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Queen Elizabeth arrives to a Royal Welcome

Queen Elizabeth II of Britain arrived in New Delhi on 12.10.1997 on a week long state visit, after a gap of 36 years to mark the Golden Jubilee of India's Independence. She was accompanied by her husband, the Duke of Edinburgh. They were given a royal welcome by His Excellency the President of India, Thiru K.R. Narayanan, Hon'ble Prime Minister Thiru I.K. Gujral and his Cabinet colleagues.

The Royal couple paid respects by placing wreath at Gandhi Samadhi. Then, she opened an exhibition at the National Museum, organised in Collaboration with the British Museum. She also went to Jallianwala Bagh and paid floral tributes at the Martyrs' memorial before visiting Amrister.

Queen Elizabeth in Chennai

A ceremonial red carpet welcome was accorded to the Queen at the Old Meenambakkam airport on 15.10.1997. The Queen was received by Her Excellency the Governor Justice M. Fathima Beevi, the Hon'ble Chief Minister Kalaaignar M. Karunanidhi, the Worshipful Mayor of Chennai, Thiru M.K. Stalin and Hon'ble Ministers.

The next day the Queen visited MGR Film City and watched the shooting of a Tamil Film produced, directed and acted by veteran film actor Thiru Kamalhasan. Hon'ble Chief Minister Kalaaignar M. Karunanidhi switched on the camera while Thiru G.K.Moopanar, President, Tamil Maanila Congress, sounded the clap-board for the shot. The Queen also watched the trailer

of the movie.

From the MGR Film City, the Queen went to Kalakshetra, the school of traditional art, and witnessed dance performances. She was received by Thiru R. Venkataraman, the former President of India and the Chairman of the Kalakshetra Foundation.

In the evening the Queen visited the Ekambaranathar temple at Kancheepuram. She



was received by Thiru M. Tamizhkudimagan, Hon'ble Minister for Hindu Religious and Charitable Endowments and Tamil Development and Culture, Thiru N.K.K. Periasamy, Hon'ble Minister for Handlooms, Thiru V. Irai Anbu, the District Collector, Members of the Parliament, Members of the Legislative Assembly, Municipal-Chairman, Panchayat Union leader and Members. In the temple she was explained of the temple's history and she also witnessed a demonstration of sculpting by the students of Sculpture College. Hon'ble Minister for Handlooms, Thiru N.K.K. Periasamy received the Queen at the silk textile stalls put up in the temple premises. The Queen was given a demonstration of silk-weaving.

On her way back to the city, she went to Rajiv Gandhi Memorial at Sriperumbudur and placed a wreath at the assassination spot.

That night a banquet was hosted by Her Excellency the Governor Justice M. Fathima Beevi in honour of the Queen at the Taj Coromandel Hotel. Hon'ble Chief Minister Kalaignar M. Karunanidhi, Tamil Maanila Congress President Thiru G.K. Mooppanar, Hon'ble Speaker of the Legislative Assembly Thiru P.T.R.Pazhanivel Rajan, Former President Thiru R.Venkataraman, Hon'ble Union Ministers, Thiru N.V.N. Somu, Thiru S.R. Balasubramanian, the Worshipful Mayor of Chennai Thiru M.K. Stalin, The British High Commissioner of India, the Indian High Commissioner in London, the Chief Justice of the Chennai High Court and Hon'ble Ministers were among those who attended the banquet.

Hon'ble Chief Minister Kalaignar M. Karunanidhi presented the English version of his book 'Kuralovium' to the Queen. He also presented a memento - a model of the Valluvar Kottam to Queen Elizabeth.

Her Excellency, the Governor Justice M. Fathima Beevi presented a model of Veena to

the Queen as a memento.

On 17.10.1997 the Queen left for Kochi to visit the historic St.Francis Church, believed to be the oldest existing European Church in India. She then visited the Jewish Synagogue at Mattancherry and viewed trading at the International Commodity Exchange and returned to the City the same evening.

On 18.10.1997 the Queen and the Duke of Edinburgh visited Cheshire Home and inaugurated the physiotherapy equipment donated by the United Kingdom. She was received by the Cheshire Home Chairman Thiru M.A.Chidambaram and the Vice Chairperson Tmt.Indira Kothari. The Chennai Cheshire Home was started at Covelong in 1958 by Captain Leonard Cheshire and Mary Clubwala Jadhav. Presently there are 75 residents of all age group at the Chennai Cheshire Home, suffering from Multiple disabilities and handicaps.

Completing their one week state visit to India, Queen Elizabeth and her husband the Duke of Edinburgh left for London. They were seen off at the airport by Her Excellency the Governor, the Hon'ble Chief Minister and Hon'ble Ministers.



Supplementary Estimates

1997-98

Speech of the Hon'ble Chief Minister Kalaignar M.Karunanidhi,
presenting the First Supplementary Estimates for the year 1997-98
to the Tamil Nadu Legislative Assembly on 14th October 1997.

Hon'ble Speaker Sir,

I rise to present the First Supplementary Estimates for the year 1997-98. A detailed statement explaining the demands for grants is placed on the Table of the House. The Supplementary Demands placed before the House are for a sum of Rs.953 crores and 58 lakhs. Of this, a sum of Rs.453 crores and 58 lakhs is in the Revenue Account and the balance amount of Rs.500 crores is in the Capital and Loan Accounts.

Some items of unforeseen expenditure have arisen, after the presentation of the Budget for 1997-98 which have been included in the Supplementary Estimates. Further, it became necessary to sanction advances out of the contingency fund to meet certain items of urgent expenditure. These Supplementary Estimates are mainly to enable the recoupment of these amounts to the Contingency Fund. I shall now briefly touch upon the important schemes and programmes that find place in these demands for grants.

To meet the expenditure connected with the celebration of the Platinum Jubilee of the Tamil Nadu Legislature and Diamond Jubilee of the Tamil Nadu Legislative Assembly, a sum of Rs.28 lakhs has been sanctioned from the Contingency Fund. This amount has been included under "Demand No.7-State Legislature."

The Government has accorded sanction for the constitution of three additional courts to be headed by Special Judges in the cadre of District Judges for the exclusive trial of corruption cases under the Prevention of Corruption Act, 1988. An advance of Rs.49 lakhs and 32 thousands was released from the Contingency Fund to meet the

expenditure initially. This amount is included in the Supplementary Estimates under "Demand No.13-Administration of Justice."

The Government has sanctioned a sum of Rs.1 crore and 10 lakhs towards Modernisation of Prison Administration, Phase II in 1996-97. This amount is included in the Supplementary Estimates under "Demand No.14.Jails" and "Demand No.56-Capital Outlay on Public Works-Buildings".

The Government has ordered the enhancement of feeding charges to the Police Personnel. An advance of Rs.2 crores and 73 lakhs has been released from the Contingency Fund to meet the expenditure initially. This amount is included in the Supplementary Estimates under "Demand No.15-Police"...

The Government has accorded sanction for the formation of new Police Commissionerates at Salem, Tirunelveli and Tiruchirapalli and for the staff and non-recurring expenditure like Telephone, Motor Vehicles, an advance of Rs.14 crores and 7 lakhs has been released from the Contingency Fund to meet the expenditure initially. This amount is included in the Supplementary Estimates under "Demand No.15-Police".

The Government has accorded sanction for the purchase of 76 new vehicles in the place of condemned vehicles for Police Units. For this, an advance of Rs.3 crores has been sanctioned from the Contingency Fund. This amount is included in the Supplementary Estimates under "Demand No.15-Police".

The Government has decided to create 28 Endowments in 15 Universities in the State, in the names of leaders whose names were deleted from the names of districts and State Transport

Corporations. For this, an amount of Rs.7 crores has been included in the Supplementary Estimates under "Demand No.13, 17, 18, 20 and 22".

The Government has sanctioned a sum of Rs.9 crores and 91 lakhs towards the purchase of ambulance vans for the Government Hospitals and the Primary Health Centres. For this, an amount of Rs.9 crores and 91 lakhs has been sanctioned from the Contingency Fund. This amount is included in the Supplementary Estimates under Demand No.18 - Medical and under Demand No.19-Public Health.

The Government has accorded sanction for starting a Government Medical College at Tiruchirappalli named after Thiru K.A.P. Viswanatham and for the staff and the non-recurring expenditure and advance of Rs.3 crores and 45 lakhs has been released from the Contingency Fund. This amount is included in the Supplementary Estimates under "Demand No.18-Medical".

In 1997-98, for the implementation of the Hon'ble Chief Minister's "Mass Tree Planting Scheme" the Government has sanctioned an advance of Rs.7 crores and 35 lakhs from the Contingency Fund. This amount is included in the Supplementary Estimates under "Demand No.20-Agriculture".

The Government has sanctioned an additional sum of Rs.10 crores and 80 lakhs towards the construction of 4000 houses for fishermen under the Tamil Nadu Government M.Singaravelar Memorial Housing Scheme during 1997-98. This amount is included in the Supplementary Estimates under "Demand No.21-Fisheries".

To bring casual labourers into regular establishment, Government has sanctioned 826 Posts of Animal Husbandry Assistants. To meet the expenditure initially an advance of Rs.62 lakhs has been sanctioned from the Contingency Fund. This amount is included in the Supplementary Estimates under "Demand No.22-Animal Husbandry".

For the supply of free dhotis and sarees to people below poverty line on the eve of Pongal festival, an additional amount of Rs.24 crores has

been allocated. This amount is included in the Supplementary Estimates under "Demand No.25-Handlooms and Textiles".

The Government has sanctioned a sum of Rs.13 crores and 70 lakhs as arrears of Net Cost Grant for the period from 1992-93 to 1995-96 to Tamil Nadu Khadi and Village Industries Board. This amount is included in the Supplementary Estimates under "Demand No.26-Khadi and Village Industries".

The Government has permitted the purchase of 384 New Jeeps to Panchayat Unions and has issued orders that out of the total expenditure a portion will be met from the Tenth Finance Commission Grant and the balance amount of Rs.5 crores will be met from the State funds. For this, an advance of Rs.5 crores has been released from the Contingency Fund. This amount is included in the Supplementary Estimates under "Demand No.27-Rural Development".

The Government has sanctioned an advance of Rs.one crore and 5 lakhs from the Contingency Fund for the implementation of Governagiri Veeran Sundaralingam Memorial Rural Development Scheme. This amount is included in the Supplementary Estimates under "Demand No.27-Rural Development".

The Government has sanctioned a sum of Rs.58 crores and 75 lakhs at the rate of Rs.25 lakhs per constituency for undertaking the works selected by the Members of the Legislative Assembly under the Members of Legislative Assembly-Constitutency Development Scheme. This amount is included in the Supplementary Estimates under "Demand No.27-Rural Development".

The Government has sanctioned a sum of Rs.50 crores for the implementation of "Anna Marumalarchi Thittam" announced in the Budget speech for 1997-98. This amount is included in the Supplementary Estimates under "Demand No.27-Rural Development".

For the other new scheme called "Namakku Namme Scheme", the Government has sanctioned a sum of Rs.5 crores. This amount is included in the Supplementary Estimates under "Demand No.27-Rural Development".



The Government has sanctioned an additional amount of Rs. 21 crores and 15 lakhs for the year 1997-98 for Moovalur Ramamirtham Ammaiyaar Marriage Assistance Scheme. This amount is included in the Supplementary Estimates under "Demand No.29-Social Welfare".

A sum of Rs. 7 lakhs and 25 thousands has been sanctioned by the Government at the rate of Rs. 5000 per person for 145 persons, towards marriage assistance to the normal persons marrying physically handicapped persons. This amount is included in the Supplementary Estimates under "Demand No.29-Social Welfare".

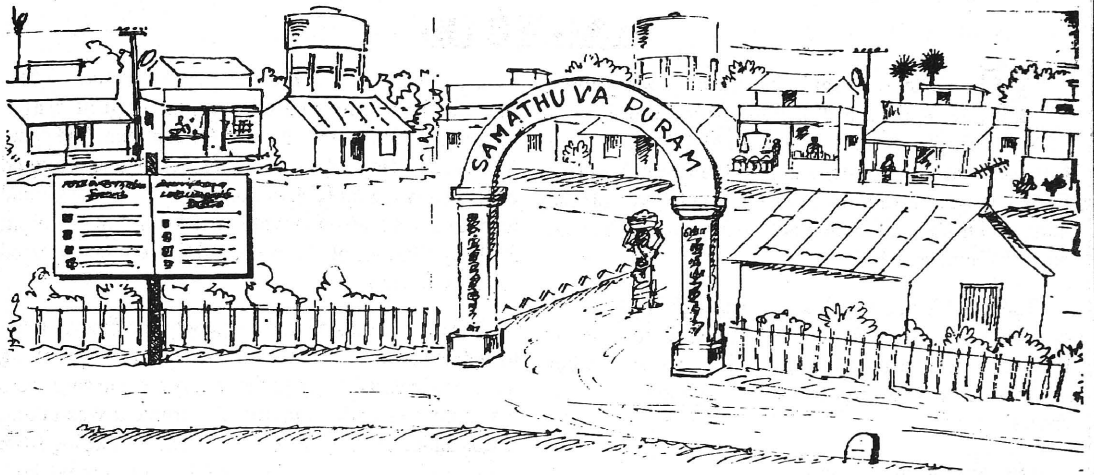
The Government has decided to revise the scheme for protection of the Girl Child and has extended it to allow the benefits to cover two girl children from one girl child being provided till now. For this Government has sanctioned an additional amount of Rs. 4 crores and 5 lakhs. This amount is included in the Supplementary Estimates under "Demand No.29-Social Welfare".

In connection with the Golden Jubilee of Indian Independence, the Government has

decided to establish residential settlements named Samathuvapuram at 50 places in the State. With a view to ensure harmonious living by all communities, housing for 100 families with all amenities will be provided with Government grant component in each settlement. Initially, a sum of Rs. 5 crores has been sanctioned by the Government for this scheme. This amount is included in the Supplementary Estimates under "Demand No.30-Welfare of Scheduled Tribes and Castes, etc."

The Government has extended the scheme for provision of house sites to people below the poverty line to all the Backward and Forward Communities. For this, an additional amount of Rs. 16 crores is included in the Supplementary Estimates under "Demand No.31-Welfare of Backward Classes, Most Backward Classes and Denotified Communities".

The Government has sanctioned a sum of Rs. 9 crores and 50 lakhs as a grant to the Tamil Nadu Slum Clearance Board towards repairs and renewals in the Slum Board tenements. This amount is included in the Supplementary Estimates under "Demand No.33-Urban Development".



The Government has sanctioned a sum of Rs. 10 crores from the Contingency Fund for desilting of rivers, canals, tanks and drainage channels, repairs to damaged masonry structures and removing Neyveli Kattamanakku weeds in Cauvery Delta System. Apart from this, the Government has also released an advance of Rs. 1 crore and 2 lakhs for eradication of these weeds using weedicide in Thanjavur, Nagappattinam and Tiruvarur Districts. These amounts are included in "Demand No.35-Irrigation" and in "Demand No.20-Agriculture" respectively.

The Government has sanctioned a grant of Rs. 50 lakhs from the Contingency Fund to the newly created Tamil Nadu Maritime Board. This amount is included in the Supplementary Estimates under "Demand No.39-Transport Services and Shipping".

The Government has sanctioned a sum of Rs. 13 crores and 32 lakhs to the Tamil Nadu Industrial Investment Corporation towards grant of capital subsidy to the entrepreneurs belonging to Adi-Dravida Community in the Mudali - palayam (Tiruppur) Knitwear Scheme. This amount is included in the Supplementary Estimates under "Demand No.47-Rural Industries".

The Government has accorded sanction for renovation of Anna Square at Kamarajar Salai at a total cost of Rs. 64 lakhs. Apart from this, Government has also sanctioned a sum of Rs. 29 lakhs and 50 thousands towards construction of an additional Museum at Anna Square. These amounts are included in the Supplementary Estimates under "Demand No.56-Capital Outlay on Public Works-Buildings".

The Government has issued orders that a loan of Rs. 448 crores and 28 lakhs due to the State Government shall be treated as State Government Equity in the Share Capital of the Tamil Nadu Electricity Board. This amount is included in the Supplementary Estimates under "Demand No.61-Miscellaneous Capital Outlay".

I have very briefly touched upon the salient features of the various items of expenditure included in the Supplementary Estimates. The note placed before the House contains the full details on these and other items.

Hon'ble Speaker Sir, I commend the First Supplementary Estimates for 1997-98 for the acceptance of the House.

Vanakkam.

★

MRTS SERVICE BETWEEN CHEPAUK AND TIRUMAILAI FLAGGED OFF

Hon'ble Chief Minister Kalaingar M. Karunanidhi inaugurated the project of Mass Rapid Transit System (MRTS) between Chepauk and Thirumailai and Hon'ble Union Minister for Railways, Thiru Ram Vilas Paswan flagged off the inaugural train at a function held at Mylapore, Chennai on 19th October, 1997.

The Chief Minister in his speech said the MRTS was conceptualised in 1983-84 with an estimated cost of Rs.54 crores, scheduled to be completed in 5-6 years, but due to the delays the project cost had escalated to Rs.260 crores.

He appealed to the Union Minister for Railways Thiru Ram Vilas Paswan that the ratio of contribution to the MRTS project by the centre and State be 50-50 basis. Lauding the Minister, the Chief Minister said, he was thankful to him for considering and implementing the suggestions given on behalf of Tamil Nadu.

He said only during the past one and a half years that the conversion to broadgauge of the Tambaram-Tiruchi line proposed by us has been taken into consideration. The Hon'ble Union Minister has also taken for consideration the conversion of broadgauge line of Thanjavur-Vizhupuram and he has conceded to our request for the conversion of several lines in the city. With regard to completed schemes, Karur-Salem and Coimbatore-Salem-Bangalore schemes have been completed, he said.

Previously, Railway Ministers were in the habit of sanctioning schemes only in the States they hailed from, thinking their State alone was India. That period had gone and Thiru Ram Vilas Paswan, after assuming office, had conveyed the fact that all the states constitute India by his deeds. He said he was thankful to the Minister for considering and implementing the schemes of railway lines proposed by Tamil Nadu Government.

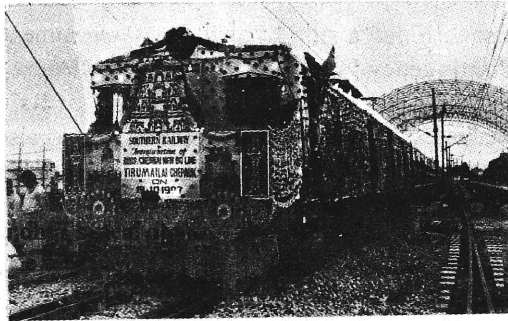
He said the Government had granted 19.68 Hectares of Government land and 0.54 Hectares of private land

free, for the Project. For acquiring this land 3,500 families had to be shifted and provided alternate accommodation and for that the Government had spent Rs.6 crores. He said, the present total distance covered by MRTS was 8.55 KM, of this 2.75 KM on the ground level and 5.8 KM on elevated tracks and of the eight Railway Stations of this project five were on elevated grounds, he said.

The Chief Minister said the people had elected them to punish the corrupt and the Government was fulfilling the promise it had given to the electorate. He said there was a misconception that the Government was taking action against I.A.S. Officers and that too hailing from

Tamil Nadu. He said there was no discrimination as action had been taken on the basis of charges. The Government would take all measures to extend this Broadgauge line of MRTS to Villivakkam and Thiruvotriyur, he concluded.

Flagging off the train on the Tirumailai-Chepauk section, the



Hon'ble Minister for Railways, Thiru Ram Vilas Paswan said the work on the second phase from Tirumailai to Velachery would start soon. In phases, the project would be extended from Velachery to Thiruvotriyur with intermediate stops at Koyambedu and Villivakkam, he added. Referring to other projects in the State, the Union Minister said survey for the broadgauge line between Karur and Salem had been completed and the Dindigul-Tambaram gauge conversion project would be completed by September 1998. Conversion work between Vizhupuram and Pondichery would be started after getting the cabinet's approval.

The Hon'ble Union Minister for Industries, Thiru Murasoli Maran presided over the function. Thiru T.R. Balu, Hon'ble Union Minister of State for Petroleum, Thiru S.R. Balasubramanian, Hon'ble Union Minister of State for Personnel and Public Grievances and Thiru N.V.N. Somu, Hon'ble Union Minister of State for Defence also spoke. Hon'ble Ministers, Members of the Parliament, Members of the Legislative Assembly and the public in large number attended the function.



THIRUVALLUVAR

- the creator of the
code of conduct
for mankind

Thirukkural, the treasure trove of Tamil, conceived 2000 years ago, is a code of conduct for mankind, translated into more than 60 languages.

*“Each Kural is like a mustard seed
with a hole drilled in the centre,
which holds the seven seas within”*

*“Each Kural is like an atom,
holding the seven seas within”*

Thus has Thirukkural been eulogised by Poet Idaikadar and Poetess Avvaiyar respectively.

Thirukkural is admitted as a general code of conduct for all human races irrespective of their country, region, religion and fit for all time.

Thirukkural has three divisions, namely: Aram, Porul and Inbam.

‘Aram’ is the ethical code. This division has 380 couplets in 38 chapters.

‘Porul’ used in the sense of ‘wealth’ has 700 couplets in 70 chapters.

‘Inbam’ the third division on ‘love’ has 250 couplets in 25 chapters.

Each Indian system prescribes its own method of salvation. But Thiruvalluvar emphasises, the faith, knowledge and conduct as salvation to cross the ocean of eternal sufferings of human beings.

The ideal of ahimsa, the bed-rock on which the structure of Thirukkural, is raised, has been given a world-importance by Mahatma Gandhi who won the freedom of India with the help of that weapon. He hoped throughout his life that this ideal of non-violence would be adopted by all the

nations to attain peace. The study of this great work will enable the readers to realise that, 2000 years ago, there was a social organisation based on this principle, guaranteeing social and economic justice and equality.

The earliest Tamil work available to us in complete form is ‘Tholkappiam.’ It is mainly a work on grammar, but it contains a lot of other information relating to the social organisation of the Tamils, their main occupation and social customs and habits. From this work, we are able to gather useful information about the early civilization and culture of the Tamils. After dealing with the necessary grammatical rules on composition and rhetoric, the author begins to deal with the social structure then existing in the southern Peninsula. Speaking about society in general, he adopts an extremely modern and scientific approach to the problem. He assumes that the geographical conditions are the main factors shaping the form and function of the social structure of the people living in that particular geographical area. The country according to the geographical criterion is divided into 5 distinct areas - the hilly tracts, the forest area, the river valley plains, the coastal area and the barren desert area. Each of these geographical divisions has its own peculiar fauna and flora. Similarly, the people living in these different areas have distinct characteristics according to the geographical conditions.

The period immediately prior to the beginning of the Christian era, from the second century B.C. onwards, three intellectual forces, Jainism, Buddhism and the Vedic faith were operating in the social sphere in South India, each following its own way to strengthen its influence and if possible to gain supremacy. In this period of conflicting ideas, Thirukkural, was considered by the Tamils as sacredly important as the Vedas of the Aryans. In fact, it has been regarded for several centuries as the Vedas of the Tamils, to whom it has remained as the authority and sacred guide in their conduct of life.

Real happiness in the world is to be obtained only by living according to dharma, which means faultless life with a pure heart. This conception of dharma strictly emphasises the moral ideal which every human being ought to have in his life. This ideal does not recognise any social distinction between man and man.

Utility of rain, forms really an introduction to the work Thirukkural. The ancient Tamil culture was mainly based upon agriculture. Agriculture was the foundation of the social organisation of the Tamil land. Hence, it was a custom among the ancient Tamil authors to emphasise the importance of rain. Agriculture cannot get on without rain. Rain is an indispensable necessity for the agriculturists. We cannot have food and other agricultural produce without timely rain. Without rain, man cannot have food grains to eat. Rain is therefore the real life principle of man and it is more so in an agricultural country.

The life of man in society whether we look at it from the point of view of the householder or the ascetic, is found ultimately dependent upon rain. Rain is the ultimate foundation of social economy. This fact is emphasised in early Tamil classical literature.

At the beginning of the great work dealing with the ethics of human society, Thiruvalluvar starts with the ethics of the householder defining dharma as a guide for the householder in society.

Home life naturally implies two persons, husband and wife. No person can think of home life without a life-mate. Hence Thiruvalluvar emphasises the fact that the importance of the home life purely depends upon the quality of the life-mate. The wife by her chastity and loyalty to her husband, makes her home practically a temple of worship.

In describing home life, Thiruvalluvar emphasises next the importance of children without whom the home will be empty. Husband

and wife, to have satisfactory happiness in their home life, must have children. The first step in the full development of human personality is to have a chance of experiencing parental affection by which it learns to love somebody besides itself. When the father takes interest in the education of his children, it is the son who is given sufficient education to enable him to occupy the foremost place in society. That is the first duty of father: when the son is so equipped with wide learning, it is a symbol of culture. He must equip himself in society in a fitting manner.

In the chapter on 'Universal Love and Benevolence', Thiruvalluvar describes the positive content of the great ethical principle of ahimsa or non-violence. Non-violence does not consist merely in abstaining from injury to other living beings. It is much more positive than that. A person is expected to show kindness and sympathy to all living beings. If a living being is found in pain and suffering, a person out of sympathy and kindness must try to remove the source of its suffering. This character of universal love and mercy to all living beings is the intrinsic human virtue, according to Thiruvalluvar.

Similarly Thiruvalluvar condemns the Vedic yagna involving animal sacrifice. He emphasises that it is far better not to kill a single animal, than performing a thousand yagnas according to the Vedic rites.

According to Thiruvalluvar, the best method of punishing one who has done evil to you is to make him ashamed of his conduct by returning good for his evil. Even in thought you should not entertain the idea of causing injury to others. If you cause pain to any living being in the morning, its results will appear on the very same evening, by which you have to suffer a similar pain.

In the chapter on 'Truth' Thiruvalluvar defines truth as that which does not cause any pain to anybody else. Even in thought one should not desire to make untrue statements.

In the chapter on 'Not Stealing', Thiruvalluvar condemns stealing because a person who is addicted to theft will be despised by society at large and be punished by the State according to law. Further, it would result in the spiritual degradation of the individual. Even the thought of stealing another man's property is as bad as actually stealing.

In the chapter on 'Not to be Avaricious', Thiruvalluvar deals with the fifth vow of the householder who voluntarily puts a limit to his wealth and possessions. Without putting such a limit to his income from land or trade, he will become slave to an inordinate desire to have more and more wealth. What will happen then? Certainly, this will destroy his ideal of universal love. Such a desire will block his path to righteousness. Hence, it is necessary for the householder who adopts the ideal of universal love as his goal in life to certainly avoid this avarice for wealth.

In the chapter on 'True knowledge of Reality', Thiruvalluvar describes the three jewels of right belief, right knowledge, and right conduct, which together constitute the path of salvation.

The second Division deals with the nature and function of the State. The component parts of the State and the qualifications of each, form the subject matter of the second Division. It is, in general terms, called wealth.

The nature and function of the sovereign, the characteristics of the ministers, the nature of military organisation, finance and education are the main topics dealt within this Division. Traditionally it is called the part that deals with 'Porul'(wealth).

According to the Tamil grammarian, the reality that is referred to by word meaning is of two kinds: the external world of physical objects and the psychic events taking place in the consciousness of a particular individual. Hence the grammarian divided this into two groups,

'Purapporul' and 'Agapporul' - external meaning and internal meaning.

The country is divided according to geographical conditions. The characteristic fauna and flora of each region, the people, their social habits, characteristic of each region, must be dealt with in an orderly manner.

The most important human aspect of external reality certainly relates to the statecraft, the nature of the government, finance and education.

In dealing with the internal world of psychic events, literary treatment chose important emotions connected with human beings especially, the emotion of domestic love between the husband and wife and man and woman in general.

He begins the Division by describing certain essential characteristics of the ruler. The main conception of a ruler is that he must be generous and impartial towards his people. He must always help the needy and protect the weak among his subjects. He must scrupulously maintain law and order which must be administered on an ethical basis. To maintain such administration on a moral basis, attention must also be paid to education. The ruler himself must be fully educated and he must spread education amongst his people. Every individual in the State must have opportunity for culture. Learning should not be considered as the monopoly of a particular group. Every individual in the State, irrespective of birth, must be given the opportunity to acquire education. Without cultural development, the individual citizen would lead merely an animal life. Hence, according to him, culture is the real wealth which must be acquired by an individual by education. This wealth when once acquired will not be lost by him.

Next he condemns illiteracy among the people. An illiterate man who has not availed himself of the benefit of education and learning, will not be far different from an ordinary animal. Hence, in a

Learning should not be considered as the monopoly of a particular group. Every individual in the State, irrespective of birth, must be given the opportunity to acquire education. Without cultural development, the individual citizen would lead merely an animal life.

State there should be no one who is illiterate.

After describing the various methods of acquiring culture, Thiruvalluvar next describes the importance of wisdom. Real knowledge, the foundation of wisdom, consists in carefully examining every statement heard from different persons and accepting those that are based on reason. The wise man who has such knowledge based on reason, must be said to possess everything in the world. But a man lacking in this, however great his worldly possessions, will be considered a bankrupt in the world.

Then Thiruvalluvar has a number of chapters dealing with the military strength of the State, the qualifications of the ministers, the importance and loyalty of the military officers, and such matters relating to the efficiency of the State organisation.

In the first Division Thiruvalluvar described the ethical code relating to the householders and the ascetics. There he assumed the existence of the household as the unit of society which consisted of husband and wife and children. He emphasised the importance of the householder since he supported the homeless ascetics, who devoted themselves mainly to the development of culture for the benefit of society. In the second Division he dealt with the State. There also he assumed the existence of the householder, the citizen with his home life formed the unit of the State and society.

In the third Division he explains the formation of home life which, according to Thiruvalluvar, is the ultimate foundation of the society and State. The basis of home life is love. Without this fundamental basis of psychological factor there can be no real and permanent home. This process formation of the home by two persons of different sex, a young man and a maiden, is the topic of the third Division on Love. We must emphasise the fact that this Division on domestic love is entirely distinct from what is known as Kamasutra in Sanskrit, Vatsayana's Kama Sutra frankly deals with sex relation. This is mainly concerned with the various methods of sex-acts. But Thiruvalluvar is interested in explaining how the home is formed, what are the causes of this formation, and what are the conditions for the stability and permanency of home life. These are mainly the topics dealt with in this division, 'Love'.

This Division on Love is divided into two sections.-

'Kalavu-iyal' and 'Karpuyal'. Literally these words mean clandestine love and pure love.

In this case when the young man and a maiden often meet in a secret place without the knowledge of their respective parents, it amounts to stealth. Two persons loving each other and meeting secretly may really be objectionable from the point of view of the parents. But the two persons sincerely love each other and agree to live together as husband and wife. Unfortunately, they cannot feel that freely and openly. They cannot even set up a home and live separately.

This process of recognising the relation between the two by the parents through ceremonial marriage constitutes the second class of Karpuyal. The second section deals with the regular wedding. The clandestine meeting of the couple becomes an open talk in the locality. The parents of the girl are also informed of this. No amount of public scandal nor parents' pressure can bring about a separation between the couple.

Finally, it is decided to express the general approval of the alliance by the parents as well as the public at large, by celebrating publicly the ceremonial ritual of marriage. The maiden becomes the wife of her lover. She becomes the mistress of the home. Through her devotion and loyalty to her husband she becomes a sort of control over the life of her husband who is expected to live a disciplined ethical life of a householder. This noble union between the two persons cemented by mutual love and recognised and approved by the society at large forms the sacred subject of the second part of the third Division.

Thus the first part of stealthy love is merely a stage in the development of home life which is considered the fortress of chastity contributing to the moral welfare of society as a whole.

The Division describes the development of love between two young persons of different sex, who mutually agree to live together by setting up a home for themselves. The Division is divided into two parts. The first part deals with courtship.

During these clandestine meetings, the couple understand each other and make up their minds to live together as husband and wife. This is the topic of the first section of the Division.

The second part of the third Division of Thirukkural deals with the domestic life of the married couple. With the approval of the parents, the couple set up a home of their own and enjoy their domestic happiness. But the husband may have to leave his wife for some time. He may be an officer of the State, either in the army or civil administration. In such a capacity, he may have to go to a foreign country and stay there for a considerable period of time. Even as a private individual, he may have to go to foreign countries for commercial reasons. Whatever be the motive of their separation, their separation is felt bitterly by each. The wife is left alone at home. Every day, she feels the absence of her husband. The

longer the period of separation, the more unbearable becomes the agony of loneliness. The husband, attending to his State duty in a distant country, is not altogether free from such an experience. He also feels the worry of loneliness. He eagerly waits for the day when he can return home. All the various phases of the psychological experience, are all beautifully painted in words by Thiruvalluvar. And yet, the Indian commentators, having confused this with the topic of Kamasutras, have spoilt the whole thing; thus creating an entirely unhealthy psychological atmosphere for this part of the Division.

The Tamil culture portrayed in Thirukkural jealously guarded these two principles - the non-violent dharma, as the basis of life, and the casteless society, as the foundation of the socio-economic structure.

The central idea of Thirukkural is non-violence or ahimsa. In the century immediately prior to the Christian era, the culture of the Tamil land was based upon the non-violent faith.

The God of Thirukkural is the God of Universal Benevolence. He has neither a friend nor a foe. The only weapon that he wields is a weapon of universal love. Even a cruel tiger will become as harmless as a lamb in the presence of universal love.

ஆற்றின் ஒழுக்கி அறன்இழுக்கா இல்வாழ்க்கை
நோற்பாரின் நோன்மை உடைத்து.

**atrin ozhuki aranizhuka ilvazhkai
noreparin nonmai udaithu**

'One who lives the faultless home life according to the path of righteousness and shows to others how to walk in the correct path, will have his domestic life nobler than that of the ascetics who practise stern austeristics'.

கழன்றும்ஏர்ப் பின்னது உலகம்; அதனால்,
உழந்தும் உழவே தலை.

**Suzhandrumer pinnathu ulagam; athanal
uzhandhum uzhave thalai.**

'However wide they roam about in search of wealth, for their food they have to follow the tiller of the soil, since he is the foundation of the world organisation and agriculture is certainly the best of occupations'.

Commentary

Agriculture is a difficult occupation. Production of food is dependent upon the strenuous work of tilling the soil. The cultivator produces food by the sweat of his brow. Some people may try to escape this strenuous occupation by taking to other easy professions in order to make money. In their professional career they may go to different places and return home with plenty of money. But they have to realise that the whole social structure is based upon the foundation of agriculture. However much their wealth may be, acquired by trade and other professional occupations, they have to depend upon the cultivator for their food.

இலம், என்று அசைஇ இருப்பாரைக் காணின்,
நிலம்என்னும் நல்லாள் நகும்.

**Ilam, endruasai iruparai kaanin,
nilamennum nallal naghum.**

'If a man remains idle thinking "I am impoverished and hence I cannot do anything" then the good earth like a kindly mate will laugh at him with contempt'.

Commentary

If the cultivator pleading poverty while away his time, then he finds himself in a ridiculous position unable to overcome his poor condition by personal exertion. There is the land ready to help him if he does his duty, but if instead he remains idle even the very land that is able to yield plenty of harvest will remain fallow. If a person even after seeing other cultivators who are able to

produce sufficient food by careful agricultural work, does not imitate them then his position is really deplorable. He will have to remain idle and in poverty.

அளவறிந்து வாழாதான் வாழ்க்கை, உளபோல
இல்லாகித் தோன்றாக் கெடும்.

**Alavarinthu vazhathan vazhkai, Ulapola
illagi thondra kedum**

'Even in the case of a prosperous man if his expenditure is not in due proportion to his wealth, his prosperity will appear to be stable, but ultimately vanish'.

Commentary

Every person is expected to measure his income and expenditure carefully and see that the latter does not get beyond the former, preferably it must be below the income. At times it may be equal to the income. But if it exceeds the income, surely the household will end in ruin. This exactly corresponds to Micabar's principle of domestic economy.

யாதானும் நாடாமால் ஊராமால்; என்னொருவன்
சாத்துணையும் கல்லாத ஆறு?

**Yathanum naduamal;ooramal; enoruvan
samthunaiyum kallatha aru?**

'A learned man feels quite at home whatever country he goes to, in whatever city he stays. Why is it then some men never attempt to learn anything till the last!'

Commentary

When it is actually observed that a learned man is welcome and respected in all places, all persons must appreciate the value of learning and try to acquire it. When such is the case it is a matter for surprise that some persons throughout their life remain illiterate and never care to acquire that valuable asset of learning or scholarship which is appreciated all over the country.

Source : Tirukkural by Prof. A.Chakravarthi

GANDHI JAYANTHI CELEBRATED

Her Excellency the Governor, Justice M. Fathima Beevi, Hon'ble Chief Minister Kalaignar M. Karunanidhi, Hon'ble Minister for Information & Publicity, Thiru V. Mullaivendan, Members of the Parliament, Members of the Legislative Assembly, Former Chief Justice of the Chennai High Court Thiru M.M. Ismail, Thiru N. Mahalingam, Member, Gandhi Mandapam Advisory Committee, Thiru C.D.V. Raghavulu, Chairman, Gandhi Mandapam Programme

he became immortal to the international community. His spiritual vitality inspired people like Martin Luther King to courageously fight for the human cause.

Gandhiji led the freedom movement in India by means of Non-violence and Satyagraha, the two things previously unknown in the political history of man. The nation would ever be thankful to Mahatma for his gift of freedom to his motherland.



Committee, renowned freedom fighter Thiru T. Chengalvarayan participated in the Gandhi Jayanti Celebrations held at Gandhi Mandapam, Chennai on 2nd October, 1997.

Gandhiji's contribution to Modern India is extra-ordinary

Presiding over the function, Her Excellency the Governor said, Gandhiji provided mankind with a clear-cut path and destination. He had already arrived at the point from where he could conduct his fellowbeings to their destiny. He was universally significant as a symbol beyond and in the varied cultures. His ultimate meaning was universal because every culture had in it this ultimate meaning. He re-interpreted the cultures and made people realise the meaning of their culture, hitherto unknown to them. Gandhiji could do this in a most natural manner guiding the common people to a self-understanding which was so far alien to them. It was the reason why

Gandhiji anchored his entire life on truth. He regarded untouchability as a violent form of exploitation and injustice. His mission was to eradicate all evils of social injustice from our country and thus became a source of inspiration in this cause the world over.

“Our youth, the future generation, must be made aware of the Gandhian philosophy of life. However great the Gandhian concepts are, the modern scientific education engages our children and youth to a large extent that they are less aware of socio-cultural values, being distracted to a materialistic world. They must be imbibed with the spirituality which Gandhiji possessed and passed on to posterity. The need for a life of inner satisfaction, a fulfilment at the bottom of the heart, must be emphasised on their young minds” she said.

“I convey my appreciation to the Hon'ble Chief Minister Thiru Kalaignar Karunanidhi and his cabinet colleagues for their active role in the promotion of Gandhian Philosophy”, she concluded.

Thanthai Periyar in all his agitations, was particular in maintaining peace and non-violence and that was due to his association with Gandhiji

The Chief Minister in his speech said, 'we should consider this day as the day of taking pledge to translate the ideals of Gandhiji into reality'. He said Gandhiji not only fought for India's independence but also for the rights and welfare of the poor, the deprived, the downtrodden and the oppressed sections of the society. He said Gandhiji was a great leader who was respected and praised not only by Tamils and Indians but also by the whole world.

He said, though Jawaharlal Nehru, Sardar Vallabai Patel and other great leaders were responsible for thwarting the violence that could have rocked the whole of India by the murder of Gandhiji by a man belonging to the public, for whom he had served, it was Thanthai Periyar who was an ardent follower of Gandhiji's non-violence principle who maintained peace in Tamil Nadu.

Though Thanthai Periyar came out of Gandhiji's organisation, he had faith in Gandhiji's ideal of non-violence. In all his agitations, he was particular in maintaining peace and non-violence and that was due to his association with Gandhiji. Thanthai Periyar who had been criticizing Gandhiji in his editorial column of the Tamil daily 'Viduthalai', after his death, wrote that the name of the country should be renamed as 'Gandhi Naadu' meaning Gandhi Country, the Chief Minister said.

On the excuse of Gandhiji's demise, a situation arose for communal clash. And the minority communities, the muslims were blamed for this at that time. So the All India Radio invited Thanthai Periyar and Perarignar Anna to inform the public, who was not responsible for the death of Mahatma. Thanthai Periyar and Arignar Anna addressed the public through Radio.

The Chief Minister said, 'we are thinking of Mahatma but forgot his ideals for which he lived. We garland the statue of Gandhiji and forget his ideals after that. At this time of celebrating the Golden Jubilee of India's Independence, have we completely

eradicated untouchability? For this question we still do not have satisfactory answer'.

He quoted Gandhiji's words, 'even the power of Law could not eradicate the untouchability. Untouchability is a crime against God and Man and this should be realised by the Hindus and they should feel ashamed of it. Then only untouchability can be eradicated'.

The Chief Minister quoted Dr Elvin, 'the foremost preachings of Gandhiji were Goodness, Truth, and Love. He did not know much on beauty, he liked natural sceneries, he was not intrested in Arts. His likeness to music and literature were limited. He often said 'for the poor, food is the only literature needed'.

He quoted Stanely Jones, 'Gandhiji lived in the blood and bones of the Indians'.

The Chief Minister quoted lines from Jawaharlal Nehru's Discovery of India, in praising Gandhiji. Though Gandhiji is no more, he lives by his ideals and his ideals should be translated into reality, the Chief Minister concluded.

Hon'ble Minister for Information and Publicity, Thiru V. Mullaivendan, Thiru N. Mahalingam, Member, Gandhi Mandapam Advisory Committee Thiru T. Chengalvarayan, renowned freedom fighter spoke on the occasion.

Earlier, Hon'ble Chief Minister and Her Excellency the Governor presented shields for school and college students who had distinguished themselves in essay competitions in English and Tamil, and also in dance, fancy dress, group songs and painting competitions. Hon'ble Minister for Information and Publicity Thiru V. Mullaivendan distributed the annual prizes to the students.

Thiru M.M. Ismail, Former Chief Justice of the Chennai High Court and Chairman, Mahatma Gandhi Mandapam Centre welcomed the gathering. Thiru C.D.V. Raghavulu, Chairman, Gandhi Mandapam Programme Committee, proposed a vote of thanks.

Hon'ble Ministers, Members of the Parliament, Members of Legislative Assembly, students and public attended the function. ★

OVERCOMING THE HASSLES OF ADMISSIONS TO ENGINEERING COLLEGES

THE UNIQUE EXPERIMENT

- the 'brain child' of Hon'ble Chief Minister of Tamil Nadu, Kalaigiar **M. Karunanidhi**

Responding to several serious complaints about the functioning of the Self-financing colleges in Tamil Nadu, the Hon'ble Chief Minister of Tamil Nadu Kalaigiar M. Karunanidhi announced in the Legislative Assembly on 29th September 1997 that a High Level Committee would be requested to look into the adequacy of the facilities as well as other aspects of performance of self-financing colleges in the State.

Accordingly, a High Level Committee was constituted under the Chairmanship of Dr.M.Anandkrishnan, Vice-Chairman, Tamil Nadu State Council for Higher Education with Thiru H.B.N.Shetty, I.A.S., (Retd.), former Education Secretary and Thiru A.Dhirajlal, Retired Principal of Thiagarajar Polytechnic, Salem as Members and Thiru P.Balakrishnan, Director of Technical Education as Member-Secretary.

The Committee held a series of public hearings in Chennai, Thiruchirappalli, Madurai, Salem and Coimbatore in which a large number of persons associated with higher education, students, parents and representatives of private organisations and managements participated.

During these hearings the need for streamlining the admission procedures were highlighted so that:

1. the delay associated with admissions can be prevented
2. pressures of various kinds for transferring students from one institution to another in the process can be avoided

3. the allocation of branches will be made at the time of admission itself instead of making the students and parents go through the anxiety for a whole year not knowing what branch will be given
4. extraction of huge amounts of money for allocation of branches in the second year can be prevented; and
5. give the students and parents a clear idea of the various options available to them and assist them to make up their minds during the counselling process.

With these objectives in view, the Single Window Admission procedure was designed and recommended to the Government of Tamil Nadu in the Interim Report submitted by the High Level Committee on 31st March 1997 to the Hon'ble Chief Minister. The salient features of the scheme were presented to the Hon'ble Chief Minister as well as the Hon'ble Minister for Education, Chief Secretary and Secretaries of various departments of Government of Tamil Nadu. **The Hon'ble Chief Minister immediately ordered that all assistance and support should be provided to launch the Single Window Admission procedure for the engineering colleges for the academic year 1997-98.** The entire Government machinery fully co-operated in organizing the admission process under the system in a relatively short period.

Some persons who had gained by the previous admission methods by exploiting the uncertainties

Dr. M. Anandkrishnan
Vice-Chairman
Tamil Nadu State Council for Higher Education

in the procedures filed cases in the court to scuttle the Single Window Admission system. The case was effectively argued by the Government of Tamil Nadu. Eventhough there was a slight delay in the commencement of the admission process due to these hurdles, it was possible to complete the entire admission to the full satisfaction of the students and parents well in time to commence the academic year by middle of September in most cases, and in the first week of October in all cases.

It was obvious that the concerned students and parents as well as general public were happy to see that the children were not harassed by sending them pillar to post during admission and praised the openness with which the whole process was conducted.

Reservation for children in rural areas

The High Level Committee had also recommended to the Government in their Interim Report that there is a strong case for providing reservation of certain number of seats for children from rural areas. The public hearing as well as data from the previous year admissions to engineering colleges revealed that the students who passed out from rural areas were unable to compete with their urban counterparts due to lack of facilities to prepare to face the entrance examinations. Most of the rural students were

either unable to secure admission in the professional courses or were pushed to the payment seat category which many of them could not afford. The High Level Committee had recommended a reservation of 15% of the total seats to students who studied XI and XII classes in schools located in minor panchayats (other than those in urban conglomerates).

When this recommendation was presented to the Hon'ble Chief Minister Kalaingar M. Karunanidhi, serious doubts were raised about the constitutional validity of such a reservation inspite of the fact that it will protect the usual communal reservation. **However, our Chief Minister was convinced of the merit of this recommendation and ordered that this should be adopted in the admission year 1997-98 for engineering colleges. He expressed the view that this step is taken with the best of intentions to compensate for the handicaps suffered by the students from rural areas and even if it is turned down because of some legalities we would have had the satisfaction of having attempted a good deed.** Fortunately, when this process was challenged in the court, it was upheld. As a result, a number of students from rural areas who would have either been denied admission or would have to accept the payment seats have now been given more favourable allotments in the engineering colleges.

SCIENCE AND TECHNOLOGY

Scientific and technological efforts and developments in a country may be expected to reflect the socio-economic, political and cultural needs of the country. Pandit Jawaharlal Nehru once said: "It is science alone that can solve problem of hunger and poverty, insanitation and illiteracy, superstition and dreading customs and traditions, of vast resources running to waste of a rich country inhabited by starving millions".

A MODEL FOR ENGINEERING ADMISSIONS

If the task of admitting over 17,000 candidates to engineering courses was completed by educational administrators in Tamil Nadu this year in a commendable manner, equally heartening for the students was the fact that nearly all those who applied for seats were accommodated and that too in the branches they sought.

This unique experiment, the brain child of a Government - appointed high level committee headed by the noted academician, Dr.M.Anandakrishnan, was successfully tested out, of course not without tangles.

Resenting the pioneering "single window admission" system which offers "little scope for selling engineering seats", several self-financing engineering college managements challenged it in the High Court. But the judiciary upheld the Government move, much to the relief of thousands of anxious parents and administrators.

Perhaps for the first time in years since the concept of self-financing engineering education sprouted in the State, nearly all the B.E./B.Tech. seats have been filled up. Students did not have to "bargain" with the college managements, but could secure admission in a structured manner strictly according to rank.

While it may be a little too early to assess the success of the single window system, it is unarguable that the concept can become a model for the entire country.

Under the system, all eligible candidates were ranked according to merit and reservation category in a single list. The seats were allotted in rank order by a co-ordinating agency, the Anna University. The result was that over 17,000 students got into engineering courses in 83 institutions after a scientific counselling session.

The last five years saw a tremendous growth in the number of private engineering colleges, and

several seats, even in the "free seats" category (filled by the Technical Education Directorate), remained vacant. Also, because of the "high fees", dozens of payment seats (under the management quota) did not have takers.

Last year, the administrators decided to take a few aggressive steps to curb "the exploitation and fleecing by some of the educational promoters". A high-power committee constituted for the purpose set itself an agenda to address all sections concerned-students, parents, the general public, teachers, college managements and administrators. It found capitation fee to be the biggest bane of technical education. And students in the private colleges had to pay another large sum for allotment of branches at the start of the second year-computer sciences, electronics and a few branches having a heavy price tag. Lack of infrastructure, underqualified teachers, poor payment for the teaching staff were other major problems.

Thus was born the unique scheme under which a single application is issued to the aspirants along with a booklet containing information about individual colleges and the branches they offered. The fee was fixed by the Government as per the committee's recommendations.

The scheme, however, could not be put through smoothly. Private managements filed writ petitions against the system, but the Government was able to convince the High Court of the novelty and usefulness of the scheme.

On August 6 began the test for the unique experiment. Students were called for counselling strictly according to rank and reservation category. In the initial days about 500 students got admission slips for branches of their choice.

While the call letters sent to individual candidates gave the seat availability position, large computerised screens flashed the latest

position as and when they got filled at the counselling centre. In the second phase, the coordinators were able to admit as many as 700 students.

There was some confusion over the newly created 15 percent reservation for rural candidates from out of the reserved seats. This was sorted out after the Government clarified that only those coming from schools in the rural areas outside the urban agglomeration would be eligible for this special reservation.

As on date Anna University has no vacancies. Only 16 seats remain vacant in the 11

Government engineering colleges, that too only under SC/rural categories. Similarly all the branches are nearly full under "free seats" and "payment seats" in the 71 self-financing colleges.

Academicians feel the need for such a synchronised admission procedure for the country as a whole so as to stop students "from shopping around" for seats in different States. This may pave the way for a certain degree of uniformity in quality and standards.

K. Ramachandran

Courtesy: 'The Hindu' dated 29.9.1997



Hon'ble Chief Minister Kalaignar M. Karunanidhi laid the foundation stone for the Rs.48 crore CAD/CAM Research and Development Centre for metal forming industries at Guindy in Chennai on 19.10.1997. Hon'ble Union Minister for Industries, Thiru Murasoli Maran presided over the function. Hon'ble Union Minister for Railways, Thiru Ram Vitas Paswan, Hon'ble Union Minister of State for Petroleum, Thiru T.R.Balu. Member of the Legislative Assembly Thiru Saidai K.Kitu and the Secretary of the Union Department of Small, Agro and Rural Industries Thiru Ashok Parthasarathy participated.

Indian Women Freedom Fighters

SATYAWATI DEVI

Behn Satyawati Devi was the elder daughter of Lala Dhaniramji (father) and Ved Kumariji (mother). She was born on 26 January 1906, in the village Talwan, District Jullundur (Punjab).

She breathed the Arya Samajist atmosphere at home. Her mother was a renowned social worker and a follower of Gandhiji. Her father practised law at Lahore and Simla. Behn Satyawati Devi thus belonged to a well-to-do conservative family. Swami Shraddhanand, the famous Arya Samaj and Congress leader in northern India, was her maternal grandfather. She passed her Matriculation examination from the Punjab University.

Her mother arranged for Satyawati Devi an inter-caste marriage in 1922 with Bal Bhadra Vidyalankar. It was solemnized most simply. The bride wore khaddar clothes. In Delhi's Congress circle, she had the closest relations with Faridul Huq Ansari, C.K. Nair, Braj Kishore Chandiwala, Jugal Kishore Khanna, S.A. Kidwai and Dr. B. V. Keskar. She was a great admirer of Bhagat Singh, Bhagwati Charan and others. She was deeply influenced by the Marxist ideas of the revolutionaries of her period. Amongst the contemporary women leaders she followed Bhan Durga Devi and Kaushalya Devi. She contracted T.B. because of physical overstrain and neglect of personal health and frequent visits to dirty slums and mohallas. Communistic leanings made her an atheist, and when on her deathbed Gandhiji asked her to recite 'Ram', she declined. She did not go abroad nor had any foreign friends or counsellors. Religion in its degraded form, according to her, was the greatest evil in society.

As an agnostic, she waged a life-long war against all evils springing from religion. Her views about Western education and national education are not known. Her Utopia was a Workman's and Peasant's Raj. At the third annual session of the All India Congress Socialist Party Conference in 1936, she successfully moved the resolution on the boycott of the King's Coronation. She was a staunch believer in socialism and wanted its establishment in India through democratic and peaceful means. She was the first woman to organise a labour strike in the Birla Mills in Delhi where her husband worked on a lucrative job. She was in favour of the revival of the village industries. She was a fiery speaker.

During her last term of detention in the Lahore Jail she became seriously ill and was released unconditionally and admitted into the T.B. Hospital at Delhi. She breathed her last in October 1945. Gandhiji nicknamed her "Toofani Behen". She did not live to see the attainment of freedom for which she strove all her life.

Among the women freedom-fighters and fighters for social justice in modern India the name of Behn Satyawati Devi will remain immortal.

NELLIE SEN GUPTA

Daughter of Frederick William and Edith Henrietta Gray, Nellie was born in 1886 at Cambridge, England. Frederick had his business there and Nellie went to the Higher Grade School. She passed her Senior Cambridge in 1904. Jatindramohan Sen Gupta of Chittagong, Bengal, was a student of Downing College and used to visit the family. They were married in 1909, after which Jatindramohan returned to Chittagong with her. The enlightened Hindu family received them well.

The stormy Indian freedom struggle absorbed Jatindramohan in 1921. Nellie forsook a cosy family life. She gladly shared his duties and trials. After his imprisonment during the Assam-Bengal Railwaymen's strike, she forcefully protested against the District authorities' imposition of a ban on assembly, addressed mass meetings and courted arrest, symbolically defying the law by hawking Khaddar cloth. In 1931 she suffered four months' imprisonment at Delhi for addressing an unlawful assembly.

The early thirties witnessed the Congress Committees banned and the leaders in jail but Nellie was fearlessly active. When Madan Mohan Malaviya, elected President by the illegal Committees for the 1933 Calcutta session of the Indian National Congress, was arrested, Nellie was chosen without publicity. Jatindramohan, then a State prisoner, was undergoing treatment in the Calcutta Medical College Hospital. During exercises on its lawn he was permitted to meet Nellie under police surveillance. For the prestige of the Congress, he agreed that she should preside and face the consequences. Successive Chairmen of the Reception Committee being arrested and all possible venues taken under police control, the last Chairman, Gopikabilash Sen, managed suddenly to assemble the excited "delegates" and the President-elect, Nellie, at the appointed hour at Esplanade. He introduced the President, who addressed the large gathering, ignoring the Deputy Commissioner's warning. She was bodily thrown into the Police van and the delegates, volunteers and sight-seers were beaten up. Nellie was later discharged.

The Calcutta Corporation elected her an Alderman the same year and again in 1936. She was returned uncontested to the Bengal Legislative Assembly in 1940 and re-elected, in 1946, bitterly fighting a Communist. During World War II her fervent speech describing

criminal assaults by soldiers on helpless village women in South Chittagong moved both Opposition and Treasury benches. The Chief Minister Nazimuddin assured that such incidents would not recur.

After the partition of India in 1947, she chose to live in Pakistan. She was returned unopposed to the East Pakistan Legislature in 1954. Though elected a member of the Minority Board, she recognised no communal barriers and often ignored failing health and poor eyesight. She never spared herself during calamities like floods and cyclones as in 1946.

An Englishwoman, earnestly serving the cause of Indians and their freedom, dignified and unassuming, courageous and ever prepared to take risks and suffer privations, Nellie Sen Gupta naturally enjoyed the esteem of all alike. That spontaneous love is the secret of her leadership in India and Pakistan. India particularly remembers her for acting as the President of the National Congress at one of its critical sessions. A thoroughgoing democrat, she was opposed to all social disabilities and economic disparities.

She came over to India for medical treatment and died in Calcutta in 1973.

INDUMATI SINHA

Indumati Sinha was born at Chittagong on 21 July 1899. Her parents were Golab Sinha and Rajkumari Devi. She was the eldest sister of Nandalal Sinha and Anantalal Sinha, both of whom were great revolutionaries of the twenties and thirties of this century, with their centre of activity in Chittagong (now in Bangladesh).

She studied up to the Intermediate in Arts, and was a qualified Homoeopath. She was a good marksman and practised with her father's gun and later became proficient in the use of a revolver which was given to her by her brother Anantalal

Sinha. She could drive a car and conducted a gymnasium for girls.

She forsook foreign cloth and took to Khaddar during Mahatma Gandhi's non-cooperation movement in 1920, which she wore till her death.

She actively participated in the preparations for the Chittagong Armoury Raids on 18 April 1930, but when she was refused enrolment as a soldier in the uprising by Masterda, Surjya Sen, on the ground that sister-members were not to be accepted as front-rank soldiers, she broke down in torrential tears. Masterda appeased her by an affectionate and encouraging letter written in his own hand. She was Didi to all the revolutionaries.

During the trial by the Special Tribunal of the Chittagong accused, she bore the burden of collecting money for meeting the expenses on defence lawyers. Pandit Jawaharlal Nehru gave her Rs. 501 at Allahabad. She procured twenty three sticks of dynamite and despatched these to the Chittagong Jail to blow up the jail to release the undertrials. The preparations, however, were foiled by a disclosure.

She was searched many a time during her political career on land, steamers and railways, but each time the police report was "Nothing incriminating found".

She was arrested at Comilla in December 1931, after Santi and Suniti, two girls, had shot dead the District Magistrate, Mr. Stephens. She was in jail detention and home confinement for about six years. After release she devoted herself to Life Insurance work.

After the disappearance of Netaji Subhas Chandra Bose in 1941 she was harassed and tempted by the Government to give out news about Netaji.

She set an example of courageous, noble and dignified womanhood all through her life. She remained a spinster and died in Calcutta on 4 May 1967.

JETHIBEHN SIPAHIMALANI

Kumari Jethibehn Sipahimalani has spent all her life in serving the nation and the people. Born on 10 February 1906 in a middle-class Hindu Amil family in Hyderabad (Sind), She started wearing khaddar clothes while she was still a school student. She was educated at the Kundanmal Girls' High School, Hyderabad. After her parents shifted to Karachi, she joined the Indian Girls' High School, Karachi. She passed the Matriculation examination in 1925.

Hindu girls in Sind have to pay a dowry to get married. The custom of dowry is a social evil. It has been condemned by everybody and yet it continues to flourish. Jethibehn took a vow not to marry unless her future husband accepted her without any dowry. It is quite possible that she could easily have found any number of suitable young men willing to forego a dowry from among whom she could choose her life-partner. Her headlong plunge as an active worker into the freedom struggle, however, left her neither time nor opportunity for romance, courtship or marriage.

She was not the brightest student in the High School or College and yet she had a gift of leadership. She was often appointed the monitor of her class at school to keep order in the class while the teacher was away. At college, too, she formed and led a procession of the college students to shout "Simon, go back" on the road along which the members of the Simon Commission led by Sir John Simon and including Major Attlee (later Prime Minister of Great Britain) were to pass.

Jethibehn exerted her tireless energy in ceaseless activity in the service of the nation from 1930 to 1965. She courted imprisonment by breaking the salt laws in 1930 but was soon released following the Gandhi-Irwin Pact. During the Salt Satyagraha Movement in 1930, she was the Secretary of the Gandhi Hospital where Congress volunteers, receiving lathi or bullet wounds, were treated.

In 1930 she was elected a member of the Karach Municipal Corporation and later of the Municipal School Board which ran over 100 Sindhi, Urdu, Marathi and Gujarati primary schools in Karachi.

In 1935 Jethibehn went abroad to attend the International Students' Conference in Holland. The Indian batch of young ladies was led by Mrs. Dutta, a foreigner, who married Mr. Dutta, Principal of a college in Lahore.

When Sind was separated from the Bombay Presidency, with the support of the Congress, and elections to the Sind Legislative Assembly were first held in 1937, Jethibehn was elected on the Congress ticket. Next year (1938) she was elected Deputy Speaker of the Assembly.

Jethibehn suffered imprisonment in the freedom movement three times - in 1930, 1933 and 1942.

She has been abroad three times - in 1935, 1959 and 1962. In 1935 she went to Holland and U.K. to attend the International Student's Conference; in 1959 she was sent as an Indian delegate to the Commonwealth Parliamentary Association in England and in 1962 she visited Japan on her own.

Jethibehn, like most Hindus of Sind, was familiar with the Sikh scriptures from her childhood. Later, she came under the influence of the Brahma Samaj which believes in respecting all religions while following one's own.

From 1929 to 1947, for eighteen years, Jethibehn was an active worker in the freedom movement. After 1947, she was not content to rest on her oars.

The displaced Sindhis who settled in Bombay had one problem in common - the problem of housing. The housing problem has always been very acute in Bombay. Jethibehn has built 1,860 houses at a cost of Rs.396,00,000 to accommodate 12,000 displaced persons. The Navjivan Co-operative Housing Society, of which she was the founder, has rendered great service to the middle class families of displaced persons in Bombay by building for them comfortable and clean houses at economic rates. The Navjivan housing colonies are the best in Asia, having parks, public halls, schools, health centres, post offices, banks and Mandirs.

Jethibehn has always been of a sober disposition - sober in dress, in conduct, in deportment, in speech, in thought and in action.

For over four decades Jethibehn has lived actively. From 1920 to 1947 she played her part in the freedom struggle. From 1947 to 1970 she was busy providing roofs to people in Bombay who lacked shelter. In her own way she has tackled and solved the acute problem of housing by constructing nearly 2,000 houses to accommodate over 12,000 people.

AMMU SWAMINATHAN

Ammu Swaminathan, daughter of Ammu Amma of Anakkara Vedakkath family, was born in 1894. Her father, an officer in the Madras Government Service, was Govinda Menon of Perumpilavil family. Both are well-known Nair families in North Kerala. In 1908 she was married to Dr. Swaminathan who became a leading Advocate in Madras. Her children are Govind, Advocate-General, Madras, Subram who is in business, Col. Lakshmi of the I.N.A. and

Mrinalini Sarabhai, the famous dancer. Mrs. Swaminathan had only primary school education but later, lovingly trained by her husband, her knowledge and social abilities excelled those of many college girls. These improved further with her high contacts, world tours and varied Committee work.

When Dr. Swaminathan started legal practice in Madras, he encouraged his wife to participate in public life, specially in social welfare work. She was a founder-member of the All India Women's Conference started in Madras. It was Gandhiji, Mrs. Sarojini Naidu, Lala Lajpat Rai and Jawaharlal Nehru who mainly moulded her thoughts. In 1934 she joined the Indian National Congress. From 1934 to 1939 she was a member of the Madras Corporation. Joining the freedom struggle in 1942, she was jailed for two years. In 1945 she was elected to the Central Legislative Assembly and next year to the Constitution making Committee. Representing the Indian Government she went to Ethiopia in 1948, to a UNESCO Conference in Geneva in 1949, and then the same year to Copenhagen for an International Women's Conference. From 1950 to 1957 she was a member of the Lok Sabha. She visited Japan in 1953 and China in 1954. From 1957 to 1960 she was a member of the Rajya Sabha. For a period she was on the Regional and Central Boards of Film Censors and the Film Awards Committee and was the President of the Madras Film Society. From 1960 to 1963 she was the President of the Bharat Scouts and Guides. During these years she was associated with various social and cultural activities also, specially those concerned with the welfare of women and children. For the last few years she has been leading a retired life in Madras.

Her ideas are progressive. Her marriage to a Brahmin created a sensation. She would not allow her birth in an old family to stand in the way of her

active participation in the national struggle for freedom. She has no faith in some of the customary religious and social taboos. She is for equal opportunities and privileges for men and women. With her experience on Film Boards she is not happy about the aesthetic levels of some of our films and their influence on the minds of young people. She comes from Kerala, but is dominantly national in outlook. Of a happy and optimistic temperament herself, she always helped the underdog and those who suffered. What great regard people have for her is seen by the fact that in a wide circle she is known as "Cheriaamma", that is "Auntie". That is a measure of the place she occupies in public life and in the sphere of social reform.

ANNIE MASCRENE

Annie Mascrene, a prominent political and social worker in Kerala, was born in Trivandrum on 26 May 1902. She belonged to a poor Latin Christian family that had come from Malayattoor in Ernakulam district and settled down in Trivandrum. Her father Gabriel Mascrene was a low paid Government servant, but he took care to give his daughter a good education. After taking her B.A. and M.A. degrees, she went to Ceylon where she was Headmistress of a High School for three years. Returning to Trivandrum, she joined the Law College and took her B.L. degree in 1936. She soon set up practice as a lawyer, but gave it up after three years and became a fulltime social and political worker. She chose to remain unmarried all her life.

Annie Mascrene first came into prominence as a champion of the cause of the Latin Christian Community that was then deplorably backward in many respects. Subsequently she joined the Nivarthanam (Abstention) Movement that was started by the Christian, Ezhavas and Muslims for adequate representation in the public service and in the State legislature.

In 1938 the Travancore State Congress was formed, and during the agitation that followed for establishing responsible Government in the State, she joined it and threw herself into the thick of the fray. During the struggle she was subjected to bitter persecution and was arrested and imprisoned several times. It was during the State Congress agitation that she had occasion to meet Mahatma Gandhi and come under his great influence.

With the advent of independence Annie Mascrene became a member of the Constituent Assembly. Subsequently she was elected to the State Legislative Assembly and before long became a Minister in the newly-formed Travancore-Cochin State. She held the portfolios of Public Health and Power with distinction, but later she resigned from the Congress Party as a protest against corruption that seemed to have crept into it in certain quarters.

In 1951 she stood for election to the Lok Sabha as an independent candidate and was duly returned. In 1953 she had occasion to go to Copenhagen as the leader of the Indian Delegation to attend the first International Democratic Women's Conference. In the next general election, however, she was defeated. Shortly afterwards she retired from active public life as her health was failing, and died in 1963. Annie Mascrene was a woman of outstanding courage, catholicity of outlook and sturdy independence.

MEERA BEHN

Meera Behn was born as Madeleine Slade in 1892 in England. Her father, Admiral Sir Edmond Slade, came of an aristocratic conventional family and was a typical England gentleman, affectionate but strict, reserved and always correct. Her mother was beautiful, artistic and came of aristocratic but unconventional parentage. In her family there was a strain of gypsy blood, which according to Meera Behn was responsible for her wander lust.

Madeleine was a solitary child who hated school and was educated at home by a governess. She learnt to read and write, could not master mathematics, but loved flowers, birds, trees and animals. She studied Botany and Anatomy and developed appreciation for the beautiful and the artistic. She was fond of riding and gardening and learnt French, German and later Egyptian.

She was six feet tall, with attractive features, a sharp hooked nose and beautiful eyes. She was much sought after by young men but she felt bored by the London society. She did not like to go dancing and instead enjoyed being with nature. She loved music. Beethoven roused in her a spiritual hunger. She made a pilgrimage to Bonn and Vienna, the places of Beethoven's birth and death. She read 'Jean Christophe', a novel based partly on the life of Beethoven, written by Romain Rolland, and went to meet the French philosopher. In order to talk to him in French, she first went to live in France in order to master the language.

Romain Rolland introduced Madelene to Mahatma Gandhi. She read his book 'Mahatma Gandhi' at one sitting and it changed her life. "Now I knew what that something was, the approach of which I had been feeling." "It was to go to Mahatma Gandhi who served the cause of oppressed India through fearless truth and non-violence, a cause, which though focussed in India, was for the whole of humanity." In order to prepare herself to come to Gandhiji, she gave up alcoholic drinks, became a vegetarian and studied the Bhagvad Gita. She wrote to Gandhiji congratulating him at the end of his 21 day fast in 1924 and sent him 20 from her pocket money for the cause. She wanted to join him. He welcomed her and she landed at Bombay on 6 November 1925 and was at Sabarmati Ashram, Ahmedabad, on 7 November. Life in the Ashram was hard but she made an adjustment, adopted Indian dress, learnt Hindi and mastered spinning and carding.

She never married. She took a vow of Brahmacharya, shaved off her head and in later

years adopted saffron robes. She wanted to become a Hindu. Gandhiji dissuaded her. All paths lead to the same God, he said, there was no need for anyone to change his or her religion. Asked about her religion in London, she said, she followed Gandhiji's religion, but was not a Hindu. "There was a Christ and a Buddha. Now there is Gandhi," she said. To a New York representative she said, "You have your Christ. To me Gandhi is Christ". She studied the Vedas, the Upanishads and the Puranas. She writes, "As the days went by, I became more and more devoted to the Vedas. They entered into my innermost being through the medium of the very elements which had drawn them out of the human heart thousands of years ago".

Gandhiji gave her the name of Meera in view of her devotion to him and her dedication to the service of India. Soon after she came to India, she was sent to the Kanya Gurukul, Dehradun, where she had to choose between receiving visitors or letters from Bapu. She chose the latter. In the Gurukul she taught English, spinning and carding and studied Hindi and the Scriptures.

At first Gandhiji did not allow her to join the political struggle. She toured Bihar, Bengal and Madras to propagate Khadi and to teach improved methods of carding and spinning. The poverty in Bihar distressed her. She taught the villagers sanitation and nursed the sick when she was free from fever in between attacks of malaria.

She accompanied Gandhiji to the Second Round Table Conference in 1932 and acted as his interpreter on the Continent on his way back. She said India was her home and she felt like a foreigner in England.

She joined the Satyagraha movement later on and was in prison along with Kasturba once and twice by herself.

She tried to settle independently in several villages to serve them, but every time she fell ill and came back to Bapu. In 1934 she started work

at Segaon, a village near Wardha. Bapu told her that if she left Segaon, he would have to go and settle there. She did leave it and Bapu had his last Ashram at Segaon which he named Sevagram.

During the Second World War, Bapu sent Meera to Orissa, Assam and Bengal and it was on the basis of her reports that he worked out a scheme of non-violent civil defence, non-violent resistance against possible Japanese invasion. She went to see the Viceroy, but he would not meet her. His Secretary, Mr. Laithwait, met her instead. She told him that the time had come for the British to end their rule in India. They should quit India.

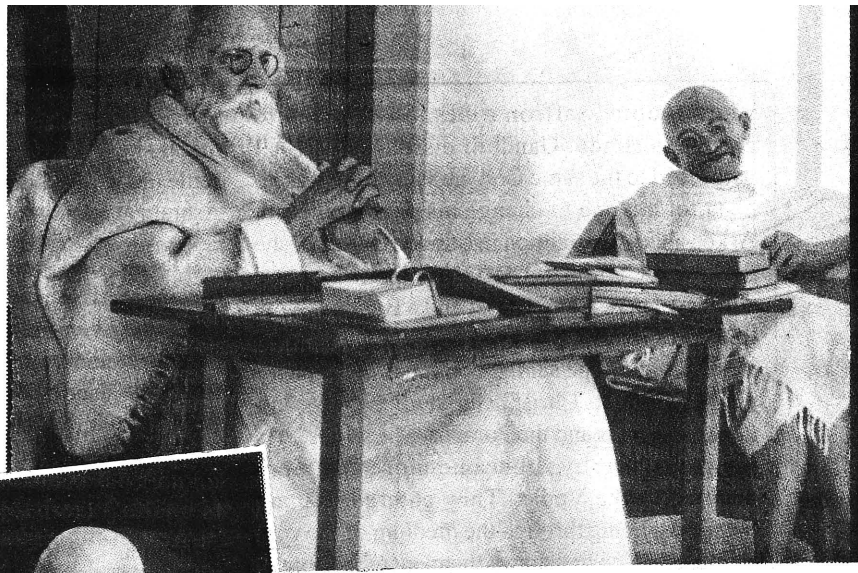
Bapu sent her to the A.I.C.C. at Allahabad with a draft on Quit India Movement which was later accepted at the Bombay A.I.C.C. meeting in August 1942 as the Quit India Resolution. She was arrested along with Bapu on the morning of 9 August and was in the Aga Khan Palace Detention Camp from August 1942 to May 1944. She kept a little ivory statue of Balkrishna in her room and made beautiful floral decorations around it which all inmates of the detention camp loved to see. She played carrom, badminton and table tennis in the detention camp. She had many discussions with Gandhiji which she has narrated in her book 'The Spirit's Pilgrimage'.

After her release she started a centre for the service of the villagers and old cows and bullocks near Rishikesh, called Kisan Ashram. She later named it Pashulok. She worked as an Honorary Adviser to the U.P. Government in connection with the newly-launched "Grow more food" campaign for some time. Later she did similar work in Kashmir for a short while.

After Bapu's death, however, the pull for India was not the same. It was on 18 January 1959 that she left India for good and settled in a small village about 30 miles out of Vienna.



GANDHIJI



“In that Heaven of freedom, my father let my country awake.”

-Rabindranath Tagore

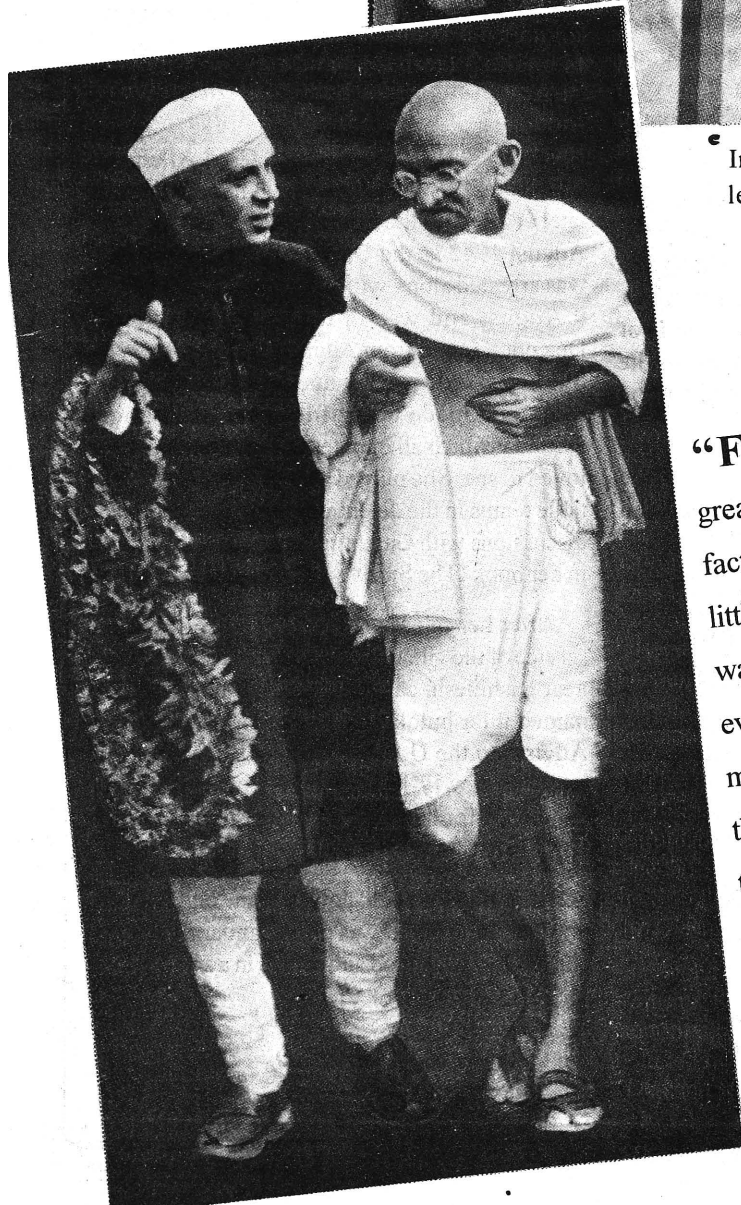
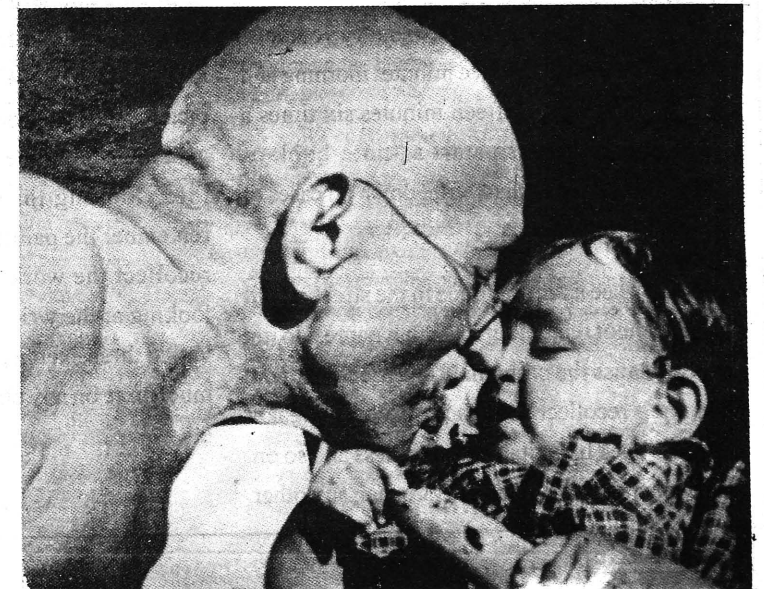
“Fearlessness was his greatest gift and the fact that this weak little bundle of bones was so fearless in everyway-physically, mentally-it was a tremendous thing which went to the other people too, and made them less afraid”.

-Jawaharlal Nehru



The One Man Army.

I have come to tell you that for me a Christian, a Hindu and a Muslim are all brothers, sons of the same God



MEMORY TRAINING

A wife once asked her husband to go to the bakery and buy a loaf of bread. Down in the street, the husband could not remember what he was supposed to buy. Getting hold of a bottle of yoghurt "just in case", he came back. "What do you mean by bringing this yoghurt?" the wife cried. "Didn't I tell you to buy some butter?"

This is a joke, of course. But it is very near the truth. Forgetfulness is something we all suffer from, and it gets worse with advancing years. Yet, it is not so much the result of sclerosis and other affections peculiar to age, as of the "loss of form"; when we stop studying, our memory loses its retentive capacity, for it needs training as much as any other mechanism in our body.



If you want to keep a good memory you must train it every day, forty-five minutes morning and night, or better still, fifteen minutes six times a day. You should also start a "note-book of persecutions" in which to write down all cases of memory failure.

Say you see a familiar face in the street crowd but just cannot remember his or her name. Do not simply dismiss the problem. Remember that with years one's recollective capacity becomes weaker as it is blocked by irritation, weariness and so on. This capacity needs training more than any other.

Sit down on a bench and write down the distinctive features of the person you are trying to remember and then forget all about it.

Only after you have made a dozen or so entries in your note-book—regarding the author of some lines of verse, the name of a film, the breed of a dog, etc.—you should sit down and do a bit of "detective work" in your time allotted to memory training: look through your notes, concentrate, try to remember things related to the elusive problem. In a week or two you are certain to have figured out most of the puzzles.

This is but one kind of memory training, the most important one in mature years. Give it twenty-five minutes every day. The remaining time should be spent on memorising poetry, reading the encyclopaedia, leafing through dictionaries of foreign words, writing out the terms you find interesting and trying to memorise them. When visiting exhibitions or picture galleries make a point of remembering the general appearance of various works of art and then, looking through reproductions try to remember the painters. If you like music, try to recollect the work and the composer without looking at the writing on the record. The more varied these exercises the better; don't spend too much time on any one of them.

- Courtesy :
"Soviet Union" March 1973.

JAWAHAR BAL BHAVAN

CHENNAI

Jawahar Bal Bhavan, Chennai is a creative-cum-cultural centre for children of the age group of 5 to 16 years. It was started in the year 1979 - under the control of Director who was deputed from Education Department.

At present this institution is under the direct administrative control of Directorate of Art and Culture, Chennai, Tamil Nadu.

The Chairman for this institution is the Hon'ble Minister for Tamil Development and Culture, Hindu Religious & Charitable Endowment Thiru Thamizh Kudimaghan.

Vice-Chairman is the Secretary to Government of Tamil Nadu, Tamil Development and Culture Department.

The Special Commissioner of Art and Culture, Chennai-28 is the ex-officio Administrative Officer for Jawahar Bal Bhavan.

Jawahar Bal Bhavan is functioning in the campus of Gandhi Illam Building, Government Estate, Chennai-2.

The concept behind Bal Bhavan is to bring out the hidden talents in the children by exposing them to various activities in a free atmosphere, which helps children to gain self-confidence and discover their likes and dislikes and prepare them to face the challenges of tomorrow.

Jawahar Bal Bhavan offers training for children in the following activities:

Creative Art : Painting & Drawing, Craft making, Stitchery & needle work.

Performing Art : Bharathanatyam, Folk Dance, Drama and Vocal Music.

Instrumental Music : Mirudangam Harmonium, Tabla, Guitar, Drums & Band.

Physical Activity : Karate, Gymnastics and Physical Education.

Science Activity : Computer.



Literary Activity : Library

Time : Activity classes are held daily for children from 3 p.m. to 6 p.m. On Saturdays, Sundays & Government Holidays, classes are held from 1.30 p.m. to 4.30 p.m.

Fees : An annual membership fee of Rs.15 is collected from children of the age group 5 to 10 and Rs.30 from Children of age group 11 to 16 years. Activity fee of Rs.10 per month per child is also collected.

Regular Programmes : Like film shows, video shows, art & craft exhibition, celebration of National festivals, cultural programmes, quiz, debate, environmental awareness campaign, astronomy programmes, community singing are conducted for children.

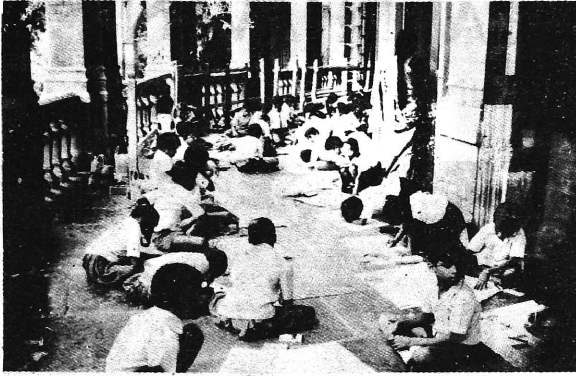
Special Programmes

Summer Course

Every year Summer Courses are conducted for children in Jawahar Bal Bhavan. More than 500 children get enrolled as members and undergo training in all the activities. Classes are held both in the morning and evening. By attending this course children are benefitted by learning the basics in each activity.

Orientation Courses

Orientation Courses are also offered for children of the age group of 10 to 20 in Computer, Art,



Tailoring, Mirudhangam, Guiton, Gymnastics & Karathe.

Holiday Creative Workshop

Holiday Creative Workshop are arranged every year for children at any one of the hill stations. Children from Chennai Bal Bhavan, Madurai & Pudukottai Bal Bhavan participate in this workshop. By attending this workshop children get the opportunity to expose their talents, leadership quality and attain self-confidence etc.

Children's Festival

As part of children's festival, competitions are held for children in Art, Dance, Vocal Music at District levels and State level. Children from various schools participate in these competitions - Certificates and Prizes are awarded to the winners.

Participation of children in other State functions:

Every year National Bal Bhavan, New Delhi, conduct Visual Workshop, National Children's Assembly, Balshree Award Camp, National Environmental Awareness Campaign etc. Multi-talented children from Bal Bhavan are selected and are given opportunity to attend these programmes at Delhi and expose their talents in the field of Art, Dance, Drama and Music.

Children from Bal Bhavan also participate in "Learn to Live Together" camp held at Calcutta Jawahar Sishu Bhavan.

For the past two years children from this institution had participated in State level gymnastics

competitions held at Salem and had won many prizes. They had won the overall championship in the State level gymnastic competitions conducted by the Tamil Nadu Gymnastic Association.

District Bal Bhavan

District level Bal Bhavans are functioning at Madurai and Pudukottai and rural Bal Bhavan at Pon-Pudupatti. Hon'ble Chief Minister Kalaignar M. Karunanidhi has ordered that Bal Bhavan should be opened in all districts to enable the children enjoy the benefits

of these activities which have so far been the privileges of the children of Chennai, Madurai and Pudukkottai.

Accordingly, Bal Bhavans were opened at Cuddalore, Coimbatore, Ooty, Trichy, Kanniyakumari, Thanjavur, Kancheepuram, Salem, Thirunelveli and Sivagangai.

There is a proposal to open Bal Bhavan at five more district headquarters during 1998-99. It is also proposed to open Bal Bhavan Clubs in rural areas under the guidance of the District Bal Bhavan Committee.

Proposed Schemes

Jawahar Bal Bhavan has proposed to construct a play corner at Bal Bhavan campus and also to set up a Science Park.

It is proposed to purchase two more computers for the use of computer section. Jawahar Bal Bhavan has proposed to perform Arangetram for poor child artistes.

*"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear
Full many a flower is born to blush unseen
And waste its sweetness on the desert air"*

This is particularly the lot of a child in a developing country. To discover the talents hidden in a child and manifest them with proper guidance and practice must be the aim of any society devoted to the welfare of the child.

Jawahar Bal Bhavan the creative centre for children has realised this need and its work in this field is commendable; what other service could be a better tribute to Jawaharlal Nehru who had a phenomenal love for children. ★



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Royal purples...
daring reds...
bright yellows...
exquisite silks
in almost every
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