunil Kumar
III BSc (PME)

करनी बिन कथनी
लडाई बिन वीरता
चित्र का सती शृंगार
किस काम का?

पर्ण बिन वृक्ष
जल रीहत सारिता
दुर्गुणी का संग
किस काम का?

दया बिन धर्म
उभय बिन भक्ति
विनय बिन वाणी
किस काम की?

हे मेरे स्वामी मल्लिकार्जुन!

- अन्न महादेवी

ಕನ್ನಡ ವಿಭಾಗ

ಕನ್ನಡ ವಿಭಾಗ

ಸಂಪಾದಕ

ಕೆ.ಸಿ. ಶಿವಾರೆಡ್ಡಿ

ಅಯೋಧ್ಯೆಯಲ್ಲಿ

ಶ್ರೀ ರಾಮಚಂದ್ರನ
ಅಯೋಧ್ಯೆಯ
ಮೂರು ಗುಮ್ಮಟಗಳು
ಉರುಳುರುಳಿ ಬಿದ್ದಾಗ
ನೊಂದು ನೆಲೆ ತಪ್ಪಿದ
ಮೂರು ಹಕ್ಕಿಗಳು

ಭಾರತದ ಉದ್ದಗಲ
ಚಿಂಪ ಚಿಂಪಗುಡುತ್ತ
ಸತ್ಯ ಪ್ರೇಮ
ಸಹಬಾಳ್ವೆಯ
ಗೂಡುಗಳಿಗಾಗಿ
ಅರಸುತ್ತಿವೆ

ಮಾನವನ
ಎದೆ ಮಂದಿರದ
ಬೆಚ್ಚನೆಯ
ಆಪ್ತ ಆಸರೆಗಾಗಿ
ತವಕದಲಿ ಹಂಬಲಿಸಿ
ಕಾಯುತ್ತಿವೆ.

ಚದುರಂಗ

ಅರವತ್ತಮೂರನೆಯ ಅಖಿಲ ಭಾರತ ಕನ್ನಡ ಸಾಹಿತ್ಯ ಸಮ್ಮೇಳನದ ಅಧ್ಯಕ್ಷ ಭಾಷಣವನ್ನು
ಮೇಲಿನ ಕವನದ ಮೂಲಕ ಮುಕ್ತಾಯಗೊಳಿಸಿದರು.

ಪರಿವಿಡಿ

ಒಲವು-ಹಂಪೆ
ನಾನು ಓದಿದ ಪುಸ್ತಕ
ಕುಸಿಯುತ್ತಿದೆ ಬುನಾದಿ
ನಮ್ಮ ಶಿವರಾಮಕಾರಂತ
ನಮ್ಮ ವಿದ್ಯಾರ್ಥಿ ಪ್ರಪಂಚ
ಇಂದಿನ ಯುವ ಪೀಳಿಗೆಯ ಪರಿಸರ
ಭಯಂಕರ ಭೂಕಂಪ
ನಾನು ಕಂಡ ಕನ್ನಡ ಸಂಘ
ಪ್ರಶಸ್ತಿಗಳ ಸುಗ್ಗಿಯೋ ಸುಗ್ಗಿ
ಫಾದರ್ ಆಂತೋನಿ ಇನ್ನಿಲ್ಲ
ಅಪರಂಜಿ 'ಚದುರಂಗ'
ರಾಜು ಮೇಷ್ಟ್ರು
ಕ್ರೈಸ್ತ್ ಕಾಲೇಜಿನ ಬೆಳ್ಳಿ ಬೆಳಕು

ಮೋಹ್ನ (ಚಿನ್ನಕೇಶವ)
ವಿದ್ಯಾರ್ಥಿಗಳು
ಜೋಸೆಫ್
ಶಿವಕುಮಾರ್ ಎನ್.ಡಿ
ಗೋಪಾಲಕೃಷ್ಣ ಅಡಿಗ
ವಿದ್ಯಾರ್ಥಿಗಳು
ವೇಣುಗೋಪಾಲ್ ಎನ್
ಕಲ್ಪನಾ ಎ.ಜೆ.
ಅರವಿಂದ್ ಎಸ್.ಡಿ.
ಚಿ. ಶ್ರೀನಿವಾಸರಾಜು
ಇಸ್ಮಾಯಿಲ್
ಬೆನ್‌ಸನ್
ಶಿವಾರೆಡ್ಡಿ ಕೆ.ಸಿ.

ಒಲವು - ಹಂಪೆ

ಓ ಪ್ರಿಯೆ, ಶಿಲೆಯಾಗಿಯೂ ಸ್ಪಂದಿಸಿದೆ ಶಿಲ್ಪಿಯ ಕಲೆಗೆ,
ಹೂವಾಗಿಯೂ ಸ್ಪಂದಿಸೆಯಾ ನನ್ನೇ ಪ್ರೀತಿಗೆ

ಎನಿದು ಪ್ರಿಯೆ ನಿನ್ನ ಮಾಯೆ
ಕಾಣುವೆ ಎಲ್ಲೆಲ್ಲೂ ನಿನ್ನದೇ ಛಾಯೆ

ನಮ್ಮಿಬ್ಬರ ಹೃದಯವು ಅರಳಿದಲ್ಲಿ ಒಂದೇ ಪಥ
ನಮ್ಮೊಲವಿಗೆ ಸಾಕ್ಷಿಯಾಗಿದೆ ಹಂಪೆಯ ರಥ

ಕಂಗಳಲಿ ಕಂಡೆ ನಿನ್ನೊಲವ ಚೆಲುವು
ಹಂಪೆಯಲಿ ಕಂಡೆ ರಥದ ಚೆಲುವು

ಪ್ರೀತಿಸಲು ಬೇಕು ಹೃದಯ ಶ್ರೀಮಂತಿಕೆ
ರಥವೊಂದು ಕೊಡುಗೆ ನಿನ್ನೊಲವಿನ ನೋಟಕೆ

ಜೀವನವೊಂದು ಒಲವಿನ ಆಸರೆ
ಹಂಪೆಯ ಕಲೆಗೆ ರಥವೊಂದು ಆಸರೆ

ವೀರ ವಿಜಯನಗರವಿದು, ಕನ್ನಡಿಗರ ಕಲೆಗೆ ಆಸರೆ
ಪ್ರಿಯೆ ನಿನ್ನೊಲವ ಸ್ಫೂರ್ತಿಯಿದು, ನನ್ನ ಕಲೆಗೆ ಆಸರೆ

ಮೋಕ್ಷ (ಚೆನ್ನಕೇಶವ
ರಸಾಯನ ಶಾಸ್ತ್ರ ವಿಭಾಗ)

ನಾನು ಓದಿದ ಪುಸ್ತಕ

ನಮ್ಮ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಪುಸ್ತಕಗಳ ಬಗ್ಗೆ ಒಳ್ಳೆಯ ಅಭಿರುಚಿಯನ್ನು ಬೆಳೆಸುವ ದೃಷ್ಟಿಯಿಂದ ಒಳ್ಳೆಯ ಪುಸ್ತಕಗಳನ್ನು ಓದಿ, ಅದರ ಬಗ್ಗೆ ಕೆಲವು ವಾಕ್ಯಗಳಲ್ಲಿ ತಮ್ಮ ಅಭಿಪ್ರಾಯವನ್ನು ತಿಳಿಸುವಂತೆ ಕೇಳಲಾಯಿತು. ಬಂದ ಅಭಿಪ್ರಾಯಗಳಲ್ಲಿ ಕೆಲವನ್ನು ಈ ಕೆಳಗೆ ಪ್ರಕಟಿಸಲಾಗಿದೆ.

ಚದುರಂಗರ 'ವೈಶಾಖ'

ಚದುರಂಗ ಅವರು ಬರೆದಿರುವ ವೈಶಾಖ ಕಾದಂಬರಿಯು ಕೇಂದ್ರ ಸಾಹಿತ್ಯ ಮತ್ತು ರಾಜ್ಯ ಸಾಹಿತ್ಯ ಅಕಾಡೆಮಿ ಪ್ರಶಸ್ತಿಯನ್ನು ಪಡೆದ ಕೃತಿ. ಕಾದಂಬರಿಯಲ್ಲಿ ಬರುವ ಲಕ್ಕ ಒಂದು ಬಡಕುಟುಂಬದವನು. ಅವನ ತಂದೆ ದುಡಿದದ್ದನ್ನೆಲ್ಲಾ ಕುಡಿಯುವುದು ಹಾಗೂ ತಾಯಿ ಮನೆಗೆಲಸ ಮಾಡಿ ಮನೆಯನ್ನು ನಡೆಸುವುದು. ತಂಗಿ ಸಿವುನಿ, ಅವಳನ್ನು ಗಂಡ ಬಿಟ್ಟು ತಾನೂ ತವರನ್ನು ಸೇರಿದವಳು. ಅವನ ಜೊತೆಯಲ್ಲಿದ್ದ ನಾಯಿ ಬುಡ್ಡ ಅವನ ಸುಖ ದುಃಖಗಳಿಗೆ ಭಾಗಿಯಾಗಿತ್ತು ಲಕ್ಕನಿಗೆ ಚಿಕ್ಕ ವಯಸ್ಸಿನಲ್ಲಿಯೇ ಓದುವ ಆಶೆಯಾಗಿರುತ್ತದೆ. ಆದರೆ ಮನೆಯ ಪರಿಸ್ಥಿತಿ, ಕಷ್ಟಗಳಿಗೆ ಸಿಲುಕಿ ಓದಲು ಆಗದೇ ಇರುವುದು. ತನ್ನ ಹಿರಿಯ ಮಗನ ಮದುವೆಗೆ ಸಾಲ ಮಾಡಿದನ್ನು ತೀರಿಸಲು ಮನೆ ಕೆಲಸಕ್ಕೆ ಸೇರಿದನು. ಲಕ್ಕನೂ ಮನೆಯ ಸಹಾಯ ಮಾಡಲು ಅಕ್ಕ ಪಕ್ಕದವರ ಜಮೀನಿನಲ್ಲಿ ಕೆಲಸ ಮಾಡುವನು. ತನ್ನ ಅಣ್ಣ ಸತ್ತ ನಂತರ ಅವನ ತಂದೆ ಮನೆಗೆ ಬರದೇ ಮಗುವನ್ನು ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳ ತೋಟದಲ್ಲಿ ಚಿಕ್ಕಂದಿನಿಂದಲೂ ಕೆಲಸ ಮಾಡಲು ಕಳುಹಿಸಿದ್ದನು. ಕೃಷ್ಣ ಶಾಸ್ತ್ರಿ ಬ್ರಾಹ್ಮಣ, ವೇದ ಉಪನಿಷತ್ತುಗಳ ಪಾಂಡಿತ್ಯವನ್ನು ಪಡೆದವರು. ಅವರು ಬ್ರಾಹ್ಮಣ ಸಂಸ್ಕಾರಗಳನ್ನು ಒಪ್ಪದವರು. ಶಾಸ್ತ್ರಿಗಳ ಅಕ್ಕ ಸುಶೀಲಮ್ಮ ಚಿಕ್ಕಂದಲ್ಲೇ ವಿಧವೆ. ಅಕೆಗೆ ಒಬ್ಬಳೇ ಮಗಳು ಸರಸಿ, ತಮ್ಮ ಮಗ ವಿಶ್ವೇಶ್ವರಯ್ಯ ಮದುವೆಯಾದ ಒಂದು ವರ್ಷದಲ್ಲೇ ಸತ್ತಿದ್ದನು. ಸೊಸೆ ರುಕ್ಮಿಣಿಯು ಬಡತನ ಶ್ರೀಮಂತಿಕೆ, ಬ್ರಾಹ್ಮಣ, ಶೂದ್ರ ಎಂಬ ಬೇಧವನ್ನು ಮಾಡದವಳು. ಆಕೆಯು ತನ್ನ ಜಮೀನಿನಲ್ಲಿ ಕೆಲಸ ಮಾಡುತ್ತಿದ್ದ ಲಕ್ಕನನ್ನು ತನ್ನ ಸ್ವಂತದವನ ಹಾಗೇ ನೋಡಿಕೊಳ್ಳುತ್ತಿದ್ದಳು. ತಾನು ಚಿಕ್ಕ ವಯಸ್ಸಿನಲ್ಲಿ ವಿಧವೆಯಾದ ಕಾರಣದಿಂದ ಸಂತಾನ ಇಲ್ಲದಿರುವುದರಿಂದ ಸರಸಿಯನ್ನೇ ತನ್ನ ಮಗಳ ಹಾಗೆ ನೋಡಿಕೊಳ್ಳುತ್ತಿದ್ದಳು. ತಾನು ವಿಧವೆಯಾದ ಬಳಿಕ ಬ್ರಾಹ್ಮಣ ಸಂಪ್ರದಾಯದ ಹಾಗೆ ತನ್ನ ಕೂದಲನ್ನು ಮಂಡಿಸುವುದು ಆ ಕಾಲದ ಸಂಪ್ರದಾಯ. ಆದರೆ ಶಾಸ್ತ್ರಿಗಳು ಇವೆಲ್ಲವನ್ನು ನಂಬದೆಯಿರುವುದರಿಂದ ತಮ್ಮ ಸೊಸೆಗೆ ಇದನ್ನು ಮಾಡಲು ಅವಕಾಶ ಕೊಡಲಿಲ್ಲ. ಇದರಿಂದಾಗಿ ಇಡೀ ಬ್ರಾಹ್ಮಣ ಜಾತಿಯಿಂದ ಇವರಿಗೆ ಬೇರೆಯಾಗಬೇಕಾಯಿತು. ಈ ಕಾರಣಕ್ಕೆ ಸುಶೀಲಾಗೆ ರುಕ್ಮಿಣಿಯ ಮೇಲೆ ಕೋಪ ಬಂದು ಮನೆಯಲ್ಲಿ ಸ್ವಲ್ಪಕ್ಕೂ ಮಾತುಗಳನ್ನು ಆಡುತ್ತಿದ್ದಳು. ಶಾಸ್ತ್ರಿಗಳು ರುಕ್ಮಿಣಿಯನ್ನು ತನ್ನ ತವರಿಗೆ ಕಳುಹಿಸಿದರು. ತವರಿನಲ್ಲಿ ಅಣ್ಣನ ಮನೆ, ಅತ್ತಿಗೆಯು ತನ್ನ ಮಾತುಗಳಿಗೆ ಜಗಳವೇ ಆಡುತ್ತಿದ್ದಳು. ಅತ್ತಿಗೆಯು ರುಕ್ಮಿಣಿಯನ್ನು ಸ್ನೇಹದಿಂದ ನೋಡಿಕೊಳ್ಳುವಳು. ಹೀಗೆ ಇರುವಾಗ ಸುಶೀಲಮ್ಮ ನದಿಯ ದಂಡೆಯ ಹತ್ತಿರ ಕಾವು ಕಚ್ಚಿ ಮರಣ ಹೊಂದುವಳು. ಇದನ್ನು ತಿಳಿದ ರುಕ್ಮಿಣಿಯು ಮತ್ತೆ ಊರಿಗೆ ಬಂದು ಸರಸಿಗೆ ತಾಯಿಯ ಪ್ರೀತಿಯನ್ನು ತೋರುವಳು. ಯಾವುದೇ ಕೆಟ್ಟ ಗಲಿಗೆಗೆ ಸಿಲುಕಿ ಅವಳು ಬಸುರಿಯಾಗುವಳು. ಈ ವಿಷಯ ತಿಳಿದ

ಊರಿನವರು ಇದಕ್ಕೆ ಲಕ್ಷಣೇ ಕಾರಣ ಎಂದು ತಿಳಿದು ಪಂಚಾಯತಿಯ ತೀರ್ಮಾನದ ಹಾಗೆ ಲಕ್ಷಣನ್ನು ಊರಿನ ಆಚೆ ಕಳುಹಿಸುವರು ಮತ್ತು ವಿಧವೆ ಈ ಕ್ಷುಲ್ಲಕ ಕೆಲಸ ಮಾಡಿದಳೆಂದು ಬ್ರಾಹ್ಮಣ ಕೇರಿಯವರ ತೀರ್ಪು ರುಕ್ಮಿಣಿಗೆ ತಲೆಕೂದಲನ್ನು ಮುಂಡಿಸಿ ಊರಿನಿಂದ ಕಳುಹಿಸಬೇಕೆಂದು ನಿರ್ಧರಿಸುವರು. ಇದನ್ನು ತಿಳಿದ ರುಕ್ಮಿಣಿ ಸಹಿಸಲಾರದೆ ಮುಂಚೆಯೇ ಊರು ಬಿಟ್ಟು ಹೋಗುವಳು. ಈ ಕಡೆ ಲಕ್ಷ ಊರಿನಿಂದ ಗಡಿಪಾರು ಆದ ನಂತರ ಮನೆಯಲ್ಲಿ ಬಡತನ ಸಿಲುಕಿ, ತಂದೆ ಇಬ್ಬರು ಮಕ್ಕಳು ಹೀಗಾದರೆಂದು ಮನೆಗೆ ಬರದೆ ಯಾವಾಗಲೂ ಸಾರಾಯಿ ಅಂಗಡಿಯ ಹತ್ತಿರ ಇರುವನು. ತಾಯಿ ದುಡಿದು ಸಾಕಬೇಕಾಯಿತು. ಊರಿಗೆ ಫ್ಲೇಗ್ ಕಾಯಿಲೆ ಹರಡಿ ಕೊನೆಗೆ ತನ್ನ ತಾಯಿಯು ಸಾಯುವಳು. ತಂಗಿ ಬಡತನದಿಂದ ಆಕೆ ಗೌಡನ ಹತ್ತಿರ ಕೆಲಸ ಮಾಡಿ ತನ್ನ ಜೀವನವನ್ನು ಸಾಗಿಸುತ್ತಿದ್ದಳು. ಲಕ್ಷಣಿಗೆ ಈ ವಿಚಾರ ತಿಳಿದ ನಂತರ ಜೀವನವು ಬೇಸರವಾಗಿ ಅವನು ಬೇರೆ ಊರಿಗೆ ಹೊರಡುವನು.

ಈ ಕಥೆಯಲ್ಲಿ ನಾವು ಗಮನಿಸಬೇಕಾದ ವಿಷಯವು ಎಲ್ಲರ ಜೀವನದಲ್ಲಿ ಎಲ್ಲಾದರೂ ಕಾಣುವ ಹಾಗೆ ನೋವಿನಲ್ಲಿ ಬೆಂದ ಮನುಷ್ಯನ ಬಾಳು ಹೇಗೆ ರೂಪುಗೊಳ್ಳುವುದು.

ಗಾಯತ್ರಿ ಎಸ್.

ಗಿರೀಶ್ ಕಾರ್ನಾಡರ 'ನಾಗಮಂಡಲ'

ಕನ್ನಡ ಸಾಹಿತ್ಯದ ನಾಟಕಕಾರರಲ್ಲಿ ಒಬ್ಬರಾದ ಗಿರೀಶ್ ಕಾರ್ನಾಡರವರು ರಚಿಸಿದ ನಾಟಕ "ನಾಗಮಂಡಲ" ಒಂದು ಜಾನಪದ ಶೈಲಿಯ ನಾಟಕ. ಇವರ 'ಯಯಾತಿ' 'ತುಘಲಕ್' 'ಹಯವದನ', 'ಹಿಟ್ಟಿನ ಹುಂಡ' ಮುಂತಾದ ನಾಟಕಗಳು ಅತ್ಯಂತ ಪ್ರಸಿದ್ಧವಾಗಿವೆ.

ನಾಟಕ ಪ್ರಾರಂಭವಾಗುವಾಗ, ಒಬ್ಬ ಮನುಷ್ಯ ತನ್ನ ಸಾವನ್ನು ನಿರೀಕ್ಷಿಸುತ್ತಾ ಕುಳಿತಿರುವುದನ್ನು ಕಾಣುತ್ತೇವೆ. ಒಂದು ದಿನ ಪೂರ್ಣ ಜಾಗರಣೆ ಮಾಡಿದರೆ ತನಗೆ ಸಾವು ಬರುವುದಿಲ್ಲವೆಂದ ಒಬ್ಬ ಸನ್ಯಾಸಿಯ ಮಾತಿನಂತೆ ಜಾಗರಣೆ ಮಾಡಲು ಯತ್ನಿಸುತ್ತಾನೆ. ಇದು ಬಹಳ ಸುಲಭವಾಗಿ ಕಾಣುತ್ತದೆ. ಆದರೆ ಎಷ್ಟು ಪ್ರಯತ್ನಿಸಿದರೂ ಆತನಿಗೆ ಜಾಗರಣೆ ಮಾಡಲು ಸಾಧ್ಯವಾಗುವುದಿಲ್ಲ. ಆ ಸ್ಥಳಕ್ಕೆ ತೇಲುತ್ತ ಬರುವ ದೀಪಗಳು ಅವನಿಗೆ ಕತೆ ಹೇಳುವ ಮೂಲಕ ಜಾಗರಣೆ ಮಾಡಿಸಲು ಸಹಾಯ ಮಾಡುತ್ತವೆ. ಇದರಿಂದ ಆತ ಬದುಕಿ ಉಳಿಯುತ್ತಾನೆ.

ನಾಟಕಕಾರರು ನಾಟಕದಲ್ಲಿ ಅತಿ ಪ್ರಾಮುಖ್ಯತೆಯನ್ನು ಕಲ್ಪಿಸಿರುವುದು ಜ್ಯೋತಿಗಳು ಹೇಳುವ ಕತೆಗೆ. ಈ ಕತೆಯ ಮೂಲಕ ಅವರು ಸ್ತ್ರೀ - ಪುರುಷರ ಸಂಬಂಧಗಳನ್ನು ಮುಖಾಮುಖಿಯಾಗಿಸಿದ್ದಾರೆ. ಇದರ ನಿದರ್ಶನವಾಗಿ ರಾಣಿ ಹಾಗೂ ಅಪ್ಪಣ್ಣನ ದಾಂಪತ್ಯ ಜೀವನವನ್ನು ತೆಗೆದುಕೊಳ್ಳಬಹುದು. ಅಪ್ಪಣ್ಣನಿಗೆ ಸೂಳೆಯರ ಸಹವಾಸ ಇದ್ದರೂ, ಅದನ್ನು ಮರೆಮಾಡಿ ಹೆಂಡತಿಯನ್ನು ಮನೆಯಲ್ಲಿ ಕೂಡಿಹಾಕಿ ಬೀಗ ಹಾಕಿಕೊಂಡು ಹೊರಗೆ ಹೋಗುತ್ತಿದ್ದನು. ತನ್ನನ್ನೆ ನಂಬಿ ಕೈಹಿಡಿದು ಬಂದ ಹೆಂಡತಿಯನ್ನು ಬಹಳ ಕೀಳಾಗಿ ಕಾಣುತ್ತಿದ್ದನು. ರಾಣಿಗೆ ತನ್ನ ಗಂಡನ ವೇಷದಲ್ಲಿ ಅವಳನ್ನು ಸಮೀಪಿಸುವ ನಾಗಪ್ಪನ ಬಗ್ಗೆ ಪ್ರೀತಿ ಬೆಳೆಯುತ್ತದೆ. ತನ್ನ ಗಂಡನ ಎರಡು ಮುಖಗಳನ್ನು ಕಂಡ ರಾಣಿಗೆ ಎಲ್ಲವೂ ವಿಚಿತ್ರವೆನಿಸುತ್ತದೆ. ಬೆಳಿಗ್ಗೆ ತನ್ನನ್ನು ಕೂಡಿಹಾಕಿ

ಬೀಗ ಹಾಕಿಕೊಂಡು ಹೋಗುವಾಗ ಒಂದು ಮನೋಭಾವ, ರಾತ್ರಿ ಬರುವಾಗ ಮತ್ತೊಂದು ಮನೋಭಾವ, ಕೊನೆಗೆ ನಿಜಾಂಶವನ್ನು ತಿಳಿದ ರಾಣಿ ನಾಗರಹಾವಿನ ಶವವನ್ನು ನೋಡುತ್ತ ಕಂಬನಿ ಮಿಡಿಯುತ್ತಾಳೆ.

ನನ್ನ ದೃಷ್ಟಿಯಲ್ಲಿ ಇದೊಂದು ಉತ್ತಮ ನಾಟಕವಾಗಿದ್ದು ಇದು ಇಂದಿನ ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆ ಹಾಗೂ ಸ್ತ್ರೀ ಪುರುಷರ ನಡುವಿನ ದ್ವಂದ್ವಾರ್ಥದ ಬದುಕನ್ನು ಕುರಿತು ಸಂಕೇತಿಸುತ್ತದೆ.

ಡಾಲಿಯ ಡೇವಿಸ್

ದ.ರಾ. ಬೇಂದ್ರೆಯವರ 'ಸಾಯೋ ಆಟ'

“ಅಂಗೈ ಹುಣ್ಣಿಗೆ ಕನ್ನಡಿ ಬೇಕೆ?” ಎಂಬ ಮಾತೊಂದಿದೆ. ಆದರೆ ಈ ನಾಟಕವು ನಮ್ಮ ಸಮಾಜದಲ್ಲಿರುವ ಹುಣ್ಣಿಗೆ ಕನ್ನಡಿ ಹಿಡಿದಿರುವಂತಿದೆ. ಆದರೂ ವಾಸ್ತವತೆಯನ್ನು ಸ್ವೀಕರಿಸುವುದು ಕಷ್ಟ ಏಕೆಂದರೆ “ಸತ್ಯವು ಯಾವಾಗಲೂ ಕಹಿಯಾಗುತ್ತದೆ.”

ಹಲವು ದಶಕಗಳಷ್ಟು ಹಳೆಯ ನಾಟಕವಾದರೂ, ಅ ಪಾತ್ರಗಳನ್ನು ನಮ್ಮ ಪ್ರಸ್ತುತ ಸಾಮಾಜಿಕ ಜೀವನದಲ್ಲಿ ಕಾಣುತ್ತೇವೆ. “ಹಳೆಯದೇ ಚೆನ್ನ” ಎಂದು ಪರಿಪಾಲಿಸುತ್ತಿರುವದೇನೋ, “Dignity as labour” ಎಂಬಂತೆ ಗೋಸುಂಬೆಯಂತಹ ಕಳ್ಳಿಯ, ಕಳ್ಳತನವೂ ಒಂದು ಉದ್ಯೋಗ ಎಂಬ ವಾದವನ್ನು ಮೆಚ್ಚಿದಿರಲು ಸಾಧ್ಯವೆ. ನ್ಯಾಯಕ್ಕೆ ಬೇಕಿರುವುದು ಸಾಕ್ಷಿ ಪುರಾವೆಗಳು ಎಂಬುದನ್ನು ನಮ್ಮ ಭವ್ಯ ಭಾರತದ ಕಾನೂನು ಎತ್ತಿ ಹಿಡಿದಿರುವಂತೆ, ಗೋಡೆ ಬಿದ್ದುದೇ ತನ್ನ ಗಂಡ ಸಾವಿಗೆ ಕಾರಣ ಎಂದು ಸಾರಿ, ಆ ಮನೆಯ ಯಜಮಾನನಿಗೆ ಶಿಕ್ಷೆಯಾಗಬೇಕೆನ್ನುವುದು ಕ್ಷುಲ್ಲಕವಾದರೂ ಇದು ನಮ್ಮ ನ್ಯಾಯಾಲಯಗಳಲ್ಲಿ ನಡೆಯುತ್ತಿರುವುದಕ್ಕಿಂತ ಭಿನ್ನವಾಗಿಲ್ಲ.

“ನ್ಯಾಯವೇ ದೇವರು” ಎಂಬ ಮಾತೊಂದಿದೆ. ಆದರೆ ಇಲ್ಲಿ ಬರುವ ಗೃಹಸ್ಥವಾಗಲಿ ಕೂಲಿಯವನಾಗಲಿ ಯಾರಿಗೂ ನ್ಯಾಯ ಬೇಕಿಲ್ಲ, ಎಲ್ಲರಲ್ಲೂ ಸ್ವಾರ್ಥ ತುಂಬಿ ತುಳುಕುತ್ತಿದೆ. ದಿವಾನನು ಕೂಲಿಕಾರನಿಂದ ಕೈಯನ್ನು ಬೆಚ್ಚಗೆ ಮಾಡಿಸಿಕೊಳ್ಳುವುದು. “ಬೇಲಿಯೇ ಎದ್ದು ಹೊಲ ಮೇಯ್ದಂತೆ” ಎಂಬ ಮಾತನ್ನು ನೆನಪಿಗೆ ತರುತ್ತದೆ. ಇದು 21ನೆ ಶತಮಾನದ ಅಡಿಪಾಯವೆಂದರೆ ಅತಿಶಯೋಕ್ತಿಯಾಗಲಾರದೇನೋ! ಸನ್ಯಾಸಿಯ ಶಿಷ್ಯರ ಮಾತನ್ನು ಕೇಳಿ ರಾಜನೇ ಗಲ್ಲಿಗೇರುವುದು ತಮಾಷೆಯಾಗಿ ಕಾಣಬಹುದು; ಆದರೆ ಭಾರತದ ಪ್ರಜೆಗಳಾಗಿ ನಾವು ಮಾಡುತ್ತಿರುವುದು ಅದಕ್ಕಿಂತ ಭಿನ್ನವಾಗಿದೆಯೇ? ಎಂದು ಒಮ್ಮೆಯಾದರೂ ಆಲೋಚಿಸಿದ್ದರೆ, ಇಂದು ಧರ್ಮದ ಹೆಸರಿನಲ್ಲಿ ನಡೆಯುತ್ತಿರುವ ಅಪಾರ ಹಿಂಸೆ - ನೋವನ್ನು ತಡೆಯಬಹುದಿತ್ತು. ಒಮ್ಮೆ ಜಗದ್ಗುರು, ಮಠಾಧೀಶರು ಹೇಳುವ ಮಾತುಗಳನ್ನು ಜಬ್ಬ ವಿಚಾರವಾದಿ ಮಂಡಿಸಿದರೆ ಅವರುಗಳು ಹೇಳುವಷ್ಟು ಪರಿಣಾಮಕಾರಿಯಾಗಿರುವುದಿಲ್ಲ. ಕಾರಣ, ನಾವೆಲ್ಲಾ ಧರ್ಮದ ಪೂಜಾರಿಗಳೇ! ಇದನ್ನು ಯಾರೂ ಒಪ್ಪಿಕೊಳ್ಳಲಾರರು. ಆದರೆ ಇದು ಸತ್ಯ, ಕಟು ವಾಸ್ತವ. ಈ ನಾಟಕವನ್ನು ಓದಿದಾಗ ನಕ್ಕು, ಅದರ ವ್ಯಂಗ್ಯವನ್ನು, ತಮಾಷೆಯನ್ನು ಅನುಭವಿಸುವ ನಾವು “ಸುಖದ ಹಿಂದಿರುವ ದುಃಖವನ್ನು ಗುರುತಿಸದೆ ಹೋಗುವುದೂ ದುರಂತವೇ.

“ಕೂಲಿಯವನು ತನ್ನ ಮೇಲಿದ್ದ ಆರೋಪವನ್ನು ನೆರೆದಿದ್ದ ಸೂಳೆಯ ಮೇಲೆ ಹೊರಿಸುವುದು” ಇತ್ಯಾದಿ ಅಸಂಬದ್ಧ ನಡವಳಿಕೆಯ ಪಾತ್ರಗಳಿಂದ ಪೇಚಿಗೆ ಸಿಕ್ಕಿ ಗೋಚರವಾಗಿ ಕಾಣಬಹುದು. “ಜೀವನವೇ ಗೊಂದಲ” ಎಂದು ಹೇಳುವವರೂ ಇದ್ದಾರೆ. ಅಂಥದ್ದರಲ್ಲಿ ಈ ಕೆಲವು ಗೊಂದಲಗಳನ್ನು ಬಿಟ್ಟರೆ ಇದೊಂದು ಉತ್ತಮ ನಾಟಕ ಎನ್ನುವುದರಲ್ಲಿ ಎರಡು ಮಾತಿಲ್ಲ.

ಎಸ್. ಸವಿತಾ

ಸ್ಯಾಫೋಕ್ಲಿಸ್‌ನ ‘ದೊರೆ ಈಡಿಪಸ್’

ಸ್ಯಾಫೋಕ್ಲಿಸ್‌ನ “ದೊರೆ ಈಡಿಪಸ್” ಎನ್ನಾಸ ಮತ್ತು ನಾಟಕತ್ವದ ದೃಷ್ಟಿಯಿಂದ ಅತ್ಯುತ್ತಮ ನಾಟಕ. ಈ ನಾಟಕ ಹಲವು ಬಗೆಯಲ್ಲಿ ವಿಸ್ಮಯಕರ ಕೃತಿಯಾಗಿದೆ. ಮೊದಲನೆಯದಾಗಿ ಈ ನಾಟಕದ ರಚನೆ ನಾವು ನಾಟಕದಲ್ಲಿ ಮುಂದು ಹೋದಂತೆಲ್ಲಾ ಈಡಿಪಸ್‌ನ ಹಿಂದಿನ ವರ್ಷಗಳನ್ನು ಕಾಣಬಹುದು. ಆತನ ರುದ್ರಗಳಿಗೆಗಳು ಅತ್ಯಂತ ಸ್ಪಷ್ಟ ಗಳಿಗೆಗಳಾಗುತ್ತಾ ಹೋಗುತ್ತವೆ. ಈ ವಿರೋಧಗಳನ್ನು ಗಮನಿಸಿದರೆ ಇಲ್ಲಿ ಈ ನಾಟಕದ ತತ್ವ ತಿಳಿಯುತ್ತದೆ. ಕಾಲ, ಘಟನೆಗಳನ್ನು ಸಂಘರ್ಷಿಸುವುದರ ಮೂಲಕ ಸಂಭಾಷಣೆ, ಭಾಷಣ, ಭಾವಗೀತಾತ್ಮಕತೆಯನ್ನು ಹೊಂದಿಸಿ ಕಟ್ಟುವುದರ ಮೂಲಕ ಈ ನಾಟಕದ ಶ್ರವ್ಯಗುಣ ರಚನೆಯಲ್ಲೇ ಇದೆ. ಇನ್ನು ರಂಗಭೂಮಿಯ ದೃಷ್ಟಿಯಿಂದ ಜನಸಾಮಾನ್ಯರಿಗೆ ಮಾತುಗಳು ತಲುಪಲೇ ಬೇಕಾದ್ದರಿಂದ ತುಂಬು ಗಂಟಲಲ್ಲಿ ಮಾತನಾಡುವ ಶೈಲಿ ಇಲ್ಲಿದೆ. ರಂಗಮಂದಿರದ ಆಕಾರ ಮತ್ತು ವೈಶಾಲ್ಯ ವಸ್ತುವಿಗೆ ವಿಶಿಷ್ಟ ಸರಳತೆಯನ್ನು, ಹೇಳಿಕೆಗೆ ಸ್ಪಷ್ಟತೆಯನ್ನು ತರುವುದರೊಂದಿಗೆ ಅನುಪಮ ಗಾಂಭೀರ್ಯವನ್ನೂ ವಿದ್ಯುತ್ ಕ್ರಿಯೆಯ ಗುಣವನ್ನು ತಂದಿದೆ. ರಂಗದ ಮೇಲೆ ವಿವಿಧ ಗುಂಪುಗಳಾಗಿದ್ದ ನಾಟಕವನ್ನು ಚಿತ್ರವತ್ತಾಗಿ ಮಾಡುತ್ತದೆ ಹಾಗೂ ಇಲ್ಲಿ ಬಳಸಿರುವ ಮೇಳ ಗೀತೆಗಳು ನಾಟಕದ ರಂಜಕತೆಯನ್ನು ಹೆಚ್ಚಿಸಿದೆ.

ಈಡಿಪಸ್ ಥೀಬ್ಸ್‌ನ ದೊರೆ. ಈತ ತನ್ನ ಅಸಂಖ್ಯಾತ ಪ್ರಜೆಗಳೊಂದಿಗೆ ವ್ಯವಹರಿಸಬೇಕಾಗಿರುವಂತೆಯೇ ತನ್ನ ವೈಯಕ್ತಿಕ ಸಮಸ್ಯೆಗಳೊಂದಿಗೆ ಸೇನಸಬೇಕಾಗುತ್ತದೆ. ಇದು ನಾಟಕದ ಧೋರಣೆಯ ವೈವಿಧ್ಯಕ್ಕೆ ಪೂರಕವಾಗಿದೆ. ಈತನ ತಂದೆ ಲಾಯಿಸ್. ದೇವರ ಭವಿಷ್ಯವಾಣಿಯ ಪ್ರಕಾರ, ತಂದೆಯನ್ನು ಕೊಂದು, ತಾಯಿಯನ್ನು ಮದುವೆಯಾಗುವುದಾಗಿ ಭಯಗೊಂಡು ಆ ದೇವವಾಣಿಯನ್ನು ಸುಳ್ಳುಮಾಡಲು, ಆ ಮಗುವನ್ನು ಗುಡ್ಡಗಾಡಿಗೆ ಸಾಗಿಸಿ ಅದನ್ನು ಕೊಲ್ಲುವುದಾಗಿ ಒಬ್ಬ ಕುರುಬನಿಗೆ ಹೇಳಿದನು. ಆದರೆ ಆ ಕುರುಬನಿಗೆ ಮಗುವಿನ ಮೇಲೆ ಕರುಣೆ ಬಂದು ಆ ಮಗುವನ್ನು ಬೇರೆ ದೇಶಕ್ಕೆ ಒಯ್ಯುವನು. ನಂತರ ಆ ಮಗುವನ್ನು ಕ್ಯಾರಿಂಥ್‌ನ ದೊರೆ ಪಾಲಿಬಸ್‌ನಿಗೆ ಮಕ್ಕಳಿಲ್ಲದ ಕಾರಣ ತನ್ನ ಬಳಿ ಸಾಕುವನು. ಅವನು ತನ್ನ ತಂದೆಯನ್ನು ಕೊಂದು ತಾಯಿಯನ್ನು ಮದುವೆಯಾಗುವುದಾಗಿ ಅಪಾಲೋ ತನ್ನ ಭವಿಷ್ಯಕಾರನ ಮೂಲಕ ಹೇಳಿಸಿತು. ಅದನ್ನು ಕೇಳಿದ ಅವನು ಆ ಅನಾಹುತವನ್ನು ತಪ್ಪಿಸಲು ಕ್ಯಾರಿಂಥ್‌ನ್ನು ಬಿಟ್ಟು ಓಡುವನು. ಬರುವಾಗ 3 ದಿಕ್ಕುಗಳು ಸೇರುವ ಒಂದು ವೃತ್ತದಲ್ಲಿ ಲಾಯಿಸ್ ಮತ್ತು ಇವನಿಗೆ ಹೊಡೆದಾಟವಾಗುವುದು. ಆಗ ಅವನು ಲಾಯಿಸ್‌ನನ್ನು ಕೊಲ್ಲುವನ್ನು ಸ್ಟಿಂಕ್ಸ್‌ನ ಒಗಟು ಬಿಡಿಸಿ, ಆತ ಥೀಬ್ಸ್‌ಗೆ ದೊರೆಯಾಗಿ ಮತ್ತು ಇನ್ನೆಲ್ಲ ಭಾಗ್ಯ ಪಡೆಯಲು ನೆರವಾಗುವುದು.

ಭವಿಷ್ಯವಾಣಿ ನಿಜವಾದದ್ದು ತಿಳಿದು, ಆತನ ತಾಯಿ ಆತ್ಮಹತ್ಯೆ ಮಾಡಿಕೊಳ್ಳುವಳು. ಈಡಿಪಸ್ ತನ್ನ ದೃಷ್ಟಿ ಕಳೆದುಕೊಂಡು ಕುರುಡನಾಗಿ ಏನು ತಪ್ಪಿಲ್ಲದಿದ್ದರೂ ಶಿಕ್ಷೆ ಅನುಭವಿಸುವನು.

ಆಕಸ್ಮಿಕಗಳ ಮೇಲೆ ಕಟ್ಟಿದ್ದು ಬದುಕು. ನಮ್ಮೆಲ್ಲ ಆಶಾವಾದ, ತರ್ಕ, ವೈಭವ, ಮಹತ್ವಾಕಾಂಕ್ಷೆಗಳಿಗೆ ವಿಧಿಯ ಕುಹಕದ ಉತ್ತರ ನೋಡಿ ಮನುಷ್ಯ ವಿಸ್ಮಯನಾಗುತ್ತಾನೆ. ಇದಕ್ಕಿಂತ ಮುಖ್ಯವಾಗಿ ಭೂಮಿಗೆ ಅಂಟಿಕೊಂಡು, ಅಲ್ಲಿಯೇ ಹುಟ್ಟಿ ಅಲ್ಲಿಯೇ ತನ್ನ ಮೋಕ್ಷ ಪಡೆಯಲಾರದ ಮನುಷ್ಯ ತನ್ನ ಹುಟ್ಟು ಮತ್ತು ಅದರ ಅರ್ಥವನ್ನು ಶೋಧಿಸುತ್ತಾ ಹೋಗುತ್ತಾನೆ. ಈ ದೃಷ್ಟಿಯಲ್ಲಿ 'ಈಡಿಪಸ್' ಸರ್ವಕಾಲದ ಸಂಕೇತ.

ಚಂದನ

ಆಲಬ್ಬರ್ಗಾಮುನ 'ಕಾಲಿಗುಲ'

ಕಾಲಿಗುಲ ನಾಟಕದ ಮುಖ್ಯ ಅಂಶ, ಮಾನಸಿಕ ಗೊಂದಲವನ್ನು ಸಹಿಸಲಾರದೆ, ಮಾನವೀಯತೆಯನ್ನು ಮರೆತು, ಕ್ರೂರ ಕೃತ್ಯಗಳಲ್ಲಿ ತೊಡಗಿ ಜನರನ್ನು ಹಿಂಸಿಸಿ ತಾನು ಕಳೆದುಕೊಂಡ ಶಾಂತಿಯನ್ನು ಹಾಗೂ ತನ್ನ ಪ್ರೇಯಸಿಯನ್ನು ಮರಳಿ ಪಡೆಯಲು ಯತ್ನಿಸುವುದು, ಇದರಲ್ಲಿ ವಿಫಲವಾಗಿ ತನ್ನನ್ನು ತಾನೆ ದ್ವೇಷಿಸಿಕೊಂಡು ಸಾವನ್ನಪ್ಪುವುದು.

ಕಾಲಿಗುಲ 25 ವರ್ಷದ ರೋಮನ್ ಚಕ್ರವರ್ತಿ. ಉಳಿದ ರೋಮನ್ ಚಕ್ರವರ್ತಿಗಳ ಆಡಳಿತ ಕ್ರಮಕ್ಕೆ ಹೋಲಿಸಿದರೆ ಉದಾರಿಯಾಗಿದ್ದ ಅವನ ಮೊದಲ 8 ತಿಂಗಳ ಆಡಳಿತ ಆದರ್ಶಪ್ರಾಯವಾಗಿಯೇ ನಡೆಯಿತು. ಆದರೆ ಈ ಸಮಯದಲ್ಲೇ ಕಾಲಿಗುಲ ತನ್ನ ತಂಗಿ ಡ್ರನಿಲಾಳಲ್ಲಿ ಅನೈತಿಕ ಪ್ರೀತಿಯನ್ನು ಬೆಳೆಸಿಕೊಂಡು ಅವಳನ್ನೇ ಮದುವೆಯಾಗುವುದಾಗಿ ಘೋಷಿಸುತ್ತಾನೆ. ಆದರೆ ಇದು ನಡೆಯುವುದಕ್ಕೆ ಮೊದಲೇ ಡ್ರನಿಲಾ ಹಠಾತ್ತಾಗಿ ತೀರಿಕೊಳ್ಳುತ್ತಾಳೆ. ಅವಳ ಸಾವು ಕಾಲಿಗುಲನ ಸ್ವಭಾವವನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಬದಲಿಸಿ, ಅವನನ್ನು ರಾಕ್ಷಸೀ ಕೃತ್ಯಗಳಲ್ಲಿ ತೊಡಗಿಸುತ್ತದೆ. ಇತರರನ್ನು ಹಿಂಸಿಸುವುದರಲ್ಲಿ ಅಥವಾ ಕೊಲ್ಲಿಸುವುದರಲ್ಲಿ ಮಿಷಿ ಪಡತೊಡಗುವನು. ಇದನ್ನು ಸಹಿಸದ ಶ್ರೀಮಂತ ವರ್ಗದವರು ಬಹಿರಂಗವಾಗಿ ದಂಗೆಯೆದ್ದು ಕಾಲಿಗುಲವನ್ನು ಕೊಲ್ಲುತ್ತಾರೆ.

ಕಾಲಿಗುಲ 'ವೀನಸ್' ದೇವತೆಯಂತೆ ವೇಷ ಧರಿಸಿ ಪ್ರಜೆಗಳಿಂದ ಪೂಜಿಸಿಕೊಳ್ಳುವುದು, 'ಸಾವಿನ ಬಗ್ಗೆ ಕಾವ್ಯವಾಚನ' ಮಾಡುವಂತೆ ಕವಿಗಳಿಗೊಂದು ಸ್ಪರ್ಧೆಯನ್ನೇರ್ಪಡಿಸುವುದು. ದೇಶದಲ್ಲಿ ಕೃತಕ ಕ್ಷಾಮ ಬಂದಿದೆ ಎಂದು ಸಾರುವುದು, ವಿಜಾನೆಯ ಆದಾಯ ಹೆಚ್ಚಲೆಂದು 'ರಾಷ್ಟ್ರೀಯ ವೇಶ್ಯಾವಟಿಕೆ'ಯನ್ನು ತೆರೆಯುವ ಯೋಚನೆ ಮಾಡುವುದು, ಕನ್ನಡಿಯ ಮುಂದೆ ನಿಂತು ಲಿಂಗಚೇಷ್ಟೆ ಮಾಡುವುದು, ಚಂದ್ರನನ್ನು ಪ್ರೇಮಿಸುವುದು, ನಿದ್ರಾಹೀನತೆಯಿಂದ ಮತಿಭ್ರಾಂತವಂತೆ ಆಡುವುದು ಇತ್ಯಾದಿ ವಿವರಗಳನ್ನು ಕೊಡುತ್ತಾನೆ.

ಡ್ರನಿಲಾಳ ಸಾವಿನ ನಂತರ ಕಾಲಿಗುಲನಲ್ಲಿ ಉಂಟಾದ ಸ್ವಭಾವ ಪರಿವರ್ತನೆಯನ್ನು ನಾಟಕಕಾರರು ವಿವರಿಸುತ್ತಾರೆ. ಕಾಲಿಗುಲನ ಮನಃಪರಿವರ್ತನೆ ಬಹಳ ಅರ್ಥಪೂರ್ಣವಾಗಿದೆ. ಮೊದಲ ಬಾರಿಗೆ ಕಾಲಿಗುಲ 'ಜೀವನ ಅಸಂಗತವಾದದ್ದು, ಜನ ಸಾಯುತ್ತಾರೆ ಅವರು ಸುಖಿಗಳಲ್ಲ ಎಂಬುದನ್ನು ತೀವ್ರವಾಗಿ ಅನುಭವಿಸುತ್ತಾನೆ ಡ್ರನಿಲಾಳ ಸಾವು ಅವನ ಪಾಲಿಗೆ ಪ್ರಪಂಚದ ನಿಜ ಸ್ವರೂಪವನ್ನು ತೋರಿಸುವ ಒಂದು

ಸಂಕೇತವಾಗುತ್ತದೆ. ಅಸಾಧ್ಯವಾದುದನ್ನು ಸಾಧ್ಯವಾಗಿರಬೇಕು ಎಂಬ ಹಂಬಲ ಅವನಲ್ಲಿ ಮುಗಿಲು ಮುಟ್ಟುತ್ತದೆ. ಅವನು ಜೀವನದ ಮೌಲ್ಯವನ್ನು ಮರೆತು, ಯೋಜನೆಯ ಅವನ ಜೀವನವಾಗಿ ತನ್ನ ಅನಿಸಿಕೆಯನ್ನು ತುತ್ತ ತುದಿಯವರೆಗೆ ಒಯ್ಯುತ್ತಾನೆ. ಇದರ ಪರಿಣಾಮವಾಗಿ ಅವನ ಜೀವನ ದುರಂತಮಯವಾಗುತ್ತದೆ.

ಕವಿತಾ ಬಿ. ಆರ್.

ಚಂದ್ರಶೇಖರ ಪಾಟೀಲರ 'ಟಿಂಗರ ಬುಡ್ಡಣ್ಣ'

ಸಾಹಿತ್ಯ ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆ ಜಡ್ಡುಗಟ್ಟಿದಾಗ ಅದನ್ನು ಬದಲಿಸುವ ಅದಕ್ಕೊಂದು ತೀವ್ರ ಚಿಕಿತ್ಸೆ ನೀಡುವ ಮತ್ತು ಅದನ್ನು ಪರಿವರ್ತನೆಗೆ ಆಣೆ ಮಾಡುವ ಕಾರ್ಯವನ್ನು ಕೆಲಮಟ್ಟಿಗಾದರೂ ಮಾಡುತ್ತದೆ. ವಿಶೇಷವಾಗಿ ನಾಟಕ ಈ ಬಗೆಯ ಹೊಣೆಯನ್ನು ನಿರ್ವಹಿಸುವಲ್ಲಿ ಪ್ರಧಾನ ಪಾತ್ರ ವಹಿಸುತ್ತದೆ.

'ಚಂಪಾ' ಎಂದೇ ಪ್ರಸಿದ್ಧರಾಗಿರುವ ಚಂದ್ರಶೇಖರ ಪಾಟೀಲರು ಬರೆದಿರುವ ಈ ನಾಟಕವನ್ನು 'ಅಸಂಗತ ನಾಟಕ' ಎನ್ನಬಹುದು. ಅಸಂಗತ ನಾಟಕಗಳು ಮನುಷ್ಯನ ಅಸಂಬದ್ಧ ಅಥವಾ ಅತಾರ್ಕಿಕ ಪರಿಸ್ಥಿತಿಯನ್ನು ತರ್ಕಬದ್ಧವಾಗಿ ಎತ್ತಿ ತೋರಿಸುವ ಪ್ರಯತ್ನ ಮಾಡುತ್ತವೆ. ತನ್ನ ಸುತ್ತಮುತ್ತಣ ಅಸಂಬದ್ಧ ಪರಿಸ್ಥಿತಿಯಿಂದ ಕಂಗೆಟ್ಟ ವ್ಯಕ್ತಿ ದಿಕ್ಕು ತಪ್ಪದಂತೆ ಮುನ್ನಡೆಯುವ ಸಾಹಸ ಮಾಡುತ್ತಾನೆ. ತನ್ನವರ ಜೊತೆಗೇ ಹೋರಾಟಕ್ಕಿಳಿಯುತ್ತಾನೆ. ಈ ನಾಟಕದಲ್ಲಿ ಬರುವ ಪಾತ್ರಗಳೆಂದರೆ ಮುದುಕ, ಮುದುಕಿ ಮತ್ತು ಹುಡುಗ. ಆ ಹುಡುಗ ತನ್ನನ್ನು ರಕ್ಷಿಸಿಕೊಳ್ಳಲು ಮುದುಕಿಕೊಟ್ಟ ಶಕ್ತಿಯನ್ನು ಉಪಯೋಗಿಸುತ್ತಾನೆ. ಆದರೆ ಅವನು ಅದನ್ನು ಸರಿಯಾಗಿ ಬಳಸಿಕೊಳ್ಳದೆ ಕೊನೆಗೆ ಆ ಮಂತ್ರದಿಂದ ತಾನೇ ನಾಶವಾಗುತ್ತಾನೆ. ಇಲ್ಲಿ ಬರುವ ಮೂರು ಪಾತ್ರಗಳು ಕೇವಲ ಹೆಸರಿಗೆ ಮಾತ್ರ ಸೀಮಿತವಾಗದೆ, ಅದು ಸಮಾಜದಲ್ಲಿನ ಎಲ್ಲ ವ್ಯಕ್ತಿಗಳನ್ನು ಕುರಿತು ಹೇಳುವಂತಾದ್ದಾಗಿದೆ. 'ತಾನು ಪಡೆದ ಶಕ್ತಿ ತನಗೇ ಶಾಪವಾಗಬಾರದು' ಎನ್ನುವ ಆಶಯ ಈ ನಾಟಕದ ಪ್ರಾಣಸೂತ್ರ. ಭಸ್ಮಾಸುರನಂತೆ ನಮ್ಮ ವ್ಯಕ್ತಿ, ಶಕ್ತಿ, ಆತ್ಮ ವಿನಾಶಕ್ಕೆ ದಾರಿ ಆಗಬಾರದು.

ಉದಾಹರಣೆಗೆ ಐನ್‌ಸ್ಟೀನ್ ಎಂಬ ವಿಜ್ಞಾನಿ E-Mc2 ಎಂಬ ಸೂತ್ರವನ್ನು ಕಂಡು ಹಿಡಿದು ಅದನ್ನು ಸಮಾಜದ ಕ್ಷೇಮದ ಉಪಯೋಗಕ್ಕಾಗಿ ಕೊಟ್ಟ. ಆದರೆ ಸಮಾಜ ಆ ಶಕ್ತಿಯನ್ನು ಬಾಂಬ್‌ಗಳನ್ನು ತಯಾರಿಸಲು ಬಳಸುತ್ತಿದ್ದಾರೆ. ಬಾಂಬ್‌ಗಳು ಮಾನವ ಜನಾಂಗವನ್ನು ನಾಶ ಮಾಡುತ್ತವೆಯೋ ಹೊರತು ಉಳಿಸುವುದಿಲ್ಲ. ಇಲ್ಲಿ ಮುದುಕಿಯನ್ನು ಐನ್‌ಸ್ಟೀನ್‌ನಿಗೆ ಮತ್ತು ಟಿಂಗರ ಬುಡ್ಡಣ್ಣನನ್ನು ಸಮಾಜದ ಜನರಿಗೆ ಹೋಲಿಸಬಹುದು. ಮುದುಕಿ ಕೊಟ್ಟ ಶಕ್ತಿಯಿಂದ ಆ ಹುಡುಗ ಹೇಗೆ ತಾನೆ ನಾಶವಾದನೋ ಹಾಗೆ ಐನ್‌ಸ್ಟೀನ್ ಕೊಟ್ಟ ಶಕ್ತಿಯನ್ನು ಜನರು ತಮ್ಮ ಸ್ವಾರ್ಥಕ್ಕಾಗಿ ಉಪಯೋಗಿಸಿಕೊಂಡು ಇಡೀ ಮಾನವ ಜನಾಂಗವನ್ನೇ ನಾಶ ಮಾಡಲು ಹೊರಟಿದ್ದಾರೆ.

ಶಶಿಕುಮಾರ್

ಕನ್ನಡ ಸಂಘ

ಚಿತ್ರ ಸಂಪುಟ

ಕನ್ನಡ ರಾಜ್ಯೋತ್ಸವ ಸಮಾರಂಭ

7 ಜನವರಿ 1994

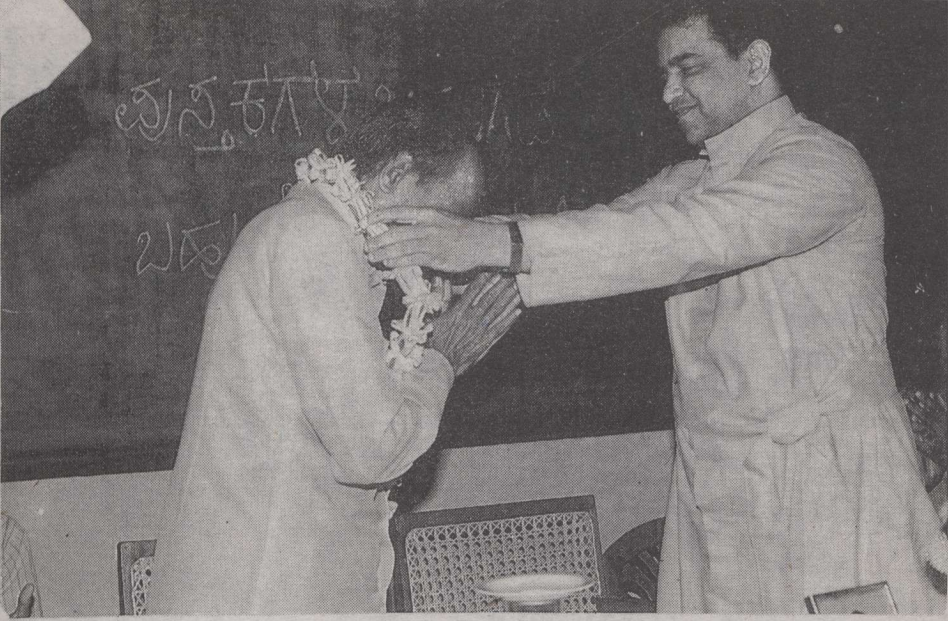
ಮುಖ್ಯ ಅತಿಥಿ: ಡಾ|| ಹಂಪಾ ನಾಗರಾಜಯ್ಯ



‘ಕವಿದಿನ’ ಸಮಾರಂಭ

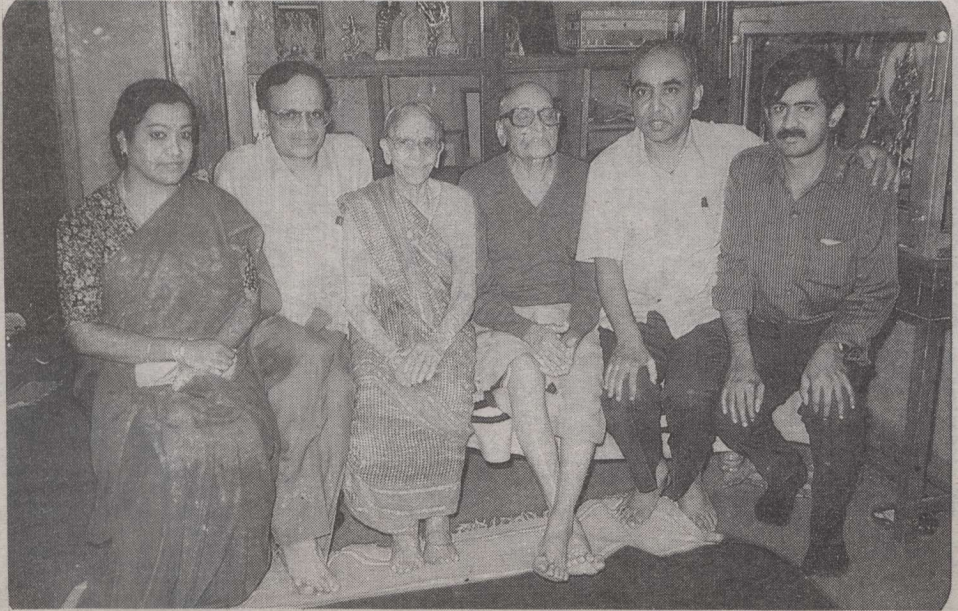
31 ಜನವರಿ 1994

ಮುಖ್ಯ ಅತಿಥಿ: ಡಾ|| ಎಂ. ಚಿದಾನಂದಮೂರ್ತಿ



ಹಿರಿಯ ಕವಿ: 'ಪು.ತಿ.ನ.' ಅವರೊಂದಿಗೆ

31 ಜನವರಿ 1994



ಲಂಕೇಶರ 'ಸಂಕ್ರಾಂತಿ' ನಾಟಕದ ದೃಶ್ಯಾವಳಿ



ಕುಸಿಯುತ್ತಿದೆ ಬುನಾದಿ

ಜೋಸೆಫ್

ಎರಡನೆಯ ಪದವಿ

ಅದು ಕೃಷ್ಣ ಪಕ್ಷದ ರಾತ್ರಿ. ಊರ ಬೀದಿಯ ಕೊನೆಯಲ್ಲಿರುವುದೇ ಆಚಾರಿ ಕೃಷ್ಣಪ್ಪರ ಮನೆ. ಮುಂಜಾನೆ ನಾಲ್ಕು ಗಂಟೆಗೆ ಎದ್ದು ಕೃಷ್ಣಪ್ಪನ ಹೆಂಡತಿ ನೀಲಮ್ಮ ಅಕ್ಕಿ ರುಬ್ಬುತ್ತಿದ್ದಳು. ದೂರದಲ್ಲೆಲ್ಲೋ ನಾಯಿಗಳು ಬೊಗಳುತ್ತಿವೆ. ಊರಿನಂಚಿನಲ್ಲಿ ನರಿಗಳು ಊಳಿಡುತ್ತಿವೆ. ಆವೇಳೆಯಲ್ಲಿ ಗೂಬೆ ಅರಚಿದ್ದು ಅಪಶಕುನವೆ ಸರಿ. ನೀಲಮ್ಮ ಹಳ್ಳಿಯ ಹಾಡನ್ನು ಗುಣುಗುಣಿಸುತ್ತಾ ತನ್ನ ಕಾಯಕದಲ್ಲೇ ಮಗ್ನಳಾಗಿದ್ದಳು.

“ಏ ನೀಲ, ಎಲ್ಲೆಡೆ ನಾನು ಹಲ್ಲುಜೋ ಮನೆ?” ಎಂಬ ಪ್ರಶ್ನೆಗೆ ಬೆಚ್ಚಿದಳು ನೀಲಿ. ದೀಪದ ಮಂದ ಬೆಳಕಿನಲ್ಲಿ ಅಲ್ಲಿ ನಿಂತಿದ್ದ ವ್ಯಕ್ತಿಯನ್ನು ನೋಡಿ ನೀಲಿ ಆಶ್ಚರ್ಯಭರಿತಳಾದಳು. ಇದೇಕೆ ಪ್ರತಿದಿನವೂ ಇದೇ ಸಮಯದಲ್ಲಿ ಎದ್ದು ಹಲ್ಲುಜಿ, ತಿಂಡಿ ಮುಗಿಸಿ ಕೆಲಸಕ್ಕೆ ಹೊಗುತ್ತಿದ್ದ ತನ್ನ ಗಂಡ ಇಂದೇಕೆ ಒಂಥರಾ ಇದ್ದನೆ. ಆ ಮನೆಯ ಹತ್ತು ವರ್ಷದ ಜೀವಿತದಲ್ಲಿ ಒಂದೇ ಒಂದು ದಿನ ಈ ರೀತಿ ಹೇಳಿದ್ದಿಲ್ಲ. “ಏನೀ, ನಿಮಗೆ ಹುಚ್ಚುಗಿಟ್ಟು ಹಿಡಿದ್ವೇನು? ಏನು ಒಂಥರಾ ಇದ್ದೀರಲ್ಲಾ? ಹಿತ್ತಾ ಕಡೆ ಮೂಲೆಯಲ್ಲಿ ಇರೋ ಡಬ್ಬಿಯಲ್ಲೇ ಮೆಸಿ ಇರೋದು ಅಂತ ಗೊತ್ತಿಲ್ಲೇ ನಿಮಗೆ?” ಎಂದಳು. ಕೆರಳಿ ಕೆಂಡವಾದ ಕೃಷ್ಣ “ಏ ಮುಂಡೇ ನನಗೆ ತಿರುಗಿ ಮಾತಾಡಿಯೇನೇ? ನಿನಗೆಷ್ಟೇ ಕೊಬ್ಬು?” ಎಂದು ಕೇಳುತ್ತಲೇ ಅವಳ ಕೆನ್ನೆಗೆ ನಾಲ್ಕಾರು ಬಾರಿಸಿದ. ಎಂದೂ ಬಯ್ಯದ, ಹೊಡೆಯದ, ಪ್ರೀತಿಯಿಂದಲೇ ಮಾತಾಡಿಸಿದ್ದ ಕೃಷ್ಣನ ಈ ವರ್ತನೆ ಅವಳಿಗೆ ಅಪಾರ ನೋವನ್ನುಂಟು ಮಾಡಿತು. ಅವಳು ಬಿಕ್ಕಿ ಬಿಕ್ಕಿ ಅತ್ತಳು.

ಗಲಾಟೆ ಕೇಳಿ ಮಕ್ಕಳು ಎದ್ದರು. ಐದು ವರ್ಷದ ನಾಗಿ ಎದ್ದು ತಂದೆಯನ್ನು ದುರುಗುಟ್ಟಿ ನೋಡ ತೊಡಗಿದರು. ಅವರ ಮುಖದಲ್ಲಿ ಭಯದ ಛಾಯೆ ಇತ್ತು. ತಾಯಿ ಅಳುವುದನ್ನು ಕಂಡ ಮಕ್ಕಳೂ ಅಳತೊಡಗಿದರು. ಮಕ್ಕಳನ್ನು ಕಾಣುತ್ತಲೇ ಕೃಷ್ಣನ ಸಿಟ್ಟು ಇಮ್ಮಡಿಯಾಯಿತು. ಆತ ಕೆರಳಿ ಕೆಂಡವಾದ. “ಏ ದರಿದ್ರಗಳ ಯಾಕ್ಕೋ ಕೂಗಿಯೆ? ಎನ್ ನಿಮ್ಮಮ್ಮ ಸತ್ತೋದ್ದೇನು? ಎಂದು ಅಬ್ಬರಿಸಿದ. ಮಕ್ಕಳನ್ನು ಮನ ಬಂದಂತೆ ಛೇದಿಸಿದ.

ಕೃಷ್ಣ ಮಕ್ಕಳನ್ನು ಶಾಲೆಗೆ ಕಳಿಸಿರಲಿಲ್ಲ. ಅದರಿಂದಲೇ ರಂಗ ಅಲ್ಪಸ್ವಲ್ಪ ಕೆಲಸವನ್ನು ಕಲಿತಿದ್ದನು. ರಂಗ ತಂದೆಯ ಬಳಿ ಬಂದು, “ಅಪ್ಪಾ ಇವತ್ತು ಪಟೇಲರ ಮನೆಯಲ್ಲಿ ಕೆಲಸ ಇದೆಯಲ್ಲಾ. ಹೋಗಬೇಡವೇ?” ಎಂದು ಕೇಳಿದ. “ಆ ಪಟೇಲರ ಮನೆ ಹಾಳಾಗೋಗ. ಸುಮ್ಮನೆ ಮಲಕ್ಕೊಳ್ಳೋ ಮುಂಡೇದ. ನಿನಗ್ಯಾಕೆ ಇಲ್ಲದ ಉಸಾಬರಿ” ಎಂದು ಅರಚಿದ ಕೃಷ್ಣ. ಹೆದರಿದ ಮಕ್ಕಳು ಮೂಲೆಯಲ್ಲಿ ಮುದುಡಿ ಕುಳಿತುಕೊಂಡರು. ಆದರೆ ಆ ಘಟನಾವಳಿ ಒಂದು ಆರಂಭವಾಗಿತ್ತು. ಆತ ಬುದ್ಧಿ ಸ್ಥಿಮಿತ ಕಳೆದು ಕೊಂಡವನಾಗಿ ಹುಚ್ಚನೇ ಆದನು.

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ಅಂದಿನಿಂದ ನೀಲಿಯ ಬಾಳು ದುಃಸ್ವಹವಾಯಿತು. ಗಂಡನ ಮನೆಯಲ್ಲದ, ತವರಿನಿಂದ, ನೆಂಟರಿಷ್ಟರಿಂದ ಸಹಾಯದ ಬದಲು ಹಿಂಸೆಯೇ ಹೆಚ್ಚಾಯಿತು. “ಆ ಮುಂಡೇದು ತನ್ನ ಗಂಡನನ್ನೇ ಹುಚ್ಚ ಮಾಡಿಟ್ಟಲ್ಲಾ” ಎಂದು ಆಕೆಯನ್ನು ದೂಷಿಸುವುದರಲ್ಲೇ ಸಂತಸಪಟ್ಟರು ಆಕೆಯ ಮೈದುನರು. ಮುಂದೆ ಕೆಲವೇ ದಿನಗಳಲ್ಲಿ ಕೃಷ್ಣ ಸಾವನ್ನಪ್ಪಿದ. ಗಂಡ ಮನೆಯವರು ನೀಲಿಯನ್ನೂ, ಮಕ್ಕಳನ್ನೂ ಹೊರದಬ್ಬಿ ಮನೆ ತಮ್ಮದಾಗಿಸಿಕೊಂಡರು.

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ನೀಲಿ ಮಕ್ಕಳನ್ನು ಕರೆದುಕೊಂಡು ಹಳ್ಳಿಗೆ ಹೋಗಿ ಒಂದು ಸಣ್ಣ ಗುಡಿಸಲು ಹಾಕಿ ಅದರಲ್ಲಿ ವಾಸಿಸಿದಳು. ಸರ್ವರಿಂದಲೂ ನಿಂದಿಸಲ್ಪಟ್ಟವಳು ಸಮಾಜದ ಕಣ್ಣಿನಲ್ಲಿ ಗಂಡನನ್ನೇ ನುಂಗಿದ ಮಹಾಪಾತಕಿಯಾಗಿ ತನ್ನ ದುಃಖವನ್ನು ಸವೆಸುತ್ತಿದ್ದಳು. ಮೊದಲ ಮಗ ಹದಿನೈದು ವರ್ಷದವನಾಗುತ್ತಲೇ ಮನೆ ಬಿಟ್ಟು ಹೊರಟು ಹೋದ. ಆದರೆ ನೀಲಿಗೆ ತನ್ನ ದುಃಖವನ್ನು ಹಂಚಿಕೊಳ್ಳಲು ಯಾರೂ ಇರಲಿಲ್ಲ. ಅದನ್ನೆಲ್ಲಾ ನುಂಗಿಕೊಂಡು ನೀಲಿ ಒಂದು ದುಃಖಸಾಗರದಂತೆ ಇರುತ್ತಿದ್ದಳು.

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ಕೃಷ್ಣಪ್ಪನ ಸಾವು ಈಗ ಹನ್ನೆರಡು ವರ್ಷದ ಹಿಂದಿನ ಮಾತು. ತಮ್ಮ ಈಗ 22ರ ಹರೆಯದವ. ತಮ್ಮದೇ

ಜಾ ತಿಯಗ್ ಂ ವ್ವ 20ರ ಹರೆಯದ ಹೆಣ್ಣನ್ನು ತಂದು ತಮ್ಮನ ಮದುವೆ ಮಾಡಿಸಿದಳು ನೀಲಮ್ಮ. ಅತ್ತೆ - ಸೊಸೆ, ನಾದಿನಿಯರಲ್ಲಿ ಯಾವುದೇ ರೀತಿಯ ವೈಮನಸ್ಸವಾಗಲೀ, ಭಿನ್ನಾಭಿಪ್ರಾಯವಾಗಲಿ ಇರಲಿಲ್ಲ. ತಾಯಿ ಮಕ್ಕಳಂತೆ ಇದ್ದರು. ಮುಂದೆ ಮೂರೇ ವರ್ಷದಲ್ಲಿ ಗಂಗಿ ಒಂದು ಹೆಣ್ಣು ಒಂದು ಗಂಡು ಮಗುವಿಗೆ ಜನ್ಮವಿತ್ತಳು. ಬರಡಾಗಿದ್ದ ನೀಲಿಯ ಬಾಳಿಗೆ ಈ ಮಕ್ಕಳೇ ತಿಳಿನೀರಿನ ಕೊಳವಾದರು. ತನ್ನೆರಡು ಕಣ್ಣೆಂಬಂತೆ ನೀಲಿ ಅವರನ್ನು ಸಾಕಿದಳು.

ನಾಗಿಗೆ ಹಲವು ಕಡೆಯಿಂದ ಮದುವೆಯ ಪ್ರಸ್ತಾವ ಬಂದಿತ್ತಾದರೂ ನಾಗಿ ಒಂದಕ್ಕೂ ಒಲ್ಲಳು. ಒಮ್ಮೆ ಗಂಗಿ ಅತ್ತೆಗೆ, “ಅತ್ತೆ, ನಾಗಿಗೆ ಇಪ್ಪತ್ತು ವರ್ಷ ಆಯ್ತಲ್ಲಾ ನನ್ನೊಡನೆ ಕೊಟ್ಟು ಅವಳಿಗೆ ಮದುವೆ ಮಾಡ್ಬೋಣ” ಎಂದಳು. ಆದರೆ ನಾಗಿ “ನನಗೀಗ ಮದುವೆಯೇ ಬೇಡ. ನಾನು ನಿಮಗೊಂದು ತೊಂದರೆಯಾದರೆ ಹೇಳಿ ನಾನು ಸಾಯ್ತಾನಿ” ಎಂದಳು. ಅತ್ತೆ ಸೊಸೆಯರಿಬ್ಬರೂ ಬಹಳ ಖಿನ್ನರಾದರು. ಇದರ ರಹಸ್ಯ ನಂತರ ತಿಳಿಯಿತು. ಮುಂದೆ ಕೆಲವೇ ದಿನಗಳಲ್ಲಿ ನಾಗಿ ಒಂದು ಹೊಲೆಯನ ಜೊತೆ ಓಡಿಹೋದಳು. ಊರವರಿಗೆ ಅದು ಒಂದು ಘಟನೆಯಾದರೂ ದುಃಖವೇ ಬಾಳಾಗಿದ್ದ ನೀಲಿಗೆ ಅದು ಒಂದು ಘಟನೆಯಾಗಲಿಲ್ಲ.

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ಈಗ ತಿಮ್ಮ ಸುಮಾರು ಮೂವತ್ತರ ಹರೆಯದವ. ಒಮ್ಮೆ ಪೇಟೆಗೆ ಹೋದವ ಮೂಗಿನ ಸೊಳ್ಳೆಯವರಗೆ ಕುಡಿದು ಬಂದ. ಸಂಜೆ ಸಾರು ಚೆನ್ನಾಗಿಲ್ಲವೆಂಬ ಕಾರಣದಿಂದ ಹೆಂಡತಿ, ತಾಯನ್ನು ಚೆನ್ನಾಗಿ ಹೊಡೆದು, ಎಲ್ಲರನ್ನು ಮನೆಯಿಂದ ಹೊರಗೆ ಹಾಕಿ ಬಾಗಿಲ ಅಗುಳಿ ಹಾಕಿದ. ಗಂಗಿ “ಎನ್ನೀ, ನಿಮಗೆ ಹುಚ್ಚುಗಿಚ್ಚು ಹಿಡಿದೈತೇನ್ನೀ?” ಎಂದು ಕಿರುಚಿದಳು. ಹಾಗಾಗಿರುವುದೇ ಎಂಬ ಯೋಚನೆ ಬರುತ್ತಲೇ ಮುಂದೆ ಯೋಚಿಸುವುದಕ್ಕೂ ಶಕ್ತಿಯಿಲ್ಲದೇ ನೀಲಿ ಕುಸಿದು ಬಿದ್ದಳು.

ತನ್ನ ಮಗನಿಗೂ ಹುಚ್ಚೆಂದು ಭ್ರಮಿಸಿ ನೀಲಿ ಅರೆಹುಚ್ಚಿಯಾದಳು. ಗಂಗಿ ಮಕ್ಕಳೂ ಬಿಕ್ಕಿ ಬಿಕ್ಕಿ ಅತ್ತರು. ನೆಂಟರಿಷ್ಟರು ತಿಮ್ಮನನ್ನು ಸರಪಳಿಯಲ್ಲಿ ಬಂಧಿಸಿ ಕೋಣೆಗೆ ತಳ್ಳಿದರು. ಇದನ್ನು ಕಂಡ ಗಂಗಿ, ನೀಲಿಯರ ಜೀವ ಬಾಯಿಗೆ ಬಂತು. ನೀಲಿ “ನನ್ನ ಮಗನಿಗೂ ಇದೇ ಗತಿ ಆಯ್ತಲ್ಲಾ. ನಾನು ಹಾಗೆ”

ಮಾತು ಮುಂದುವರಿಸಲಾರದೇ ಕುಸಿದು ಬಿದ್ದಳು. ದೂರದಲ್ಲೆಲ್ಲೋ ನಾಯಿ ನರಿಗಳ ಬೊಬ್ಬೆ. ಆಗಲೇ ನೀಲಿಯ ಪ್ರಾಣಪಕ್ಷಿಯೂ ಹಾರಿಹೋಗಿತ್ತು.

ತಾಯೆ ಬಾರ, ಮೊಗವ ತೋರೆ, ಕನ್ನಡಿಗರ ಮಾತೆಯೆ!
ಹರಸು ತಾಯೆ, ಸುತರ ಕಾಯೆ, ನಮ್ಮ ಜನ್ಮದಾತೆಯೆ!
ನಮ್ಮ ತಪ್ಪನೆನಿತೂ ತಾಳೆ
ಅಕ್ಕರೆಯಿಂದಮ್ಮ ನಾಳೆ
ನೀನೆ ಕಣಾ ನಮ್ಮ ಬಾಳೆ
ನಿನ್ನ ಮರೆಯಲಮ್ಮವು
ತನು ಕನ್ನಡ, ಮನ ಕನ್ನಡ, ನುಡಿ ಕನ್ನಡವೆಮ್ಮವು.

ಕರ್ನಾಟಕ ಎಂಬುದೇನು

ಹೆಸರೆ ಬರಿಯ ಮಣ್ಣಿಗೆ?
ಮಂತ್ರ ಕಣಾ | ಶಕ್ತ ಕಣಾ |
ತಾಯಿ ಕಣಾ | ದೇವಿ ಕಣಾ |
ಬೆಂಕಿ ಕಣಾ | ಸಿಡಿಲು ಕಣಾ |

ಕುವೆಂಪು

ಎಂ. ಗೋವಿಂದ ಪೈ

ನಮ್ಮ ಶಿವರಾಮ ಕಾರಂತ

ಶಿವಕುಮಾರ್ ಎನ್.ಡಿ.

ಎರಡನೆಯ ಪದವಿ

ಕನ್ನಡದಲ್ಲಿನ ಹಿರಿಯ ಸಾಹಿತಿಗಳನ್ನು ಜ್ಞಾಪಿಸಿಕೊಂಡರೆ ನಮ್ಮ ಮನಸ್ಸಿನಲ್ಲಿ ತಕ್ಷಣವೇ ಮೂಡುವ ಚಿತ್ರ ಕುವೆಂಪು, ಕಾರಂತ, ಬೇಂದ್ರೆ, ಮಾಸ್ತಿ, ಬಿ.ಎಂ.ಶ್ರೀ ಹಾಗೂ ಡಿ.ವಿ.ಜಿ.ಯವರದು.

ಕನ್ನಡ ಸಾಹಿತ್ಯದಲ್ಲಿ ವಿಶಿಷ್ಟ ಬಗೆಯ ಸ್ಥಾನವನ್ನು ಕಲ್ಪಿಸಿಕೊಂಡಿರುವ ಶಿವರಾಮ ಕಾರಂತರನ್ನು ಕೇಳದ ಕನ್ನಡಿಗನೆ ಇಲ್ಲವೆನ್ನಬಹುದು. ಸಾಹಿತಿಯಾಗಿ, ಪತ್ರಿಕೋದ್ಯಮಿಯಾಗಿ, ನಾಟಕಕಾರರಾಗಿ, ಕಲೆಗಾರರಾಗಿ, ಚಿತ್ರ ಸಂಗೀತ ಇನ್ನೂ ಮುಂತಾದ ವಿಷಯಗಳಲ್ಲಿನ ತಮ್ಮ ಪತ್ರಿಭೆಯನ್ನು ಹಾಗೂ ಪಾಂಡಿತ್ಯವನ್ನು ಕಾರಂತರು ವ್ಯಕ್ತಪಡಿಸಿದ್ದಾರೆ. ತಮ್ಮಲ್ಲಿನ ಚೇತನ ಮತ್ತು ಬೆಳವಣಿಗೆ ಅವಕಾಶ ಕೊಡಬೇಕೆಂಬುದೇ ತಮ್ಮ ಹಂಬಲ ಎನ್ನುವ ಡಾ|| ಶಿವರಾಮಕಾರಂತರು ಜನಿಸಿದ್ದು ದಕ್ಷಿಣಕನ್ನಡ ಜಿಲ್ಲೆಯ ಉಡುಪಿ ತಾಲ್ಲೂಕಿನ ಕೋಟೆ ಎಂಬ ಪ್ರಕೃತಿ ಪರಿಸರದ ಗ್ರಾಮದಲ್ಲಿ. ಜಾತಿಯಲ್ಲಿ ಸ್ಮಾರ್ತ ಬ್ರಾಹ್ಮಣರಾದ ಶೇಷ ಕಾರಂತರ ಹಾಗೂ ಲಕ್ಷ್ಮಿ ಎಂಬ ದಂಪತಿಗಳಿಗೆ ನಾಲ್ಕನೆಯ ಮಗನಾಗಿ ಇವರು 1902 ಅಕ್ಟೋಬರ್ 10ರಂದು ಜನಿಸಿದರು.

ಬಾಲ್ಯದಿಂದಲೂ ಹತ್ತಾರು ವಿಷಯಗಳಲ್ಲಿ ಆಸಕ್ತಿ ತಳೆದಿದ್ದ ಇವರು, ಯಕ್ಷಗಾನ, ಬಯಲಾಟ, ಸಾಹಿತ್ಯ, ಸಂಗೀತ, ನಾಟಕ, ನೃತ್ಯ, ಚಿತ್ರಕಲೆಯಲ್ಲಿ ತಮ್ಮ ಅಭಿರುಚಿಯನ್ನು ಬೆಳೆಸಿಕೊಂಡು ಬಂದರು. ಕಾಲೇಜು ದಿನಗಳಲ್ಲಿ ತಮ್ಮ ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಮೊಟಕುಗೊಳಿಸಿ ಗಾಂಧೀಜಿಯ ಆಂದೋಲನದ ಕರೆಯ ಮೇರೆಗೆ ಗ್ರಾಮೋದ್ಧಾರ, ಹರಿಜನೋದ್ಧಾರ, ಖಾದಿ ಧಾರಣೆ, ಪಾನ ನಿರೋಧ, ನೆರೆ ಪರಿಹಾರ ಮುಂತಾದ ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ಭಾಗವಹಿಸಿ ದಕ್ಷಿಣ ಕನ್ನಡ ಜಿಲ್ಲೆಯನ್ನೆಲ್ಲಾ ಸುತ್ತಿದರು.

ಕಾರಂತರು ರಚಿಸಿರುವ ಸಾಹಿತ್ಯ ಸೃಷ್ಟಿ ವಿಶಾಲವಾದುದು. ಉನ್ನತ ಮಟ್ಟದ್ದು. 'ಆಡು ಮುಟ್ಟದ ಸೊಪ್ಪಿಲ್ಲ' ಎನ್ನುವಂತೆ ಕಾರಂತರು ಸೃಷ್ಟಿಸಿದ ಸಾಹಿತ್ಯವಿಲ್ಲ. ಶೈಕ್ಷಣಿಕ,

ಆರ್ಥಿಕ, ಪತ್ರಿಕಾ ಪ್ರಪಂಚ, ಕಲಾ ಪ್ರಪಂಚ ಮುಂತಾದ ಅನೇಕ ವಿಷಯಗಳನ್ನು ಕುರಿತು ನೂರಾರು ಲೇಖನಗಳನ್ನು ಬರೆದಿದ್ದಾರೆ. ಸಾಹಿತ್ಯದ ವಿವಿಧ ಪ್ರಕಾರಗಳಲ್ಲಿ ನೂರೈವತ್ತಕ್ಕೂ ಮಿಕ್ಕ ಕೃತಿಗಳನ್ನು ಪ್ರಕಟಿಸಿದ್ದಾರೆ. ಕಾರಂತರು ನಲ್ಲತ್ತಕ್ಕೂ ಹೆಚ್ಚು ಕಾದಂಬರಿಗಳನ್ನು ಬರೆದಿದ್ದಾರೆ. ಪ್ರತಿಯೊಂದರಲ್ಲಿಯೂ ನಾವು ವೈಶಿಷ್ಟ್ಯವನ್ನು ಮತ್ತು ಅವರದೇ ಆದ ಛಾಪನ್ನು ಕಾಣಬಹುದು. ಸಮಾಜದ ಅಂಕುಡೊಂಕುಗಳನ್ನು, ದುಷ್ಟ ಪದ್ಧತಿಗಳನ್ನು ಅವರು ತಮ್ಮ ಕಾದಂಬರಿಗಳಲ್ಲಿ ಬಹಳ ಸುಂದರವಾಗಿ ಚಿತ್ರಿಸಿದ್ದಾರೆ. ಮಕ್ಕಳಿಗಾಗಿ 'ಬಾಲ ಪ್ರಪಂಚ'ವನ್ನು ಮತ್ತು ವಿಜ್ಞಾನ ವಿಷಯಗಳನ್ನು ಕುರಿತು ಬಹಳ ಸ್ಪಷ್ಟವಾದ ಹಾಗೂ ಸರಳವಾಗಿ ಬರೆದಿದ್ದಾರೆ. ಅವರು ಒಬ್ಬರೇ ಕನ್ನಡ - ಕನ್ನಡ ನಿಘಂಟನ್ನು ಬರೆದಿದ್ದಾರೆ. ಪತ್ರಿಕಾ ಪ್ರಪಂಚದಲ್ಲೂ ಕೆಲಸ ಮಾಡಿರುವ ಕಾರಂತರಿಗೆ ಕಲೆಯಲ್ಲೂ ವಿಶೇಷವಾದ ಒಲವಿದೆ. ಯಕ್ಷಗಾನ ಇವರು ಬಲು ಪ್ರಿಯವಾದ ಇನ್ನೊಂದು ಪ್ರಪಂಚ. ಪ್ರವಾಸ ಪ್ರಿಯರಾದ ಕಾರಂತರು ಅನೇಕ ದೇಶ ವಿದೇಶಗಳನ್ನು ಸುತ್ತಿದ್ದಾರೆ.

1955 ರಲ್ಲಿ 37ನೆಯ ಕನ್ನಡ ಸಾಹಿತ್ಯ ಸಮ್ಮೇಳನದ ಅಧ್ಯಕ್ಷರಾಗಿದ್ದ ಕಾರಂತರಿಗೆ ಸಂದ ಗೌರವಗಳು ಬಹುಮಾನಗಳು ಅನೇಕ. 1958ರಲ್ಲಿ ಇವರ 'ಯಕ್ಷಗಾನ ಬಯಲಾಟ' ಗ್ರಂಥಕ್ಕೆ ಕೇಂದ್ರ ಸಾಹಿತ್ಯ ಅಕಾಡೆಮಿ ಪ್ರಶಸ್ತಿ ಬಂತು. ಭಾರತ ಸರ್ಕಾರ ಇವರಿಗೆ 1968ರಲ್ಲಿ "ಪದ್ಮಭೂಷಣ" ಪ್ರಶಸ್ತಿ ನೀಡಿ ಗೌರವಿಸಿತು. ಇವರ "ಮೂಕಜ್ಜಿಯ ಕನಸುಗಳು" ಕಾದಂಬರಿಗೆ 1978ರಲ್ಲಿ ಜ್ಞಾನಪೀಠ ಪ್ರಶಸ್ತಿ ಪ್ರಾಪ್ತವಾಯಿತು. ಹಾಗೂ ಇವರಿಗೆ 1991ನೆಯ ಸಾಲಿನ ಪಂಪ ಪ್ರಶಸ್ತಿ ಕೂಡ ಲಭಿಸಿದೆ. ತೊಂಬತ್ತನೆಯ ವಯಸ್ಸಿನಲ್ಲೂ ಕನ್ನಡಕ್ಕಾಗಿ ಕೆಲಸ ಮಾಡುತ್ತಿರುವ ಕಾರಂತರ ಉತ್ಸಾಹ, ಆದರ್ಶಗಳು ಇಂದಿನ ಪೀಳಿಗೆಗೆ ನಿಜವಾಗಿಯೂ ಆದರ್ಶಪ್ರಾಯವಾದುದು.

ನಮ್ಮ ವಿದ್ಯಾರ್ಥಿ ಪ್ರಪಂಚ

ಯಾವುದೇ ಒಂದು ದೇಶದ ನಿಜವಾದ ಸಂಪತ್ತು ಎಂದರೆ ಅಲ್ಲಿ ಹುಟ್ಟಿ ಬೆಳೆಯುತ್ತಿರುವ ಮಕ್ಕಳು ಎಂಬ ಸತ್ಯವನ್ನು ನಾವು ಮರೆತಂತೆ ಇನ್ನು ಯಾವ ದೇಶದಲ್ಲೂ ಮರೆತ ಹಾಗೆ ಕಾಣುವುದಿಲ್ಲ. ನಮ್ಮ ಸ್ವಂತಕ್ಕಾಗಿ ರೂಪಾಯಿ ಪೈಸೆಗಳ ಸಂಪತ್ತನ್ನು ಆದಷ್ಟು ಬೇಗ ಸಂಪಾದಿಸಿ ಕೂಡಿಟ್ಟುಕೊಳ್ಳಬೇಕೆಂಬ ನಮ್ಮ ಇಂದಿನ ಮನಃಸ್ಥಿತಿಯಲ್ಲಿ ಹೀಗಾದದ್ದು ಆಶ್ಚರ್ಯವಲ್ಲ. ತನ್ನ ಮಗ ವಿವೇಕಿಯೂ ಹೊಣೆಗಾರಿಕೆಯುಳ್ಳವನೂ ಆಗಿ ಬೆಳೆಯದೆ ಹೋದರೆ ಕೂಡಿಟ್ಟ ಸಂಪತ್ತು ಅವನಿಗೆ ಆಪತ್ತೇ ಆಗಬಹುದು ಎಂದು ತಿಳಿಯುವಷ್ಟು ದೂರದೃಷ್ಟಿಯೂ ನಮಗೆ ಇಲ್ಲದೆ ಹೋದದ್ದು ತುಂಬ ಶೋಚನೀಯ ಸಂಗತಿ. ಎಂಥ ಸಾಧನ ಸಂಪತ್ತಿಗಳೇ ಇರಲಿ, ಅವುಗಳನ್ನು ಸರಿಯಾಗಿ ಉಪಯೋಗಿಸಿಕೊಳ್ಳುವ ಸಾಮರ್ಥ್ಯ ಬೆಳೆಯದೆ ಹೋದರೆ ಅದು ನಿರರ್ಥಕ ಮಾತ್ರವಲ್ಲ, ಅಪಾಯಕಾರಿಯೂ ಆಗುತ್ತದೆ. ನಮ್ಮ ಯೋಜನೆಗಳೆಲ್ಲ ಸರಿಯಾಗಿ ಕಾರ್ಯಗತವಾಗದೆ ಇರುವುದಕ್ಕೆ ಮೂಲಕಾರಣ ಇದು: ಆ ಯೋಜನೆಗಳ ವಿವರಗಳನ್ನು ವಿಚಾರಪೂರ್ವಕವಾಗಿ ನಿಷ್ಕೆಯಿಂದ ಕಾರ್ಯರೂಪಕ್ಕೆ ತರಬಲ್ಲ ಸಮರ್ಥ ತರುಣ ಜನಾಂಗದ ಅಭಾವ. ತರುಣರಿಗೇನೋ ನಮ್ಮಲ್ಲಿ ಅಭಾವವಿಲ್ಲ. ತಕ್ಕ ಶಿಕ್ಷಣದ ಮೂಲಕ ನಮ್ಮ ತರುಣ ಜನಾಂಗ ತನಗೂ ಸಮಾಜಕ್ಕೂ ಉಪಯೋಗಕಾರಿಯಾಗಿ ವಿಕಾಸಗೊಳ್ಳಬೇಕಾದ ಅಗತ್ಯವನ್ನು ನಾವು ಇನ್ನೂ ಅರಿತಿಲ್ಲ. ತಂದೆ ತಾಯಿಗಳೇ ಆಗಲಿ, ಅಧ್ಯಾಪಕ ವರ್ಗವೇ ಆಗಲಿ, ಸರಕಾರವೇ ಆಗಲಿ, ಈ ಅಗತ್ಯದ ಕಡೆಗೆ ಇನ್ನೂ ಗಮನ ಹರಿಸದೆ ಇದ್ದದ್ದು ಆಶ್ಚರ್ಯವೂ ಹೌದು; ದೊಡ್ಡ ದುರದೃಷ್ಟವೂ ಹೌದು. ಸರಿಯಾದ ಶಿಕ್ಷಣ ಪಡೆಯದೆ, ದೇಹ ಮಾತ್ರ ಬೆಳೆದು ಅದಕ್ಕೆ ಸಂವಾದಿಯಾಗಿ ಮನಸ್ಸು ಬೆಳೆಯದೆ ಇರುವ ಲಕ್ಷಾಂತರ ಮಂದಿ ತರುಣರು ನಿರುದ್ಯೋಗಿಗಳಾಗಿ ಓಡಾಡುತ್ತಿರುವುದು ಶಾಂತಿ ಸುವ್ಯವಸ್ಥೆಗಳನ್ನೂ ಕ್ರಮಬದ್ಧ ಜೀವನ ವಿಧಾನಗಳನ್ನು ಯಾವ ರೀತಿ ಅಸ್ತವ್ಯಸ್ತಗೊಳಿಸುತ್ತದೆ ಎನ್ನುವುದು ನಮಗೆಲ್ಲರಿಗೂ ಅನಭವಕ್ಕೆ ಬರುತ್ತಿದ್ದರೂ ಆ ಬಗ್ಗೆ

ಕಿಂಚಿತ್ತೂ ಚಿಂತಿಸದ ಆಳುವವರ ಬಗ್ಗೆ ಏನು ಹೇಳಬೇಕು? ಇದಕ್ಕೆ ಕಾರಣವೇನು? ಭವಿಷ್ಯದ ಬಗ್ಗೆ ನಮಗೆ ಇರುವ ಅಲ್ಪಸ್ವಲ್ಪ ಕಲ್ಪನಾಶಕ್ತಿಯನ್ನು ಉಪಯೋಗಿಸಿಕೊಂಡು ಕೆಲವು ಘೋಷಣೆಗಳನ್ನು ರಚಿಸಿಕೊಂಡು ಸರಿಯಾಗಿ ಎಚ್ಚರ ಇರುವ ಕಾಲದಲ್ಲಿ ಅವುಗಳನ್ನು ಆದಷ್ಟು ಉಚ್ಚ ಸ್ವರದಲ್ಲಿ ಜಪಿಸುತ್ತ ಹೆಚ್ಚಿನ ಕಾಲವನ್ನು ಅರ್ಥನಿದ್ರಾವಸ್ಥೆಯ ಹಗಲು ಕನಸುಗಳನ್ನು ಕಾಣುವುದರಲ್ಲೇ ಕಳೆಯುತ್ತಿರುವ ನಮ್ಮ ಕೆಲಸಗಳ್ಳ ಧೋರಣೆಯೇ ಇಂಥ ಬಿಕ್ಕಟ್ಟಿನ ಪರಿಸ್ಥಿತಿಗೆ ಮೂಲ ಕಾರಣ.

ಸ್ವಾತಂತ್ರ್ಯ ನಂತರ ಹುಟ್ಟಿದ ಮಕ್ಕಳಿಗೆ ಸರಿಯಾದ ಮೇಲ್ವಿಚಾರಣೆಯನ್ನು ಹಾಕಬಲ್ಲಂಥ ದೊಡ್ಡವರು ಮನೆಯಲ್ಲಾಗಲಿ, ಹೊರಗಡೆ ಆಗಲಿ ಕಾಣಿಸಲೇ ಇಲ್ಲ. ಸ್ವಾತಂತ್ರ್ಯದ ಬಗ್ಗೆ ಹೋರಾಟ ನಡೆಯುತ್ತಿದ್ದ ಕಾಲದಲ್ಲಿ ಗಾಂಧೀಜಿಯಂಥವರ ಮುಂದಾಳುತನಕ್ಕೆ ಕಟ್ಟುಬಿದ್ದು, ಆಶೆಗಳನ್ನೆಲ್ಲ ಹತ್ತಿಕ್ಕಿಕೊಂಡು ಅಸಹಜವಾದ ಸ್ಥಿತಿಯಲ್ಲಿ ಅನೇಕ ವರ್ಷಗಳನ್ನು ಕಳೆದ ನಮ್ಮ ದೇಶಭಕ್ತ ವೀರಾಧಿವೀರರು ಸ್ವಾತಂತ್ರ್ಯ ದೊರೆತ ತತ್ಕ್ಷಣ ಅನೇಕ ದಿನಗಳ ವರೆಗೆ ಬಲವಂತ ಉಪವಾಸ ವ್ರತ ಕೈಗೊಂಡ ಮನುಷ್ಯ ಆಹಾರವನ್ನು ಕಂಡ ಕೂಡಲೇ ಹುಚ್ಚು ಹರಿಯುವಂತೆ ಕೈಗೆ ಸಿಕ್ಕಿದ ಭೋಗ ಸಾಮಗ್ರಿಗಳನ್ನೆಲ್ಲ ನಿರ್ಲಜ್ಜವಾಗಿ ದೋಚಿಕೊಳ್ಳ ತೊಡಗಿದ ದೃಶ್ಯ ಸ್ಫೂರ್ತಿದಾಯಕವಾಗಿರಲಿಲ್ಲ. ನಮ್ಮ ದುರ್ದೈವದಿಂದ ಅಂಥವರ ಕೈಗೆ ಅಧಿಕಾರ ಹೋಗಿ ಅವರ ಹಿಂದಿನ “ತ್ಯಾಗ” ಇಂದಿನ ಅಧಿಕಾರ ಈ ಎರಡೂ ಕೂಡಿಕೊಂಡು ಅವರೇ ನಮ್ಮ ಜನಕ್ಕೆ “ಮಹಾಜನ” ಆದರು. ನಿಜವಾದ ಯೋಗ್ಯತೆ ಇಲ್ಲದವರಿಗೆ ಅಧಿಕಾರ ಬಂದರೆ ಅಧಿಕಾರದ ಬೆಲೆಯೇ ಇಳಿದು ಬಿಡುತ್ತದೆ ಎನ್ನುವುದಕ್ಕೆ ನಮ್ಮ ಇಂದಿನ ಪರಿಸ್ಥಿತಿಯೇ ಸಾಕ್ಷಿ. ದೊಡ್ಡವರಲ್ಲದವರನ್ನು ದೊಡ್ಡವರೆಂದು ಮನ್ನಿಸುತ್ತ ಬಂದರೆ ದೇಶದಲ್ಲಿ ದೊಡ್ಡತನವೇ ನಿರ್ನಾಮವಾಗುತ್ತದೆ ಎನ್ನುವುದಕ್ಕೆ ಇಂದಿನ ನಮ್ಮ ತರುಣ ಜನಾಂಗದ ಆದರ್ಶಹೀನ ಅಹನ್ಯಹನಿ ಕಾಲಕ್ಷೇಪದ ಸ್ವರವೃತ್ತಿಯೇ ಸಾಕ್ಷಿ. ಆದರ್ಶಗಳೂ ತತ್ವಗಳೂ ಭಾಷಣ

ಬಿಗಿಯುವುದಕ್ಕೆ, ಬುರುಡೆ ಹೊಡೆಯುವುದಕ್ಕೆ; ಮಾತಿನಲ್ಲಿ ರಂಜಿಸುವುದಕ್ಕೆ ವಾಸ್ತವ ಜೀವನ ಇರುವುದು ಇಂದ್ರಿಯ ಚಾಪಲ್ಯಗಳನ್ನು ತೀರಿಸಿಕೊಳ್ಳುವುದಕ್ಕಾಗಿ, ಹೆಚ್ಚು ಕಷ್ಟವಿಲ್ಲದೆ ದುಡ್ಡು ಹೊಡೆದುಕೊಳ್ಳುವುದಕ್ಕಾಗಿ - ಎಂಬ ಈ ಜೀವನಸೂತ್ರವನ್ನು ನಮ್ಮ “ಮಹಾಜನ” ಅನುಸರಿಸಿಕೊಳ್ಳುತ್ತ ಬಂದಿರುವಾಗ ನಮ್ಮ ವಿದ್ಯಾರ್ಥಿಗಳು ಆದರ್ಶಗಳ ಬಗ್ಗೆ ಮಾತಾಡುವುದನ್ನೇ ಬಿಟ್ಟು ಹುಲ್ಲುಕಂಡಲ್ಲಿ ಬಾಯಿ ಹಾಕುವ ತೊಂಡುದನಗಳ ಹಾಗೆ ಆದರೆ, ಅವರನ್ನು ಟೀಕಿಸಲು ದೊಡ್ಡವರಿಗೆ ಏನು ಅಧಿಕಾರವಿದೆ? ಅಥವಾ ಹಾಗೆ ಟೀಕೆ ಮಾಡಿದರೂ ಅದಕ್ಕೆ ಎಷ್ಟು ಬೆಲೆ? ಆಡುವುದೊಂದು, ಮಾಡುವುದೊಂದು; ದೊಡ್ಡ ದೊಡ್ಡ ಮಾತುಗಳನ್ನಾಡಿ ಸಣ್ಣ ಸಣ್ಣ ಕೆಲಸಗಳನ್ನು ಮಾಡಿ ಸಣ್ಣತನವನ್ನು ರುಜುವಾತುಪಡಿಸಿಕೊಳ್ಳುವುದು; ಕೆಲಸ ಮಾಡದೆ ಲಾಭವನ್ನೆಲ್ಲಾ ದೋಚಿಕೊಳ್ಳಲು ಪ್ರಯತ್ನಿಸುವುದು; ನಮ್ಮ ಶಕ್ತಿ, ನಮ್ಮ ಪ್ರಭಾವ, ನಮ್ಮ ಐಶ್ವರ್ಯ ಎಷ್ಟಿದೆಯೋ ಅದಕ್ಕನುಗುಣವಾಗಿ ನಿಯಮಗಳನ್ನು ಮುರಿಯುವುದು; ಏನಾದರೂ ಕೊಂಚ ಅಧಿಕಾರ ಸಿಕ್ಕಿದರೆ ಸಾಕು, ಕೈಕೆಳಗೆ ಕೆಲಸ ಮಾಡುವವರನ್ನು ಕಾಲಕಸಕ್ಕಿಂತ ಕೀಳಾಗಿ ಕಾಣುವುದು; ಆ ಅಧಿಕಾರವನ್ನು ತನ್ನ, ತನ್ನವರ ಸುಸ್ವಾರ್ಥಕ್ಕಾಗಿ ಹಿಂದು ಮುಂದೆ ನೋಡದೆ ಉಪಯೋಗಿಸಿಕೊಳ್ಳುವುದು, ವಿದ್ಯಾಸಂಸ್ಥೆಗಳಿಗೆ ಬರುವ ದೊಡ್ಡವರ ಮಕ್ಕಳಿಗೇ ಒಂದು ನಿಯಮ, ಬಡಬಗ್ಗೆ ಮಕ್ಕಳಿಗೇ ಇನ್ನೊಂದು ನಿಯಮ ಎಂಬಂತೆ ಸಂಸ್ಥೆಗಳ ಮುಖ್ಯಸ್ಥರು ವರ್ತಿಸುವುದು - ಇವೆಲ್ಲ ಸಮಾಜದ ಎಲ್ಲ ಸ್ತರಗಳಲ್ಲಿ ಮಾತ್ರವಲ್ಲ, ವಿದ್ಯಾಲಯಗಳಲ್ಲೂ ನಮ್ಮ ವಿದ್ಯಾರ್ಥಿಗಳು ಸ್ವಂತ ಕಣ್ಣಿಂದ ಕಾಣುವ ಉದಾಹರಣೆಗಳು. ಅವರಲ್ಲಿ ಹೆಚ್ಚಿನವರು ಇಂಥವೇ ಪಾಠಗಳನ್ನು ಕಲಿತುಕೊಂಡರೆ ಏನಾಶ್ಚರ್ಯ? ನಾವು ಹೇಳುವ ಮಾತಿನಿಂದ ಕಲಿಯುವುದಕ್ಕಿಂತ ಹೆಚ್ಚಾಗಿ ನಾವು ನಡೆಯುವ ರೀತಿಗಳನ್ನೂ ನಾವು ಮಾಡುವ ಕೆಲಸಗಳನ್ನೂ ನೋಡಿ ವಿದ್ಯಾರ್ಥಿಗಳು ಕಲಿಯುತ್ತಾರೆ. ನಮ್ಮ ಮುಂದಾಳುಗಳಿಂದಾಗಲೀ, ತಂದೆ ತಾಯಿಗಳಿಂದಾಗಲೀ, ಅಧ್ಯಾಪಕರಿಂದಾಗಲೀ, ವಿದ್ಯಾರ್ಥಿಗಳು ಕಲಿಯುವುದು ಇಷ್ಟನ್ನೇ; ಸತ್ಯ, ನ್ಯಾಯ, ಧರ್ಮ, ನಿಷ್ಪಕ್ಷಪಾತ - ಇವೆಲ್ಲ ಇನ್ನೊಬ್ಬರಿಗೆ; ಈ ಲೋಕದ ಸುಖ ಸಂತೋಷಗಳೆಲ್ಲ

ನಮಗೆ; ಕಷ್ಟಪಟ್ಟು ಪ್ರಾಮಾಣಿಕವಾಗಿ ಕೆಲಸ ಮಾಡುವವನು ಮೂರ್ಖ, ಕಷ್ಟ ಇಲ್ಲದೆ ಇಷ್ಟಾರ್ಥವನ್ನು ಸಂಪಾದಿಸಿಕೊಳ್ಳುವವನೇ ಜ್ಞಾನಿ; ಆತ್ಮಶಕ್ತಿ, ಅಹಿಂಸೆ, ಸೌಜನ್ಯ, ವಿನಯ ಇವುಗಳಿಂದ ಯಾವ ಬೆಳೆಯೂ ಬೇಯುವುದಿಲ್ಲ; ಗುಂಪು ಕಟ್ಟಿಕೊಂಡು ಗಲಾಟೆ ಮಾಡಿದರೆ, ಬೆದರಿಸಿದರೆ ಹೊಡೆತ ಬಡಿತಗಳ ಭೀತಿಯನ್ನು ಹುಟ್ಟಿಸಿದರೆ ಏನನ್ನು ಬೇಕಾದರೂ ಸಾಧಿಸಬಹುದು; ಅಪರಾಧ ಮಾಡಿಯೂ ಶಿಕ್ಷೆಯಿಂದ ತಪ್ಪಿಸಿಕೊಳ್ಳಬಹುದು; ಫೇಲಾದವನು ಪಾಸಾಗಬಹುದು; ಹಾಜರಿಯೇ ಇಲ್ಲದವನು ಪರೀಕ್ಷೆಗೆ ಕೂತುಕೊಳ್ಳಬಹುದು; ಬಡ ಅಧ್ಯಾಪಕರನ್ನು ಅವಮಾನಪಡಿಸಿದರೂ ನಿರ್ಭಯವಾಗಿ ಮರೆದಾಡಬಹುದು; ಸಜ್ಜನರಾದ ಸಹ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಗೋಳು ಹುಯ್ಯಿಕೊಂಡು ಪೀಡಿಸಿಯೂ ವಿದ್ಯಾರ್ಥಿ ಮುಖಂಡನೆಂದು ತಲೆ ಎತ್ತಿ ತಿರುಗಬಹುದು. ನಮ್ಮ ವಿದ್ಯಾರ್ಥಿಗಳು ಪಾಠಗಳನ್ನು ಸರಿಯಾಗಿ ಕಲಿಯುವುದಿಲ್ಲ ಎಂದು ಯಾರು ಹೇಳಿದರು? ಈ ಪಾಠಗಳನ್ನೆಲ್ಲ ಎಷ್ಟು ಚೆನ್ನಾಗಿ ಕಲಿತಿದ್ದಾರೆ - ನೋಡಿ. ನಮ್ಮ ಹಾಗೇ ನಮ್ಮ ವಿದ್ಯಾರ್ಥಿಗಳೂ ಆದರೆ ಈ ಪ್ರಜಾಪ್ರಭುತ್ವದಲ್ಲಿ ನಾವು ಆಶ್ಚರ್ಯಪಡುವುದಾದರೂ ಏಕೆ?

ನಾವು ನಮ್ಮ ವಿದ್ಯಾರ್ಥಿಗಳಿಂದ ಬಯಸುತ್ತಿರುವುದಾದರೂ ಏನು? ಅವರು ಪರೀಕ್ಷೆಗಳಲ್ಲಿ ಪಾಸಾಗಬೇಕು - ಅಷ್ಟೆ. ಹೇಗೆ ಪಾಸಾಗಬೇಕು; ಪಾಸಾಗುವ ಹೊತ್ತಿಗೆ ಅವನು ಎಂಥ ಮನುಷ್ಯನಾಗಿ ಪರಿಪಾಕಗೊಂಡಿರಬೇಕು - ಎಂಬ ಬಗ್ಗೆ ಯಾವ ಚಿಂತೆಯನ್ನೂ ನಾವು ಮಾಡುವುದಿಲ್ಲ. ಅವನ ಮನಸ್ಸು ಸಂಸ್ಕಾರಗೊಳ್ಳಬೇಕು. ವಿವೇಕ ಕುದುರಬೇಕು. ಭಾವನೆಗಳು ಶುದ್ಧವಾಗಬೇಕು, ಅವನಲ್ಲಿ ದೇಶಪ್ರೇಮ, ಭೂತದಯೆ ದೃಢವಾಗಿ ಬೆಳೆಯಬೇಕು ಎಂದು ನಾವು ಬಯಸಿದ್ದೇವೆ? ಬಯಸಿದ್ದರೆ ಅದಕ್ಕಾಗಿ ಯಾವ ಏರ್ಪಾಟುಗಳನ್ನು ಮಾಡಿದ್ದೇವೆ? ಒಳ್ಳೆಯ ಅಧ್ಯಾಪಕರೇ ನಮಗೆ ಬೇಕು ಎಂದು ಯಾರಾದರೂ ಹಠ ಹಿಡಿದಿದ್ದುಂಟೆ? ನಮಗೆ ಶಾಲೆ ಕಾಲೇಜುಗಳ ಬಗ್ಗೆ ಚಿಂತೆ ಹುಟ್ಟುವುದು ನಮ್ಮ ಮಗ ಫೇಲಾದಾಗ ಮಾತ್ರ. ಒಂದು ಕ್ಲಾಸಿನಲ್ಲಿ ನೂರೈವತ್ತರ ತನಕವೂ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಕೂಡಿಹಾಕಿ ತರಗತಿಯನ್ನು ಒಂದು ಸಂತೆಯನ್ನಾಗಿ ಮಾಡಿ ಅಲ್ಲಿ ಒಬ್ಬ ಅಧ್ಯಾಪಕನನ್ನು ನಿಲ್ಲಿಸಿ “ಪಾಠ ಹೇಳಯ್ಯ” ಎಂದು

ಹೇಳಿದರೆ ಅವನು ಏನು ಮಾಡಬೇಕು? ಕಿವಿಗಳೆರಡಕ್ಕೂ ಹತ್ತಿಯನ್ನು ಉಂಡೆ ಮಾಡಿ ತುರುಕಿಕೊಂಡು ಊದುವ ಶಂಖ ಊದಬೇಕು. ಇಲ್ಲವಾದರೆ ಹರಿಕಥೆ ಮಾಡಿಯೋ, ನಾಟಕವಾಡಿಯೋ ಬಯಲಾಟದ ಜೋಕುಗಳನ್ನು ವಿತರಣೆ ಮಾಡಿಯೋ ಸಿನೆಮಾ ತೋರಿಸಿಯೋ ಅಂತೂ ಏಕಪಾತ್ರಾಭಿನಯದಿಂದ ಮನೋರಂಜನೆ ಒದಗಿಸಿ ಪಾರಾಗಬೇಕು. ಅತ್ತ ವಿದ್ಯಾರ್ಥಿ ಸಂತೆಯೂ ಕೂಡ. ತಮ್ಮ ಸ್ವಂತ ಕಲಾಪ್ರದರ್ಶನ ನಡೆಸಿ ಪರಸ್ಪರ ಮನೋರಂಜನೆ ಮಾಡಿಕೊಳ್ಳುತ್ತ ಮಿಷಿಯಾಗಿರಬೇಕು. ಅಹಾ, ಎಂಥ ವಿದ್ಯೆ, ಎಂಥ ವಿದ್ಯಾಭ್ಯಾಸ! ಪಾಠ ಕೇಳದೆ ಪಾಠ ತಲೆಗೆ ಹತ್ತಬೇಕು; ಓದದೆ ವಿದ್ಯೆ ಕರಗತವಾಗಬೇಕು; ಪರೀಕ್ಷಾ ಕಾಲದಲ್ಲಿ ಜೋಯಿಸರ ಸಹಾಯದಿಂದ, ತಕ್ಕ ದಕ್ಷಿಣೆ ಸಲ್ಲಿಸಿ - ಬರಬಹುದಾದ ಪ್ರಶ್ನೆಗಳನ್ನು ತಿಳಿದುಕೊಂಡು ಅಲ್ಲಿ ಇಲ್ಲಿ ಗೋಗರದು ಪಡೆದ ಅಥವಾ ದುಡ್ಡು ತೆತ್ತು ಕೊಂಡು ಕೊಂಡ ನೋಟುಗಳನ್ನು ಉರು ಹೊಡೆದು ತುಂಬ ಚೆನ್ನಾಗಿ ಪಾಸಾಗಬೇಕು. ಪರೀಕ್ಷೆಗೆ ಮುಂಚಿನ ಕಾಲದಲ್ಲೆಲ್ಲಾ ಬೀದಿಗಳಲ್ಲಿ ಸಾಮೂಹಿಕ ನರ್ತನ, ಸಿನಿಮಾ ಮಂದಿರಗಳಿಗೆ ಪ್ರೋತ್ಸಾಹ, ವಿದ್ಯಾರ್ಥಿ ಸಂಘಗಳ ಚುನಾವಣೆಯ ಕೆಲಸ, ಅವಕಾಶ ಸಿಕ್ಕಿದರೆ ಅಥವಾ ಸಿಕ್ಕುವಂತೆ ಮಾಡಿಕೊಂಡು ಒಂದೆರಡು ಮುಷ್ಕರಗಳ ಮನೋರಂಜನೆ, ರಜೆ, ಚಳವಳಿ, ಭಾಷಣ, ಕೂಗಾಟ, ಕಲ್ಲು ತೂರಾಟ ಮುಂತಾದ ವಿದ್ಯಾವಿನಯ ಸಂಪನ್ನರಿಗೆ ಶೋಭಿಸುವಂತಹ ಸಾರ್ವಜನಿಕ ಕಾರ್ಯಕ್ರಮ - ಹೀಗೆ ನಮ್ಮ ವಿದ್ಯಾರ್ಥಿಗಳನೇಕರಿಗೆ ತಲೆ ತುರಿಸಲೂ ಕ್ರಾಪು ಕತ್ತರಿಸಿಕೊಳ್ಳಲೂ ಪುರುಸೊತ್ತು ಇರುವುದಿಲ್ಲ. ಇಷ್ಟು “ಬಿಸಿ” ಯಾಗಿರುವಾಗ ಓದುವುದಕ್ಕೆ ಎಲ್ಲಿ ಬಿಡುವು? ಹೀಗಿದ್ದರೂ ಪಾಸಾಗುತ್ತಾರೆ. ಆಹಾ ಎಂಥ ಪವಾಡ ಇದು! ಪವಾಡಗಳ ಕಾಲ ಮುಗಿಯಿತು. ಇದು ಕಾರಣವಾದದ ವೈಜ್ಞಾನಿಕ ಯುಗ ಎಂದು ಹೇಳಿದವರು ಯಾರು?

ಆದರೆ ಇದಕ್ಕಿಲ್ಲ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ದೂರಿ ಪ್ರಯೋಜನವಿಲ್ಲ. ಹೇಳಿ ಕೇಳಿ ಅವರು ಎಳೆಯರು,

ಜವಾಬ್ದಾರಿಯನ್ನೂ ತಕ್ಕ ನಡವಳಿಕೆಯನ್ನೂ ಕಲಿಯಬೇಕಾದವರು, ಸುಸಂಸ್ಕೃತರಾಗತಕ್ಕವರು. ಆದವರಲ್ಲ. ಇಂಥ ಅವ್ಯವಸ್ಥೆಯನ್ನು ಸಹಿಸುತ್ತಿರುವ ಆ ಬಗ್ಗೆ ಚಕಾರ ಎತ್ತದ ನಾಗರಿಕ ಪ್ರಪಂಚದ ಕೂಸೇ ಇಂದಿನ ವಿದ್ಯಾರ್ಥಿ ಪ್ರಪಂಚ. ಅದರ ಹೊಣೆ ಪ್ರಜೆಗಳದ್ದು. ಅವರ ಪ್ರತಿನಿಧಿ ತಾನು ಎಂದುಕೊಳ್ಳುವ ಸರಕಾರದ್ದು. ಅಲ್ಲದೆ ವಿದ್ಯಾರ್ಥಿಗಳಲ್ಲಿ ಬಹು ಸಂಖ್ಯಾತರು ಒಳ್ಳೆಯವರು, ವಿದ್ಯೆಯಲ್ಲಿ ಆಸಕ್ತಿಯುಳ್ಳವರು, ಸಂಸ್ಕಾರ ಪಡೆಯುವ ಅರ್ಹತೆಯುಳ್ಳವರು. ಸರಿಯಾದ ವ್ಯವಸ್ಥೆಯಿದ್ದಲ್ಲಿ ಉತ್ತಮ ನಾಗರಿಕರಾಗಿ ಪರಿಪಾಕಗೊಳ್ಳಬಲ್ಲ ಮೂಲಸತ್ವವುಳ್ಳವರು. ಅವರಲ್ಲಿ ನಿಜವಾದ ಹುಟ್ಟು ದುಷ್ಟರು ತೀರಾ ಅಲ್ಪಸಂಖ್ಯಾತರು. ಆದರೆ ಅವರ ಕಾರ್ಯಶಕ್ತಿ ಮಾತ್ರ ಅಗಾಧವಾದದ್ದು. ಒಂದು ಸಾವಿರ ವಿದ್ಯಾರ್ಥಿಗಳಿರುವ ಕಡೆ ಅಂಥವರು, ವಿದ್ಯೆಯಲ್ಲಿ ಕಿಂಚಿತ್ತೂ ಆಸಕ್ತಿ ಇಲ್ಲದವರು, ಪರಹಿಂಸಾ ಪರಾಯಣರು, ಹುಟ್ಟು ಪುಢಾರಿಗಳು ಇಪ್ಪತ್ತು ಇಪ್ಪತ್ತೈದು ಮಂದಿಗಿಂತ ಜಾಸ್ತಿ ಇರುವುದಿಲ್ಲ. ಆದರೆ ಈ ವಿದ್ಯಾರ್ಥಿಗಳೇ ವಿದ್ಯಾರ್ಥಿಗಳ ನಾಯಕತ್ವವನ್ನು ಬಹು ಸುಲಭವಾಗಿ ವಹಿಸಿಕೊಳ್ಳುವುದು ಹೇಗೆ ಸಾಧ್ಯವಾಗುತ್ತದೆ ಎಂಬುದನ್ನು ಸಮಾಜಶಾಸ್ತ್ರ ರೀತಿಯ ವಿಶ್ಲೇಷಣೆಯಿಂದ ತಿಳಿಯಬಹುದು. ಏಕೆಂದರೆ ಹೊರಗಡೆ ನಮ್ಮ ಸಮಾಜದಲ್ಲಿ ಹೇಗೆ ಕೆಲವೇ ಮಂದಿ ದುರ್ಜನರು ಇಡೀ ಸಮಾಜವನ್ನೇ ಹಿಡಿತದಲ್ಲಿಟ್ಟುಕೊಂಡು ತಮ್ಮ ಅಧಿಕಾರವನ್ನು ಚಲಾಯಿಸಬಲ್ಲರೋ ಅದೇ ರೀತಿ ಇಲ್ಲೂ ನಡೆಯುತ್ತದೆ. ಸಮಾಜದ “ಮೂಕ ಬಹುಮತಕ್ಕೆ” ಸಂವಾದಿಯಾಗಿ ಇಲ್ಲಿಯೂ ಮೂಕ ಬಹುಮತವೇ. ಅಲ್ಲಿ ಆ ಬಹುಮತವನ್ನು ಇಲ್ಲಿ ಈ ಬಹುಮತವನ್ನು ಕಲಕುವುದು ಹೇಗೆ? ಸ್ಫೂರ್ತಿಗೊಳಿಸುವುದು ಹೇಗೆ? ಅದಕ್ಕೆ ಉದ್ದನೆಯ ನಾಲಗೆಯನ್ನು ತಗಲಿಸಿ ಅದು ಆಡುವ ಹಾಗೆ ಧೈರ್ಯ ತುಂಬಿಸುವುದು ಹೇಗೆ ಎಂಬುದನ್ನೇ ನಮ್ಮ ರಾಜಕೀಯ ಮುಕ್ತಿಯೂ ನಮ್ಮ ವಿದ್ಯಾರ್ಥಿ ಪ್ರಪಂಚದ ಮುಕ್ತಿಯೂ ಅವಲಂಬಿಸಿದೆ.

ಕೃಪೆ: ಡಾ|| ಎಂ. ಗೋಪಾಲಕೃಷ್ಣ ಅಡಿಗ
(ಸಮಗ್ರ ಗದ್ಯ)

ಇಂದಿನ ಯುವ ಪೀಳಿಗೆಯ ಪರಿಸರ

ಇಂದಿನ ಯುವ ಪೀಳಿಗೆಯ ಪರಿಸರವನ್ನು ಕುರಿತು ವಿದ್ಯಾರ್ಥಿಗಳಲ್ಲಿ ವಿಚಾರ ಸಂಕರಣವನ್ನು ವ್ಯವಸ್ಥೆ ಮಾಡಿದಾಗ ಅನೇಕರು ಈ ವಿಷಯವನ್ನು ಕುರಿತು ಮಾತನಾಡಿದರು. ಕೆಲವರು ಬರೆದುಕೊಟ್ಟರು. ಅವುಗಳಲ್ಲಿ ಮುಖ್ಯವಾದುದನ್ನೂ ಈ ಕೆಳಗೆ ನೀಡಲಾಗಿದೆ. ನಮ್ಮ ಯುವ ಪೀಳಿಗೆ ಯಾವ ಸ್ಥಿತಿ - ಗತಿಯಲ್ಲಿ ಇದೆ ಎಂಬುದು ಈ ಬರಹಗಳಿಂದ ವ್ಯಕ್ತವಾಗುತ್ತದೆ. ಅವರಲ್ಲಿ ಬಹುಪಾಲು ಮಂದಿ ಕೆಟ್ಟ ರಾಜಕೀಯದಿಂದ ಉಂಟಾದ ಪರಿಣಾಮಗಳನ್ನು ತಿಳಿಸಿದ್ದಾರೆ.

ಯುವಪೀಳಿಗೆಯ ಬಳಕೆ

ಇಂದಿನ ಯುವಪೀಳಿಗೆ ಮತ್ತು ರಾಜಕೀಯಕ್ಕೂ ಅತಿ ನಿಕಟ ಸಂಬಂಧವಿದೆ. ಹಿಂದಿಗಿಂತಲೂ ಇಂದು ರಾಜಕೀಯ ಮತ್ತು ಯುವ ಪೀಳಿಗೆ ಹತ್ತಿರವಾಗುತ್ತಿದೆ. ಹಿಂದೆ ರಾಜಕೀಯ ಮತ್ತು ಯುವ ಪೀಳಿಗೆಗೆ ಸಂಬಂಧವೇ ಇರಲಿಲ್ಲವೆನ್ನಬಹುದು. ಈಗಂತೂ ಹಾಗೆ ಹೇಳಲು ಸಾಧ್ಯವಿಲ್ಲ. ಏಕೆಂದರೆ, ಇಂದಿನ ರಾಜಕಾರಣಿಗಳು ತಮ್ಮ ಸ್ವಾರ್ಥಕ್ಕಾಗಿ ಯುವ ಪೀಳಿಗೆಯನ್ನು ಬಳಸಿಕೊಳ್ಳುತ್ತಿರುವುದು ಎದ್ದು ಕಾಣುತ್ತದೆ.

ರಾಜಕಾರಣಿಗಳು ಇಂದಿನ ಪೀಳಿಗೆಯನ್ನು ತನ್ನ ಕೈಯಲ್ಲಿಟ್ಟುಕೊಂಡು ತಮಗೆ ಬೇಕಾದ ಎಲ್ಲಾ ಕೆಲಸಗಳನ್ನು ಸುಲಭವಾಗಿ ಮಾಡಿಕೊಳ್ಳುತ್ತಿದೆ. ಇಂದಿನ ರಾಜಕೀಯ ತೀರಾ ಹದಗೆಟ್ಟಿದೆ. ಎಲ್ಲ ರಾಜಕಾರಣಿಗಳು ಚುನಾವಣೆಗೆ ಮುಂಚೆ ಪ್ರಜೆಗಳಿಗೆ ಬೇಕಾದ ಸೌಕರ್ಯಗಳನ್ನು ಒದಗಿಸುತ್ತವೆಂದು ಹೇಳಿ, ಚುನಾವಣೆಯಲ್ಲಿ ಗೆದ್ದನಂತರ ಪ್ರಜೆಗಳ ಕಡೆಗೆ ಅವರ ಗಮನ ಸಂಪೂರ್ಣವಾಗಿ ಇಲ್ಲವಾಗುತ್ತದೆ. ಅವರ ಕಣ್ಣು ಕೇವಲ ದುಡ್ಡು ಮಾಡುವುದರಲ್ಲಿ ಮಾತ್ರ. ಅದಕ್ಕಾಗಿ ಏನು ಮಾಡಲು ಸಿದ್ಧರು. ಕೈಯಲ್ಲಿ ಅಧಿಕಾರವಿದೆ, ಹಣವಿದೆ, ತಮ್ಮನ್ನು ಎದುರಿಸುವವರು ಯಾರೂ ಇಲ್ಲ ಎಂಬ ಧೈರ್ಯವೇ ಅವರದಾಗಿದೆ. ಹೀಗಾಗಿ ಅವರ ಭ್ರಷ್ಟಚಾರ, ಅನಾಚಾರಗಳಿಂದ ತುಂಬಾ ತುಳುಕುತ್ತಿದೆ.

ಇದರ ಬಗ್ಗೆ ಕೆಲವು ಯುವಕರು ಸೆಟೆದು ನಿಂತಿದ್ದಾರೆ. ಆದರೆ ಅವರ ಸಂಖ್ಯೆ ತೀರಾ ಕಡಿಮೆ. ಕೇವಲ ಒಬ್ಬಿಬ್ಬರ ಕೂಗು ಅವರಿಗೆ ಕೇಳಿಸುವುದಿಲ್ಲ. ಯಾರಾದರೂ ಒಬ್ಬರೋ, ಇಬ್ಬರೋ ಎದುರಾದರೆ, ಅವರನ್ನು ಹೇಳಿ ಹೆಸರಿಟ್ಟದ ಹಾಗೆ ಮಾಡಿ ಬಿಡುತ್ತಾರೆ. ಅವರು ದೊಡ್ಡ ದೊಡ್ಡ ಕೈಗಾರಿಕೋದ್ಯಮಿಗಳಿಗೆ, ತ್ರೀಮಂತರಿಗೆ ಅವರು ಕೇಳಿದ್ದಲ್ಲಿ ಸೈಟು, ಬೇಕಾದ ಕಡೆ ಕಾರ್ಖಾನೆ, ಮೊದಲಾದವುಗಳನ್ನು ಒದಗಿಸಲು ಸಿದ್ಧರಾಗುತ್ತಾರೆ. ಕಾರಣ ಅವರು ಕೊಡುವ ಲಂಚ. ಇದರಿಂದ ರಾಜಕಾರಣಿಗಳು ತಾವಿರುವ ಆಡಳಿತದ ಅವಧಿಯಲ್ಲಿ ಎಷ್ಟು ಸಾಧ್ಯವೋ ಅಷ್ಟು ಹಣ ಮಾಡುವಂತೆ ಭ್ರಷ್ಟ ರಾಜಕಾರಣಿಗಳೇ ಎದ್ದು ಕಾಣುತ್ತಾರೆ. ಇವರು ಕಾರ್ಖಾನೆಗಳನ್ನು ತೆರೆಯಲು ಅನುಮತಿ ಕೊಟ್ಟು ಕೈಗಾರಿಕೋದ್ಯಮಿಗಳು ವಿಷಕಾರಿ ಅನಿಲ, ಮುಂತಾದ ಕಾರ್ಖಾನೆಗಳನ್ನು ಗ್ರಾಮೀಣ ಪ್ರದೇಶಗಳಲ್ಲಿ ಸ್ಥಾಪಿಸಿ - ಗ್ರಾಮೀಣ ಪರಿಸರವನ್ನು ವಿನಾಶಕ್ಕೆ ತಳ್ಳುತ್ತಿದ್ದಾರೆ.

ಯುವಕರಿಗೆ ಕಾಲೇಜು, ವಿಶ್ವವಿದ್ಯಾಲಯಗಳಲ್ಲಿ ಡ್ರಗ್ಸ್ ಮುಂತಾದವನ್ನು ಸರಬರಾಜು ಮಾಡಲು ಅನುಮತಿ ಕೊಡುವುದು. ಇದರಿಂದ ಇಂದಿನ ಯುವ ಪೀಳಿಗೆ ಈ ಮಾದಕ ದ್ರವ್ಯಗಳಿಗೊಳಗಾಗಿ ಹಾಳಾಗುತ್ತಿದ್ದಾರೆ. ದೇಶವನ್ನು ಉದ್ಧಾರ ಮಾಡಬೇಕಾದ ರಾಜಕಾರಣಿಗಳೇ ದೇಶದ ಪ್ರಜೆಗಳನ್ನೂ ಹಾಳು ಮಾಡುತ್ತಿದ್ದಾರೆ. “ಇಂದಿನ ಮಕ್ಕಳು ಮುಂದಿನ ಪ್ರಜೆಗಳು” ಎಂದು ಹೇಳಿ, ಆ ಮಕ್ಕಳು ಪ್ರಜೆಗಳಾಗಲು ಬೇಕಾದ ಸೌಕರ್ಯವನ್ನು ಒದಗಿಸದೆ ಅವರನ್ನು ಅಡ್ಡದಾರಿಗೆ ಎಳೆಯುತ್ತಿದ್ದಾರೆ. ಇಷ್ಟೇ ಅಲ್ಲದೆ ಯುವಕರನ್ನು, ರೌಡಿಸಮ್, ಗೊಂಡಾಯಿಸಮ್ ಮಾಡಲೂ ಸಹ ಪ್ರೋತ್ಸಾಹವೀಯುತ್ತಿದ್ದಾರೆ. ಇದರಿಂದ ಇಂದಿನ ಯುವ ಪೀಳಿಗೆ ಅಡ್ಡ ದಾರಿಗೆ ಇಳಿಯುತ್ತಿದೆ.

ಇದಕ್ಕಿಲ್ಲಾ ಪರಿಹಾರವನ್ನು ಯುವ ಪೀಳಿಗೆಯೂ ಕಂಡು ಕೊಳ್ಳಬೇಕು. ನಮ್ಮ ಈ ರಾಜಕೀಯ ವ್ಯವಸ್ಥೆಯಲ್ಲಿನ ಅನಿಷ್ಟಗಳನ್ನು ಬದಲಿಸಬೇಕು. ಇಲ್ಲದಿದ್ದರೆ, ನಮ್ಮ ದೇಶದ ಮುನ್ನಡೆಯಂತೂ ತೀರಾ ಅಸಾಧ್ಯ. ಇದಕ್ಕೆ ಸರಿಯಾದ ಶಿಕ್ಷಣದ

ಅಗತ್ಯವಿದೆ. ಈ ಶೈಕ್ಷಣಿಕ ವ್ಯವಸ್ಥೆಯೂ ರಾಜಕೀಯ ವ್ಯವಸ್ಥೆಯ ಕೈಯಲ್ಲಿಯೇ ಇದೆ. ಇದರಿಂದ ಬಿಡುಗಡೆಯಿಂದರೆ ನಮ್ಮ ಯುವಜನರು ಸಾಧ್ಯವಾದಷ್ಟು ಮಟ್ಟಿಗೆ ಅವಿದ್ಯಾವಂತರಿಗೆ, ಗ್ರಾಮೀಣ ಜನತೆಗೆ ಇಂದಿನ ಪ್ರಸ್ತುತ ವ್ಯವಸ್ಥೆಯ ಬಗ್ಗೆ ತಿಳುವಳಿಕೆ ಕೊಡಬೇಕಾಗುತ್ತದೆ. ಆಗ ಮಾತ್ರ ನಮ್ಮ ದೇಶದ ಮುನ್ನಡೆ ಸಾಧ್ಯ. ನಮ್ಮ ರಾಜಕೀಯ ವ್ಯವಸ್ಥೆ, ಅದೇ ರೀತಿ ನಮ್ಮ ರಾಜಕೀಯ ವ್ಯವಸ್ಥೆಯಷ್ಟು ತೀರಾ ಅದ್ವಾನವಾದ ವ್ಯವಸ್ಥೆಯೂ ಮತ್ತೊಂದಿಲ್ಲ. ಇದಕ್ಕೆ ಕಾರಣ ಕರ್ತರು ನಾವೇ. ಆದ್ದರಿಂದ ನಮ್ಮಿಂದಲೇ ಈ ರಾಜಕೀಯ ವ್ಯವಸ್ಥೆಯ ಬದಲಾವಣೆಯಾಗಬೇಕು. ಇದಕ್ಕಾಗಿ ನಾವೆಲ್ಲ ಎಚ್ಚಿತ್ತು ಕೊಳ್ಳಬೇಕು.

ಎಸ್. ವೇಣುಗೋಪಾಲ್

ನನ್ನ ದೃಷ್ಟಿಯಲ್ಲಿ

ನಾನು ಒಬ್ಬ ವಿದ್ಯಾರ್ಥಿನಿಯಾಗಿ, ನನ್ನ ಜೀವನದ ಮಹತ್ವವನ್ನು ಹೇಳಲು ಇಷ್ಟ ಪಡುತ್ತಿದ್ದೇನೆ.

ವಿದ್ಯಾರ್ಥಿ ಎಂಬ ಮಾತಕ್ಕೆ ಶಾಲೆ, ಪ್ರಸಕ್ತ ಮತ್ತು ಮನೆ ಎಂದು ಅನೇಕರು ತಿಳಿದಿರುತ್ತಾರೆ. ಆದರೆ ನಿಜವಾದ ವಿದ್ಯಾರ್ಥಿ ಈ ಮೂರಕ್ಕೆ ಮಾತ್ರ ಬುದ್ಧಿಯನ್ನು ವಿಸರಿಸಿರುವುದಿಲ್ಲ. ತನ್ನ ಬುದ್ಧಿಯನ್ನು ಇತರ ವಿಷಯ, ಗುಣಗಳ ಕಡೆಗೆ ಹರಿಸುತ್ತಾನೆ. ವಿದ್ಯಾರ್ಥಿಯಲ್ಲಿ ಬಹುಮಾಲು ಇರಬೇಕಾದ ಗುಣವೆಂದರೆ ಸ್ನೇಹಭಾವ, ಎಲ್ಲರಲ್ಲೂ ಸ್ನೇಹಭಾವ ಹೊಂದಿರುವವನು ತನ್ನ ಭವಿಷ್ಯಕ್ಕೆ ತಾನೇ ಅಡಿಗಲ್ಲು ಆಗುತ್ತಾನೆ.

ವಿದ್ಯಾರ್ಥಿಯು ತನ್ನ ಭವಿಷ್ಯಕ್ಕೆ ತಾನೇ ಅಡಿಗಲ್ಲು ಆಗಬೇಕಾದರೆ ಆತನ ಪರಿಸರ ಮುಖ್ಯ. ಅನೇಕ ವಿದ್ಯಾರ್ಥಿಗಳು ಕೀಳುಮಟ್ಟಕ್ಕೆ ಇಳಿಯಲು ತಮ್ಮ ತಂದೆತಾಯಿಗಳೇ ಕಾರಣಕರ್ತರಾಗುತ್ತಾರೆ. ಅದರಲ್ಲೂ ಬಹುಮಾಲು ಹಣವಂತರ ಮಕ್ಕಳು. ಅವರಲ್ಲಿ ಗರ್ವ, ದೌರ್ಜನ್ಯ, ಅಧಿಕಾರ ಅಡಕವಾಗಿರುವುದರಿಂದ ಇತರರನ್ನು ಕೀಳಾಗಿ ಕಾಣುತ್ತಾರೆ. ವಿದ್ಯಾರ್ಥಿಯಾದವನು ಕೀಳು, ಮೇಲು ಎಂದು ತಾರತಮ್ಯ ಮಾಡಿದರೆ, ಅವನು ವಿದ್ಯಾರ್ಥಿ ಜೀವನವನ್ನು ಸಾರ್ಥಕಪಡಿಸಿಕೊಳ್ಳಲಾರನು.

ಇಂದಿನ ಮಕ್ಕಳೇ ನಾಳೆಯ ಪ್ರಜೆಗಳು. ಹಾಗಾದರೆ ಇಂದಿನ ಮಕ್ಕಳು ಎಂದರೆ ವಿದ್ಯಾರ್ಥಿಗಳು. ಅವರೇ ನಮ್ಮ ದೇಶವನ್ನು ಉತ್ತಮ ರೀತಿಯಿಂದ ನಡೆಸಲು ಅಥವಾ ದುಸ್ಥಿತಿಗೆ ಇಳಿಸಲು ಕಾರಣರು. ಒಬ್ಬ ವಿದ್ಯಾರ್ಥಿ ತನ್ನ ಜೀವನದ ಗುರಿ ಮುಟ್ಟಬೇಕಾದರೆ, ಗುರಿ ಮುಟ್ಟಿದ ಹಿರಿಯರ ವ್ಯಕ್ತಿತ್ವವನ್ನು ನಾವು ಒಳಹೊಕ್ಕು ನೋಡಿದಾಗ ಹಲವಾರು ಅಂಶಗಳು ನಮ್ಮ ಗೋಚರಕ್ಕೆ ಬರುತ್ತವೆ. ಅವುಗಳಲ್ಲಿ ಧೈರ್ಯ, ಉತ್ಸಾಹ, ವಿವೇಕ. ಇವು ಎದ್ದು ಕಾಣುವ ಅಂಶಗಳು. ಒಬ್ಬ ವಿದ್ಯಾರ್ಥಿ ತಾನು ಹಿಡಿದ ಕಾರ್ಯವನ್ನು ಸಾಧಿಸಲು ಎದುರಾಗುವ ಅಂಶಗಳನ್ನು ಅಡಗಿಸಲು, ತಲೆತಿನ್ನುವ ಸಮಸ್ಯೆಗಳನ್ನು ಕತ್ತರಿಸಲು ಈ ಮೂರು ಅತ್ಯಗತ್ಯ. ಧೈರ್ಯ, ಉತ್ಸಾಹ, ವಿವೇಕ, ಮುನ್ನುಗ್ಗಲು ಧೈರ್ಯವೆಂಬ ಗುಣ ಸಹಕಾರಿಯಾದರೆ, ಬಿಡದೆ ಮುನ್ನಡೆಯಲು ಉತ್ಸಾಹದ ಊಟಿ ಚಿಮ್ಮುತ್ತಿರಬೇಕು, ಜೊತೆಗೆ ಈ ಧೈರ್ಯೋತ್ಸಾಹಗಳೆಂಬ ಕುದುರೆಗಳನ್ನು ಸಂಯಮದಲ್ಲಿಟ್ಟು ಸರಿ ದಾರಿಯಲ್ಲಿ ಓಡಿಸಲು ವಿವೇಕದ ರೂಳುಪು ಪ್ರತಿಯೊಬ್ಬ ವಿದ್ಯಾರ್ಥಿಗೂ ಬೇಕೇ ಬೇಕು.

ಶಾಲಾ ಕಾಲೇಜುಗಳಲ್ಲಿ ಕಲಿತದ್ದು ಮಾತ್ರವೇ ವಿದ್ಯಾಭ್ಯಾಸ ಎಂದು ತಿಳಿದಿದ್ದರೆ ಅದೊಂದು ಭ್ರಮೆ. ನಿಜವಾದ ವಿದ್ಯಾಭ್ಯಾಸ ಪ್ರಾರಂಭವಾಗುವುದು ಕಾಲೇಜನ್ನು ತೊರೆದ ಮೇಲೆ. ಇಂದಿನ ವಿದ್ಯಾರ್ಥಿಗಳು ಸರ್ಟಿಫಿಕೇಟಿಗಾಗಿ ಶಾಲಾ ಕಾಲೇಜುಗಳಿಗೆ ಹೋಗುತ್ತಾರೆ. ನಿಜವಾದ ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಇನ್ನೆಲ್ಲೋ ಪಡೆದುಕೊಳ್ಳುತ್ತಾರೆ.

ವಿದ್ಯಾರ್ಥಿಗಳ ವೃತ್ತಿ ನಿರ್ಮಾಣ ಕಾರ್ಯದಲ್ಲಿ ಮುಖ್ಯರಾದವರು ಮೂವರು. ತಂದೆ ತಾಯಿಗಳು, ಅಧ್ಯಾಪಕರು, ಮತ್ತು ಸಮಾಜದ ಹಿರಿಯರು. ಅವರವರ ಭವಿಷ್ಯದ ಶಿಲ್ಪಿ ಅವರವರೇ ಎನ್ನುವ ಮಾತು ನಿಜವೇ ಆದರೂ ವಿದ್ಯಾರ್ಥಿಯ ವ್ಯಕ್ತಿತ್ವದ ರಚನೆಯಲ್ಲಿ ಶಿಕ್ಷಕರ ಪಾತ್ರ ಹಿರಿದು. ಕಲಿಯಲು ಉತ್ಸಾಹವುಳ್ಳವರೇ ಕಲಿಯಲು ಯೋಗ್ಯರು.

ಅದರಲ್ಲೂ ಶಾಲಾಕಾಲೇಜುಗಳು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ನವಸೃಷ್ಟಿ ನೀಡುವಂತಿರಬೇಕು. ಏಕೆಂದರೆ ವಿದ್ಯಾರ್ಥಿಗಳು ದಿನಂಪ್ರತಿ ಅದೇ ಕಟ್ಟಡವನ್ನು ನೋಡಬೇಕಲ್ಲ. ದಿನಂಪ್ರತಿ ಅದೇ ಶಿಕ್ಷಕರ ಮುಖವನ್ನು ನೋಡಬೇಕಲ್ಲ. ವಿದ್ಯಾಭ್ಯಾಸದ ಮಹತ್ವವು ಮಹಾಜನರಿಗೆ ಮನವರಿಕೆಯಾದಲ್ಲಿ ಮಹಾಮಹಾ ವಿದ್ಯಾಲಯಗಳು ನಿರ್ಮಾಣಗೊಳ್ಳುತ್ತವೆ. ಮನುಷ್ಯನ ಅಂತರಂಗದಲ್ಲಿ

ಅಡಗಿರುವ ಅಪಾರ ಜ್ಞಾನಶಕ್ತಿಯು ವಿಕಸನಗೊಳ್ಳುವ ಕಾಲವೆಂದರೆ ವಿದ್ಯಾರ್ಥಿದೇಸೆ. ಅದನ್ನು ಅರಿತುಕೊಳ್ಳುವವನೇ ಒಬ್ಬ ನಿಜವಾದ ವಿದ್ಯಾರ್ಥಿ.

ಮಂಜುಳ ಎ.ಎಮ್

ರಾಜಕೀಯ ಮತ್ತು ಯುವ ಪೀಳಿಗೆ

ರಾಜಕೀಯ ಮತ್ತು ಯುವ ಪೀಳಿಗೆ ಇವೆರಡರ ನಡುವೆ ಬಹಳ ನಿಕಟವಾದ ಸಂಬಂಧವಿದೆ. ರಾಜಕೀಯ ಎಂದರೆ ಇಂದಿನ ನಮ್ಮ ದೇಶದ ಆಡಳಿತ ವ್ಯವಸ್ಥೆ, ಯುವಪೀಳಿಗೆಯೆಂದರೆ ದೇಶದ ನಿಜವಾದ ಮಾನವ ಶಕ್ತಿ. ಈ ಶಕ್ತಿಯನ್ನು ಯಾವ ರೀತಿಯಲ್ಲಿ ಉಪಯೋಗಿಸುತ್ತಿದ್ದಾರೆ ಎನ್ನುವುದು ಬಹಳ ಮುಖ್ಯ. ಅತಿ ದುಃಖದ ಸಂಗತಿ ಏನೆಂದರೆ ಈ ಅಮೂಲ್ಯವಾದ ಯುವಶಕ್ತಿಯನ್ನು ದುರ್ಮಾರ್ಗದಲ್ಲಿ ಬಳಸುತ್ತಿದ್ದಾರೆ. ಅದನ್ನು ಉಪಯೋಗಿಸಬೇಕಾದ ರೀತಿಯಲ್ಲಿ ಬಳಸಲಾಗುತ್ತಿಲ್ಲ. ಇದಕ್ಕೆಲ್ಲಾ ಕಾರಣ ನಮ್ಮ ದೇಶದ ರಾಜಕೀಯ ಧುರೀಣರ ಅವ್ಯವಸ್ಥೆಯ ಭ್ರಷ್ಟ ರಾಜಕೀಯ, ಇಂದಿನ ನಮ್ಮ ಸ್ವತಂತ್ರ ಭಾರತದಲ್ಲಿ ರಾಜಕೀಯ ಕೌರವ್ಯ ತಾಂಡವವನ್ನಾಡುತ್ತಿದೆ. ಎಲ್ಲಿ ನೋಡಿದರೂ ಅನ್ಯಾಯ, ಅಕ್ರಮ ರಾಜಕಾರಣಿಗಳು ಭಾರತವನ್ನು, ಭಾರತೀಯರನ್ನು ಅದರಲ್ಲೂ ನಮ್ಮ ಯುವಪೀಳಿಗೆಯನ್ನು ಕೈಗೊಂಬೆಗಳನ್ನಾಡಿಸುವಂತೆ ಆಡಿಸಿ ತಮ್ಮ ಆಸೆಗಳನ್ನು ಪೂರೈಸಿಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ. ಇಂದಿನ ಯುವಕರು ನಾಳೆಯ ಪ್ರಜೆಗಳು. ಭಾರತದಲ್ಲಿ ಉತ್ತಮ ಪ್ರಜೆಗಳಾಗಬೇಕಾದರೆ ಅವರಿಗೆ ಒಳ್ಳೆಯ ಶಿಕ್ಷಣ ಹಾಗೂ ಸನ್ಮಾರ್ಗದಲ್ಲಿ ಕರೆದೊಯ್ಯಬೇಕು. ಆದರೆ ಆಗುತ್ತಿರುವುದೇನು? ಯುವಕರನ್ನು ತಮ್ಮ ವಯುಕ್ತಿಕವಾದ ಆಸೆಗಳನ್ನು ಪೂರೈಸಿಕೊಳ್ಳಲು ಬಳಸುತ್ತಾರೆ. ಅನೇಕ ಯುವಕರನ್ನು ಬಲಿ ತೆಗೆದುಕೊಳ್ಳುತ್ತಾರೆ. ಅವರು ತಮ್ಮ ಅಮೂಲ್ಯವಾದ ವಿದ್ಯಾರ್ಥಿ ಜೀವನದಿಂದ ಹೊರಬಂದು ರಾಜಕೀಯಕ್ಕೆಳೆಯುತ್ತಾರೆ. ಹೀಗೆ ಸನ್ಮಾರ್ಗದಲ್ಲಿ ನಡೆಯಬೇಕಾದವರು ದುರ್ಮಾರ್ಗಕ್ಕೆಳೆದರೆ ನಮ್ಮ ದೇಶ ಯಶಸ್ಸನ್ನು ಪಡೆಯುವುದೇ? ಇವರು ಯುವ ಪೀಳಿಗೆಯಲ್ಲಿರುವ ಹುಮ್ಮಸ್ಸು, ಉತ್ಸಾಹಗಳನ್ನು ಹಾಗೂ ಅವರ ಚಟುವಟಿಕೆಗಳನ್ನೂ ಕುಂಠಿತಗೊಳಿಸುತ್ತಿದ್ದಾರೆ. ಯುವಕರಿಗೆ ಪ್ರಾಮುಖ್ಯತೆ ಕೊಡಲಾಗುತ್ತಿಲ್ಲ. ರಾಜಕೀಯ ಈಗ ಲಂಚದ ಖಜಾನೆಯಾಗಿದೆ. ಯುವಕರ ಕ್ರಮಕ್ಕೆ ಪ್ರಾಮುಖ್ಯತೆ ಕೊಡದೆ ತಮಗೆ ಯಾರು ಹೆಚ್ಚು ಪಾಪದ ದುಡ್ಡು ಕೊಡುವರೋ ಅವರಿಗೆ ಉತ್ತಮ ಶಿಕ್ಷಣದ ಅವಕಾಶವನ್ನು ನೀಡಲಾಗಿದೆ. ಇಂದಿನ ಯುವ ಪೀಳಿಗೆಯೂ ಸಹ ತಮ್ಮ ಮುಂದಿನ ಭವ್ಯವಾದ, ಅಮೂಲ್ಯವಾದ ಶ್ರೇಷ್ಠವಾದ ಜೀವನವನ್ನು ರೂಪಿಸಿಕೊಳ್ಳಲು ರಾಜಕೀಯೆಂಬ “ರಾಕ್ಷಸ ಪ್ರವೃತ್ತಿಯಿಂದ ಬಹುದೂರ ಸರಿದಾಗ ಮಾತ್ರ ಸಾಧ್ಯ”. ಇಲ್ಲವಾದರೆ ನಮ್ಮ ದೇಶದ ರಾಜಕೀಯ, ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ, ನೈತಿಕ ಹಾಗೂ ಆಧ್ಯಾತ್ಮಿಕ ಜೀವನವು ಆದಿ ಮಾನವನ ಯುಗಕ್ಕೆ ಇಳಿಯ ಬೇಕಾದೀತು. ಎಚ್ಚರಿಕೆ! ಎಲ್ಲಾ ರಾಜಕಾರಣಿಗಳೂ ಸಹ ಯುವ ಪೀಳಿಗೆಯನ್ನು ದೇಶದ ಶಕ್ತಿ ಎಂದು ತಿಳಿದು, ಅವರನ್ನು ರಾಜಕೀಯಕ್ಕೆ ಆಹ್ವಾನಿಸುತ್ತಿದ್ದಾರೆ. “ಮುಳ್ಳನ್ನು ಮುಳ್ಳಿನಿಂದಲೆ ತೆಗೆ” ಎಂಬಂತೆ ರಾಜಕೀಯ ಧುರೀಣರಿಂದಲೇ ನಮ್ಮ ಯುವಪೀಳಿಗೆ ರಾಜಕೀಯದಿಂದಲೇ ಬದಲಿಸಬೇಕು.

ರಾಜಕೀಯ ಮತ್ತು ಯುವ ಪೀಳಿಗೆ ಒಂದೇ ನಾಣ್ಯದ ಎರಡು ಮುಖಗಳಾಗದೆ, ಏಕೈಕ ರಾಜಕೀಯವಾಗಬೇಕು. ಯಾವಾಗ ರಾಜಕೀಯ ಯುವ ಪೀಳಿಗೆಗೆ ಒಳ್ಳೆಯ ವಾತಾವರಣವನ್ನು ಒದಗಿಸುತ್ತದೆಯೋ ಆಗ ಅವರು ಒಳ್ಳೆಯ ಸತ್ಪ್ರಜೆಗಳಾಗಿ ತಮ್ಮ ಭವಿಷ್ಯವನ್ನು ರೂಪಿಸಿಕೊಳ್ಳಲು ಸಾಧ್ಯ.

ಹಂಸ ಬಿ.ಎನ್.

ರಾಜಕೀಯ ವಾತಾವರಣ

‘ಇಂದಿನ ವಿದ್ಯಾರ್ಥಿಗಳೇ ಮುಂದಿನ ಪ್ರಜೆಗಳು’ ಎಂಬುದು ಜನಜನಿತವಾದ ಮಾತು. ಓದು, ಸ್ಕೂಲು, ಕಾಲೇಜು ಬರಹಕ್ಕೆ ಮಾತ್ರ ಮೀಸಲಾಗಿಲ್ಲ. ವಿದ್ಯಾರ್ಥಿ ಮುಂದೆ ತನ್ನ ಸುತ್ತಲಿನ ಸಮಾಜಕ್ಕೆ ತನ್ನ ಕೈಲಾದ ಸೇವೆಯನ್ನು ಮಾಡಿ ಸುಪ್ರಜೆಯಾಗಬೇಕು.

ಆದರೆ ಇಂದಿನ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ರಾಜಕೀಯದ ವಾತಾವರಣ ಸುತ್ತುವರಿದು ಕಾಡಿಸುತ್ತಿದೆ. ಜಾತ್ಯಾತೀತ ರಾಷ್ಟ್ರವಾದ ಭಾತರದಲ್ಲಿ ಜಾತಿ ಭೇದಗಳನ್ನು ಮಾಡಬಾರದು ಎಂದು ಹೇಳುವ ಸರ್ಕಾರವೇ ಜಾತಿ, ಕೋಮಿನ ಹೆಸರಿನಲ್ಲಿ ಶಿಕ್ಷಣದಲ್ಲಿ ನೇಮಕಾತಿ ಮಾಡುತ್ತದೆ, ಮತ್ತು ಈಗ ಕೊಡುವ ಕೆಲಸದಲ್ಲಿ ಸಹ ಜಾತಿ ಆಧಾರದ ಮೇಲೆಯೇ ನಿರ್ಧರಿಸುವಂಥದ್ದು. ಯಾವುದೇ ಗಲಭೆ ಗಲಾಟೆಗಳಿಗೂ ರಾಜಕಾರಣಿಗಳಿಗೆ ವಿದ್ಯಾರ್ಥಿಗಳ ಬೆಂಬಲವೇ ಬೇಕು. ಅವರಿಗೆ, ಅದಕ್ಕೆ ಯೋಗ್ಯ ವಿದ್ಯಾರ್ಥಿಗಳು ದೊರೆಯುತ್ತಾರೆ.

ವಿಶ್ವವಿದ್ಯಾಲಯದ ಮಟ್ಟದಲ್ಲೂ ಸಹ ರಾಜಕಾರಣ ಪ್ರಸರಿಸಿದೆ. ಹಣ ಕೊಟ್ಟರೆ ಫೇಲಾಗುವವನನ್ನು ಪಾಸು ಮಾಡಿ ಪಾಸಾಗುವವರನ್ನು ಫೇಲು ಮಾಡುತ್ತಾರೆ. ಇದರಿಂದಾಗಿ ಚೆನ್ನಾಗಿ ಓದುವವರೂ, ಹಾಗೂ ಬುದ್ಧಿವಂತರ ವಿಕಾಸ ಕುಂಠಿತವಾಗುತ್ತದೆ. ಈಗ ಒಳಗೊಳಗಿನ ರಾಜಕಾರಣದಿಂದ ಪಠ್ಯಪುಸ್ತಕದ ರಚನೆಗೆ ಅವರಿಗೆ ಬೇಕಾದವರೆ ಕೈಗೆ ಅಧಿಕಾರ ಕೊಡುತ್ತಾರೆ. ಅವರು ಅವರಿಗೆ ಬೇಕಾದ ಯಾವುದೋ ಕೆಲಸಕ್ಕೆ ಬಾರದ ಪಠ್ಯಗಳನ್ನು ಆರಿಸುತ್ತಾರೆ. ಇಂಥಹ ಪಠ್ಯಗಳನ್ನು ವಿದ್ಯಾರ್ಥಿಯಾದವನು ಓದಲೇ ಬೇಕು. ಪಠ್ಯಪುಸ್ತಕವನ್ನು ಮುದ್ರಿಸುವ ಹೊಣೆಗಾರಿಕೆಯನ್ನು ಹೊತ್ತು ಹಿರಿಯರು ವಿದ್ಯಾರ್ಥಿಗಳ ಹಿತದೃಷ್ಟಿಯನ್ನು ಮುಂದಿಟ್ಟುಕೊಂಡು ಆ ಕಾರ್ಯಕ್ಕೆ ಕೈ ಹಾಕಬೇಕು. ವಿದ್ಯಾರ್ಥಿಗೆ ಕೊಡುವ ಪಠ್ಯದಲ್ಲಿ ಉತ್ತಮವಾದುದನ್ನು ಆರಿಸುವ ವಿವೇಚನೆ ಪಠ್ಯಪುಸ್ತಕ ಆಯ್ಕೆಯವರು ಮರೆತಿಲ್ಲವಾದರೂ ಹಣಕಾಸು, ರಾಜಕೀಯ ತಂತ್ರಗಳಿಗೆ ಒಳಗಾಗಿ ತಮಗೆ ಇಷ್ಟ ಬಂದದ್ದನ್ನು ಆರಿಸಿ ನಮ್ಮ ಮುಂದಕ್ಕೆ ಎಸೆಯುತ್ತಾರೆ. ಈ ರೀತಿಯಲ್ಲಿ ರಾಜಕೀಯದ ವಿಷಾನಿಲ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಹಾಳುಮಾಡುತ್ತಿದೆ.

ಎಸ್. ಸುಧಾ

ನಿಚ್ಚಳ ಕಲ್ಪನೆ

ರಾಜಕೀಯ ರಂಗದಲ್ಲಿ ಸಂಭವಿಸುವ ಘಟನೆಗಳಿಂದ ಯುವಕರ ಮೇಲಾಗುವ ಪರಿಣಾಮ ಬಹುಶಃ ಇನ್ನಾರ ಮೇಲೂ ಆಗಲಿಕ್ಕಿಲ್ಲ.

1992 ಡಿಸೆಂಬರ್ 6 ರಂದು ನಡೆದ ಮಸೀದಿ ನಾಶವೇ ಇದಕ್ಕೆ ಸಾಕ್ಷಿ. ದೇಶದ ಸಾರ್ವಜನಿಕ ಜೀವನವೇ ಅಲ್ಲೋಲ ಕಲ್ಲೋಲವಾಗಿತ್ತು. ಯುವಕರು ಮುಂದೇನೆಂದು ಚಿಂತಿಸುವಂತಾಯಿತು. ಇತ್ತೀಚೆಗೆ ನಡೆದ ವೈದ್ಯಕೀಯ ಮತ್ತು ಇಂಜಿನಿಯರಿಂಗ್ ಸೀಟುಗಳಲ್ಲಿ ನಡೆದ ಗೊಂದಲ, ಕೆಟ್ಟ ರಾಜಕೀಯದಿಂದ ಯುವಕರ ಮೇಲಾಗುವ ದುಷ್ಪರಿಣಾಮವನ್ನು ಎತ್ತಿ ತೋರಿಸಿದೆ.

ಯುವಕರು ಸಾರ್ವಜನಿಕರ ಜೀವನದಲ್ಲಿ ಮುಂದೆ ಬಂದು ದೇಶ ಯಾವ ಮಾರ್ಗದಲ್ಲಿ ಸಾಗಬೇಕೆಂದು ನಿರ್ಧರಿಸಬೇಕಾದುದು ಅಗತ್ಯವೆಂದು ಈ ಘಟನೆ ತೋರಿಸುತ್ತದೆ. ಯುವಕರಿಗೆ ಪೂರ್ವಾಗೃಹ ಖೇಡಿತ ಭಾವನೆ ಇರುವುದಿಲ್ಲ. ಆದ್ದರಿಂದ ಅವರಿಗೆ ದೇಶ ಯಾವ ಮಾರ್ಗದಲ್ಲಿ ಸಾಗಬೇಕೆಂಬ ನಿಚ್ಚಳ ಕಲ್ಪನೆ ಇರುತ್ತದೆ. ಅವರು ಸಕ್ರಿಯವಾಗಿ ಮುಂದೆ ಬಂದರೆ ಹೆಚ್ಚು ಉದ್ಯೋಗ ಸೃಷ್ಟಿಸಿ ನಿರುದ್ಯೋಗವನ್ನು ನಿವಾರಿಸುವ ದೇಶವನ್ನಾಗಿ ಮಾಡಬಹುದು, ದೇಶವನ್ನು ಆವರಿಸಿರುವ ಭ್ರಷ್ಟಾಚಾರವನ್ನು ತೊಲಗಿಸುವ ವ್ಯವಸ್ಥೆಯನ್ನು ಅಮೂಲಾಗ್ರವಾಗಿ ಬದಲಿಸಿ ಎಲ್ಲರಿಗೂ ನ್ಯಾಯಯುತವಾದ ಅವಕಾಶವನ್ನು ದೊರಕಿಸಿ ಕೊಡುವ ಕ್ರಮಗಳನ್ನು ಕೈಗೊಳ್ಳಲು ಸಾಧ್ಯ.

ನ' ಮ್ಮದೇಶ' ದಲ್ಲಿ ಇದ 'ಅಜ್ಞಾನ', ಬಡತನ, ಅಲಕ್ಷ್ಯ, ನಿರ್ವಸತಿ, ಪಕ್ಷಪಾತ ಮೊದಲಾದ ವ್ಯಾಧಿಗಳು ತಾಂಡವವಾಡುತ್ತಾ ಸಾಮಾನ್ಯರ ಜೀವನವನ್ನು ದುರ್ಭರಗೊಳಿಸಿದೆ. ಇದಕ್ಕೆಲ್ಲಾ ಯುವಕರು ರಾಜಕೀಯವನ್ನು ಪ್ರವೇಶಿಸಿ ದೇಶ ಸರಿಯಾದ ನಿಟ್ಟಿನಲ್ಲಿ ಸಾಗುವಂತೆ ಮಾಡುವುದು ತೀರಾ ಅಗತ್ಯ.

ನಾಗೇಂದ್ರ ಬಾಬು

ಕನ್ನಡದ ನಾಡ ಜನವೆಲ್ಲವೂ ನನ್ನವರು
ಬಡಗ ತೆಂಕಣ ಮೂಡ ಕೊಡಗ ತೌಳವ ತೋಡ
ಇನ್ನೆಲ್ಲ ಕನ್ನಡಿಗರೆನ್ನವರು ಎನ್ನುವರು,
ನಾವೆಲ್ಲಾ ಒಂದು ಮನೆಯವರಣ್ಣ ತಮ್ಮದಿರು
ನಮ್ಮೆಲ್ಲರನು ಪಡೆದುದೊಂದೆ ನಾಡಿನ ಬಸಿರು

ಶ್ರೀನಿವಾಸ

ಕನ್ನಡದ ನಾಡಲಾ
ಕನ್ನಡದ ನುಡಿಯಲಾ
ಕನ್ನಡಿಗನೆದೆ ಕಡೆದ ತನೆಯಲಾ ಕನೆಯಲಾ!
ಬೆಳಕು ಹರಿಯಿತು ಏಳಿ,
ಇರುಳು ಸವೆಯಿತು ಏಳಿ,
ತಾಯ ಕರೆ ಕೇಳಿ

ಬಿ.ಎಂ. ಶ್ರೀಕಂಠಯ್ಯ

ಕಾಡಾನೆ ಫೀಳಿಡುವ ಕನ್ನಡದ ಕಾಡಿನಲಿ
ಬೆಳ್ಳಿಂಗಳಾಗುವುದು ಬಿಸಿಲ ತಾಪ
ಜೊ ಹಿಡಿದ ಬೆಟ್ಟಗಳ ನೀರ್-ಬೀಳ ಜಾದಿನಲಿ
ಹಬ್ಬುವುದು ಹುಲಿಗಣ ಲಕ್ಷದೀಪ

ಕೆ.ಎಸ್. ನರಸಿಂಹಸ್ವಾಮಿ

ಭಯಂಕರ ಭೂಕಂಪ

ವೇಣುಗೋಪಾಲ್. ಎನ್.

ಮೊದಲನೆಯ ಬಿ.ಎ.

ಭೂಕಂಪವು ನೈಸರ್ಗಿಕ ವಿಕೋಪಗಳಲ್ಲೊಂದು. ನೈಸರ್ಗಿಕ ವಿಕೋಪಗಳೆಂದರೆ ಭೂಮಿಯ ಎಲ್ಲ ಜೀವರಾಶಿಗಳು ಸಮತೋಲನದಲ್ಲಿರುತ್ತವೆ. ಈ ಸಮತೋಲನ ತಪ್ಪಿದಾಗ ನಿಸರ್ಗವು ಅದನ್ನು ಸರಿಪಡಿಸಬೇಕಾಗುವುದು. ಅದನ್ನೇ ನೈಸರ್ಗಿಕ ವಿಕೋಪವೆನ್ನಬಹುದು. ಈ ನೈಸರ್ಗಿಕ ವಿಕೋಪಕ್ಕೆ ಮುಖ್ಯ ಕಾರಣ ಮಾನವ. ಮಾನವ ಇಂದು ವೈಜ್ಞಾನಿಕವಾಗಿ ಎಷ್ಟೇ ಮುಂದುವರೆದಿದ್ದರೂ, ನಿಸರ್ಗದ ಮುಂದೆ ಅವನ ಆಟ ಏನೂ ನಡೆಯುವುದಿಲ್ಲ. ಇಂದು ಮಾನವನ ವೈಜ್ಞಾನಿಕ ಅನ್ವೇಷಣೆಗಳೆಲ್ಲವೂ, ಎಷ್ಟೇ ಉಪಯೋಗಕಾರಿಯಾಗಿದ್ದರೂ ಅಷ್ಟೇ ಅಪಾಯಕಾರಿಯೂ ಆಗಿದೆ. ಮಾನವನು ಎಲ್ಲ ಜೀವರಾಶಿಗಳಿಗಿಂತ ಬುದ್ಧಿವಂತ ಪ್ರಾಣಿ. ಎಲ್ಲ ಪ್ರಾಣಿಗಳು, ಪಕ್ಷಿಗಳು, ಕ್ರಿಮಿಕೀಟಗಳು, ಸಕಲ ಜೀವರಾಶಿಗಳನ್ನೂ ತನ್ನ ಹತೋಟಿಯಲ್ಲಿಟ್ಟು ಕೊಳ್ಳುವ ಸಾಮರ್ಥ್ಯವನ್ನು ಹೊಂದಿದ್ದಾನೆ. ಆದರೆ ಈ ಮಾನವ ಮಾಡುವ ತಪ್ಪುಗಳಿಂದ ಎಷ್ಟೊಂದು ದೊಡ್ಡ ಅಪಾಯಗಳಾಗುತ್ತವೆ. ಅದನ್ನು ಸರಿಪಡಿಸುವವರಾರು. ಅದಕ್ಕೆ ನಿಸರ್ಗವು ಕಾಲ ಕಾಲಕ್ಕೆ ತಕ್ಕಂತೆ ಮಾನವನಿಗೆ ಪಾಠ ಕಲಿಸುತ್ತಲೇ ಇರುತ್ತದೆ. ಮಾನವ ಅದನ್ನು ತಿಳಿದು ಮತ್ತೆ ಮತ್ತೆ ತಪ್ಪು ಮಾಡುತ್ತಲೇ ಇರುವನು. ನಿಸರ್ಗವು ಪ್ರಕ್ರಿಯಿಸುತ್ತಲೇ ಇದೆ. ಈ ಪ್ರಕ್ರಿಯೆಗಳೇ ಭೂಕಂಪ, ಪ್ರವಾಹ, ಬರ ಮುಂತಾದವು.

ಭೂಕಂಪವು ನಿನ್ನೆ ಮೊನ್ನೆಯದಲ್ಲ. ಭೂಮಿ ಹುಟ್ಟಿದಾಗಿನಿಂದ ಒಂದಲ್ಲ ಒಂದು ವಿಧದಲ್ಲಿ ಭೂಕಂಪವೂ ಸಂಭವಿಸುತ್ತಲೇ ಇದೆ. ಇತ್ತೀಚೆಗಂತೂ ಇದು ತುಂಬಾ ಅತಿಯಾಗಿದೆ. ಮಾನವನು ಇಂದು ವೈಜ್ಞಾನಿಕವಾಗಿ ಊಹಿಸಲಾರದಷ್ಟು ಮುಂದುವರೆದಿದ್ದಾನೆ. ಆದರೆ ಅವನ ಬುದ್ಧಿಯು ಎಷ್ಟೇ ಮುಂದುವರೆದಿದ್ದರೂ, ಅವನ ಅನ್ವೇಷಣೆಗಳಿಂದ ಉಪಯೋಗವಾಗುತ್ತಿದ್ದರೂ ಅಷ್ಟೇ ಬುದ್ಧಿಹೀನನಾಗಿ, ಅಪಾಯಕಾರಿಯಾಗಿ ತನ್ನ ಸಂಶೋಧನೆಗಳನ್ನು ಬಳಸುತ್ತಿದ್ದಾನೆ. ಎಲ್ಲ ಜೀವರಾಶಿಗಳು ಸಮತೋಲನದಲ್ಲಿದ್ದರೆ ನಿಸರ್ಗವು ಸುಂದರವಾಗಿರುತ್ತದೆ. ಆ ಪ್ರಕೃತಿಯನ್ನು ನೋಡಿ, ಸವಿದು, ಅನುಭವಿಸಿ, ಆನಂದಿಸಬಹುದು. ಆದರೆ ಮಾನವನು ತನ್ನ ಸ್ವಾರ್ಥಕ್ಕಾಗಿ

ತನಗೆ ಬೇಕಾದ ಪ್ರಾಣಿ ಪಕ್ಷಿಗಳನ್ನು ಕೊಂದು, ಗಿಡ ಮರಗಳನ್ನು ಕತ್ತರಿಸಿ ನೈಸರ್ಗಿಕ ಅಸಮತೋಲನವನ್ನುಂಟು ಮಾಡುತ್ತಿದ್ದಾನೆ. ಇದರ ಪರಿಣಾಮವಾಗಿ ಕೆಲವು ಪ್ರಾಣಿ ಮತ್ತು ಪಕ್ಷಿ ಸಂತುಲನಗತವಾಗಿ ಹೇಳ ಹೆಸರಿಲ್ಲದಂತೆ ನಿರ್ನಾಮವಾಗಿ ಹೋಗಿವೆ. ಉಳಿದಿರುವ ಕೆಲವನ್ನು ತನ್ನ ಸ್ವಾರ್ಥಕ್ಕಾಗಿ ಬಳಸಿ ಹಾಳು ಮಾಡುತ್ತಿದ್ದಾನೆ. ಹೀಗೆ ಈ ಕೆಲವು ಜೀವಿಗಳ ಖೇಳಿಗೆಯೇ ಇಲ್ಲದಂತಾದರೂ ಈ ಮಾನವ ಸಂಖ್ಯೆ ಮಾತ್ರ ಅತಿ ಹೆಚ್ಚಾಗಿದೆ. ಎಷ್ಟು ಹೆಚ್ಚಾಗಿದೆ ಎಂದರೆ ಬಹುಶಃ ಮುಂದೆ ಮಾನವ ಸಂಕುಲವೊಂದೇ ಉಳಿಯುತ್ತದೆಯೇನೋ ಅನ್ನಿಸುವಷ್ಟು ಜನಸಂಖ್ಯೆ ಮಿತಿಯಾಗಿ ಬೆಳೆದಿದೆ. ಇದನ್ನು ತಡೆಗಟ್ಟ ಬೇಕಾದವರು ಯಾರು? ಮಾನವ ಆದರೆ ಅವನು ಅದನ್ನು ಮಾಡುತ್ತಿಲ್ಲ. ನಿಸರ್ಗವೇ ಭೂಕಂಪದ ಮೂಲಕ ಜನಸಂಖ್ಯೆಯನ್ನು ನಿರ್ನಾಮ ಮಾಡುತ್ತಿದೆ. ಆದರೆ ಜೊತೆಗೆ ಪ್ರಾಣಿ ಪಕ್ಷಿಗಳು ಆಸ್ತಿ ಪಾಸ್ತಿಗಳು ನಾಶವಾಗುತ್ತಿವೆ. ಇದಕ್ಕೆಲ್ಲಾ ಈ ಮಾನವನೇ ಕಾರಣನಾದರೂ ಇದೊಂದೇ ಕಾರಣದಿಂದ ಭೂಕಂಪವಾಗುತ್ತದೆ ಎಂದು ಹೇಳಲಾಗುವುದಿಲ್ಲ. ಇನ್ನೂ ಅನೇಕ ಕಾರಣಗಳಿವೆ. ಭೂಕುಸಿತ, ಭೂಮಿಯ ಚಲನೆಯಲ್ಲಿನ ವ್ಯತ್ಯಾಸಗಳೂ ಮುಂತಾದ ಕಾರಣಗಳೂ ಇರಬಹುದು.

ಭೂಮಿಯ ಮೇಲೆ ಅತಿ ಹೆಚ್ಚು ಭೂಕಂಪ ಸಂಭವಿಸುವ ಪ್ರದೇಶಗಳೆಂದರೆ ಜಪಾನ್, ಫಿಲಿಪೈನ್ಸ್, ಪೂರ್ವೋತ್ತರ ಭಾಗಗಳಲ್ಲಿ ಅತಿ ಹೆಚ್ಚಾಗಿ ಸಂಭವಿಸುತ್ತದೆ. ಕಳೆದ 3 ವರ್ಷದ ಹಿಂದೆ ರಷ್ಯಾದಲ್ಲಿ ಭೂಕಂಪ ಸಂಭವಿಸಿದ್ದಾಗ ಅತಿ ಹೆಚ್ಚು ಅಂದರೆ ಸಾವಿರಾರು ಜನರ ಪ್ರಾಣ ಬಿಟ್ಟಿತು, ಲಕ್ಷಾಂತರ ರೂಪಾಯಿಗಳ ಆಸ್ತಿ ಪಾಸ್ತಿ, ಮನೆಗಳೆಲ್ಲವೂ ನೆಲಸಮವಾದವು. ಪ್ರಾಣಿ, ಪಕ್ಷಿಗಳೂ ಸತ್ತವು. ಭಾರತದಲ್ಲಂತೂ ಇಷ್ಟೊಂದು ಭಯಂಕರ ಭೂಕಂಪ ಸಂಭವಿಸಿದ್ದಿಲ್ಲ. ಆದರೆ ಇತ್ತೀಚೆಗೆ 1993 ರ ಸೆಪ್ಟೆಂಬರ್, ಅಕ್ಟೋಬರ್ ತಿಂಗಳಲ್ಲಿ ಮಹಾರಾಷ್ಟ್ರ ಹಾಗೂ ಕರ್ನಾಟಕದಲ್ಲಿ ಸಂಭವಿಸಿದ ಭೂಕಂಪವು ಅತಿ ದೊಡ್ಡ ದುರಂತವೆನ್ನಬಹುದು. 30,000 ಜನರು ಸತ್ತು ಹೋದರು. ಲಕ್ಷಾಂತರ ರೂಪಾಯಿಗಳ ಆಸ್ತಿ ಪಾಸ್ತಿ ನಷ್ಟವಾಯಿತು,

ಇಲ್ಲಿ ಹಳೆಗನ್ನಡವನ್ನು ಸರಳವಾಗಿ ಹೇಗೆ ಓದಲು ಸಾಧ್ಯವಿದೆ ಎಂದು ತಿಳಿಸಿಕೊಡಲಾಗುತ್ತದೆ. ಇದರಿಂದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಬಹಳ ಪ್ರಯೋಜನವಾಗಿದೆ.

“ಕೊಲ್ಲಿ ಯುದ್ಧ ಹಾಗೂ ಅದರಿಂದ ಜೀವಜಂತುಗಳ ಮೇಲೆ ಆದ ಪರಿಣಾಮಗಳು” ಇದು ಅಂದು ನನಗೆ ಆಶುಭಾಷಣಾ ಸ್ಪರ್ಧೆಯಲ್ಲಿ ಸಿಕ್ಕ ವಿಷಯ. ನಾಲ್ಕು ನಿಮಿಷಗಳ ಕಾಲಾವಧಿ ಮಾತಾಡಿದೆ, ಅದಕ್ಕೆ ನನಗೆ ಮೊದಲ ಬಹುಮಾನ ಲಭಿಸಿತು. ಈ ಬಹುಮಾನವೇ ನನಗೂ ಹಾಗು ಕನ್ನಡ ಸಂಘಕ್ಕೆ ಒಂದು ಸಂಬಂಧವನ್ನು ಕಲ್ಪಿಸಿತು. ಅನೇಕ ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳಲು ಪ್ರೇರೇಪಿಸಿತು.

ಬೆಂಗಳೂರು ದೂರದರ್ಶನದ ಕ್ವಿಜ್ ಕಾರ್ಯಕ್ರಮಕ್ಕೆ ನನ್ನ ಹೆಸರನ್ನು ಸೂಚಿಸಿ ಕಳುಹಿಸಿಕೊಟ್ಟಿದ್ದರು. ಅಲ್ಲಿಗೆ ಹೋದಾಗ ಒಂದು ಸಣ್ಣ ನಾಟಕದಲ್ಲಿ ಅಭಿನಯಿಸುವ ಅವಕಾಶ ಲಭಿಸಿತು. ಇನ್ನೊಮ್ಮೆ ದೂರದರ್ಶನದವರು ಉಪಾಧ್ಯಾಯರ ದಿನಾಚರಣೆಯಂದು ಕಾಲೇಜಿಗೆ ಗುರು-ಶಿಷ್ಯರ ಸಂಬಂಧದ ಬಗ್ಗೆ ಸಂದರ್ಶನಕ್ಕೆಂದು

ಬಂದಿದ್ದಾಗ ನನಗೆ ಮಾತನಾಡುವ ಅವಕಾಶ ದೊರೆಯಿತು. ಇದಕ್ಕಾಗಿ ನಾನು ಕನ್ನಡ ಸಂಘಕ್ಕೆ ಚರಣಯಣಿಯಾಗಿದ್ದೇನೆ.

ಇನ್ನು ಪಠ್ಯದ ವಿಷಯಕ್ಕೆ ಬರುವುದಾದರೆ ಇಲ್ಲಿನ ಉಪನ್ಯಾಸಕರ ವೃಂದವು ಬೇರೆ ಕಾಲೇಜಿಗಿಂತ ಭಿನ್ನವಾಗಿದೆ. ಇಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬ ವಿದ್ಯಾರ್ಥಿಗೂ ಕನ್ನಡದ ಬಗ್ಗೆ ಒಲವನ್ನು ಮೂಡಿಸುವ ಸತತ ಪ್ರಯತ್ನ ಪ್ರೀತಿಯಿಂದ ನಡೆಯುತ್ತಿರುತ್ತದೆ. ಅವರಲ್ಲಿರುವ ಆಸಕ್ತಿಯನ್ನು ಗುರುತಿಸಿ ಅದರಲ್ಲಿಯೇ ಮುಂದುವರಿಯಲು ಪ್ರೇರೇಪಿಸುತ್ತಾರೆ. ವಾರ್ಷಿಕ ಪರೀಕ್ಷೆಗಳಲ್ಲಿ ಅತಿ ಹೆಚ್ಚು ಅಂಕಗಳಿಸಿದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಸೂಕ್ತ ಬಹುಮಾನಗಳನ್ನು ನೀಡಿ ಬೆನ್ನು ತಟ್ಟುತ್ತಾರೆ.

ಹೀಗೆ ನಮ್ಮ ಕಾಲೇಜಿನ ಕನ್ನಡ ಸಂಘದ ಬಗ್ಗೆ ಬರೆಯುತ್ತ ಹೋದರೆ ಪುಟಗಳೇ ಸಾಕಾಗುವುದಿಲ್ಲ. ಇಲ್ಲಿಂದ ಬೀಸುವ ಕನ್ನಡದ ತಂಗಾಳಿ ಎಲ್ಲಡೆಯೂ ಹರಿಯಲಿ. ಇಲ್ಲಿನ ಕಾರ್ಯ ಚಟುವಟಿಕೆಗಳನ್ನು ನೋಡಿದ ಅನೇಕ ಕಾಲೇಜುಗಳು ಇಲ್ಲಿನ ಮಾದರಿಯನ್ನಾಗಿ ಅನುಸರಿಸಲಿ ಎಂದು ಆಶಿಸುತ್ತೇನೆ.

ಉನ್ನತಿ ಸಂಸ್ಕೃತಿ ಇಂಪನು ಕರೆಯುವ
ಸುಂದರ ಮೇಘವು ಕನ್ನಡವು
ಸನ್ನತ ಮಹಿಮೆಯ ಕಾಂತಿಯ ಬೀರುತ
ಸುಮದರ ಬೀಡಿದು ಕನ್ನಡವು

ಇಟಗಿ ರಾಘವೇಂದ್ರ

ಭೂಮಿ ಬಾನು ಇರುವತನಕ
ನಗುತಲಿರಲ ಕನ್ನಡ
ಕನ್ನಡ ಸವಿಗನ್ನಡ
ಕರಿಮಣ್ಣಿನ ಕಣ ಕಣದಲೂ
ಉಸಿರಾಡಿದೆ ಹಸಿರಿನ
ಕನ್ನಡ ಶುಭಗನ್ನಡ

ದೊಡ್ಡರಂಗೇಗೌಡ

ನಾನು ಕಂಡ ಕನ್ನಡ ಸಂಘ

ಕಲ್ಪನಾ ಎ.ಜೆ
ಅಂತಿಮ ಪದವಿ

ನನ್ನ ಪದವಿ ಪೂರ್ವ ಶಿಕ್ಷಣವನ್ನು ಬೆಂಗಳೂರಿನ ಒಂದು ಹೆಸರಾಂತ ಕಾಲೇಜಿನಲ್ಲಿ ಮುಗಿಸಿ ನಂತರ ಪದವಿಗಂದು ಕ್ರಿಸ್ತ ಕಾಲೇಜಿಗೆ ಸೇರಿದಾಗ ನನ್ನ ಮನಸ್ಸಿನಲ್ಲಿ ಎಲ್ಲಿಲ್ಲದ ಸಂಕೋಚ, ಭಯ ಹಾಗೂ ನನ್ನಲ್ಲಿಯೇ ಕೀಳರಿಮೆ ಮೂಡಿತು. ಆದರೆ ಇಂದು ನನ್ನ ಆಗಿನ ಭಾವನೆಗಳು ಪರಿವರ್ತನೆಗೊಂಡಿದೆ. ಯಾವುದನ್ನು ಪರಾಮರ್ಶಿಸದೆ ಕೀಳರಿಮೆಯಿಂದ ನೋಡುವುದು ಎಂಥ ತಪ್ಪು ಎಂದು ನನಗಿಗೆ ಅರಿವಾಗಿದೆ. ಒಂದು ಕಾಲದಲ್ಲಿ ಕ್ರಿಸ್ತ ಕಾಲೇಜು ಎಂದರೆ ಕೆಟ್ಟ ಕಣ್ಣಿನಿಂದ ನೋಡುತ್ತಿದ್ದವರು ಇಂದು ಅವರೇ ಹೊಗಳುವಂತಾಗಿದೆ.

ಕ್ರಿಸ್ತ ಕಾಲೇಜಿನಲ್ಲಿ ನನ್ನ ಮನಸ್ಸನ್ನು ಸೂರೆಗೊಂಡದ್ದು ಇಲ್ಲಿನ “ಕನ್ನಡ ಸಂಘ” ಸಣ್ಣದಾಗಿ ಪ್ರಾರಂಭವಾದ ಈ ಸಂಘವು ಇಂದು ಬೃಹದಾಕಾರವಾಗಿ ಬೆಳೆದಿದೆ. ಇಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬ ಕನ್ನಡ ವಿದ್ಯಾರ್ಥಿಗೂ ಕನ್ನಡ ಸಂಘದಿಂದ ಸಿಗುವ ಪ್ರೋತ್ಸಾಹವನ್ನು ಕಂಡು ಬಹಳ ಮೆಚ್ಚುಗೆಯಾಯಿತು. ಈ ಕನ್ನಡ ಸಂಘದ ಬೆನ್ನೆಲುಬು ನನ್ನ ಅಚ್ಚು ಮೆಚ್ಚಿನ ಮೇಷ್ಟ್ರು ಚಿ. ಶ್ರೀನಿವಾಸರಾಜು. ನನಗೆ ಅವರನ್ನು ಕಂಡರೆ ಭಕ್ತಿ, ಗೌರವ ಮೂಡುತ್ತದೆ. ಇವರಿಂದ ಪ್ರತ್ಯೇಕವಾಗಿ ಹಾಗೂ ಪರೋಕ್ಷವಾಗಿ ಕಲಿತ ವಿಷಯಗಳು ಅನೇಕ. ಅವರ ಬಗ್ಗೆ ಬರೆಯಲು ನನಗೆ ಎಲ್ಲ ಶಬ್ದಗಳೇ ಕಡಿಮೆ. ನನ್ನ ಬರವಣಿಗೆಗೆ ನಿಜವಾದ ಸ್ಪೂರ್ತಿದಾಯಕರೆಂದರೆ ಚಿ. ಶ್ರೀನಿವಾಸ ರಾಜು. ಇವರು ಸ್ಥಾಪನೆ ಮಾಡಿದ ‘ಕನ್ನಡ ಸಂಘ’ ಅನೇಕ ಕಾರ್ಯಚಟುವಟಿಕೆಗಳನ್ನು ಹಮ್ಮಿಕೊಂಡಿದೆ. ಕನ್ನಡ ಸಂಘದಿಂದ ಅನೇಕ ಹೊಸ ಪುಸ್ತಕಗಳನ್ನು ಪ್ರತಿ ವರ್ಷವೂ ಪ್ರಕಟಗೊಳ್ಳುತ್ತಿರುತ್ತದೆ. ವಿದ್ಯಾರ್ಥಿಗಳ ಸಾಹಿತ್ಯ ಪ್ರತಿಭೆಗಳನ್ನು ಹೊರಹೊಮ್ಮಿಸಲು ಅನೇಕ ಸ್ಮಾರಕ ಅಂತರ ಕಾಲೇಜು ಲೇಖನ ಸ್ಪರ್ಧೆ ಹಾಗೂ ದ.ರಾ. ಬೇಂದ್ರೆ ಸ್ಮೃತಿ ಅಂತರ ಕಾಲೇಜು ಕವನ ಸ್ಪರ್ಧೆಗಳನ್ನು ಇಪ್ಪತ್ತೊಂದು ವರ್ಷಗಳಿಂದ ಏರ್ಪಡಿಸುತ್ತಿದೆ. ಇದರಿಂದ ಪ್ರತಿವರ್ಷ ಹೊಸ ಹೊಸ ಪ್ರತಿಭೆಗಳು ಬೆಳಕಿಗೆ ಬರಲು ಅವಕಾಶವಾಗಿದೆ. ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಯಲ್ಲಿ ಒಂದಲ್ಲ ಒಂದು ಪ್ರತಿಭೆ ಅಡಗಿಯೇ ಇರುತ್ತದೆ, ಆದರೆ ಅದನ್ನು ಬೆಳಕಿಗೆ ತರುವುದಕ್ಕೆ ಅವಕಾಶ ಹಾಗೂ ಪ್ರೋತ್ಸಾಹ ಬೇಕು. ಅದನ್ನ

ನಾನು ಇಲ್ಲಿನ ಕನ್ನಡ ಸಂಘದಲ್ಲಿ ಕಣ್ಣಾರೆ ಕಂಡೆ. ಈಗಾಗಲೇ ತೊಂಬತ್ತೆರಡು ಪುಸ್ತಕಗಳನ್ನು ಪ್ರಕಟಿಸಿ ಇತಿಹಾಸವನ್ನೇ ನಿರ್ಮಿಸಿದೆ.

1992 ರಲ್ಲಿ ‘ನಾಟಕ ಅಭಿರುಚಿ ಕೇಂದ್ರ’ವನ್ನು ಸ್ಥಾಪಿಸಿ ಕನ್ನಡ ಸಂಘವು ಇನ್ನೊಂದು ಯಶಸ್ಸಿನ ಮೆಟ್ಟಿಲನ್ನು ಏರಿತು. ಅಂತರ್ ಕಾಲೇಜು ನಾಟಕ ಸ್ಪರ್ಧೆಯಲ್ಲಿ 1992-93 ಸಾಲಿನಲ್ಲಿ ಕ್ರಿಸ್ತ ಕಾಲೇಜಿನ “ದಂಗೆಯ ಮುಂಚಿನ ದಿನಗಳು” ನಾಟಕಕ್ಕೆ ಅತ್ಯುತ್ತಮ ನಾಟಕವೆಂದು ಘೋಷಿಸಿ ಉಲ್ಲಾಖ ಪಾರಿತೋಷಕ ಪ್ರಶಸ್ತಿಯನ್ನು ಪಡೆಯಿತು. ಇದರಿಂದ ಉತ್ತೇಜನಗೊಂಡು 1993-94 ಸಾಲಿನಲ್ಲಿ “ಸಂಕ್ರಾಂತಿ” ನಾಟಕಕ್ಕೆ ಹನ್ನೊಂದು ಬಹುಮಾನಗಳನ್ನು ತನ್ನ ಬುಟ್ಟಿಯಲ್ಲಿ ಹಾಕಿಕೊಂಡಿತು. ಇದು ಕಾಲೇಜಿಗೂ ಹಾಗೂ ಕನ್ನಡ ಸಂಘಕ್ಕೆ ಒಂದು ಹೆಮ್ಮೆಯ ವಿಷಯವಾಗಿದೆ. ಕಾಲೇಜಿನ ಇತಿಹಾಸದಲ್ಲಿ ಒಂದು ಅಪೂರ್ವ ದಾಖಲೆಯಾಗಿದೆ. ಯುವ ಕಲಾವಿದರಲ್ಲಿ ಅಡಗಿದ್ದ ಕಲಾಪ್ರತಿಭೆಯನ್ನು ಅಭಿವ್ಯಕ್ತ ಪಡಿಸಲು ಅವಕಾಶ ಮಾಡಿಕೊಟ್ಟಿದೆ.

ಉಳಿದೆಡೆ ಉಪೇಕ್ಷೆಗೆ ಒಳಗಾಗಿರುವ ಕನ್ನಡಕ್ಕೆ ಇಲ್ಲಿ ಸಿಗುತ್ತಿರುವ ಗೌರವ, ಪ್ರಾಮುಖ್ಯತೆ ಕಂಡು ಆಶ್ಚರ್ಯವಾಗುತ್ತದೆಹಾಗೂ ಸಂತೋಷವಾಗುತ್ತದೆ. ಈ ರೀತಿಯಾಗಿ ಕನ್ನಡ ಸಂಘದ ಚಟುವಟಿಕೆಗಳನ್ನು ಹೇಳುತ್ತಾ ಹೋದರೆ ಬಹಳ ದೊಡ್ಡದಾಗುತ್ತದೆ. ಕಾಲೇಜಿನಲ್ಲಿ ವರ್ಷ ವರ್ಷವೂ ಆಶುಭಾಷಣ, ಪ್ರಬಂಧ, ಕವನ, ಜಾನಪದ, ಹಾಡು, ದೇವರ ಹಾಡು, ಭಾವಗೀತೆ, ಭಾಷಣಗಳ ಸ್ಪರ್ಧೆಗಳನ್ನು ಏರ್ಪಡಿಸಿ ಅನೇಕ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಾಕಿಕೊಂಡಿದೆ. ಬಹುಮಾನಗಳು ಪ್ರಚೋದನೆಗೆ ಹಾದಿ ಎಂಬಂತೆ ಯಶಸ್ಸನ್ನು ಪಡೆದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಸೂಕ್ತ ಬಹುಮಾನಗಳನ್ನು ಪುಸ್ತಕ ರೂಪದಲ್ಲಿ ನೀಡಿ ಪ್ರೋತ್ಸಾಹವನ್ನು ನೀಡುತ್ತಾರೆ. ಕನ್ನಡ ಸಂಘದಲ್ಲಿ ಎಲ್ಲರಿಗೂ ಸಮಾನವಾದ ಅವಕಾಶವಿದೆ. ತಮ್ಮ ಭಾವನೆಗಳನ್ನು ಸಲಹೆಗಳನ್ನು ಅಭಿಪ್ರಾಯಗಳನ್ನು ತಿಳಿಸಲು ಅವಕಾಶವಿದೆ. ಇಲ್ಲಿ ನಮಗೆ ಅನೇಕ ಹೆಸರಾಂತ ಲೇಖಕರ, ಕವಿಗಳ, ಸಾಹಿತಿಗಳ ಪರಿಚಯವಾಗುತ್ತದೆ. ವಿದ್ಯಾರ್ಥಿಗಳ ಅನುಕೂಲಕ್ಕಾಗಿ ಗಮಕ ವಾಚನವನ್ನು ಏರ್ಪಡಿಸುತ್ತಾರೆ.

ಸಾವಿರಾರು ಮನೆಗಳು ಕುಸಿದು ಬಿದ್ದವು. ಉಳಿದ ಜನರು ಊರು ಬಿಟ್ಟು ಬರಬೇಕಾಯಿತು. ಇವೆಲ್ಲಾ ಎಷ್ಟೊಂದು ದುಃಖದ ಸಂಗತಿಗಳು. ಆದರೂ ಈ ಭೂಕಂಪವನ್ನು ತಡೆಯಲು ಸಾಧ್ಯವಿಲ್ಲವೆಂದು ಕೇಳಿದರೆ, ನಿಸರ್ಗದ ಶಕ್ತಿಯ ಮುಂದೆ ಈ ಮಾನವ ಶಕ್ತಿ ಏನೇನು ಇಲ್ಲ. ಜೀವರಾಶಿಗಳನ್ನು ಸಮತೋಲದಲ್ಲಿ ಇಡಲು ಮಾನವ ಪ್ರಯತ್ನಿಸಬೇಕು, ಜನಸಂಖ್ಯೆಯನ್ನು ನಿಯಂತ್ರಿಸಬೇಕು. ಇಂದಿನ ವಿಜ್ಞಾನ ಭೂಕಂಪ ಎಂದು ಎಲ್ಲಿ ಸಂಭವಿಸಬಹುದು ಎಂದು ಹೇಳಬಹುದು ಆದರೆ ಸಂಭವಿಸದಂತೆ ತಡೆಗಟ್ಟಲು ಸಾಧ್ಯವಿಲ್ಲ. ಆದ್ದರಿಂದ ಇನ್ನು ಮುಂದಾದರೂ ನೈಸರ್ಗಿಕ ಸಮತೋಲನವನ್ನು ಕಾಯ್ದುಕೊಳ್ಳಲು ಮಾನವ ಪ್ರಯತ್ನಿಸಬೇಕು. ವಿನಾಶದ ಅಂಚಿನಲ್ಲಿರುವ ಅನೇಕ ಜೀವ ಸಂಕಲಗಳನ್ನು ಉಳಿಸಬೇಕು. ಈ ಜನಸಂಖ್ಯೆಯನ್ನು ಮೊದಲು ನಿಯಂತ್ರಿಸಬೇಕು. ಉರುವಲಿಗಾಗಿ ಎಷ್ಟೇ ಲಕ್ಷ ಎಕರೆಗಳಷ್ಟು ಮರಗಳು ನಾಶವಾಗುತ್ತಿವೆ. ಅವೆಲ್ಲವನ್ನೂ ತಡೆಯಬೇಕು. ಇದಕ್ಕೆಲ್ಲಾ ಮುಖ್ಯವಾಗಿ ಮಾನವನಿಗೆ ಸರಿಯಾದ ಶಿಕ್ಷಣ ದೊರೆಯಬೇಕು. ಇಂದಿನ ಶಿಕ್ಷಣವಂತೂ ತೀರ ಹದಗೆಟ್ಟು

ಹೋಗಿದೆ. ಶಿಕ್ಷಣವು ಮಗುವಿನ ವಿಕಾಸಕ್ಕೆ ನಾಂದಿಯಾಗಬೇಕು. ಆದರೆ ಇಂದಿನ ಶಿಕ್ಷಣವು ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಬೇರೆಲ್ಲೆಡೆಗೋ ಒಯ್ಯುತ್ತಿದೆ. ಎಲ್ಲಿ ನೋಡಿದರೂ ಮೋಸ, ವಂಚನೆ, ಭ್ರಷ್ಟಾಚಾರ, ಇವೇ ತುಂಬಿ ತುಳುಕಾಡುತ್ತಿದೆ. ಇಂಥ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ಇನ್ನು ಹಳ್ಳಿಯಲ್ಲಿರುವವರ ಪಾಡೇನು? ಅವರು ಏನೂ ತಿಳಿಯದ ಮುಗ್ಧರು. ಇಂದಿನ ಶಿಕ್ಷಣ ಕಲಿಸಿದ್ದನ್ನು ಕಲಿಯುವವರು. ಹೀಗಿರುವಾಗ ನಮ್ಮ ಶಿಕ್ಷಣದಿಂದ ಏನೂ ಪ್ರಯೋಜನವೇ ಇಲ್ಲದಂತಾಗಿದೆ. ಮೊದಲು ನಮ್ಮ ಶೈಕ್ಷಣಿಕ ವ್ಯವಸ್ಥೆಯನ್ನು ಸರಿಪಡಿಸಬೇಕು. ನಮ್ಮ ಶೈಕ್ಷಣಿಕ ವ್ಯವಸ್ಥೆ ಸರಿಹೋಗಬೇಕಾದರೆ ನಮ್ಮ ರಾಜಕೀಯ ವ್ಯವಸ್ಥೆ ಮತ್ತು ಆರ್ಥಿಕ ವ್ಯವಸ್ಥೆ ಸರಿಹೋಗಬೇಕು. ಆಗ ಮಾತ್ರವೇ ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಯ ವ್ಯಕ್ತಿತ್ವದ ಬೆಳವಣಿಗೆ ಸಾಧ್ಯ. ಇದರಿಂದಲೇ ಮಾನವ ಉತ್ತಮ ಮಾರ್ಗದಲ್ಲಿ ನಡೆಯಲು ಸಾಧ್ಯ. ಆಗ ಮಾತ್ರ ನಾವು ನಮ್ಮ ಗುರಿಯನ್ನು ಸಾಧಿಸಲು ಸಾಧ್ಯ. ಇಲ್ಲದಿದ್ದರೆ ಪ್ರಕೃತಿ ಮಾನವನ ಕ್ರಿಯೆಗೆ ಪ್ರತಿಕ್ರಿಯಿಸುತ್ತಲೇ ಇರುತ್ತದೆ. ಆದರೆ ಮಾನವ ಅದರ ಪ್ರತಿಕ್ರಿಯೆಗೆ ತನ್ನ ಮರುಪ್ರತಿಕ್ರಿಯೆಯನ್ನು ತೋರಿಸಲು ಸಾಧ್ಯವಿಲ್ಲ.

ಹರಿಹರನ ಸೊಗಯಿಸಿದ ಹುರುಪ ಕನ್ನಡ ನೋಡ
ವರ ಪುರಂದರ ಸಂತ ಮೆರೆದ ಕನ್ನಡ ನೋಡ
ವಿಜಯನಗರದ ನಾಡು ಕವಿ ಜನರ ನೆಲೆವೀಡು

ಹಿ.ಮ. ನಾಗಯ್ಯ

ಅನ್ನ ಭಾಷೆಗಳಂತೆ ಕನ್ನಡ ಭಾಷೆಗೆ
ಉನ್ನತಿಕೆಯ ತರಬೇಕೆಂದು
ಹೊನ್ನು ಕೂಡಿಸಲಿಕ್ಕೆ ಬಂದಿಹನಾತನು
ಮನ್ನಿಸಿ ಹಣವನು ಕೊಡಿದಮ್ಮ

ಶಾಂತ ಕವಿ

ಜಯ ಜಯ ಜಯ ಕರ್ನಾಟಕ
ಗೆಲ್ ಕನ್ನಡ ನುಡಿಯೇ
ಗೆಲ್ ಎನ್ನಿರಿ ಬಲ್ಲವರೇ
ತಮ್ಮ ನಿಜವ ಜನ ಪಡೆಯೆ!

ಪು.ತಿ.ನ

ಪ್ರಶಸ್ತಿಗಳ ಸುಗ್ಗಿಯೋ ಸುಗ್ಗಿ

ಎಸ್.ಡಿ. ಅರವಿಂದ್

ಪರಡನೆಯ ಬಿ.ಎ.



ಕ್ರೈಸ್ತ ಕಾಲೇಜಿನಲ್ಲಿ ಈಗ ಕನ್ನಡ ನಾಟಕ ಯುಗ ಆರಂಭವಾಗಿದೆ. ಕಳೆದ ವರ್ಷದಿಂದ ಒಂದು ವಿಶೇಷ ತಿರುವು ಬಂದಿದೆ.

1992 ರಲ್ಲಿ ಆರಂಭವಾದ “ನಾಟಕ ಅಭಿರುಚಿ ಕೇಂದ್ರ”ವೇ ಇದಕ್ಕೆ ಕಾರಣ ಎಂಬುದು ಎಲ್ಲರಿಗೂ ತಿಳಿದ ಸಂಗತಿ. ಕಳೆದ ವರ್ಷ ನಾವು ಪ್ರಯೋಗಿಸಿದ ಪ್ರಸನ್ನ ಅವರ “ದಂಗೆಯ ಮುಂಚಿನ ದಿನಗಳು” ನಾಟಕಕ್ಕೆ ಪ್ರತಿಷ್ಠಿತ ‘ಉಲ್ಲಾಳ ಪಾರಿತೋಷಕ’ವೂ ಸೇರಿದಂತೆ ಐದು ಪ್ರಶಸ್ತಿಗಳು ದೊರೆತವು. ಇದು “ನಾಟಕ ಅಭಿರುಚಿ ಕೇಂದ್ರದ” ಮೊದಲನೆಯ ಮಹತ್ತರ ಸಾಧನೆ. ಈ ವರ್ಷ ಪಿ. ಲಂಕೇಶರ “ಸಂಕ್ರಾಂತಿ” ನಾಟಕಕ್ಕೆ ಹನ್ನೊಂದು ಪ್ರಶಸ್ತಿಗಳು ದೊರೆತವು. ಈ ಎರಡು ನಾಟಕಗಳನ್ನು ನಿರ್ದೇಶಿಸಿದ ಗೆಳೆಯ, ಅಂತಿಮ ಬಿ.ಎ. ವಿದ್ಯಾರ್ಥಿಯಾದ ಚೈತನ್ಯ. ಈ ಪ್ರಯೋಗಗಳಿಂದ ನಿರ್ದೇಶಕನ ಹಾಗೂ ನಾಟಕಗಳಲ್ಲಿ ಭಾಗವಹಿಸಿದ ಕಲಾವಿದರ ಸಾಮರ್ಥ್ಯ ಹೆಚ್ಚಿದೆ. ಇದು ನಮ್ಮ ಕಾಲೇಜಿಗೆ ಹೆಮ್ಮೆಯ ವಿಷಯ. ಇದು ಬರಿಯ ಮಾತಲ್ಲ. ಇದರ ಹಿಂದೆ ಆರು ತಿಂಗಳ ಸುದೀರ್ಘ ಶ್ರಮ ಹಾಗೂ ಶ್ರದ್ಧೆ ಇದೆ.

1993ರ ಜುಲೈನಲ್ಲಿಯೇ ಆರಂಭವಾದ ನಾಟಕಾಭ್ಯಾಸ ಸತತವಾಗಿ ನಡೆಯುತ್ತ ಬಂತು. ಪ್ರತಿದಿನ ಸಂಜೆ ಆರು ಗಂಟೆಯ ವರೆಗೆ ನಡೆಯುತ್ತಿದ್ದ ರಂಗ ತಾಲೀಮು, ಸ್ಪರ್ಧೆ ಹತ್ತಿರವಾಗುತ್ತಿರುವಂತೆ ರಾತ್ರಿ ಎಂಟು, ಒಮ್ಮೊಮ್ಮೆ ಒಂಭತ್ತು ಗಂಟೆಯವರೆಗೆ ನಡೆಯುತ್ತಿತ್ತು. ಹುಡುಗಿಯರು ಸಹ ಇದರಲ್ಲಿ ಪಾಲ್ಗೊಂಡು ಎಲ್ಲರೂ ಆಶ್ಚರ್ಯಪಡುವಂತೆ ಅಭಿನಯಿಸಿದರು. ಮನೆಯಲ್ಲಿ ಎಷ್ಟೇ ತೊಂದರೆಗಳಿದ್ದರೂ ರಂಗತಾಲೀಮಿಗೆ ಹಾಜರಾಗುತ್ತಿದ್ದರು. ಶ್ರದ್ಧೆ ಹಾಗೂ ಸಾಂಘಿಕ ಪ್ರಯತ್ನಗಳಿಂದ ಗೆಲುವು ಸಾಧ್ಯ ಎಂಬುದನ್ನು ನಾವು ಪಡೆದಿರುವ ಪ್ರಶಸ್ತಿಗಳೇ ಹೇಳುತ್ತವೆ.

ರೋಟರಿ ಅಂತರ ಕಾಲೇಜು ನಾಟಕ ಸ್ಪರ್ಧೆಯಲ್ಲಿ ಅತ್ಯುತ್ತಮ ನಾಟಕ (ವೇರ್ ಹೌಸ್ ಪಾರಿತೋಷಕ) ಹಾಗೂ ಅತ್ಯುತ್ತಮ ನಿರ್ದೇಶನ (ಚೈತನ್ಯ) ಪ್ರಶಸ್ತಿಗಳು ದೊರೆತವು. ಉಲ್ಲಾಳ ನಾಟಕ ಸ್ಪರ್ಧೆಯಲ್ಲಿ ಬೆಂಗಳೂರು ವಿಶ್ವವಿದ್ಯಾಲಯದ ಅತ್ಯುತ್ತಮ ನಾಟಕ (ಉಮೇಶ್ ರುದ್ರ ಪಾರಿತೋಷಕ), ಅತ್ಯುತ್ತಮ ಸಾಂಘಿಕ ಪ್ರಯತ್ನ, ಅತ್ಯುತ್ತಮ ವಸ್ತ್ರ ವಿನ್ಯಾಸ (ಶ್ರೀಮತಿ ಜಯಂತಿ) ಹಾಗೂ ಪಿ. ರಾಜೇಶ್ (ಅಂತಿಮ ಸಿ.ಬಿ. ಜೆಡ್) ಅವರಿಗೆ ಉತ್ತಮ ನಟ ಪ್ರಶಸ್ತಿಗಳು ದೊರೆತವು.

ಜ್ಞಾನ ಭಾರತಿ ರಾಜ್ಯ ಮಟ್ಟದ ಅಂತರ ಕಾಲೇಜು ರಂಗ ಸ್ಪರ್ಧೆಗಳಲ್ಲಿ ನಮ್ಮ ಕಾಲೇಜಿಗೆ ಎರಡನೆ ಸರ್ವೋತ್ತಮ ಪ್ರಶಸ್ತಿಯಾದ ಡಾ|| ಎಚ್. ನರಸಿಂಹಯ್ಯ ಪಾರಿತೋಷಕವೂ ಸೇರಿ ಐದು ಪ್ರಶಸ್ತಿಗಳು ದೊರೆತವು. ಇದರಲ್ಲಿ ಅರವಿಂದ್ ಎಸ್.ಡಿ. (ಎರಡನೆಯ ಬಿ.ಎ.) ನಿರ್ದೇಶಿಸಿದ ರಂಗಗೀತೆ ದೃಶ್ಯವಳಿಗೆ ಅತ್ಯುತ್ತಮ ದೃಶ್ಯವಳಿ ಪ್ರಶಸ್ತಿ (ಶೈಲಾ - ಸೋಮಣ್ಣ ಪಾರಿತೋಷಕ), ರಾಧಿಕಾ ಶ್ರೀರಂಜನಿ ಎಮ್.ಡಿ. (ಅಂತಿಮ ಬಿ.ಬಿ.ಎಮ್) ಅವರಿಗೆ ಅತ್ಯುತ್ತಮ ಭಾವಗೀತೆ ಪ್ರಶಸ್ತಿ, ರಶ್ಮಿ ಕೆ. ಸುಬ್ಬಯ್ಯ (ಎರಡನೆ ಬಿ.ಬಿ.ಎಮ್) ಅವರಿಗೆ ಮೂರನೆ ಅತ್ಯುತ್ತಮ ಜಾನಪದ ಗೀತೆ ಪ್ರಶಸ್ತಿ ಹಾಗೂ ಬಾಲಕೃಷ್ಣ ಎನ್.ಎಸ್. (ಅಂತಿಮ ಸಿ.ಬಿ. ಜೆಡ್) ಅವರಿಗೆ ಉತ್ತಮ ನಟ ಪ್ರಶಸ್ತಿಗಳು ದೊರೆತವು.

ಪಿ. ಲಂಕೇಶರ “ಸಂಕ್ರಾಂತಿ” ಕನ್ನಡ ನಾಟಕರಂಗಕ್ಕೆ ಒಂದು ವಿಶಿಷ್ಟ ಕೊಡುಗೆಯಾಗಿದೆ. ಹನ್ನೆರಡನೆ ಶತಮಾನದ ಪ್ರಖ್ಯಾತ ದಾರ್ಶನಿಕ ಬಸವಣ್ಣ ಹಾಗೂ ಕಲ್ಯಾಣದ ಒಡೆಯ ಬಿಜ್ಜಳ’ನ ನಡುವಿನ ಸಂಘರ್ಷದ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ನಾಟಕ ರೂಪುಗೊಳ್ಳುತ್ತದೆ. ಶರಣನಾಗಿ ಬದಲಾವಣೆಗೊಂಡ ಹೊಲೆಯರ ಹುಡುಗ ರುದ್ರ (ಸಿಬು. ಬಿ. ವಾಜ್) ಹಾಗೂ ಉಷಾ (ದೀಪಿಕಾ) ಎಂಬ ಬ್ರಾಹ್ಮಣ ಹುಡುಗಿಯ ನಡುವಿನ ಪ್ರೇಮ ಪ್ರಕರಣ ಹಾಗೂ ಇದರಿಂದ ಆ ಕಾಲದ ಪ್ರತಿಷ್ಠಿತ ಸಾಮಾಜಿಕ ಮತ್ತು ರಾಜಕೀಯ ವ್ಯವಸ್ಥೆಯ ಮೇಲೆ ಆಗುವ ಪಲ್ಲಟಗಳನ್ನು ಈ ನಾಟಕ ಅನಾವರಣಗೊಳಿಸುತ್ತದೆ.

ಈ ನಾಟಕದಲ್ಲಿ ಬರುವ ರುದ್ರನ ತಂದೆ ಉಜ್ಜ (ಬಾಲಕೃಷ್ಣ), ಕೆಂಚ (ರಾಜಾರೆಡ್ಡಿ) ಹಾಗೂ ವೃಕ್ಷಿಗಳು ಮುಗ್ಧ ಹಿಂದುಳಿದ ಸಮಾಜದ ಸಂಕೇತವಾದರೆ, ಇಲ್ಲಿನ ಶಾಸ್ತ್ರಿ (ಹರ್ಷ), ಬಸವಣ್ಣ (ರಾಜೇಶ್ ಪಿ.ಐ.), ಬಿಜ್ಜಳ (ರಾಜೇಶ್ ಪಿ.), ಬ್ರಾಹ್ಮಣರು, ಉಷಾ ಮತ್ತು ಆಕೆಯ ಗೆಳತಿಯರು ಮುಂದುವರೆದ ಸಮಾಜದ ಸಂಕೇತಗಳಾಗುತ್ತಾರೆ. ರುದ್ರ ಇವೆರಡರ ನಡುವಿನ ಬದಲಾವಣೆಗೆ ಪ್ರಚೋದನೆಯ ಸಂಕೇತವಾಗಿದ್ದಾನೆ.

ಈ ನಾಟಕದ ವೃಕ್ಷಿಗಳ ಪಾತ್ರದಲ್ಲಿ ಶ್ರೀಧರ್, ಪದ್ಮನಾಭ, ಪ್ರಣೀತ್, ಮಹೇಶ್, ಸುಬ್ರಮಣಿಯನ್ ಹಾಗೂ ಅರವಿಂದ್ ಅಭಿನಯಿಸಿದ್ದರು. ಉಷಾಳ ಗೆಳತಿಯರಾಗಿ ಚಂದ್ರಕಲಾ, ಭಾರತಿ ಮತ್ತು ರಶ್ಮಿ, ಬ್ರಾಹ್ಮಣರಾಗಿ ಶ್ರೀನಿವಾಸ, ಮುಕುಂದ, ಶ್ರೀಕಾಂತ್ ಹಾಗೂ

ದೀನದಯಾಳನ್, ಜೈನರಾಗಿ ಶ್ರೀನಿಧಿ, ವೃಷಭೇಂದ್ರ, ಮನೋಹರ್ ಹಾಗೂ ವಿಪಿನ್; ಸೈನಿಕರಾಗಿ ರೋಹಿತೇಶ್ ಮತ್ತು ಶ್ರೀಜೇಶ್ ಹಾಗೂ ಹುಡುಗನಾಗಿ ಗುರುನಾಥನ್ ಪಾತ್ರ ವಹಿಸಿದ್ದರು.

ಈ ನಾಟಕದ ವಸ್ತು ವಿನ್ಯಾಸವು ಶ್ರೀಮತಿ ಜಯಂತಿ ಅವರದ್ದಾಗಿದ್ದು, ರಂಗಪರಿಕರ ವಿನುಥನ್, ರಾಜಶೇಖರ್ ಮತ್ತು ಮಂಜುನಾಥ್ ನಿರ್ವಹಿಸಿದ್ದರು. ಪ್ರಸಾದನ ಶ್ರೀರಾಮಚಂದ್ರ ಮೂರ್ತಿಯವರದ್ದಾಗಿತ್ತು.

“ಸಂಕ್ರಾಂತಿ” ಹಿನ್ನೆಲೆ ಸಂಗೀತವನ್ನು ನೀಡಿದವರು ಕುರಿಯಕೋಸ್, ಜೋಬಿ, ಪಾಲ್ ಮತ್ತು ಸಿರಿಯಕ್. ತಮಟೆ ಬಾರಿಸಿದವರು ಮಹಮ್ಮದ್ ಆರಿಫ್ ಮತ್ತು ಅರವಿಂದ್.

ನಾಟಕದ ರಂಗ ತಾಲೀಮುಗಳ ವ್ಯವಸ್ಥಾಪಕರಾಗಿ ನಮ್ಮೊಂದಿಗೆ ಹಗಲು-ರಾತ್ರಿ ದುಡಿದ ಶ್ರೀ ಕೆ.ವೈ. ನಾರಾಯಣಸ್ವಾಮಿ ಅವರಿಗೆ ನಮ್ಮ ವಿಶೇಷ ಕೃತಜ್ಞತೆಗಳು ಸಲ್ಲುತ್ತವೆ. ಕಾಲೇಜಿನ ಪ್ರಾಂಶುಪಾಲರಾದ ರೆ|| ಫಾ|| ಅಂತೋನಿ ಕರಿಯಲ್ ಮತ್ತು ನಮ್ಮ ಕನ್ನಡ ಸಂಘದ ಶ್ರೀಯುತರುಗಳಾದ ಚಿ. ಶ್ರೀನಿವಾಸರಾಜು, ಬಸವರಾಜ ಒಕ್ಕಂದ, ಕೆ.ಸಿ. ಶಿವಾರೆಡ್ಡಿ ವೈ.ಎಸ್. ಶಿವಪ್ರಸಾದ್ ಹಾಗೂ ಪಿ. ಕೃಷ್ಣಸ್ವಾಮಿ ಹಾಗೂ ಕಾಲೇಜಿನ ಆಡಳಿತದ ವರ್ಗದ ಎಲ್ಲಾ ಗಣ್ಯರಿಗೂ ನಮ್ಮ ಕೃತಜ್ಞತೆಗಳು.

“ನಾಟಕ ಅಭಿರುಚಿ ಕೇಂದ್ರ”ವು ಮುಂಬರುವ ಶೈಕ್ಷಣಿಕ ವರ್ಷದಲ್ಲಿ ನಾಟಕದ ಬಗ್ಗೆ ವಿಶೇಷ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಮ್ಮಿಕೊಂಡಿದೆ. ಈ ಯೋಜನೆಯಲ್ಲಿ ನಾಟಕರಂಗದ ಪ್ರಮುಖರಿಂದ ಪ್ರವಚನಗಳು ಹಾಗೂ ರಂಗ ತರಬೇತಿ ಕಾರ್ಯಕ್ರಮಗಳಿರುತ್ತವೆ. ವಾರದಲ್ಲಿ ಒಂದು ದಿನ ಕಾಲೇಜಿನಲ್ಲಿಯೇ ನಡೆಯುವ ಈ ಅಭಿರುಚಿ ಕೇಂದ್ರದ ಯೋಜನೆ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೊಂದು ಸುವರ್ಣಾವಕಾಶ.

ಇದೇ ರೀತಿ ಮುಂದುವರೆದಲ್ಲಿ ಕ್ರೈಸ್ತ ಕಾಲೇಜ್ “ನಾಟಕ ಅಭಿರುಚಿ ಕೇಂದ್ರ”ದ ಹೆಸರು ಕರ್ನಾಟಕದ ಮನೆಮಾತಾಗುವುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ನಮ್ಮ ಕನ್ನಡ ಸಂಘದ ದಿಗ್ವಿಜಯ ಯಾತ್ರೆಯಲ್ಲಿ ನಾವೆಲ್ಲ ಪಾಲುದಾರರಾಗಿರುವುದೇ ನಮ್ಮ ಭಾಗ್ಯ. ಮುಂದಿನ ಸುಗ್ಗಿಯನ್ನು ನಾವು ಇನ್ನೂ ಹೆಚ್ಚಿನ ಸಂತೋಷದಿಂದ ಆಚರಿಸೋಣ.

ಫಾದರ್ ಆಂತೋಣಿ ಇನ್ನಿಲ್ಲ

ಚ. ಶ್ರೀನಿವಾಸರಾಜು

ಕನ್ನಡ ವಿಭಾಗ

ನಾನು ಮತ್ತು ಫಾದರ್ ಆಂತೋಣಿ ಕ್ರೈಸ್ತ ಕಾಲೇಜಿನಲ್ಲಿ ಸಹೋದ್ಯೋಗಿಗಳಾಗಿ ಹದಿನೈದು ವರ್ಷಗಳು ಕೆಲಸ ಮಾಡಿದ್ದೇವೆ. ನಾನು ಕನ್ನಡ ವಿಭಾಗದಲ್ಲಿ, ಅವರು ಹಿಂದಿ ವಿಭಾಗದಲ್ಲಿ. ಅವರು ತಾಳ್ಮೆಯ ಸಾಕಾರ ಮೂರ್ತಿಯೇ ಆಗಿದ್ದರು. ಎಂದೂ ಯಾರ ಮೇಲೂ ಕೋಪ ಮಾಡಿಕೊಂಡವರೇ ಅಲ್ಲ. ತುಂಬು ಹೃದಯದ ಸ್ನೇಹಮಯ ವ್ಯಕ್ತಿತ್ವ. ಯಾರು ಏನೂ ಕೇಳಿದರೂ ನಗುನಗುತ್ತಲೇ ಅವರಿಗೆ ಸಾಧ್ಯವಾದಷ್ಟು ಸಹಾಯ ಮಾಡುತ್ತಿದ್ದರು. ಒಮ್ಮೊಮ್ಮೆ 'ಇದು ಅತಿಯಾಯಿತು' ಅನ್ನಿಸಿದ್ದುಂಟು ನನಗೆ.

ಶುಭ್ರ ಬಿಳಿ 'ಕ್ಯಾಸಕ್' ಧರಿಸುವ ಫಾದರ್ ಆಂತೋಣಿ ಒಮ್ಮೆ ತರಗತಿಗೆ ಹೋಗಿ ಬಂದರು. ತಿಳಿಗೇಡಿ ವಿದ್ಯಾರ್ಥಿಯೊಬ್ಬ ತನ್ನ ಪೆನ್ನಿನಿಂದ ಇಂಕನ್ನು ಅವರ 'ಕ್ಯಾಸಕ್'ನ ಹಿಂದೆ ಸಿಂಪಡಿಸಿದ್ದ. ಅವರಿಗೆ ಅದು ಅಧ್ಯಾಪಕರ ವಿಶ್ರಾಂತ ಕೊಠಡಿಗೆ ಬಂದಾಗಲೇ ಗೊತ್ತಾದದ್ದು. ಒಮ್ಮೆ ಅದನ್ನು ನೋಡಿಕೊಂಡರು. ಕಣ್ಣುಮುಚ್ಚಿಕೊಂಡು, ತಲೆತಗ್ಗಿಸಿಕೊಂಡು ಕುಳಿತು ಬಿಟ್ಟರು. ಆ ತರಗತಿಯ ವಿದ್ಯಾರ್ಥಿಗಳು ಗುಂಪು ಗುಂಪಾಗಿ ಬಂದು ಇವರು ಕುಳಿತಿರುವ ಭಂಗಿಯನ್ನು ಕಂಡು ಮುಸಿ ಮುಸಿ ನಗುತ್ತಾ ಹೋಗುತ್ತಿದ್ದರು. ಫಾದರ್ ಆಂತೋಣಿ ಅಲುಗಾಡಲಿಲ್ಲ. ಮೊದಮೊದಲು ನಗುನಗುತ್ತಾ ಬರುತ್ತಿದ್ದ ವಿದ್ಯಾರ್ಥಿಗಳು ಗಂಭೀರರಾದರು. ಹೀಗೆ ಸುಮಾರು ಒಂದು ಗಂಟೆ ನಡೆಯಿತು ಈ ನಾಟಕ. ವಿದ್ಯಾರ್ಥಿಗಳಲ್ಲಿ ಪಿಸು ಮಾತು ಪ್ರಾರಂಭವಾಯಿತು. ಕೊನೆಗೆ ಒಬ್ಬ ವಿದ್ಯಾರ್ಥಿ ಅಳುಕಿನಿಂದ ಒಳಗೆ ಬಂದು ಕಣ್ಣುಮುಚ್ಚಿ ಕುಳಿತಿದ್ದ ಅವರ ಮುಂದೆ ನಿಂತು 'ಫಾದರ್' ಎಂದು ಮೆಲುದನಿಯಲ್ಲಿ ಕರೆದ. ಅವನ ಕಣ್ಣಲ್ಲಿ ನೀರಾಡುತ್ತಿತ್ತು. ಫಾದರ್ ಮೆಲ್ಲನೆ ತಲೆ ಎತ್ತಿ ನೋಡಿದರು. 'ಸಾರಿ ಫಾದರ್' ಎಂದು ಅವರ ಕಾಲುಮುಟ್ಟಲು ಪ್ರಯತ್ನಿಸಿದ. ಅವರು 'ನೋ ನೋ' ಎಂದು ಅವನನ್ನು ಕೂಡಲೇ ಮೇಲೆತ್ತಿ, ಅವನ ಬೆನ್ನ

ತಟ್ಟಿ, 'ಇನ್ನು ಮುಂದೆ ಯಾರಿಗೂ ಹೀಗೆ ಮಾಡಬೇಡ. ಒಳ್ಳೆಯ ವಿದ್ಯಾರ್ಥಿಯಾಗು. ದೇವರು ನಿನಗೆ ಒಳ್ಳೆಯದನ್ನು ಮಾಡುತ್ತಾನೆ.' ಎಂದು ನಗುನಗುತ್ತಾ ಹೇಳಿದರು. ಆ ಘಟನೆಯನ್ನು ಅವರು ಮರೆತರು. ಆದರೆ ಆ ವಿದ್ಯಾರ್ಥಿ ಕಾಲೇಜಿನಲ್ಲಿ ಇರುವವರೆಗೂ ಅವರನ್ನು ದೇವರಂತೆ ಕಂಡ.

ಬೇಗೂರಿನಲ್ಲಿ ಎನ್.ಎಸ್.ಎಸ್. ಕ್ಯಾಂಪ್ 'ನಡೆಯುತ್ತಿತ್ತು. ಫಾದರ್ ಆಂತೋಣಿ ಅಲ್ಲಿ ಮಾರ್ಗದರ್ಶಕರಾಗಿದ್ದರು. ಒಮ್ಮೆ ವಿದ್ಯಾರ್ಥಿಗಳು ತಮಗೆ ಕೊಟ್ಟ ಬಾಳೆಹಣ್ಣನ್ನು ತಿಂದು ಸಿಪ್ಪೆಯನ್ನು ಒಂದು ಮೂಲೆಯಲ್ಲಿ ಹಾಕುತ್ತಿದ್ದರು. ಒಬ್ಬ ವಿದ್ಯಾರ್ಥಿ ಮೆಲ್ಲಗೆ ಹಿಂದಿನಿಂದ ಬಂದು ಬಾಳೆಹಣ್ಣಿನ ಸಿಪ್ಪೆಯನ್ನು ಫಾದರ್ 'ಕ್ಯಾಸಕ್' ಜೇಬಿನಲ್ಲಿ ಹಾಕಿಬಿಟ್ಟನು.

ಅವರು ಅದನ್ನು ಗಮನಿಸಲಿಲ್ಲ. ಇದನ್ನು ದೂರದಿಂದ ಗಮನಿಸುತ್ತಿದ್ದ ತೆಲುಗು ಅಧ್ಯಾಪಕರಾದ ಭಾಸ್ಕರಶರ್ಮ ತಟ್ಟನೆ ಅಲ್ಲಿಗೆ ಬಂದು ವಿದ್ಯಾರ್ಥಿಯ ಕುತ್ತಿಗೆಪಟ್ಟಿಯನ್ನು ಹಿಡಿದುಕೊಂಡು ತರಾಟೆಗೆ ತೆಗೆದುಕೊಂಡರು. ಫಾದರ್ ಆಂತೋಣಿ ಕೂಡಲೇ ಭಾಸ್ಕರಶರ್ಮರ ಕೈಯಿಂದ ವಿದ್ಯಾರ್ಥಿಯನ್ನು ಪಾರು ಮಾಡಿ, ಅವನನ್ನು 'ಗೋ ಗೋ ಡೊಂಟ್ ರಿಪೀಟ್ ಇಟ್' ಎಂದು ಕಳುಹಿಸಿದರು. ಅನಂತರ ನಗುತ್ತಾ ಜೇಬಿನಲ್ಲಿದ್ದ ಬಾಳೆಹಣ್ಣಿನ ಸಿಪ್ಪೆಯನ್ನು ತೆಗೆದು, ಮೂಲೆಯಲ್ಲಿ ಹಾಕುತ್ತಾ 'ಶರ್ಮ, ನಿಮಗೇಕೆ ಇಷ್ಟೊಂದು ಕೋಪ. ಕೋಪ ಒಳ್ಳೆಯದಲ್ಲ. ತುಂಟ ವಿದ್ಯಾರ್ಥಿಗಳು ಈ ಕೆಲಸ ಮಾಡುವುದು ಸಹಜ'. ಎಂದು ತಮ್ಮ ಕೆಲಸದಲ್ಲಿ ನಿರತರಾದರು. ಆದರೆ ಶರ್ಮರಿಗೆ ಈ ಮಾತುಗಳಿಂದ ಸಮಾಧಾನವಾಗಲಿಲ್ಲ.

ಈ ರೀತಿಯ ತಾಳ್ಮೆ ಎಲ್ಲರಿಗೂ ಸಾಧ್ಯವಿಲ್ಲ. ಇಂತಹ ಹಲವಾರು ಘಟನೆಗಳನ್ನು ನಾನು ಅವರಲ್ಲಿ ಕಂಡಿದ್ದೇನೆ. ಅವರ ಸಾವಿನಿಂದ (27 ಸೆಪ್ಟೆಂಬರ್ 1993) ಒಬ್ಬ ಒಳ್ಳೆಯ ಸ್ನೇಹಿತನನ್ನು ಕಳೆದುಕೊಂಡೆ. ನನ್ನ ಸಮೀಪದಲ್ಲೇ ಓಡಾಡುತ್ತಿದ್ದ 'ಒಳ್ಳೆಯತನ'ವನ್ನೂ ಕಳೆದುಕೊಂಡೆ.

ಅಪರಂಜಿ 'ಚದುರಂಗ'

ರಾಜು ಮೇಷ್ಟ್ರು

'ಚದುರಂಗ' ಎನ್ನುವುದು ಕಳೆದ ಅರ್ಧ ಶತಮಾನದಿಂದಲೂ ಕನ್ನಡ ನಾಡಿಗೆ ಚಿರಪರಿಚಿತವಾದ ಹೆಸರು. ಶ್ರೀ ಸುಬ್ರಮಣ್ಯ ರಾಜೇ ಅರಸು ಅವರ ನಿಜವಾದ ಹೆಸರು. ಕನ್ನಡ ನಾಡಿನ ಸಜ್ಜನ ಸಾಹಿತಿಗಳಲ್ಲಿ ಒಬ್ಬರು. ಅರಮನೆಯ ಶ್ರೀಮಂತಿಕೆ, ಅಹಂಕಾರದಲ್ಲಿ ಮೆರೆಯಬೇಕಾಗಿದ್ದವರು ಸಾಮಾನ್ಯ ಬದುಕನ್ನು ಆರಿಸಿಕೊಂಡರು. ಇಂತಹ ಚಿನ್ನದಂಥ ವ್ಯಕ್ತಿ ಮಂಡ್ಯದಲ್ಲಿ ನಡೆದ ಅರವತ್ತಮೂರನೆಯ ಅಖಿಲಭಾರತ ಕನ್ನಡ ಸಾಹಿತ್ಯ ಸಮ್ಮೇಳನಕ್ಕೆ ಅಧ್ಯಕ್ಷರಾದದ್ದು ಆಶ್ಚರ್ಯವಲ್ಲ. ಈ ಪದವಿಯೇ ಅವರನ್ನು ಅರಸಿಕೊಂಡು ಹೋಯಿತು. ಅರ್ಧಶತಮಾನದ ಸಾಹಿತ್ಯ ಜೀವನದಲ್ಲಿ ಚದುರಂಗರು ಕಡಿಮೆ ಬರೆದಿದ್ದಾರೆ. ಮೂರು ಕಾದಂಬರಿಗಳು (ಸರ್ವಮಂಗಳ, ಉಯ್ಯಾಲೆ, ವೈಶಾಖ), ಐದಾರು ಕಥಾಸಂಕಲನಗಳು, ಎರಡು ಮಾರು ನಾಟಕಗಳು, ಮೂರು ಸಾಕ್ಷ್ಯ ಚಿತ್ರಗಳು ಅಷ್ಟೆ. ಸ್ವಂತ ಅನುಭವದಿಂದ ಹೆಪ್ಪುಗಟ್ಟಿರುವ ಅವರು ಕೃತಿಗಳು ಕನ್ನಡ ಸಾಹಿತ್ಯದ ಶ್ರೀಮಂತಿಕೆಯನ್ನು ಹೆಚ್ಚಿಸಿವೆ. ಚದುರಂಗರಿಗೆ ಈಗಾಗಲೇ ಕೇಂದ್ರ ಸಾಹಿತ್ಯ ಅಕಾಡೆಮಿ ಬಹುಮಾನ, ರಾಜ್ಯ ಸಾಹಿತ್ಯ ಅಕಾಡೆಮಿ ಪ್ರಶಸ್ತಿಗಳು ದೊರೆತಿವೆ. ಮುಟ್ಟಿದರೆ ಮುದುರಿಕೊಳ್ಳುವ ಈ ಸಂಕೋಚದ ವ್ಯಕ್ತಿ ಸಾಹಿತ್ಯ ಸಮ್ಮೇಳನದ ಅಧ್ಯಕ್ಷರಾದದ್ದು ಎಲ್ಲರಿಗೂ ಸಂತೋಷ. ಪ್ರಗತಿಶೀಲ ಚಳುವಳಿಯ ನಡುವಿನಿಂದ ಮೂಡಿ ಬಂದ 'ಚದುರಂಗ' ಬೆಳೆಯುತ್ತಾ ಹೋದರು. ಇಂದಿಗೂ ಹೊಸದನ್ನು ಅರಗಿಸಿಕೊಂಡು ಬರೆಯಲು ಶಕ್ತಿಯನ್ನು ಉಳಿಸಿಕೊಂಡಿರುವ ಅಪರೂಪದ ಅಪರಂಜಿ.

ಇಸ್ರಾಯಿಲ್

ಮೊದಲನೆಯ ಪಿ.ಯು.ಸಿ

ನಮ್ಮ ಕನ್ನಡ ಮೇಷ್ಟ್ರುದ ಶ್ರೀನಿವಾಸರಾಜು ಅವರು ವಿದ್ಯಾರ್ಥಿ ಬಳಗಕ್ಕೆ ಪ್ರಿಯ ರಾಜು ಮೇಷ್ಟ್ರು. ಮೊದಲಿನಿಂದಲೂ ಈ ಕಾಲೇಜಿನಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಉತ್ತೇಜನ ನೀಡುತ್ತಾ ಬಂದು, ಒಂದು 'ಕನ್ನಡ ಸಂಘ' ಕಟ್ಟಿದರು. ಈಗ ಅದು ಎಷ್ಟು ದೊಡ್ಡದಾಗಿ ಬೆಳೆದಿದೆ ಎಂದರೆ, ಕರ್ನಾಟಕದಲ್ಲಿ ನಮ್ಮ 'ಕನ್ನಡ ಸಂಘ'ದ ಮೂಲಕ ನಮ್ಮ ಕಾಲೇಜನ್ನು ಪತ್ತೆ ಹಚ್ಚುತ್ತಾರೆ. ಅಸೂಯೆ, ಅಬ್ಬರ, ಆಡಂಬರಗಳಿಲ್ಲದೆ 'ಕನ್ನಡ ಸಂಘ' ಶಾಂತವಾಗಿ ಮುನ್ನಡೆಯುತ್ತಿದೆ. ರಾಜು ಮೇಷ್ಟ್ರು ಕಳೆದ ವರ್ಷ ಇದ್ದಕ್ಕಿದ್ದಂತೆ ಹಂಪಿಯ ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯಕ್ಕೆ ಪ್ರಸಾರಾಂಗದ ಪ್ರಥಮ ನಿರ್ದೇಶಕರಾಗಿ 'ಗಾಯಬ್' ಆಗಿಬಿಟ್ಟರು. ನಮಗೆ ಮಿಷಿ ಹಂಚಿಕೊಳ್ಳಲು ಇದರ ಸುಳಿವೇ ಸಿಕ್ಕಲಿಲ್ಲ. ಅವರು ಹೇಳಲೂ ಇಲ್ಲ. ಹೇಳದೆ ಕೇಳದೆ ಹೋಗಿಬಿಟ್ಟರಲ್ಲ ಎಂದು ನಮಗೆಲ್ಲ ಕೋಪವೇ ಬಂದಿತ್ತು. ಆದರೆ ಅವರು ಹೋಗಿರುವುದು ತಾತ್ಕಾಲಿಕವಾಗಿ ಎಂದು ತಿಳಿದ ಕೂಡಲೇ ಸಮಾಧಾನವಾಯಿತು. ಪ್ರೀತಿಯಿಂದ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಒಗ್ಗೂಡಿಸುತ್ತಾ, ಅವರನ್ನು ತಿದ್ದುತ್ತಾ, ಚೆನ್ನಾಗಿ ಪಾಠ ಮಾಡುವ ರಾಜು ಮೇಷ್ಟ್ರು ಹೋಗಿಬಿಟ್ಟರೆ ಯಾರಿಗೆ ತಾನೆ ಸಿಟ್ಟು ಬರುವುದಿಲ್ಲ. ಹಾಗೂ ಹೀಗೂ ಒಂದು ವರ್ಷ ಕಳೆಯಿತು. 'ರಾಜು ಮೇಷ್ಟ್ರು' ಕಾಲೇಜಿಗೆ ಹಿಂತಿರುಗಿದರು. ನಮಗೆಲ್ಲಾ ಸಂತೋಷವೋ ಸಂತೋಷ. ಕಳೆದುಕೊಂಡ ಅಪರೂಪದ ವ್ಯಕ್ತಿ ಸಿಕ್ಕಿದಷ್ಟು ಸಂತೋಷ. ಕಾಲೇಜಿನಲ್ಲಿ ಮತ್ತೆ ಕನ್ನಡದ ಗಾಳಿ ಬೀಸುತ್ತಿದೆ. ಎಲ್ಲವೂ ಸಾಂಗವಾಗಿ ನಡೆಯುತ್ತಿದೆ.

ಬೆನ್‌ಸನ್

ಅಂತಿಮ ಪದವಿ

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ಕ್ರೈಸ್ತ ಕಾಲೇಜ್ ಬೆಳ್ಳಿ ಬೆಳಕು - ವರದಿ

ಕೆ.ಪಿ. ಶಿವಾರಡ್ಡಿ
ಕನ್ನಡ ವಿಭಾಗ

ಈ ವರ್ಷ ಕ್ರೈಸ್ತ ಕಾಲೇಜಿಗೆ ಸಂಭ್ರಮದ ವರ್ಷ. ಕಾಲೇಜಿನ ಬೆಳ್ಳಿ ಹಬ್ಬದ ವರ್ಷ. 7 ಅಕ್ಟೋಬರ್ 1993ರಂದು ಉನ್ನತ ಶಿಕ್ಷಣ ವಿದ್ಯಾಮಂತ್ರಿಗಳಾದ ಶ್ರೀ ಎಸ್.ಎಮ್. ಯಾಹ್ಯಾ ಅವರು ಬೆಳ್ಳಿ ಹಬ್ಬದ ಜ್ಯೋತಿಯನ್ನು ಬೆಳಗಿದರು. ಅನಂತರ ಮೂರು ದಿನಗಳು ಅಂತರ ಕಾಲೇಜು ಸಾಂಸ್ಕೃತಿಕ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಏರ್ಪಡಿಸಲಾಗಿತ್ತು. ಮೂವತ್ತೆದು ಕಾಲೇಜುಗಳು ಈ ಉತ್ಸವದಲ್ಲಿ ಭಾಗವಹಿಸಿದ್ದವು. ಈ ಬೆಳ್ಳಿ ಹಬ್ಬದ ಸಂದರ್ಭಕ್ಕೆ ಕನ್ನಡ ಕಥಾ ಸ್ಪರ್ಧೆ, ಕನ್ನಡ ಚರ್ಚಾಸ್ಪರ್ಧೆ ಮತ್ತು ಕನ್ನಡ ರಸಪ್ರಶ್ನೆ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಕನ್ನಡ ವಿಭಾಗ ಏರ್ಪಡಿಸಿತ್ತು. ಅಧ್ಯಾಪಕ ವರ್ಗ, ಕುವೆಂಪು ಅವರ 'ಧನ್ವಂತರಿ ಚಿಕಿತ್ಸೆ' ಎಂಬ ನಾಟಕವನ್ನು ಯಶಸ್ವಿಯಾಗಿ ಪ್ರಯೋಗಿಸಿದರು. ಸರ್ವಭಾಷಾ ಸಹೃದಯ ಸಂಘ 20 ಅಗಸ್ಟ್ 1993ರಂದು ವಿಶೇಷ ಕವಿಗೋಷ್ಠಿಯನ್ನು ಏರ್ಪಡಿಸಿತ್ತು. ಈ ವಿನೂತನ ಕಾರ್ಯಕ್ರಮ ಅನೇಕರ ಮೆಚ್ಚುಗೆ ಗಳಿಸಿತು. ಪಿ. ಲಂಕೇಶರವರ 'ಕಲ್ಲು ಕರಗುವ ಸಮಯ' ಕಥಾ ಸಂಕಲನಕ್ಕೆ ಕೇಂದ್ರ ಸಾಹಿತ್ಯ ಅಕಾಡೆಮಿ ದೊರೆತಿದೆ. ಡಾ|| ಪು.ತಿ.ನ ಅವರಿಗೆ ಕೇಂದ್ರ ಸಾಹಿತ್ಯ ಅಕಾಡೆಮಿಯ ಫೆಲೋ ಆಗಿ ಆಯ್ಕೆ ಮಾಡಿದ್ದಾರೆ. ಮಂಡ್ಯದಲ್ಲಿ ಜರುಗಿದ (ಫೆಬ್ರವರಿ 11, 12 ಮತ್ತು 13 1994) ಅರವತ್ತೆ ಮೂರನೆಯ ಅಖಿಲ ಭಾರತ ಕನ್ನಡ ಸಾಹಿತ್ಯ ಸಮ್ಮೇಳನದ ಅಧ್ಯಕ್ಷ ಪದವಿಯನ್ನು 'ಚದುರಂಗ'ರು ವಹಿಸಿಕೊಂಡರು. ಈ ಮೂರು ಜನ ಮಹನೀಯರಿಗೂ ನಮ್ಮ ಪ್ರೀತಿಯ ಅಭಿನಂದನೆಗಳು.

ಕರ್ನಾಟಕ ರಾಜ್ಯ ಸಾಹಿತ್ಯ ಅಕಾಡೆಮಿ ಪ್ರಕಟಿಸಿದ ಪುಸ್ತಕ ಬಹುಮಾನ ಯೋಜನೆಯಲ್ಲಿ ನಮ್ಮ ಕನ್ನಡ ಸಂಘ ಪ್ರಕಟಿಸಿದ ಡಾ|| ಎಚ್. ನರಸಿಂಹಯ್ಯರವರ 'ತೆರೆದ ಮನ' ಪುಸ್ತಕಕ್ಕೆ ಅತ್ಯುತ್ತಮ ಚಿಂತನ ಪ್ರಧಾನ ಕೃತಿ ಬಹುಮಾನ ದೊರೆತಿದೆ. ನಮ್ಮ ವಿಭಾಗದಲ್ಲಿ ಚಿ. ಶ್ರೀನಿವಾಸರಾಜು ಅವರಿಗೆ ಅವರ "ಹಳಿಯ ಮೇಲಿನ ಸದ್ದು" ನಾಟಕಕ್ಕೆ ಆರ್ಯಭಟ ಬಹುಮಾನ ದೊರೆತಿದೆ.

ಕನ್ನಡ ಸಂಘ ಈ ವರ್ಷವೂ ಡಾ|| ಅ.ನ.ಕೃ ಸ್ಮಾರಕ ಲೇಖನ ಸ್ಪರ್ಧೆ ಮತ್ತು ಡಾ|| ದ.ರಾ. ಬೇಂದ್ರೆ ಸ್ಮೃತಿ ಕವನ ಸ್ಪರ್ಧೆಯನ್ನೂ ಅಂತರ್ ಕಾಲೇಜು ಮಟ್ಟದಲ್ಲಿ ನಡೆಸಿತು.

ಈ ಸ್ಪರ್ಧೆಗೆ ಬಂದ ಲೇಖನಗಳನ್ನು ಡಾ|| ಮಂಜುಳಾ ನರಸಿಂಹನ್ ಮತ್ತು ಶ್ರೀ ಮಾವಿನಕೆರೆ ರಂಗನಾಥನ್ ಅವರುಗಳು, ಕವನಗಳನ್ನು ಶ್ರೀ ಶ್ರೀಧರ್ ಪಿಸ್ತೆ ಮತ್ತು ಶ್ರೀ ಮಹಾಬಲಮೂರ್ತಿ ಕೊಡ್ಲೆಕೆರೆ ಅವರು ತೀರ್ಪುಗಾರರಾಗಿ ಸಹಕರಿಸಿದರು.

ಈ ಬಾರಿ 7 ಜನವರಿ 1994 ರಂದು ಕಾಲೇಜಿನಲ್ಲಿ 'ಕನ್ನಡ ರಾಜ್ಯೋತ್ಸವ'ವನ್ನು ಆಚರಿಸಲಾಯಿತು. ಈ ಕಾರ್ಯಕ್ರಮಕ್ಕೆ ಬೆಂಗಳೂರು ವಿಶ್ವವಿದ್ಯಾಲಯದ ಕನ್ನಡ ಅಧ್ಯಯನ ಕೇಂದ್ರದ ನಿರ್ದೇಶಕರಾದ ಡಾ|| ಹಂಪಾ ನಾಗರಾಜಯ್ಯರವರು ಬಂದಿದ್ದರು. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಈ ಕೆಳಗೆ ಸೂಚಿಸಿರುವ ಮೂರು ಪುಸ್ತಕಗಳನ್ನು ಬಿಡುಗಡೆ ಮಾಡಲಾಯಿತು.

ಮೇರಿ ಕ್ಯಾರಿ	ನೇಮಿಚಂದ್ರ
ಬುಗುಡಿ	ಕಮಲಾ ಹಂಪನಾ
ಮನೋಮಿ	ಕಮಲಾದಾಸ್
	ಅನು: ಸಾರಾ ಅಬೂಬಕ್ಕರ್

31 ಜನವರಿ 1994 ರಂದು 'ಕವಿದಿನ'ವನ್ನು ಸಂಭ್ರಮದಿಂದ ಆಚರಿಸಲಾಯಿತು. ಈ ಸಮಾರಂಭಕ್ಕೆ ಕನ್ನಡ ಶಕ್ತಿ ಕೇಂದ್ರದ ಕಾರ್ಯಾಧ್ಯಕ್ಷರಾದ ಡಾ|| ಎಂ. ಚಿದಾನಂದ ಮೂರ್ತಿಗಳು ಮುಖ್ಯ ಅತಿಥಿಗಳಾಗಿ ಆಗಮಿಸಿದ್ದರು. ಐದು ಪುಸ್ತಕಗಳನ್ನು ಬಿಡುಗಡೆ ಮಾಡಿದರು.

ಪ್ರತಿಸಂಸ್ಕೃತಿ	ರಹಮತ್ ತರೀಕೆರೆ
ಬಾಹುಬಲಿ	ಎಸ್. ಮಂಜುನಾಥ್
ಕೊಟ್ಟ ಹೈಸ್ಕೂಲಿಗೆ	ಕುಂ. ವೀರಭದ್ರಪ್ಪ
ಸೇರಿದ್ದು	ಮೊದಲಿನ ಮಿಸುಕಾಟ
ಮೊದಲಿನ ಮಿಸುಕಾಟ	ವಿದ್ಯಾರ್ಥಿಗಳು
ಬಹುಮಾನಿತ ಲೇಖನಗಳು	ವಿದ್ಯಾರ್ಥಿಗಳು

ಈಮಾರ್ ಲ್ಲ ಕೆ ಕ ನಾ ಟ ದಮೂಮೂಲೆಯಿಂದ
ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಗಳಿಸುತ್ತಿರುವ ಸಿದ್ಧರ ೨.
ಕ ವಿಶ್ವ ಭ ದ್ರಪ್ಪ ನ ವ ಮತವು ಜನಾ ಧ
ವಿಶ್ವ ಆಹಾರವಿದ್ದಿರ ೨.

ಈ ಸಂದರ್ಭದಲ್ಲಿ ಕನ್ನಡ ಸಂಘದ ಯಶಸ್ಸಿಗೆ ಕಾರಣರಾದ
ಪ್ರೊ|| ಎಚ್. ಆರ್. ರಾಮಕೃಷ್ಣರಾವ್ ಮತ್ತು ಶ್ರೀಮತಿ
ನವನೀತಾ ಶಾಸ್ತ್ರಿ ಅವರುಗಳನ್ನು ಸನ್ಮಾನಿಸಲಾಯಿತು.

ಅಂದು ಸಂಜೆ ನಾಡಿನ ಹಿರಿಯ ಕವಿ ಡಾ|| ಪು.ತಿ.ನ ಅವರ
ಮನೆಯಲ್ಲಿ ಆಶ್ರಿತಿಯ ಕವಿಗೋಷ್ಠಿ ಕಾರ್ಯಕ್ರಮವನ್ನು
ಹಮ್ಮಿಕೊಳ್ಳಲಾಗಿತ್ತು.

ಈ ವರ್ಷದ ಡಾ|| ಜಿ.ಪಿ. ರಾಜರತ್ನಂ ಬಹುಮಾನವನ್ನು
ಕು|| ಮಂಜುಳಾ ಡಿ.ವಿ. (ಪಿ.ಯು.ಸಿ), ಡಾ|| ಕುವೆಂಪು
ಬಹುಮಾನವನ್ನು ಶ್ರೀ ಯೋಗೇಶ್ ಪಿ.ಎ (ಬಿ.ಕಾಂ), ಡಾ||
ಶಿವರಾಮ ಕಾರಂತ ಬಹುಮಾನವನ್ನು ಕು|| ಬಿ.ಆರ್.
ಶೋಭಾ (ಬಿ.ಎ/ಬಿ.ಎಸ್ಸಿ) ಅವರುಗಳು ಪಡೆದರು)

ಈ ವರ್ಷದ ವಿಶೇಷವೆಂದರೆ ಮಂಡ್ಯದ ಸಾಹಿತ್ಯ
ಸಮ್ಮೇಳನದಲ್ಲಿ 'ಪ್ರತಿಭಾ ಯುವ ವೇದಿಕೆ'ಯ ಶ್ರೀ
ರವಿಕುಮಾರ್ ಸಹಕಾರದಿಂದ 'ಕೈಸ್ ಕಾಲೇಜ್ ಕನ್ನಡ
ಸಂಘ' ಒಂದು ಪುಸ್ತಕದ ಮಳಿಗೆಯನ್ನು ಮೊದಲ ಬಾರಿಗೆ
ಹಾಕಲಾಯಿತು. ಈ ಪ್ರಯೋಗ ಯಶಸ್ವಿಯಾಯಿತು.
ಕಾಲೇಜಿನ 'ನಾದಲೀಲೆ ವೇದಿಕೆ' ಮತ್ತು 'ಅನಿಕೇತನ
ವೇದಿಕೆ' ತನ್ನ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ತೃಪ್ತಿಕರವಾಗಿ ನಡೆಸಿವೆ.

ಈ ಬಾರಿ ಕನ್ನಡ ಸಂಘದ 'ನಾಟಕ ಅಭಿರುಚಿ ಕೇಂದ್ರ'
ದಿಗ್ವಿಜಯವನ್ನು ಮಾಡಿತು. ಪಿ. ಲಂಕೇಶರ 'ಸಂಕ್ರಾಂತಿ'
ನಾಟಕವನ್ನು ವಿವಿಧ ಸ್ಪರ್ಧೆಗಳಲ್ಲಿ ಪ್ರಯೋಗಿಸಿ ಒಟ್ಟು
ಹನ್ನೊಂದು ಪ್ರಶಸ್ತಿಗಳನ್ನು ಪಡೆಯಿತು. ಈ ನಾಟಕದ
ನಿರ್ದೇಶಕ ಶ್ರೀ ಚೈತನ್ಯ. ಈ ಸಲದ ಮತ್ತೊಂದು
ಕೊಡುಗೆ ಎಂದರೆ ಶ್ರೀ ಎಸ್.ಡಿ. ಆರವಿಂದ್
ನಿರ್ದೇಶನದಲ್ಲಿ ರಂಗಗೀತೆ ದೃಶ್ಯವಳಿಯನ್ನು ಅಂತರ
ಕಾಲೇಜು ಮಟ್ಟದಲ್ಲಿ ಪ್ರದರ್ಶಿಸಿ ಪಾರಿತೋಷಕವನ್ನು

ಪಡೆದದ್ದು. ಶ್ರೀ ಗಿರೀಶ್ ಕಾರ್ನಾಡ್ 'ನಾಗಮಂಡಲ'
ನಾಟಕದ 'ಮಾಯದೋ ಮನದ ಭಾರ' ಗೀತೆಯನ್ನು
ರಂಗಕ್ಕೆ ಅಳವಡಿಸಲಾಯಿತು. ಇದರಲ್ಲಿ ಇಪ್ಪತ್ತು ಜನ
ವಿದ್ಯಾರ್ಥಿಗಳು ನೃತ್ಯ ಮಾಡಿದರು. ಕುಮಾರಿಯರಾದ
ರಾಧಿಕಾ, ನಿರ್ಮಲಾ ಮತ್ತು ರಶ್ಮಿ ಹಿನ್ನೆಲೆ
ಹಾಡುಗಾರಿಕೆಯನ್ನು ತುಂಬಾ ಯಶಸ್ವಿಯಾಗಿ ನೀಡಿದರು.

'ಕನ್ನಡ ಸಂಘ' ದ ಸಂಪ್ರದಾಯದಂತೆ ಈ ವರ್ಷವೂ
ಕನ್ನಡದ ಹಿರಿಯ ವಿದ್ಯಾರ್ಥಿಗಳು (ಎರಡನೆಯ ಪಿ.ಯು.ಸಿ,
ಎರಡನೆಯ ಪದವಿ) ಕರ್ನಾಟಕ ರಾಜ್ಯ ಸಾಹಿತ್ಯ
ಅಕಾಡೆಮಿ 1993-94 ನೆಯ ಸಾಲಿನಲ್ಲಿ ಪ್ರಕಟಿಸಿದ
ಎಲ್ಲಾ ಪುಸ್ತಕಗಳನ್ನು ಕಾಲೇಜಿನ ಗ್ರಂಥ ಭಂಡಾರಕ್ಕೆ ಗ್ರಂಥ
ದಾನ ಮಾಡಿದರು. ಇದನ್ನು 23 ಫೆಬ್ರವರಿ 1994 ರಂದು
ಪ್ರಾಂಶುಪಾಲರಿಗೆ ಅರ್ಪಿಸಲಾಯಿತು. ಶ್ರೀ ಗೋಪಾಲಕೃಷ್ಣ
ಅಡಿಗರ 'ನಮ್ಮ ವಿದ್ಯಾರ್ಥಿ ಪ್ರಪಂಚ' ಲೇಖನವನ್ನು
ವಿದ್ಯಾರ್ಥಿಗಳಿಗೋಸ್ಕರ ಕನ್ನಡ ವಿಭಾಗದ ಮ್ಯಾಗಜಿನ್‌ನಲ್ಲಿ
ಬಳಸಿಕೊಳ್ಳಲಾಗಿದೆ. ಸಂಬಂಧಪಟ್ಟವರಿಗೆ ಹೃತ್ಪೂರ್ವಕ
ವಂದನೆಗಳು.

ಈ ವರ್ಷದ ಮುಖ್ಯ ಸಮಾಚಾರವೆಂದರೆ ಹಂಪಿಯ
ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯಕ್ಕೆ ಪ್ರಸಾರಾಂಗದ ನಿರ್ದೇಶಕರಾಗಿ
ಹೋಗಿದ್ದ ಚಿ. ಶ್ರೀನಿವಾಸರಾಜು ಅವರು ಮತ್ತೆ ಕೈಸ್
ಕಾಲೇಜ್ ಕನ್ನಡ ವಿಭಾಗಕ್ಕೆ ಹಿಂತಿರುಗಿದ್ದಾರೆ. ಇದನ್ನು
ಇಡೀ ಕಾಲೇಜು ಸಂತೋಷದಿಂದ ಸ್ವಾಗತಿಸಿದೆ. ಕನ್ನಡ
ಸಂಘದಲ್ಲಿ ಸಹಜವಾಗಿ ಲವಲವಿಕೆ ಹೆಚ್ಚಾಗಿದೆ. ಉತ್ಸಾಹ
ಮೂಡಿದೆ.

ಮುಂದಿನ ವರ್ಷ 'ಕನ್ನಡ ಸಂಘ' ತನ್ನ ನೂರನೆಯ
ಪುಸ್ತಕವನ್ನು ಪ್ರಕಟಿಸುವ ಹಂಬಲದಲ್ಲಿದೆ. ಈ ವಿಶೇಷ
ಸಾಧನೆಗೆ ಕನ್ನಡ ಪ್ರೇಮಿಗಳೆಲ್ಲರ ಸಹಾಯ ಸಹಕಾರಗಳು
ಅಗತ್ಯ. ಈ ವರ್ಷ ಕನ್ನಡ ಚಟುವಟಿಕೆಗಳಿಗೆ ಪ್ರತ್ಯಕ್ಷವಾಗಿ
ಮತ್ತು ಪರೋಕ್ಷವಾಗಿ ಸಹಾಯ ಮಾಡಿದವರಿಗೆ
ವಿಶ್ವಾಸಪೂರ್ವಕ ವಂದನೆಗಳು.

ನನ್ನ ಕನ್ನಡ ನುಡಿಯೆ, ನೀನೆಷ್ಟು ಚಂದ!
ಎನು ಗೀಚಿದರು ಆಗುವುದು ಶ್ರೀಗಂಧ
ಸಿಂಗರದ ಗಣಿ ನಿನ್ನ ಶಬ್ದ ಸಂಪತ್ತು
ಬಂಗಾರಗಿಂತಲೂ ಶ್ರೇಷ್ಠ ನುಡಿಮುತ್ತು

ದಿನಕರ ದೇಸಾಯಿ

ನನ್ನದು ಈ ಕನ್ನಡ ನಾಡು ನನ್ನದೋ!
ಅವರಿವರದೆಂದು ಎಂದೂ ನನ್ನದೋ!
ಅದು ನನ್ನದೆಂತು ಹಾಗೇ ನಿನ್ನದೋ!
ನನ್ನದು ಈ ಕನ್ನಡ ನಾಡು
ಈ ಕನ್ನಡ ನಾಡು

ಅಂಬಿಕಾತನಯದತ್ತ



ಕಣ್ಮರೆಯಾದ ಭಾಗ್ಯಮ್ಮ

ಭಾಗ್ಯಮ್ಮ ಕ್ರಿಸ್ತ ಕಾಲೇಜಿನಲ್ಲಿ 'ಪರಿಚಾರಿಕೆ'ಯಾಗಿ ಕೆಲಸ ಮಾಡುತ್ತಿದ್ದ ಹೆಣ್ಣುಮಗಳು. ಕಳೆದ ಐದು ವರ್ಷಗಳಿಂದ ಕಾಲೇಜಿನಲ್ಲಿ ಸದ್ದಿಲ್ಲದೆ ಸೇವೆ ಮಾಡಿಕೊಂಡು ಬಂದು ಎಲ್ಲರ ಪ್ರೀತಿ - ವಿಶ್ವಾಸಗಳನ್ನು ಗಳಿಸಿದ್ದಳು. ಒಂದು ಗಂಡು ಮಗುವಿಗೆ ಜನ್ಮ ನೀಡಿ 22 ಮಾರ್ಚ್ 1994ರಂದು ಬಾಣಂತಿ ಖಾಯಿಲೆಯಿಂದ ಕಣ್ಮರೆಯಾಗಿದ್ದು ವಿಷಾದದ ಸಂಗತಿ. ಕಾಲೇಜಿನ ಪಡಸಾಲೆಗಳನ್ನು, ಪ್ರಾಂಶುಪಾಲರ ಕೊಠಡಿಯನ್ನು ಅಚ್ಚುಕಟ್ಟಾಗಿಡಲು ಶ್ರಮಿಸುತ್ತಿದ್ದಳು. ಭಾಷಾ ವಿಭಾಗದ ಕೊಠಡಿಯನ್ನು ವಾರಕ್ಕೊಮ್ಮೆ ಚೆನ್ನಾಗಿ ಗುಡಿಸಿ, ಚೆದುರಿಹೋಗಿದ್ದ ಸಾಮಗ್ರಿಗಳನ್ನು ಸರಿಪಡಿಸಿ ಹೋಗುತ್ತಿದ್ದಳು. ತುಂಬು ಗರ್ಭಿಣಿಯಾಗಿದ್ದಾಗ್ಯೂ ಬಂದು ಕೆಲಸ ಮಾಡುವುದನ್ನು ನೋಡಿದರೆ ನಮಗೇ ಮುಜುಗರವಾಗುತ್ತಿತ್ತು. 'ಏಕೆಮ್ಮ ಬರುತ್ತಿಯಾ?' ಎಂದಾಗ 'ಈ ಟೈಂ ನಲ್ಲಿ ಓಡಾಡಿದರೆ ಒಳ್ಳೆದು ಸಾರ್' ಎಂದು ನಾಚಿಕೆಯಿಂದ ನಗುನಗುತ್ತಾ ಉತ್ತರಕೊಟ್ಟು ಮರೆಯಾಗುತ್ತಿದ್ದ ವ್ಯಕ್ತಿ. ಈಗ ಶಾಶ್ವತವಾಗಿ ಮರೆಯಾಗಿ ಬಿಟ್ಟಳು. ಕಾಲೇಜಿನ ಸಿಬ್ಬಂದಿ 23 ಮಾರ್ಚ್ 1994 ರಂದು ಪ್ರಾಂಶುಪಾಲರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಸಭೆ ಸೇರಿ ಶ್ರದ್ಧಾಂಜಲಿಯನ್ನು ಅರ್ಪಿಸಿತು.

ಸಿಯಸ್ಸಾರ್

