

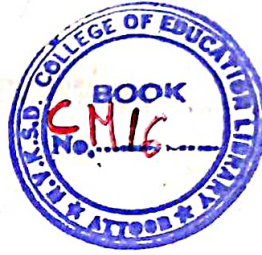
16



**THE N. V. K. S. D.
COLLEGE
OF
EDUCATION**

ATTOOR

K. K. Dist:



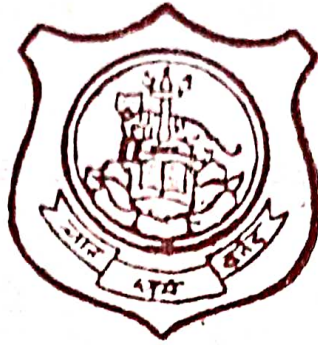
MAGAZINE

VOL: XXII

1984-'85

CM16

THE N. V. K. S. D. COLLEGE OF EDUCATION



Magazine

ATTOOR

KANYAKUMARI DISTRICT

1984-'85

Vol: XXII

EDITORIAL BOARD

PATRON:

Prof: K. P. RAMACHANDRAN NAYAR

CHIEF EDITOR:

S. SATHIAMOORTHY

STUDENT EDITORS:

1. Tmt. C. VANAJA SANTHINI (English)
2. Thiru: K MUTHUKRISHNA PILLAI (Tamil)
3. " S. UNNIKRISHNAN NAYAR (Malayalam)

OUR HOMAGE



Late Prime Minister

SMT: INDIRA GANDHI

* CONTENTS *

From the Editor
Principal's Report

ENGLISH

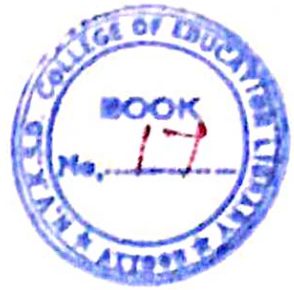
1. Solitude	D. Jayamohan	1
2. The Food Crisis of Malabar	G. Hudson	2
3. A visit to cape	P. Selvasingh	6
4. Culture and civilization	P. Mohanakumar	7
5. The Art of living	C. Thangapazham	9
6. The need for discipline	K. Muthukrishna Pillai	11
7. The Alphabet of success	J. Jayanthi Jini	12

TAMIL

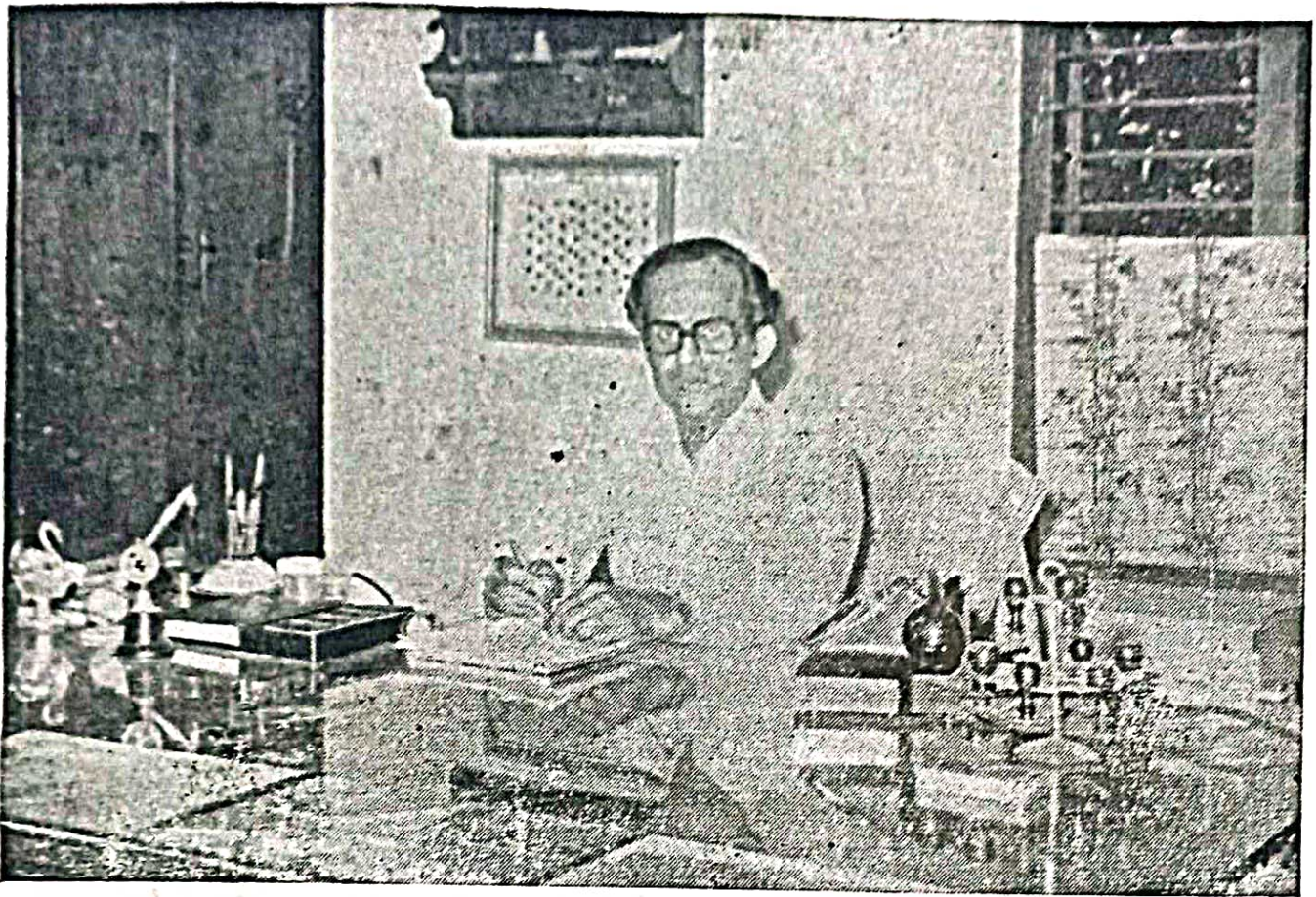
1. காலத்தின் அருமை	C. Thangapazham	1
2. தியாகச்சுடர்	C. Sundararaj	2
3. எண்ணக் குவியல்கள்	R. Jeevadas	5
4. வாழ்க்கை	C. Thangapazham	7

MALAYALAM

1. സന്യാസം	ജെ. ആർ. മോസസ്	1
2. മനസ്സാക്ഷി	എസ്. എൻ സരളാദേവി	2
3. രാജന്റെ അനുഭവങ്ങൾ	കെ. ജി. കുമാർ	5



OUR PRINCIPAL



Prof: K. P. RAMACHANDRAN NAYAR

From the Editor:

A new national policy is to be promulgated soon. We cannot deny the fact that there is considerable advance in the field of education after independence. At the same time we cannot ignore the lapses in the educational field. These include:

Even after 37 years of independence, it has not been possible to achieve universalisation of education of all children of the age group 6 to 14; the literacy percentage of India is only 36.17.

There is still wastage and stagnation.

Vocationalisation of education is still to be implemented in the true spirit.

The education is not related to the life of the children.

The three language formula and 10+2+3 system have to be implemented throughout India.

At this time when the formulation of a national policy of education is being discussed at different levels, all the above aspects are to be noted and steps are to be taken to fulfill the long cherished goals.

We are happy to present this 22nd Volume of our college magazine which is a record of all activities of our college life.

We sincerely thank our dear and respected Principal for the guidance and assistance he extended towards in bringing out this issue.

Our sincere thanks are due to the members of faculty, the students, advertisers and M/s Rajan Press, Neyyattinkara for their co-operation to bring out this magazine in this form.

We wish all our students to come out with flying colours.

S. Sathiamoorthy,
Chief Editor,
For the Editorial Board.

Twenty Second Annual Report Presented on 15-3-1985

Esteemed Chief Guest Mr. Amith Varma; Mrs Sobhana Amith Varma; the President; the Secretary and Members of the Managing Committee, Members of the different faculties; the Teacher-Trainees; Ladies and Gentlemen.

It is my pleasant duty to present before this gathering the Twenty Second Annual Report of the College for the year 1984-85.

After the last summer vacation the College re-opened for the year on 20th June 1984 with a strength of 110 17 men and 93 women. For the year the College offered B.Ed. Degree Course in 6 Optional subjects and we intend to start Tamil as an Optional from the next academic year.

During the year in the staff pattern there was no change. The members of the teaching staff attended a number of Seminars and workshops and every attempt is made to enrich their knowledge on modern lines. Among the staff members who undergo research studies Tmt. K. V. Radha, Professor of Biological Science, took her doctorate in Education in January 1985. In all matters of academic and administrative work, the teaching and non-teaching members of the staff extended

their sincere co-operation; and this opportunity is taken to congratulate them.

The percentage of pass for the B.Ed. Degree Examination of the previous year was 76 with 33 First Classes for the Theory and 20 First Classes for the Practicals. For the First Semester of the present batch the percentage of pass was 86.

For three weeks in September intensive teaching practice was provided to all trainees in different neighbouring schools. Sufficient provisions were made for observation of model and criticism lessons. In this respect the N. V. K. S. D. Higher Secondary School Attoor and the Govt. High School, Villoonnikonam helped us a lot and our special thanks are due to them. We take this opportunity to thank all the Heads of the schools for their co-operation and valuable services.

The College Association started functioning from the beginning of the academic year. The following are the office bearers:-

1. Thiru P. Selvasingh Chairman
2. R. Anikumar Secretary

- | | |
|----------------------------|------------------|
| 3. " P. Maharakumar | } Members |
| 4. " J. R. Moses | |
| 5. Selvi Helen Daniel | |
| 6. " S. N. Sarala Devi | |
| 7. " S. Sreekumari | } Games Captains |
| 8. Thiru C. Sundararaj | |
| 9. Selvi A. Vasanthakumari | |

- | | |
|----------------------------------|-------------------|
| 10. Thiru K. Muthukrishna Pillai | } Student Editors |
| 11. " S. Unnikrishnan Nair | |
| 12. Tmt. C. Vanaja Santhini | |

The College Association was inaugurated on 23rd July by Prof. S. B. Lysander

A number of meetings were held during the year and a few among the prominent speakers were Prof. Bennet Albert Prof. J. Ross Chandran, Prof. Rajendran, Prof. J. S. Chandra Sen, Dr. Lakshmi Kumari and Thiru Sudhakar Yesudian.

The Community Camp was organized at Vivekanandapuram, Kanyakumari, for 10 days during the month of August. All the trainees participated in different items like Scout Masters and Girls Guides', training First Aid, Socially useful productive works, learning by doing activities, campus cleaning, community survey and other such activities. This provided an opportunity for the teacher trainees to bring out their best talents in the Camp and associate themselves with the community outside.

Study tours and Field trips were organised by the College and its various departments to important places of interest in South and North India. This enabled them to have practical experiences in the conduct of Excursions and Study Tours for their students when latter called for.

The Annual sports meet was held for two days. Thiru P. Selvasingh and Selvi. A. Vasantha kumari were declared individual Champions for men and women respectively. The Gandhi House and the White House were adjudged as the best houses.

Before concluding this annual report, we take this opportunity to thank all our well wishers and friends who rendered their valuable help, suggestions and co-operation for the welfare of this College. We may be failing in our duty if we do not express our gratitude to the President Secretary and other members of the Managing Committee for their healthy co-operation and interest they are taken in the academic and administrative development of this Institution.

Finally we thank all our teacher trainees and wish them meritorious success in all walks of life, May, the God Almighty, shower upon us His choicest blessings.

Thanking you,
PRINCIPAL

EDITORIAL BOARD



SOLITUDE

D. JAYAKUMAR

Happy, happy were the days
When I was with my friends I
Sailing, sailing faces did I see
But now, solitude, you are the only friend

Lately am I like a Phoenix bird,
Flying up and up above the sky
The shouting crowd is beneath me,
The burden of life is with me.

With me is the pangs of life,
With me is the thorns of life
The pangs are licking at my blood,
The thorns are pricking my heart.

One day will I go to the hill,
Where the hill is all so bare
There will I burn
Like the Phoenix



From my ashes will arise
A living being with my garb;
A living being with my heart,
To fight with you, to defeat you.

Life, oh life I you old Gypsy man!
You cursed me with solitude,
I'll fight and fight with you
To win, to win, to win at last.



Phoenix- A mythical bird which, after living hundreds of years in Arabian desert, burnt itself on a funeral pile and rose from the ashes young again to live for another cycle.

English Section

SOLITUDE

D. JAYAMOHAN

Happy, happy were the days
When I was with my friends !
Smiling, smiling faces did I see
But now, solitude, you are the only friend.

Lonely am I like a Phoenix bird,
Flying up and up above the sky
The shouting crowd is beneath me.
The burden of life is with me.

With me is the pangs of life;
With me is the thorns of life
The pangs are licking my mind;
The thorns are pricking my heart.

One day will I go to the hill,
Where the bill is still and bare
There will I burn myself-
Like the Phoenix bird.

From my ashes will arise
A living being with my garb;
A living being with my heart,
To fight with you, to defeat you.

Life, oh life ! you old Gypsy man !
You cursed me with solitude
I'll fight and fight with you
To win, to win, to win at last.



Phoenix- A mythical bird which, after living hundreds of years in Arabian desert, burnt itself on a funeral pile and rose from the ashes young again, to live for another cycle.

The Food Crisis of Malabar (1919-20)

G HUDSON, Asst. Professor.

India had participated in the first world war in support of the British and other allied nations. The Indian soldiers went to France, Belgium, Gallipoli, Salonika, Palestine, Egypt, the Sudan and Mesopotamia and sacrificed their precious lives on the expectation of political stability and economic prosperity after the termination of hostilities. But thoroughly against their sober expectations, the end of the war was followed by severe famines, epidemics and other economic disabilities. Under the Madras Presidency the district of Malabar became the major victim of that crisis. In the years of 1919-20, the people of Malabar experienced its bitter fruits.

Bulk of the rice importation to Malabar was made from Rangoon. There was a steep rise in the price of rice in Rangoon after the war. It adversely affected Rangoon's export

tation of rice to Malabar. When the price started to increase, rice importers of Malabar adopted the policy of keeping stocks as low as possible in order to keep the price up. Thus price of foodstuffs became abnormally high in Malabar. It continued to be unabated till March 1920. The rich janmis hoarded paddy. They expected further rise in price of paddy. The people of Palghat and of some parts of Walluvanad taluka suffered very much for want of rice. They demanded the janmis to release the surplus stock of paddy with them. They were ready to buy rice even at higher price. Their request was treated with derision.

On March 16, 1919, a group of discontented persons looted three thousand bags of rice and other properties, belonging to certain rich janmis of Calicut. The Reserve

Police and a detachment of the Indian Defence Force hurried to the spot and soon restored order. There was no loss of life. On that day morning, the shop-keepers of Calicut kept their shops opened. In the afternoon they were approached and persuaded by the rebels to close their shops. So they closed their shops in the afternoon. The people of Calicut arranged a public meeting on that day evening. Three thousand or four thousand persons attended the meeting. The Marwaris and the Bombay merchants extended their full support to the meeting. A large portion of the crowd consisted of Mappila coolies, who were dependents on the Marwaris.

Such a kind of popular risings induced the Government of Madras to conduct a special enquiry about the food crisis in Malabar and to know the real state of affairs. Officials were sent to Malabar. They

carried out enquiries and came to the conclusion that the main causes for food crisis in Malabar at that time were the shortage of rice and profiteering by the merchants.

The local people recommended the Municipalities and Local Boards of Malabar, the advisability and necessity of giving rice gruel once in a day free of cost to patients in the hospitals, as it was practised in Cochin state. Margadarsi, a local newspaper, published from Calicut put forward the idea to the Government for making special provisions for the poor during that time and for providing relief for those who were in distress.

The authorities took steps to solve the crisis. The Collector of Malabar estimated that the district was in need of forty thousand tons of rice. He and the Director of Civil Supplies made arrangements

1. F. R. for the year 1919, D. O. No. 65 W-1, Revenue (Special) War Department, January 17, 1919.
2. Letter from the P. A. to the D. I. G. of Police Railways and Criminal Investigation Department, Madras to the C. S. to the Government of Madras, January 22, 1920.
3. N. N. P. R. (Confdl.), No. 4 of 1920, P. 120.
4. Ibid., No. 27 of 1920, P. 758.
5. Ibid. No. 12 of 1919, P. 218.

6. F. R. for the year 1919, D. O. No. 796 W-1, Revenue (Special) (War) Department, Madras 20, 1919.
7. F. R. for the year 1919, D. O. No. 1190 W-1, Revenue (Special) (War) Department, April 21, 1919.
8. N. N. P. R. (Confdl.), No. 12 of 1920, P. 349.
9. Report on the Administration of the Madras Presidency (1918-'19), Government Press, Madras, 1920, P. 21.
10. F. R. for the year 1919, D. O. No. 796 W-1, Revenue (Special) (War) Department, March 20, 1919.
11. N. N. F. R. (Confdl.), No. 35 of 1919, P. 1347.
12. N. N. P. R. (Confdl.) No. 14 of 1919, P. 554.

for the despatch of rice to Calicut. The Director of Civil Supplies, in consultation with the District Magistrate of Malabar sent special consignments of rice, received from Burma, Madras and Kistna district. He expected more rice by sea from Rangoon to Calicut within a short period.

The District Collector of Malabar laid down certain conditions for the sale of rice within the district under the licenses, already issued. He permitted Municipal Councils and Local Boards to buy and stock rice in sufficient quantities. With the assistance of Local Committees, they distributed rice to the people according to their needs and requirements.

The Government fixed the price of rice at Rupees thirteen and annas eight per bag of rice. But the sellers of rice depots found this time as an apt one to exploit the poor. They

sold it for Rupees sixteen and annas four per bag.

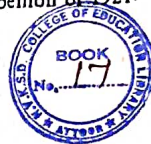
The rice sold was of a very inferior quality and there was a shortage in the quantity of rice in depots also. The public requested the Collector and other responsible officers to find out measures for combating such malpractices. But the officials turned a deaf ear to the genuine demand. Analysing the situation of scarcity and supply of rice in Malabar the Manorama of Calicut observed, "The sale of rice through depots is doing more harm than good to the poor and serves only to enrich either the Government Officers or the depot Keepers, as the rice sold is of a very inferior quality."

The food crisis had tended the people of Malabar to fall as victims of cholera, dysentery and other kinds of epidemics. The result was the

the death rate had become abnormal in 1919 and so the birthrate decreased.

The Government of Madras imported rice to Malabar from different parts in order to combat the food crisis. But the scarcity of rice and its excessive price continued to be high even at the beginning of 1920. They failed in bringing the

rich Janmis and profiteering rice merchants under their strict control. The depot keepers charged high prices and enriched themselves. The food crisis that existed in Malabar in 1919 and by the beginning of 1920 resulted in generating anti-British feeling which finally worked as an additional impetus to the Malabar Rebellion of 1921.



19. Boag, G. T. Census of India 1921-Madras, Vol. XIII, Part I Report, Government Press, Madras, 1920, P. 12.
20. N. N. P. R. (Confdl.), No. 4 of 1920, P. 120.

Gram: "Jana vest."

SAVE THROUGH JANAPRIYA Safe for Tomorrow

Janapriya the symbol of better savings
Security and proper service.

Janapriya finance and industrial investment (India) Limited.
(A Public Limited Company)

Registered office: 14 F, Lake Town, Calcutta.

Head office: 8/1 A, Little Russel street, Calcutta.

Southern Regional office: Reheja Complex, Mount Road, Madras.

C JACOB EDWIN
Sub-organiser, Attoor.

13. F. R. for the year 1919, D. O. No. 796 W-1, Revenue (Special) (War) Department, March 20, 1919.
14. Ibid. D. O. No. 1007 W-1, Revenue (Special) (War) Department April 2, 1919.
15. Ibid. D. O. No. 1190 W-1, Revenue (Special) (War) Department April 21, 1919.
16. N. N. P. R. (Confdl.), No. 14 of 1919, P. 555.
17. Ibid., No. 33 of 1919, P. 1257.
18. Ibid., No. 5 of 1920, P. 145.

A Visit to Cape

P. Selvasingh

Oh ! that unforgettable days,
I, among the wisdoms' midst,
Led us to the turbulent atmosphere,
Of Calmness falls so clear.
The winds of Silence bring a golden peace,
In the ever inseparable hearts,
All free from nature's nod,
For, we are the lucky visitors.
The winds of Silence bring a golden strength,
Piercing the shy and shivered hearts,
They open wide the door,
For we are to many.



"All men recognize the right of revolution, that, is the right to refuse allegiance to, and to resist, the government when its tyranny or its inefficiency are great and unendurable."

Thoreau

Culture and Civilization

P. MOHANAKUMAR

No man is born thoroughly cultured but the Society makes him so. Man dies but culture never dies. Culture is not static but elastic and dynamic. It accumulates through generation. Culture is not individual but social. It cannot develop apart from society. Culture includes all those rules on the basis of which the society makes progress. It is related to the conduct of man. Since culture has the capacity for adaptation, its evolution never stops. The culture of a country or race is subjected to the influence of the culture of other countries or races.

Ordinarily, the word "Culture" is used to denote good, beautiful and sophisticated behaviour. Whatever man creates with the help of his intelligence in the field of thinking and action, may be described as culture. It includes knowledge, belief, art, moral, law, custom and other capabilities acquired by man as a member of society. Culture is acquainting myself with the best that has been known and said in the world. It is symbolic, humilative and progressive process. Culture is the mental aspect of nature behind our living which helps us to make our life sophisticated, pure and pious. Culture will connote

the developed state of mind of men, balance of mental ideas and feeling, sobriety of thought, purity of conduct etc. Culture teaches us the lesson of humanity. Thus culture denotes the developed qualities of man such as love, kindness, modesty etc.

Civilization is the humanisation of man in society. It is the condition of life opposed to barbarism. Civilization includes the extra-ordinary progress which man has made by the use of natural means and Powers. In short, the material progress of man denotes the development of civilization. Thus civilization denotes those actions and work of man which have been for the fulfilment of his daily needs and material progress.

Generally the words, 'civilization' and 'culture' are considered as synonyms. In fact, civilization and culture are so closely related and it is difficult to point out any broad difference between the two, while Civilization is related with the ideas of man, culture is related to the conduct of man. We cannot imagine any culture without a civilization. And like wise, without a developed culture no race can become civilized.

Civilization is the developed form of culture. A culture becomes civilization only when it possesses written languages, science, philosophy a specialised division of labour, political system etc. Civilization includes material things and the process of their making and uses, whereas culture involves the ideals and emotional aspects. The standard measurement of culture, changes with the change of climate and time. Civilization always advances while the development of civilization is quite obvious, nothing can be said with the definiteness about culture. Culture is communicated only to the like minded. No one short of aesthetic quality can appreciate art, nor can one enjoy music without the ear of musician. Civilization in general makes no such demand. A civilization can be borrowed without change or loss by a generation. But the same is not true of culture. The use of motors, aeroplanes, and machines can be borrowed without change or loss. But the religion, literature, thought and ideals of a country cannot be adopted without change or

loss. For example Christianity in India has been borrowed from western culture but many things of India Christians have been greatly influenced by Hinduism and Islam.

While culture is related to the soul, civilization is related to the progress achieved by man in the field of material. While civilization is the story of the development of material, culture is the minute definition of life. Culture is not the creation of an individual but is the result of the work of innumerable men. All men contribute their share to the building of culture by the use of their power and knowledge. The culture of a country is built with the development of religion, philosophy, art, science etc. of the inhabitants of the country. The culture of a country reflects hope, despair, truth, untruth, courage etc. of that country. Since civilization, reflects the material progress of man, it inspires man to plunge into the worldly strength. Culture purifies and beautifies human lives and paves way for Contentment.

“Unjust laws exist: Shall we be content to obey them, or shall we endeavor to amend them and obey them until we have succeeded. or shall we transgress them at once.”

THE ART OF LIVING

C. THANGAPAZHAM

Living is an art. It is the most complicated art as it is based upon the scientific application of the good principles of living which govern the behaviour and attitude of a human being. Life has various people; to some it is just an empty dream; to others it is a zeal, pleasure and duty. They would like to eat, be merry without caring of tomorrow which they think may not come. For them, life is not a serious journey through that is what they wish, it to be. In actual life, however, there are very few who can enjoy so easily, for life is not just a bed of roses. It has many thorns around. It is a comedy as well as a tragedy, at the same time. Both these facts of life are to be faced as they come and go.

Modern life is highly complicated. It has grown into a Science, from just an art. Modern Scientific and technological advance has removed its natural colour and flavour and reduced it to an automation. Man moves about like a shuttle-cock in the atmosphere, his movement depending on the speed of the scientific implements which throw, him hither and thither. Man is a slave to science and technology. He starts the morning

cup of tea with an electric stove and after spending a hectic day of movement and work, throws himself in the bed like a worn-out machine.

Most of the people are dissatisfied with life. They are always grumbling for one thing or the others: some people suffer from ill-health while others complain of lack of money or wealth. Even the wealthiest man may have something of feel unhappy about. Life is so complicated that only children can enjoy pure laughter. All others always have some worry or other. Every one is busy all the time. Except in villages where nature continues to play a dominant role in their routine life, every one is in a hurry to do one thing or the other.

The art of living has become the Science of living in Modern life. Whereas modern amenities, like electricity, the car, the cinema and T. V. have provided comfort and luxury, the competition among human beings to even of these to the maximum has snatched all taste and pleasure from natural life. These have deprived the man of leisure and basic-human interest in the beauties of nature. Gone are the days when

a young hearted man could gaze at the stars and the moon in leisurely fashion and enjoy the beauty of the scene. He could also hum few verses of poetry in appreciation of such beauty. The sweeter aspects of life are receding to back-ground as the Science and technology advance. Instead of the natural beauty one can only come across man-made sky scrapers big buses and trucks, mighty machines and huge factories to amuse one's eyes.

We give the instance of President Nixon. It is held that certain politi-



"The woods are lovely, dark and deep
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.

Robert Frost



"And ye shall know the truth and the truth shall make you free".

Jesus Chri

icians who helped him to be elected used unfair means including buying of the telephones of the opposition to make him win the election. However, even though he has been heading the President of the greatest power in the world, his position has been precarious as there is already a strong lobby in the congress seeking his impeachment. He may hold power for sometime more but if he is really guilty of crafty means to gain and regain power, he will have to leave. More examples can be given.

THE NEED FOR DISCIPLINE

K MUTHUKRISHNA PILLAI

Discipline is required for achieving success in any walk of life. Discipline brings efficiency, strength and maximum utilization of human talent in a person. Without discipline an educational institution will be simply a mess where students and teachers will be making unnecessary noise and spoiling their time.

Discipline means obedience to authority, performance of one's duty for the sake of duty as well as for the sake of social welfare. If discipline were not maintained in a school the students might throw away their books and roam into the fields to fight among themselves and to smash the school furniture. Without discipline students are not students but wild animals. A disciplined nation is an asset not only for its own self but also to the world.

If students of today are made to learn discipline in schools and colleges they will be able to conquer the struggle of life and win glories for the nation. They would make

wonderful administrators and soldiers in the service of the country and the world and will bring rapid achievement in the development of country's economy. They will bring prosperity much earlier than it would if there was lack of discipline.

Discipline is the life breath of the universe and if there were no discipline there would be no order in the affairs of man. Nature also reminds about the need for discipline in its phenomena. The sun, the moon and the stars continue moving in their regular path, seasons follow one another all due to discipline, and order. With discipline, life will meet its natural death as without rules and regulations there will be clashes, wars and battles everywhere. In the modern world of discipline and civic sense we must respect the rules and regulations which prevent the world from falling into chaos and disorder.

Let us hope that we shall achieve the goal of discipline for humanity.

**

"There are two kinds of knowledge to be known the Higher and the lower. Of these two the lower knowledge is the Rigveda, the Yajur-veda, the Samaveda, the Atharvaveda, Siksha (phonetics), Kalpa (rituals), Vyakarana (grammar), Nirukta (etymology), Chandas (metre), and Jyotisha (astronomy), and the higher knowledge is that by which the Imperishable Brahman is attained."

Mundaka Upanishad

THE ALPHABET OF SUCCESS

J. JAYANTHI JINI

Avoid procrastination
Be prompt in all your dealings,
Consider well before you commit
Dare to do right, fear to do wrong
Eschew evils,
Feed the needy
Go not in to the society of the vicious
Hold integrity sacred
Injure not another's reputation.
Jump not ere you think twice,
Know what's what
Lie not for any consideration.
Make the most of the God Almighty's Gifts,
Never try to appear what you are not
Observe good manners
Pay heed to your elders
Question not the veracity of a friend
Respect the counsel of parents
Spare when you are young, spend when you are old
Take not to evil ways.
Use your leisure time for improvements
Venture not are in Rome do as the Romans do
Work more Talk less
X'tend to every one's kindly salutation
Yield not to discouragement
Zealously labour for the right.



"My Lord, grant me wisdom and gather me with the righteous and order me a goodly mention in later generations".

Koran

-12-



Tamil Section

எண்ணக் குவியல்கள்

R. ஜீவதாஸ்

மறுத்தது. வறும்காலத்தை எண்ணி களவு கண்டுக்கொண்டிருந்தான். படித்த காலத்தில் பமிர்ந்து கொண்ட அனுபவக்கதைகள், அடைந்துவைக்கப்பட்டிருந்தது. இளமை உணர்ச்சிகள் காட்டாற்று வெள்ளப்பெருக்கு போல் அவள் மனதில் ஓடிக்கொண்டிருந்தது. கல்லூரி லெக்சர் அல்லது மேல்நிலைப் பள்ளி ஆசிரியர் வேலை அதற்குப்பின் திருமணம் என்களவு கொண்டிருந்தான் கஜாதா.

வேலைக்காகப்பல இடமும் விண்ணப்பித்தான். அரசு கல்லூரி, மேல்நிலைப் பள்ளிகளில் இடம் இல்லை. தனியார்ப் பள்ளிகளில் பட்டத்தை விலை பேசுகின்றனர். ஏழையாயிற்றே பணமும் இல்லை, சுமார் 30 ஆயிரம் ரூபாய் ஆகுமாம். நாட்கள் வருடங்களாக மாநில. தந்தையின் களவுகள் மகளைப்பற்றியே.

காலம் கடந்தாயிற்று. வாடியமலரைப் போன்று காட்சியளிக்கின்றார் கஜாதா. அவள் மனத்தில் கட்டி எழுப்பப்பட்ட எண்ணக் குவியல்கள், திட்டங்கள் பனிக்கட்டி போல உருகின.

கஜாதாவின் இளமைப் பூரிப்பு மெதுவாக மறையத் தொடங்கியது. வேலை, வேலை என்று தேடினால் என்பயன். பெண்ணுக்கு வயது ஏறுது என்று எங்குகின்றான் முத்தம் மாள்.

M. Sc., B. Ed. பட்டதாரி அல்லாத குறைந்தது ஒரு பட்டதாரியாவது கிடைக்க மாட்டானா? என்று எங்குகின்றார் முத்தையா கல்லூரிலெக்சர், எஞ்சினியர், டாக்டர் என்று பட்டதாரி மாப்பிள்ளைக்காக உறவினர்களும், தாக்களும் நாலாபக்கமும் பாய்ந்தனர்.

பட்டதாரியின் பட்டம் நிராகரிக்கப்பட்டது. எல்லோரும் பட்டியல் போட்டு காண்பித்தனர். "ஒரு மார்க்கப்போர் அம்பாசிடர்"

தன்னுடைய மகளின் எதிர்காலத்தை நினைத்து வருந்தியவாறு வீடு நோக்கித் தள்ளாடித் தள்ளாடி வருகின்றார் முத்தையாச் செட்டியார். ரோகமே உருவான மனநிலை தள்ளாடாமலே இருக்கும்!

அது ஓர் ஏழைக்குடும்பம், முத்தையாச் செட்டியார் தன்னுடைய சிறு மகளினைக் கட்டியின் மூலமாக வாழ்க்கை என்னும் பட்டியின் வழியாகப் பாத அந் நியாயத்தின் உயிரைக் கொடுத்த தன் வறுமையும், துன்பத்தையும், கணவனோடு கிர்ந்து கொண்டான்.

அந்த வீடு மகிழ்ச்சி என்னும் கடலில் முழியும். கஜாதா B. Ed.. தேர்வில் முதல் ரமாக வெற்றிபெற்றார். வாழ்க்கையில் ஒரு கட்டத்தைத் தாண்டிய நிம்மதி கஜாதாக்கு, தாண்ட வைத்த பெருமைபெற்றோர் றுக்கும், ஆசிரியர்களுக்கும் ஆகும்.

ஒருத்திமட்டும்கரையேறினாள். எப்படி அவளுக்கு ஒரு வேலை கிடைக்கும், நல்ல ம்பார்த்து மாப்பிள்ளைத் தேடலும், இது த்தம்மாளின் ஏக்கம்.

கணிதப்பாடல் எடுத்து முதல்தரமாக ற்றி பெற்றதால் சீக்கிரமாக வேலை கிடைக்கும், இது முத்தையாவின் எண்ணக் குவியல்கள்.

சாத்தியம், சங்கமம் இந்தவருடம் முதல் ராக வெற்றி பெறுவார்களே அவர்களை ன செய்வது. இது தந்தையின் ஏக்கம். க்கவெண்டிய லோன் எல்லாம் எடுத்த க, கட்டையும் ஓடவில்லை. இருந்த பணத் து தங்கச்சிமாரை அளிப்பியாச்சு: வட்டி அடைக்கவேண்டும் என்று கூறியவறே னவியை நோக்குகிறார்.

பக்கத்து அறையில் கஜாதா கட்டிலில் இருக்கொண்டிருந்தான்; தூக்கம் வர

முன்னேறினா. தனது முயற்சியால் மட்டும் ஆகவே இடத்தை மகிழ்ச்சியில் விடுத்தும் மனமும் தந்தையின் மீது ஒரு கட்டமாகக் காணப்பட்ட தந்தையின் விளாசை செய்தான்.

அவளது விட்டின், வாழ்வின் விளக்கு அணைத்து விட்டது!

ஆம்! அவளது ஆனா, அவள் முயற்சியால் பணமாகக் கிடைத்தது.

தன் பணம் பெற்றுக் கொள்ளும் களுக்குக் காட்சிப் பொருளாகப்பட்டு விட்டது. தன் உயிரைக் கொடுத்த தன் வறுமையும், துன்பத்தையும், கணவனோடு கிர்ந்து கொண்டான்.

முற்றும்

கிருபை சீட்டி பண்ட, கருங்கல்

(போலீஸ் நிலையம் எதிரில்) கருங்கல் 629 157, குமரி'யாவட்டம்.

அடையாளம்.

அவாவருடைய அவசரத் திட்டங்கள் எளிதான முறையில் முடிப்பதற்கு உதவுவதற்கு என்பதனை அடிப்படையாகக் கொண்டு பல பெரியோர்களின் வேண்டுகோளுக்கிணங்கியல். தான் 20,000 ரூபாய் முதலுள்ள மாதாந்திர வேலச்சீட்டு மே மாதம் ஆரம்பிக்க உள்ள என்பதனை மகிழ்ச்சியுடன் தெரிவித்துக்கொள்கிறேன்.

பங்கு விபரம்

பங்கு	ரூபாய்	தவணை	தொகை
1	1600	20	20000
1/2	500	20	10000
1/4	250	20	5000
1/8	125	20	2500
1/16	100	20	2000
1/32	50	20	1000

வங்கியில் 50 ஆயிரம் அல்லது அதற்கு மதிப்புள்ள செர்து, மற்றும் விடுகாணவரும் போது வாங்கி, குட்டுவம், மற்றும் பாதிரியும், மாப்பிள்ளைகள் தங்கிட்டு செதிர்ம், தங்கைக்கு போதிரும் முடவையும், இதோடு மேலும் செர்துக் கிணியெடுதல் வரம் முதல்தவாச்செட்டியாள் எனவிலும் கூட இவற்றை எண்ணிப்பார்க்க முடியாது.

வைத்து மனைவ சேடுகின்றார். டைமே சேடுகிறேன் உருவான தாயும் கிணியெடுதல் முதல்தவாச்செட்டியாள் எனவிலும் கூட இவற்றை எண்ணிப்பார்க்க முடியாது.

அம்மா, அம்மா நீயும் போயிட்டு என்ரு யா? அம்மா ஆறுதல் என்று கிறாள் கஜாதா, கோளாள் இலாகாவில் கஜாதாவுக்கு வேலை கிணியெடுதல் முதல்தவாச்செட்டியாள் எனவிலும் கூட இவற்றை எண்ணிப்பார்க்க முடியாது. அந்த வருமானம் வைத்து குடும்பத்தின் தல்லமுறையில் நடத்தி வருகிறார். இன்னும் வாய்மையில் வெளிச்சம்போகாதிக்க வேலை கிடைத்ததே இவியாவது மனைவ மாப்பிள்ளைக் கிடைப்பாள் என்ற ஆறுதல் வெள்ளத்தில் ஒழுகின்றார் முதல்தவாச்செட்டியாள். தன்னுடைய அக்கறை மனைவ பார்க்கு திருமணம் ஒழுங்கு தாயிற்று. டிசம்பர் 2-ாம் தேதி திருமணம் தன்னுடைய வருங்கால மாப்பிள்ளை நினைத்துக் கொண்டே மயிற்சிப்புடன் இயலில் இருந்து தன்னுடைய அலுவலகத்திற்கு இரயில் ஏறமின்றாள் கஜா இரயில் தொடுவெட்டி பாலம் வகுப்புகள் தடம் புரளுகிறது. கஜாதாவின் மனம் செய்தி தந்தையை எட்டுகின்றது.

என்கள் மேல் இவர்களுக்கு இரக்க மிக்கவா? வாருங்கள் என்றாகின்றார்கள். இந்த ஆண்கள் செர்துக்காரை விடக் கேவலமாக தன் பெற்றோரின் தாம் தாழ்வதைக் கண்டார். I.T.I படித்த மெக்ஸிகிக் கூட ஒரு லட்சம் இரண்டு லட்சம் எனப் பட்டியல் போடுகிறான். கஜாதா "வாழ்வே மாயம்" என்ற நிலையில் வாழ்வை வெறுத்தவனாக கவலைபட்டார் காணப்படுகின்றார்.

பட்டாளத்திலிருந்து வந்த பட்டாளத்தினர் பட்டாளத்தை மறைத்து விட்டு S.S.L.C சான்றிதழ் வைத்து அதாவது 80% பார்க்க

வாழ்க்கை C. Thangapazham

இ என்ற ஓர் எழுத்து
நாள் என்ற இரண்டு எழுத்துடன் சேர்ந்து
முனை என்ற மூன்று எழுத்தாக மாறி
கருத்து என்ற நான்கு எழுத்தில் விழுந்து
திருமணம் என்ற ஐந்து எழுத்தில் நிச்சயிக்கப்பட்டு
முதல் - இரவு என்ற ஆறு எழுத்தால் உறவாடப்பட்டு;
முதிய வாழ்க்கை என்ற எழுத்துடன் தொடங்கி
என்றும் - இன்பம் என்ற எட்டு எழுத்தாக மாறி
பல்லாண்டு காலம் வாழி என்ற பத்தெழுத்தில்
வருவது வாழ்க்கை! வாழ்க்கை! வாழ்க்கை!

R. A. STORES
OPPOSITE - State Bank of India
KARINGAL

R. C. 519735

பலசரக்கு, அரிசி மொத்தமாகவும் சில்லறையாகவும்
குறைந்த விலையில் கிடைக்கும்.

Prop. R. Alexand
M. S. C. (D. O.)

நேர்த்தியான ழறையில் போட்டோ எடுத்து கொடுப்பதற்கும் குறைந்த விலையில்
உலுவி தரங்கள் விற்பனை செய்வதற்கும் சிறந்த ஸ்தாபனம்.

“சோபனா ஸ்டூடியோ
and
சோபனா டெக்ஸ்டைல்ஸ்”

Prohibition

"Drink is more a disease than a vice.

Prohibition means a type of adult education of the nation and not merely a closing down of drug shops.

Alcohol excites the nerves and narcotic deadens the sense of right and wrong.

Rushing to red water is far more dangerous than rushing to raging furnace or flooded stream. The latter destroys only the body, the former destroys both body and soul.

Drugs and drink are the two arms of the devil"

Mahatma Gandhi

മനുഷ്യൻ

ഒരു ജീവി. മനുഷ്യൻ

മനുഷ്യൻ എന്നർത്ഥം മനുഷ്യൻ
മനുഷ്യൻ എന്നർത്ഥം മനുഷ്യൻ
മനുഷ്യൻ എന്നർത്ഥം മനുഷ്യൻ
മനുഷ്യൻ എന്നർത്ഥം മനുഷ്യൻ



മനുഷ്യൻ എന്നർത്ഥം മനുഷ്യൻ
മനുഷ്യൻ എന്നർത്ഥം മനുഷ്യൻ
മനുഷ്യൻ എന്നർത്ഥം മനുഷ്യൻ
മനുഷ്യൻ എന്നർത്ഥം മനുഷ്യൻ
മനുഷ്യൻ എന്നർത്ഥം മനുഷ്യൻ
മനുഷ്യൻ എന്നർത്ഥം മനുഷ്യൻ
മനുഷ്യൻ എന്നർത്ഥം മനുഷ്യൻ
മനുഷ്യൻ എന്നർത്ഥം മനുഷ്യൻ

മനസ്സാക്ഷി

എസ്. എൻ. നരളാക്ഷി

പത്രങ്ങളു പ്രവേശ്യം (ബ്ലിപ്പിംഗ്) പലിടം. നിശ്ചലമായ അവസരയെ പ്രാപിച്ചു. സമയം പാതിരാ ആയിരിക്കുന്നു. അസഹനീയമായ ചൂട് ലൈനിട്ട ശേഷം ജനാലകം തുറന്നിട്ടു കട്ടിപിടിച്ചു ഇരുട്ട് അവളെ യേചകിയാക്കി. ജനൽ വലിച്ചുടച്ചു ലൈറണച്ചു കട്ടിലിലേയ്ക്കു വീണു.

തിരമാലകളിൽ അകപ്പെട്ട് ആയത് രക്ഷയ്ക്കായി ഉഴലുന്നവളെപ്പോലെ അവളെ നിദ്രാഭേദി ഗ്രവണങ്ങളും അകലത്തിൽ മാറിനിൽക്കി.

അവളുടെ മനസ്സിൽ കാരണങ്ങൾ ആളിപ്പടരുകയാണ്. എല്ലാ ചിന്തകളിൽ നിന്നും രക്ഷപ്രാപിച്ചു നൂറു ഊർവ്വരൻ കഴിഞ്ഞിരുന്നെങ്കിൽ എന്താവട്ടെ ആശിച്ചു. പക്ഷേ ചിന്തിക്കുന്നോടും തല പെരുത്തു വരുന്ന അനുഭവം. ഹൃദയം പൊട്ടുന്ന വേദന എന്ന പോട്ടിക്കരയാൻ സായിച്ചിരുന്നെങ്കിൽ, അവൾ ആശിച്ചു

പക്ഷെ മാതാവു. ഭാര്യയുമായ സ്മി ചാമുകൻവേണി പൊട്ടിക്കരഞ്ഞാൽ? ലോകം തന്നെ ഹൃദയമായി ഭദ്ര അടിച്ചിരിക്കുകയാണ്. അവരുടെ പ്രിയപ്പെട്ട കവി മ ഇഞ്ചിയായികൊന്ന രാക്ഷസി!

സുരേഷ് നിങ്ങളുടെ പ്രിയപ്പെട്ട ഒന്നിയെ ലോകത്തിന് മുമ്പിൽ ഒരു പരിവാസ പാത്രമാക്കാൻ നിങ്ങൾക്കെങ്ങനെ കഴിഞ്ഞു? നിങ്ങളുടെ ആ കാവ്യത്തിലെ മാനുഷിക ഞാനെന്നറിഞ്ഞാൽ ലോകം എന്ന കല്ലെറിയും!

രാവിലെ അപ്രതീക്ഷിതമായ ഒരു പുസ്തകം അലക്കാരയിൽ കൈയ്യിൽ എടുത്തുനോക്കി പ്രസിദ്ധമായ സുരേഷ് ബാബുവിന്റെ "നോവ്വിൻ" എന്ന കവിതാ സമാഹാരം വിറയുന്നതുകൊണ്ട് തുടിക്കുന്ന എഴുത്തുവെളിച്ചം പേജുകൾ മറിച്ചു. "അന്തർവീക്ഷണം" ഉണ്ടെന്ന് ഇന്നു സൂർ പ്രോഗ്രാം ഉണ്ടെന്ന് യാത്രയാക്കി വേണം. ജീവന്റെ ജീവനായ സുരേഷിന്റെ കവിതകൾ മനസ്സിൽ കൊത്തിവെച്ചു.

ഉച്ചയ്ക്കു പുസ്തകം കൈയിലെടുപ്പാൻ തന്നെ കണ്ണുകൾ നിറഞ്ഞൊഴുകിപ്പുഞ്ചിരിക്കുന്ന മുഖവുമായി സുരേഷ് തന്നെ പ്രേമപരസരം ദാനംകൊണ്ടു അവൾക്കുതോന്നി. എന്തോ പറയുവാൻ ആ ചുണ്ടുകൾ ചലിക്കുകയാണ്.

"ദൃഷ്ട്യായ കാമുകി" തലകെ കണ്ടപ്പോൾ തന്നെ ഞെട്ടി. വായിക്കുമ്പോൾ അക്ഷരങ്ങൾ കാണാതായി. കമിതകളിൽ വേദനിപ്പിക്കുന്ന ചിന്തകൾ അവളുടെ കൂടുതൽ വായിക്കാൻ അനുവദിച്ചില്ല. വൈകുന്നേരം വീണ്ടും അവൾ അതേപ്പോലെ വായിച്ചു. കാമുകൻ ക്ഷയരോഗിയെന്നു ഞെട്ടപ്പോൾ കൂസൽ കൂടാതെ വലിച്ചു റിത്തൂ" മറ്റൊരാളെ വിവാഹം കഴിച്ചു ളാണം നായിക.

എന്തെന്നും അവൾ കരഞ്ഞു മനസ്സു കററുപോയത്താൽ മുടപ്പെട്ടു. അതോടൊപ്പം വിദ്വേഷവും ദുഃഖനെയും നിരാശയും കെട്ടു മറിയുകയാണിപ്പോൾ. അവൾ അടുത്തു കിടക്കുന്ന മകനെ ഒരാശ്വാസത്തിനുവേണ്ടി

കെട്ടിപ്പിടിച്ചു. കണ്ണു വിരളകളിച്ച കിടക്കകയറണെന്നു മനസ്സിലായപ്പോൾ വിശി കൈയ്യിലെടുത്തു യത്രികമായി ആ കൈകൾ ചലിച്ചു.

അവൾക്കു മുമ്പിൽ മറച്ചിരുന്ന തിരശ്ശീലകൾ ഓരോന്നായി മാറപ്പെട്ടു. മറ്റേതെങ്കിലും ആ കാമുകി കാമുകൻ മാത്രം അവൾ കണ്ടു. പാക്കിലും ഹോട്ടലുകളിലും സിനിമ തിയേറ്ററുകളിലും കൈകോർത്തു പിടിച്ചു ആയുർലുസിച്ചു നടന്നു നിന്നു. ആ കാമുകി കാമുകൻമാരെ പ്രേമത്തിന്റെ ലഹരിയിൽ ലോകത്തെ മറന്നു നടന്ന കാലം.

അമ്മയുടെ കൂടെ താമസിച്ചിരുന്ന ആ കാലം റാണി അവിചാരിതമായാണ് ആ കവിയെ കണ്ടുമുട്ടിയത്. നാളുകൾക്കു മുമ്പുതന്നെ ആ മനോഹര കവിതകൾ അവളുടെ ഹൃദയത്തിൽ സ്ഥാനം പിടിച്ചിരുന്നു.

കോളേജ് ഡേ എല്ലാ വിദ്യാർത്ഥിനികളിലും അദ്ധ്യാപകരിലും നവോന്മേഷം കത്തിരിട്ടിരിക്കുന്നു. താലപ്പൊലി കളുമായി പെൺകുട്ടികൾ സുപ്രസിദ്ധകവിയായ സുരേഷ് ബാബുവിനെ സ്വീകരിച്ചപ്പോൾ എല്ലാ ഹൃദയങ്ങളും സന്തോഷം കൊണ്ടു തുള്ളിച്ചാടി. റാണി ഈശ്വരപ്രാർത്ഥനയായി സ്റ്റേജിൽ കയറി സുരേഷിന്റെ കൈനീർത്തോടെ ഒരു കവിത അവൾ സമ്മേളനം ക്യാമ്പുവെച്ചു. മിററിംഗ് തീൻപ്പോൾ ആ മാന്യകവി അവളുമായി സംസാരിച്ചു. അവളുടെ വീട്ടിലേക്കുള്ള ക്ഷണം സ്വീകരിച്ചപ്പോൾ അവൾ അടിമുട്ടിക്കൊരിഞ്ഞു. നവനവങ്ങളായ കവിതകൾക്കു പ്രചോദനം നൽകുന്ന ആ ഗ്രാമപ്രദേശത്തു കവി താമസിക്കാനുള്ള എണ്ണിത്തൊപ്പോൾ ആയിരം സ്വപ്നങ്ങൾ

അവളുടെ ഹൃദയത്തിൽ പൊട്ടിവിടന്ന് നന്നായി ചേർന്നാൽ ആ ഹൃദയങ്ങൾ വെമ്പി.

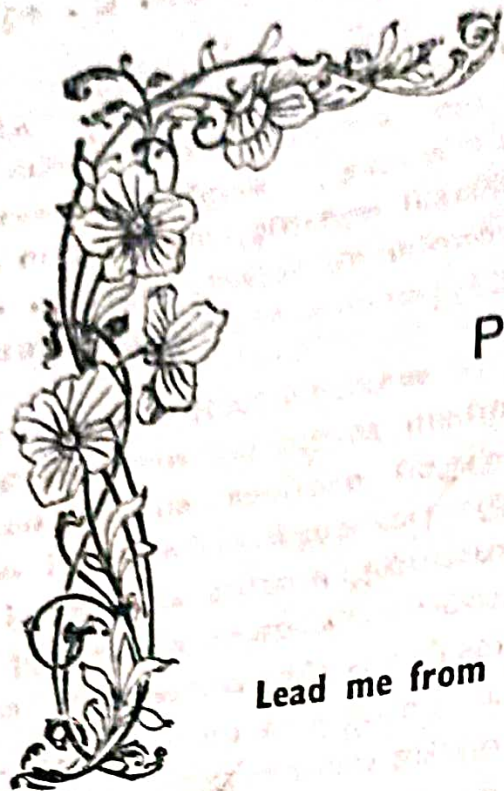
മാസങ്ങൾ കടന്നുപോയി. സുരേഷിന്റെ കവിതകൾ കൂടുതൽ പ്രസിദ്ധങ്ങളായി. പ്രേമത്തിന്റെ ധ്വനി ആ കവിതകളിൽ നിറഞ്ഞുനിന്നു. നാളുകൾ കൊഴിഞ്ഞുവീണു. ഒടുവിൽ ആ ദിവസം വന്നു ചേർന്നു.

അന്നു വൈകുന്നേരം ആ മരത്തിനു ചുവട്ടിൽ അവളെ കാണുന്ന സുരേഷിന്റെ മുഖം മൃതമായിരുന്നു. നിങ്ങളു നിശ്ചിതശേഷം സുരേഷ് വികാരാവേശത്തോടെ അവളെ മാറോടണച്ചു അവളുടെ മുൻപാവിൽ തുടരെ തുടരെ ചുംബനങ്ങൾ അർപ്പിച്ചു. സ്വപ്നമെന്ന അവളെപ്പെട്ടെന്ന് അവൻ മാറിനിൽക്കി.

"റാണി നമ്മുടെ ഈ ബന്ധം ഈ മാവിൻ ചുവട്ടിൽ വെച്ചു അവസാനിപ്പിക്കാം" ആ വാക്കുകൾ അവൾ അവ്യക്തമായി കേട്ടു ഇടിമിന്നലുകൾ അവളുടെ ഹൃദയത്തിലൂടെ കടന്നുപോയി. ഒന്നും മനസ്സിലാവാതെ അവൾ അവനെ തുറിച്ചു നോക്കി. ആ നോട്ടത്തെ യെപ്പൊഴുംവീധം അവൾ തല കനിച്ചു കളഞ്ഞു.

സത്യം എനിക്കു മാപ്പുതരൂ പ്രേമം എനിക്കു നിഷിദ്ധമായി തീർന്നിട്ടും ഞാൻ പ്രേമിച്ചുപോയി. ക്ഷമിക്കൂ അവൻ അവളെത്തനിൽനിന്നും അകറ്റിനിൽക്കിയിട്ടു പോകാൻ തുടങ്ങി.

"ഞാനും ആശ്രയിച്ചിട്ടില്ല വരാ. എന്തെ ഉപേക്ഷിക്കല്ലേ" അവന്റെ കൈകളിൽ പിടിച്ചു അവൾ അപേക്ഷിച്ചു.



PRAYER FOR PEACE

* * * * *

Lead me from death — to life, from falsehood to truth

Lead me from despair — to hope, from fear to trust.

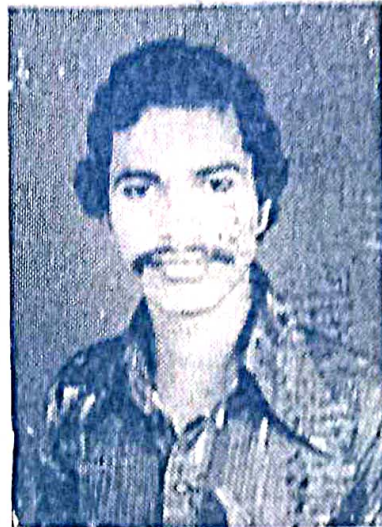
Lead me from hate — to love, from war to peace

Let peace fill our heart— our world, our universe



SAVE THROUGH PEERLESS

Especially. Our Kanyakumari District people prefer to save through our team headed by our organiser C. Stanly Babu Raj. Since we are giving more service to our people than in other terms that is why people are interested to save through our team. More over, more than 400 youngsters with a dedicated mind are helping the people to save by approaching them in their door steps. Thus our young soldiers proved their service to the Nation through helping to the common.



For the common people while they are saving through peerless they can enjoy both savings and Accidental insurance benefit in a savefine without paying no extra cost to insurance. Above all, the money totally saved by the common in peerless have a great security such as Banks, Post Office etc. since all the peerless money is with the Government. For more Details regarding Agency and savings contact.

C. STANLY BABURAJ, B.Sc.

Organiser 'The Peerless'

Chamber, Paloor Jn.

Karungal 629157 DIAL: 86.

OUR SUB ORGANISERS:-

- 1 **E. JUSTIN RAJAN, B.Sc.**
Peerless Chamber, Ramavarmapuram,
Near Mathias Hospital, Nagercoil-1.
- 2 **P. G. JAMES AUGUSTIN, B.Sc.**
Chamber (Extention)
Paloor Jn., Karungal 629157.
- 3 **M. MARIA LOUIS, B. A.,**
Pilayarakkal house, Pacode-629168.
- 4 **P. PAUL RAJ,**
Choozhal, Fathima Nagar P.O.
(via) Kaliyakkavilai.
- 5 **P. SATHIANESAN, B.Sc.,**
Davicode,
Udaya Marthandam-629178
- 6 **Selvi. S. SAHAYA MARY,**
Simon Coloney,
Kodimunai P.O.
(via) Colachal.
- 7 **T. C. FRANCIS,**
Pootetty, Karungal-629157