

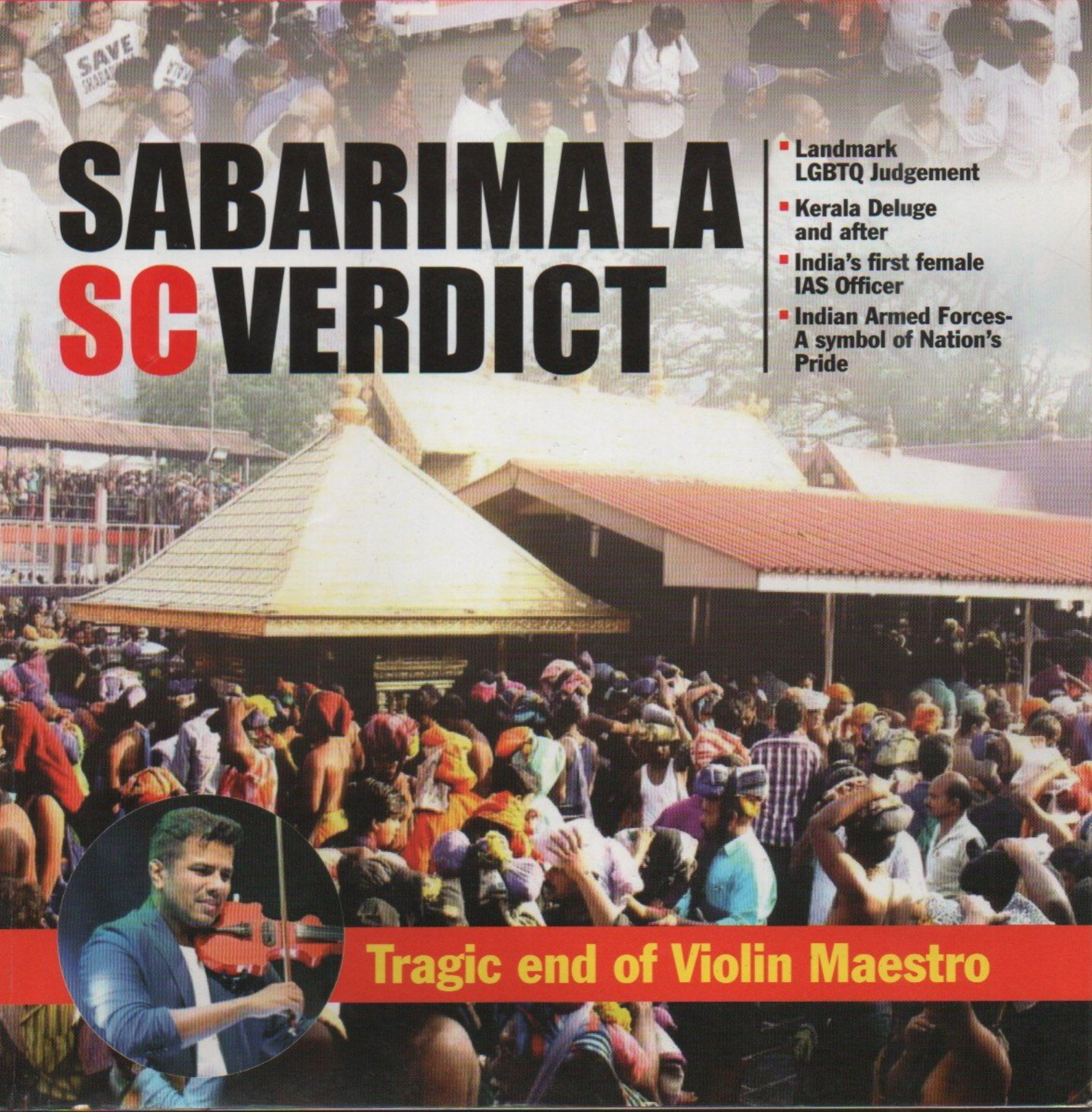


Namajapayatra in Mumbai

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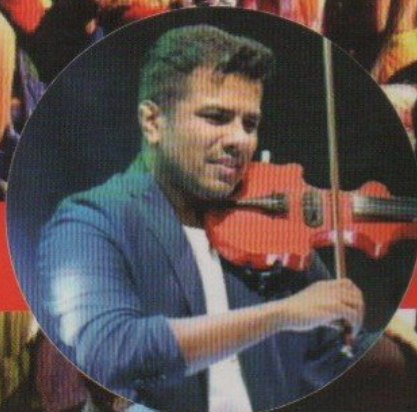
Kerala in Mumbai

The Only English / Malayalam Bi-Monthly Magazine linking Mumbai Malayalees



SABARIMALA SC VERDICT

- Landmark LGBTQ Judgement
- Kerala Deluge and after
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Where Kerala is heading to?

While August 2018 stole the media attention to the great floods of the century in Kerala, the month September is hard on the total disregard of the state on the women who suffer from their men who are presumed to be their protectors.

It cannot be assumed that this is a new development. It might be there even in the past, but there was no strong media intervention during those days. Further there was strong opposition from the society not to reveal immoral activities to protect the high values of human behaviour.

In the modern times, the first incident that comes to mind is the notorious Abhaya Murder Case that happened about quarter centuries ago. More than two centuries ago a movie was also made on that case. Yet the case is still going on in court without any apparent evidence of closing it in the near future. Then we had a case involving a Muslim girl and a prominent Muslim League leader, followed by a Hindu female entrepreneur who was a promising student during her school days, and a long array of powerful state ministers and political leaders who had the potential of influencing the power centres that be. Both these cases are now settled as all the victims compromised and the perpetrators were allowed to go scot free.

Now we have two cases: one involving a women who dedicated her life itself to her religious body and male who is a powerful religious lord. The case is that the religious male used the female to satisfy his carnal pleasures.

The second case involves a young female leader who accuses her party's MLA of approaching her with criminal sexist intentions. Nevertheless, instead of approaching the police, she complained to her state party leaders keeping protocol in mind, but failing to get a positive response, she approached the central leadership. Though the militant members of the central body maintained that they have not received any complaint, the Secretary of the party forwarded the complaint to the state body asking it to initiate action in the matter.

The state unit of the party until cornered by the media, maintained that there was no complaint from the victim, suddenly turned about, and declared that the party has no history of garlanding the culprit and taking him in a grand procession. Simultaneously they said an investigation has been started with a minister and a former minister. But they did not state no enquiry that the party ordered ever found it wrong. However they maintained that party had its own method of doing things. The senior most female leader even claimed that they would go as per the party constitution. What they did not say was that the party constitution was superior to the Indian constitution.

Indian constitution prevails upon all Indians irrespective of religion, caste or creed and also all criminal activities come under the police. In this case, police was never involved as the party did not forward the complaint to the state police.

In both the cases, the attitude of the religious body and the state government are highly deplorable and deserves to be condemned with utmost force. Probably these matters would be resolved, may it happen providing justice to the victims, by the time this writing see light of the day.

What is most disappointing was that all political parties who shout from housetops that they stand for justice are observing total silence that is deafening. They are probably worried that if they open their mouths the powers that control them would get alienated to the detriment of next election.

Flood Relief activities from Mumbai

With the cooperation, participation and total dedication and involvement of a lot of organisations and committed individuals of Mumbai cutting across religious and language barriers, Keraleeya Kendra Sanghatana (KKS Mumbai) was able to deliver relief and succor to some of the worst effected flood ravage victims of Kerala in time.

KKS was the first to realise the gravity of the flood situation when the reports came in about the floods in Kuttanad after the heavy downpour on the 27 & 28 of July. KKS immediately rushed its volunteers to Kuttanad to assess the situation there and they had meetings with the district collector and local administration of the affected villages and on their suggestion and advice KKS undertook the task of preparing relief material kits with essential items needed by the flood victims stranded in relief camps, in the first stage 2000 such kits were sent to the worst effected Kainekiri Panchayat, KKS volunteers accompanied the relief material load and they supervised the kit distribution there on the 14th of August. The non-stop heavy rains of 14 & 15 August and the subsequent opening of overflowing dams submerged most of Kerala resulting in the worst floods in a century causing untold misery in the state. KKS volunteers were

caught up there and their return to Mumbai from the totally inundated Alleppy was a heroic act. KKS with the help of volunteers from various organisations once again took up the task of sending appropriate relief material to various centers in Kerala like Kavalam in Alleppy, Kadukutti in Thrissur, Kattippara in Calicut, Alwai, Kodungallur etc. The emigrant Malayali Society in Mumbai rose to the occasion and organised relief materials to be sent to Kerala in truck loads working day and night. The help and participation KKS received from various organisations and individuals was mind boggling, they were there at the collection centres at Matunga, Kurla and Anushakti Nagar, men, women and children of all ages, patiently sitting and packing the relief kits in thousands, working in to the small hours of the night literally without food or rest. The display of human compassion was a sight we will never forget, these unsung heroes never bothered for name or fame, the call of duty towards human suffering triggered them.

I would like to thank all of them, the organisations and the individuals who came forward to give a helping hand to the flood victims of Kerala and who showed great compassion and trust in the activities of KKS.

For KKS Mumbai
Mathew Thomas
Sashikumar Nair

CHURCHES MUST REFORM

There is consternation among a section of Malayali Christians in Mumbai over the developments in Kerala. At first, it was the arrest of four priests belonging to the Indian Orthodox Church over the alleged blackmail and rape of a parish member. Hardly had the dust settled on this issue then it was the turn of a bishop belonging to the Syro Malabar Roman Catholic Church to be arrested over allegations of the repeated rape of a nun and that too in the premises of the Church. According to social activist P C Varghese, both the IOC and SMRC are paying the price for clinging on to the old, traditional, feudalistic style of religion. Scandal after scandal is engulfing these Churches, and skeletons are tumbling out of the cupboards. Priests and ordinary members are dejected and demoralized. Like the Abhaya case, there are attempts to brazen things out and road roll all criticisms. There are also attempts to scuttle the investigations and prosecutions. But it is proving to be useless in our times because of the all pervading social media. According to another social activist Biju Jacob, what is needed is to stick to the basic Christian values, broad base the membership of the Church to make it more inclusive and humanitarian in nature, and above all, uphold rules, regulations and discipline. Only then will these Churches get out of the present mess and redeem themselves.

Biju Cherian,
Vasai Road

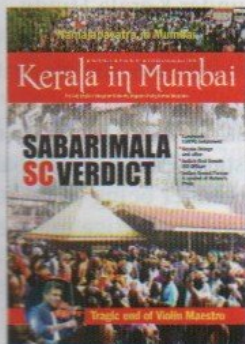
We welcome responses from readers. Please forward your responses and suggestions about various happenings concerning Malayalees residing in this part of India. You may send us your piece in either English or Malayalam. (We shall translate and publish it in English) You may send them via e-mail to keralainmumbai@gmail.com or by post to Editor, Kerala In Mumbai, 105-B, Twin Arcade, Military Road, Marol, Andheri (E) Mumbai 400 059.

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Supreme Court strikes on entry to shrine

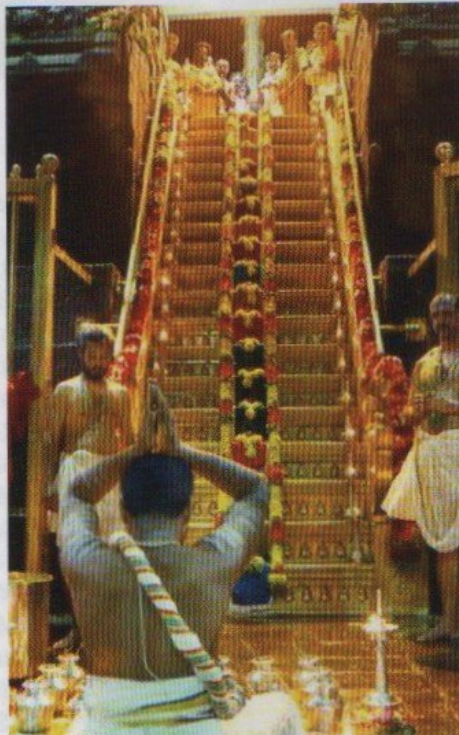
Supreme Court of India has ordered that women of all ages are free to enter the temple premises of **Sri Ayyappa Temple in Sabarimala.**

The order sparked protests across Kerala from the conservative section of Hindus and after initial setback, political parties also joined the protests. Needless to say, the electoral angle was very much evident in this move. The LDF government led by CPI (M), as expected, was for implementing the order. When the leaders realised that an outright implementation would reduce the popular support, came out and stated that as the government it is expected to abide by the order and would consider joining any move further for review petition if the stakeholders come for discussions. The Pandalam Royal Family and Tantri family have taken the stand that they are at present not for any discussions. CM Pinarayi Vijayan has come out with a statement that the government is now concerned with the implementation of the SC order.

It now appears that the situation would go the same way as the temple entry case of Shani temple in Shingnapur, Ahmednagar district of Maharashtra. In this case too, the women of all ages were not allowed to enter the temple by a Supreme Court order. After initial anger, the agitations subsided and rarely any woman is found in the premises but none is prevented from entry.

With this present order the prohibition on entry of women of age 10-50 years to Ayyappa Temple in Sabarimala comes to an end. The court found the decades of tradition of not allowing the women of specified age a violation of Constitution of India on equality of its citizens. The order provoked a state-wide protest from the apostles of traditions.

The constitutional bench of the



court passed this order by majority with the lone female member dissenting. The bench under the retiring Chief Justice Deepak Misra found the age old tradition was a violation of the rights assured by the constitution under section 25-1, pertaining to gender equality. This section deals with the religious freedom. "The phrase of religious equality includes women also and they cannot be treated separately just because they have their period which is a biological process, the order pointed out.

The only female member of the bench Justice Indu Malhotra disagreed with this view and remarked that the Court should not interfere with the religious belief of the citizens. Since the petitioners are not religious followers as Ayyappa devotees, the petition cannot stand scrutiny. Besides Justice Misra, Justices R F Nariman, A M Khanvilkar

and D Y Chandrachud are also in the bench. The ban on certain age group of women to the temple is against the provisions of entry to the common religious temples under Kerala Hindu Religious Rights Act sections 3(B) in violation of the constitution, the majority judges held.

This judgement will be applicable to all temples in the state. With this the ban on entry based on gender being lifted for Sabarimala, any similar practice in other temples also will come to an end. Now legally there is no obstacle to the entry of women. They are at liberty to pay obeisance to the god in temple with immediate effect. The pooja for the month of Thulam will be from October 16 to 21. When the pooja starts at 6.30 pm on October 16, no woman can be prevented from entering the temple premises. New arrangements need to be made for the convenience and comfort of the female devotees. Since the infrastructure is limited in this matter, it would be a Herculean task for the police force manning the temple.

Considering the ruling, the state government decided to make necessary arrangements before allowing entry of women to the temple premises. Necessary instructions are issued to concerned departments. There will be changes in the ongoing plans meant for River Pampa. There will be exclusive amenities for women at Nilakkal. Police scrutiny at Pampa will be withdrawn. The type of changes needed in the queue system will also be reconsidered. There are some concerns about accommodation and washrooms as there are limitations due to increase in number of the latter. The possibility of providing e-toilets during Mandalapooja season will also be under consideration.

The police security will be doubled during Mandalapooja season. The deployment of women police force will



be doubled.

It is expected that the number of women devotees would soon match that of male. Currently 1600 female constables besides a 700 strong female battalion, are deployed. The state government can increase it to 4500 if need be. If that turns to be inadequate, help from neighbouring states and CRPF could be considered. Even now women from Andhra, Tamilnadu and Karnataka are accompanying their male companions upto Pampa. Surveillance cameras are to be increased many folds.

Move to restrict the pilgrims to one lakh a day

It is estimated that currently about 80-90 thousand devotees are coming to the temple a day. In view of the new order, this number would certainly go up and therefore the number of pilgrims coming to Sabarimala should be restricted to one lakh a day, it is learnt. Following the Tirupati model, the entry could be controlled digitally. By restricting the number, the authority could know the number of people present every day in the *sannidhanam* and hence could make adequate security measures.

The other decisions are to expand the facilities for rest at various points and provide adequate measures at Nilakkal for 10000 pilgrims. The female devotees will not have separate queue for darshan. This is to avoid the

children being lost when they come with the family to the Temple. Women will have separate bathing blocks and washrooms. The KSRTC Stand at Nilakkal will have separate rest place for women. Out of the present 10 ticket counters, 5 will be exclusive for women. The buses will have 25% of the seats exclusively reserved for women and a woman conductor will be on duty.



Meanwhile the High Court of Kerala sought clarifications from the government about the new changes in the system. Earlier the court asked to form a security committee and now wanted an IPS officer in that Committee.

CPI (M) for consensus

The CPI (M) is for consensus in implementing the Supreme Court order on women's entry to Sabarimala. The party secretariat has decided to urge the government to take decisions in this regard after holding talks with

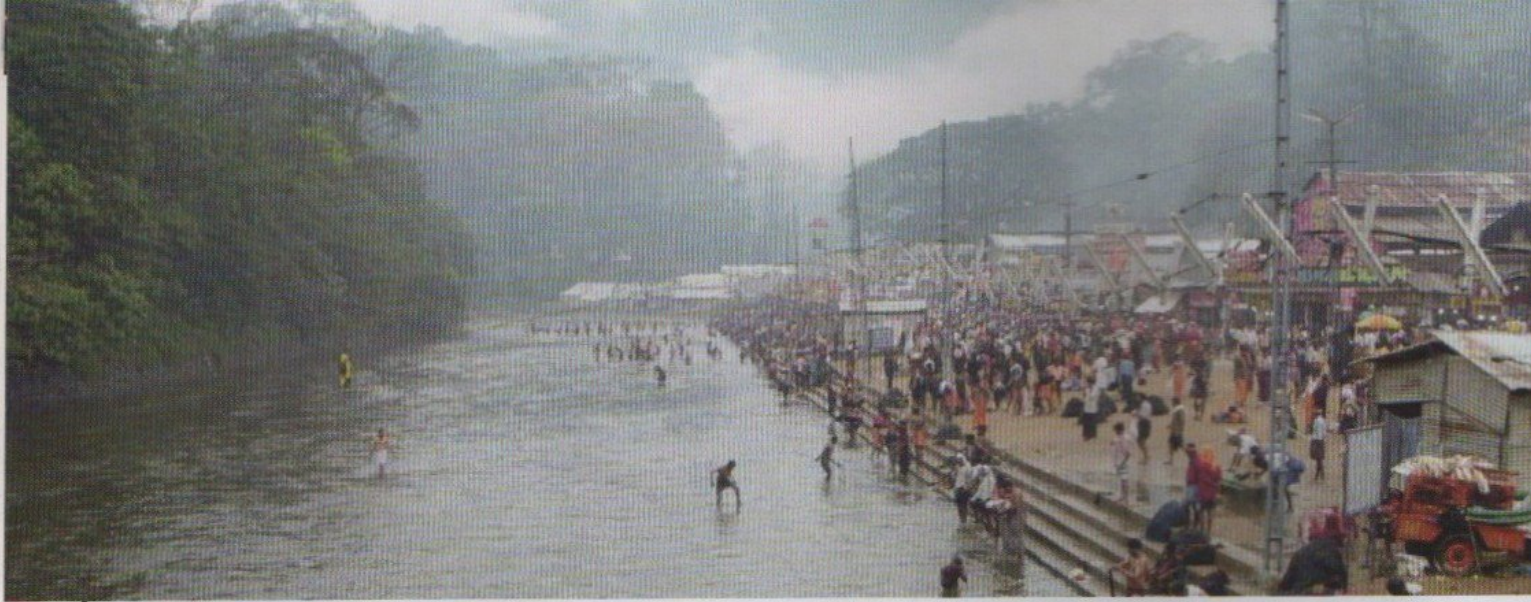
stakeholders. The recent Party secretariat meet asked the government to hold talks with stakeholders before taking decision.

CPI (M) declared that they would abide by the Court decision but would not take women to the Shrine.

Reactions of RSS

The RSS reaction was cautious initially and said they would abide by the ruling. However other Hindu organisations turned against the ruling. Soon political parties started taking stock of political impact of the stand in terms of votes.

Leader of opposition Ramesh Chennithala asked the state government to file a review petition soon. Earlier he said that while the Supreme Court order was binding, though traditions and practices of the past were meant to be maintained. After observing the reactions of the religious leaders, he changed his stand, a clear indication of electoral shift. Since RSS did not come out strongly against the order, State President of BJP Sreedharan Pillai did not take a strong stand. He only hinted some disagreement with the order. While he was talking of having a plebiscite on the issue under Mahila Morcha, its president V T Rema came out with a statement that the court should have left the past practices and traditions intact.



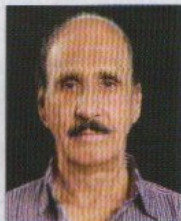
Public Reactions

V. Balachandran

■ The majority judgment of the Supreme Court (4:1), permitting freedom of entry into the Dharma Shasta Temple of the Sabari Hills, has pleased one section of the people and displeased another. Hitherto, till September 28, 2018 when the Supreme Court Judgment was delivered, for centuries, women of the age-group 10-50 were prohibited from entry into the temple; maybe many of them did not also choose to visit the temple. One of the reasons given for this prohibition has been that menstruation, which is a part of the physiological nature of women, is a source of pollution of a sacred place; particularly more so in the case of the Sabarimala Temple where the deity is considered as a 'naishtika' (eternal) brahmachari (celibate).

Much can be said in favour of this view. In matters of faith, certain customs are beyond debate, and logic and reason have no place when it comes to belief in the divine dispensation of the universe. The 'Ekam Sath' (the One Reality) of the Rig Veda is of eternal validity.

The Supreme Court Judgment has divided the people. We are not restricting ourselves to the devotees alone into four broad groups viz. the constitutionalists, the traditionalists, the tight-rope dancers, and the



neutrals. The Indian Constitution is absolutely clear that there should be no discrimination on the ground of sex. Article 15 of the Constitution says: "The State shall not discriminate against any citizen on grounds of only religion, race, caste, sex, place of birth or any of them". Though Article 15(2) does not mention temples, mosques, churches or any other place of sanctity, it is generally understood that there should be no general gender discrimination in any field of human activity. The majority of the judges have taken their stand on this view of the equality of status. They have said, "The dualism that persists in religion by glorifying and venerating women as goddesses on one hand and by imposing rigorous sanctions on the other hand in matters of devotion has to be abandoned. Such a derelict approach and an entrenched mindset result in indignity to women and degradation of their status."

They have considered the prohibition at the Sabarimala Temple as a form of untouchability, which is 'abolished' (Art 17).

The Traditionalists

The traditionalists hold that faith should be supreme over man-made law. The dissenting Supreme Court Judge, Justice Indu Malhotra, has held: "Constitutional morality in a pluralistic society and secular polity would reflect that the followers of various sects have the freedom to practice their faith in accordance with the tenets of their

religion. It is irrelevant whether the practice is rational or logical." There is much truth in this contention but in the Age of Science we live in, and the changing roles of women in an educationally advanced society, the constitutionalists have an edge over the traditionalists. We need not go by blind faith and cling to outworn customs.

The 'tight-rope dancers' are our political parties who go down on their knees at the altar of the vote-banks. The fence-sitters are to be pitied.

All said and done, we need to accept the Supreme Court judgment willy-nilly. The judgment, we should recognise, is in tune with the liberal ethos that is the hallmark of democracy. The libertarian tide cannot be turned back.

The Government has much to do in the altered circumstances. They should create an environment in which men and women pray without let or hindrance. There should be no allurements that would affect their devotional fervour. Commercialism should not be allowed to keep in. There should be fool-proof security to all devotees. The Travancore Devaswom Board has a vital role to play in ensuring a smooth transition from the old order to the new.

The present controversy will pass and the worship at the temple will go on as usual. Our women are great and do have the understanding and wisdom to decide when to go and how to go with whom to go to the temple. They can certainly be expected to maintain the purity of this sacred place. May 'Hariharatmajah' bless all of us!

A Padmakumar

President, Travancore
Devaswom Board and member
of district CPI (M) Secretariat:

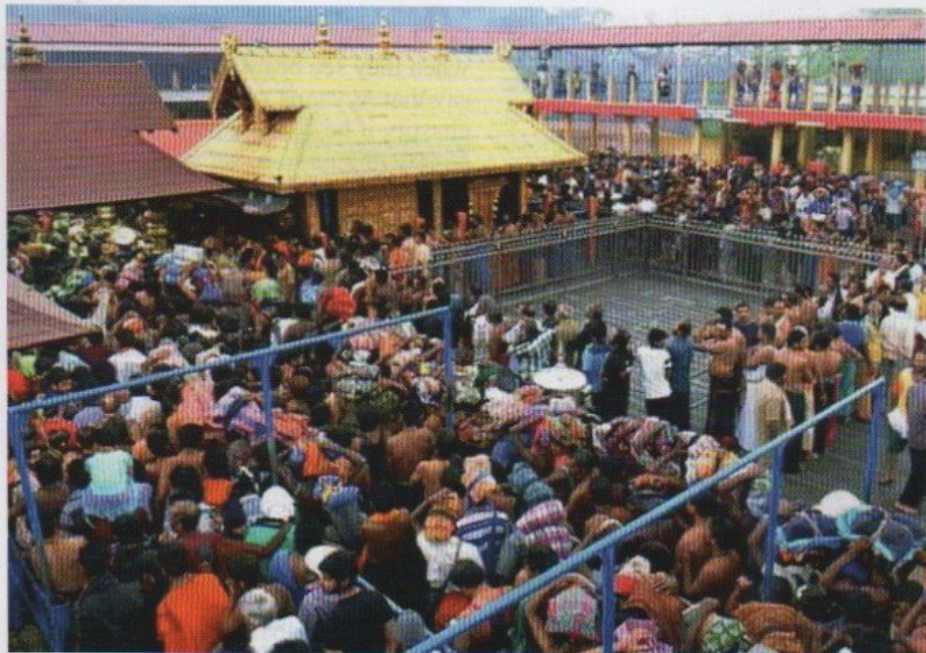
■ Soon after the ruling, Devaswom Board Chairman reacted positively saying, "There are several steps to be taken before implementing the ruling. Discussion pertaining to various arrangements to be made with the government is necessary. Now there are no special considerations or basic amenities for women. When young women arrive, there should be washrooms, queue system, accommodation etc. Now there is limited space within the premises. We may need about 250 acres of additional land from tiger sanctuary," he said.

Later he changed his track. Padmakumar expressed the hope that no faithful woman would come to the temple. He further added that he would not send any woman from his home to Sabarimala temple. He justified his statement by saying that the women devotees are not tourists but devoted to the deity and would abide by the tradition so far followed. The real faithful would remain at home and others are not real faithful.

His about-turn angered Chief Minister Pinarayi Vijayan. Vijayan rebuked him saying that the second reaction of Padmakumar was not the stand taken by the state government and could be his personal opinion. He also added the Chairman of Devaswom Board cannot change his opinion from time to time. Pinarayi did not favour the demand of the Board asking for more time but asked not to delay the implementation of order.

Padmakumar had taken a stand to implement the decision more time was required as well as more land of about 100 acres in Sabarimala and 100 acres in Nilakkal would be needed. He took the stand that elaborate discussions are needed before implementation. Other Devaswom Board members said they would not expect many women this time during the Mandalam period.

Being a member of the Pathanamthitta District Secretariat of CPI (M), it would be highly improbable that he would go against the party leadership. The members of the Devaswom Board are also members of either CPI or CPI (M). After a meeting



with CM, they came out and said they would consider a review petition in Supreme Court. It has indeed confused which way the Government would ultimately go. If they go their traditional atheist way, the response in the elections would be against them, the leaders realise.

The opposition alleged that it was a ploy of the ruling front to confuse people. They also alleged that BJP also played the same card. However Minister Kadakampally Surendran in charge of the Devaswom Board said that it was not unusual for the Board and the government going opposite ways.

The ruling front leaders came out with the opinion that there was nothing surprising in the shift of stance of the UDF. They pointed out that it was the LDF that took the stand in 2007 of allowing women to enter the temple. The next UDF government changed that stand but Pinarayi government adopted the earlier stand. While the LDF sees the new order as a significant historical step towards gender equality, the UDF do not agree with that perspective. Their primary aim is to recapture the votes that they lost during the last election.

Kadakampally Surendran

(Devaswom Minister):

■ "Government welcomes the ruling. The mode of implementation will



be decided after detailed discussions. Earlier young women were stopped by police near River Pampa. With the new ruling, we cannot engage police to do this anymore. The Sabarimala Temple does not distinguish among devotees belonging to various religions or castes. The ruling makes clear that the ban on women of certain age group is a violation of human rights."



G Sudhakaran

Kerala Minister:

■ "The Supreme Court ruling is historical. But it would inconvenience those who enjoyed certain privileges. Nobody

should forget that the rights are supreme. The ruling pertaining to Sabarimala has attracted attention of the entire world."

P S Sreedharan Pillai

(State President of BJP):

■ The secret agenda of CPI (M) will not be implemented in the matter concerning Sabarimala. If CPI (M) strives to suppress the beliefs of the faithful, BJP would support the latter.

The affidavit submitted by the state government before the apex



court did not reveal the whole facts about the uniqueness and the basic tenets of the worship. The new system should be brought without affecting the traditional tenets. For this the tantr, spiritual leaders, members of Pandalam Royal family and learned sanyasis should have discussions among them and a consensus should be arrived at. There should a plebiscite under the supervision of Mahila Morcha regarding the temple entry of women."

Kandaru Rajivaru

Tantri, Sabarimala

■ We are pained by the ruling of the Supreme Court. Nevertheless, there is no need to bring changes in the traditions and practices. The restrictions in the sanctorum were applicable only for women between 10-50 years. Ayyappa is a perpetual Brahmachari. The adherence to the practices of the contiguous 41 days needs to be maintained. The restrictions on young women were imposed considering their biologic aspect. We respect the ruling. I do not think the women of Kerala would come to the Temple but the possibility of women from the neighbouring states coming to the temple cannot be discarded.



Prof Dr M Leelavathy

Renowned professor, author and Editor of Bhaktapriya

■ Those who are taking out processions against

Supreme Court judgement are having vested political interest. I fully agree with the ruling. The judgement is not an interference with the religious faith. When one says that those between 9 and 50 have no right to enter the temple, the constitution should mention that those in this range have no right to equality. As long as it is not there, the court can pass only this sort of order. If women can enter all other Ayyappa Temples, why they cannot enter in Sabarimala Temple? It is like male

brahmacharies losing their heartbeats when they see beautiful women. If we say that Ayyappa would lose his chastity if he sees a young woman, it would amount to insult to him.

It is not right to insist that all past practices should be allowed to persist. Earlier people of upper caste used to claim that if people of lower caste entered temple, the sanctity would be lost. In my opinion, such statements are not acceptable. Once the latter was allowed, the devotees of Guruvayoor rose hundreds of times.

Women of all ages are entering the temple. None check them if they are having their periods when they enter. It is so because the authorities are certain, in such a state no woman would enter. In the case of Sabarimala, we cannot have a different yardstick.

Justice Deepak Misra

Retired Chief Justice of SC

■ Nobody can prevent the women entering the Sabarimala shrine. No Indian citizen is above the constitution as the Indian constitution is supreme. I am happy to be known as the man who fights against injustice towards women. Woman cannot be prevented from entering the temple on grounds that she belonged to a special category. Women deserve to be respected. In all aspects she has an equal status with men.



P Chithran Namboothiripad

Noted educationist

■ There should be freedom for all interested in worshipping Lord Ayyappa in

Sabarimala. Irrespective of temple and devotee, male or female, it is their choice to go or not to the temple. None has the authority to prevent a woman from entering the temple irrespective of her age. We should not drag this issue to the court or street again. People of all religion or caste come to temples in the Himalayan region. There is no restriction for anyone to enter Kedarnath or Sabarimala. The real Indian culture is not Hindu culture and to realise this reality one should pay a

visit to Himalayas.

(Shri Chithran Namboothiripad, at the door step of one hundred years, has visited almost all temples in India and currently on his annual tour to Himalayas for the 30th time. He is the head of Bharateeya Vidyabhavan in Thrissur and was the official who initiated the youth festivals in educational institutions in Kerala)

C K Mani

Head of Cheerappanchira Tharawad

■ Those who are persuading others to take to street to agitate in the name of Ayyappa or Hinduism are not serving the cause of temples but are destroying the temple culture. Nothing untoward will happen to Lord Ayyappa if women of all ages enter the Sabarimala temple. There are records to show that women used to visit the temple in the past and these visits never affected the divine energy of the Lord. The present agitations are to gain votes or positions for the leaders. Rahul Easwar is not the man to decide what should be done there. It is not true that only the family of Tantri could decide the affairs of the temple. The Declaration for entry to the temple was not done after consulting the Tantri or any other authority.

When Travancore was merged with the Indian Union, the Sabarimala Temple came under the state government. Devaswom Board is entrusted to control the day to day affairs of the temple. Earlier our family had the right of conducting the VediVazhipad since time immemorial. When Devaswom Board captured our right through a court case, neither the Tantri, Pandalam Royal Family nor the religious organisations came forward protesting the action though it was also a negation of tradition.

It is high time to re-assign the powers of the Tantri family. Even the authority of knowing the Lord's mind is vested with another group. We need drastic changes in the temple such as opening the temple with everyday rituals. Sabarimala is a temple for all religions, caste and creed.

(Cheerappanchira Tharawad is credited with the imparting lesson in Poozhayankam to Ayyappan when he was entrusted the job of defeating

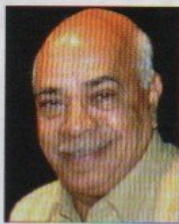


Udayan, Maliyapurathamma's roots are also linked to this family. Several books on Ayyappan mention this family and the Kalari where Sri Ayyappan is said to have trained is still preserved here.)

Lion Kumaran Nair

Mulund

Seen the verdict of Supreme Court. Now the government has no other option but to implement the necessary arrangements until another verdict from the court reversing the judgement. According to me courts should restrict their judgement as far as religious issues which are followed by devotees for many decades.



Adv. Padma Divakar

Malad

I strongly oppose the entry of women between age 10 to 50 years to the Sanctum of Lord Ayyappa Temple at Sabarimala though we are to

implement the order of the Hon'ble Supreme Court. This order is hurting the sentiments and beliefs of Hindus all over India which has been followed for so many years.

While implementing the order of the Hon'ble Apex Court, I feel that the Tranvancore Devaswom Board which manages the Shrine (Hill) can make certain Rules for Darshan by Women. Kanni Ayyapans (devotees coming for the first time) have to observe certain acts like following a strict penance for 41 days etc. Let all kanni malikapurams (women devotees) go for Darshan via Erumely and enter the Vavar Mosque and proceed to Sabarimala - Whether it will be allowed? The Hon'ble Supreme Court's Verdict is against beliefs and customs of lakhs of Devotees which have been continuing for hundreds of years. No Doubt, we have to accept the verdict of the Hon'ble Supreme Court if no Review Petition is filed.

I have visited the temple 3 times after the age of 50 years, fulfilling all the norms. The Verdict is really hurting the feelings and beliefs of lakhs of Hindus. If the Tranvancore Devaswom Board is not fixing a dress code and necessary rituals, we will be witnessing 'Malikapurams' wearing half pants

and sleeveless tops carrying 'Erumudi' on their head- "can anyone imagine this?"

Prakash Padikkal

Mulund

The Apex court is there to interpret constitution. So they have given the interpretation emphasising on gender equality. One has no option to challenge it since it is from the Apex judicial authenticity. When it comes to the matter of faith, we in India very systematically follow the traditional rules. So is the case here also. The trend till now is showing that woman would not prefer to challenge the existing system hence they would abstain from taking up this pilgrimage. When something is done voluntarily that would have better impact. Since the court's decision has rejected the beneficiaries, there need to panic. The old system will operate in future also.



Adv. Prema Menon

Thane

I strongly stand with Justice Malhotra the dissenting judge in Kerala's Sabarimala temple verdict. Ld. Judges



observations are in right perspective. Notions of rationality can't be brought into matters of religion.

Issues with a deep religious connotation shouldn't be tinkered with to maintain a secular atmosphere in the country. It's not for courts to determine which religious practices should be struck down except any social evil.

No entry of women of menstrual age into the Sabarimala temple is the deep rooted belief which was observed over several decades. Ladies has to observe 7 days abstinence from all religious rituals during menstrual period. It is a well rooted belief that 41 days fasting (Vrutha) to be followed by Kettunira and irumudikettu and it is a mandatory provision for Darshan of Lord Ayyappa, Brahmachari diety. Ladies are restricted not for the whole life but for a specific period which cannot be treated as descrimination but observation of a strong belief based on the very existence Brahmachari diety. During pregnancy period and post

delivery too ladies wont visit temples as the part of the belief and rituals which are deeply observed. The belief is the essence of rituals. Ladies are exclusively gifted with Menstruation, child bearing and delivery activities and it is absurdity to say that men should be gifted in the same manner to claim equality.

The right to equality conflicted with the right to worship of devotees of Lord Ayyappa, the deity of the Sabarimala temple and that the equality doctrine can't override the fundamental right to worship under Article 25 of the Constitution. If it is the question of equality then why the equality is not practiced everywhere on the strength of statute. If equality is ensured by constitution then all existing reservations to be abolished and each gents and ladies get 50% accommodation in public and private sectors and Legislative, Executive and Judicial machinery, Local bodies and in general all walks of life. It is very clear that notions of rationality can't be brought into matters of religion.

As Ld. Jd. Malhotra puts it, the issue in the case wasn't just limited to Sabarimala, and would have far-reaching implications for other places of worship. Beliefs and worships are two sides of one coin which should not come within the purview of Judiciary.

Dr. M G Pillai

Andheri

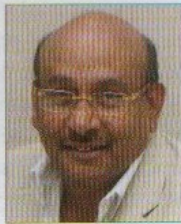
Hindu beliefs and concepts of temple construction, architecture, philosophy behind Dharshanam of the worshipping Diety at a particular temple are based on Agamashashtra and on the principle of Pranaprathishta. The prescribed dictum of worship is different at different temples of the same God. These are beyond the ambit of court and unfortunately a controversy has been created by mischievous people. Hindus have to be united to fight this. When women of Kerala stand united to be with the ancient traditions from time immemorial, I firmly believe that the Supreme Court should not have interfered in the religious feelings of Hindu community.





K Vijayakumar Mulund.

India is the only country in the world where court's interfere with, regulate and limit the majority religion but grant full freedom to the minority religions. Isn't that a disguised form of religious discrimination? We should stop these types of discrimination forever. All Hindus should unite to fight for this cause.



Ambika Venugopal Borivali

Rituals, practices and traditions in Kerala Temples are very much different

from the same practiced in Temples outside Kerala. For example, you can do "Paal Abhishekam" yourself in the famous Varanasi Siva Temple. You can even touch the idol. But none of Kerala Temples allow such a practice.

My late father was a traditional architect (Vaasthu Saasthra Expert). He, as a Vaasthu Expert, been part of construction of lot of temples in Kerala. I have heard from my father that construction of a temple is not like constructing a multi-storied building or any other building. Lot of specifications and rules contained in the old books of Vaasthu Saasthra have to be strictly followed while constructing a Hindu Temple, like parameters for "Sreekovil", "Chuttambalam", "Pradakshina



Vazhi", "Kodimaram" etc.

Every temple in Kerala is following the guidance from one family of "Tantries." Sabarimala temple also follows the same tradition. Hence, how the traditions and rituals in Sabarimala are decided by the "Tantri" of Sabarimala from time immemorial? And all Hindu believers follow the custom set forth by the predecessors. Sabarimala custom is against entry of women between the ages of 10 and 50. All women, who believe Lord Ayyappa will stick to the old custom but there are always exceptions. Some ladies, thinking that breaking all set of rules, customs and rituals are part of modernism, support this Supreme Court judgement. It is not out of devotion to Lord Ayyappa, but to show that they are no way lesser than men in all aspects. You can see, lot of new gen girls drink and smoke. They try to be like men. I have only one thing to say. In life or in this world, you cannot justify everything by logic. So many illogical things also happen in life. Before jumping into breaking all customs, traditions and rituals, just try to understand why they have been formed before ages by our ancestors.

Dr Suresh Nair Kandivili

Being an Ayyappa devotee, I visited Sabarimala more than 30 times after observing 41 days penance and having full belief about the customs followed till now, find it difficult to accept the recent developments of allowing Ladies between 10 and 50 years of age to visit Sabarimala. Of course being an Indian



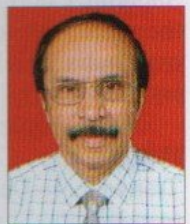
citizen, we have to abide the Supreme Court verdict. But it is not easy for a common man to accept a drastic change so easily which is against his belief and customs. I think none of the Malayalee Hindu women of age between 10 and 50 years would visit Sabarimala because of the verdict given by the court. Now a days whatever is happening is turned to be anti Hindu. Only Hindus think openly with broad mindedness. It is very sad that the Devaswom board which looks after the Sabarimala temple is also supporting for the decision.

Upendra Menon Thane

The recent Judgement of Supreme court regarding entry of women of all ages to have Darsan is innovative and bold. It has support of 4 while one judge opposed. Judiciary is supreme in a democratic country. The high ranking advocates are appointed judges.

It's therefore important they have a major role in implementing the guidelines to govern the country. The recent judgement on the entry of women to the Shabarimala temple however calls for a rethinking.

Gender issue? No. Only an age group is barred from entry. Sathi or triple thalaq can be compared to this? The above is a practice whereas restriction of 10 to 50 years age is more pertaining to faith. Ayyappa renouncing the rich kingdom after successfully facing the tough tests decided to stay in the forest maintaining celibacy for the rest of his life. le Naishtika Brahmachari. That's the reason entry of women of that particular age group was denied.



Faith is the bondage where people of major part of the world is held together. Some instances Social justice, Right of equality may not be a criteria when it's a practice of faith.

Secularism is not about eradicating the right to practice...follow religion but to protect religious sentiments and allowing the citizens to follow their religion and live peacefully.

Though I stand to support the supremacy of Judiciary and advocate Judiciary's moral responsibility for innovative steps to elevate the society to manifest social justice, with all humility and respect I differ to this judgement.

Swapnil Pradeep *Mumbai*

The day when the so called "Historic Judgement" of Supreme Court on Sabarimala was passed that Women of all ages could enter temple regardless of the age barrier, many classified it historic. But I think that the Sad truth behind the same is the lack of knowledge or belief to fight for entry. If they know the customs to enter Sabarimala then first you need to go to Vavar Palli (Mosque) followed by Erumelli and then Pamba river to Sabarimala. But all they wanted is to visit Sabarimala regardless of the beliefs or customs practiced since past. Secondly, Everyone who welcomed this Verdict as a glorifying victory is that they don't know the actual history/story of Swami Ayyappan. If a known Keralite woman who knows the history/Story would never want to enter at least till she achieves her menopause. If there is something meant for men then there is also certain things meant only for women, for which men doesn't interfere as it is not meant for them. But just to divide the minds of people from God's own Country there are some, to which there are some to support without knowing that the temple of Sabarimala belongs to which deity but still need to celebrate something in order to show that they are there to support anything which might be unacceptable in nature but still goes on. The reason might vary for various reasons, God knows!!! Anyways keep up your head's high and pray that God save us all...

Dinesh Poduval

Bandra:

Any Ayyappa devotee would tell us that Sri Dharma Sastha is a perpetual



celibate, and women between the age of 10-50 are not allowed darshan. There is a century old history behind this tradition. All devotees without any religious or casteist distinction follow the ritual and they are undertaking the pilgrimage after due penance before darshan. All they do is not a part of picnic.

It is tough to follow rules that hurt the Hindu sentiments. I beg to differ with the order of the Supreme Court.



Biju V Nair

Panvel

It is immaterial whether we recognize or not the decision of the Supreme Court regarding the entry of women of all ages

into the Sabarimala temple but we have to follow the order of the Court until a review petition is filed in SC and obtain a stay on the earlier order. Even the question of allowing or refusing the entry of women is irrelevant as there is no blatant ban on entry of women. There is only a restriction on women of certain range of age. It is based on certain faith and tradition. Only bad traditions and not good traditions could be challenged in a court of law. The tradition existing in Sabarimala is not bad tradition but a good one.

Since ages we are told that tradition of observing intense penance of 41 days is a must before visiting this shrine of the Lord, a perpetual celibate. We see the image of the Lord of 18 mountains and a dweller of forests in every person who follows this tradition during the

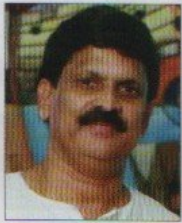
Mandalam season. Because of this, we even address him "Swamy" when we see a person in a black coloured attire and observing penance, irrespective of his age. The purity of penance merges the devotee and the Lord, we are told. When one climb the 18 golden steps there, we see the declaration of 'Tatvamacee', meaning that art thou.

When we see the idol of Ayyappa of Sabarimala, we attain the divine perception of making a devotee Lord himself. The restrictions imposed here are not applicable to the same deity in other temples. So it is to be seen as tradition and faith applicable to Sabarimala alone. Similarly there are many temples where entry is prohibited to men as a part of tradition. So we should not treat this practice as sexual inequality.

There is only one justification for demanding the free entry to all women irrespective age bar. During recent times there was a clamour among certain people to dilute the traditions so far followed since times immemorial. Of late there are people who do not observe penance at all and yet go there after adoring the 'black chain' early morning and visit the temple by noon after climbing the 18 steps and return by evening. They have watered down the ancient traditions. We have no answer when someone points out to such people and ask us why then women could not go when such instances are prevalent.

We have an opportunity now to correct such dilutions while attempting to overcome this crisis. Each and every Ayyappa devotee should swear that without undergoing the 41 days' penance, he would never climb Sabarimala. Only such devotees

who observed penance of 41 days should be allowed to have darshan since we do not have any other option. When devotees climb the hill on the second day of Vrichchikam month, we cannot stop women of 10-50 years ascending the hill.



Harikumar Menon

Powai

"First of all this is not a matter to be settled in the court. Restriction of entry of ladies to

Sabarimala Temple in no way is a discrimination against women. In such a scenario how the court can interfere and interpret it as discrimination against women. Restriction of entry of women in Sabarimala between the age group 10 - 50, we have been following for the last many years as part of a belief. In fact in whose favour the judgement has come, all most all of them don't want to follow the same because they firmly believe that they are not discriminated in any way and would like to follow the tradition Hindu women have been following for many years. In "Sanathana Dharma" (Hindu Religion) we worship so many goddesses and always treat women in high esteem. There are many temples / customs exclusively being practised by women. "Aattukaal Pongala" is one such example. Going by the same example will the court come out with a verdict that men can participate in "Aattukaal Pongala". Restriction of entry of women in Sabarimala is not all a matter of Personal Law but it is a matter related to religion. It is a matter of faith and belief. Therefore it is of my firm opinion that court should not interfere in matters of faith and belief. It is noteworthy to see that the only woman judge in the panel of judges differed in her opinion as compared to the other judges."

Bhavana Balkrishnan

Chandivili

This verdict of the Supreme Court is only because of



some cheap feminists who don't even know about Sabarimala and its DEITY...They are just taking the name of gender equality and Article 14 of the Constitution.....The deity being a brahmachari, it is advisable to every young women to wait for the right time i.e right age to seek blessings of Lord Ayyappa.



Omana Sudhakaran

Kamote

Saaabarimala is not a picnic spot. We have to do strict penance of 41 days and observe all rules

and traditions so far followed, have a sacred bath in the waters of Pampa River and climb the 18 sacred steps. Under no circumstances we should do anything that pollutes the sanctity of the temple.

Bindu Prasad

Navi Mumbai

I have always encouraged and empowered woman. I have always supported and fought for women's rights. I achieved great heights in football, which is a male predominant sport. In Rajasthan, I fought to abolish Sati pratha and Child marriage. What drove me to do all this is the dedication and belief I have towards God in my mind, which propels me always. What makes our country so different is our culture. I agree that from the point of view of gender equality, Supreme Court's decision is justified. But, should it come at the cost of trampling on the beliefs and dedication of the people? And besides, this is the only one Temple which strictly doesn't allow women of a certain age group to enter the premises. Everyone is busy talking about their rights, while no one's talking about the duties that we all carry for our society and country.

Whenever I visit Aiyappa temples, I always pray to God to keep me fit healthy even when I am 60, so that I can come to Sabarimala. I have a modern mindset, but I have never forgotten my culture. Foreign countries are adopting our culture, and here we



are forgetting our own culture. I think the parliament needs to talk about this issue, and a decision must be taken by taking into consideration the beliefs of millions of devotees.

Prabhakaran Nair

Thane

At the outset wish to point out that the PIL filed on subject matter by one Mr. Naushad Ahmed Khan, President of Indian Young Lawyers' Association either for himself or on behalf of others having vested interests, was to create religious animosity between 2 religions particularly in Kerala where both communities live harmoniously. Wish the apex court saw this through and dismissed the petition outright and reprimanded the petitioner in order discourage any similar instance in future.

Worshippers of Lord Ayyappa are aware of the sanctity being maintained in all Ayyappa temples worldwide and Sabarimala in particular where one has to observe the ritual of 41 days' strict fasting and 'brahmacharya'. Females are not at all denied entry at Sabarimala but only issue is that they must not visit during menstruating ages as they would not be able to observe the 41 days' penance. All have the right to worship their chosen Deity / God but that does not mean by hurting others' sentiments and belief.

Am sure that neither the petitioner nor the learned judges are aware of this condition otherwise they would not have entertained this petition.

Wondering whether the Supreme Court will ask devotees to enter any temples' sanctum sanctorum wearing footwears also if someone files a PIL at any later date!



Divya Viral Parik

Borivili

The Supreme Court Verdict on Female entry allowance of all age group is acceptable to me, as a women. But as a Hindu and a Malyali, I

don't accept this view. The reason behind is my belief in our traditions and customs followed by us from generations long.

Swami Ayyapan is a Nitya Bharamachari in Celibacy form.

There would be real Scientific reason behind women being restricted to Sabarimala. The 41 days fast to be observed by all, for women it is difficult as during this period, she may get her menstrual cycle which breaks the fasting rules. Yes today due to medical advancement you can postpone your menstrual cycle.. but this again leads to many other health related problems. I think before the age of 10 and after the age of 45-50, women need not worry about your monthly cycle and there is no stress to postpone the natural cycle. To conclude I am against this verdict and hope we shall have a favorable verdict in the interest of the temple, people and faith.

A. Sukumaran

Marol

It is a Supreme Court judgement and binding on all. This can be nullified by an act of Parliament. At this moment what can be done is to channelise the uprise in Kerala and other Southern States into a mass movement whereby the Central Government will be forced to introduce a bill in the next session of Parliament and get passed. Only two more sessions are left for the present Lok Sabha.

This judgement is "to protect the fundamental right of ladies to worship. While no one is prevented from worshipping, it is only some regulatory provision not to allow ladies of certain age group. Considering the difficulties one has to undergo, it will be in their own interest that the ladies do not venture into such a task. The judges who passed the judgement have not visited Sabarimala even once and seen for themselves or ascertained the factual ground reality - not being a legal issue, but a socio-cultural issue - before pronouncing judgement, in as much as the original petitioners had withdrawn from the case stating their ignorance about the socio-cultural issues involved. But our respected learned judges of the Apex Court of the land paid little heed to the ground reality.

Unni of Ulhasnagar and Geetha Vijayshankar from Marol also feel that the same old system should be maintained.

Rajan V Nair

Thane

Temples in Kerala have a peculiar nature when it comes to rituals and practices conducted there. They are all based on "Agamashastra" or "Tantra Vidhi" which includes many rules and regulations that are associated to the way these temples are expected to operate. Such rules are not only applicable to the priests and their practices but also applicable to the conduct of devotee/believer who wishes to visit the sanctum. In fact, each temple is in unique in terms of these rules based on the nature of residing deity of that temple. Prevalent customs and practices are by products of these rules. Hence if we intend to change a custom that would mean an amendment to the applicable rules, but before doing that we need to underline the basis for it. If we consider only the constitution of India to be the reference to such an amendment, then does it make logical sense? In simple words, it's like playing the game of chess on a carom board. In such a scenario difference of opinion is bound to happen between the followers of the game.

Our society has seen lots of social reforms in the past where in there are always two groups – the victims and the accused. Reforms in India have always happened on the basis of an inside out approach where the society within itself have identified the need for change and transformed towards it in the form of revolution. The question here is, have we seen a single protest in Kerala from any young women stating about their denial to visit Sabarimala? On the contrary we have seen many young women in our literate state of Kerala who have openly stated that they are ready to wait and that they respect our customs and tradition. That is mainly because young women from the most literate state in India clearly knows the difference between "Gender Discrimination" and "Age Regulation". They clearly know the difference between "women's rights" and "deity's rights". They also clearly understand the difference between "the victim" and the "the accused".



SABARIMALA JUDGEMENT A BIRD'S VIEW

Adv. Sureshkumar Panicker

MSc, DHE, LL.M., Mumbai.

This judgment is arising out of a Petition filed by Indian Young Lawyers Association v/s State of Kerala decided by a Constitution Bench of Five Ld. Judges of the Supreme Court of India in the ratio of 4:1. The then Ld.Chief Justice of India, Shri. Dipak Mishra, Justice A.M. Khanvilkar gave a Judgment running to 95 pages allowing the Petition. Justice Rohinton F. Nariman gave a concurring Judgment separately concurring with the then Ld.Chief Justice Dipak Mishra and Justice A.M. Khanvilkar. Justice Dhananjaya Chandrachud gave a concurring Judgment separately, running into 165 Pages. The Judgment was delivered by Smt.Justice Indu Malhotra runs into 75 pages. Justice Rohinton.F Nariman and Justice Indu Malhotra were elevated directly as Supreme Court Judges from the Supreme Court Bar, whereas the then Ld.Chief Justice of India Shri. Dipak Mishra, Justice A.M. Khanvilkar Justice Dhananjaya Chandrachud were elevated to the Supreme Court from the respective High Courts where they were Chief Justices. The issue is very simple but explosive. The reference which is answered by the Constitution Bench is on the following Points :

1. Whether the exclusionary practice which is based upon a biological factor exclusive to the female gender amounts to "discrimination" and thereby violates the very core of Articles 14, 15 and 17 and not protected by morality as used in Articles 25 and 26 of the Constitution?

2. Whether the practice of excluding such women constitutes an "essential religious practice" under Article 25 and whether a religious institution can assert a claim in that regard under the umbrella of right to manage its own affairs in the matters of religion?

3. Whether Ayyappa Temple has a denominational character and, if so, is it permissible on the part of a religious denomination managed by a statutory board and financed under Article 290-A of the Constitution of India out of





the Consolidated Fund of Kerala and Tamil Nadu to indulge in such practices violating constitutional principles/ morality embedded in Articles 14, 15(3), 39(a) and 51-A(e)?

4. Whether Rule 3 of the Kerala Hindu Places of Public Worship Authorisation of Entry Rules permits 'religious denomination' to ban entry of women between the age of 10 to 50 years? And if so, would it not play foul of Articles 14 and 15(3) of the Constitution by restricting entry of women on the ground of sex?

5. Whether Rule 3(b) of the Kerala Hindu Places of Public Worship (Authorisation of Entry) Rules, 1965 is *ultra vires* the Kerala Hindu Places of Public Worship (Authorisation of Entry) Act, 1965 and, if treated to be *intra vires*, whether it will be violative of the provisions of Part III of the Constitution?"

In short what is being considered and held on the point

"Whether banning women between age of 10 -50 from entering Sabarimala precinct to worship the deity, amounts to gender discrimination, thereby violating fundamental right of women enshrined in the constitution of India in [Article 14, 15, and 25], amongst other sections of law arising out of The Kerala Hindu places of Public Worship [Authorization of entry] Rules 1965 [Rules-3b], which rules are framed the under Act, of 1965."

The majority of the Judges (4) struck down the Rule 3[b], being violative of the above articles and held that women possess equal rights

like men for Sabarimala temple entry and offer prayers there, stopping the centuries old tradition of faith, wherein women between the age of 10 and 50 were banned. The prime reasoning given by the then Ld. Chief Justice of India Dipak Mishra and Justice A. M. Khanvilkar, is that when women are considered as goddesses and worshiped in the country, why there ought to be ban against them.

The Govt of Kerala took different stands by filing two dramatically opposite affidavits one supporting the Petitioners, and one justifying the ban based on the Judgment of the High Court of Kerala in the Previous case filed by "Mahendran" [S. Mahendran v. The Secretary, Travancore Devaswom Board, Thiruvananthapuram and others] held that the Rules of ban, do not infringe the Fundamental Rights. The two Ld Judges held that the Court can intervene when the practice is "pernicious, oppressing or a social evil."

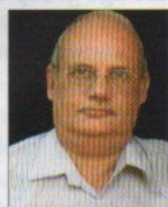
Though there are many 'deities' of lord ayyappa, the one at sabarimala is "Naishtik Brahmachari". Hence the devotees opted for purity and sanctity, to respect the Lord's way of life. Religious faith is purely personal. In my respectful analysis, the Courts ought not to adjudicate upon the same as our country is multilingual, multi-religious, multi-caste. Hindus one supposed to be worshipping 33 million Gods. Every section of the religion has a separate faith. It is their faith. It has nothing to do with the faith of others. They love it, adore it and respect it. Crores of devotees across the world adore, worship Lord Ayyappa of Sabarimala, the way it was for centuries. It is then

sentiments. Women are not totally banned. Only the menstruating women between the age of 10 and 50 one disallowed. Hence there is no total ban. Whether the Petitioners, who filed the Petition are devotees of Lord Ayyappa? Being devotees is one thing and being staunch devotees, such Petitioners are banned is another thing. The Petitioners here is an association of Young Lawyers.

In my personal opinion the Judgment delivered by Justice Indu Malhotra is the right one. Practice of religion is a faith. It true courts impose morality/rationality etc, that will infringe the practice of religion by one or by a section as per their faith. It is an internal question of the religion. Sabarimala is a pure question of faith. Hence it ought have been kept away from the scope of Judicial review. As Justice Indu Malhotra puts in "Naishtik Brahmachari" Lord Ayappa worship is a religious practice central and integral to the tenets of Sabarimala Shrine.

Since it is a Supreme Court Constitution Bench judgment, the same ought to be complied with and the State Government is duty bound to ensure the compliance of the Directions, failing which there will be contempt proceedings, unless and until the Court grants stay, in the review Petitions that are filed and or allows the review Petitions. ■

Disclaimer: The views and opinions expressed in this article are those of the authors and do not necessarily reflect the official policy or position of our publication.



Sathish Kumar

Sabarimala Women Entry Dissenting Judgement by the Lone Woman Judge

The Supreme Court of India in a 4:1 majority decided to lift the ban on women between the ages of 10 and 50 entering the Sabarimala temple.

The Supreme Court of India in a 4:1 majority decided to lift the ban on women between the ages of 10 and 50 entering the Sabarimala temple. The then Chief Justice of India Dipak Misra and Justices AM Khanwilkar, RF Nariman and DY Chandrachud struck down provisions of The Kerala Hindu Places of Public Worship (Authorisation of Entry) Rules, 1965, lifting the ban, while the lone woman Judge, Justice Indu Malhotra ordered a dissenting ruling.

The majority judgment said that the ban must be lifted on the grounds that men and women are equal in the eyes of the Indian Constitution and that the ban was in violation of Article 25, under which everyone is guaranteed the freedom to practice what religion they choose. The court said that barring the entry of women between the ages of 10 and 50 also constitutes a form of untouchability, in violation of Article 17 of the Constitution.

The lone dissenter, Justice Indu Malhotra, disagreed with the other judges when it came to allowing women of all ages entry into the Sabarimala temple. A woman judge of the bench took this stand which is directly linked to a women's right issue is the significant factor in the landmark judgment. It is therefore interesting and pertinent to note the observations and arguments

considered by Justice Indu Malhotra in giving the dissenting judgment.

1. The Petitioners are Indian Young Lawyers Association and others. They are gender rights activists working in and around the state of Punjab, with a focus on issues of gender equality and justice, sexuality and menstrual discrimination. They having learnt about the practice of restricting entry of women in the age group 10 to 50 years in the Sabarimala Temple in Kerala from the newspaper have challenged the constitutional validity of the rule through a Public Interest Litigation. It is alleged as a century old custom based

validity of long standing religious customs and usages of a sect at the instance of an Association/interveners who are involved in social developmental activities related to upliftment of women and helping them to become aware of their rights would require the court to decide religious questions at the behest of persons who do not subscribe to this faith. The right to move the Supreme Court under Article 32 for violation of Fundamental rights must be based on a pleading that the petitioner's personal rights to worship in the temple have been violated. The right to worship has to be

predicated on the basis of affirmation of a belief in the particular manifestation of this deity. Though this may be a matter of mere technicality, it is an essential requirement for impugning the practice of any religious sect.

Permitting PILs in religious matters would open the flood gates to question religious beliefs and practices even if petitioner is not a believer of a particular religion or worshiper of a shrine. The perils are

even graver for religious minorities if such petitions are entertained. It could cause serious damage to the constitutional and secular fabric of the country. In matters of religion and Practices, Article 14 can be invoked only by persons who are similarly situated.

Further, in a secular polity, issues which are matters of deep religious faith



on physiological factors not serving any valid objects, it is based on 'sex' alone, it is not an essential religious practice in the absence of any scriptural evidence, has the impact of casting a stigma on women and is a direct form of 'untouchability'

The judge observed that the petitioners do not claim to be devotees of Sabarimala temple. To determine the

and sentiments must not ordinarily be interfered by court.

2. Article 25 (1) provides every individual to freely profess, practice and propagate his religion. If a person claims to have faith in a certain deity, the same has to be articulated in accordance with the tenets of that faith or a shrine. In the present case the worshipers of the Sabarimala temple beliefs in the manifestation of the deity in a specific state and devotees of the temple have not challenged the practices followed here. While two other judges said Article 25 of the Constitution protects the equal entitlement on all persons to freely practice religion, Justice Malhotra said, "Article 25 protects essential practice.

3. As regards the applicability of Article 14, the right to equality claimed by the petitioners under this Art. conflicts with the rights of the worshipers of the shrine which is also a Fundamental right guaranteed by the Article 25 and 26 of the constitution

4. The argument of the petitioners that prescribing the age group of 10 - 50 years is arbitrary is not acceptable as it is only a practical way of ensuring the limited restriction of entry of women. Further she noted that the right to gender equality to worship Lord Ayyappa is well protected by permitting women of all age groups to visit temples where the deity is not manifested in the form as in Sabarimala temple. It is stated that there are 1000 other temples with same deity where this sacred form of the deity is not followed. There the mode of practice of worship differs and there is no bar on women in any age group. Thus the challenge of the petitioner amounts to exercising judicial review of the validity of religious beliefs and practices which ought not to be undertaken as the court cannot impose its morality or rationality with respect to the form of worship of a deity. Doing so would negate the freedom of

religious practice of one's religion according to one's faith and beliefs which should be outside the purview of the courts.

5. As regards the concept of equality and non-discrimination in matters of religion, the Judge said that it cannot be viewed in isolation. A balance is required to be struck between the principles of equality and non-discrimination on one hand and protection of cherished liberties of faith, beliefs and worship guaranteed by Article 25 and 26 to persons belonging to all religions in a secular polity. On the other hand constitutional morality requires a harmonisation or balancing of all such rights to ensure that religious beliefs of none are obliterated or



undermined. It is therefore the constitutional duty of the court to harmonise the rights of all persons to practice their religion according to their beliefs and practices.

6. Question is also raised about devotees of Sabarimala temple have protection under Article 26 on Religious denomination. The assumption of lord Ayyappa at Sabarimala temple constitute the Religious denomination, follow a common faith, beliefs and practices and these are based on Lord Ayyappa's manifestation in the form of this deity'. These include 41 days vratham including forsaking all physical relations with spouse, bathing in river pampa, climbing the hills to 3000 feet in bare foot to reach Sannidhanam through dense forests,

climbing 18 steps etc. The limited restriction on women in the age group of 10-50 years need to be viewed in this context as part of a code of conduct. Thus the issue whether Sabarimala temple constitutes a Religious Denomination or a sect is a mixed question of fact and law. A question of fact should not be decided in writ proceedings. It can be more appropriately decided by a civil court where both parties are given opportunity of leading evidences to establish their case.

7. Further, the contention of the petitioners that visitors to the temple are not only from Hindu religion but also from other religious worshipers would not constitute a separate religious sect. This by itself would not take away the rights of the worshipers of the temple who may constitute a religious denomination or sect there of.

8. Regarding the Essential Practice Doctrine, the Judge has cited that the Kerala High Court, while considering the case took into consideration the testimony of three persons who had direct and personal knowledge of the practices and rituals of the temple, namely, the Thanthri of the temple, senior member of Pandalam palace and Secretary of Ayyappa Seva Sangam who himself had been a pilgrim of the shrine for 60 years. Their testimony established the practice of restriction on entry of women of certain age group was being followed since past several years and it is related to the specific and distinct form of this particular deity. Accordingly a religion can lay down a code of ethics, prescribe rituals, ceremonies etc.

9. Further the Judge observed that Hindu deities have both physical/temporal and philosophical forms. The same deity is capable of having different physical and spiritual forms or manifestations. Worshiping of each of these forms is unique in itself and not all forms are worshiped by all

persons. Therefore the form of a deity in any temple is important. She also stated that worship has two elements- the worshiper and the worshiped. The right to worship under Article 25 cannot be claimed in the absence of the deity in the particular form in which he has manifested himself. The belief in a deity and the form in which he has manifested is a Fundamental right protected under Article 25.

10. The petitioners argument about the restriction imposed tantamount to 'untouchability under Article 17 is rejected on the ground that it is not based on caste or social prejudices. The restriction is based on historical origin, beliefs and practices of Sabarimala temple. This again is not absolute, as it is limited to only a certain age group.

The above briefly summaries the various points held by the learned Judge in giving a dissenting judgment as against the judgments given by four other judges of the same bench, who ordered removal of the restrictions on entry of women. Her core argument is centered around the point that in matters of deep religious faith and sentiments, courts should not interfere. Though her

judgment stands defeated on a 4:1 majority, it stands as a unique judgment by a woman Judge upholding the traditions, beliefs and practices specifically followed in that temple which were questioned by women activists.

Former Supreme Court Judge and noted judicial activist, Markandey Katju reportedly stated, quote: "Justice Indu Malhotra in her dissenting judgment in the Sabarimala case has displayed the balance and restraint required by all judges of a Supreme Court. I regret I cannot say the same for the judges in the majority. By interfering with the centuries old practice of the Sabarimala temple, they have opened up a pandora's box and embarked on a perilous, unpredictable path of hyperactivism which will be an albatross hanging on the necks of judges in India."

Obviously the majority judgment was received with mixed feelings and reactions. It was hailed as a landmark judgment upholding equality, fundamental rights, freedom for worship etc by activists and many political parties; where as it was

received as a blow to the beliefs, faith and religious rituals followed over centuries by the believers, devotees and followers of Sabarimala deity. Devaswam Board Chief who himself is a left activist, openly reacted that no women from his family will visit the temple though he is facing the wrath of his party.

The aftermath of the majority judgment which is on implementation mode is now facing protests from "believers"/devotees and religious/social organisations who have taken to streets to get remedial actions from state and central Governments. Even political parties have soft peddled their stands in a few days and some are even looking forward to Lord Ayyappa himself to find a via media to get out of the controversy. Women have even formed groups like 'We will wait' to counter the activists. NSS, Pandalam palace and some social organisations have jointly given a review petition. Meanwhile Government is gearing up to enforce the present order. In a different way, it is taking an ugly political turn as well. ■

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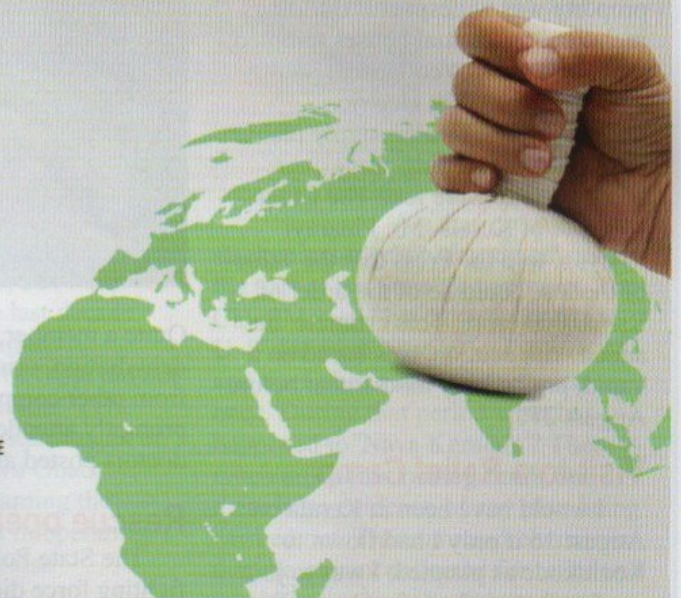
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V. Balachandran

The Kerala Deluge and After

Long term planning to avert such disasters in future is a crying need that the Government can ignore only at its peril. This is the time for action.

As I write this on September 16, 2018, Kerala is slowly recovering from the August flood disaster that is described as 'Mahapralaya' or the Great Deluge. Unprecedented heavy rainfall was the main cause of the distress of the people. They were caught unawares and so were the Government. As the water level rose on the roads and entered houses in low-lying areas and on river banks, about 1.4 million people had to be rescued and sheltered in about 3200 relief camps that were set up in all but one of the 14 districts in the State. It was water, water everywhere.

Ernakulam and Alappuzha were the worst affected districts, sheltering two lakh people in 920 camps. About 400/500 lives were lost.

The destruction caused to property was widespread. Buildings including residential houses tumbled; roads and bridges collapsed; poultry and cattle perished; electric installations and water supply plants disappeared; standing crops over 55,000 hectre were lost. The Chief Minister of Kerala, Mr. Pinarayi Vijayan, told the Press that the value of the loss could be of the order of Rs. 20,000 crore. This estimate, he added with caution, was based on a 'rapid, preliminary assessment before August 27'.

Visit to a Relief Camp

I would have been in Kerala on August 16 if only I had flown to Kozhikode as planned; I was to join my family members for Onam. But with the airports closed and the plane services cancelled, I had to postpone my trip to August 24, four days after the rains had stopped. My first visit was to a relief camp at Chalakudy where one of my close relatives stayed for more than a week. She was Vimala who was staying alone at Valoor on the bank of the Chalakudy

River. As the water entered her house and rose to the level of the first storey, she had to be rescued by being lifted physically and taken to the relief camp in a fibre boat. Her first two days of stay were miserable. She started getting food packets later. The District Collector, Ms. Anupama, was overseeing the relief operations in 372 camps with 28,000 people with a sense of high responsibility. The inmates had many complaints.

The toilet facilities were inadequate.



Quite a member had the problems of dehydration, urinary infection, apart from other complaints. But these were promptly attended to by a team of doctors posted at the relief camp.

Rescue operations

The State Police and the fire-fighting force did a commendable job in rescuing and providing relief to the victims. At least, 53,000 persons were reported to have had the benefit of their help. The Central Government lost no time in deploying the personnel of the army, the navy and the air force, the Coast Guard and the Disaster Response Force. They carried out the operations with remarkable swiftness and energy.

Several NGOs such as Seva Bharati and volunteer groups of the NSS were active in the relief work. The fishermen community played a notable role in helping the victims to get into boats from water-filled houses and roads. They rightly came in for much praise. The number of people helped by them was about 45,000.

Magnificent Response

The country as a whole and Malayalees all over the world responded

magnificently to the distress call. The Prime Minister, the Union Home Minister and the Tourism Minister (Mr. K. J. Alphons who belongs to Kerala) visited Kerala and assured all help. Mr. Alphons even slept one night at a relief camp. The Government of Maharashtra, in addition to a donation of Rs. 20 crore, sent two plane loads of medicines along with doctors and attendants.

It can now be said that Kerala has seen the light at the end of the tunnel. But the exit is not clear, clouded as it is with controversial issues. Among these are:

1. Niggardly financial assistance (Rs. 600 crore) by the Centre: This

controversy is unfortunate, being politically motivated. The Chief Minister, Mr. Pinarayi Vijayan, has cleared the air by his statesman-like statement in his interview to the 'Hindustan Times' on September 3, 2018. He said: "Kerala has been one of the most vocal voices of federalism. The question about which party is ruling at the Centre should be insignificant in matters of disaster management. The stance of the Union Government has been very positive during the calamity and I have personally appreciated it. We are in constant touch with the Centre on this issue."

Despite this unequivocal assertion of good relationship by the Chief Minister, some of his colleagues, notably the Finance Minister, could not help throwing a spanner in the works. This tendency needs to be deplored.

2. Unconfirmed gift of Rs. 700 crore by the UAE: The Chief Minister himself, perhaps unwittingly, gave rise to this controversy. He announced that the UAE had decided on making a gift of Rs. 700 crore without any direct intimation by the foreign Government; he relied on a personal, informal source. The Union Foreign Affairs Ministry declared that convention forbade acceptance of foreign Government donations and that it would go against the self-respect of the country. Those in the know of things in foreign affairs could appreciate the stand taken by the Government of India. But the Opposition, a section of the Press and some writers and men in public life lost no time in hauling the Prime Minister over the coals. The State Chief Minister just quibbled.

3. Water management in dams: There are 42 dams on the rivers in the State. These include the major ones on rivers such as the Periyar, Bharatapuza, Pampa, Chaliyar and Chalakudy whose destructive potential is great. Proper water management is essential to avert

any disastrous overflow. This would mean regulating the flow of water in such a way that the level of water does not cross the safety mark.

Critics held that the dams were opened at an inopportune time without any warning to the people living in flood-prone areas. The cry was raised that the Kerala disaster was man-made and, at any rate, the magnitude of the loss sustained (and the consequent misery) could have been lessened, if there had been proper 'scientific management' of the water bodies.

This criticism does not hold water, as nobody anticipated such a heavy rainfall as it happened this year; the rainfall was 2400 mm, an excess of 41% (Idukki received + 92% and Palakkad +72%). The truth, as stated by an official of the meteorological department, is this: "Monsoon rain in

It is reported that some Western countries have stopped construction of dams and have even shifted the dam-sites. An expert on the management of dams. Mr. Vellody Vishwanathan, a former Chief Engineer in the Kerala Irrigation Section of the PWD, considering safety first, suggested that some of the dams in the State, particularly the 120 plus year-old Mullaiperiyar, could be "de-commissioned." Of course, he conceded that this would require discussion at the highest expert level between the two States and with the Centre. Expert knowledge and political will should harmonise for any decisive action.

It is worthwhile installing heavy duty water pumps in vulnerable areas. This was tried in Mumbai in the past when the city was flooded with heavy

rainfall, and found successful. One expected that many suggestions would be forthcoming from the Kerala MLAs when they met on August 31 to discuss the plan for 'Nava Keralam'. The one-day session turned out to be a damp squib.

The aftermath of the disaster has revealed a

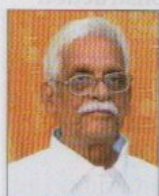
slackening of rehabilitation efforts on the part of the State Government. The Chief Minister has been away in the U. S. for medical tests and treatment and the Cabinet has not met even once. During that period what has happened to 'Nava Keralam'? There is much talk about raising funds but there is no evidence of any plan being worked out. There are apprehensions that the money collected for relief and rehabilitation may be diverted or misused. The Government, instead of being only loquacious, should allay people's fears and anxieties. Long-term planning to avert disasters in future is a crying need that the Government can ignore only at its peril. This is the time for action. ■



Kerala has been decreasing from 1875 to 2017. Except for 2013, 2014 and 2018, all the years in the last decade have shown negative rainfall departures. This is why the State did not expect rain of this magnitude." (The reports of Gadgil and Kasturirangan on the ecology of the Western Ghats pertain to this period. Blaming the Tamil Nadu Government in operating the Mullaiperiyar dam is also irrelevant).

Suggestions

Only experts can make suggestions for averting major disasters in future. Even then one is not sure that governments, with the present equipment of scientific knowledge, can battle with nature's fury or vagaries.



Prof M R
Chandrasekharan

Someone's Son!

Prof M R Chandrasekharan reminisces about Bombay where he spent about one and a half years under orders of his Party and the good heartedness he discovered in certain unknown human beings during that period. A true heart rendering experience!

■ A face is coming clear in my mind from the dark corridors of the past. One name is on my lips. Savitri!

Everyone called her Savitri. They spoke of her not with much respect. She was a mother of twin girls. She was the owner of two one room blocks in a concrete building consisting of 80 one room blocks. They stayed in one block and in the other she ran a hotel. It was known as 'Savitri's mess.' Everyone called her husband Sami. There is considerable difference in ages of husband and wife,

It was in 1950-51. As a political refugee, I reached Bombay. I stayed with a relative in the 4th building in Sewri. A failed Intermediate who forgot his typewriting because of non-practice! I was under the constant watch of police. Police was always troubling me. I was needed to report to the station. I was threatened by them. Had I stayed there, I had to go underground; otherwise I should be their spy. It was the period of Communist Party's Calcutta thesis.

My relative in Bombay made arrangements for food. In my room there were about 8-10 men working in various factories. They cooked their food as there was a cook appointed but there was not enough

space for sleeping. All of them wanted some place to keep their trunks. That was our residence. We could sleep on the terrace when there was no rain. A cot made with coir could be bought with a small amount. That could be placed in front of the building or on the footpath to sleep. During daytime they could be hung on the iron fencing separating the railway track and road. Very comfortable!

Continuous attempts to find a job was tiresome for me. I had a railway season ticket to travel between Sewri and Victoria Terminus. I mostly walked from Victoria Terminus. I got in and got out of most of the establishments in Ballard Estate and Colaba. I returned to Sewri walking from Colaba. I knocked at several doors for a job. I was almost certain to grab a place in one establishment but failed at the last moment.

I worked in a company manufacturing plastic materials for a few days. My job involved scrapping away tiny projections on the edges of plastic soap cases, bangles and cups manufactured using moulds. I received insignificant wages. I must have breathed in a lot of plastic dust during those days.

I could not continue there after some days. Then I became a sales assistant in Bata Shoe shop. After a few days I had

to leave that also.

By this time I earned some bad reputation, 'a man not interested in any given job.'

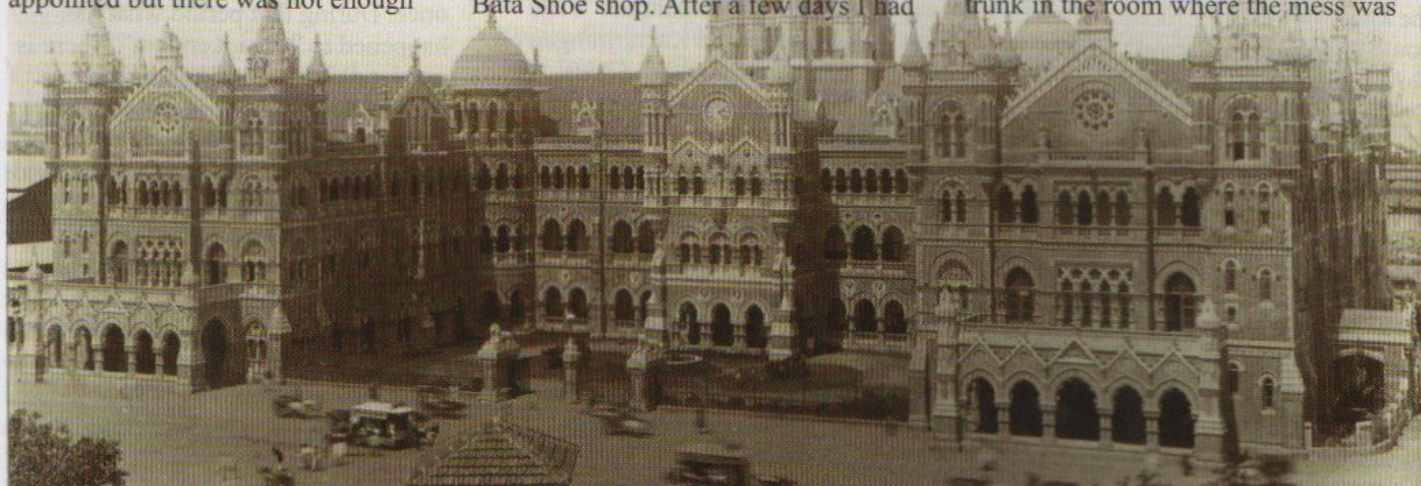
Constant sleep

From the terrace of the four storied concrete building we could see wide industrial zones sparkling in electric lights. Innumerable establishments, big oil companies, their big tanks, Liver Brothers, HVM companies, factories all around! Countless textile mills, large number of offices in Ballard Estate. I had read somewhere that S K Pottekkat worked in one of those offices. Thus I developed an affinity to that place. When I met one of my old classmates, I hoped to get a grip there.

Nothing fructified. It was very late in one night. I did not lay down because there was space to lay down. I was thinking of jumping down from the terrace. I was standing four floors above the ground. There was none to talk to me, none to help me. When I am certain that I do not have a future in Bombay why should I wait till dawn? I cannot say how long I stood there thinking about my future plans.

"Why are you standing like this? Don't you want to sleep?" Hearing these questions I turned around.

It was Karunan who used to keep his trunk in the room where the mess was





run. He was from North Malabar. A labourer in a textile mill. He used to speak in a strange North Malabar slang. He just returned after shift.

On an impulse I told him, "I was thinking about a sleep from which I would never return."

From here there was not much

distance to Savitri. Karunan had some inkling about my plight. He forced me to tell him the remaining phase.

Generosity

Since that moment I had my own bed there. I got a blanket too to cover my body. I had food three times a day; breakfast of two chappathis and a cup

of tea, meals at noon and night. Some days I avoided the food either by reaching on time or by declining to eat. Yet my share was always waiting for me.

I became a teacher to the twin daughters of Savitri. They were not old enough to learn alphabets. I was assigned to teach them to read and write Malayalam. Was that mother educated? I never asked her. Was Sami educated? No idea! How did they form a family? How did she become the owner of the mess? There were several stories flying around about these topics. It was her generosity that needed publicity.

Probably Karunan might have told her that I was an educated guy, reached Bombay as a political refugee, and had no means to stay anywhere and no food to eat. He might have implored her to help me. When Karunan took charge of my sleeping space, Savitri took charge of my food. All my immediate problems were thus temporarily solved.

Children's learning of Malayalam was not urgent. My teaching assignment was meant to create a feeling in me that I am not having my meals free. She never showed any signs of sense of help in her words or deeds. Girls never showed any inclination to learning. I never had any skills to make them learn. She never enquired about their progress.

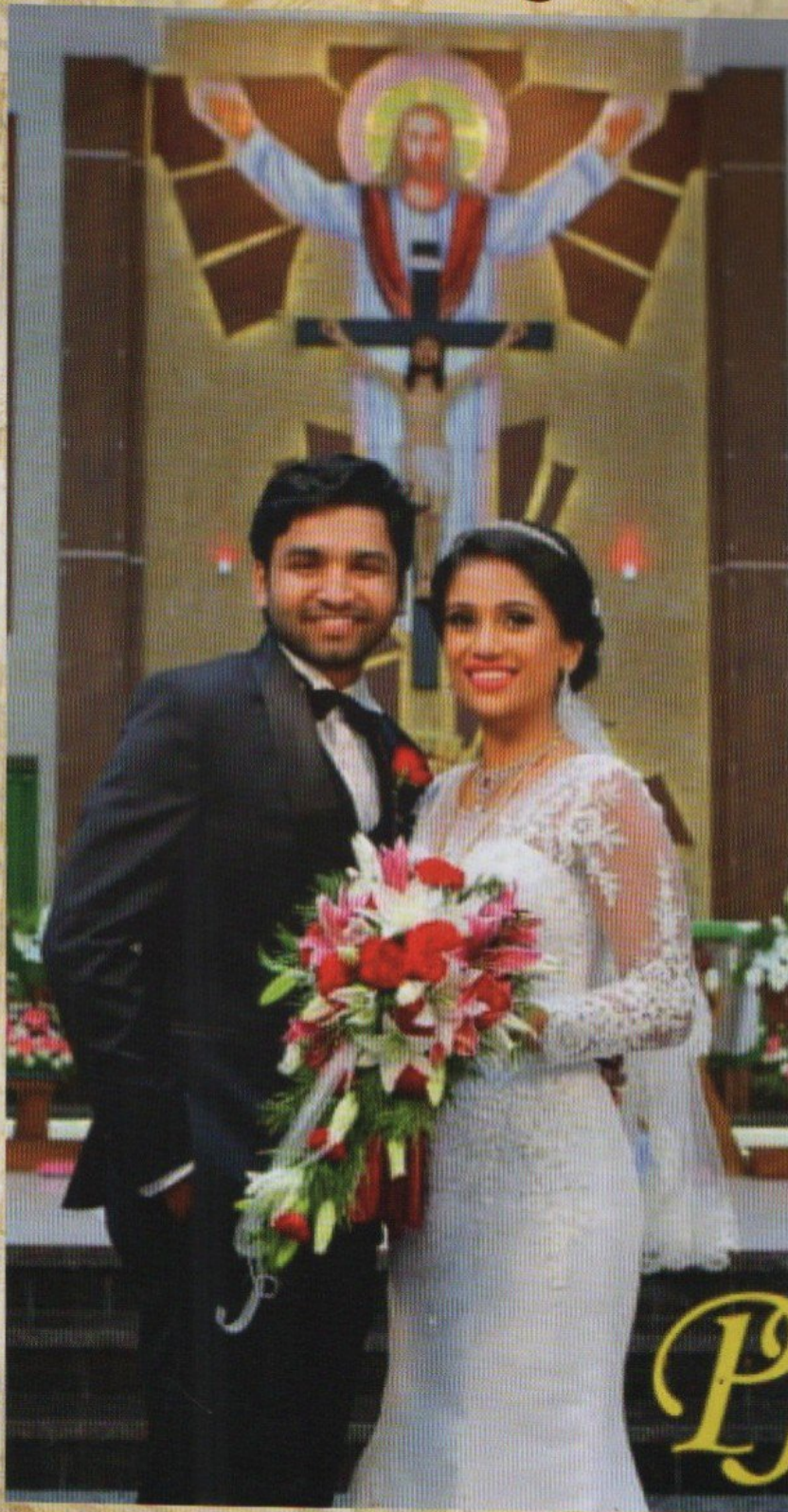
I had my meals for one or two months in her mess. I slept on bed owned by Karunan on the concrete terrace. It was winter season. By dawn my blanket used to be soaked by mist. The memories of those days are still fresh in my mind.

Who am I? We were not related to each other. They were not obliged to help me. She was running that mess against all odds. Still that woman Savitri was the provider of my food. That I am still alive is a proof of their timely help.

After this development I was in Bombay only for about six months. During this period I managed to get some employment. I could stand on my own feet.

Those were the days when Indian political scene saw several big developments. There were many developments in my state also. Elections were held. I received orders

Wedding



PRIYA daughter of Kunjumol Francis & M R Francis (Chembur) got married to **JOHN** son of Sophy Lazar and Lazar John on Monday 3rd September at St. Anthony Church, Ezhupunna South, Cherthala, Allepey which was followed by Wedding Reception on September 15 at The Leela, Mumbai.

from my party to return to native place.

Obligations

My life in Bombay lasted less than one and a half years. I was obliged to many persons for my stay in Bombay. Where are they now? I cannot remember their names now. Do they remember me if they are still alive?

If Savitri is alive, she must be in her nineties. Sami cannot be alive now.



Those girls must be middle aged. Karunan must be in deep sleep in some grave in North Malabar.

I write here Savitri. Everyone called her so. I could have added a suffix of 'Chechi' or 'Amma' to her name. If I do that, her personality would have changed. Savitri would have turned another woman.

Someone's Son

I returned from Bombay more than sixty years ago. I had a lot of experience during these years. I witnessed good, bad, generous and cruel exposures. Everyone does something with certain objective. They might have hoped for some returns. Savitri never expected anything from me when she extended her help. Even a good word from any one! None knew what she was doing.

There was an English poem for us to study when we were in high school, 'Somebody's Mother.' It was about a boy who helped an old woman to cross the road. When someone asked him who was that old woman and were they related, he replied, 'Someone's Mother.' Savitri might have thought of me, 'Someone's Son.' The goodness in woman, her empathy- I thought of Savitri much seriously later. When the wise men talked about the greatness in man, I realised the magnitude of their words by remembering Savitri.

I do not have much pleasant memoirs about Bombay. Those shortcomings are amply compensated by one name-Savitri. ■



Prof. (Colonel)
Dr. Kavumbayi
Janardhanan

Indian Armed Forces A Symbol of National Pride

Indian Armed Forces - Army, Navy and Airforce are one of the best defence forces in the world. The brain and backbone of the Indian Armed forces are its highly motivated officers and their leadership. Besides getting trained themselves, they train their soldiers under command to meet every challenges that may arise to ensure the safety and security of India. Kim Jong Un said, "The Military might of a country represents its national strength. Only when it builds up its military might in every way can it develop into a thriving country" Hence developing a motivated defence officers and men are essential for building up military might. A nation without patriotic



soldiers are like God without true devotees. In this article, we will discuss the selection process, training, values, traits, etiquettes and associated facts about our defence forces, a symbol of National Pride.

Service in the Armed Forces is not merely an employment, but ensuring the role of defending the honour and integrity of the motherland. Being a part

Indian Armed Forces - Army, Navy and Airforce are one of the best defence forces in the world. The brain and backbone of the Indian Armed forces are its highly motivated officers and their leadership.

of the Indian Armed Forces is a matter of great honour, pride, status, power and respect. Every defence officer adhere to the credo as given below:

"The safety, honour and welfare of your country come first and everytime.

The honour, welfare and comfort of the men you command come next.

Your own ease, comfort and safety come last, always and everytime."

Training and Ethos of Armed Forces

Training enhances leadership qualities, moral values, mental and physical toughness, spirit of adventure, patriotism and a will to win. Infusion of high technology based precision weapons enhanced the lethality of



modern warfare. Enemy threat ranges from conventional war, low intensity conflict and trained terrorists attacks. Naxalites and many insurgent groups are also to be dealt with when police and para military forces fail to ensure law and order problems. Hence soldiers need highly sophisticated training. Our soldiers are required to operate in land, air and sea. The most tiring environment in which our soldiers operate include glacial heights with extreme cold, dense mountaneous forests, heat of deserts and many other adverse circumstances. The ethos of the defence services is ingrained in all soldiers through training.

Life's turbulence and turmoils are taken as challenges and when the call comes they are ready to sacrifice their life for our Nation. Indian soldiers are trained at various training centres located in different parts of India. The Officers of the Indian Armed Forces are trained in some of the world famous Academies as given below:

1. Indian Military Academy (IMA)

Dehradun: The IMA was established on 01 October 1932 to train Army officers (Permanent Commission)

2. Officers Training Academy (OTA)

Chennai: The OTA Chennai was established to train both men and women as Short Service Commissioned officers

3. Officers Training Academy (OTA)

Gaya: The OTA Gaya was raised in July 2011, to train the cadets of 10+2 TES (Technical Entry Scheme) and SCO (Specialist Commissioned Officers) entry Army soldiers.

4. National Defence Academy (NDA),

Pune: The NDA is an iconic institution of global brand commissioned on 7 December 1954 to train cadets of 16 ½ - 19 ½ years of age with 10+2 education for all three services Army, Navy and Air Force. After 3 years of training at NDA, the cadets get graduation degree



from JNU. Army Cadets will go for another one year pre-commission training at IMA Dehradun. Navy cadets will go for one year pre-commission training at Naval Academy Ezhimala. Air Force cadets will go for one year pre-commission training at Airforce Academy Dundigal.

5. Army Cadet College (ACC)

Dehradun: Service Candidates with 10+2 qualification are selected after written examination, SSB interview and medical fitness test for admission to this college. After 3 years of training, they get graduation degree from JNU and will be sent to IMA Dehradun for one year Pre commission training.

6. Cadet Training Wing of Military College of Electronics and Mechanical Engineering (MCEME) Secunderabad, Military College of Telecommunications Engineering (MCTE) Mhow and College of Military Engineering (CME) Khadki,

Pune: Cadets from TES after one year training at OTA Gaya come to these colleges to complete 3 years

Engineering degree course and further one year pre commission training.

7. Indian Naval Academy (INA),

Ezhimala: Indian Naval officers get pre commission training in this prestigious Academy. Earlier Naval officer's training was held at Naval Academy, Cochin, which is now held at Ezhimala, Kannur.

8. Indian Air Force Academy (IAFA),

Dundigal: Pre commission training of Indian Air force Officers are held here. It was established in 1969.

Many ways to become an Army Officer

1. NDA: Candidates between 16 ½ - 19 ½ years, with 10+2 education can apply. Written examination held twice a year by Union Public commission (UPSC). Successful candidates will appear for SSB interview and medical examination before final selection.

2. 10+2 Technical Entry: Candidates between 16 ½ - 19 ½ years with 10+2 (70% marks with Physics, Chemistry and Mathematics) are selected on cut off marks basis, SSB interview and medical examination.

3. Short Service Commission, Non-Technical (SSC-NT): Graduates between 19 -25 years are selected on the basis of CDSE conducted by UPSC, SSB interview and medical examinations.

4. Short Service Commission Technical (SSC-Tech): Men and Women Engineering graduates and MSc Computer Science candidates between



19 - 27 years are short listed for SSB interviews and medical examination. On successful completion get pre commission training at OTA Chennai.

5. NCC Special Entry (Both Men and Women): Graduates with 50% marks aggregate and A/B grade in NCC, 'C' certificate are short listed for SSB interview and medical examination if selected in SSB.

6. University Entry Scheme: Pre final Engineering students, (18-25years) if short listed will be called for SSB interview and medical examination if selected in SSB before admitting to IMA.

7. TGC: Engineers between 21-27 years are shortlisted for SSB interview and medical examination if selected in SSB.

8. TGC Education: PG candidates

an officer in Indian Armed Forces. The system consists of three different and independent techniques such as Psychological Tests, Group Testing Officers (GTO) Tests and Interviewing Officers Test. Each techniques grades and assess the qualities of candidates by allowing least time and under stressful conditions. The three Assessing Officers assess all Candidates independently without consulting anyone during the period of tests. Service officers remain in civil dress during first 4 days of tests but wear uniform in conference day. The ten Army SSB centres are as under:

1. Selection Centre East, Allahabad
11 SSB, 14SSB, 18 SSB, 19 SSB, 34 SSB

2. Selection Centre Central, Bhopal
20 SSB, 21 SSB, 22 SSB

3. Selection Centre South,
Bangalore 17 SSB, 24 SSB.

There are three Air Force selection boards each at Dehradun, Varanasi and Mysore.

The Navy has three selection boards each at Bhopal, Bangalore and Coimbatore.

Testing Schedule at SSB: Unlike other organizations, the selection process in Indian Armed Forces is very elaborate and is done for five days. Three different assessors the psychologist, the Group testing officer and the interviewing officer test each candidate from three different perspectives. On the last day (5th day) in the board conference, they all sit together and discuss each case to arrive at a final decision.

The schedule of testing at SSB is given below:

Reporting Day: Candidates are received at the Railway Station, brought to the respective Selection Centre and briefed on tests, dos and don'ts and fills up Personal Information Questionnaire (PIQ) : PIQ forms the basis of psychological testing and the interview. Chest numbers are allotted.

Day 1: Screening Test comprising of Intelligence Tests (Verbal & Non Verbal) Picture Perception and Group Discussion Tests are conducted. Selected candidates are retained for further tests and rejected candidates are sent back on same day.

Day 2: Candidates who were selected in screening tests are put through Psychological Test which comprise of Word Association Test (WAT), Situation Reaction Test (SRT), Thematic Apperception Test (TAT) and Self Description. Interview will start after this test.

Day 3: Candidates are divided into groups of 6 to 10 with chest numbers. Group Discussion (GD), Group Planning Exercise (GPE), Progressive Group Tasks (PGT), Group Obstacle Race (GOR), Half Group Task (HGT) and Lecture are conducted by GTO. Interview will continue after GTO tests.

Day 4: Individual Obstacles, Command Task and Final Group Task are conducted by GTO. Interview of remaining candidates will continue after GTO tests.

Day 5: On final day during conference, each candidate is called one by one for a final look and final decision of selection is taken and announced. Selected candidates will stay back and others will be allowed to leave.

Day 6 to 10: Selected candidates are put through medical examinations in the nearest Military Hospital by specialist doctors. Those who fail in medical fitness examination are allowed to appeal to the nearest Military Hospital with specialties within 45 days.

Personality Traits and Officer Like Qualities of Candidates

It is unfortunate that many candidates arriving at SSB Centres do not know that for what qualities they are tested for. 15 Officer Like Qualities (OLQs) which are essential for an Armed Forces Officer are assessed in SSB. All three Assessors the Psychologists, the GTO and the Interviewing Officer measure the same



between 23-27 years are shortlisted for SSB interview and medical examination.

9. Judge Advocate General (JAG): Law graduates (both Men and Women) between 21-27 years can apply.

10. IMA (Non Tech): Male graduates between 19-24 years after passing CDSE (Combined Defence Service Examination) will be called for SSB interview. After passing SSB interview, medical examination will be held.

Service Selection Board (SSB)

The successful candidates in UPSC entrance examination as well as shortlisted engineering and NCC candidates will be called for SSB interview, which is five days tests. The aim of selection system in SSB is to explore and grade potentiality in a candidate which are essential to become



15 qualities using their respective tools and techniques, independently. The same are as follows:

Factor 1 Planning and Organizing:

This factor includes four qualities which are associated with the mental aspect of the candidate. They are:

1. Effective Intelligence (EI): Ability of a person to evolve solutions to practical problems.

2. Organizing Ability (OA): Ability to use the resources systematically to produce effective results.

3. Power of Expression (POE): Ability to put across one's ideas with ease and clarity.

4. Reasoning Ability (RA): Ability to grasp a given situation and arrive at a conclusion by rational thinking.

Factor 2 Social Adjustment: This factor includes three qualities associated with the conscience of the candidate. They are:

5. Cooperation (CO): Attitude of a person to participate willingly and in harmony with others in a group to achieve the group goal without selfish motive.

6. Sense of Responsibility (SOR): Understanding the values of duty, social standard and doing what is expected out of an individual.

7. Social Adaptability (SA): Ability of a person to adapt himself to the social environment and adjust well with persons and social groups.

Factor 3. Social Effectiveness: This has five qualities which are an outcome of factor 1 & 2 above, they are:

8. Ability to influence the group (AIG): Ability of a person to influence others in the group to achieve the objectives set by him / her. That is

convincing others to do things willingly that you want them to do without using any force.

9. Initiative (Inv): Ability to originate an action and take the lead.

10. Liveliness (Liv): Capacity of a person to remain calm and cheerful even under pressure and bring out cheerful atmosphere in the group.

11. Self-confidence (SC): Faith in one's own abilities to meet adverse circumstances.

12. Speed of Decision (SOD): Ability to arrive at a workable decision quickly.

Factor 4. Dynamics: This includes three qualities associated with the coordination between mind and body, they are:

13. Courage: Ability to appreciate and take purposive and calculated risks without endangering the life of subordinates.

14. Determination (Det): Ability to put in sustained efforts to achieve objectives inspite of obstacles and setbacks.

15. Stamina (Sta): Capacity to withstand physical and mental strain which include both physical and mental endurance.

The Philosophy of Assessment at SSB: The three Sanskrit words Manasa (Mind), Vaacha (Speech) and Karmana (Actions) are used together to describe a state of consistency expected of a candidate / individual in SSB. The three different assessors use three different techniques to assess the candidates on their qualities namely Psychologist (Manasa), Interviewing Officers (Vaacha) and GTO (Karmana). Those candidates who come upto the required standard on a rating scale are

recommended in SSB.

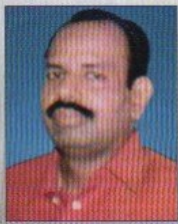
Training in Academies and other

Training Centres: Successful candidates after selection on joining the Academies are called as Gentleman Cadet (GC) as they are expected to uphold the highest moral and ethical values. The GCs hail from adverse backgrounds with different habits, culture and upbringing. The training in academies play a vital role in moulding those differences and uniting into a common bonding. This bonding helps them to develop Officer Like Qualities (OLQ), Camaraderie, discipline, esprit-de-corps, selfless sacrifice, valour, fairness, honesty, punctuality, integrity, honour, forthrightness and so on. The concept of IZZAT (honour) enables a soldier to shun the fear of death.

Soldiers are trained at training centres located at various parts of India and mould them to be disciplined, punctual, dutiful, courageous and obedient. They are ready to sacrifice their life for the motherland when need arises. Gallantry Awards like The Param Vir Chakra, The Mahavir Chakra, The Ashok Chakra, The Kirti Chakra, The Vir Chakra, The Shaurya Chakra, Sena Medal, Mention in despatches and Chief of Staff's Commendation Cards are given to valiant soldiers for their service, duty and sacrifice.

Indian Armed Forces is one unique institution which is a real symbol of National Pride. Even at the cost of their life and family they serve sincerely for our nation and protect her honour by defeating the enemies. Allen West rightly said, "Our Armed Forces exist solely to ensure our nation is safe, so that each and every one of us can sleep sound at night, knowing we have guardians." ■





Prof Dr John Mathews Vazhappilly

Patriotism and the Brotherhood of Man

My country's good with a respect more tender,
More holy, and profound than mine own life.

Shakespeare
Coriolanus. Act III Sc.3



In the month of August we celebrate two important events-Independence Day and the festival of Onam. Independence Day celebrations highlight, dramatise and glorify the patriotic spirit and ideals lurking in our minds and hearts. Onam celebrates the sublime ideals of the brotherhood of man. It envisions the existence of the happy, just equitable society. We look back wistfully to a golden era when men lived in prosperity, peace and harmony.

Patriotism

Patriotism is a deep, abiding and steady love for one's country. It is not an ephemeral, frenzied burst of patriotic sentiments. It is the tranquil, steady devotion and consecration of a life time. The spirit of patriotism springs from the deepest and the purest of human emotions. The suffering, the sacrifices and the dedication of our forebears who fought for our independence should flash in our minds with every mention of the word "India".

We should remember that patriotism is not confined to heroic deeds and spectacular achievements. The unknown, nondescript, hardworking, stead-fast citizen who year after year quickly and selflessly works for the nation is also a true patriot, perhaps a more authentic patriot.

The growth, prosperity and well-

being of our beloved nation are derived from the concerted efforts of millions of Indian citizens acting under the impulses of progressive ideas and national ideals promoted and fostered by our great political leaders, philosophers, writers, artists, poets, scientists, technologists, social reformers and saintly sages. The celebrations of Independence Day should revive the fond memories of these great souls and enkindle the flame of patriotism in our souls. But in reality what happens is very disappointing. Independence Day celebrations have become a ritualistic affair devoid of any real patriotic content.

The story of John Hancock

John Hancock, first signer of the declaration of Independence, was an earnest worker for the cause of freedom. During the siege of Boston, General Washington consulted Congress upon the propriety of bombarding the town. His letter was read to Congress, of which Mr. Hancock was president. At first, there was silence. Then a member made a motion that the house should resolve itself into a committee on the whole, in order that Mr. Hancock might give his opinion, since all of his property was located in Boston.

Leaving his chair, John Hancock addressed the chairman of the committee as follows. "It is true, sir, nearly all of the property I have in the world is in houses and other real estate in the town of Boston: But if the liberties of our country require being burnt to ashes-have the

order for that purpose immediately!"

A Glowing Tribute to the Patriotism of Soldiers

There is a story told about a Japanese mother who had given her three sons to the war. The first was reported slain. She smiled and said, "It is well, I am happy". The second lay dead upon the field. She smiled again and said "I am still happy." The third gave up his life and they said to her. "At last you weep!" "Yes", she said, "But it is because I have no more sons to give to my beloved country!" This mother exemplified the patriotic spirit of the Roman poet. Horace who wrote:

It is sweet and glorious to die for one's country:

(Dulceet decorum est. pro patria mori.
Horace, Odes, III,2)

The Wonder that was India

He loves India most who values
Frankness above favours,
Conscience above license,
Ethics above emoluments,
Character above compromise,
Principles above personalities,
Loyalty above lucre
Excellence above expedencies,
Self-control above self-indulgence,
Endeavor above ease
And innocence above ingenuity.
Dr. John M. Mathews

The following extracts from the works of foreigners will give us some insight into the greatness, depth and sublimity of

Indian culture and civilization. It is a pity that we, Indians, have neither the time nor the interest to know in greater detail and depth the magnificence, beauty and the spiritual depth of our five thousand years old culture. Every Indian should read that marvelous book by A.L.Bhasham, The wonder that was India.

Max Muller

If we were to look over the whole to find out the country most richly endowed with all the wealth, power and beauty which nature can bestow-in some parts, a veritable paradise on earth I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, I should point to India.

Mr. Marsh

Mr. Marsh, an able lawyer who had lived many years in Madras, asked the missionaries to learn at the feet of the Hindus instead of trying to teach them. In fact the picture he painted of the Hindus and their religion was one which the most enthusiastic Hindu would have loved to emulate:

Indeed, when I turn my eyes either to the present condition or ancient grandeurs of that country; when I contemplate the magnificence of her structures, her spacious reservoirs constructed at an immense expense, pouring fertility and plenty over the land, the monuments of a benevolence expanding its care over remote ages; when I survey the solid and embellished architecture of the temples, the elaborate and exquisite skill of her manufactures and fabrics, her literature sacred and profane, her gaudy and enameled pottery on which a wild and prodigal fancy has lavished all its opulence; when I turn to the philosophers, lawyers and moralists who have left the oracles of political and ethical wisdom to restrain the passions and to awe the vices which disturb the commonwealth; when I look at the peaceful and harmonious alliance of families, guarded and secured by the household virtues; when I see amongst a cheerful and well ordered society; the benignant and softening influence of religion and morality, a system of manners founded on a mild and polished obedience, and preserving the surface of social life, smooth and unruffled I cannot bear without surprise, mingled with horror, the idea of sending our Baptists and Anabaptists to civilize or convert such a people at the hazard of disturbing or deforming institutions which appear to have hitherto been the means ordained by providence of making them virtuous and happy.

(P. Thomas: Christians and Christianity in India and Pakistan PP.179-180)

Michael Jackson

Some Years ago Michael Jackson came to Mumbai and paid a glowing tribute to the spiritual splendor of this country:

India, all my life I have longed to see your face. I met you and your people and fell in love with you. Now my heart is filled with sorrow and despair for I have to leave, but I promise I shall return to love you and caress you again. Your kindness has overwhelmed me. Your spiritual awareness has moved me, and your children have truly touched my heart. They are the face of God. I truly love and adore you India. Forever, may God always bless you.

A Prayer of an Indian

Thank you, o Lord, for the grace of being an Indian

May I always be worthy of this priceless blessing.

Teach me to be a compassionate human being.

Give me the grace to be tranquil without being tepid

To be cool without being cold

To be mild without being feeble

To be strong without being rude

Deepen my affection and enhance my reverence

For this ancient land of rishis, sages and saints

Make this blessed land the safe haven

For the poor and the marginalized

Help me to cherish and treasure

The sublime dreams of our freedom fighters.

Give me the wisdom to be an enlightened citizen of this great country.

May I become an eloquent example

And a clear expression of the sublime ideals

That have inspired and animated this great culture

Protect and guard this nation from all hostile forces.

Make me an instrument of good will, justice and peace

May this beloved country of mine grow

In Thy grace, goodness, wisdom and Love.

Dr. John M Mathews

The Borderless World Beyond Patriotism

I am not an Athenian or a Greek, I am a citizen of the world,

Socrates

From space I saw Earth indescribably

beautiful and with the scars of national boundaries gone.

Muhammad Ahmad Faris

Patriotism is good. But our love should stretch beyond the boundaries of our native land. We have reached a stage where patriotism is not enough. We are living in the twenty first century. Our loyalty should be to humanity as a whole. We must allow our patriotic sentiments to disrupt the spiritual unity of the world.

The following is a story of swami Ram Tirath's visit to the U.S.A in the last decade of the Nineteenth century. Swami did not have any friends in the U.S.A.

After a long sea voyage, he reached the American coast, where he disembarked along with the other passengers. There were many Americans who had come to receive their friends and relatives at the port. However, Swami Ram Tirath found himself walking all alone by a corner of the port. An American, seeing him there, approached him and asked, Do you have any friends in America? Swami Ram Tirath said: "Yes there is one friend and that friend is here." Saying this, he embraced the American.

This kind of behavior was unexpected and the American was impressed. He said "yes I am your friend" and then he took him along to his home, Swami Ram Tirath remained his guest till he left America for India.

The Brotherhood of Man

I love you, my brother, whoever you are, whether you workshop in your church, kneel in your temple, or pray in your mosque. You and I are all children of one faith, for the diverse paths of religion are fingers of the loving hand of one supreme Being, a hand extended to all, offering completeness of spirit to all, eager to receive all.

Khalil Gibran

The Brotherhood of man is one of those spiritual intangibles that gives a nation its character and vitality. It is not a matter of soft and sweet sentiment but a solid fact, robust and strong as the granite foundation of a skyscraper.

Brotherhood does not come as a finished product in an attractive package. It is an accomplishment of soul- searching, compassion and loving service. A person has intrinsic worth irrespective of his colour, caste or creed. The natural feeling of brotherhood is a mark of human maturity and spiritual sensitivity.

The Stoic school of Greek philosophy held that man is a citizen of the universe. The Neo-Confucian Chinese philosopher Ch'engHao held that man regards heaven and earth and all things as one body. To him there is nothing that is not himself. He

regards the world as one family.

Terence, who was born a slave and made something of himself in Rome twenty-one centuries ago, said this, "I am a man; nothing that concerns mankind is alien to me". He was a comedian and was the first to proclaim the principle of common kinship in man.

The mortar of brotherhood does not come from technology. It must come from the heart, mind and soul of man. A snow flake is one of God's most fragile creations, but see what they can do when they stick together.

It is the wisdom of Lincoln and the healing warmth of Gandhiji. It is the loving forgiveness of Lord Jesus, the compassion of Lord Budha, the playful love, tenderness and sensitivity of Lord Krishna, the humanitarianism of Confucius and the non-violent spirit of Mahavir. It is the Ten Commandments, the Sermon on the Mount and the sublime teachings in the Bhagavad- Gita; It is the distilled essence of all wisdom of all the ages encapsulated in the single word- brotherhood.

It is invisible but can be experienced in a hundred ways. You can feel it a hundred times a day. It is the loving hug you get when your feel disheartened. It is the pat on the back when things look

depressing. It is the smile of support and encouragement when the journey seems hard. It is a hand stretched out to you when you are groping in the dark.

The circle of human brotherhood should expand in concentric circles, encompassing larger and larger segments of humanity. It should expand from the smaller spheres such as the family through the larger, such as community and nation to ultimately embrace the widest circles uniting all people in universal human solidarity.

What brings about this solidarity is the sentiment of human brotherhood. The faith and hope, fortitude and persistency, smiles and laughter, understanding and courage, self-respect and self-acceptance, confidence and encouragement we can give each other in times of crises and in times of peace. This is the greatest bond of all to hold us together as we struggle in the slow evolution from hatred, to tolerance, to love. It is this love that strengthens and sustains the bond of human brotherhood.

The world is Flat

There is a kind of commercial brotherhood popularized by Friedman through global exchange of goods and services. The world has become flat.

What gives this era its unique

character is that individuals can collaborate and compete globally. This is made possible by developments in software and the creation of a fiber-optic network that connects the world. This era is driven by diverse groups of individuals representing every colour of the human rainbow. The world has been flattened by the convergence of what Friedman calls "flatteners", starting his enumeration with the fall of the Berlin Wall and the coming up of the windows Operating System.

Though concerned with important trends, Friedman does not raise important issues. He has a single point to make. Whatever promotes global markets is good and needs to be supported. His thesis is more of economics than ethics.

The Story of Turgenev

One day, Turgenev, The Russian writer, met a beggar who besought him for alms. "I felt in all my pockets," he said, "but there was nothing there." The beggar waited and his outstretched hand twitched and trembled slightly. Embarrassed and confused, I seized his dirty hand and pressed it. Do not be angry with me, brother, I said, I have nothing with me. The beggar raised his bloodshot eyes and smiled. "You called me brother," he said, "that was indeed a gift." ■

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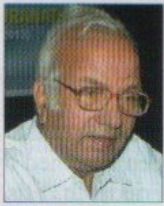
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P.R. Krishnan

State cannot peep into bed rooms affairs: Declares Supreme Court

Legally, constitutionally, judicially and morally speaking, Thursday, the 6th September 2018, was a historic day for India. Reporting the momentous event of that day, one of the leading and oldest news papers of the country, The Times Of India's front page caption for the next day's news coverage was "INDEPENDENCE DAY-II". That happened to be so for the country, because, a five member constitutional bench of the Supreme Court of India struck down part of section 377 of the Criminal Procedure Code as "violative of the right to equality and the right to live with dignity". The unanimous verdict with one stroke of judicial wisdom, the top most court of the country, in the Navtej Johar V/s Union of India case, flung the 1860 colonial law which criminalized homo sexuality into the dust bin of history. It struck down part of the British era law which criminalized consensual, unnatural sex, saying these are "irrational, indefensible and manifestly arbitrary". The judgment declared that "state has no business to peep into bedroom affairs of citizens of LGBTQ community". This land mark ruling made India the 26th country in the world where homo sexuality has now become legal. Amongst them are not only USA, Britain and European Union nations but Argentina, Brazil, Mexico and South Africa etc. The apex court simultaneously wrote a new freedom song for the members of Lesbian, Gay, Bisexual, Transgender and Queer (LGBTQ) community. The right thus conferred by the historic judgment to the members of this community is freedom to love the person you choose, freedom from fear of persecution and freedom to just be "who you are". The verdict has thus become a milestone in the

human history of India in its forward journey to being a modern, liberal and a caring state.

Declaration of the judgment followed celebration by groups of people of LGBTQ community not only in different parts of India but in cities like New York, London, Paris, Tokyo, Moscow and in many other parts of the globe. The five member constitutional bench which delivered this long awaited

held gay sex amongst consenting adults was legal. While setting aside that judgment, the bench minced no words in declaring how illogical were the use of certain words, phrases and observations by the brother judges in their opinions such as "the so called rights of citizens belonging to the LGBTQ community who constitute a miniscule fraction of the population" etc. Such observations, the judgments pointed out, arose,



judgment comprised of the then Chief Justice of India Deepak Mishra and Justices R.F. Nariman, A.M. Khanvilkar, D.Y. Chandrachud and Indu Malhotra. The bench unequivocally declared that a two member bench decision of 13th December 2013 of the Supreme Court in the Suresh Kaushal V/s Nas foundation case which re-criminalized section 377 of IPC "was arbitrary, fallacious and retrograde". The two member bench of Supreme Court judges in that case were Justice G.S Singh and Justice J.S Mukhopadhyaya. That was a case which de-criminalized section 377 by a two member bench comprising of Justice A. P. Shah and Justice S. Muralidhar of Delhi High Court on 2nd July 2009 and

because of undervaluing the depth, width and significance of articles 14,15,19 and 21 of the constitution and overemphasizing the majoritarian view points. The judgment has come out at a time when the political atmosphere in the country is contaminated by and predisposed towards religions, castes and communalism. This is also the time, we see that civil liberties, human rights and freedom of artistic expression is being suppressed by political forces that control the state power. The story of the recent movie "Padmavat" is the latest example in that series. However while invalidating such parts of section 377 which disallows consensual sex between adults, the judgment has retained those portions of the law which deals with

unnatural sex with animals and children.

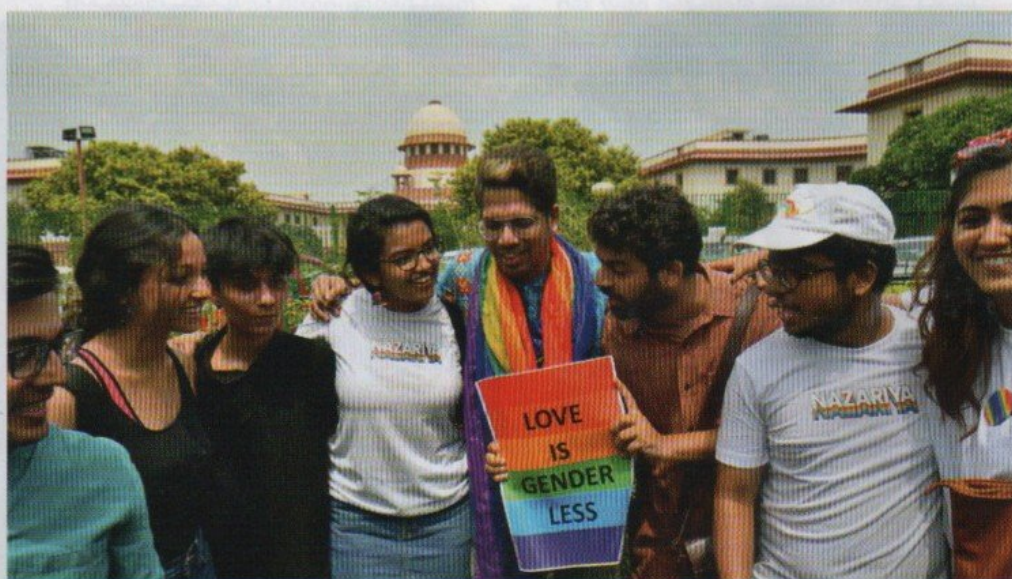
Thus, by the present judgment of 6th September 2018, the constitutional bench has not only corrected the error the court made five years ago but has expanded personal freedoms. The court for that purpose has invoked transformative constitutionalism and struck a confessional note by stating "history owed an apology to LGBTQ members and their families" for the wrongs inflicted on them. Amongst the 5 members, Chief Justice Deepak Mishra and Justice A.M Khanvilkar gave a joint judgment while Justices R.F Nariman, D.Y Chandrachud and Indu Malhotra wrote separate but concurring judgments. In the four concurring opinions cumulatively running into 493 pages, the judgment abhorred imposition of majoritarian view on the LGBTQ community to snuff out their fundamental rights. The judgment has made it clear that denial of opportunities to choose partners in life for members of this community who are citizens of the country like others amounts to violation of their fundamental rights to equality (Article 14), right to freedom of expression (Article 19) and right to choice, coupled with right to dignity (Article 21) of the Republican Constitution.

Among the five judges of the top court, the striking observation of Justice Indu Malhotra to summarize was "history owes an apology to the members of the LGBTQ community and their families for the ignominy and ostracism that they have suffered through the centuries. The members of their community, she wrote, were compelled to live a life full of fear of reprisal and persecution". Malhotra is the 7th woman judge of the Supreme Court. The most penetrative remark by justice Y.D Chandrachud in his judgment was "158 years is too long a period for the LGBTQ community to suffer the indignities of denial. The case is about an aspiration to realize constitutional rights. It is about a right which every human being has, to live with dignity, it is about enabling these citizens to realize the worth of equal citizenship. Above all, our decision will speak to the transformative power of the constitution", he said. The judgment terms "bias of

any kind strikes at the core of democratic society" and directs the union and state governments to take all measures for wide publicity of this judgment at regular intervals through electronic and print media. There is also a direction to the governments to initiate sensitization programmes for the people, government officials and police.

It should here be noted that this section 377 of the British era which treats consensual sex by adults of the same sex as an offence and provides punishment for life in prison, is modeled on Britain's Buggery Act of 1533. Though, subsequently that has been scrapped in Britain, it survived in India, despite independence in 1947, from colonial rule. Handing down a

The worst part of the case was the stand taken by the Central Government. It took a position of "no stand in the case" and left the matter for the decision of the court. This was obviously with a view not to antagonize the orthodox and conservative sections within the society. This stand of the union government has since been assailed by one of the members of the constitution bench, Justice D.Y Chandrachud, in a public function subsequent to the judgment. Never-the-less what Justice Chandrachud has said firmly in his judgment in this case is this: "we are aware of the perils of allowing morality to dictate the terms of criminal law. If a single homogenous morality is carved out for a society, it will undoubtedly



historic verdict on a crucial topic like this was no doubt a herculean task and a big challenge for the constitution bench. The conflicting views of different sections of people were wide and deep. The arguments of the statuesque idealists were that "same sex relations is not in consonance with the law of nature". They insisted that it is unnatural and hence impermissible. Their further contentions were that such relations are not based on Indian culture. The religious and communal organizations also came out with arguments that same sex demand is only of 0.3 percent of Indian population and 99 percent of its people are against it. Hence it should not be allowed. They also vehemently argued that same sex problem is not a matter which falls within the spheres of judiciary and therefore no courts should make attempts to adjudicate on such an issue.

have the effect of hegemonising or othering the morality of minorities. The LGBTQ community has been a victim of predominant Victorian morality which prevailed at the time when the Indian Penal Code was drafted and enacted. Therefore we are inclined to observe that it is constitutional morality and not mainstream views about sexual morality which should be the driving factor in determining the validity of section 377".

The court has elaborately made it very clear that the word morality has not been defined anywhere and can be interpreted in any manner as one finds it convenient. For example, the Vishwa Hindu Parishad's view in the case was "invalidation of Section 377 will herald animal like behavior in the society". Its further contention was "homosexuality is an imported disease". Muslim organizations and Christian bodies have also expressed strong objections.

Rejecting all such and other arguments for maintenance of this section, the chief justice Mishra, as the lead umpire in the case has stated; "the constitutional morality cannot be martyred at the altar of social morality. It is only constitutional morality that can be allowed to permeate into the rule of law. The veil of social morality cannot be used to violate fundamental rights of even a single individual, because, the foundation of constitutional morality rests upon the recognition of diversity that pervades the society". The chief Justice further said "It is the concept of constitutional morality which strives and urges the organs of the state to maintain such a

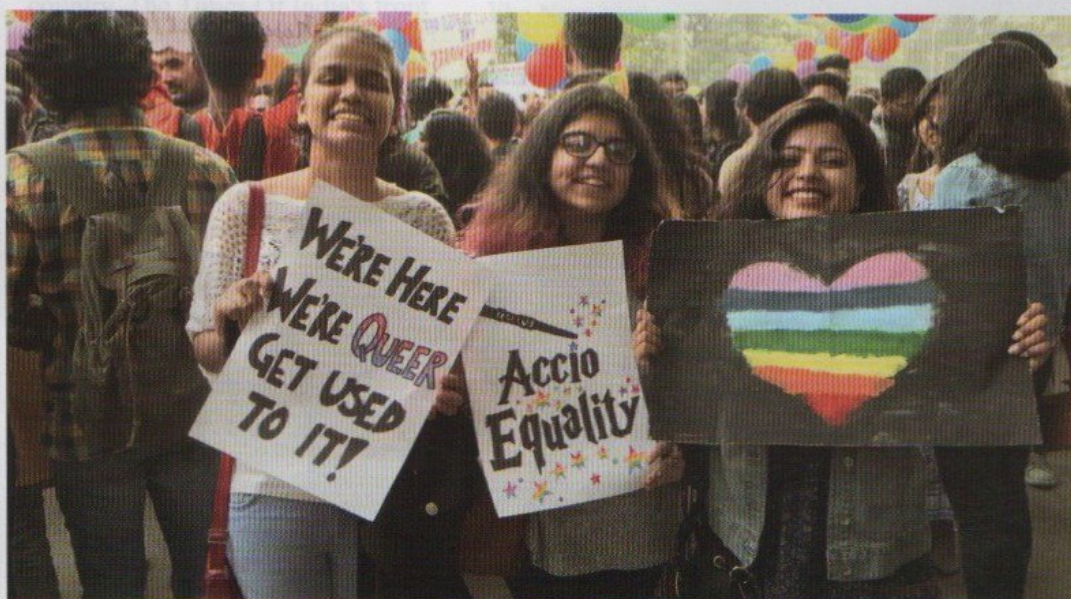
need for changes in outlooks and emphasizes by point-blank stating "the overarching ideals of individual autonomy and liberty, equality for all sans discrimination of any kind, recognition of identity with dignity and privacy of human beings constitute cardinal four corners of our monumental constitution forming the concrete substratum of our fundamental rights that have eluded certain sections of our society who are still living in the bondage of dogmatic social norms, prejudiced notions, rigid stereotypes, parochial mindset and bigoted perceptions". What was however surprising to note was the fact that almost all mainstream political parties

educational programmes for training the transgender persons.

Here needs mention of 4 other landmark judgments of the recent period of the apex court which preceded the present verdict. In that, the first one was acceptance of the rights of the transgender community delivered by the court in 2014. The second one was of 2017, in which the court declared that privacy is a fundamental right of citizens. The third one resulted in the declaration of invalidation of triple Talaq. How the Supreme Court came to the rescue and got reunited the captive Hadiya with her husband in Hadiya Safin Jahan case, better known in legal parlance as Shafin Jahan V/s Asokan

KM as the fourth one. The court's findings in these judgements became important backgrounds for the present case. On the basis of these judgments, the civil society was quite hopeful that the verdict in the present case shall certainly be not different than as it has come now.

What needs a special mention before concluding this write up for the members of the LGBTQ community is that, this is just a beginning of a bigger battle for freedom for full enjoyment for their legitimate constitutional rights. In that, the state has a major role to play. Based on the judgment, it is now the



heterogeneous fibre in the society, not just in the limited sense but also in multifarious ways". Referring to the duties of the state in safeguarding the rights of the citizens of this neglected community, the judgment points out "It is the responsibility of all the three organs of the state to curb any propensity or proclivity of popular sentiments or majoritarianism". The verdict clarifies by saying that "constitutional morality embraces within its sphere several virtues, foremost of them being the espousal of pluralistic and inclusive society".

The judgments underlined this fact by saying that "a free society could be created only when individual identity, including sexual preferences, was protected and citizens were allowed to express themselves freely without being fettered by social exclusion or identity seclusion". The judgment highlights the

except CPI(M) maintained neutrality on the issue like what the RSS guided and BJP headed union government did in the matter before the Supreme Court. The CPI(M) took a positive stand and supported the demand of this community. As a matter of fact, the CPI(M) had in its 2014 Lok Sabha election manifesto stated that the LGBTQ community should be conferred with this right as enjoyed by other sections of the people. The CPI(M) has accordingly welcomed the judgment. This apart, the CPI(M) led LDF government in Kerala had introduced a transgender policy in 2015. Later on, the state administration followed it up with creation of a Transgender Board under the social justice department. The state government has also issued identity cards for transgenders and offers

responsibility of the union government to bring appropriate legislative reforms conferring constitutional rights for marriage between consenting adults within their community. Consequent ancillary measures such as for adoption of children, guardianship rights and rights to inherit property from partners etc. are essential for realization of these rights to the members of LGBTQ community. It may in this context be noted that Shashi Tharoor, a Congress MP, had unsuccessfully moved a private member's bill in parliament in December 2015 and March 2016. The present Judgment has thus become a milestone in the judicial history of India. It is expected that the union government will soon take necessary measures for implementation of the guidelines outlined in the judgment. ■



Biju Cherian

Anna Rajam Malhotra: India's First Female IAS Officer

■ “Who was the first Indian woman to be selected for the IAS?”, the baritone voice of Amitabh Bachchan echoed in millions of homes, not only all over India but even outside the country, in one of the episodes of 'Kaun Banega Crorepati'. And then the hearts of lakhs of Malayalis skipped a beat because it was an important moment for them. The hearts of Malayalis pulsated with pride as Bachchan said, “It is Anna Rajam Malhotra (nee George).” Most Indians have heard about India's first female IPS officer Kiran Bedi, but few knew, or still do not know, that the first woman to be selected by the UPSC for the IAS belonged to Niranam village in Kerala as the daughter of Ottavilil O. A. George and Anna Paul, and as the granddaughter of Malayalam author Pailo Paul. While her father had shifted to Ernakulam, she was born there on July 17, 1927. Those were the days when most Indian women didn't even try getting into any service. But Anna fought gender bias, stood her ground, went on to become India's first female IAS officer, created history and rewrote the rules for IAS officers. She was also the first woman to hold a secretarial post in the central government. She grew up in Calicut and completed her intermediate education from Providence Women's College. After earning a Bachelor's degree from Calicut's Malabar Christian College, Anna moved to Madras where she obtained her Masters in English Literature from Madras University. Though her family was against her joining this

male dominated profession yet she went ahead and surprised everyone with remarkable marks. In 1950, Anna passed the civil services examination and qualified for the interview round. Back then, she did not know that she was the first woman to do so. In 1951, when she appeared for the next round of the exam, she was discouraged from joining the Indian Administrative Service by the board which interviewed her. Instead, the Foreign Service and Central Services were offered to Anna as they were “suitable for women.” However, Anna was determined to get the post her rank deserved. She convincingly argued her case, stood her



ground, chose Madras cadre and picked up her rank. Her appointment order had these lines: “In the event of marriage your service will be terminated”. But after a couple of years, the rules had changed. This was one Government Order that had changed her life.

Posted to the state of Madras, the first Chief Minister under whom Anna worked was C. Rajagopalachari, who was against women entering public service and was not keen to post the new recruit in the field. He was the old and conservative type, very stern. He

“Who was the first Indian woman to be selected for the IAS?”, the baritone voice of Amitabh Bachchan echoed in millions of homes, not only all over India but even outside the country, in one of the episodes of 'Kaun Banega Crorepati’.

was convinced that she would be unable to handle law and order situations. Therefore, instead of the charge of a district sub collector, he offered Anna a post in the Secretariat. But Anna, who had undergone training in horse riding, rifle and revolver shooting and in using magisterial powers, knew that she was at par with her male counterparts. Once again she had to fight for a chance to prove herself, arguing that she was equally competent to men in handling any situation that might arise as a part of her job. Eventually, she was posted as sub collector in the Hosur district, becoming the first woman to occupy that post. However, gender remained an

issue for some years for Anna. As a sub collector of Hosur, when she visited a village in the taluk on horseback, she was informed that the village women wanted to see her. When Anna went to meet them, they just walked around her, looking at her. It was then that Anna realised their disappointment and knew that people expected something different from a woman who had made it as an officer. In those days, most men were apprehensive of a

woman's capability in taking decisions regarding public administration, or using discretionary magisterial powers. So Anna had to prove herself time and again to stand up against gender prejudices because that the conservative mindset that prevailed at that time. While Anna's journey as India's first female IAS officer brought new challenges every day, it was rewarding as well. After a few years of her service, Anna learnt that Rajagopalachari had appreciated her work in an official

report and, at a public meeting even mentioned her as an example of progressive women! Moreover, the then UPSC Chairman commended her performance and said that it was a reason for him to recruit more women into the service. However, Anna retorted saying that her performance should not be a criterion for recruiting women candidates. Her reasoning was that suppose she had failed, then this criterion would have prevented another woman from getting her chance. She strongly believed that women should be enrolled on merit and given a fair chance to prove their capability. While her administrative brilliance fetched her widespread respect in the official circles, it was her thoughtfulness that endeared her deeply to the common man. Over the years, Anna served under seven chief ministers.

At the Centre, it was with Indira

Gandhi, but her service was brief but impressive. Given the responsibility of agricultural inputs, she had to accompany Ms. Gandhi on an eight-state tour, giving information about food production, which had declined. A stickler for rules and deeply committed to her duty, she undertook the tour despite a fractured ankle.

Away from the line of duty, Anna bided time to finally marry her colleague and batch mate R N Malhotra who became the RBI governor in 1985. For her it was worth waiting for. A man in whom she found exceptional humane qualities. Malhotra had earlier served as the Finance Secretary when Indira Gandhi was Prime Minister and was posted as India's Executive Director at the International Monetary Fund in Washington when they married. It was when Malhotra returned to India to take up the job of Governor of the Reserve

Bank of India that Anna got her most notable assignment, building India's first computerised container port, Nhava Sheva, in Mumbai.

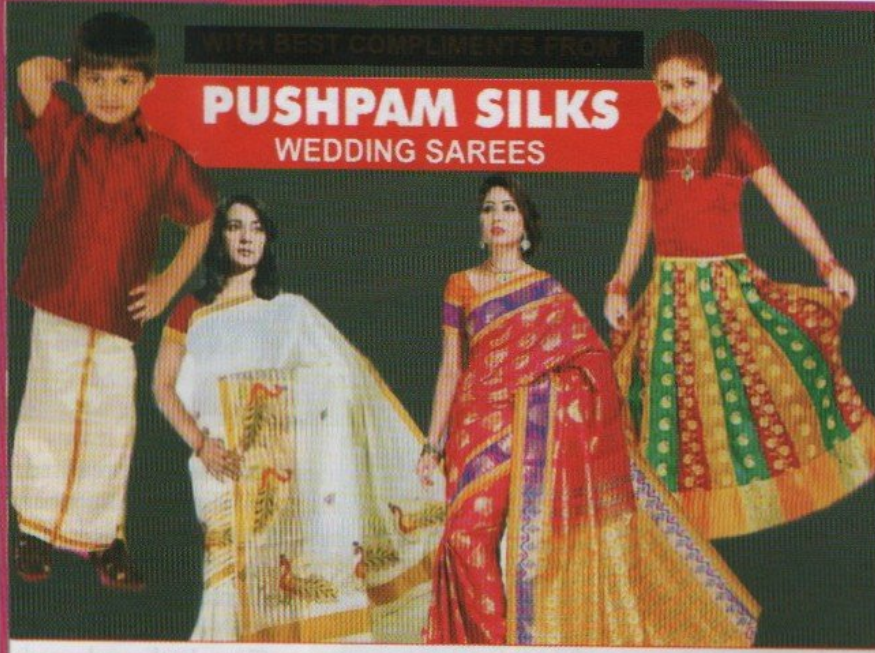
By the late 1970s, concern had begun to be voiced about congestion at India's ports and policymakers had decided it was necessary to augment handling. This meant planning and development of facilities for sea and land modes of transportation. The Bombay Port Trust, the leading port in India at that time, was in no position to do that, prompting the government to identify Nhava Sheva as the location for India's first container port. Anna, who had not handled such a project before, had to start from scratch in what was then marshy, salt pan land. Every day, she would leave early from her residence on Carmichael Road in South Bombay to catch a boat at 7 am from the Gateway to set out for Nhava Sheva, then just a deserted cluster of villages. The then-Prime Minister, Rajiv Gandhi visited Nhava Sheva a few times while construction was under way and was thoroughly impressed with Anna's leadership. Earlier, she had worked closely with Rajiv Gandhi in the Asiad project in 1982. The Greenfield port of Nhava Sheva opened in May 1989 and a year later, Anna was awarded the Padma Bhushan.

Despite her pioneering role, Anna wore her achievements lightly. She always played down her pioneering role, and called it a "fluke". In fact, she even once remarked that she took the Civil Services examination for a lark and did not even realise that she was the first woman in the service.

She also served as Secretary of Ministry of Education of Government of India, non-executive independent director at Hotel Leela Venture Limited, and independent non-executive director of Simplex Realty Limited

She came to stay in Mumbai after Captain Krishnan Nair requested her to do so after the demise of her husband.

People like her come along very rarely. Civil servants like her are rarer. The hard-working and stubbornly honest lady lived a life only a handful of other women of her time lived, inspiring many others to take up the challenge of civil service in the coming years. She breathed her last on Monday, September 17, 2018, in Mumbai, at the ripe old age of 91. ■



PUSHPAM SILKS
WEDDING SAREES

D. S. CUTPIECE & R. M. SHOPPING
HANDLOOM TEXTILES

SILK, COTTON, POLYSTER, KERALA SAREES, SET MUNDU,
SKIRT WITH BLOWSE, CHURIDAR, POOJA CLOTHES AVAILABLE

RAMRAJ DHOTHI, MUNDUKAL, READYMADE SHIRTS,
VELCRO DHOTHI WITH POCKETS AVAILABLE

രാമരാജ് ദോത്തി, മൂണ്ടുകൾ, റെഡിമെയ്ഡ് ഷർട്ടുകൾ
“ഓട്ടിച്ചോ കെട്ടിക്കോ വെൽക്രോ ദോത്തി പോക്കറ്റ് ഉൾപ്പെടെ”
ഫാക്ടറി വിലയിൽ ലഭിക്കുന്നതാണ്

No. 2, Matunga Mansion, Opp. Post Office, Bhandarkar Road,
Matunga (C.R), Mumbai - 400 019.
Tel: 2418 1025, 2410 5293, Mob: 98920 67581

Sasilekha Nair Mrs India Kerala



Sasilekha Nair was crowned Mrs India Kerala during the grand finale of Mrs India 2018 held at FEATHERS Radha Hotel Chennai on July 30.

Mrs India is the largest pageant for married women in India with gateway to premium international pageants. It is conducted by Mrs India Pageants production Pvt Ltd under the directorship of Deepali Phadnis. Mentored by Pratibha Saunshimath Regional director Mrs India.

Sasilekha emerged a victor amongst a vast and tough competition competing with 71 contestants across India, during a grueling 5 day event.

Mrs India finals was packed with more than 7 different theme photo shoots, personal videos shoot, acting, workshops like table etiquette, kuchupudi dance style, self make up in three different styles, silumbum (martial art using sticks) etalong with tests like quick learning ability, spontaneously speaking, personal interview.

The final which took off on 26th with a press meet with all contestants dressed in white, a Ravi Varma painting style theme, concluded with a grand final on 30th evening when 71 contestants dressed in different regional clothes mesmerized the audience. ■



Arts Speak

The Event Arts Speak was more about the concept and cause and not just our dance but beyond the Dance.



Arts are not for entertainments and showcasing alone but with its constant practice it has to transform the person into being HUMANE. Art is a weapon that can be used in any field or profession to connect to a person's HIGHER SELF.

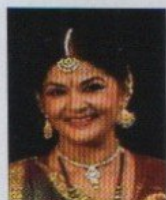
Our former Prime Minister late Atal Bihari Vajpayee always perceived the ups and downs of the situation with his poet's heart even in the field of politics where emotions take last seat.

However he never compromised but reached out with his Art medium i. e., poem weapon and won the hearts of his opponents. That has inspired me to look at Arts from his angle and make me strongly believe in the strength of ARTS beyond words.

One may be a better skilled or popular and hence called successful. Be it a musician, dancer, painter, writer or poet but if that art has not transformed him/ her, then one may be less recognised as an artist and more as a highly Skilled person in that field.

Arts for Transformation is the philosophy I believe in and A B Vajpayee's life was absolutely able to reflect that and that made him to get the recognition of a good human being and an epitome of Indian culture.

My Artistic self and mind have been highly influenced and groomed by the Sanskriti of Kerala. I have high admiration for the Kerala state that gifted us with great and deep, rich art forms such as Kathakali, Mohiniattam and Koodiyattam. They are traditional performing art forms from Kerala. Recently recognised by UNESCO as a Human Heritage Art, this form of



Shila Mehta

Sanskrit drama is considered to be at least 2000 years old.

We recently devised a programme and dedicated it to the flood victims of Kerala and also a tribute to Late Prime Minister A B Vajpayee.

Programme began with poem recitation as a tribute to Vajpayee and chose his poem to start with. Anand Singh recited the poems. Uma Dogra later performed Kathak dance.

Panchakshar Shiv Stuti in Raag Malkauns, Ektaal, Baso mere nanenmei Nandlal ...Raag Bageswari Adda 4 beats.

It was accompanied by Tabla- Satyaprakash Mishra, Vocal- Manoj Desai and Sitar by Alka Gujjar

Dr Sandhya Purecha performed Bharatnatyam with Swaraoada, Abhinayapada and Varnam in Marathi- composition from Sarfojiraje Bhosale's Nirupanas.

Swarapada in Raga Surutitala Rupak depicted Angry young Parvati complaining to friend that how can people call Shiva as innocent?

Second composition was Abhinayapada story based on Manmath who was burnt to ashes by Lord Shiva when he tried to break his penance.

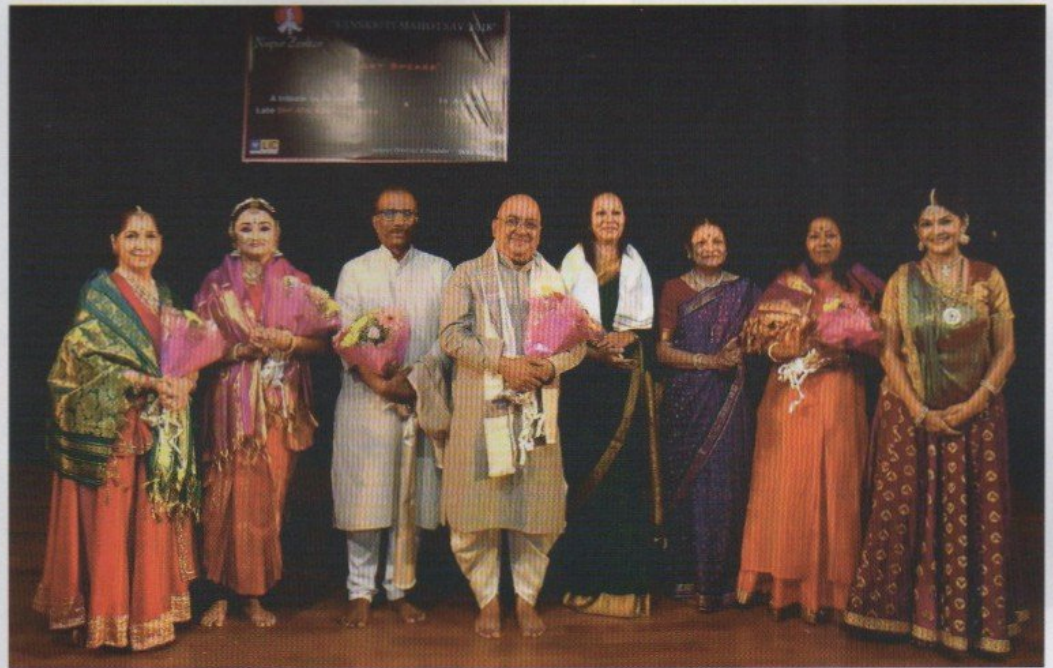
Second composition was in raga

Kalyani Tala Adi. Third composition was Varnam in raga Anand Bhairavi and Tala Adi. Varnam revolving around Nayika complaining to friend about Krishna's pranks. Presented by Dr Purecha and her disciple Chitra Dalvi accompanied by Vocal-Shivaprasad, Mridanga-Satish Krishnamoorthy, Violin-Satishsheshadri. Tata kali-Pushkaraadeochake, Costume- Bhavna Shah.

Shila Mehta performed Kathak

Omkaar- Raag Darbari, Taal- Addya Raas Taal ..13 beats including Upaj, Aamad, chakkradars, Parans, Tihai, Footwork. Thumri- Text by Late Pt. Bindadin Maharaj, Chhodo Chhodo Bihari, Naari Dekhe Saghari, Raag-Pahadi, Taal- Dadra accompnied by Tabla- Vivek Mishra, Vocal Somnath Mishra, Sitar- Alka Gujjar. ■

Felicitatlon of dignltarles



A section of audience

Magical Dance Of Lord Krishna

As part of the Janmashtami Celebrations, International Shri Krishna

Consciousness, programme of classical music and dance was presented at Shri Radha Giridhari Mandir in Mira Road last week.

One of the Classical Dance performance was the Bharat Natyam recital by accomplished Bharat Natyam and Kuchipudi exponent Subitha Murli and her students. Subitha Murli heads Saraswati Kala Kendra in Mira Road where she trains young aspirants in Classical Dance. The programme commenced

with the traditional Allarippu that introduced the basic steps of Bharat Natyam which was performed by all the students followed by invocatory numbers in praise of Lord Ganapati as the remover of obstacles and protector of all mankind and Goddess Saraswati as the goddess of knowledge and wisdom. It was quite exciting to see young children performing with lot of sincerity and honesty.

It was a pleasant surprise to watch the mothers of the students performing the traditional folk dance of Kerala known as Kaikottikali, which literally means



Clap and Dance, they performed quite well winning the appreciati on from

the audience. Krishna Lila portrayed the little naughty Krishna eating mud and mother Yashoda is shocked to see the Vishwaroopa Darshanam in his little mouth and his other pranks. Swagatham Krishna was performed by Subitha herself in praise of lord Krishna. She performed with devotion

and involvement.

The last and highlight performance was the Raslila that symbolises the Maha Raas in which all the Gopis dance along with lord Krishna giving a spectacle to the audience that there are several Krishnas dancing along with the Gopis thereby portraying the philosophy that human soul unites with the Divine. It is creditable on the path of Subitha Murli to teach and to encourage young children to take up Classical dance in today's world where western culture and lifestyle dominates the scenario.

By Vijay Shanker

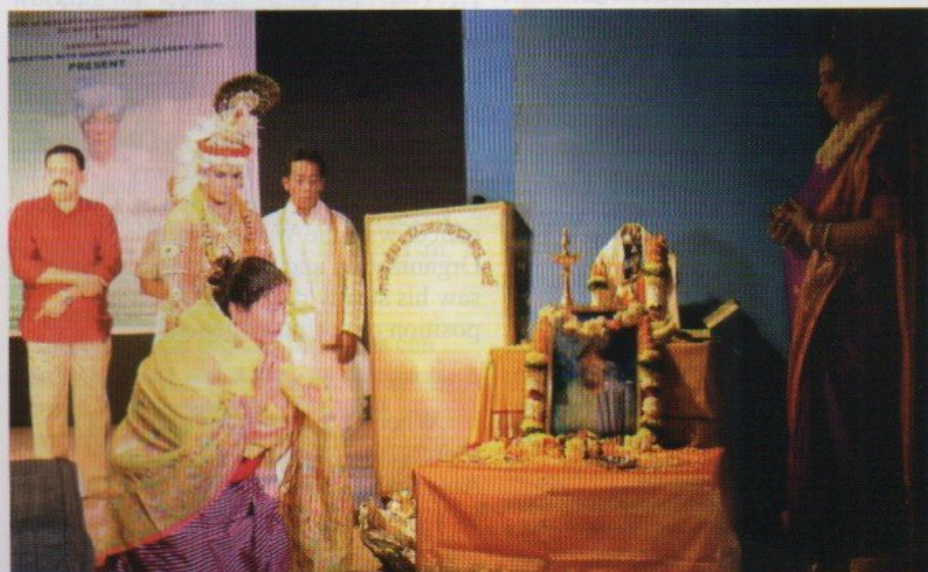


Abhinayaa Institute of Research and Fine Arts

Abhinayaa Institute of Research and Fine Arts, Vasai celebrated their 22nd Annual Day at S K Bhandari Samaj Hall, Vasai West, Palghar on September 29 and 30. On the first day, they in collaboration with Sangeeta Natak Akademi (Delhi) organized 2nd Padamashree Guru Th. Babu Singh National Dance Festival 2018. The 2nd day witnessed variety of dance performances by the students of Abhinayaa Institute.

Well known artists Smt. P Reepa Devi (Manipuri Dance Imphal), Sudip Kumar Ghosh (Manipuri Dance Kolkata), Kum. Varsha Vishwanathan (Manipuri Dance), Smt. Latasana Devi (Manipuri Mumbai), Ardhanareshwar Venkat (Kuchipudi Hyderabad), Smt. Sharon Lowen (Odissi Delhi), Smt. Amusana Devi (SNA Awardee) (Manipuri Dance, Imphal), Vaidehi Kulkarni (Kuchipudi Nashik) performed on the first day. Mohiniattam by the disciples of Guru Geeta Vijayshankar, Mumbai was also presented on the same day.

Bharatanatyam dance by the students of Abhinayaa Institute was presented next day. Kalashree Meena Santhosh, Nruthya Kowmudhi Sneha Anujan, Natya Mayuri Deepika Venkatesh, Sandra Nair and Natya Mayuri Priya Satish participated. ■



During the inauguration



Dr A P Jayaraman

Kofi Annan

Peace Maker in a Warring World

Kofi Atta Annan: The sounds of the three words ring in familiarity in the Indian mind suggesting a drink, wheat flour and brother respectively. But they mean differently in Akan language.

Kofi stands for born on Friday, Atta signifies twin and Annan means fourth born. That is meaning of the name of the seventh Secretary General of the United Nations. He was born into an aristocratic family in Kumasi, Ghana on 8th April 1938. After a short illness he died in a hospital in Bern, Switzerland on 18 August 2018.

In my interactions with teachers and students on the mindsets needed to navigate the twentieth century, I have to give an example for ethical mindset. I invariably look up to the UN leaders. Kofi Annan fits my illustration bill in the dimension not only of ethics and morality but also in other vital, essential and desirable attributes.

Elite Education

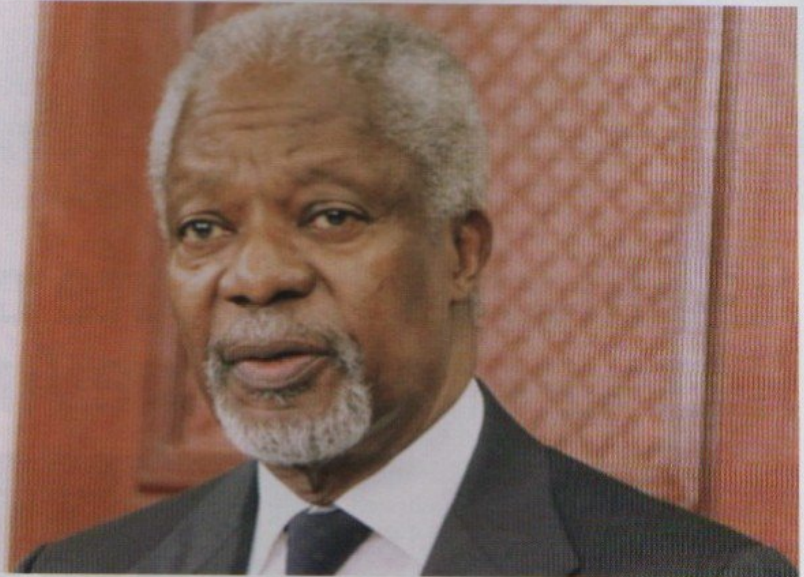
Annan went to the elite Mfantshipim school from 1954 to 1957 from where he imbibed the maxim of humanitarianism that 'suffering anywhere concerns people everywhere'. He showed signs of leadership at boarding school, where he led the other boys in a hunger strike to demand better food and won. In 1958, he began studying economics at the Kumasi College of Science and Technology. He received a Ford Foundation grant, enabling him to complete his undergraduate studies in economics at Macalester College in United States, in 1961. He completed DEA degree in International Relations in Geneva, Switzerland. Later he studied at the MIT Sloan School of Management and earned a master's degree in management. He was fluent in English, French and several other African languages and completed his formal education from top schools of Ghana, Switzerland and the United States that transformed him into a

full blown global citizen.

His CV and work experience gelled well with his career in UN diplomacy. He was the first secretary general to be selected from among the international civil servants who make up the UN bureaucracy. He was the first black African to head and lead the United Nations, doing so for two successive five-year terms beginning in 1997. His school maxim became the mission of UN under his leadership. His long life was spent in the corridors and conference rooms of the United Nations. "I feel profoundly African, my roots are deeply African, and the things I was taught as a child are very important to me." He started as a budget officer with the World Health Organization and the next four decades saw his steady rise to the topmost position of secretary-general.

Anti Americanism

When U.S. forces invaded Iraq in March 2003, Annan deplored the American failure "to solve this problem by a collective decision." Afterward, he infuriated the White House by telling a BBC reporter that the invasion was



"illegal" and by sending a letter to Bush and British Prime Minister Tony Blair imploring them not to attack the Sunni Muslim city of Fallujah.

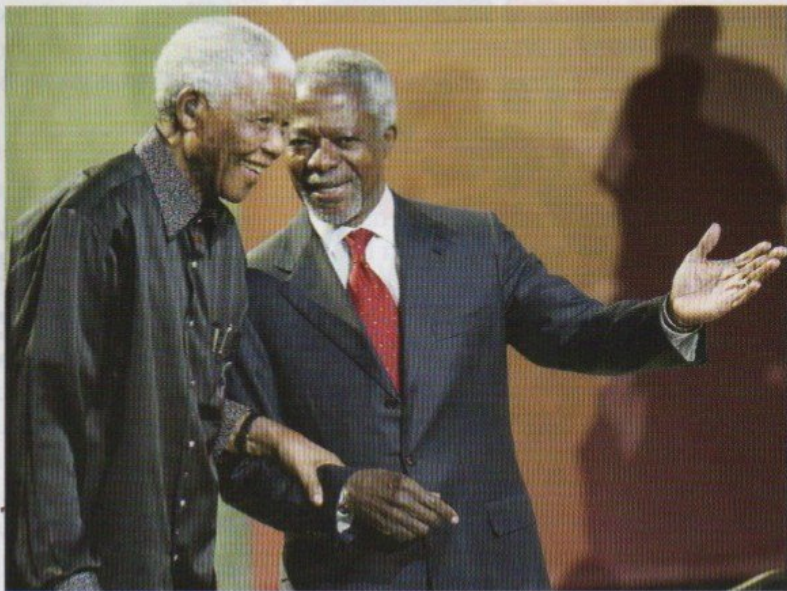
US was dragging its feet on mandatory payments to the UN creating deep financial crisis. He got the US to pay a backlog of debt it owed the UN.

Nobelist

Annan received the Nobel Peace Prize in Oslo just three months after the Sept. 11, 2001, attacks, and his acceptance speech took note of that terribly tragic day. "We have entered the third millennium through a gate of fire. If today, after the horror of 11 September, we see better, and we see further we will realize that humanity is indivisible. New threats make no distinctions between races, nations or regions. . . . A deeper awareness of the bonds that bind us all in pain as in prosperity has gripped young and old." He was a passionate peacemaker in a warring world with regional and global conflicts and his life was devoted to resolution of complex conflicts.

Dark Matters

He strode like a colossus on the



global stage and his authority came from experience. His impeccable attire and demeanor set a magnetic profile. Few people have spent so much time around negotiating tables with thugs, warlords and dictators. He has made himself the world's emissary to the dark side. In 1998, he traveled to Baghdad to negotiate directly with Saddam Hussein. His position has a hamartia, the fatal flaw of high moral authority bereft of the means other than persuasion to enforce the high standards he articulated.

MDG Architect

Annan issued a report entitled "We the peoples: the role of the United Nations in the 21st century". The report argued that the significant geopolitical evolutions and increased globalization experienced over the previous 50 years required the United Nations to reassess and transform the way it operates. It exhorted the member states to "put people at the centre of everything we do. No calling is more noble, and no responsibility greater, than that of enabling men, women and children, in cities and villages around the world, to make their lives better."

He recognized, evaluated and prioritized areas and zeroed in on poverty to "free our fellow men and women from the abject and dehumanizing poverty in which more than 1 billion of them are currently confined. At the end of the Millennium Summit, delegates adopted the Millennium Declaration, in which they committed to a new global partnership to reduce extreme poverty

and set out a series of time-bound targets which subsequently become known as the Millennium Development Goals.

The Eight Millennium Development Goals are eradication of extreme poverty and hunger, achievement of universal primary education, promotion of gender equality and empower women, reduction of child mortality, improvement of maternal health, combating HIV/AIDS, malaria, and other diseases, ensuring environmental sustainability; an development of a global partnership for development.

Redefining UN

His historic role in redefining and finding a new meaning to UN was eloquently expressed in his Nobel citation.

Annan has devoted almost his entire working life to the U.N. As Secretary-General, he has been pre-eminent in bringing new life to the organization. While clearly underlining the U.N.'s traditional responsibility for peace and security, he has also emphasized its obligations with regard to human rights. He has risen to such new challenges as HIV/AIDS and international terrorism, and brought about more efficient utilization of the U.N.'s modest resources. In an organization that can hardly become more than its members permit, he has made de clear that sovereignty can not be a shield behind which member states conceal their violations.

The current UN secretary general, António Guterres, whom Annan

appointed to lead its refugee agency, said: "In many ways, Kofi Annan was the United Nations. He rose through the ranks to lead the organisation into the new millennium with matchless dignity and determination."

Annan was also actively involved in the peace-building efforts between India and Pakistan during the early 2000s when India was under the leadership of Atal Bihari Vajpayee. On March 11, 2001, Kofi Annan said that both India and Pakistan should retain the spirit of the Lahore Declaration. He had said that it would require 'restraint, wisdom, and constructive steps from both sides'. Prior to a summit in Kazakhstan in June 2002, Annan had outlined the need for India and Pakistan to avert war.

Against Globalization

Globalization has been hoisted as the flag of hope by many countries with little attention paid to its consequences. He vociferously cautioned that unrestricted and unregulated globalization could lead to an unmitigated disaster worldwide. He warned that if we cannot make globalization work for all, then it will work for none. He highlighted the need for a human face in the global market designed with the calculations of short term profit. The fact that one out of four in the world is in a morass of squalor and starvation pained him. Antipoverty initiatives were the bedrock of his campaigns. ■



Nobel Prize for Cancer Research

The 2019 Nobel Prize for physiology or medicine was awarded to immunologists Honjo and Allison who initiated game changing cancer treatment with their basic research.

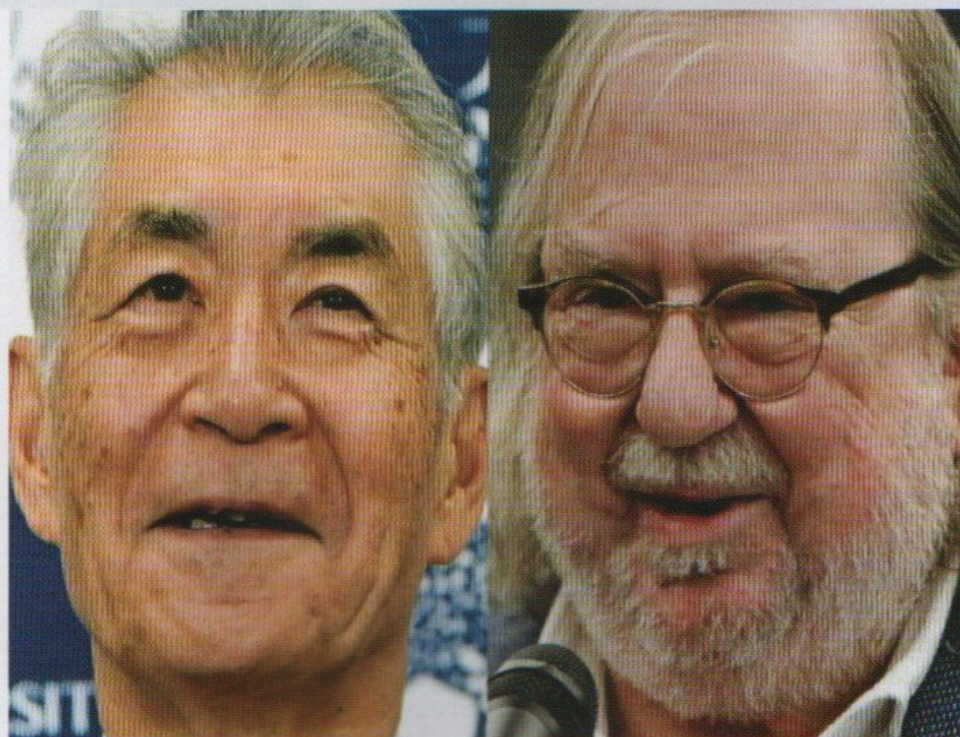
By Dr. A. P. Jayaraman

Cancer kills millions of people every year and is one of the greatest health challenges. By stimulating the inherent ability of our immune system to attack tumor cells they established a brave new paradigm shift in cancer therapy. Professor KlasKarre, member of the Nobel award Committee commenting on the life changing possibilities of the recognized research said, "We can cure cancer".

Immunotherapy Honoured

Yervoy, Opdivo, Keytruda..... These are tongue-twisting names of recent cancer drugs that dramatically raised the bar of immunotherapy. TasukuHonjo of Japan and James Allison of the United States whoare pioneering immunology researchersshared the Nobel Prize in Physiology or Medicinefor 2018. They brought lasting remissions and great hope to many cancer patients who had otherwise hopelessly run out of options.

Immunology is the study of the immune system, which protects us from infection through various lines of defense. If the immune system is not functioning as it should, it can result in disease, such as autoimmunity, allergy and cancer. Immunotherapy is a type of cancer treatment that boosts the body's natural defenses to fight



cancer. It uses substances made by the body or in a laboratory to improve or restore the functions of the immune system.

The immune system includes the lymph glands, spleen and white blood cells. Normally, it can spot and destroy faulty and truant cells in the body, stopping cancer developing. But a cancer might develop when the immune system recognises cancer cells but is not strong enough to kill the cancer cells. The cancer cells produce signals that stop the immune system from attacking them. Theyoften hide or escape from the immune system.

Immunotherapies raise great expectations in treating many types of cancer, including melanoma, lymphoma, and lung, kidney, and bladder cancers. They are much more targeted, even patients with late-stage disease can be benefitted by immunotherapy

A basketful of different kinds of immunotherapies for a variety of cancers are in clinical trials. These include treatments that use engineered viruses HIV, measles, smallpox to reprogram immune cells to destroy cancer. The most exciting therapy attracting the attention of the medical community is known as

“checkpoint inhibitors.” These harness the T-cells, a type of white blood cell known as the soldiers of the immune system, to attack cancer.

Not a Panacea

These drugs are effective only for some cancers of like those of the lung, kidney, bladder, head and neck; for the aggressive skin cancer melanoma; and for Hodgkin lymphoma. They do not work for all patients. Cost today is prohibitively hovering around a crore of rupees for a year's treatment. The erratic and disorderly outcome of immunotherapy was brought under control and to the centre stage by deciphering exactly how cells were interacting fine-tuning methods to control the immune system. Doctors are using immunotherapy to help the cells of the immune system recognize and attack cancer cells.

Dr. Honjo, 76, is a professor at Kyoto University. He believes that immunotherapy will help save more cancer patients than ever before. He discovered a protein on immune cells and, after careful exploration of its function, revealed that it also operates as a brake, but with a different mechanism of action. Therapies based on his discovery proved to be strikingly effective in the fight against cancer.

Dr. Allison, 70, is chairman of immunology at the University of Texas M.D. Anderson Cancer Center. He studied a known protein that functions as a brake on the immune system. He realized the potential of releasing the brake and thereby unleashing our immune cells to attack tumors. He then developed this concept into a brand new approach for treating patients. He said that when checkpoint inhibitors work, patients are good to go for a decade or more. He is collaborating with researchers including his wife, Dr. Padmanee Sharmata understand the mechanisms so the treatments would help more patients. He had personal experience with cancer. His mother, his brother and two uncles died of cancer. “It's a big challenge,” Dr. Allison said. “But we know the

basic rules now. It's just a matter of more hard work to put things together based on science.”

Brake on T cells

Dr. Allison and Dr. Honjo, working separately, showed in the 1990s how certain proteins act as “brakes” on the T cells of the immune system T-cells and limit their ability to attack cancer cells. Suppressing those proteins, they theorized, could transform the body's ability to fight cancer. T-cells, a type of white blood cell, are called the soldiers of the immune system. They are deployed to fight infections and cancer, but malignant cells can elude them. The T-cells carry molecules called checkpoints that the body uses to shut the cells down when it needs to stop them. Cancer cells can lock onto those checkpoints, crippling the T-cells and preventing them from fighting the disease.

A powerful metaphor is going around immunologists namely taking the brake off the immune system. Allison identified a checkpoint called CTLA-4. Honjo found a different one, called PD-1. Those discoveries made it possible to develop drugs that would stop the checkpoints from working, so that the T-cells would be free to fight cancer.

Combination therapy with Yervoy and Opdivo has given a new lease of life significantly prolonged life for people in a desperate situation, with melanoma that had spread to the brain. But for all their successes, the danger is that these treatments can also turn the fury of the immune system against the patient's own tissue, leading to side effects that can be severe. The lungs, intestines and sometimes even the heart have become inflamed. The thyroid gland can turn sluggish. Damage to the pancreas has caused diabetes in some patients. Others have developed rheumatoid arthritis. When the drugs were first introduced, side effects even caused some deaths.

Carter Story

Former American President

Jimmy Carter underwent elective surgery to remove a small mass on his liver on August 3, 2015. His prognosis for a full recovery was initially said to be excellent. On August 12, he announced he had been diagnosed with cancer that had metastasized, without specifying where the cancer had originated. On August 20, he disclosed that melanoma had been found in his brain and liver, and that he had begun treatment with the immunotherapy drug, Keytruda and was about to start radiation therapy. His family has an extensive family history of cancer. On December 6, 2015, he issued a statement that his medical scans no longer showed any cancer. “*The words 'metastatic cancer' and 'cure' are not two words you ever hear in the same sentence,*” says Carolyn Bertozzi, a professor of Chemistry and head of Bertozzi Lab at Stanford University.

Allison Wept

Allison is an immunologist and not a clinical physician. It was his collaborator, Dr. Wolchok M.D., who treated some of the patients with advanced melanoma with the drug. One day in 2006, Wolchok introduced Allison to a young woman who had been near death from melanoma, and who was then completely free of the disease after four doses of the drug Allison had developed. Tears ran down Allison's cheeks. That woman, Sharon Belvin, went on to run half marathons. She has remained healthy, has two children and recently attended Allison's birthday party.

Anecdotes are interesting but the plural of anecdote is not data. It is the growing database and the strong scientific basis of immunotherapy that goaded the Nobel Committee to honour the duo Honjo and Allison with the prize. They added immunotherapy as the fourth pillar of cancer treatment along with surgery, radiation and chemotherapy. ■



Dr Geeta Madhavan

Lemon Rice

Tangy and Peppy recipe, to brighten up any day



INGREDIENTS

Cooked rice - 2 cups
Lemon Juice - ½ cup
Salt to taste
Sugar to taste.
For seasoning
Sesame oil- 2 tsp
Turmeric Powder- ¼ tsp
Asafoetida - ¼ tsp
Mustard Seeds - ½ tsp
Roasted Peanuts - 2 tbsp
Urad Dal - 1 tsp
Curry Leaves 6-8
Green Chilies - 1 tsp (finely chopped)
Coriander leaves - 1 tsp

METHOD

1. Heat sesame oil in a pan, crackle Mustard seeds, add Urad dal, Peanuts, Green chilies, curry leaves, turmeric powder and Asafoetida.
2. Add lemon juice, rice, salt and dash of sugar.
3. Sprinkle one table spoon of water, cover and cook for 2 to 3 minutes under steam.
4. Serve with Padam and tomato chutney.

Courtesy: Southern Twist by Dr Geeta Madhavan

KSNA West zone, Mumbai requests support for the age long art form **Chavittunatakam**

■ The recent devastating floods of Kerala has completely destroyed Gothuruthu village, known for the popular 'Chavittunatakam'.

Chavittu Natakam is the only existing maritime theatre tradition of the world. The Portuguese missionaries who came to Kerala in South India in the sixteenth century were instrumental in introducing this art form in Kerala. This art form is a combination of the aesthetic elements of both European and Indian. The predominant feature of this art form is the artists' stamping / pounding (Chavittu) the dance floor producing resonant sounds to accentuate the dramatic situations. Foot stamping dance, fighting and fencing are the essential parts of Chavittunatakam. The play was considered a success if, at the end. The stage caves in due to the pressure of heavy stamping.

One Act Play Contest

■ 'Unarvu' is organising a One Act Play Contest on October 28 at Mysore Association Hall. 'Unarvu' is the youth wing of Keraleeya Kendra Sanghatana. The contest is for the age group under 35. There are eight contestants for the event. Naattupaccha (Young Theatre Collective), Kharghar Kerala Samajam, Malayali Koottayma Kharghar, IPTA Kerala (Mumbai), Pravasi Samskarika Vedi, Nalasoppara Malayali Samajam, Trombay Fine Arts Anushakti Nagar and Bandra Malayali Samajam are the participating bodies. The objective of the contest is to make Malayali organisations creative conscious and also attract the new generation to the medium of stage plays.



H.E Bishop Mar Thomas Elavanal hand over the donation to Priya Varghese and Keli Ramachandran

Gothuruth- a village near Ernakulam is the home land of this art form with lots of Chavittunatakam practitioners staying in and around, working with different groups. All these groups lost all their costumes and theatre props in the current floods.

Kerala Sangeetha Nataka Akademi (KSNA) west zone, in the last meeting held at Kerala House in Mumbai, decided to adopt these affected performing art communities by providing the costumes and props for the Chavittu natakam artists in and around Gothuruth. An assessment of the losses for the art form in terms of

costume, props and ancillaries was done and is estimated at around 14 lakhs. KSNA West zone, Mumbai has started working towards this cause and will support with 10 lakhs as Phase I of this.

The first contribution for this mission was given by H.E Bishop Mar Thomas Elavanal and support is flowing from several art lovers.

Art consoles, heals and spreads love in society. It is the duty of the society to protect art. KSNA west zone is requesting everyone to join in this attempt to support art. For details please contact on the numbers 9820724613

Nair Seva Samiti, Chembur

■ Nair Seva Samiti, Chembur has elected new office bearers. They are: B Vijayan Pillai (President), Balakrishnan

Nair (General Secretary), P Sreekumar Pillai (Treasurer), G Radhakrishnan Nair (Vice President), C Sasikumar and

P Aravindakshan (Joint Secretaries), RKA Menon, B Gopalakrishnan Unnithan, O Velayudha Menon, O M B Nair, Sunil Menon, Rajendraprasad, G Sudhir, Prabhakaran Nair, Rajendran Nair (Committee members) and Adv K Haridas (Legal advisor)



Vijayan Pillai
(President)



Balakrishnan Nair
(General Secretary)



P Sreekumar Pillai
(Treasurer)

Short Film Documentary Contest

■ Vakdevatha of Pune is conducting a contest for Short Film and Documentary films. Creations of duration of five minutes to forty minutes will be considered for the contest. It will be held during the Diwali days. Though there is restriction for languages, the films should have subtitles. The entries selected for contest will be exhibited during the first week of November. There will be a visual interview of the winners. In the documentary category, there will be awards for best documentary, best director, best cinematographer and best editor. The award will consist of Vakdevatha Trophy, citation and cash. In the short film category, best short film, best film with social relevance and best director will receive cash award. Best cinematographer, best editor, best actor, best actress and best child artist will get Vakdevatha trophy and citations.

Study materials to poor children

■ Guru Dharma Pracharana Sabha, Bombay Keraleeya Samiti (Malad) and Tru Indian Information and Guidance Society jointly contributed books, study materials, blankets, mats, new clothes etc to poor children of Nayathode

Mahakavi G Memorial Government School. These items are collected from various sources of Mumbai. Children of 10 schools in Chalakkudi and Angamali received these materials.



All Thane Malayalee Association (ATMA) Gen. Secretary & Keraleeya Kendra Sanghatana (KKS) Mumbai, Yatra Samithi Chairman, MC Member of LCMWA Sashikumar Nair being felicitated by the hands of Thane Mayor, Smt. Meenakshi Shinde & TMC House leader Shri. Naresh Maske for his active role in distribution of flood relief materials at Alappuzha Kainakiri Panchayat from August 14th to 18th & at Chalakudy, Kadukutty Panchayat from 6th September to 9th.

Megashow in aid of Flood victims of Kerala

■ In order to help the victims of floods in Kerala, a megashow is being planned in Mumbai. The income from this event will be donated to the Chief Minister's Floods Relief Fund. A preparatory meeting was convened on September 30 at Kerala House, Vashi to chalk out the details of the show. An organising committee also was formed to oversee the preparations.

Malayalees of Mumbai, Nashik, Pune, Konkan and governments of Kerala and Maharashtra could unite to venture this show. 'Mumbai stands with Kerala' will be the platform for this cultural event. During the coming December-January months, a curtain raiser event and later a grand finale will be held. Artists of Maharashtra, popular stars from Kerala, cultural honchos of national and international arena will be participating in these shows. The organising committee will have members from Malayali organisations, social organisations, business organisations and leaders from the art and literary fields.



Relief material being distributed to Kerala Flood victims in various camps in Kuttanad, Alappuzha under the aegis of Global NSS, which is an apex body of various Nair organizations worldwide headquartered in New Delhi. Seen in the picture are Harikumar Menon and K G K Kurup, who are Director Board Members of Global NSS

Brahman Ganesh Mandal donates household materials worth Rs 1 crore

■ Gowda Saraswat Bramin Mandal of Kings Circle set an example by donating household materials worth Rs 1.1 crore during Ganeshotsav. The materials were despatched to Kerala. The materials such as gas stove, pressure cooker, beds, sarees, dhotis, plastic buckets are meant to be distributed to about 400 homes spread across ten villages. The details were shared by Mandal trustee R G Bhat. The materials were distributed in Aluva, North Paravur, Chennamanglam, Kodungallur, Varappuzha, Kozhencheri, Tiruvalla etc. Sudheendra Theertha Swami Charity Trust of Ernakulam distributed these items from Mangaluru Branch. The Mandal founded more than 65 years ago is doing these kinds of charity work since inception. Following the request from their apex body in Mumbai, Brihanmumbai Sarvajanic Ganeshotsav Samanway Samiti, many Mandals came forward to donate the items.

Flood Relief from Thane Vrindavan Kairali Cultural Association



KCA Vrindavan committee members handing over cheque to Kerala House representative

■ As a part of their efforts to help the victims of recent floods in Kerala, Thane Vrindavan Kairali Cultural Association handed over Rs 1,70,000

to Kerala House officials. Last month they had sent relief materials of about two tonne to Kerala.

Flood Relief - Donation

■ Malayalee SamajamVikhroli decided not to celebrate Onam programme this year and concentrated on collecting more funds and contributing for the

flood affected people in Kerala. They have already contributed 3,00,000/ towards Chief Minister's Distress and Relief Fund, through bank transfer.

LIC DONATES Rs 7 CRORES TO KERALA CM'S RELIEF FUND

■ LIC of India

Chairman V K Sharma handed over Rs 7 Crores to Kerala CM Pinarayi Vijayan towards flood relief. This amount was collected from employees and agents, Sharma said.

Former Chairman of IRDA and LIC T S Vijayan, LIC Managing Director B Venugopal, Zonal Manager R Damodaran, SDM Santha Varkey, Marketing Manager S Subhash and Sales Manager Roy Markose were also present on this occasion.

Sharma stated that he had assured the CM all assistance for reconstruction of Kerala. State has confirmed 430 deaths. Among them 56 individuals had 79 policies. Forty policies have lapsed, surrendered or matured. Of the remaining 26 are now finalized.

So far Rs 51.20 lakhs were disbursed as compensation. Total claims linked to the floods amount to Rs 1.5 Crores. LIC granted delay in remittance to 9700 policy holders upto 60 days and it amounts to Rs 870299, Sharma stated.



Chairman LIC Shri V K Sharma, handing over the cheque to the Chief Minister of Kerala, Shri Pinarayi Vijayan, in the presence of Shri T S Vijayan, (Former Chairman IRDAI), Shri B Venugopal, Managing Director of LIC and others.



Keraleeya Kendra Sanghatana (KKS) Mumbai members Sashikumar Nair, Ramakrishnan and others handing over the relief materials to the District Collector of Alappuzha.

Airol Ayyappa Seva Samiti

■ New office bearers of Ayyappa Seva Samiti, Airol are B D Shaji (President), C K Kumar and Prashant Pillai (Vice Presidents), M M Venukuttan Nair (Gen Secretary), P Sunil and E K Raveendranath (Secretaries), Jayachandran Pillai (Treasurer), Sethuraj and K N Vijayan Pillai (Jt Treasurers), S S Pillai, C Krishnan, A P Majeendran, E M Muraleedharan, B D Chaila, Ajil Unnithan, Suraj Nair, K Sasidharan, K P Sukumaran Nair, Chandrasekharan Nair, Vinod Thankappan and Sajeendran Pillai (Committee members).



Save Sabarimala Namajapayathra at Jerrymeri Matha Temple at Kalyan East.



50 young artists were presented Dr. M.S. Subbulakshmi fellowships

Shanmukhananda M.A. Subbulakshmi award

■ On the occasion of the 102nd birth anniversary of the legend singer late Dr. M. S. Subbulakshmi, the Shanmukhananda Fine Arts Sangeetha Sabha had conferred the Dr. M.S. Subbulakshmi Sangeetha Pracharya award on the Sabha music school director Smt. Radha Namboodiri at a function held at the Sabha auditorium. She was presented with a citation, big brass lamp, and a shawl.

On this occasion 50 young and promising musicians from all over the country were given the fellowship in Music award which carries a cash prize of Rs. One lakh each for three years. The Sabha had already given the fellowships to 103 young artists till date from 18 cities in 13 disciplines of Indian music include Carnatic vocal, Violin, Flute, Nadaswaram, Mrudangam, Sarod, Veena and Hindustani vocal. The vice president of India M. Venkaiah Naidu who was the chief guest was presented with a brass lamp and a memento by the president of the Sabha Dr. V. Shankar. The vice president later posed for a group photo with the awardees. The governor of Maharashtra C. Vidhyasagar Rao and the Managing director of Vijaya Bank R. A. Sankaranarayanan were also present.

- K. A. Viswanathan



Sabha secretary Lakshmi Ramaswami, Smt. Radha Namboodiri, Secretary R. Sridhar, Sabha President Dr. V. Shankar and Amarnath Suri.



Upendra Menon key note speaker on his NSS college Manjeri students meet of 65/67 held after half a century. Mrs. Chandralekha Radhakanthan, Prof Radhakanthan chief guest Abdul Latheef Chairman and Ex- Chairman of Manjeri Municipality and Vasudevan Namboothiri on the dais. Celebration curtailed and 80% of the amount collected was donated to CM's flood relief

Samskarikotsavam

■ Ramagiri Sri Ramadasa Ashram is presenting a cultural festival during December 5 and 16 in their premises. Mumbai chapter of Gurudharmagiri Mathom and Tru Indian Dance Akademi jointly organise this festival. The objectives of this festival are to showcase the talents of young generation, to train them in fine arts besides to bring various cultural activities together.

Spiritual discourses, bhajan, *Kathaprasangam*, Bharathanatyam, Mohiniattam, folk dances, Geeta recitation, poem recitation, temple arts, music concerts, skits, folk dances, kaikottikkali, ballet, group dances etc will be presented. From this year onwards, spiritual poets' meet and children's paintings also will be presented. Interested artists can register their names till November 15. Free transport will be provided from Badlapur railway station to the venue and back.

Swami Krishnananda Saraswati (Chief Patron), Sundaresan S

Panicker, Smt Ambika Varasiar, Gangadharan Nambiar and Chithira Vijayan Nair (convenors), C P Sajivan, G Girishkumar, Madhu T Panicker, Adv Padma Divakar, Haridas S, Rajendran Padiyur, Dr Pillai, P V Vasudevan, Reshma

Menon, Kalamandalam Deepa Variar, Rajan V Nair, Archana Babu Marar, Sudha Sureshkumar and Uma S Nair (members) will constitute the organising committee. Phone: 9320986322, 9975537426 or 9890390145.



Bombay Keraleeya Samiti members with flood relief material for Kerala.

Vidyaniketan English High School

■ Vidyaniketan English High School of Thane (West), run by Malanad Educational & Welfare Association (MEWA), celebrated the Independence Day in a grand manner. Chief Guest Mrs Bindu Prasad Unnithan (Asst. Section Officer, Directorate General, Factory Advice Service &

Labour Institute-DGFASLI) hoisted the National Flag. She was received by the girls holding 'thalappoli', Lazim and Band Party. School Committee Chairman Adv P R Rajkumar presided over the meeting. MEWA President Adv

S Balan, General Secretary P D Nambiar, Working President Sreekant Nair, and Headmistress Mrs Mangall Menon spoke on the occasion.



Annual General Body

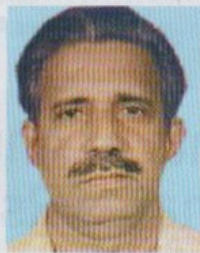
■ Thane Nair welfare Associations 22nd annual general body was held on 15th August at association office. President KR Harikumar presided the meeting and General Secretary S. Vijayan Panicker presented the working report and Treasurer V. K. Muralidharan Nair presented the accounts statement and balance sheet for the year 2017-2018. New managing committee was elected for the period of 2018-2021. K.R. Harikumar and S. Vijayan Panicker were reelected as the President



K R Harikumar
President



S. Vijayan Panicker
General Secretary



S. G. Kurup
Treasurer

and Secretary and S. Gopalakrishna Kurup as treasurer. Other committee members are K. Venugopal and Jayant Nair (Vice President) and Ajayan P Nair, K. Sreedharan Nair and Aravind Nair and joint secretaries and Muralidharan Pillai (Joint Treasurer). During the meeting it was decided that this year the association won't celebrate Onam due to the natural calamity occurred in Kerala. The association supported the flood victims by providing funds which will

directly go to Chief Minister's disaster relief fund.

Association donated Rs.1 lakh and also provided food materials, medicines, drinking water and other essential things to Kerala flood victims.

Suresh Gopi MP contributes Rs 10 lakhs from MP Fund

■ Film actor and BJP Rajyasabha Member Suresh Gopi contributed Rs 10 lakhs to the E-library of Holy Family School of Vasai East. The school authorities had approached late MP Adv Chintaman Wanka for funds. During the last byelection to the Palghar Lok Sabha, Suresh Gopi had come here for election propaganda. Mandalam President Uttamkumar had brought this subject before Suresh Gopi and he had promised the funds for this purpose.



Bombay Kerala Muslim Jamaat donates Rs 5 lakh

■ Bombay Kerala Muslim Jamaat will donate Rs 5 lakh towards Kerala CM's relief operations, according to its officials. Their officials visited several relief centres and donated relief materials worth several lakhs. Distribution of materials at Mannarghat was inaugurated by Shamsuddin MLA. The decision to donate was taken in Mumbai when the Managing Committee of Jamaat met. Jamaat President Mahmood Haji, General Secretary V A Kader Haji, chief patron Imbichi Moideen Haji, vice presidents Walkman Mahmood Haji and V KSainuddin, joint secretaries TVK Abdulla, Fazalurahman, TMA Kumbol Mustafa, former president MMK Urumi, managing committee members Aziz Maniyur, KMA Rehman, TA Khalid, PM Iqbal, MA Karim, VP Abubacker and Apsara Khader Haji spoke on the occasion.



Kandivali Malayalee Samajam members who participated in the function at Samajam office to hand over cheque for Rs 161801 to adv. Padma Divakar, Vice President Kendria Sanghatana. Ramakrishnan (President), Pappu (Secretary), Rajkumar (Treasurer), Lakshmanan, Paulose, Madhavan are also seen.

Airoli Ayyappa Seva Samiti

■ New office bearers of Ayyappa Seva Samiti, Airoli are B D Shaji (President), C K Kumar and Prashant Pillai (Vice Presidents), M M Venukuttan Nair (Gen Secretary), P Sunil and E K Raveendranath (Secretaries), Jayachandran Pillai (Treasurer), Sethuraj and K N Vijayan Pillai (Jt

Treasurers), S S Pillai, C Krishnan, A P Majeendran, E M Muraleedharan, B D Chaila, Ajil Unnithan, Suraj Nair, K Sasidharan, K P Sukumaran Nair, Chandrasekharan Nair, Vinod Thankappan and Sajeendran Pillai (Committee members).

SNMS workshop for children

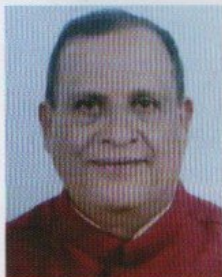
■ Sree Narayana Mandira Samiti is holding a four day workshop for children from November 10-14. The objective of the workshop is to inculcate a sense of moral values, respect towards teachers, patriotism, empathy towards downtrodden, creativity etc among children so that they would turn model citizens. Ernakulam based 'One World School of Vedanta' director Swami Muktananda Yati, Swamini Sabari Chinmayi and Swamini Nitya Chinmayi are conducting the workshop. Boys and girls in the age group of 10-16 can seek admission to the workshop. Interested persons can register their names through the secretaries of the Units or directly at the Chembur office or Gurudevagiri. Phone: 27718280 or 2772 4096.

Newly elected Members of BKS

■ The newly elected members of Bombay Keraleeya Samaj (Matunga) are as follows Dr. Sureshkumar Madhusudhanan (President), M Jayaraman (Vice President), Premarajan Nambiar (Secretary), K Padmasundaran (Jt. Secretary), Suresh Babu (Treasurer), Geeta Haridas (Member in-charge of Women's wing), Sunil Kumar VA (Member in-charge of Arts & Culture), Harikumar Kurup (Sports), VinodKumar Nair (AHCC & Dispensary), O Ramachandran (Education), Suresh Kumar R N (Reading room and Library), TA Sashi (Membership), P E Chandran and A R. Devadas (Visala Keralam).



Dr. Sureshkumar
(President)



Premarajan Nambiar
(Secretary)



Suresh Babu
(Treasurer)



Swami Krishnananda Saraswati addressing the gathering at a meeting conducted at Ayyappa-Vishnu Temple auditorium by Sabarimala Acharya Samrakshna Samiti.

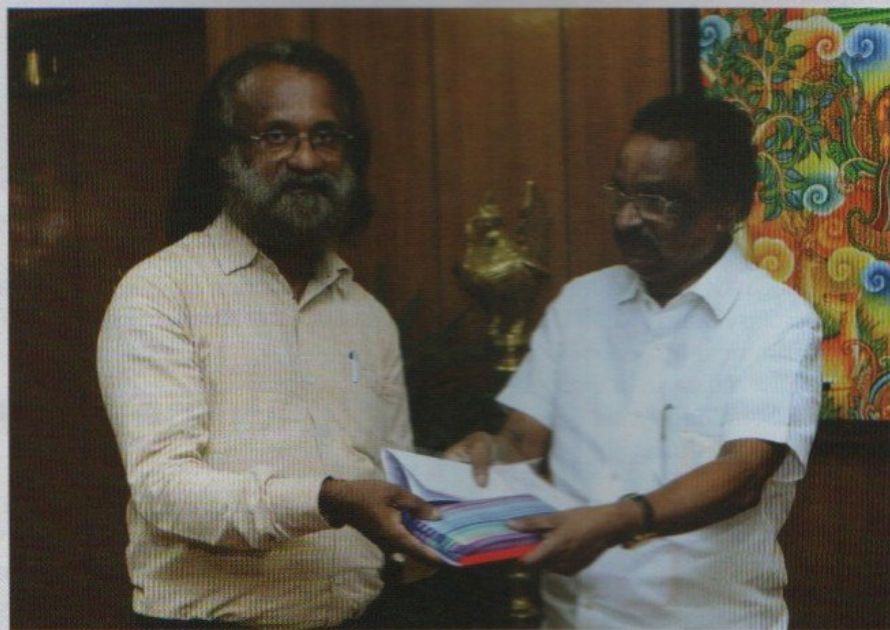
Residents of Anushakti Nagar donates Rs 10 lakhs

■ BARC employees of Anushakti Nagar and others residing in the close proximity formed Kerala Calamity Relief Forum to reach out to those suffering from terror of recent floods. They collected Rs ten lakhs for the relief work in Kerala and donated to the Chief Minister's Flood Relief Fund. Malayalees and non-Malayalees jointly collected Rs 6,59,654. Twenty five individuals directly contributed online to the tune of Rs 3,41,000. The amount collected by cheque was handed over

by the Relief Committee Chairman K V Jayaraj to Minister for cultural Affairs A K Balan.

Earlier a few individuals had obstructed the collection to the Relief Fund and thus created some uncertainty. With this in background the socially inclined people came forward and formed the Relief Forum.

Relief Forum workers expressed their gratitude to all those contributed to this humanitarian service.



Warrier Foundation signs MoU

■ A moment of pride for Warrier Foundation! It signed an MOU with Karnataka Government to train about 35 lakhs Government school students to improve their handwriting. The project titled AKSHARAM aims to make every child English literate and equip them to write beautifully under RIGHT WRITING.



Fund raiser Programme by AIMA

■ The Western zone, of All India Malayalee Association (AIMA) is conducting a Mega fund raiser event towards Kerala Flood relief at Shanmukhananda Hall, Sion (E) on December 30 by Visually Challenged very talented artists. AIMA got its impressive presence in 28 States and the Western zone wing of AIMA in Maharashtra has decided to provide maximum platforms to the visually challenged and disabled artists – Udaan Entertainment Group. They are planning to promote these



Kendriya Nair Samskarika Sangh Maharashtra handed over their contribution for Flood affected victims to NORKA Development Officer Shanavas Khan at Kerala House, Vashi. Seen in the picture: DR Nair, RD Nair, SR Pillai, U Ramachandran, C R Unny and Harikumar Menon



ALL INDIA MALAYALEE ASSOCIATION (AIMA)
Maharashtra State

For further details, visit us at: www.myaima.org

artists Pan India and abroad. They are also looking forward to rebuild a village badly affected by flood in Kerala through this fund raiser project with the support of NGO's like Lions, Rotary, Giants to garner support from civil society besides the Malayalee Associations of Mumbai. Lions Club International past President and former Sheriff of Mumbai Dr. Ashok Mehta has assured his total involvement in making this dream project of AIMA Maharashtra endeavor a grand success according to a press release by AIMA.



SNGCB receives the Best Bank Award of 2017-18 from Association Chairman Kashinath More.



Directors of Sahrudaya Charitable Foundation along with B Venugopal (MD, LIC of India) and other dignitaries

Cancer Awareness programme

■ Sahrudaya Charitable Foundation recently conducted a programme to educate the common man about the impact of cancer. It was held in Education Complex of Sree Narayana Mandira Samiti in Chembur. B Venugopal, Managing Director of LIC of India was the Chief Guest. Office bearers of Mandira Samiti M I Damodaran, Salimkumar, Adv Padma Divakaran, Bindu Prasad, Dr Sajiv Nair N Sasidharan, Baburaj Menon and P Sathyan were special guests. Other personalities attended include Foundation Trustees Paul Parappalli, Dr Oommen David, Sunilkumar, EP Vasu, Roy Kottaram, Premlal, Rajan Panicker, C P Babu and P N Sureshkumar.

Highlight of the programme was a film show 'Poraattam' (Struggle) produced by Dr Oommen David and Roy Kottaram.



Dr. Oommen David addressing the gathering at a Cancer awareness programme conducted by Sahrudaya Charitable Foundation at S N Trust Complex, Chembur. Paul Parappilly, Adv. Padma Divakar, B Venugopal (MD, LIC of India) and others are also seen in the picture.



Rudra, a student of Model English School Dombivili East, handing over her entire piggy bank money towards the Kerala Flood Relief

Bombay Keraleeya Samiti condoles Capt Raju's death



■ Bombay Keraleeya Samiti Malad condoled the death of Captain Raju. President Adv Padma Divakar presided over the meeting.

Secretary Balakrishnan, Rajendran Padiyoor, Varghese, Madhavan, Venugopalan, Sushama Venugopalan, Sukumaran et al shared their memories of Capt Raju.

Padma Divakar spoke about her classmate Raju Daniel and personal interactions. She lost a dear brother, she remised with sorrow.

Capt Raju had close relations with Bombay Keraleeya Samajam and acted in some of their plays. She hoped that his wife Prameela and children Ravi, Georgy and Mohan would have enough strength to bear the loss. The meeting passed a condolence resolution.

Condolence meet

■ Vasai Fine Arts Society conducted a condolence meet to mourn the sudden death of Balabaskar who was very closely associated with the trust at B K S Auditorium, Vasai, Mumbai. As a tribute to him a Violin concert was conducted on this occasion by Vimarshini Santosh (Vocal), Sreedhar Parthasarathi and Sakthidharan.

President Hari Warriar, Vice President Pradeep Pankan, Secretary Sameer Kartha, Treasurer Girish Nair, Prof. Oman Kuttan (Nadopasana, Dombivili), Saji P David (Bassien Kerala Samajam, Vasai), R D Harikumar (Vasai east Kerala Samajam), PS Rajan (Ayyappa Seva Samiti, Vasai West), K S Nair (Vasai Nair Welfare Association), Sudhir Niar (Vaikhari, Mumbai), Manoj Nair (Tapasya Kalavedi), M M Radhakrishnan (SNMS), Sandeep Menon (Lake city Malayali Samajam, Thane), Prasad Shornur and many other prominent personalities from various fields shared their memory about Balabhaskar on the occasion.

Vasai Fine Arts is introducing an award title. 'Balabaskar Puraskar' from this year for the budding musicians below the age of 40 years. The Award consists of a trophy and a cash award of Rs. 50,000/-. It has also been decided to dedicate the Vasai Fine Arts festival scheduled to be held in January from 4 to 6 in his memory.



Upendra Menon guest of Honour speaking at Thachampara Ayyappa Temple Agrsala Samarpanam in memory of his father Unnikrishna Menon



Namajapayathra organised on October 12 from Vashi railway station (Navi Mumbai) to Kerala house by Sabarimala Achara Samrakshana Samithi, Mumbai. Thousands of devotees participated in the procession.

Mammoth procession in Vashi

■ Thousands of Ayyappa devotees participated in the *Namajapa Yathra* called by Sabarimala Achara Samrakshana Samithi (Forum to protect the traditions of Sabarimala) to reiterate their resolve to protect the traditions and faith in Sri Ayyappa and also to declare support to the agitations. The Forum was formed by several Hindu organisations. Large number of women too attended.

The demanded the resignation of Devaswom Board if it could not protect the faith and traditions of the temple. *Namajapa Yathra* is only a beginning, said Swami Krishnananda Saraswati who led the protest. Protecting traditions is the protection of the culture. If the present members of the Board cannot do its duty, why should they be there? Our effort is only to tell the authorities about the depth of faith, he said. Till our objectives are met we would agitate on the streets. Now only Malayalees are participating but devotees of other states are also willing to join us. During the month of Vrischikam, we will take another procession out. If we succeed in the matter, that would be a victory rally otherwise it would be a protest march,

Swami Krishnanda explained.

The procession started from Vashi Railway Station to end at Kerala House.

Devotees poured in buses from different parts of Mumbai to converge at Station.

Mumbai Malayalees to take part in Navakerala creation

■ Malayali organisations in Mumbai have shown tremendous enthusiasm in relief work during the period of Kerala floods. Now they have come forward and determined to be a part of the reconstruction of a new Kerala. At the initiative of Keraleeya Kendra Sanghatana (KKS) they met at Mysore Hall, Matunga. They discussed various projects and initiatives. Majority of participants were of the opinion of assisting those who lost their homes. Each organisation should build one or more homes. The organisation will build houses in its name.

All activities will be under the supervision of state government or approved agencies. They will seek permission from the government for this scheme. To study this plan and to

prepare the draft, a committee has been formed. Ramakrishnan M V, P P Asokan, T Thampan, Adv Padma Divakaran, Surendrababu, Sasikumar Nair and Shrikant Nair are members of this Committee. Once the plans take shape all Malayali organisations would be contacted and the plan 'One Organisation One Home' would be implemented. At a cost of Rs 3.5 lakhs to Rs 5 lakhs, the houses will be built using modern techniques meeting environment requirements. Organisations interested in joining the scheme should contact KKS.

KKS President Gopalan Nair presided. General Secretary Mathew Thomas welcomed the members and Secretary Dinesh Poduval proposed a vote of thanks.



Namajapayathra organised on October 13 at Azad Maidan, Mumbai. Thousands of devotees participated in the same.

Navarasa's 31st Annual day



■ Navarasa's 31st Annual day Samarpanam when Bharathanatyam and Mohiniattam students performed on the 6th and the 13th of October 2018. Kudos to all the parents for their support and students who selflessly volunteered to make the programme a truly memorable one. All students worked really hard over the last few months making this yet another special milestone for the Navarasa family.



കവിതയ്ക്ക് ദിവസം

■ വലിയ കവികൾ ഒരു ഭാഷയുടെയും സംസ്കാരത്തിന്റെയും മാത്രം പരിധിയിൽ ഒരുങ്ങി ചിന്തിച്ചവർ ആയിരുന്നില്ല എന്ന് പ്രൊഫസർ ഇ വി രാമകൃഷ്ണൻ പറഞ്ഞു. ദക്ഷിണേന്ത്യയിലെ മറ്റു പ്രദേശങ്ങളിലേക്ക് ധാരാളം സഞ്ചരിച്ച എഴുത്തച്ഛൻ ദർശനത്തിന്റെ പുതിയ തലങ്ങൾ കണ്ടെത്തിയത് സംസ്കൃതം, തെലുങ്ക് തുടങ്ങിയ പല ഭാഷകളിൽനിന്നാണ്.

തുളസീദാസിന്റെയും തുക്കറാമിന്റെയും മീരയുടെയും എല്ലാം തുടർച്ചയായ വലിയ പാരമ്പര്യമാണ് എഴുത്തച്ഛനിൽ കാണാനാവുന്നത് എന്ന് അദ്ദേഹം നിരീക്ഷിച്ചു. ബംഗാളിലേക്കുള്ള സഞ്ചാരത്തിൽനിന്നും ഉണ്ടായ അറിവും ചിന്തകളുമാണ് കുമരനാശാണെ 'വീണപുവി'ന്റെ രചനയ്ക്കുവേണ്ടി ഇത്ര തീക്ഷ്ണമായ വലിഞ്ഞുപൊട്ടുന്ന പദാവലിയുടെ ദാർശനികമായ ചൂഴ്ന്ന ഉണ്ടാകുവാൻ പ്രാപ്തമാക്കിയത് എന്ന് അദ്ദേഹം തുടർന്നു. പ്രവാസം എന്ന പദത്തെ ജീവിതവുമായിമാത്രം ബന്ധപ്പെടുത്തിയ ഒന്നായി കാണുന്നതിനോട് വിരോധിപ്പിച്ചുണ്ടെന്ന് അദ്ദേഹം പറഞ്ഞു. കേരളത്തിനു പുറത്തു ജീവിക്കുന്നു.

എന്നതുകൊണ്ടുമാത്രം ഒരു മലയാളി പ്രവാസിയാകുന്നില്ല. അണക്കെട്ടുകൾ പണിയുമ്പോൾ അഭയാർത്ഥിയായി മാറുന്നവൻ പ്രവാസം അനുഭവിക്കുന്നു. ആട്ടക്കഥകളിൽ നളപരിതത്തെ വ്യത്യസ്തമാക്കുന്നത് അത് പുറത്താക്കലിന്റെ കഥയായതുകൊണ്ടാണ്.

പുതിയ മലയാളകവിതകളിൽ ആഴത്തേക്കാൾ പരപ്പാണ് പ്രകടമാകുന്നത് എന്നും അതിനെ ന്യൂനതയായല്ല കാലത്തിന്റെ പ്രത്യേകതയായാണ് കാണുന്നത് എന്നും അദ്ദേഹം തുടർന്നു. 'പ്രവാസത്വത്തിന്റെ കവിത ഭാവിയുടെ കവിത' എന്ന വിഷയത്തെ കുറിച്ച് സംസാരിക്കുകയായിരുന്നു അദ്ദേഹം.

മുംബൈ സാഹിത്യവേദി അമ്പതുവർഷം പിന്നിടുന്നതിന്റെ ഭാഗമായി കേരളീയ സമാജം ഡോംബിവിലിയുമായി ചേർന്നു നടത്തിയ 'കവിതയ്ക്ക് ഒരു ദിവസം' പരിപാടിയിൽ മുഖ്യപ്രഭാഷണം നടത്തുകയായിരുന്നു അദ്ദേഹം.

ഇ. ഐ. എസ്. തിലകൻ 'കവിതയും സംസ്കാരവും' എന്ന വിഷയത്തെ അധികരിച്ച് സംസാരിച്ചു.



പ്രൊഫസർ ഇ വി രാമകൃഷ്ണൻ ആദരിക്കുന്ന പടങ്ങ്

അദ്ധ്യാനമാണ് കവിതയുടെ ഉറവിടമെന്നും ആദിമമനുഷ്യഗോത്രങ്ങൾ പോരാടിയപ്പോൾ നടത്തിയ ആയുധങ്ങളുടെ മിനുക്കലിൽനിന്നുമാണ് ആദ്യത്തെ സൗന്ദര്യബോധം പിറന്നത് എന്നും തിലകൻ പറഞ്ഞു. നിർവ്വചിക്കാൻ ഏറ്റവും വിഷമമുള്ള പദമാണ് 'സംസ്കാരം' എന്ന റെയ്മൻ വില്യംസിന്റെ വാക്കുകളെ അദ്ദേഹം ഓർമ്മിപ്പിച്ചു.

കേരളീയ സമാജം പ്രസിഡണ്ട് വി നാരായണന്റെ അദ്ധ്യക്ഷതയിൽ ചേർന്ന യോഗത്തിൽ ഒ പ്രദീപ് 'കവിതയ്ക്ക് ഒരു ദിവസം'ത്തിന്റെ ഉദ്ഘാടനം നിർവ്വഹിച്ചു. പരിപാടിയുടെ ആമുഖവും സാഗതവും പറഞ്ഞത് സാഹിത്യവേദി കൺവീനർ സി പി കൃഷ്ണകുമാറാണ്. മുപ്പത്തിയേഴ് കവികൾ ഉൾപ്പെടെ നൂറോളം പ്രതിനിധികൾ പങ്കെടുത്ത 'കവിതയ്ക്ക് ഒരു ദിവസം' മുംബയിലെ സാഹിത്യപ്രവർത്തക മേഖലയിലെ ഏറെ ശ്രദ്ധേയമായ പരിപാടിയായി മാറി.

ഉച്ചയ്ക്ക് ശേഷം പ്രൊഫസർ ഈ വി രാമകൃഷ്ണന്റെ അദ്ധ്യക്ഷതയിൽ നടന്ന കവിതാ അവതരണം സാഹിത്യവേദി കൺവീനർ കൃഷ്ണകുമാർ നിയന്ത്രിച്ചു.

പി വിശ്വനാഥൻ (നീ വരുംബോൾ), ഡോ പി നാരായണൻ നായർ (പാനപാത്രം), ടി കെ മുരളീധരൻ (അഴൽനദികൾ), കെ വി മണിരാജ് (പി), എൻ ശ്രീജിത്ത് (കാലം കാലം), സുരേഷ് നായർ (ഒരു വീട്ടമ്മയുടെ ഓണം), പി എസ് സുമേഷ് (ജ്യാമിതീയ രൂപങ്ങൾ), മുരളീധരൻ വലിയ വീട്ടിൽ (യുഗാന്തം), മനോജ് മുണ്ടയാട്ട് (കാരണവർ), സതീശൻ എടക്കുടി (ശുദ്ധീകരണം), ജി വിശ്വനാഥൻ (ചിതറൽ), രാജേന്ദ്രൻ കുറ്റൂർ (നഗരഭക്ഷണം), എസ് ഹരിലാൽ (പദയാത്ര), നാരായണൻകുട്ടി ആർ

(രാമായണമാസം), പി കെ മുരളികൃഷ്ണൻ (കുന്താ മലയിലേക്ക് എത്ര ദൂരം?), തിരണം കരുണാകരൻ (പ്രമീകന്റെ പാട്ട്), കെ വി എസ് നെല്ലുവായി (ടാക്കിൽ വീണുപോയ കവിതകൾ), ജോസ് പോൾ പിച്ചാപ്പള്ളിൽ (ഭയം), രാജേഷ് നാരായണൻ (പാറങ്ങൾ), രാജേഷ് രാമകൃഷ്ണൻ (ഞാൻ), ഉണ്ണി ചങ്കൽ (പ്രണയം), ഷീല എസ് മേനോൻ (ഈ തലമുറയിൽ), ഇ ഹമീദ്നാഥ് (മരണമെത്തുന്ന നേരത്ത്), മാവേലിക്കര രാധാകൃഷ്ണൻ (എന്റെ ബാല്യം), എരുമക്കുഴി കൊച്ചുകുഞ്ഞുപിള്ള (ഞാൻ ഇന്നും ധിരമർത്ത്യൻ ആയിത്തീർന്നിട്ടില്ല), ജ്യോതിർമ്മി ശങ്കരൻ (പെരുമഴത്തുള്ളികൾ), അശോകൻ നാട്ടിക (അതിജീവനം), നിഷാ മധു ദിവാകർ (ഒറ്റയ്ക്ക്), ലിജി നമ്പ്യാർ (തൊട്ടാവടി), എൽ എൻ വേണുഗോപാൽ (മാറൊലിപ്പാട്ട്), ഭാരതി സേതു (ഉന്മാദഭക്തി), എം അയ്യപ്പൻ (പ്രവാസിയുടെ അടിനന്ദനം), കെ പി സേവ്യർ (വെളിപാടുകൾ), രേഖാ രാജ് (മരണമില്ലാത്ത മോഹങ്ങൾ), ഡോ പി ഹരികുമാർ (പ്രവാസം) എന്നിവർ കവിതകൾ അവതരിപ്പിച്ചു.

കവിതകളെ വിലയിരുത്തി സംസാരിച്ച ഇ വി രാമകൃഷ്ണൻ സൂക്ഷ്മമായ പദ സംയോജനം നമ്മുടെ കവിതകളെ മറ്റൊരു തലത്തിലേക്ക് ഉയർത്തും എന്ന് അഭിപ്രായപ്പെട്ടു. ഡോ പി ഹരികുമാറും കെ രാജനും മോഡറേറ്റർമാരായ പൊതുചർച്ചയിൽ പ്രതിനിധികളുടെ വലിയ പങ്കാളിത്തമുണ്ടായി.

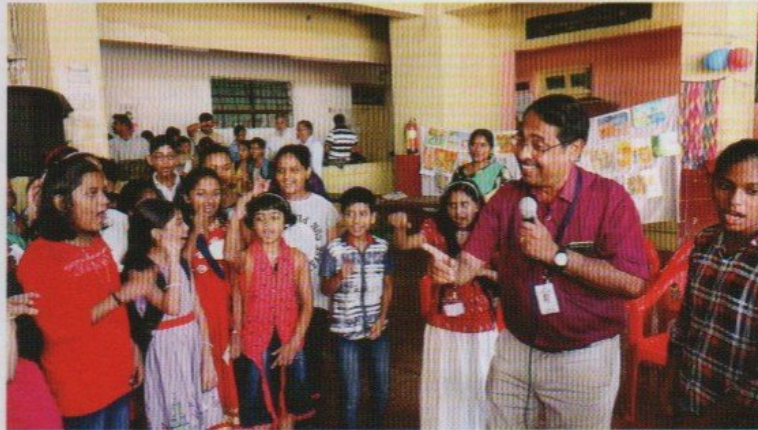
കേരളീയ സമാജം ഡോംബിവിലി കലാസാംസ്കാരിക വിഭാഗം സെക്രട്ടറി സി കെ രാജേഷ് നന്ദി പറഞ്ഞു.

മലയാളം മിഷൻ മുംബൈ ചാപ്റ്റർ പഠനോത്സവം 2018

2 ലയാളം മിഷൻ മുംബൈ ചാപ്റ്ററിലുള്ള എഴു മേഖലകളിലെ കണിക്കൊന്ന, സൂര്യകാന്തി എന്നീ കോഴ്സുകളിലെ പഠനോത്സവം സെപ്റ്റംബർ 23-ന് നടന്നു. ഹാർബർ, മദ്ധ്യ റെയിൽവേ പ്രദേശങ്ങളിലെ 36 പഠനകേന്ദ്രങ്ങളിലെ പഠിതാക്കൾ ചെന്നൂർ ആദർശ വിദ്യാലയത്തിലും താരാപ്പൂർ മുതൽ മാട്ടംഗ വരെയുള്ള 15 പഠനകേന്ദ്രങ്ങളിലെ പഠിതാക്കൾ ഗോരോഗാവിലെ വിവേക് വിദ്യാലയത്തിലും പഠനോത്സവത്തിൽ പങ്കെടുത്തു. രണ്ടു കേന്ദ്രങ്ങളിലും ഉത്സവത്തിന്റെ പ്രതീതിയും നിറഞ്ഞ ആഹ്ലാദവുമാണ് എങ്ങും കാണാൻ കഴിഞ്ഞത്. വിവേക് വിദ്യാലയകേന്ദ്രത്തിൽ മലയാളം മിഷൻ മുംബൈ ചാപ്റ്റർ അദ്ധ്യക്ഷൻ നോവലിസ്റ്റ് ബാലകൃഷ്ണന്റെ അദ്ധ്യക്ഷതയിൽ ചേർന്ന ഉദ്ഘാടന ചടങ്ങിൽ മലയാളം മിഷൻ മുംബൈ ചാപ്റ്റർ സെക്രട്ടറി രാമചന്ദ്രൻ മഞ്ചറമ്പത്തിന്റെ മുഖവുരയോടെ പരിപാടികൾ ആരംഭിച്ചു. ആർ.ഡി.ഹരികുമാർ അതിഥികൾക്കും സദസ്സിനും സ്വാഗതമാശംസിച്ചു. മലയാളം മിഷൻ റജിസ്ട്രാർ ശ്രീ.എം. സേതുമാധവൻ പഠനോത്സവത്തിന്റെ ഉദ്ഘാടനം നിർവഹിച്ചു. കുഞ്ഞുങ്ങളോടൊത്ത് പാട്ടു പാടി അവരിലൊരാളായി മാറിയ സേതുമാധവൻ പഠനരീതികളിൽ മാറ്റം വരേണ്ടതിന്റെ ആവശ്യകതയെക്കുറിച്ചും നടക്കാനിരിക്കുന്ന ഈ പഠനോത്സവത്തിന്റെ സവിശേഷതകളെക്കുറിച്ചും ലളിതമായി വിവരിച്ചു. വിവേക് വിദ്യാലയ പ്രിൻസിപ്പാൾ ഡോ. സുരേഷ് നായർ ആശംസകൾ നേർന്നു കൊണ്ട് സംസാരിച്ചു. കണിക്കൊന്നയിൽ വിജയിച്ച കഴിഞ്ഞാൽ പഠിതാക്കൾ മലയാളപഠനം അവസാനിപ്പിക്കരുതെന്നും മുന്നോട്ടുള്ള പരീക്ഷകൾക്ക് വേണ്ടി പഠിക്കണമെന്നും അദ്ദേഹം കുഞ്ഞുങ്ങളോട് അഭ്യർത്ഥിച്ചു. ബിന്ദു ജയൻ, റീന സന്തോഷ്, എന്നിവരും മറ്റ് അദ്ധ്യാപകരും കുഞ്ഞുങ്ങളും ഒത്തുചേർന്ന് നടൻ പാട്ടുകൾ ആലപിച്ചുകൊണ്ട് പഠനോത്സവത്തിന് ആരംഭം കുറിച്ചു. അതിനുശേഷം ഔപചാരികമായ മൂല്യനിർണ്ണയത്തിലേക്ക് കടക്കാനായി പഠിതാക്കളെ ക്ലാസ്സുമുറികളിലേക്ക് ആനയിച്ചു. ഈ കേന്ദ്രത്തിൽ 125 പഠിതാക്കൾ

പഠനോത്സവത്തിൽ പങ്കുകൊണ്ടു. മലയാളം മിഷന്റെ നിർദ്ദേശാനുസരണം ഓരോ ക്ലാസ്സും മുറികളിലും പരമാവധി ഇരുപതു പഠിതാക്കളും നിരീക്ഷകരായി രണ്ട് അദ്ധ്യാപകരുമുണ്ടായിരുന്നു. വിവേക് വിദ്യാലയത്തിലെ പഠനോത്സവത്തിന്റെ ഏകോപന ചുമതല ബിന്ദു ജയൻ, ഷീല പ്രതാപൻ എന്നിവർക്കായിരുന്നു. മലയാളം മിഷൻ പ്രസിഡണ്ടും, റജിസ്ട്രാറും എല്ലാ പരീക്ഷാഹാജരുകളും സന്ദർശിച്ചു. മലയാളം

പഠിതാക്കളും രക്ഷകർത്താക്കളും ഒത്തുചേർന്ന് സംഘഗാനങ്ങൾ ആലപിച്ചു. ഈ കേന്ദ്രത്തിലെ പഠനോത്സവത്തിന്റെ ഏകോപന ചുമതല സി.എൻ. ബാലകൃഷ്ണനും രാജലക്ഷ്മി ഹരിദാസിനുമായിരുന്നു. മലയാളം മിഷൻ റജിസ്ട്രാർ എം. സേതുമാധവനും കേരളത്തിൽ നിന്നുള്ള മലയാള ഭാഷാ അദ്ധ്യാപകർ എം.ടി. ശശിയും ആദർശ വിദ്യാലയത്തിലെയും എല്ലാ പരീക്ഷാ



മിഷൻ പശ്ചിമ മേഖല കമ്മിറ്റിയാണ് ഈ കേന്ദ്രത്തിലെ എല്ലാ സൗകര്യങ്ങളും ഒരുക്കിയിരുന്നത്. മറ്റൊരു കേന്ദ്രമായ ചെന്നൂർ ആദർശവിദ്യാലയത്തിൽ നടന്ന പഠനോത്സവത്തിൽ 237 പഠിതാക്കൾ പങ്കെടുത്തു. റജിസ്ട്രേഷൻ ശേഷം ഈ കേന്ദ്രത്തിലെ കുട്ടികൾ രക്ഷിതാക്കളോടൊപ്പം സ്കൂളിന്റെ നടുമുറ്റത്ത് ഒത്തുചേർന്നു. മാൻമൂർട്ട് കൊളാബ മേഖല ഭരണസമിതി അംഗങ്ങളും കേന്ദ്രക്കമ്മിറ്റി അംഗങ്ങളും പഠനോത്സവത്തിനായി എത്തിച്ചേർന്നവർക്ക് വേണ്ട നിർദ്ദേശങ്ങൾ നൽകി. പഠനോത്സവത്തിന്റെ സമാരംഭം കുറിക്കാനായി രാജലക്ഷ്മി ഹരിദാസ്, സി.എൻ.ബാലകൃഷ്ണൻ, എം.പി. ശശി (കേരളത്തിൽ നിന്ന് വന്ന മലയാളം മിഷൻ അദ്ധ്യാപകൻ) എന്നിവരും മറ്റ് അദ്ധ്യാപകരും

ഹാജരുകളും സന്ദർശിച്ചു. ക്ലാസ്സുമുറികളിൽ പരീക്ഷ നടക്കുന്ന സമയത്ത് സ്കൂളിൽ ഉണ്ടായിരുന്ന രക്ഷിതാക്കൾക്കും അദ്ധ്യാപകർക്കും വേണ്ടി രണ്ടു കേന്ദ്രങ്ങളിലും കലാപരിപാടികളും വിനോദപരിപാടികളും അവതരിപ്പിച്ചു. നൃത്തവും പാട്ടും കവിതകളും കൂസൃതിചോദ്യങ്ങളും പ്രശ്നോത്തരികളും ഒക്കെയായി ആഘോഷങ്ങൾ അരങ്ങേറി. ഉച്ചഭക്ഷണ സമയത്ത് പരീക്ഷക്ക് ഇടവേള നല്കി, ഭക്ഷണത്തിനു ശേഷം വീണ്ടും പഠിതാക്കൾ ക്ലാസ് മുറികളിലേക്ക് കയറി.

വിവേക്വിദ്യാലയത്തിലെ പഠനോത്സവം പഠിതാക്കളുടെയും അദ്ധ്യാപകരുടെയും കലാപരിപാടികളോടെയാണ് സമാപിച്ചത്. ആദർശ വിദ്യാലയത്തിലെ സമാപന സമ്മേളനത്തിൽ മലയാളം മിഷൻ റജിസ്ട്രാർ എം.സേതുമാധവൻ, മുംബൈ ചാപ്റ്റർ അദ്ധ്യക്ഷൻ നോവലിസ്റ്റ്ബാലകൃഷ്ണൻ, എം.പി. ശശി എന്നിവർ

സംബന്ധിച്ചു. രാജലക്ഷ്മി ഹരിദാസ് ടീച്ചർ അതിഥികൾക്കും സദസ്സിനും സ്വാഗതമാശംസിച്ചു. പഠനോത്സവം വൻവിജയമാക്കിത്തീർക്കാൻ സഹകരിച്ച എല്ലാവരോടും നോവലിസ്റ്റ് ബാലകൃഷ്ണൻ കൃതജ്ഞത രേഖപ്പെടുത്തി. എം. സേതുമാധവൻ തന്റെ പ്രസംഗത്തിൽ, പഠനോത്സവങ്ങൾ എങ്ങിനെയാണോ നടക്കുന്നത് അതിന്റെ നേർ പ്രതിഫലനമായിരിക്കണം മലയാളം മിഷൻ ക്ലാസ്സുകൾ എന്നും എല്ലാ കുട്ടികൾക്കും എന്തെങ്കിലും തരത്തിലുള്ള കഴിവുകളുണ്ട് എന്ന വിശ്വാസത്തോടെയായിരിക്കണം കുഞ്ഞുങ്ങളെ സമീപിക്കേണ്ടത് എന്നും അദ്ധ്യാപകരോട് ഉപദേശിച്ചു. കെ. പി. സേവ്യർ നന്ദി പറഞ്ഞു.

-ശിരിജാവല്ലഭൻ

Youth with cerebral palsy clears MBA, B Com and BCA

■ Twenty five year old Gitin Pillay is an example that great determination and strong will power can move mountains.

This wheel chair bound paraplegic youth with cerebral palsy has not only managed to complete B Com and BCA but also MBA (Finance) with Grade A. A resident of Millenium Tower, in Sanpada, he has proved that nothing is impossible if one is determined to succeed. Pursuing graduation in two fields simultaneously is a challenge but Gitin did it and also cleared MBA. When patients of cerebral palsy find their basic education exhaustive, or finish basic chores, Pillay has successfully finished his education.

Pillay gives all credits to his parents and teachers, who have been supporting him throughout his academic career. His parents Sreelata and Pramod have always been encouraging and motivating.

Pillay writes in his diary that small responsibilities such as washing his clothes, serving food to guests, cooking and cleaning helped boost his confidence. He also writes in his diary, "I was always motivated to do things like coloring, cycling, writing and playing with friends. I got my first computer when I was five so that I could develop interest in internet and have a habit of learning myself. I love to write but my speed is slow."

He mentions in his diary that the board exam was the turning point in his life where he scored 82% and it helped him to discover himself. His achievement was covered by several media channels and newspapers. Then



Gitin Pillay with parents

using a writer.

In 2004 Pillay underwent a major surgery of both legs to correct his body posture. He got his best gift on his 18th birthday, a motorized wheel chair which brought more confidence in him and then encouraged to pursue higher

his CBSE School Principal invited him to seek admission in their school for HSC. He was glad that he did not disappoint her and scored 72%

studies. Infrastructure problem in most of the colleges like no ramp for wheel chair made him wait for a few months and finally got him admission in Vashi College where he did his BCA and B Com together. I also applied for additional courses and topped in my batch. I was lucky to have very supportive friends who were keen to help me always," he said.

After post graduation, Pillay enrolled himself in training for government recruitment examinations. Pursuing MBA was another milestone for this cerebralpalsy paraplegic boy who never wasted his time. After passing his exam, he started looking for a suitable job. By this time he also toured in many states as he is an avid traveller. Currently he is learning online trading (in stock exchange) on his own and uses his managerial skill as much as he can to find a decent job with an aim to support his family.

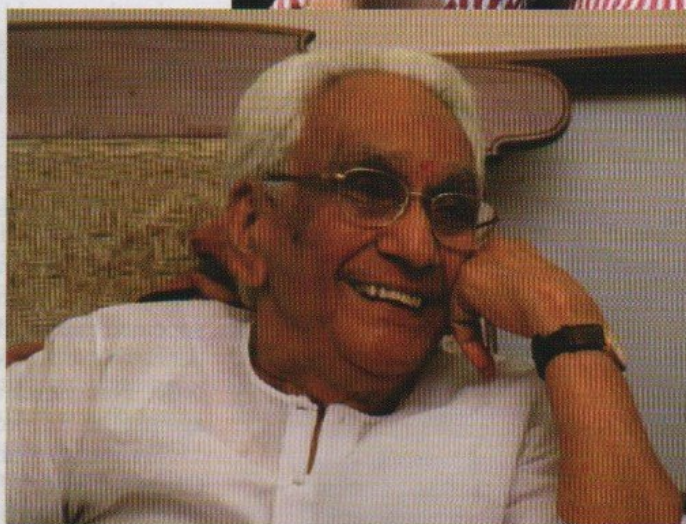
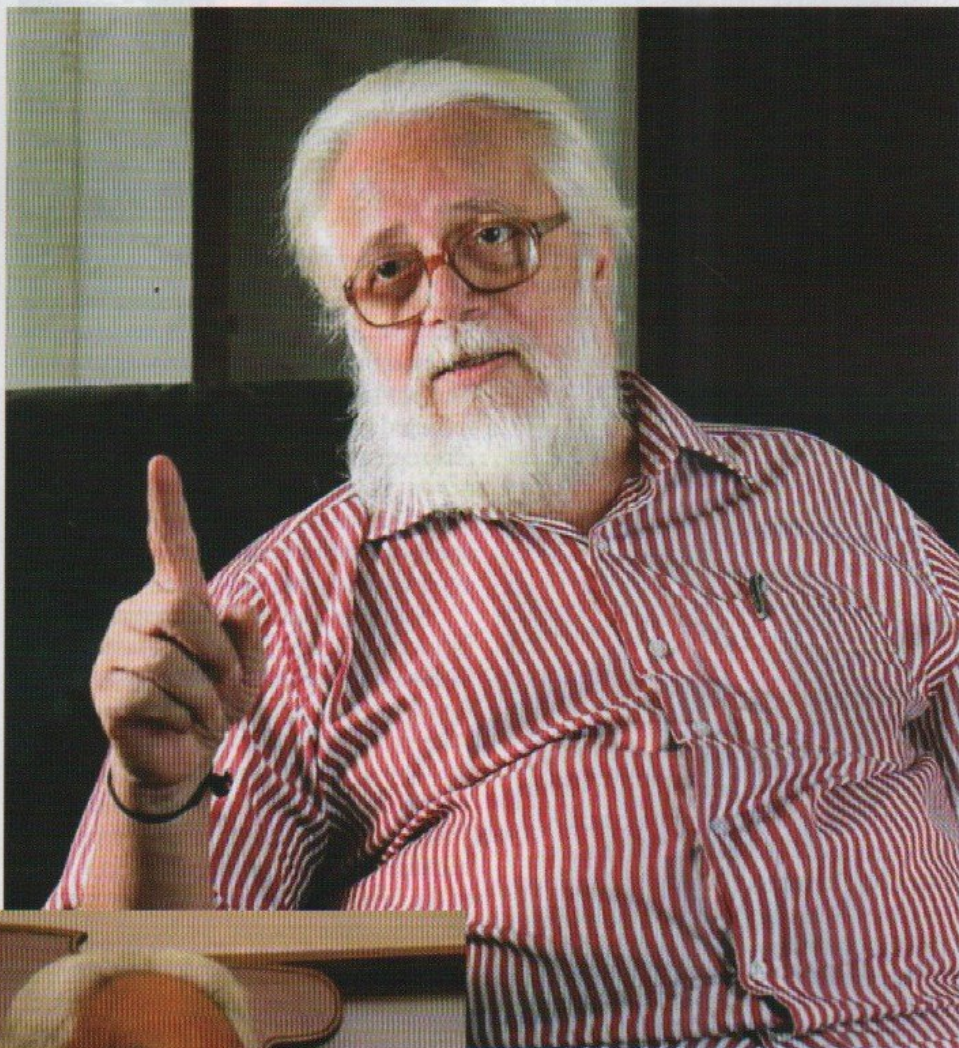
Dr Nambi Narayanan awarded Rs 50 lakhs

If August 2018 was a month of floods and rains for Kerala, September 2018 saw a month of flood of scandals which may have far reaching impact on the history of the state of Kerala. Never before Kerala has seen such chaos in its political, religious and moral atmosphere.

A political storm rose when a scientist in ISRO, heading the team of cryogenic project was accused in a spy scandal was arrested. The lives of many persons were adversely impacted by the ISRO spy scandal. The then Chief Minister K Karunakaran was forced to resign from the post of his chief ministership, allegedly following the instructions of the then Prime Minister P V Narasimha Rao. A devoted scientist Dr Nambi Narayanan and his team member Sasidharan Nair and two women from Maldives, Mariam Rasheeda and Fauziya Hassan, whose only crime was overstaying in Kerala after their visas expired the terms were accused in this scandal. The villains were allegedly the then DGP Siby Mathews, retired Superintendents K K Joshua and S Vijayan. There were more serious allegations that many Congress (I) leaders, some of them belonging to Karunakaran and Anthony groups were behind the scandal.

It all happened 24 years ago. Now Supreme Court of India has closed the case by granting a compensation of Rs 50 lakhs to the petitioner Dr Nambi Narayanan, after passing severe strictures against the state government and also constituting an enquiry commission under retired Supreme Court Justice D K Jain.

In fact this case was the ultimate result of several incidences. It was initially an innocent incident. It was Rishiraj Singh IPS who initiated it in a



K Karunakaran

totally innocent matter. When he was posted to Thiruvananthapuram, he did not get a resident quarter or lodge and so he asked Inspector Vijayan to find out a suitable house for him. Vijayan found out that most of decent houses were taken up by Maldivian persons. Rishiraj Singh asked Vijayan to find out

the reason and in pursuing the case further, Vijayan came across Mariam Rasheeda who was staying in the city even after the expiry of her Visa. She had a friend named Fauzia Hassan, elder to her by age. It was rumoured that the inspector was attracted to Mariam and hence wanted to keep her in Kerala longer. He summoned her to the station and after questioning, asked her to get an air ticket for her to Maldives. She came back to the station with the ticket and then he charged her of planning to escape to her native state. To keep her inside the station, she was charged with espionage. At this stage, the then DIG (Crime) Siby Mathews took over the investigation.

Nambi Narayanan was arrested on November 30, 1994 and the investigation was handed over to CBI on December 4, 1994. Final report submitted by the CBI to court stated that it could not find any proof of espionage. This report was accepted by the court and all accused persons were discharged. In a separate report to the state and central governments, CBI detailed the role played by some officers of CBI and IB which were then under PM Narasimha Rao. According to Nambi Narayanan, 13 names of IB officials were mentioned in that report. He is now pondering to include those 13 names within the petition he would file in SC seeking clarification. Nambi Narayanan's petition had sought to challenge the HC's decision to overturn the trial court's order to probe the role of erring officers. The Commission to be set up under Justice D K Jain will have one representative of the state and central governments.

Now the spotlight is on Siby Mathews, S Vijayan and K K Joshua. In 1996, CBI recommended action against these three personnel for their unprofessional conduct in the investigation. After explanations from the concerned personnel, Kerala Chief Secretary in 1997, said that no action was required. On June 29, 2011 the then CM Oommen Chandy had ratified the Chief Secretary's report, under the umbrella that Supreme Court has not issued any order to take action against the officers.

Now they are likely to come under the investigation.

Suddenly the whole thing turned upside down. Some politicians conspiring to get rid of Chief Minister Karunakaran, got hold of the case and used this ploy to get rid of him. Evidence was faked to make Mariam a spy for Pakistan and she along with her friend Fauzia were collecting secret documents about ISRO's cryogenic project. Nambi Narayanan and other people were tortured and branded spies. The culprits were imprisoned for 50 days and the case was transferred to CBI since it was an interstate case. CBI reported to the court that it was a 'made up' case and had no merit in it. The court acquitted them.

Meanwhile a political storm was unleashed and Karunakaran was advised to resign by the PM who wanted to get rid of him, forgetting that



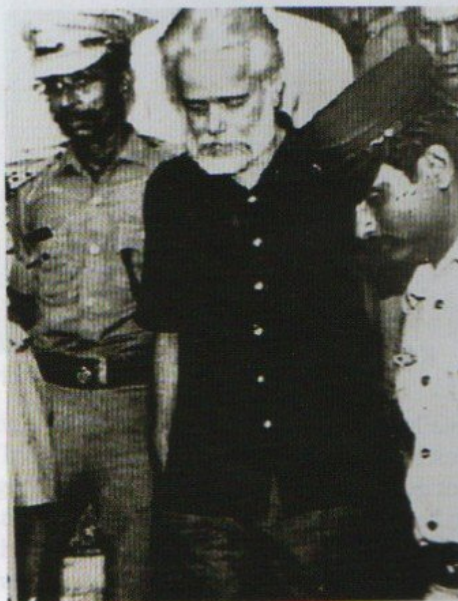
Fauziya Hassan

it was him who was responsible to make Rao PM.

Nambi Narayanan's life was ruined. The physical and mental torture inflicted on him made his life miserable. His reputation was shattered and ISRO never completed the project inflicting heavy losses on the nation. He approached the Supreme Court for a compensation of Rs 1 crore.

Now the SC bench consisting of the former CJI Dipak Misra and justices A M Khanwilkar and D Y Chandrachud found the petition valid and asked the state government to compensate him to the tune of Rs 50 lakhs within 8 weeks. The amount was for the "ignominy" and "immense humiliation" he suffered because of the false charges. It is a first in the history of Indian judiciary, that compensation granted for being imprisoned on false charges. The SC also said that he was free to seek further compensations from the court.

The bench also set up a committee



Nambi Narayanan then

headed by a former SC Justice D K Jain to "find out ways and means to take appropriate steps against the erring" police personnel who allegedly framed Nambi Narayanan in the so called ISRO Spy case but were let off. This was done as successive Congress and left front governments led by EK Nayanar, A K Antony, Oommen Chandy, V S Achuthanandan, Chandy again and Pinarayi Vijayan stoutly refused to proceed against the cops since 1996, when the CBI closed the case, leading to the discharge. The CBI report had severely indicted the police officers.

Narayanan has been waging a long and bitter legal battle for close to two decades to bring to book erring Kerala police officers, who, in October 1994, cooked up a sex scandal involving the Maldivian women and arrested him to ruin his reputation. Despite the discharge of Narayanan in 1996 by the trial court, the Kerala government set up a SIT to probe the matter afresh. In 1996, the SC had quashed the reinvestigation. In 2001, the NHRC asked the state to pay compensation of Rs 10 lakhs to Narayanan which was paid in 2012 only after the Kerala HC intervened.

The CBI believed Narayanan was targeted and framed due to a larger conspiracy by other countries to impede India from developing a cryogenic engine that would have put it far ahead in space technology. The Kerala government had consistently defended the three indicted officers, saying they were above board. However, a single judge bench of the HC slammed the state for defending the officers despite perceptible omissions and commissions in the ISRO spy case resulting in Narayanan's victimisation. The officers appealed against this before a division bench of the HC which set aside the order. Narayanan appealed in the SC against the HC order.

Writing the judgement for the bench, CJI Misra said, "There can be no scintilla of doubt that Narayanan, a successful scientist, has been compelled to undergo immense humiliation. The lackadaisical attitude of the state police to arrest anyone and put him in custody has made the appellant suffer ignominy." The bench said it was aware that Narayanan had filed a civil suit for damages against the Kerala Government. "That will not debar the constitutional court from granting

Violinist and music director Balabhaskar Passes Away

Well known violinist and music director Balabhaskar (40), who was critically injured in a car accident passed away at a hospital in Thiruvananthapuram on Tuesday October 2. Balabhaskar, his wife Lakshmi (38), their daughter Tejaswini and driver Arjun (29) met with an accident near Pallipuram CRPF Camp junction on Sept 25 early morning. Their daughter Tejaswini Bala (1½) died in the accident.

They were returning from Thrissur after a visit to Vadakkumnathan Temple there to offer their obeisance for their daughter. Tejaswini was born to her parents after 16 years of their marriage.

They were travelling in a car and the accident is said to have occurred when Arjun who was in the driver's seat suddenly fell into sleep and the car crashed against a tree.

Balabhaskar had grievous injuries to

his brain, neck, backbone and chest. He and daughter were in the front seat. Though police took them to hospital immediately, doctors could not save Tejaswini. Tejaswini was cremated on Sept 27 at the premises of Lakshmi's house in Vattiyurkavu. Lakshmi had several fractures and Balabhaskar had two surgeries but succumbed to his injuries later. The Doctors treating him said they were working overtime to ensure his recovery but could not succeed.

A very popular face on stage and television events Balabhaskar has directed music for a number of films and albums. He was one of the first person in popularizing the electric violin among youngsters in Kerala and making it the main event on stage shows.

Born to K S Unni and B. Santhakumari, Balabhaskar began his



music studies under his uncle B Sasikumar at an early age of 3 and performed live on stage for the first time at the age of 12. Couple of years later he debuted in Malayalam cinema as a music director. He had won several awards for his solo violin performance during his college days. Ninakkayi and Aadyamayai were the most popular albums to his credit.

Music lovers, politicians and his friends united in their grief on social media and other media after the news of his untimely death.

compensation taking recourse to public law. The court cannot lose sight of the wrongful imprisonment, malicious prosecution, the humiliation and the defamation faced by Narayanan," it said.

The present order of the SC triggered infighting within the KPCC with former CM Karunakaran's son and daughter saying the apex court's decision to appoint a judicial committee would bring out the conspiracy behind the case. The ISRO controversy led to the ouster of Karunakaran in May 1995 with the A K Antony faction in KPCC led by Oommen Chandy successfully lobbying with other leaders to remove him from the CM's post. The Antony faction had the backing of then PM P V Narasimha Rao who considered Karunakaran as a threat.

Karunakaran's daughter Padmaja Venugopal alleged a larger conspiracy and said that she was ready to appear before the judicial committee and "name five Congress leaders" who

conspired to oust her father. "Everyone got justice in the case, It is only Karunakaran who was denied justice," said K Muraleedharan. He accused Rao of ousting his father.

After the judgement, Nambi



Oommen Chandy and A K Antony

Narayanan said that he was "partly satisfied" with the order. "I had been pressing for the CBI to investigate the actions of the police officers who

fabricated the so called ISRO spy case." However the SC in its wisdom has not set any time frame for the investigation. He said he would have been happier if it was not an open ended enquiry and if it could fix responsibility earlier. He also wanted to know the people connected with the case to be brought under probe. Both the Kerala Police and IB too could be brought under the enquiry. They should also find out who fabricated the case and why they did it.

Narayanan, who has been fighting a long legal battle of 24 years, said he would continue his battle until 'those behind the fabricated case' were jailed.

When the media explored his present state of mind, he said that he had kept a pair of footwear to be used against the guilty police men who beat him up with chappals when he protested while pleading innocence. He clarified that they had asked him to beat them up with chappals if he was found innocent in this case by the court. ■

Catholic Church in turmoil due to sexist misadventure

For the first time in the history of Catholic Church, nuns who dedicated their lives to Jesus, came out in protest on the street. The protest was against the state government for their inaction with respect to their complaint against Bishop Franco Mulakkal who has been alleged to have raped a nun 13 times over a period of two years from May 2014. The Bishop and the victim Nun, member of the Missionaries of Jesus, worked together at one point in the Jalandhar Diocese which is under Latin Catholic Church. A case has been registered by the Kottayam police on June 28 and Mulakkal was questioned last month.

The nuns sat at Vanchi Square on Sept 8 for over three hours near the IG's office in Kochi, demanding Mulakkal's immediate arrest. The Joint Christian Council, an apex body of independent Christian organisations, supported the agitation.

The first incident of rape allegedly occurred in 2014 and the higher-ups in the church were then alerted but nothing happened. The nuns have been knocking on the doors of the church and the government. The nuns alleged that nobody came forward to help them in their cause, said Sister Anupama, one of the five nuns who joined the group of nuns protesting against the lethargy of the authorities. The protest was organised by the Joint Christian Council. The nuns allege that the bishop has tremendous political clout in Kerala and Jalandhar. He has used money to influence everyone, they alleged.

The nuns held placards which read "Who is protecting Franco?" "We need justice," "Our life is in danger," and "they put the value of the nun's pride at 10 acres of land." They were pinpointing to the offer made by the Church to the victim who was offered 10 acres of land and enough money to support her life for the remaining lifetime.

The protestors made it clear that they were not protesting against the

waiting for long hours, questioned him. After this, Bishop Franco Mulakkal refuted the rape accusation charges against him, saying that a "conspiracy" has been hatched by a group of people who are against the church. He also accused the nun of lying as he had ordered action against her in the past. "The nun is lying, made up the case against me because I had ordered action against her. Police have no evidence against me that's why they have not arrested me," said Mulakkal.

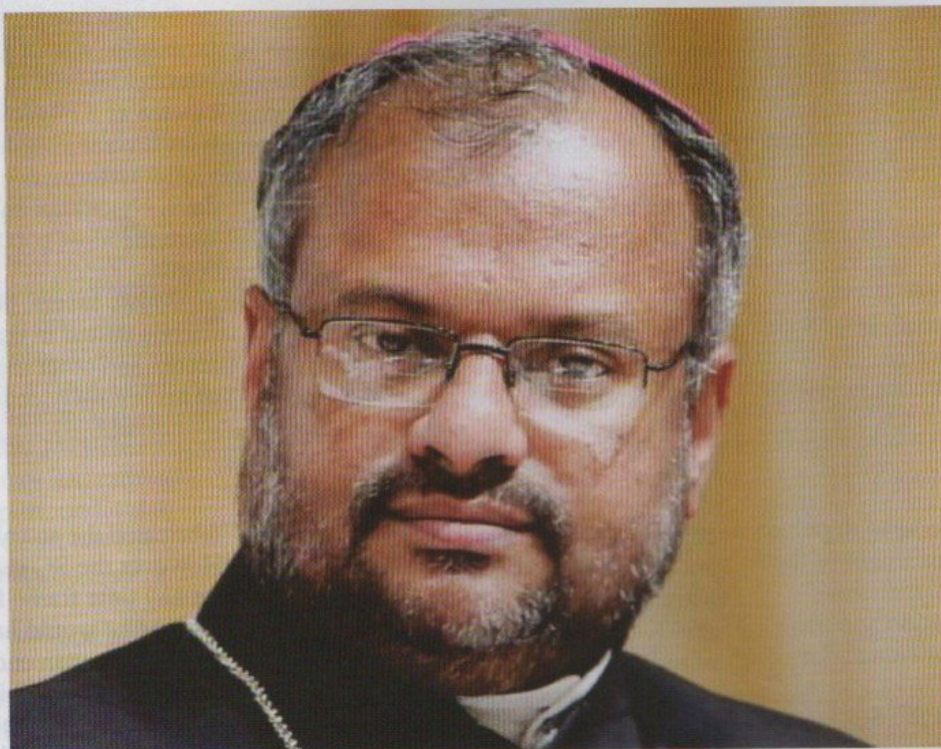
Reacting to the support to the complainant by other nuns, Mulakkal said that the people who are against the church are using the nuns against him. "I feel there are people who are against the church, they're using these sisters. This is a conspiracy and several people are taking advantage of the situation, they are putting sisters at the forefront,"

The bishop also refused to step down from his post. "I will not step

down because that is what those behind the allegations want, why should I play into their hands," said Mulakkal.

In June, the nun from the Missionaries of Jesus made a police complaint against the congregation's patron bishop Franc Mulakkal, of raping her and subjecting her to unnatural sex on multiple occasions over two years since May 2014. A case was registered by the Kottayam police on June 28.

According to the police, they did not have enough proof against the Bishop except the statements of the victim. A team of policemen went to Punjab to question the Bishop who, as one could predict, denied the allegations. The



congregation as they intended to fight within the church as well as the congregation. They did not have an iota of sympathy for their future after the agitation but were determined to continue till justice is met. George Joseph who was leading the agitation of the joint Christian Council, stated that the protest was against the state government and police. They wanted Bishop Franco Mulakkal to be arrested so that the Church would be compelled to take action against him. Hence the onus of action remained with the government, he said.

Meanwhile a police team had gone to Jalandhar and after having kept

police did not arrest him because the statements of the victim and the culprit were contradictory, despite the medical proof that the nun was violated. SP of Kottayam district pointed out that there was enormous delay in filing the police complaint and there was no scientific evidence of rape. The delay pointed out about the helplessness of nun who approached the religious authorities but did not get any sympathetic response. When the protestors pointed out that several nuns made complaints about the misbehaviour of the Bishop, the SP denied of having received any complaint in this regard.

Bishop's version etc were with the police. Still the police insist that they do not have enough evidence. The police is not arresting him only because of pressure from the top.

Since Sept 11, more and more individuals and groups were coming to the agitation site from early morning. AIYF, SUCI, Mahila Morcha, National Women's Front and Women In Cinema Collective representatives came to the venue and declared their support and participation till the victim gets justice.

Meanwhile, the sister of the victim has started a fast till the arrest of bishop. Some other volunteers like P Geetha

appointing an administrator for the diocese. Franco was questioned by the investigating team for three days to a total of 24 hours. Franco's claim of innocence was demolished by the investigating team by technical evidences and he was put under arrest. He was charged under sections IPC 376 (2k, 2n), 377, 342 and 506. He was taken to hospital where his BP raised to 200.

Following his arrest, the sisters and the public supporting them called off their fast near High Court Junction. The agitation lasted 15 days and the sisters returned to their Mathom.



They did not get an acknowledgement from the church authorities when they first alerted them. Then the survivor wrote to Rome but they too remained silent. According to Sister C Anupama, it was the Church that forced them on to the streets. She further revealed that they were facing threats and the Church authorities initially tried to bribe them into silence.

According to the brother of the victim, though the matter was communicated to the Church soon, no action was taken against the Bishop. There was enough evidence against the Bishop. Doctor's certificates, statements of the driver of the Bishop, logbooks at Kuruvilangad Convent that blasts the

were also joining her for an infinite period. The agitation was spreading to all districts. In Kozhikode region, under the leadership of M N Karasseri, a no-sleep for 24 hours was also conducted.

When the protest touched severe proportions, the Kerala Police came under diverse pressure. The agitating sisters and the public supporting their cause declared they would continue their struggle including fast until Bishop Franco arrested. When the HC questioned the reason for delaying the arrest, investigating team summoned Franco through Haryana Police. Severe media assault also criticised the delay. When the Vatican came to know about the police action, it divested his powers,

Five sisters of Missionaries of Jesus, Sisters Anupama, Josephin, Alphi, Neena Rose and Ancita who were fasting, expressed happiness over the arrest.

For the past several months the above sisters were under threat to their lives. The victim was attempted to be bought by offering her Rs.10 crores and land to which she did not yield. Then the vehicle they were travelling was damaged by labourers from other states. They were denied medical assistance. They were not given food prepared by other sisters who were loyal to the bishop Franco. The five sisters were kept aloof by others refusing to even talk to them.

victim before the judicial magistrate under section 164. The statement once filed cannot be withdrawn or altered. Now the onus of innocence falls on the culprit.

The rape is evident during medical examination. Though the church supported Bishop Franco and tried to accuse the victim of loose moral character, they did not succeed.

When the forensic investigators explored, they did get the evidence of the presence of the accused at the crime site. Most of witnesses gave statements against Bishop Franco. Nuns present at the Mathom on the fateful day, priests, driver of bishop who brought him to the Mathom on that day, a man who gave statements against the relatives of the victim, victim's relations et al gave evidence in this case.

Visitors' registers at different mathoms where Franco claimed to have spent night, the documents of the vehicle in which Franco came to Kerala etc were taken into account. The locations of the mobile phones of the Bishop and the sister were also confiscated to prove their presence and the messages exchanged. The entire questing process of the bishop was videotaped to show his reactions when examination was going on.

All accusations of the Jalandhar diocese against the victims were found to be fabricated.

The falling grace and respect

It is not the first time that the Catholic dioceses coming under a shadow but it is for the first time a Bishop and their own nun coming face to face and the Vatican is compelled to take action against their Bishop in a immoral and criminal case. In the past, there were several instances of alleged criminality under the roof of Catholic Churches.

The first instance was when a priest was alleged to have murdered a woman after having illegal relationship with her for several years. She had a child from him and she asked the priest to give up his priesthood and marry her. Soon she was murdered. In almost all cases, there was a feeling among the community that the apex authorities were siding with the minority of the culprits against the victims. This case was known as Madatharuvi murder case of 1967.

Though the priest was sentenced to death by the trial court, the HC released him. Two movies came out based on this incidence and both were produced by Christian producers.

Abhaya Case

This was a sensational case that put the Church in turmoil. The dead body of Sister Abhaya was found in the well of the Pious Tenth Convent, Kottayam. Two priests and a sister were charged with the crime. This case also was made into a Malayalam movie.

Court proceedings in this case will be commenced in October. The temporary stay of the proceedings have been removed by the Supreme Court and hence this development. Fr Thomas Kottoor, Sister Sefy, and K T Michael are facing charges in this case. K T Michael is a former Crime Branch SP has been made an accused by the court for destroying incriminating evidences.

Kottiyur Case

Fr Robin Vadakkumcheri was alleged to have impregnated a girl. The priest and six others charged in the case are facing trial.

Land deal controversy

When Arch Bishop Cardinal Mar George Alanchery was alleged to have sold five plots in a prominent location at cheap rates, it turned to be a major controversy. Procurator Fr Joshy was also an accused in this case. The irregularity was detected by a group of priests when they audited the deal. Vatican saved the situation by appointing an aposthelic administrator for the time being.

Kottapuram rape case

Fr Edwin Pigarus is undergoing a double life term in the case of multiple rapes of an under-aged girl in 2015 and made her pregnant when he was in charge of Kottapuram diocese. The matter came to light when the girl disclosed the matter to her mother. The diocese suspended the priest.

Orthodox Church case

Recently a man charged four priests for raping his wife. On last May 9, husband petitioned to Yuhanon Mar Chrisostamos, head of Niranam diocese. The petition with an affidavit of the woman accusing them of blackmailing

and raping her, appeared in the media. All four are now temporarily suspended from their duties. When they assumed duty in other churches, the husband approached the media. Priests Abraham Varghese, Job Mathew, Johnson V Mathew and James K George were arrested but are now out on bail.

Responses

V S Achuthanandan

Chairman of the Administrative Reforms Commission V S Achuthanandan criticised the Kerala Police for what he termed as their delay in prosecuting the Jalandhar Bishop Franco Mulakkal against whom a nun had raised charges of rape. According to him, it was a damning indictment of the state police that a set of nuns had to come out publicly in protest against the apathy of the department to the nun's complaint.

In a letter addressed to General Secretary Sitaram Yechuri, V S demanded an early decision in this matter. He asked the polit bureau for intervention and necessary directives.

P C George

P C George MLA said that the nun who is demanding action against sexual assault on her by a Jalandhar-based bishop, is a prostitute.

PC George, an Independent MLA, said, "No one has doubt that the nun is a prostitute. Twelve times she enjoyed it and the 13th time it is rape? Why didn't she complain the first time? (sic)."

The relatives of the survivor said they would move court against George. They would also lodge a complaint with the Speaker of the legislative assembly.

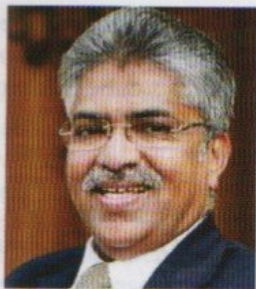
When there was a public outcry on his statement, he said that he was withdrawing one word (prostitute) from his earlier stand and he should not have said it. Yet he was remaining strong on his statement.



Justice Kemal Pasha

The attitude of the State government in the case of Jalandhar Bishop case is shameful. Is it the same party that came to power promising safety for women? Unlike in the past, the people are watching these developments. Franco Mulakkal is to be arrested immediately. The agitation of the nuns has my support and the entire state should support it. This agitation is all about the survival of women in the state.

The bishop is yet to be brought before a medical faculty to assess his sexual potency and that is a short coming of the investigation. What is the basis of saying that the investigation is in its final stage? When the bishop is not taken into custody and not questioned in detail, how the police



could say that the investigation is in its final stage?

The attitude of the DGP is depreciable and laughable. There is a clear deal between the police and bishop. Now only the pope is remaining to be questioned. The delay in investigation is only to help the interested parties to destroy the evidences.

CPI (M)

While most of the political leaders observed meaningful silence, Secretary of State CPI (M) Kodyeri Balakrishnan initially accused the opposition parties of causing political, religious and communal divisions. When other parties expressed sympathy to the victim, Balakrishnan accused RSS and BJP of playing politics. Later he kept both the agitators and the accused well balanced. However ministers E P Jayarajan and Mercykuttyamma came out with statements contrary to Kodyeri's statement. While Mercykuttyamma

rejected the theory of communal forces behind the agitation, Jayarajan said that the government is with the victim and her supporters.

Case against MoJ

The Kerala Police on Sept 21 registered a complaint against the Missionaries of Jesus hours after the congregation released a photograph of the nun, who has accused a bishop of the religious order of rape, seated with her alleged tormentor, in violation of the anti-rape law.

The congregation put out the photograph in a release issued to the media to publish the findings of its inquiry commission, which looked into the nun's allegations.

Indian laws prohibit revealing the identity of rape and sexual assault victim. The congregation, however, cautioned against publishing the photograph, saying it cannot be held responsible if the press violates the rule. ■

Aftermath of flood relief Flood relief compensation amount reduced

Two reports regarding the compensation amounts payable to two houses of Thrikkalangod became viral. When there was no damages to the houses, Panchayat Assistant Engineer K T Ali Faisal and temporary overseer A Sathish submitted claims of Rs 579225 and Rs 3 86150 for the houses. Following orders of minister A C Moideen, Asst Engineer was suspended and Sathish was dismissed.

Following complaints, Ali Faisal got back the claims report and reduced the amounts to Rs 57600 and Rs 22 680 respectively.

Now special branch and revenue department have started investigations into these reports.

Salary Challenge

The government order that all

government employees should contribute one month's salary towards Chief Minister's Flood relief fund voluntarily and those unwilling to do so should inform the government and file their non-consent with it, has drawn flacks from all corners, including the Kerala High Court. The HC asked the government pleader what was the logic behind this order. While the CM requested the employees to contribute one month's salary, the orders passed by the government were contradictory to it. They were passed without understanding the laudable objective behind the request while trying to implement it in the form of an order. The pleader submit that there was no compulsion but only a request.

The court has stayed the order of the Malabar Dewaswom Board. If it was compulsory one, it amounted to extortion, it said. "Almost a similar

exercise is being done by Travancore Devaswam Board," it observed. For justifying the order, Travancore Devaswam Board has made a reference to the similar action by the government. What about the flood affected employees who lost everything? "Was there any discussion with the law secretary while issuing the government order, the HC asked.

The employees unions have filed complaints with the HC in this regard. While many employees are not against contribution, the forced manner in which salary is collected irks many of them. Many have them already donated through their residential associations, children's schools, colleagues and friends in addition to individual contribution. The government cannot force them to contribute again, they averred. ■

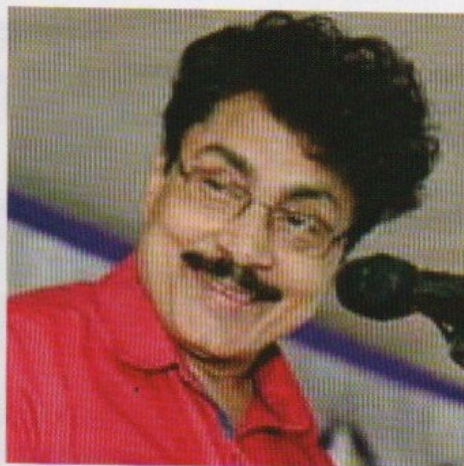
Turn of CPI (M)

The latest phrase in Malayalam Channels for those involved in sexploitation is 'Sasi' after the notorious report about CPI (M) MLA from Shoranur P K Sasi attempting to molest a young leader of DYFI, the youth wing of CPI (M).

Besides representing Shoranur in Kerala assembly, Sasi is also a member of the Palakkad District Secretariat. On September 7, the state secretariat admitted that it had received a complaint from a young woman against P K Sasi more than a month ago. However no enquiry was held on account of floods and the relief operations till the flood receded. Though the party did not say what the complaint was all about, it did say that the party never tolerated indecent work against women and always took very tough action against those who do disgraceful acts against women. It also stated that the party would take appropriate action within the framework of party constitution. With these clarifications, the arguments put forward by Sasi became quite weak. Only on Sept 4 Sasi told the reporters that he did not know about any complaint made by the woman to the party and that no explanation was sought from him by the party in this regard. He even asked the reporters if they had a copy of the complaint.

On Sept 4, the DYFI leaders met State Secretary Kodyeri Balakrishnan in this regard and appraised him about the consequences thereon, state committee did not reveal about details of this meeting. The Committee pretended that the meeting was in connection with the DYFI conference. It was reliably learnt that they discussed the seriousness of the matter as the complainant was a member of the Palakkad district committee. However the central committee maintained that the allegations against Sasi were baseless. Though the district committee met under the chairmanship of Sasi himself, the matter was not discussed. There were three female members attending the meeting, they too did not raise the topic for discussion.

The young woman lodged a complaint to the State Committee and the party secretary Kodyeri Balakrishnan heard the details of the matter from the woman. Later Sasi was called to AKG Centre for his version. On Aug 31, the Secretariat decided to have a detailed investigation in the matter and appointed minister A K Balan and former minister and current M P PK Sreemathy as members of the new enquiry committee. Nevertheless, the report of the state secretariat did not mention the victim as a DYFI activist but as 'a young woman.'



Now the party asked Sasi not to react to queries from the press. Though Kodyeri not revealed the details of the complaint, he said that no other political party has adopted a strict action as CPI (M) adopted in matters of violence and insult against women and in the case of Sasi also the party would adopt a similar line.

Meanwhile the National Women Commission has taken suo motu case on the basis of media reports, stated Commission Chairperson Rekha Sharma. Commission has initiated investigations and the victim's statement would be recorded soon.

Though the complaint against Sasi was filed many days ago, there were many contradictions in the statements made by Sasi and party leaders earlier and the details released by the Secretariat on Sept 7.

In a statement, the CPM said, "Unlike other bourgeois political parties which believe in garlanding and taking tainted leaders on public processions, the CPM's traditions that it holds aloft are different. No party in the state has taken a tough stand against exploitation and insult to the modesty of women like CPM has. In the complaint against PK Sasi, the party will take a decision in accordance with its constitution, dignity and moral values."

The party has also reportedly asked the MLA not to issue public statements or speak to the media.

The state secretariat in its statement said the DYFI woman leader submitted the complaint against Sasi to the state committee on August 14 following which her statement was recorded by state secretary Kodyeri Balakrishnan. Sasi was also called to the AKG Bhawan in Thiruvananthapuram and asked to clarify on the issue. On August 31, the state secretariat met for the first time and discussed the issue and took the stand that there must be a detailed investigation into the issue. The party said Kannur MP PK

Sreemathi Teacher and AK Balan, the minister for welfare of SCs, STs and BCs, have been appointed to investigate the complaint and complete the probe.

There were rumours that the central leadership directed the state unit on Aug 31 to issue a 'show cause' notice to Sasi. A K Balan told the reporters on Sept 4 that he was unaware of the case though he and P K Sreemathy are members of the investigation team. On the same day, Palakkad district secretary C K Rajendran told reporters that since they did not have the complaint, there would not be any discussion. It was Sasi who presided over their meeting. He too repeated what Rajendran said.

On Sept 7, Sasi told media persons that there was no complaint and hence no discussion. There might be people, ignorant of what was happening within the party, saying many things but he was not one of them. Only Party knows what is happening.

During the evening he clarified that what he said earlier was about him not having the complaint and that if the General Secretary and State Secretary say they had it, that would be true.

It was Sasi who asked the then ruling party members in the state assembly about sexual allegations existing among them and now the present opposition party members are playing the videos of that speech, thus embarrassing him and his party.

In what smacks of double standards on the matter of gender justice, the state government and the state women's commission appear to be studiously ignoring the sexual harassment complaint against CPM MLA P K Sasi.

Industries minister E P Jayarajan then de facto head of the cabinet- in the absence of chief minister on Sept 5 said the sexual harassment complaint against CPM MLA P K Sasi had not come before the government yet. The state women's commission also maintained that there was no need to register a suo motu case against the Shoranur MLA.

Both stands are in tune with that of the CPM state leadership which sat on the complaint raised by a woman DYFI worker against the MLA for over three weeks. It is reliably learnt to have told them that she needs a model disciplinary action against the MLA.

Meanwhile, the leakage of the complaint from the party central leadership has led to further deepening the divide between Prakash Karat and Sitaram Yechuri.

The Congress demanded that the Kerala State Women's Commission (KSWC) be disbanded as it is of no use even to a lady party worker, who was allegedly sexually abused by a CPI (M) legislator.

Kollam Thulasi wants women violating traditions to be torn into two pieces

Actor Kollam Thulasi in an emotional outburst wants women who violate traditions to be torn into two pieces. He also said that the judges who passed orders in favour of entry of women into Sabarimala are idiots. He made these statements while addressing a meeting to welcome the procession of faithfuls at Chavara. Women's Commission and Chavara Police immediately registered cases against him for making reference in bad taste against women. "Women arriving at Sabarimala should be torn into two pieces. One piece should be sent to Delhi and the other to Kerala



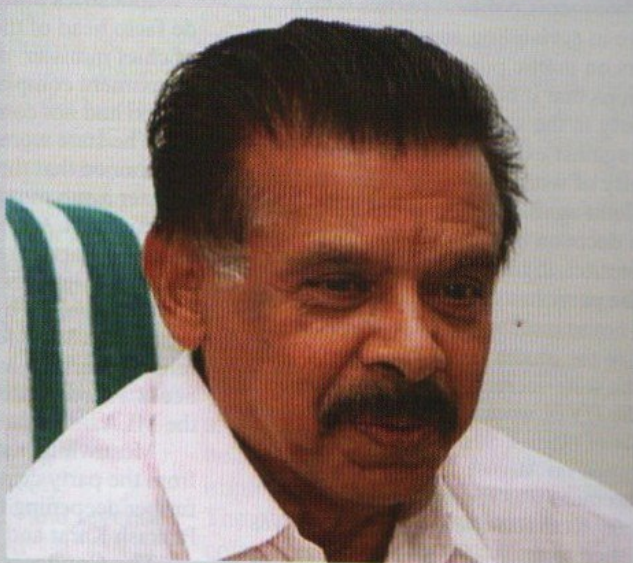
CM's office. CM's ears should burst into pieces after hearing the loud 'Saranamvili,' Thulasi said. He made these statements in the presence of State BJP President Adv P S Sreedharan Pillai who earlier led the protest march.

When the statements became controversial, Thulasi offered apology. "I made those statements at the heat of my devotion. I now realise that I was wrong. I withdraw those statements and apologise unconditionally," he said. His 'remarks against women were cruel and disgraceful to them. We were taking case sue motu,' said member of Women's Commission Shahida Kamaal.

There are chances for young women being caught by men or leopard at Sabarimala: Prayar

If young women come to Sabarimala, the chances of them being caught by men or leopards cannot be discarded, according to former Devaswom Board President Prayar Gopalakrishnan. Addressing Press Club at Pathanamthitta, Prayar advised women not go to Sabarimala. No women from the homes of devotees would go to Sabarimala, he reiterated. If young women are found in Sabarimala, he would stop going there and would offer prayer at home. He is not objecting because of some rivalry towards them but the idol there has some specialty. None has the right to violate them. No one is going to obstruct the

women if they go but none can guarantee law and order. To prevent a blood bath in Pampa, the authorities should do what they should. Faithfuls are ready to sacrifice their lives to protect their faith. What is



going on now is the First Struggle of Devotees. Politics, religion or caste is not involved in this, Prayar said.

'Me Too' spread to Carnatic musicians too

According to Twitter, the famous Carnatic musicians O S Thyagarajan, T N Seshagopalan and Trichy J Venkatraman are named in sexual assaults in the past. Singer Chinmayi shared this in her twitter account. She shared the experiences of the victims of sexual assaults from these personalities. There are expositions against musicians Sasikiran, Ravikiran, Mannargudi Easwaran, Tiruvurur Vaidyanathan, R Ramesh, Mandalin Rajesh and choreographer Kalyan.

Following her exposition against Vairamuthu, many victims have contacted her and shared their bitter experiences. The names of the accused are not revealed. The complainants are former students of the first mentioned three musicians. Earlier Sandhya Menon revealed that another woman had told her about the subjugation from Vairamuthu.

Chinmayi stated that she never had to face this situation except from Vairamuthu. Karunanidhi, former CM of Tamilnadu and close friend of Vairamuthu, was never ready to send his family members to the latter, Chinmayi tweeted.



ബിന്ദു മനോജ്

പകലോന്റെ പിൻവിളിക്കു കാത്തുനിൽക്കാതെ

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ഡോ. രമാദേവി

മഞ്ഞ റോസ

■ വെണ്ണക്കൽപാകിമിനുക്കിയമാളിക-
യുണ്ടകത്തേക്കൊന്നങ്ങത്തിനോക്കു,
സ്ഥിചൊന്നമർത്തിയാൽനിങ്ങളുപടിവാതിൽ
പച്ചപ്പൂൽമെത്തവിരിച്ച മുറ്റം
ഭംഗിയിൽഅങ്ങിങ്ങുകാണുപലതരം
വർണങ്ങൾ വാരിവിതറുംപൂക്കൾ
കൊച്ചുപൂൽക്കുന്നൊന്നുണ്ടൊത്തനടുക്കെ-
ന്നുച്ചിയിൽഭംഗിയെഴുംതടത്തിൽ
കുർത്തതറയോടതിരിട്ടതിനുള്ളി-
ലത്രേവസിപ്പൂ ഞാൻമഞ്ഞറോസാ
സത്യമത്രേ മറ്റു പൂക്കൾചെടികളും
ഉദ്യാനറാണി ഞാനെന്നുചൊൽവു.
മഞ്ഞപ്പട്ടം ചുറ്റി ആടിയുലയുമ്പോൾ
കുഞ്ഞുങ്ങൾപോലുംകൊതിച്ചുനിൽക്കും.
ഓടിയണഞ്ഞിതുചിങ്ങമാസം, ഞങ്ങൾ
കോടിയണിഞ്ഞെന്നൊരുങ്ങിനിന്നു.
നേർത്ത മഴയൊന്നുചാരി ചെറുകാറ്റു-
മൊത്തുചേർന്നെന്നിൽകുളിരുചാർത്തി
താഴ്ന്നകാലത്തിൽതുടങ്ങിയവർഷത്തിൻ
ഭാവംപകർന്നുമുറുകീതാളം
തുളളിക്കൊരുകുടമെന്നതുപോൽ മഴ
തുളളിത്തകർത്തുദിനരാത്രങ്ങൾ.

ചുറ്റും നിറയുംമലവെള്ളമല്ലാതെ
മറ്റൊന്നുംകാണാതെ ഞാൻഭയന്നു.

ചിരിയടിക്കുന്ന കാറ്റിലകപ്പെട്ടു
വീണുപോയുഗ്രമാംകുഞ്ഞൊഴുകിൽ
എത്രനാൾപിന്നെ കഴിഞ്ഞുപോയ്ഓർമ്മയി-
ല്ലെത്തിയതെങ്ങു ഞാനെങ്ങനെയോ
ദൂരെപടിക്കുപുറത്തു ഞാൻകാണാറു-
ണ്ടാറുംകാണാത്തൊരുകാട്ടുതെച്ചി
മാലിന്യക്കുന്വാരത്തിനടുത്തായതു
പുവണിഞ്ഞാൽപ്പോലുമാർക്കുവേണം?

ചില്ലയാംപാണിയാൽചേർത്തണച്ചിന്നെന്നെ
മെല്ലെതലോടുന്നുണർത്തുവാനായ്.
തീർത്തുംപരവശയാണു ഞാൻവേരുകൾ
താഴ്ത്താനൊരുപിടിമണ്ണുവേണ്ടേ?
ചേറുംചെളിയുംമാലിന്യവുംചേർന്നുള്ള
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അത്താണി പോലെനെതാങ്ങിസ്വമേനിയാൽ
ഹൃത്തിൽകനിവേറുംകാട്ടുതെച്ചി
പാരിടമാകെനിറഞ്ഞപരംപൊരുൾ
ആരിലുമുണ്ടെന്നുബോധമല്ലേ?





Dr. (Major) Nalini Janardhanan

Common Mistake in Skin Care



■ Care of your facial skin is very important if you would like to have a beautiful glowing face. So let us see about some common mistakes we make in skin care.

Washing face the wrong way

Wash your face with a gentle face wash or cleanser. Don't use bathing soap for washing face. Stay away from scrubbing grains, abrasive pads or washcloths, alcohol based toners and astringents. They may cause dryness and inflammation leading to damage of the skin.

Washing with hot water

Don't use hot water for bath or face. Your skin will lose its natural



oils. So rinse your face with warm or cool water.

Using the wrong cleanser

You should select cleanser or face wash as per your skin type. Only those with oily skin may use foaming cleanser or washes with scrubbing beads. If your skin is dry, choose a moisturizing and cream type of cleanser. For combination skin, use a gentle cleanser that won't irritate the dry patches.

Using exfoliants frequently

Too much of exfoliation lead to loss of moisture from skin and also makes skin more susceptible to redness and pimples. Use a gentle chemical exfoliant containing mild acids (like- glycolic or lactic acid) or enzymes. Use it weekly

only. Always moisturize and use sunscreen (if you are going out) after exfoliating. Don't use mechanical exfoliants like scrubs made with particles like seeds or crushed shells. They can cause minute tears in skin.

Washing face frequently

You need not wash your face with cleanser more than once or twice a day. It is important to get rid of the day's dirt and make-up each night before sleep. So wash your face with cleanser before sleep.

Not exfoliating well

Too much or too little exfoliation can affect your skin. Oily skin needs exfoliation only once in 2 or 3 days. For super sensitive skin scrub once a week only. So the frequency of exfoliation depends on your skin type.

Not moisturizing properly

A moisturizer is a must to replace the moisture lost from washing face, irrespective of your skin type. Even if you have oily skin, apply moisturizer after washing. Too much or too little moisturizing or not at all using it can affect your skin. So apply the required quantity of moisturizer.

Using alcohol based toners

Alcohol dries up the skin even if you have oily skin so try to avoid alcohol based toners.

Using mineral oil based moisturizer

Lip balms and moisturizers made with mineral oils or petroleum create an occlusive barrier on the skin. So it doesn't hydrate skin. Try a product with hyaluronic acid, ceramides or oil which penetrates the skin to moisturize.

Washing face before washing hair in the shower

Some conditioners applied on hair can cause clogged pores on the face. So rinse out your conditioner well after that only wash your face.

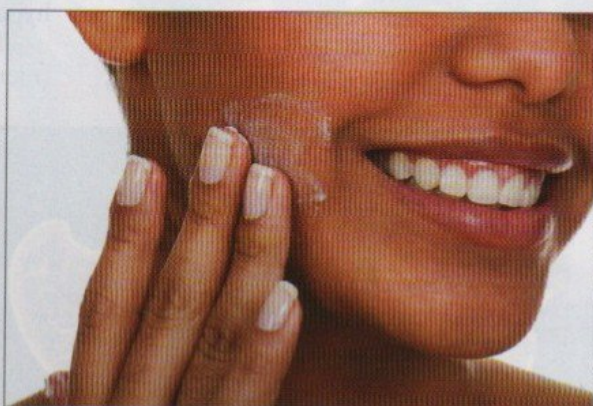
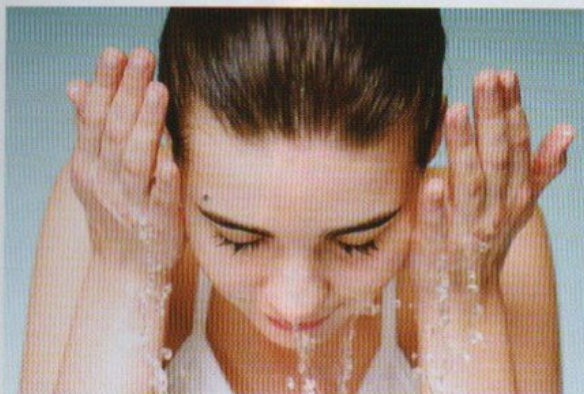
Not putting on enough sunscreen

A thin layer of sunscreen is not

sufficient to protect skin from sunlight. So don't use sunscreen sparingly. Apply well and repeat application if you stay out in sun.

Wearing sunscreen only in summer

Sun protection is required always when you go out be it cloudy, rainy,



cold or snowy days. When you step out of the house, apply sunscreen everyday to protect your skin from the harmful rays of sunlight.

Trying to scrub away pimples

You should not apply scrub to your face if you have pimples. It may lead to more infections and breakouts. Treat your skin gently.

Touching your face frequently

If you touch your face frequently, the dirt and bacteria on your fingers will be transferred to face. It may lead to clogging of pores on facial skin leading to pimples. So keep your hands off your face. Avoid picking, squeezing or rubbing your pimples.

Sleeping on your side or on stomach

This can lead to lines on your face called 'sleep wrinkles'. It is difficult to change this habit, use a soft pillowcase or a wrinkle-preventing pillow which reduce the contact of the pillow with your face.

Not changing pillowcases and bed-sheets

If you don't change the pillow cases and bed-sheets regularly, oils, sweat and dirt from your face may linger on the fabric. It may lead to clogged pores and breakouts on facial skin. So it is better to change them regularly.

Neglecting neck

When applying moisturizer don't stop at the jawline of the face. Your neck can also become dry. So apply moisturizer on neck also. Similarly our neck is also exposed to sunlight so don't forget to apply sunscreen on your neck.

Forgetting to apply sunscreen under eyes

The skin around eyes is very thin. There are chances of skin cancers developing around eyes due to excessive exposure to sunlight. So one must apply sunscreen under eyes. But don't apply it too close to the eyes. Also try to select a fragrance-free sunscreen or balm around the eyes as fragrance may irritate the eyes.

Not choosing cosmetics as per your skin type

Wrong products for your skin can cause skin problems or increase the skin problems you already have. So choose your cosmetics according to your skin type. ■



Osteoporosis

Dr. (Major) Nalini Janardhanan

Osteoporosis is a condition associated with thinning of bones making them weaker and fragile leading to fracture easily. You may not know that you have osteoporosis until a sudden strain, bump or fall causes a bone to break. Around the world about 1 in 3 women and 1 in 5 men aged 50 and above may get fracture due to osteoporosis.

Every year World osteoporosis Day is being celebrated on 20 October to create awareness among people. Let us know about some basic facts of osteoporosis.

A person with osteoporosis may not have symptoms and the condition may be long standing. He or she may suffer a broken bone even after a sneeze, a minor bump or fall from standing height. The result is pain, immobility, loss of quality of life and sometimes disability.

Who are at risk?

AGE: Osteoporosis is seen more in

old age.

GENDER: Women are more likely to get osteoporosis. They have less bone mass and they lose bone mass after menopause.

BODY SIZE: Thin and small boned women are at greater risk.

FAMILY HISTORY: Osteoporosis runs in families. Genetic factors determine the risk. If you have a family member who

■ Those not getting enough exercise.

■ Those not getting enough calcium and vitamin D.

■ Those taking medications like steroids for more than 3 months.

■ Those having disease like hyperthyroidism.

■ Women having abnormal periods (menses) or skipping periods.

■ Women who had menopause or underwent surgery to remove ovaries before 45 years of age.

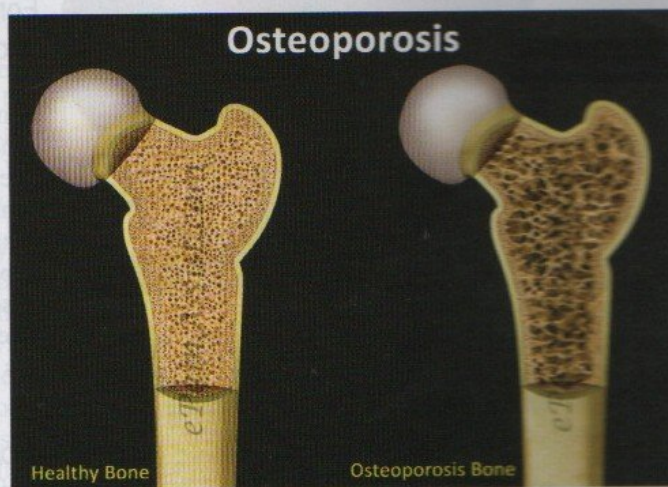
Risk factors can be of two types, they are:

MODIFIABLE RISK FACTORS:

Alcohol, smoking, poor nutrition, frequent falls, eating disorders, insufficient exercise, low BMI (Body Mass Index), low dietary calcium intake, vitamin D deficiency.

FIXED RISK FACTORS:

Age, Female gender, family history, race or ethnicity, menopause, previous fracture, hysterectomy, longterm steroid treatment.



had osteoporosis then you have a greater chance to get osteoporosis.

■ Those in the habit of smoking and drinking alcohol.

If you think you are at risk of developing osteoporosis it is better to consult a doctor and start treatment. You should be able to modify your life style. The doctor will advise some investigations.

Investigations:

Other than blood tests and x-rays one important test is Bone Density Test.

All women aged 65 or more should have this test done. It is safe and painless. Anyone who is at risk for osteoporosis should have this test before the age of 65. The commonest type of Bone Mineral Density (BMD) test is called DEXA scan using dual energy X-rays. It measures bone density of your hip and spine.

Treatment:

DIET: There should be enough Calcium in diet. Include low fat or fat free dairy products (like yoghurt, cheese), dark green leafy vegetables, bread and cereals fortified with calcium in your diet.

EXERCISE: Exercise helps to keep bones strong and reduce thinning of bones.

Medicines: your doctor may prescribe hormones to reduce bone loss and help to build strength especially after Menopause in women. Calcium and Vitamin D supplements are also given. Vitamin D helps to absorb calcium in your body. So exposure to sunlight is also recommended.

How to keep bones strong?

Nutrition

- Ensure adequate intake of calcium from diet which is most important for healthy bones

- Ensure adequate protein intake. Protein malnutrition is an important risk factor for fracture. It can also contribute to poor recovery in patients who had a fracture.

- Be sure to get Vitamin D through sufficient exposure to sun, food or

through supplements. Sources of Vitamin D are eggs, fatty fish as well as cereals and milk fortified with vitamin D. Important sources of Calcium are dairy foods, green leafy vegetables, small canned fish with soft bones, soya beans as well as cereals, orange juice and bread fortified with calcium.

- Include plenty of fruits and vegetables in your diet.

Exercise



Exercises can help to maintain bone density and slow down osteoporosis. In older people exercise improves balance, strengthen and agility helping to prevent falls that lead to fracture. Your bones and muscles will be stronger if you are physically active. Some exercises are walking, jogging, dancing, tennis, volleyball, basketball or exercises through a gymnasium. If you have a medical condition, consult your doctor before starting exercises.

Prevention of osteoporosis

Best foundation for future bone health is set when bones are still developing i.e in childhood and

adolescence. If strong bones are built during this period by bone healthy food and lifestyle, a young person will have less chances of osteoporosis and fracture in old age.

Children and adolescent need to

- Ensure adequate calcium intake
- Maintain adequate supply of vitamin D through diet and exposure to sun.
- Participate in regular physical activities and exercise
- Avoid smoking and alcohol
- Avoid being under nutrition and protein malnutrition
- Have a balanced diet.

Adults need to

- Exercise regularly. Lack of exercise and long term bed rest can cause weakness.
- Ensure a diet rich in bone-healthy nutrients like calcium, Vitamin D and protein. Safe exposure to sunshine will help you get enough Vitamin D which helps in absorption of calcium to your body. Diet low in calcium and Vitamin D makes you prone to bone loss.
- Maintain a healthy body weight, avoid being obese.
- Avoid negative life style habits like smoking and alcoholism

- Find out whether you have risk factors and tell your doctor about them.

- Be careful especially if you have medications or specific disease that affect bone health because you may have greater chances of osteoporosis.

As bones becomes weaker, it is easy to get fractured especially the bones of hip, wrist and spine. You may not even know that you have thin bones until you fracture a bone. There may not be any symptoms. So it is better to get tested and treated if needed. ■



Dr Sujatha Nair

Heroin, Brown Sugar



■ Heroin is a highly addictive drug also called smack, junk, skag, dope, and chaw.

It is derived from morphine which is a natural opioid derived from the seed pods of poppy plants.

It is usually a pale brown powder, white powder or sticky tar like called tar heroin.

As per the Times of India, heroin manufacturing in the South east Asian countries is about 40 tonnes, 17 tonnes of which is consumed by India alone. This is stark evidence enough of the looming problem of heroin in the country.

Brown sugar which is the street form of heroin contains only 20 % heroin in it and is adulterated by talcum powder, milk powder, strychnine and other unknown substances. The adulterants makes it a very dangerous substance to consume.

Modes of intake

Snorting

Smoking

Chasing (most

common for brown sugar) wherein the substance is placed on a tin foil, which is heated from beneath it and the fumes thus created are inhaled.

Fixed/injected to inject brown or heroin it has to be mixed with an acid usually, ascorbic or citric acid. Even then many of the adulterants do not dissolve if it is brown sugar.

Heroin is many times mixed with Crystal meth this is called "Speedballing"

The Effects

The instant effect is a surge of euphoria created by the substance attaching itself to the opioid receptors in the brain. It affects the areas controlling, pain, pleasure, heart rate, sleeping and respiration.

Short term effects

Warmth of skin, dry mouth, heaviness of limbs, nausea, inability to function mentally.

Long term effects

Abscesses on body, ulcers, fired thickened walls of blood vessels, infection of the pericardium (lining of the heart) and the blood vessel linings. Mental health issues like depression, anxiety etc., sexual dysfunction in men and menstrual irregularities in women, liver and renal disease.

Diseases like Hepatitis C, HIV that are contracted due to sharing needles and risky sexual behavior of not using



condoms during intercourse.

Overdose

Overdose commonly occurs with heroin and can happen with brown sugar too and is on the rise.

As a person is overdosing the person's respiratory rate reduces resulting in hypoxia or lack of oxygen to the brain, this can result in seizures, coma and even death or permanent brain damage.

Withdrawals on stopping heroin/brown sugar

Body ache- muscular and joint pains, at times bone pains- excruciating.

Strong cravings which can be uncontrollable

Stomach cramps

Muscular cramps

Restlessness

Uncontrolled shaking of the legs

Lachrymation, Coryza

Lack of appetite

Diarrhea and vomiting

Sleep issues at times excessive sleep

Since a few years in India in the withdrawals from Brown sugar - seizures have also been observed caused primarily due to the unknown adulterants that go into its making.

Treatment

Harm reduction

Across the world harm reduction therapies have been tried for heroin and brown sugar which involves Buprenorphine and or Methadone being given at specified centres as per dose required to tide over the withdrawals.

However, Harm reduction has not been found to be too successful

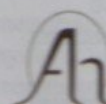
Long term successful treatment has been residential rehabilitation

care after detox in a hospital. This in an environment that is voluntary, accepting, free, non- regimented, non- judgmental, compassionate which involves non -medical care with meditation, counseling and other alternate therapies as therapeutic techniques to go beyond finding the need to use.

The individual discovers self - love and dignity in life and learns to live a balanced fulfilling life. ■

For any clarifications contact

Dr Sujatha Nair on 09820330439



Anatta Humaniversity Pvt.Ltd.

Contact Person:

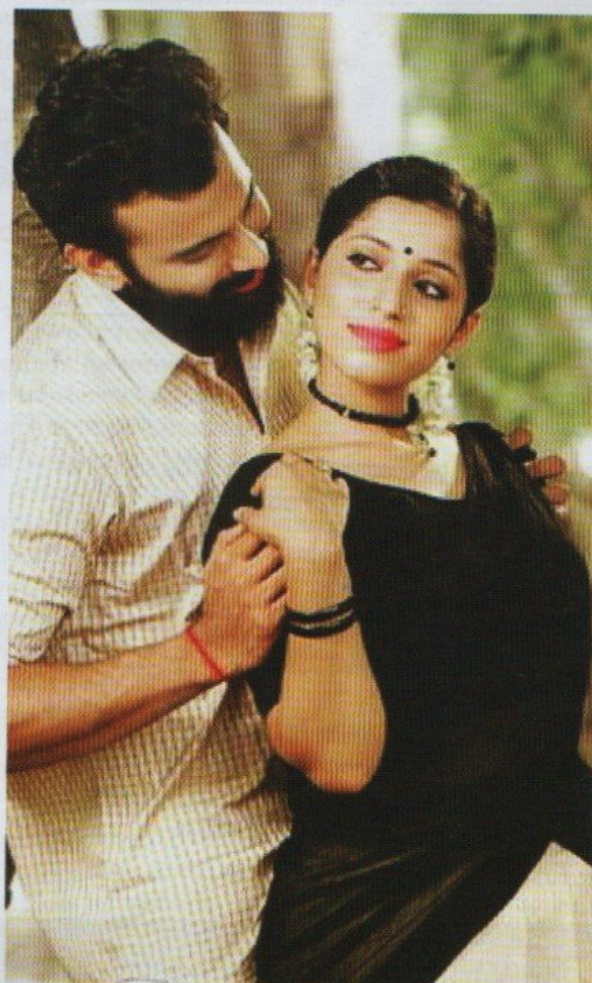
Ms. Vandana Hiranandani

+91 9967334000

Website- www.anatta.in

Oru Yamandan Premakatha

■ With Dulkar Salman in the lead, B C Noupal directs this film. Bibin Jose and Vishnu Unnikrishnan write the screenplay who earlier wrote the story of Kattappanayile Hrithik Roshan. Soubin Shahir and Salimkumar are the other main artistes. Anto Joseph produces the film and Nadirsha provides music.



Thenkasi Kaattu

■ Ranjudas Kantholi and Sudheesh Makkoli produce this film under the banner Mist Cinemas with Shinod Sahadevan as director. Hemanth, Biyon Rajeev Puttad, Padmaraj Ratheesh Devan, Bheeman Raghu, Jayakrishnan, Benny Thomas, Harisanth, Sunil Sugatha, Pradeep Kottayam, Gayathri Mayura, Pollachi Raju are the main actors with Kavya Suresh as heroine. Screenplay is written by Rama Sasidharan, Vinod Annara and Sudhish Kavancheri. Prithviraj S Chand scores the music with Santhosh Varma and HariNarayanan as lyrics writers.

Puzhayamma

■ Baby Meenakshi and Thampi Antony have stellar roles in 'Puzhayamma' whose screenplay and dialogues are written by Prakash Vadikkal. Its story is written by Vigish Mani who also directs it.



Gokulam Gopalan produces this film for Gokulam Movies. Its lyrics are written by Vayalar Sharadchandra Varma and J Nandakumar and they are set

to tune by Sanjay Chowdhary, Kilimanur Rama Varma and Jenny Turner. Other actors are Prakash Chengal, Unni Raja, Roji P Kurian, KPAC Leela Krishnan, Aani Aravind, Ashley Boban, B Rajesh, Ajith and Master Virat Vijish. Linda Ansanina and Fatima Ahamed from abroad join them.



WCC accuse AMMA of drama

■ Women in Cinema Collective (WCC) accused AMMA, organisation of actors of Malayalam movies and its current president Mohanlal of manipulative tactics. Members of WCC accused AMMA of siding with the culprit Dileep instead of victim of sexual assault. In a press conference they accused the President of readmitting Dileep into the organisation while the victim is made to wait outside. However WCC members are determined to stay within AMMA to fight it from inside.

Revati, Parvathi, Padmapriya, Ramya Nambissan, Rima Kallingal, Sajitha Mathathil, Anjali Menon, Beena Paul and Didi Damodaran attended the Press Meet. They introduced themselves by name, as a protest to Mohanlal who referred to them in general by calling them

'actresses.'

They called the decision of the Executive Committee of asking the victim to apply fresh for membership, while readmitting Dileep without application. It shows AMMA is keener to protect the culprit than victim. Earlier in the case of actor Thilakan, it was EC that decided to readmit him while it now says the General Body should do it. This is clearly playing favouritism and double standards, they alleged.

Padmapriya accused AMMA of betrayal. They had talked to office bearers about the readmission case of Dileep. They agreed to issue a joint communiqué within ten days but did not adhere to the promise. Even after ten days there was no action in this regard. They requested us not to talk to media and we agreed but they did not keep their word. Mohanlal says personally he is

with the victim but he cannot go against the EC decision.

Revati said that Mohanlal's reference to them as mere 'actresses' was painful. We are not anonymous but co-workers. They are not against AMMA but against the attitude of EC officials.

Parvathi accused AMMA. Because of the inaction and indifferent attitude, the female victim would resign and the male culprit would thus get protection.

Parvati accused the EC members of preventing them from talking for the first 40 minutes. They continued to disgrace the victim by pointing out her personal problems. Actor Baburaj insulted the victim by referring to her as 'cat fallen into hot water.' They were allowed to talk only after playing her recorded message.

Rima Kallingal pointed out the reaction in Bollywood and Mollywood as far as sexual crimes committed against women are concerned. Amir Khan and Kiran Rao discontinued with the director accused of sexual crime. Akshaykumar even stopped shooting of the film with an accused involved in. In Mollywood FEFKA president B Unnikrishnan announced a film with the accused actor as hero. When the whole nation stood with the victim, President Mohanlal responded with an indifferent "we will see" statement when the matter was raised.

Ramya Nambissan said that she was a member of EC earlier but left it because the members change rules according to their whims.

Anjali Menon said that the present struggle not for the victim alone but to protect them in future too.

Mukesh in the #Metoo controversy

■ Tess Joseph, a casting director based in Mumbai has accused Malayalam film actor Mukesh of behaving inappropriately with her 19 years ago. The incident occurred when she was 20 years old during the shoot of Koodeswaran telecast on Surya Tv in which Mukesh was the host.

During the shoot Mukesh called her multiple times and he had also influenced the producer to shift Tess's room next to his. "I was the only woman in a crew of all men. One night when

the calls were never-ending I stayed in my colleague's room". Tess also said that the film fraternity should be open

to conducting a sensitization session for all cast and crew on every set henceforth.

In the meantime Mukesh has refuted all the allegations of Tess saying he is not even aware of

such an incident that too a 19 year old issue. Many political parties of Kerala have conducted protest march against the actor who is also a MLA, demanding his resignation.





Kerala in Mumbai

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