

ಕರ್ನಿ



A BI-ANNUAL MAGAZINE FROM
THE DEPARTMENT OF JOURNALISM
ST ALOYSIUS COLLEGE (AUTONOMOUS), MANGALORE
EDITION XXXIII | MARCH 2019 | PRICE 95





EVENT VALE

by Rinaz Moideen






Stay Healthy & Start Glowing!

- Variety of organic beauty products.
- Organic body products.
- Free of chemical preservatives.



- Creative conceptualization & unique personal touch to every event.
- Package includes food, entertainment, photography, professional mehendi artist and outfit designer.
- Personally meets clients to ensure their needs and desires are met.

CONTACT US

-  : @laceyourface_
-  : +918861175334
-  : neelu.776@gmail.com

CONTACT US

-  : @eventvale77
-  : +919535512256
+919513481025
-  : rinnymoideen77@gmail.com

ASSOCIATE SPONSOR
SUHAN ALVA

From the *Principals* Desk

Dr (Fr) Praveen Martis SJ

Since its inception, St Aloysius College has been a celebration of voices- Dhwani. Aloysians are deeply committed to empower the lost and the least in society, and have become a voice to the voiceless. Dhwani has been an effective tool of expression of oneself for and with others. It has taken an impressive leap from a newsletter to a magazine.

I appreciate the efforts of team Dhwani in breaking the barriers of human-made walls and creatively presenting topics to enlighten young minds. I urge you to listen to a still Dhawani and eventually become Dhwani.

HOD *Speaks*

Dr (Fr) Melwyn Pinto SJ

Recent developments at the Indian borders have exposed Indian media thoroughly. On February 14, Jaish-e-Mohammed terrorists attacked CRPF convoy in Pulwama, Kashmir and killed 40 jawans. In retaliation, Indian air force carried out precision attacks on terrorists hideouts in Balakot across the border on February 26. Though there was no official communication as to how many were killed, Indian broadcast media, in their mad rush to break stories, gave figures as high as 350 and some even 400. While most of them praised the Indian air force, there were veiled attempts made to equate this strike as a victory of Modi government.

Thereafter the government shamelessly tried to make the most of these strikes and even used the pictures of the slain soldiers for their election campaigns, only to be censured by the Election Commission. There were two other disturbing instances for media freedom in the last few days. The Jammu and Kashmir government stopped giving advertisements to two Kashmir dailies – Greater Kashmir and Kashmir Reader. The Kashmiri dailies are protesting and fighting. Though the reasons for stopping government ads are not known, it is quite a well-known fact that the government was uncomfortable about the stand these newspapers had taken about government policies.

The Independent media seems to be facing a difficult time in India today. Those refusing to toe the official line seem to be getting targeted. However, what raises hope is the fighting spirit of these still small voices. May their tribe increase.

Editor's note

Dhwani is an honest and desperate attempt to preserve the essence of print media. If there is one thing that has been made very clear to me throughout the process of printing Dhawani, it is the unfortunate truth that print media is treading on dangerous waters. Convenience has taken center stage and digital media flourishes on the foundation laid by the hard work of print. Ad revenues continue to be siphoned off by digital giants, leaving only scraps for local media. This lack of revenue in turn has forced hundreds of publications nation-wide to discontinue printing and resort to online journalism- most of them even had to take the drastic measure of letting employees go. The future remains bleak and uncertain.

Even in these indefinite times, I have faith in the institution of print media. A tool that has shaped the very foundation of our country cannot be forced out without difficulty. I implore you- don't kill print.



EDITORIAL BOARD

EDITOR-IN-CHIEF

Bhavya Shetty

DESIGNERS

Shada Amina

Rijin Joel

STUDENT EDITORS

Shada Amina

Vani Krishna

Hazel Lobo

Ananya Suma

All pictures that have been incorporated within the articles, unless explicitly mentioned, have been sourced from the internet.

Coverpage photographed by **Rijin Joel**, illustrated by **Shada Amina**.

Published by the Department of Journalism on behalf of Rev. Dr Praveen Martis SJ, Principal, and Rev. Dr Melwyn Pinto SJ, HOD Journalism, St Aloysius College (Autonomous), Mangaluru 575003.

Printed at Prasad Digitals, Kodialbail, Mangalore.

FOLLOW THE DEPARTMENT OF JOURNALISM



@journalismdeptstaloysiusmangalore



@journalismsac
@shootingstarrsac

CONTENTS

OPINION
WHEN RELIGION PLAYS
HYPOCRISY
VANI KRISHNA



MUSINGS
PURPOSE
NIVEDHA NARAYANASWAMY

MUSINGS
THE LIMIT
SHIVANI ANIL



MUSINGS
THE DILIGENCE
DEEPTHI GEORGE

TECH AVENUE
WINNER WINNER
CHICKEN DINNER
HOLLO ACHUMI



CINEMA
THE ACCIDENTAL PRIME
MINISTER
RIHANA NASLA

STORIES
WE ARE A LITTLE
DIFFERENT
CARISSA REGO



TECH AVENUE
NETFLIX AND CHILL
CATHERINE D'SILVA

STORIES
EDWARD MORDRAKE:
THE URBAN LEGEND
RODNEY & VITUS



OPINION
THE ELECTION EPIDEMIC
NAVEEN KELVIN



CONTENTS

TRAVEL
GO GOA GONE
SHADA AMINA



TRAVEL
A PLACE BEYOND RELIEF
NARGHESE



TRAVEL
BACK TO MUD
ARPITHA K.V



OPINION
AZAADI FOR WOMEN
ROHITH C.L



OPINION
FARMER SUICIDES: THE
URGE OF CONCERN
APARNA PRAVEEN



CINEMA
KUMBALANGI NIGHTS:
MOVIE ANALYSIS
ROMY SUNNY



PHOTO FEATURE
ART FOR ART BEAT'S
SAKE
DANTIS JOE SHAJI



OPINION
ಇದನ್ನು ಓದಬೇಡಿ
ANANYA SUMA



STORIES
ಗೆಜ್ಜೆನಾದ
SHWETHA S AREHOLE



MUSINGS
KANNADA POEMS
ANWITH & NAGESH



WHEN RELIGION PLAYS HYPOCRISY

VANI KRISHNA, III BA

Amidst the chaos and confusion following the Sabarimala controversies, it is difficult to formulate a well-informed opinion. What stand should we take?

From ancient history to the modern age, Indian way of thinking has always questioned the purity and social status of women. It begins from the heedless abandoned Sita of the Ramayana to the recently controversial issue of entry of women pilgrims to Sabarimala. The irony is that, this “untouchability” against women occurred in the same state, where a 96 year old woman scored 98% and topped the Kerala literacy exam. The matter of gender equality has been discussed in many occasions before, but strikingly this time it battles against the sharpest weapon in the country- religion.





Sabarimala temple and Lord Ayyappa has significant historical value and the shrine represents a secular symbol of Muslim and Hindu religion. Devotees believe Lord Ayyappa resides in the Sabari hilltop in the form of Naishtik Brahmachari and only men were allowed to enter the temple. Women pilgrims between 10-50 years of age were banned from the temple because of their biological differences. Until the Supreme Court on September 2018 struck down Rule 3 (b) of the Kerala Hindu places of public worship (Authorisation of entry) rules, 1965 declaring it unconstitutional. This verdict has created much violent social unrest and agitation in Kerala for the last few months.

Ayyappan, who is also known as the Harharaputra is believed to be the son of Lord Shiva and Lord Mohini, the female avatar of Lord Vishnu. Devotees believe that the divine avatar of Ayyappa took birth on earth to kill the buffalo-headed demon Mahishasuri, who was cursed to become one. When she was freed from her prolonged curse, she turned into a beautiful woman and wanted to marry Lord Ayyappa. He refused to marry her because he was pre-destined to become a Naishtik Brahmachari, and ordained to go to the forest and answer to the prayers of devotees. Ayyappa promised to marry her the day when Kanni swamis, or the news devotees, would stop coming to visit him. This was consid-

ered one of the primary reasons for banning the entry of women pilgrims into Sabarimala. Devotees consider the entry of any other women to Sabarimala as an insult to her love and sacrifice. Mahishasuri is worshipped as a Goddess in a temple near Sabarimala.

Lord Ayyappa is believed to have enacted strict religious adherence to receive his blessings. First, the devotees should comply to a 41-day Vrat before visiting him in the temple. They should maintain abstinence from physical pleasures and family ties and live like a celibate or brahmachari. They have to cross over these 41 purged days through their good deeds and integrity. Moreover, the devotees have to bathe in the holy river Pampa, adorn themselves with the three-eyed coconut and garland, then brave themselves to climb the 18 golden stairs of the Sabarimala temple. These elongated 41 days of purity and strict religious norms were the other challenges that restricted women their entry. It might be subjected to many beliefs and rituals, but they effortlessly forget the fact that till the beginning of 1990's women were occasional pilgrims of Sabarimala.

India as a democratic country allows all citizens to propagate and practice any religion of their choice. The ban on women entry in the shrine had existed as a

ground of restriction on women's freedom of religious rights.

Some believe that menstruating women are impure and thereby allowing women to enter the temple is also impure and sinful. They are adamant to follow this 500 year-old tradition. According to the historian Rajan Gurukkal, there is "neither ritual sanctity nor scientific justification" for the argument of menstrual pollution. He notes that the shrine was originally a "cult spot" for a tribal deity, Ayyanar of the local forest dwellers before it became a place of worship for Lord Ayyappa in the 15th century.

This gender stereotyping can not be superseded with any standard of education, because this society lacks any point of sense to divide between morality and iniquity. Though it strikingly puts on the mask of misogyny, they are also eager to don another mask- that of modern feminists, as it becomes a pivotal drift in today's pseudo-society. This Contradiction between the socio-cultural traditional realities and it's belief system would tempt a majority of citizens to ask themselves the same question asked by the great Indian scholar and poet A.K Ramanujan long back ago, "Is there an Indian way of thinking?" ■

PURPOSE

NIVEDHA N, III BA

Does our existence have meaning?

I recently read *The Rise of Hasti Napur* by Sharath Komarraju, a book which describes the events leading to the Great War of the Mahabharata from the perspective of three lesser-known women. It was a mediocre read with some great bits, but a few things that two of the protagonists spoke about got to me. One of them, Ganga, muses from atop Mount Meru that the true purpose of life is that there isn't any at all, and that contemplating this over and over again would lead to madness. Although she agrees that a divine entity exists (the Mother), she says that no one except Her knows the purpose of the universe's existence. The Mother speaks to no one and through no one, and all instances of 'intuition', divine intervention and 'inner voices' are man-made, to fool oneself and give a higher purpose for one's selfish, trivial whims. This philosophy is similar to anthropocentrism. Simultaneously, Amba, a mortal priestess feels the Mother God speak to her through deer and the wind, sitting at the bank of a river on a moonlit night. She heeds this 'inner voice' and sets upon a vengeful course that charts out the Great War. This got me thinking. What is the obsession that mortals have with having a purpose to life?

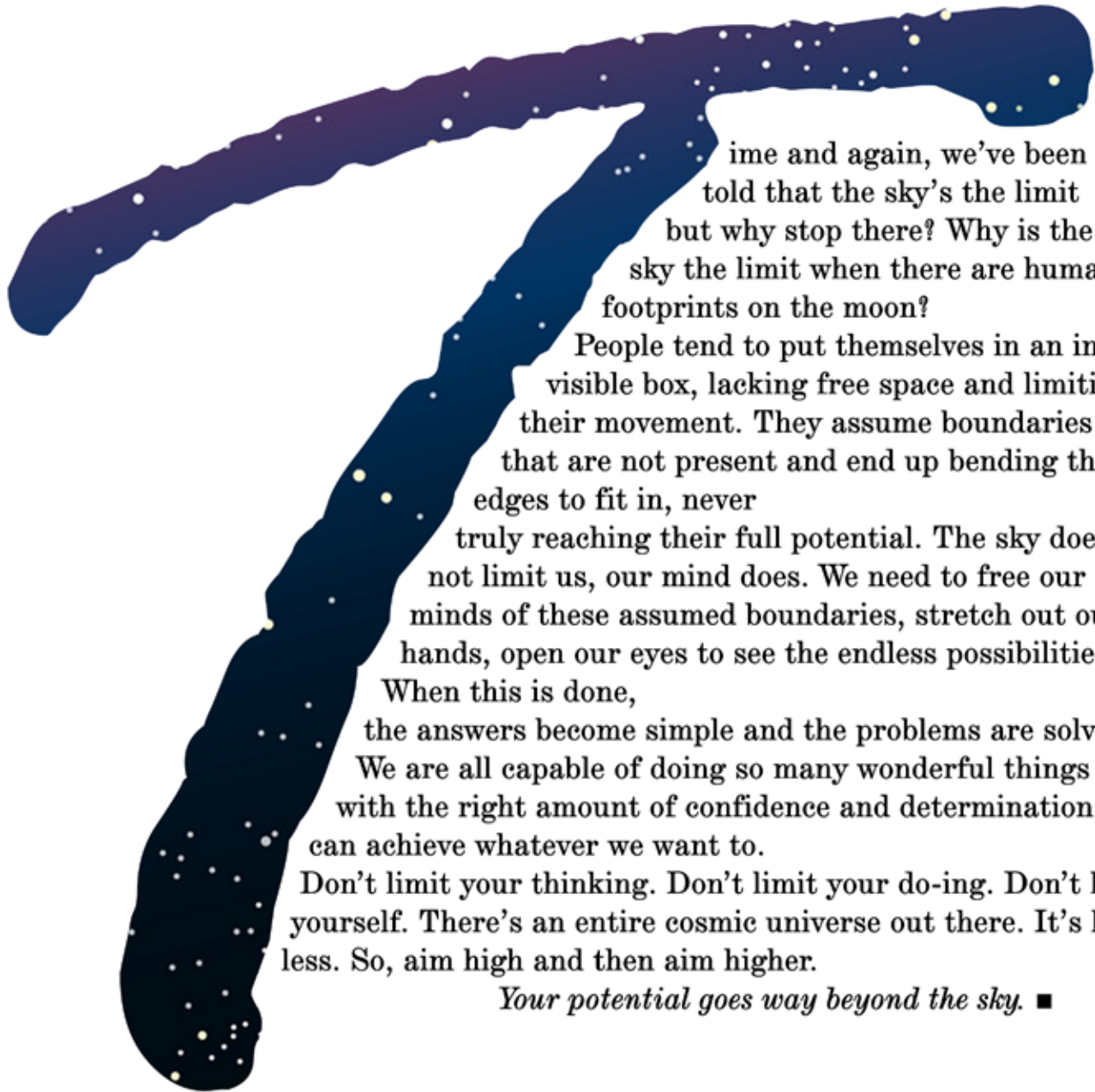
have with having a purpose to life? As children, life revolves around school – grades, friends and childish pleasures. As adults, money and family take center stage. The meticulous ones have daily goals and to-do lists. A huge barrage of things to be done. And then what? They die. Apparently after having lived a purposeful life. Only to be forgotten a few decades later. What about immortal names then, you might ask. Gandhi, Shakespeare and the like. The ones that are still remembered and celebrated. Do I call them the lucky few or children of coincidence? Or am I just bitter that their lives had more 'purpose' than mine? Whatever be it, the world still moves on. The universe doesn't revolve around anyone.

I've observed that I tend to be at peace with myself when my mind is blank. This doesn't imply that I'm lazy (I am, but that's another story). I might have a thousand errands to run; to-do lists overflowing. But I'm calm when I'm not contemplating the secrets of the universe. When I find there isn't a higher purpose to my existence. Sure, I want to give back to society and leave a mark. I want to give something to the world that only I can. But not because there's a greater purpose to it. Not because I lust for immortality. I desire these things the same way I yearn for chocolate or good music or a beautiful poem. Just because I want to. The greatest truth is the greatest lie. ■



THE LIMIT

SHIVANI ANIL, I BA



ime and again, we've been told that the sky's the limit but why stop there? Why is the sky the limit when there are human footprints on the moon?

People tend to put themselves in an invisible box, lacking free space and limiting their movement. They assume boundaries that are not present and end up bending their edges to fit in, never truly reaching their full potential. The sky does not limit us, our mind does. We need to free our minds of these assumed boundaries, stretch out our hands, open our eyes to see the endless possibilities. When this is done, the answers become simple and the problems are solved. We are all capable of doing so many wonderful things and with the right amount of confidence and determination, we can achieve whatever we want to. Don't limit your thinking. Don't limit your do-ing. Don't limit yourself. There's an entire cosmic universe out there. It's limitless. So, aim high and then aim higher.

Your potential goes way beyond the sky. ■

A spy over there
 Stooping aside a window,
 looked on the crowd pullers
 balls, banquets, fete
 an emblazoned case of bugs

The fashionable threat
 Possess great channels of infidelity,
 the passive roots of blasphemy
 and the seven deadly sins
 Pride, covetousness, wrath
 envy, gluttony, sloth and lechery.

Never ever tame a cause for this
 because we pull the rope that
 never foresee an innocent world.

THE DILIGENCE

DEEPTHI GEORGE, III BA

Gold diggers make pacts,
 Spending spree and deny reasons;
 tilting the posts that cast ways
 Binocular visions making illusions
 Of knowledge and power
 Creating digressions of materialis-
 tic chivalry.

Spy pokes the world of spies
 beats the drum
 the trail of blood left the earth
 leaving a blemish story. ■

WINNER WINNER CHICKEN DINNER

HOLLO ACHUMI, III BA

This simple mobile game has taken over our lives and conversations. Is the hype worth it?

Player Unknown's Battle grounds, considered to be one of the most played battle royale games. The game has received a number of nominations for the best game of the year award. It received great reviews from critics long before the game was properly completed because it showed very promising game play for all skilled gamers. The game was inspired by the Japanese movie "Battle Royal" that was released in the year 2000. The concept of the game is the same- players parachute to an island, scavenge for weapons and fight till a player or a team remains.

PUBG is not a game that comes with epic stories like Call Of Duty, or HALO. PUBG falls in a completely different category of gaming experience. If you prefer games that have intrinsic storyline then this game's not for you. The physics of the game has room for improvement.

Players are awarded BP, or battle points and other customizable features like clothing and appearance. The game has four maps- four islands with different environments named Erangel, Miramar,



Sanhok and Vikendi. A total of 100 players enter the lobby. The players are then taken on a plane to the island. They can jump at any time. Players are deployed without any gear- only their customized items. As soon as the players land they need to check buildings and shacks for gears and weapons.

Planes will drop crates at random places, it can be looted or used as bait. Another very interesting feature is the safe zone. It forces the remaining players to enter the fight. It appears as a small circle-marking in the map.

A blue circle appears on the edge of the map, which in time starts to close in on the safe zone. A player in the blue zone will fall fast. Basically the blue circle makes the non-safe zone a non-playable area.

The hype for this game is very much justified, proven by the fact that this game is still evolving and is already a favorite to over 400 million players across the globe. The game still has a lot of room for improvement and is already in competition with established games such as Call of Duty Black Ops Battle Royale. ■

MOVIE REVIEW: THE ACCIDENTAL PRIME MINISTER

RIHANA NASLA, III BA

A much anticipated and highly controversial film, The Accidental Prime Minister is an account of the Manmohan Singh government as told by his advisor.

Vijay Ratnakar Gutte's "The Accidental Prime Minister" is based on a book by Sanjay Baru who also happens to be Dr. Manmohan Singh's former media advisor. The film is a detailed narrative of Dr. Manmohan Singh's 10-year long tenure as the Prime Minister of India.

Firstly, Anupam Kher has done a commendable job by portraying the role of Dr. Manmohan Singh.

He has imparted the most minute elements of the character with utmost perfection. Manmohan Singh's body language, calm demeanour and thoughtfulness have been perfectly blended thereby adding more life to the character. Similarly, all the characters appear very close to real life political tycoons. Sanjay Baru portrayed by Akshay Khanna has added more depth to the story. The film throws light on the warm friendship shared between Sanjay Baru and Dr. Manmohan Singh. Sonia Gandhi played by German actress Suzanne Berner has done an impressive job and has essayed her character well. Sanjay Baru addresses the audience and takes them through a detailed trail of elaborate events which took place during the long 10-year UPA government's

rule. The movie also depicts certain situations which reflect the depth of the friendship he shared with Dr. Manmohan Singh. However, his lack of professional ethics is revealed when he discloses certain personal information throughout the book, which highly displeases Dr. Manmohan Singh upto this date.

The movie elaborates on certain milestones of the UPA government by emphasizing in detail the nuclear deal as well as the constant authoritarian approach followed by Sonia Gandhi as well as Rahul Gandhi towards Dr. Manmohan Singh and the party as a whole. Dr. Manmohan Singh's helplessness, resistance to succumbing to those in power and hesitation to outrightly overrule these leaders of the party becomes very obvious in certain situations.

The movie only makes a mere mention of other important political scams such as 2G, 3G and the 26/11 terror attack. It is simply a blatant visual depiction of the entire book, specifically highlighting certain events that shaped the political history of India. ■

I am Nazriya. I come from a Muslim family background. When I was twelve, I realized that I was sexually attracted to women. I was scared. I didn't know whom to approach. I was forced to marry the man my parents chose for me. 15 years later, the supreme court of India has legalized what was earlier the section 377 of the Indian penal code that declared sexual activity between the same sex a punishable offense. The 24th of August was a big day for women like me. They celebrated and came out of the closet to their parents. I just watched the news in silence. I have two children.

They go to school and consider themselves to be educated. I have seen my elder son watch pornographic films. Yet, when the Supreme Court legally accepted the LGBT commun-

ity and granted them a right to self-expression, his blood boiled with anger. He raised his voice saying that it was against our religion. He said, "ye log ab log nahi rahe, jaanwar hai. Maar dalo inhe, Allah ki badnaami hai! Allah! Maaf karye inhe". I am the mother of a boy who would condemn a community of people. We do not choose who we are attracted to, do we? So what if I like women? So what if others do? I now run a small association where lesbians come together and we share our experiences of being forced to marry and sleep with men. Supreme Court of India, you granted us the right

to self-expression. You waved the rainbow flag claiming to support us. But do you truly accept us? We are still out-casted and not understood by the society. We are still victims. This was Nazriya. She hasn't come out of the closet in fear of what her family might say. There are so many Nazriya's out there who cannot enjoy and celebrate who they truly are. Though the court of law cannot arrest you anymore, your society still shuns you. You are silenced.

We won't judge anyone on the basis of their sexual orientation. We won't tease or make fun of them, but rather understand them.

No, the fight is not with the government anymore. It's with our society. Where are you Indians who claims to be a tolerant culture?

Where are you Indians who said you were a country of diverse cultures?

Where have you lost your sense of acceptance?

Put yourself in our shoes. Don't condemn us or make fun of us, accept us. ■

WE ARE A LITTLE
DIFFERENT
CARISSA REGO, I BA

NETFLIX AND CHILL

CATHERINE D'SILVA, I BA

Web series and movies have taken over the present world. Its the perfect leisure activity and a great form of entertainment. Netflix is an online application that allows users to view movies and web series with a diverse range of options to choose from. It offers original content exclusive to Netflix for viewing.

Its an ideal escape from reality; for most teenagers these days. It mainly attracts crowds of ages 15-25 since it features many programmes that most people that age can relate to. Who doesn't enjoy watching movies? There's a very small fraction of people who can testify to the above. For the rest of us its a blessing. We all need a break from our chores and Netflix seems to be the perfect getaway. Streaming and downloading content here is done in a legal way since its a paid service. They charge a nominal fee for their subscriptions.

Being such an exemplary tool of entertainment also comes with drawbacks. People, especially teens spend way more time on Netflix than they're supposed to. They get addicted to it and hardly spend any time socialising.

In conclusion Netflix is the perfect cure for our boredom and according to me its a blessing in disguise to every teen out there. ■

NETFLIX

See what's next.

WATCH ANYWHERE. CANCEL ANYTIME.

JOIN FREE FOR A MONTH

Sign In

NETFLIX

BLACK MIRROR

ORANGE IS THE NEW BLACK

NETFLIX

LOVE

Breaking Bad

NETFLIX

AMY SCHUMER THE LEATHER SPEAKERS

NETFLIX

NARCOS

NETFLIX

DORY

Masha and the Bear

EDWARD MORDRAKE: THE URBAN LEGEND

RODNEY & VITUS, I BA

Have you ever wondered what the inspiration was for the character of Professor Quirrell in *Harry Potter and the Philosopher's Stone*, and the ghost Edward Mordrake who appears in the show *American Horror Story*? While it is queer to find a person with two faces on their head, the inspiration for these two and a multitude of other characters came from an urban legend called Edward Mordrake. Yes, Edward Mordrake the two-faced man was a real and living entity in the 19th century! A legend who inspired many characters, his life was quite challenging and full of peril. Edward Mordrake was an intelligent, young, and good-looking English nobleman of his time. What made him different from regular people was a second face on the back of his head, an evil character of sorts, described as having a young girl's face but with an evil, devilish quality to it. His second face couldn't talk to the people around him but to Edward himself, it was a living nightmare. The eyes on this so-called 'devilish' face would constantly stare, and follow the person's movement and would mutter incomprehensible sounds. Even though the face couldn't speak, that seemed to impose no restrictions whatsoever on it. Whenever Edward Mordrake looked sad and morose, the second face would be sadistically happy. According to Edward Mordrake, he believed the second face to be a sort of curse and something he called "living hell". The face would say all sorts of things and wouldn't let Edward sleep. This eventually made Edward slightly insane. Edward Mordrake had to resort to living in isolation and restricted his contact



with other humans to the barest minimum. Mor-drake would only go out in the night so that he could walk around without being ogled at. However, he was noticed in some instances, despite his attempts to not attract attention to himself, and he ended up becoming famous as the 'two-faced' man. No one was sure if he lived alone because of what people would say about him, or if he was frightened that the second face would tell him things about the people around him and drive him insane. Even after his self-imposed exile, he became unhinged, to an extent where he told the doctors to remove the face, even if it ended up costing him his life. He failed at many attempts to commit suicide and was kept under observation but he eventually managed to end his life after getting his hands on some poison. After his untimely suicidal death, he left a note stating that he was to be buried in an isolated and unmarked grave and to have the second face burnt if possible since he truly believed it would haunt him even after his death. Truly, Edward Mor-drake was a nobleman who was born with everything a person would desire or dream of but all this came with a curse, a curse so terrible that he had to end his life because of it. The doctors at that time would find a proper term for his condition. However, he continues to live on in many peoples minds and fantasies, as an urban legend and an inspiration for many writers and artists. ■



THE ELECTION EPIDEMIC

NAVEEN KELVIN, III BA

A parallel is drawn between the Indian and American elections.

In 2016, bustling with energy and eager to write for a published work, I penned my first article in college for this newsletter. Titled *Pedaling the Election Cycle*, it outlined my interpretation of the engineered madness that was the 2016 US Presidential Election. Fast forward three years and I find myself at the end of my college life and at the cusp of yet another election, this one closer to home. If I had pompously equated that election which lay across the continents as a cycle, then I fear a conventional vehicle may not encompass the chaos that will await India in 2019. In the months to come, the streets and television sets of the nation alike will be riddled with political analysis and predictions as to who will win it all for the next five years. In the midst of that confounding farrago, it may be easy to forget that we will be electing our leaders and not our rulers.

Despite that, I shall succumb to the simplification that plagues most editorials and try to reduce the results of the election to come to be a derivative of a few main issues.

Firstly, this election has to be seen in comparison to the one that occurred in 2014 and for that matter even the US Presidential election of 2016.

In the former, it was the Modi wave that swept the nation. The potential of a firm Prime Minister appealed to the masses, who were eager for a change after what was projected as ineffective and lethargic tenures of the previous regime. Similarly, the American election saw Donald Trump utilize nationalism deftly, tapping into the frustrated and formerly silent working class of the nation. Quite predictably (and easy to say in retrospect), a Prime Minister and a President ensued out of those two divisive figures, who painted themselves to be decisive. In 2019, a firm reality check will occur with regard to what punch the Modi wave still carries. Embarrassment early on in Delhi and more recently in the Hindi heartlands showed that the popularity of the Prime Minister has varied considerably and the final stretch of rhetoric in the months to come will be a sight to behold. In similar contrast, the Prime Ministerial figure the opposi-





tion projects, if at all, will almost certainly be a charged aspect of how things will turn about. Secondly, the UP factor will be crucial to the resurgence of the ruling party or the success of a united opposition. In the past, only three eventual governments have succeeded at clinching Delhi (1991,1996,1998) without winning the hearts of Lucknow. The BJP enjoyed tremendous success in 2014 and again in the Assembly elections of 2017 but the forces that have since united may cause problems to the ruling party. In particular, it is the unprecedented union of the SP and the BSP that will be a thorn for the BJP. The Congress, left out of the aforementioned alliance, has instead relied on the XFactor emergence of Priyanka Gandhi Vadra to cause enough noise to potentially make an impact. The 80 seats the state carries has had a long history of making and breaking governments and this time will be no different. Lastly, it is the actual issues

that will swing this election. It is a travesty for the world's largest democracy that issue-based governance takes the back seat during election discourse. Instead, focus is assigned at placating vote banks and calculating caste-numerics. The bigger problems of India's economy going forward, farmer suicides, an underfunded public education system, lack of universal healthcare and the presence of communal violence are all among the cluster of issues that may just be given a superficial treatment. Regardless, topics like that of reservation, the Ram Mandir, the long-term effects of demonetization and the ideological stances of the various parties are bound to surface and the electorate can only hope that the other issues will form a part of the sub-text.

All in all, if President Donald Trump has taught us anything, it would be foolish to predict an election until the last vote has been counted. Over the past weeks itself, fresh claims and emerging promises may have shifted the mood of the nation.

However, it is important that we as voters rise above the noise and try to gauge reality. The news may not be reliable anymore as alternate facts and well disguised bias creep into the content that we consume.

Hence, it is our responsibility to be alert and separate fact from fiction.

If rationale can somehow take center stage, perhaps the Centre in 2019 will be a pleasant lot, after all. ■

GO GOA GONE

SHADA AMINA, III BA



As the end to the chapter in my life titled "college" loomed nearer and nearer, I found myself to be in a state of utter despair. For starters, I was frustrated because I had no idea what I would do post-college, but mostly it was because my friends and I failed to carry out the "ultimate" college experience- a trip to Goa. I was afraid, because come end-sem, we would be rendered just another group of college students who planned and planned like many before them, but ultimately gave in to the pressures of laziness, lack of adequate university-sanctioned holidays, and, if we're being completely honest, our we-live-off-our-parent's-money-so-we're-broke--ness.

It was the student-life induced poverty that haltered our plans, but luckily I had

a relentless best friend who ensured we saved up whatever bits and scraps we could find over the last two years. It was decided that come what may, we would make the trip before our winter vacations came to an end, and that's what we did.

So after spending two days exploring about 40% of Goa, I have declared myself to be an expert on all matters concerning a Trip to Goa. I also have enough unearned confidence to author this travel feature to help other young travel aspirants to finally make their sacred Goa trip a reality- with a mere 5k budget.

1. THE TRAVEL

If you're willing to be uncomfortable for prolonged periods of time, the travel aspect of your trip is where you can really save some cash. Goa is a mere six hour train ride from Mangalore, so instead of booking expensive tickets on flights or buses- get on a train. The overly crowded general compartment may force you to sit on the floor, but the crowd will let up eventually and the trip will make all that hassle worth the while. Contrary to popular belief, Thivim Station is a better access point to Goa than Madgaon Station. Once there, you will be swarmed by an ocean of auto and taxi drivers eager to scam that precious trip money out of you. Don't be alarmed, just politely decline and walk till the end of the road and have bus drivers fight over you instead (it's nice to feel wanted). These buses will take you to a main bus stop some 40-odd minutes away, for the price of Rs. 30. You can board another bus to your preferred beach from that point. Be sure to ask the bus drivers about bus timings back and forth and plan your return trip to the station accordingly. You can rent a two-wheeler at the beach for Rs. 500 or less.

THE STAY 2.

Hotels in Goa can be pricey, especially during the season (which in Goa, is all the time). If you're one of those people that like to plan things and booked a hotel in advance, good for you. But for us indecisive, procrastinating idiots, the nice men who rented you your vehicles can recommend some cheap lodging. Sounds sketchy, but we managed to book a room for four in a very clean, safe hotel for just Rs. 2000. Doesn't matter how fancy the

hotel is, since you're only going to be using the room to freshen up and sleep anyways.

3. THE SCHEDULE

Our hotel was located in Calangute Beach, which, in retrospect, proved to be extremely advantageous. With Candolim Beach a 14-minute ride away, Baga Beach 15-minutes and Anjuna Beach 25-minutes, Calangute was smack down in the centre. Candolim and Calangute are both perfect for a morning swim. Candolim is frequented mostly by families, and Calangute by foreigners. Make sure to get to Anjuna Beach in time for sunset, and then set out to Baga Beach for the crowds, parties and vibrant night-life. Don't limit your visits to just the beaches, Goa is home to a variety of old, beautiful forts and extraordinary churches of Portuguese architecture. Candolim market at night, in all it's glory, is a sight for sore eyes.

THE FOOD

4.

Dining beachside has an unexpected aesthetic appeal to it, but be wary, since most restaurants will rip you off. Compare prices on Zomato before picking a place. The Goan fish curry with white rice and the Goan sausage fry are dishes to die for. If there is one restaurant I would suggest, it's Wok & Roll located en-route the Aguada Fort. The prices are steep, but the restaurant offers scrumptious, legitimate Asian cuisine.

If, after all this, you graduate from college without having taken a dip in one of the beaches of Goa, you're lame and you can't sit with us. ■

A PLACE BEYOND RELIEF

NARGHESE, III BA

The Kochi-Muziris Biennale is Kerala's proud culmination of art and culture. The 4th edition pushes the exhibition's standards to new heights.

It was during a school trip that I first visited Fort Kochi. I still reminisce about the historical Portuguese and Dutch architecture, the calm breeze from the Arabian Sea, the beautiful antiques at Synagogue in Mattancherry, the picturesque cafes- it is a cosmopolitan city with numerous identities and cultural pluralities. Where poems are sentences that have taken their clothes off, Kochi itself is poetry. Kochi-Muziris Biennale is an international contemporary art exhibition held in Kochi, Kerala. It is the largest art exhibition in the country and one of its kind in the world. The exhibition is held in different artistic venues spread over Kochi including the historic Aspin wall, Pepper house and Kashi



Photographs by Haritha Sudhakaran





art café. Other than the exhibition, the Biennale offers different platform for talks , seminars, screenings, music and workshops. The idea of Biennale was proposed in 2010 by artists Bose Krishnamachari and Riyas Komu (who stepped down this year due to a series of sexual assault allegations against him), after a request from the former Minister of Culture M A Baby identified the lack of scope and unawareness of contemporary art and culture in the Indian subcontinent. In August 2018, a couple of months before the fourth edition of Biennale Kerala was hit by a tragic monsoon which resulted in the worst flood in the history of the state. The devastation of the floods brings the Biennale to its idealistic curatorial

vision. The theme chosen by the curator Anita Dube is the possibilities of a non-alienated life. Giving voice to the voiceless and the importance of building warm bonds and close friendships between communities in an alienated self obsessed smart-phone-hooked era. It is indeed heart-warming to see Dalit, queer and women issues being raised in an aesthetic and powerful manner in Kerala .The Biennale has also implemented the ARK (art rises for Kerala) a fundraising auction of artworks. Many Indian and International artists will contribute their artworks to this cause. All contributions will go to the Chief Minister's relief fund. Biennale also launched the chekutti dolls- a mascot of

emerging Keralam being rebuilt through solidarity and unity. It is impossible to thoroughly revel in the essence of this exhibition in a single day. Artist Vinu V.V's work is about the Dalit interpretations of social reforms in Kerala during the 19th and 20th centuries. Aryakrishnan, a Delhi based artist's work is a celebration and contemplation of queer histories and narratives. Brazil based artist Vivian Caccuri uses the humming of mosquitoes to explore questions of colonialism. Shilpa Gupta's multichannel sound installations gives voice to 100 poets from all over the world who have been imprisoned for their poetry are some of the commendable artworks among many others. Kochi-Muzris Biennale is undoubtedly a true artistic marvel. It is a story of coexistence and struggle. It gives people hope of building a society that is liberal, unorthodox and social. Ultimately, it is *art that unites*. ■



BACK TO MUD

ARPITHA K.V, II BA

A nostalgic account of Kerala's Akshara Nagari- the Land of Letters.

Tall coconut palms sway in the rain. Blue water cuts across lush green paddy fields and the sparkling colours make you wonder if earth has snatched a fistful of rainbow from the sky.

Kottayam has spread out an emerald green carpet to greet me. Yes, this lovely small town does prefer to hide behind the beauty of nature. But all you need to do is look around to capture the treasures of a town considered synonymous with backwaters and boat rides.

Culturally rich and naturally enchanting, Kottayam is a destination in Kerala offering the complete package for a vacation. It is located on the hill top bordered with tantalising Western Ghats on the east and green paddy fields and thrilling Vembanad lake on the west.

The backwaters of Kottayam is a popular tourist attraction. The backwaters provides a breathtaking view of the 1500 acres of richly fertile land interspersed with coconut and paddy. A unique feature of Kottayam backwaters is that agriculture is practised below sea level here. The beautiful lakes of Vembanad and Punnamada in this region are famous tourist hotspots.

Apart from the nature's bounty the town has many laurels to its name.

The town may look somewhat somnolent, but appearances can be deceptive. Kottayam is a commercial centre with many rubber and spices plantations. It was the first town in India to achieve 100% literacy as far back as 1989. It is also home to one of India's largest selling newspapers, Malayala Manorama. Kottayam is also tagged as Akshara Nagari meaning Land of letters. Its also known as Chuvarchithra Nagari (city of murals).

Other than its commercial importance, Kottayam is also dotted with a plethora of ancient and fascinating shrines all narrating a story of their own. Mesmerising landscapes and verdant fields are sure to lure you back to this place. ■



AZAADI FOR WOMEN

ROHITH CL, III BA

Have you heard lately of the “Anti-Nationals” and their hope for Azaadi?

Is this an act of revolution? Irrelevant. I am not concerned with the anti-nationals; I am here to talk about the song “Azaadi”- whose rebellion lies in its true origin. The song was brought to India by the Indian Feminist Kamla Bhashin. It was a song about freedom; not from the state, but from the system of patriarchy. The song was sung by Pakistani women protesting the patriarchy during the 1980s. The women would come together to sing the song of Azaadi. This is the tale of the people that sang this song, people who fought for true democracy. In the 1980's Pakistan was ruled by Zia Ul Haq and it was a time when women were not allowed to organize or participate in democracy. They were not allowed to organize meetings or unions to rally for their rights and liberties. Later, the Pakistani feminists lobbied and organized themselves for a meeting; this is where Kamla Bhashin first heard Azaadi being chanted as an act of rebellion against the oppressive regime. Some of the translated words are "Women want azaadi, children want azaadi, we will take our azaadi, and we love our azaadi". This song is what inspired a legitimate 'anti-national' anthem.

”

બુકેલવાગે ઇદ દેકેદ
ઝઝાઝઝી

બેલવાગે ઇદ દેકેદ
ઝઝાઝઝી

રિઠલ દનવીદઝઝ ચોઠ-
દેન્ટદ ઝઝાઝઝી

રિઠલ હેદોપોદઝઝ ઝો-
દેન્ટદ ઝઝાઝઝી

રિઠલ રાપદ અન્ડે પોન-
વેદર ઝઝાઝઝી

રિઠલ પાત્રીઅરઠ્ય
ઝઝાઝઝી

રિઠલ ઘો હીદરઠ્ય
ઝઝાઝઝી

”

Kamala Bhashin brought this phenomenon to India by tagging various causes on her way. This chant championed women.

Jawaharlal Nehru the first prime minister of India, said, 'you can tell the condition of a nation by looking at the status of its women.' The Government of India has taken all efforts to abolish the difference between men and women. Unfortunately, planning is not the same as implementing. Women do not have equal status in the country. This sad truth has tons of statistics to back it up. A global survey exposes a vicious cultural agreement that women have little value in our society. It is not a matter of pride that India has been named the most dangerous country in the world for women. Perceptions matter. Perception of how women should be treated creates a certain rape culture. Indian women are in a constant state of vigilance, like a country on terrorist alert. It's not just about rape- during my conversations about status and day to day life, most women opened up to having one or two occasions where they were assaulted. India is in denial of the fact that a majority of women do not feel safe alone on the streets, at work, in markets, or at home. The rapist

almost always belongs to the "circle of trust" of extended family and friends. The dirty secret about men's crass abuse of power through sexual violence against women has hit global press. The #metoo movement finally broke the ear-numbing silence. Women from all walks of life opened up about their experiences of sexual violence. The irony is that without wide media coverage there is

no possibility of a cultural shift, and with media coverage, the illusion of women's safety breaks and ratings take a plunge.

In many cultures, when a decision needs to be made in the family or in society, women often do not have as much power as men to make the decision. This is because, as we develop an understanding of life, we start to believe that what

we see all around us in our culture is right. We start to believe that 'women are not as valuable as men' and we accept it without question. Society is, undoubtedly, evolving into an intolerant society. Ultimately, fascists, rapists, chauvinists, homophobes, racists- they will be shunned out of society.

Maybe then, at the pinnacle of being an intolerant society, the #metoo movement will cease to be humorous. ■



FARMER SUICIDES: THE URGE OF CONCERN

APARNA PRAVEEN, III BA

The backbone of India's economy faces grave concern. The population remains unfazed by this potential danger. What is the extend of its severity?

Indian Economy is a primary producing economy or agrarian economy. It is characterized by the agricultural sector. When the country is underdeveloped, its primary sector contributes towards GDP (Gross Domestic Product) and then the economy develops, other sectors become prominent. In Indian Economy, the total labour force 51.1 per cent is engaged in agriculture and contributes 21 per cent of GNP (Gross National Product). In addition, 68.84 per cent of India's population resides in villages. Recently there has been a decline in the agricultural productivity which paved a path of a boom to the farmer's suicide in India. As per the Central Government, 12000 suicides were reported in the agricultural sector every year since 2013. Farmer suicide accounts for approximately 10 per cent of all the suicides in India. Several reasons have been found out for the increase in the rate of farmer suicide. Monsoon failure, climate change, high debt burdens, government policies, mental health, personal issues and family problems are some of the reasons to be highlighted. Seven states account for 87.5 per cent of total suicides in the farming sector in

the country. The states are Maharashtra, Karnataka, Telangana, Madhya Pradesh, Chattisgarh, Andhra Pradesh and Tamil Nadu. Among these states, Maharashtra has the highest farmer suicide ratio. Different governments across various periods have brought out different short-term solutions. But these measures were not effective. In addition, solutions such as subsidies, loan waivers, crop insurance and other welfare schemes have failed due to improper implementation. To come up with a solution, farmers need to be protected from falling into the trap of the spiralling debt, which is the prime factor for suicide. For this, the agriculture sector must be protected and made profitable. Fair pricing should be maintained in the agricultural sector. The government should also come up with policies and initiatives to supervise its implementation for promoting the welfare of the farmers.

To conclude, agriculture is the backbone of the Indian Economy and it should be preserved and protected. By Protection of agricultural sector and the adoption of strong policies, the rate of farmer suicides can be brought down to an extent. ■



TRIED & TASTED: BAKER'S TREAT

We loved: The chilli cheese fries in appetizers, Cajun chicken breast and peri peri chicken coconut rice in main course, and nutella cheesecake in desserts.

Verdict: Baker's Treat has a wide array of dishes to choose from that are easy on the pocket. Complete with subtle ambiance and optional al-fresco dining, Baker's Treat is a mangalore favorite. Located in Fahnir, the restaurant serves scrumptious dishes as well as their signature desserts and confectionaries that can be customized for any occasion. Their homemade nachos and apple caramel cheesecake are to die for. Quaint interiors, in-house boardgames, prompt and friendly waiters- all add up to a fine dining experience.

Details: Rs. 200 per person, located in Mother Theresa Fahnir road next to Indira Hospital. Contact 91486 74505



KUMBALANGI NIGHTS: A MIDDLE FINGER TO TOXIC MASCULINITY

ROMY SUNNY, III BA

Kumbalangi Nights is basically a coming of age movie about four dysfunctional brothers - Saji (Soubin Shahir), Bonny (Sreenath Bhasi), Bobby (Shane Nigam) and Frankie (Mathew Thomas) who are trying to come to terms with their questionable existence. Saji and Bobby fight when-constantly. There is a scene when Bobby asks for a favour and Saji in return, asks to be addressed as "chetta" (brother). Bobby, finds fishing to be a low profile job and doesn't find any interest in it whereas Saji doesn't care about a job at all. Bonny hangs out with a music & dance group and stays away from his family. Frankie is the only one who has a heart that is warm enough to welcome other beings into the house. Shyam Puskarán solidifies his position as one of this era's finest writers as he weaves characters that has so much depth. Two and half hours of run time doesn't seem to be lengthy as Director Madhu Narayanan maintains the pace from beginning till end. He established every character's identity through different instances which is a risk-full play, but it came out brilliantly as it instituted a connection between the characters and the audience. Each and every character has their own identity and space and makes powerful statements when it comes to the structural politics of the society.

Revisiting the history of Indian cinema gives us a clear cut idea of how masculinity is overpowered. Kumbalangi nights breaks all the stereotypes especially where patriarchy always finds its position. Bobby, who objectifies women finds his existence with Baby Mol (Anna Ben), whereas Simi (Grace Anthony) is brave enough to stand against her husband when her sister is harassed. Malayalam Cinema addresses 'white' people as foreigners, Kumbalangi makes a shift here too. Nyla (Jasmine Metivier) is an African-American girl (we are blessed because one would wonder if black people had gone extinct, since tourists in our films are almost exclusively white) who kisses Bonny right on the lips to prove a point to Shammi. Sumisha (Ria Saira) here finds her unlikely boyfriend hot and was spirited enough to marry him. Sathi (Sheela Rajkumar) refuses to file a case against Saji, it is because she sees the futility of doing so; she is practical, the way many women are because they need to be. This is what Kumbalangi Nights is all about. All through the film, the women make their presence felt. Speaking of stereotypes, the portrayal of mental illness was sublime. The scene where Saji seeks his brother's help filled me with goose bumps. The very realization that he's depressed and he needs to sort his head out and

having to admit that to his younger brother - I've not seen such brilliant and organic depiction in ages. It essentially also crushes the myth that depression is an "elite" thing and therapy is not for the working class. That was downright brilliant. At the same time Bobby was shedding his illness of masculine ego with Baby Mol.

When Saji and Bobby came out of their illness still there is this menacing antagonist Shammi (Fahadh Faasil) who admires his masculine ego. In his introductory scene, he's standing before a mirror in his bathroom and admiring his reflection. When he sees a bindi on the mirror, he removes it, and says to himself, "Raymond, the complete man". Shammi is the after effect of the Indian patriarchal society. He puts down men who cook; he peeps into other people's lives and then preaches of moral conduct. The scene where he establishes his power over the three women by shifting the chair to the centre of the dining table was priceless. A particularly terrifying scene is when he tries to overhear the conversation between his wife and sister in law and keeps nagging them- like a volcano waiting to erupt. He assumes he is the guardian and saviour of the house by taking power over the women. But he doesn't do anything that heroes in Indian Cinema haven't done before. But in the end when his manliness was questioned, when he was repulsed by the feminine he turned out to be a complete psycho. It's a great sign that someone started questioning the patriarchy that has been glorified on screen for such a long time.

This movie is what you would call the slice of life genre at its finest. It certainly belongs to that list of films that you wish would never end. One particular scene that stands out is the one where Saji brings Sati home. You see a mother (striking resemblance to Mother Mary) with her newborn baby on a boat. Cinematographer Shyju Khalid captures frames there in a way they stay with you even after the movie. Along with the exceptionally beautiful visuals, the wonderful songs and a background score that blends so well to each and every scene of the movie by Sushin Shyam and excellent editing by Saiju Sreedharan all deserves great appreciation. The sound and costume departments also deserve applause for the great work they have pulled off. I've left out my thoughts on the performances by the actors on purpose, because I don't believe I will be able to do justice. When all of them get under the skin of their respective characters with such conviction throughout the movie it's tough to analyse. Every actor gave out their best performance till date.

Final Verdict: Kumbalangi Nights leaves us with an electrifying high which cleanses our palates of years of feudal and misogynistic hyper macho heroism. The complete man is the real villain here! •

ART FOR ART BEAT'S SAKE

A culmination of the best experimental fashion looks debuted under the guise of "Avant-Garde"

Photographs by Dantis Joe Shaji, III BA







ಇದನ್ನು ಓದಬೇಡಿ

ANANYA SUMA, III BA

ದೇವರು ಎಲ್ಲಾ ಕಡೆ ಇರೋದಕ್ಕೆ ಆಗಲ್ಲ ಅಂತ ತಂದೆ ತಾಯಿ ಸೃಷ್ಟಿಮಾಡಿದ್ದಾನೆ ಅಂತ ಹೇಳುತ್ತಾರೆ. ಕಂಡಿತವಾಗಿಯು ಈ ಮಾತು ಸತ್ಯ ತಿಂಗಳು ಕಪ್ಪೆಚಿಪ್ಪಿನ ಮುತ್ತಿನ ಹಾಗೆ ನಮ್ಮ ಕಾಪಾಡಿ ಈ ಪ್ರಪಂಚಕ್ಕೆ ತರುವ ತಾಯಿ ಹಾಗೂ ಈ ಪ್ರಪಂಚಕ್ಕೆ ಬಂದ ಮೇಲೆ ಇಲ್ಲಿನ ಬದುಕು ಕಲಿಸುವ ತಂದೆ. ಒಬ್ಬ ಮನುಷ್ಯ ಶಾರೀರಿಕವಾಗಿ, ಜೈವಿಕವಾಗಿ, ಮಾನಸಿಕವಾಗಿ ಹಾಗೂ ಸಾಮಾಜಿಕವಾಗಿ ಹೇಗೆ ಇರುತ್ತಾನೆ ಎಂಬುದು ಅತೀ ಮುಖ್ಯವಾಗಿ ಅವಲಂಬಿಸುವುದು ತಂದೆ, ತಾಯಿಯ ಪೋಷಣೆಯ ರೀತಿಯಿಂದ. ಮಗುವಿನ ಹೆಸರಿನಿಂದ ಹಿಡಿದು ಯಾರೊಡನೆ ಮದುವೆ ಯಾಗಬೇಕು ಎಂಬ ಎಲ್ಲಾ ವಿಷಯದ ಬಗ್ಗೆಯೂ ಅತೀ ಮುತುವರ್ಜಿ ವಹಿಸಿ, ಯೋಚಿಸಿ ನಿರ್ಧರಿಸಿ ಸಲಹೆ ನೀಡುವ ಪೋಷಕರು ಜೀವನದ ಅತೀ ಮುಖ್ಯ ವಿಷಯವಾದ “ಲೈಂಗಿಕ ಶಿಕ್ಷಣ”ದ ಕುರಿತು ತಿಳಿಸದೇ ಇರುವುದು ಗಮನಾರ್ಹ ವಿಷಯವಾಗಿದೆ.

“ಲೈಂಗಿಕತೆ” ಅಥವಾ “ಸೆಕ್ಸ್” ಎಂಬುದು ನಿಷೇಧಿತ ಶಬ್ದ, ಅದರಲ್ಲೂ ಮಕ್ಕಳ ಮುಂದೆ ಇಂತಹ ಶಬ್ದಗಳ ಪ್ರಯೋಗವಾಗಲೇ ಬಾರದು. ಇಂತಹ ಕಟ್ಟುಪಾಡುಗಳಿಂದಾಗಿಯೇ ಮಕ್ಕಳಲ್ಲಿ ಲೈಂಗಿಕತೆಯ ಬಗ್ಗೆ ಹಲವಾರು ಕುತೂಹಲಗಳು, ಗೊಂದಲಗಳು ಹುಟ್ಟುತ್ತವೆ. ಈ ಗೊಂದಲಗಳನ್ನು ಬಗೆಹರಿಸಲು ಮಕ್ಕಳು ಇತರೆ ಅನೇಕ ನಕಲಿ ಮೂಲಗಳಿಂದ ಲೈಂಗಿಕತೆಯ ಬಗ್ಗೆ ತಿಳಿದು ಅದನ್ನು ತಪ್ಪಾಗಿ ಅರ್ಥೈಸುವ ಸಾಧ್ಯತೆ ಹೆಚ್ಚಾಗಿರುತ್ತದೆ. ಲೈಂಗಿಕತೆ ಮನುಷ್ಯನ ಜೀವನದ ಒಂದು ಮುಖ್ಯವಾದ ಅಂಶ. ಲೈಂಗಿಕತೆಯ ಬಗ್ಗೆ ಮಾತನಾಡಲು ಅಂಜುವ ನಾವು ಮಗು ಹುಟ್ಟಿದ ಕೂಡಲೆ ಕೇಳುವುದು ಮಗು ಹೆಣ್ಣೋ ಗಂಡೋ ಎಂದು. ಇಡೀ ಪ್ರಪಂಚವನ್ನು ಅರಿಯುವ ಮೊದಲು ನಾವು ನಮ್ಮನ್ನು ಮತ್ತು ನಮ್ಮ ದೇಹವನ್ನು ಅರಿಯುವ ಅವಶ್ಯಕತೆ ಇದೆ. ಹಾಗಾಗಿ ಪ್ರತೀ ಶಾಲಾ ಕಾಲೇಜಿನಲ್ಲಿಯೂ

“ಲೈಂಗಿಕ ಶಿಕ್ಷಣ” ಕಡ್ಡಾಯವಾಗಬೇಕು ಹಾಗೂ ಶಿಕ್ಷಕರಿಗೆ ಈ ವಿಚಾರವನ್ನು ಮಕ್ಕಳಿಗೆ ತಿಳಿಸುವ ರೀತಿಯನ್ನು ಕಲಿಸಬೇಕು. ಲೈಂಗಿಕ ಶಿಕ್ಷಣ ಅತೀ ಸೂಕ್ಷ್ಮವಾದ ವಿಚಾರ ಇದನ್ನು ಮುಕ್ತವಾಗಿ ಮಾತನಾಡುವಾಗ, ಕೆಲವೊಂದು ಜವಬ್ದಾರಿಯು ನಮ್ಮ ಮೇಲೆ ಇರುತ್ತದೆ. ಲೈಂಗಿಕ ಶಿಕ್ಷಣವನ್ನು ಶಾಲಾ ಕಾಲೇಜಿನಲ್ಲಿ ಕಡ್ಡಾಯಮಾಡಿದರೆ ಹಲವಾರು ಪ್ರಶ್ನೆಗಳು ಹುಟ್ಟುತ್ತವೆ ಆ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರಿಸುವ ನನ್ನದೊಂದು ಸಣ್ಣ ಪ್ರಯತ್ನ.

೧. ಯಾವ ತರಗತಿಯಿಂದ ಮಕ್ಕಳಿಗೆ ಲೈಂಗಿಕ ಶಿಕ್ಷಣದ ಕುರಿತು ತಿಳಿಸ ಬೇಕು?

ಮಗುವಿನ ಮನಸ್ಸಿನಲ್ಲಿ ಯಾವಾಗ ನಾನು ಗಂಡು ಆಕೆ ಯಾಕೆ ಹೆಣ್ಣು? ಮಗು ಹೇಗೆ ಬರುತ್ತದೆ? ಎಂಬ ಪ್ರಶ್ನೆಗಳು ಮೂಡುತ್ತದೆಯೋ ಆಗ ಅವರು ಲೈಂಗಿಕ ಶಿಕ್ಷಣವನ್ನು ಪಡೆಯಲು ಸಿದ್ಧರಿರುತ್ತಾರೆ. ನಿಖರವಾಗಿ ಹೇಳುವುದಾದರೆ ಮಕ್ಕಳಿಗೆ ಒಂದನೇ ತರಗತಿಯಿಂದಲೇ ಲೈಂಗಿಕ ಶಿಕ್ಷಣವನ್ನು ನೀಡಬಹುದು.

ಇದನ್ನು ಕೇಳಿ ನಿಮಗೆ ಆಶ್ಚರ್ಯವಾಗಬಹುದು ಏಕೆಂದರೆ ನೀವು ಅರ್ಥೈಸುವ ಲೈಂಗಿಕ ಶಿಕ್ಷಣ ನಿಜವಾದ ಲೈಂಗಿಕ ಶಿಕ್ಷಣಕ್ಕಿಂತ ಬಹಳ ಭಿನ್ನವಾಗಿದೆ. ಭಾರತದ ಪ್ರಸಿದ್ಧ ಲಿಂಗಶಾಸ್ತ್ರಜ್ಞ “ಪ್ರಕಾಶ್ ಕೊಟ್ಟಾರಿ” ಲೈಂಗಿಕ ಶಿಕ್ಷಣವನ್ನು ಹೀಗೆ ಅರ್ಥೈಸುತ್ತಾರೆ;

“ಲೈಂಗಿಕ ಶಿಕ್ಷಣವು ಕೇವಲ “ ಮಗು ಹೇಗೆ ಜನಿಸುತ್ತದೆ?” ಎಂಬುದರ ಕುರಿತಾಗಿ ತಿಳಿಸುವ ವಿಷಯ ಮಾತ್ರವಲ್ಲ. ಲೈಂಗಿಕತೆಯ ಜೈವಿಕ, ಮಾನಸಿಕ ಹಾಗೂ ಸಾಮಾಜಿಕ ವಿಷಯದ ಕುರಿತು ಬೆಳಕು ಚೆಲ್ಲಿ ಮಕ್ಕಳನ್ನು ಆರೋಗ್ಯಯುತ ಮತ್ತು ಜವಬ್ದಾರಿಯುತ ಯುವಕರನ್ನಾಗಿಸುತ್ತದೆ.”

೨. ಮಕ್ಕಳಿಗೆ ಲೈಂಗಿಕತೆಯ ಬಗ್ಗೆ ಹೇಗೆ ತಿಳಿಸ ಬೇಕು?

ಯಾವುದೇ ವಿಷಯವನ್ನು ಮಕ್ಕಳ ಮನಮುಟ್ಟಬೇಕಾದರೆ ಅದು

ಕಥೆಯಾಗಿರಬೇಕು. ಸಣ್ಣ ಕಥೆ, ಪದ್ಯ, ಚಿತ್ರಗಳ ಮೂಲಕ ಮಕ್ಕಳಿಗೆ ಈ ವಿಷಯವನ್ನು ತಿಳಿಹೇಳಬಹುದು. ಕೆಲವೊಮ್ಮೆ ತುಂಬ ಕಠಿಣವಾದ, ಸೂಕ್ಷ್ಮ ವಿಷಯಗಳನ್ನು ರೂಪಕಗಳನ್ನು ಬಳಸಿ ತಿಳಿಸ ಬಹುದು. ಉದಾಹರಣೆಗೆ;- ಮಗು ಹೇಗೆ ಜನಿಸುತ್ತದೆ?(ಶಿರಿಂದ 2ವರ್ಷದ ಮಗು)

ಹೇಗೆ ಒಂದು ಬೀಜ ಮೊಳಕೆಯೊಡೆದು, ಸಸಿಯಾಗಿ ಗಿಡವಾಗಿ ಕಡೆಗೆ ಹೇಗೆ ಹೆಮ್ಮರವಾಗುತ್ತದೆಯೋ ಹಾಗೆಯೇ ತಾಯಿಯ ಗರ್ಭದಲ್ಲಿ ಬೀಜ(ರಿಜಡಿಟ) ಮೊಳಕೆಯೊಡೆದು ಒಂದು ಜೀವವು ಹುಟ್ಟುತ್ತದೆ.

2. ಲೈಂಗಿಕತೆಯ ಬಗ್ಗೆ ಮಕ್ಕಳು ಸಮಯದ ಜೊತೆಗೆ ತಾವೆ ಕಲಿಯುತ್ತಾರೆ ಹಾಗಾಗಿ ಲೈಂಗಿಕ ಶಿಕ್ಷಣದ ಅವಶ್ಯಕತೆ ಏನು? ಮಕ್ಕಳನ್ನು ಮಾರುಕಟ್ಟೆಗೆ ಬಿಟ್ಟರೆ ಗಣಿತವನ್ನು ತಾವೆ ತಾವಾಗಿ ಕಲಿಯುತ್ತಾರೆ ಅದಕ್ಕಾಗಿ ಸಾವಿರಾರು ರೂಪಾಯಿ ದುಡ್ಡುಕೊಟ್ಟು ಶಾಲೆಗೆ ಯಾಕೆ ಕಲಿಸಬೇಕು?

೪. ಲೈಂಗಿಕ ವಿಚಾರವನ್ನು ಮಕ್ಕಳೊಡನೆ ಚರ್ಚಿಸಿದರೆ ನಾವು ಅವರಿಗೆ ಸೆಕ್ಸ್ ಮಾಡಲು ಪ್ರೋತ್ಸಾಹಿಸಿದಂತಾಗುತ್ತದೆ.

ವಿಜ್ಞಾನ ವಿಷಯದಲ್ಲಿ ಮಕ್ಕಳಿಗೆ ಅಣುಬಾಂಬಗಳ ಬಗ್ಗೆ, ಸೈನೆಡ್ ಹಾಗೂ ಇನ್ನಿತರ ವಿಷಯಗಳ ಬಗ್ಗೆ ಹೇಳಿಕೊಡಲಾಗುತ್ತದೆ. ಇದರ ಅರ್ಥ ಮಕ್ಕಳನ್ನು ಇವರು ಭಯೋತ್ಪಾದಕರನ್ನಾಗಿಸುತ್ತಾರೆ ಎನ್ನುವುದೇ?

ಲೈಂಗಿಕ ಶಿಕ್ಷಣವನ್ನು ನೀಡುವುದರಿಂದ ಆಗುವ ಲಾಭಗಳು

೧. ಬಾಲ್ಯದಿಂದ ಯೌವನಕ್ಕೆ ಬರುವ ಮಕ್ಕಳನ್ನು ಪುನಸಸಿಕವಾಗಿ ಮುಂಚಿತವಾಗಿಯೇ ತಯಾರು ಮಾಡಬಹುದು. ಇದರಿಂದಾಗಿ ಮಕ್ಕಳಲ್ಲಾಗುವ ಅನೇಕ ಮಾನಸಿಕ ಹಾಗೂ ದೈಹಿಕ ಸಮಸ್ಯೆಗಳನ್ನು ಕಡಿಮೆ ಮಾಡಬಹುದು.

೨. ಹೆಣ್ಣು ಮತ್ತು ಗಂಡಿನ ನಡುವಿನ

ತಾರತಮ್ಯವನ್ನು ಅಳಿಸಬಹುದು.

೩. ಮಾಧ್ಯಮಗಳು ವಿಜೃಂಭಣೆಯಿಂದ ತೋರಿಸುವ "ಸೆಕ್ಸ್" ವಿಷಯಗಳನ್ನು ನಿಜಾಂಶದ ಅರಿವು ಮೂಡಿಸಬಹುದು.

೪. ಲೈಂಗಿಕತೆಯ ಬಗ್ಗೆ ತಿಳಿಯಲು ನಿಖರವಾದ ಮೂಲ ದೊರೆಯುವಂತಾಗುತ್ತದೆ.

೫. ಪೋಷಕರು ಮತ್ತು ಮಕ್ಕಳ ನಡುವೆ ಒಳ್ಳೆಯ ಮುಕ್ತ ಸಂಬಂಧ ಬೆಳೆಯುತ್ತದೆ.

೬. ಗಂಡು ಹೆಣ್ಣಿನ ನಡುವೆ ಆರೋಗ್ಯಕರ ಸಂಬಂಧ ಉಂಟಾಗುತ್ತದೆ.

೭. ಲೈಂಗಿಕ ಸೋಂಕುಗಳಾದ ಎಚ್. ಐ. ವಿ ಏಡ್ಸ್ ಇನ್ನೂ ಮುಂತಾದ ಸೋಂಕುಗಳನ್ನು ತಡೆಯಬಹುದು.

೮. ಹೆಣ್ಣಿನ ಮೇಲೆ ನಡೆಯುವ ಅತ್ಯಾಚಾರಗಳನ್ನು ತಡೆಯಬಹುದು.

೯. ಅನೇಕ ಮಾನಸಿಕ ಹಾಗೂ ಶಾರೀರಿಕ ಒತ್ತಡಗಳನ್ನು ಕಡಿಮೆ ಮಾಡಬಹುದು. ಜೀವನದ ಬಗ್ಗೆ ವಿಶಾಲ ದೃಷ್ಟಿಕೋನವನ್ನು ಬೆಳೆಸ ಬಹುದು.

೧೦. ಲೈಂಗಿಕ ಶಿಕ್ಷಣವನ್ನು ನೀಡುವುದರಿಂದ ಒಂದು ಉತ್ತಮ ಸಮಾಜವನ್ನು ನಿರ್ಮಿಸ ಬಹುದು ಒಂದು ಆರೋಗ್ಯಯುತ ಪೀಳಿಗೆಯು ಹುಟ್ಟುತ್ತದೆ.

ಬೆಳೆಯುವ ಸಿರಿ ಮೊಳಕೆಯಲ್ಲೇ ಎನ್ನುವ ಹಾಗೆ ಚಿಕ್ಕ ವಯಸ್ಸಿನಲ್ಲೆ ಮಕ್ಕಳಿಗೆ ಜೀವನವನ್ನು ವಿಶಾಲ ರೀತಿಯಲ್ಲಿ ನೋಡುವುದನ್ನು ಕಲಿಸಬೇಕೇ ಹೊರತು ಸಂಕುಚಿತ ಭಾವನೆಗಳನ್ನು ಬೆಳೆಸಬಾರದು. ಮನೋವೈದ್ಯರ ಪ್ರಕಾರ ಹಲವಾರು ಮಾನಸಿಕ ಕಾಯಿಲೆಗಳಿಗೆ ಮೂಲ ಕಾರಣ ಅತ್ಯಪ್ಪ ಲೈಂಗಿಕ ಭಾವನೆಯಾಗಿರುತ್ತದೆ ಆದಕಾರಣ ಮಕ್ಕಳಲ್ಲಿ ಲೈಂಗಿಕತೆಯ ಬಗ್ಗೆ ಜಾಗರೂಕತೆಯನ್ನು ಮೂಡಿಸಿ ಸಮಾಜವನ್ನು ಮಾನಸಿಕ ರೋಗಗಳಿಂದ ಮುಕ್ತಗೊಳಿಸಿ.

ಗೆಜ್ಜೆನಾದ

SHWETHA S AREHOLE, I BA



ಮುಂಜಾನೆ ೪... ಆ ಚುಮು ಚುಮು ಚಳಿಯಲ್ಲಿ ಆಟೋರಾಜ ಮೆಲ್ಲನೆ ತನಗೆ ಯಾವುದಾದರೂ ಗಿರಾಕಿ ಸಿಗಬಹುದೆಂದು ಆಲೋಚಿಸುತ್ತಾ ಸಾಗಿದ. ಪಕ್ಕನೆ ಇಬ್ಬರು ಸುಂದರಿಯರು ಮೂರು ದೊಡ್ಡಬ್ಯಾಗ್‌ಗಳನ್ನು ಹಿಡಿದು ಆಟೋಗೆ ಕಾಯುತ್ತಿದ್ದರು. ಅದೇ ಸಂದರ್ಭದಲ್ಲಿ ಅಲ್ಲಿಗೆ ಆಟೋರಾಜ ಬಂದ.

"ಎಕ್ಸ್ಯೂಸಿಟ್" ಎಂದು ಮೃದುವಾದ ಸ್ವರದಲ್ಲಿ ಆಟೋರಾಜನ ಗಮನ ಸೆಳೆದಳು. ಅವನು ಪಕ್ಕನೆ "ಎಲ್ಲಿಗೆ?" ಎಂದು ಕೇಳಿದ.

"ರಾಮನಗರ".

"೧೨೦ ಆಗುತ್ತೆ"

"ಅಯ್ಯೋ! ಹೆಚ್ಚಾಯ್ತೆ ಅಂದಾಗ ಪಕ್ಕದವಳು, "ಇರ್ಲಿಬಾರೆ, ಇನ್ನಷ್ಟು ಆಟೋಗಳನ್ನು ಹೀಗೆ ತಪ್ಪಿಸೋಲ್ಲೋದು? ನಡಿ ಸುಮ್ಮನೆ" ಎಂದು ಬ್ಯಾಗ್‌ಗಳನ್ನು ಆಟೋದೊಳಗೆ ಇಡುತ್ತಾ ಹೊರಟರು.

ನಮ್ಮ ಆಟೋರಾಜನಿಗೆ ಭಾರೀ ಖುಷಿ. ಬೆಳಿಗ್ಗೆನೇ ಒಳ್ಳೆ ಗಿರಾಕಿ ಸಿಕ್ಕಿದ್ಯು ಅಂತಾ!

ಹಾಗೆ ಮುಂದೆ ಸಾಗುತ್ತಾ.. ಆಟೋರಾಜನಿಗೆ ಹಲವು ಕ್ಷಣಗಳ ಮೌನದ ಬಳಿಕ ಗೆಜ್ಜೆಯ ಶಬ್ದ ಕೇಳತೊಡಗಿದಿತು. ರಾಜನಿಗೆ

ಗಾಭರಿಯಾಗತೊಡಗಿತು. ಮೆಲ್ಲನೆ ಹಿಂತಿರುಗಿ ನೋಡಿದರೆ ಒಬ್ಬಳು ಅವಳಷ್ಟಕ್ಕೆ ನಗುತ್ತಿದ್ದರೆ ಮತ್ತೊಬ್ಬಳು ಇವನನ್ನೇ ನೋಡುತ್ತಿದ್ದಳು. ಅವಳ ಮುಖ , ಮೊಬೈಲ್ ಬೆಳಕಿನಿಂದ ಭಯಾನಕವಾಗಿ ಕಾಣುತ್ತಿತ್ತು.

ಅವನು ಪಕ್ಕನೆ ತಿರುಗಿ ರೋಡಿನ ಮೇಲೆ ಚಿತ್ರವಹಿಸಿದ... ಗೆಜ್ಜೆಯ ಘಲ್ಲಲ್ಯಾತ್ರ ಮುಂದುವರೆಯಿತು..

ಹಾಗೆ ಕೆಲವು ಕ್ಷಣಗಳು ಉರುಳಿದವು...

ಮುಂಜಾನೆ 4:20

ಇನ್ನೂ ಮಲಗಿರುವ ಊರು, ಹೆಚ್ಚಾದ ಗೆಜ್ಜೆ ಶಬ್ದ ರಾಜನ ಎದೆ ನಲುಗಿದರೂ, ಇನ್ನು ಸ್ವಲ್ಪವೇ ಹೊತ್ತು ಎದುಕೊಂಡು ಮನಸ್ಸು ಗಟ್ಟಿಮಾಡಿಕೊಂಡ.

ಪ್ರಯಾಣಿಕರು ಇಳಿಯುವ ಸಮಯ.

೧೪೦ರೂ. ಗಳನ್ನು ನೀಡಿ ರಾಜನ ಕಡೆಗೆ ನೋಟವೊಂದನ್ನೆಸೆದು ನಡೆದರು.

ಬದುಕಿದೆಯಾ ಬಡಜೀವವೇ ಎಂದು ಕೂಡಲೇ ಗಾಡಿ ತಿರುಗಿಸಿ ತನ್ನ ಸ್ವಾಪ್ನೆಗೆ ವೇಗನೆ ಗಾಡಿ ಚಲಾಯಿಸಿದ...

ಭಯಂಕರವೆಂದರೆ ಗೆಜ್ಜೆ ಶಬ್ದ ಇದೀಗ ಇನ್ನೂ ಹೆಚ್ಚಾಗಿ, ಜೋರಾಗಿ ಕೇಳತೊಡಗಿತು. ರಾಜನಿಗೆ ಹಿಂದಿರುಗಿ ನೋಡಲೂ ಭಯವಾಗುತ್ತಿತ್ತು ಮೆಲ್ಲನೆ ಕನ್ನಡಿಯಿಂದ ನೋಡಿದರೆ ಆ ಹುಡುಗಿಯರು ಜೋರಾಗಿ ನಗುತ್ತಿದ್ದಂತೆ ಭಾಸವಾಯಿತು. ಇವನು ಹೆದರಿಕೆಯಲ್ಲಿ ಬೆವರತೊಡಗಿದ. ಗಾಡಿಯ ವೇಗ ಹೆಚ್ಚುತ್ತಿದ್ದಂತೆ ಗೆಜ್ಜೆಯ ಶಬ್ದವೂ ಹೆಚ್ಚಾಗುತ್ತಾ ಹೋಯಿತು. "ತನ್ನ ಕೊನೇಕಾಲ ಬಂತೇನೋ!!!" ಎಂದುಕೊಳ್ಳುತ್ತಾ ಅತ್ತ ಹೇಗೋ ಹೆದರಿಕೊಂಡು ತನ್ನ ಸ್ವಾಪ್ನೆ ಬಂದು ಗಾಡಿ ನಿಲ್ಲಿಸಿದ ಕೂಡಲೆ ಗೆಜ್ಜೆ ಶಬ್ದ ನಿಲ್ಲಬೇಕೆ!

ಈಗ ನಮ್ಮ ರಾಜನಿಗೆನೋ ಆಲೋಚನೆ ಮೂಡಿತು. ತಕ್ಷಣ ತನ್ನ ಗಾಡಿಯ ಹಿಂಬದಿ ಇಣುಕಿ ನೋಡಿದರೆ ಒಂದು ದೊಡ್ಡಬ್ಯಾಗ್ ಕಾಣುತ್ತದೆ. ಕಾತರನಾಗಿ ತೆರೆದು ನೋಡಿದರೆ ನಾಲ್ಕು ದೊಡ್ಡ ನೃತ್ಯದ

ಗೆಜ್ಜೆಗಳು !!!! ಹೋದ ಜೀವ ಬಂತು. ಜೋರಾಗಿ ನಕ್ಕ ನಮ್ಮ ಆಟೋರಾಜ! ತಕ್ಷಣ ಅವನಿಗೆ ಆ ಹುಡುಗಿಯರ ನೆನಪಾಯಿತು. ಕೂಡಲೆ ಅವರನ್ನು ಇಳಿಸಿದ ಜಾಗಕ್ಕೆ ತೆರಳಿ ಹೇಗೋ ಕಷ್ಟಪಟ್ಟು ಅವರನ್ನು ಹುಡುಕಿದ. ಆ ಹುಡುಗಿಯರಿಗೆ ಆ ಬ್ಯಾಗ್‌ನ್ನು ನೋಡಿ ಆದ ಸಂತೋಷಕ್ಕೆ ಲೆಕ್ಕವಿರಲಿಲ್ಲ.

"ಧ್ಯಾಂಕೂ ಸೋ ಮಚ್ ಬುದರ್!!" ಎಂದರು.

"ಇಂದು ಸಂಜೆ ನಮಗೆ ಮುಖ್ಯವಾದ ಕಾರ್ಯಕ್ರಮವೊಂದಿತ್ತು ಈ ಬ್ಯಾಗ್ ಇರದೆ ತುಂಬಾ ಚಿಂತಿತರಾಗಿದ್ದೆವು. ನಿಮ್ಮ ಉಪಕಾರವನ್ನೆಂದೂ ಮರೆಯಲಿಲ್ಲ" ಎನ್ನುತ್ತಾರೆ.

ಈಗ ನಮ್ಮ ರಾಜ ನಿಜವಾದ ಆಟೋರಾಜನಾದ.. ಹಾಗೆಯೇ ತನ್ನ ಜೀವನದಲ್ಲಿ ಈ "ಗೆಜ್ಜೆನಾದ"ವನ್ನು ಮರೆಯುವುದಿಲ್ಲ! ■

ಆಧುನಿಕ ಕುರುಕ್ಷೇತ್ರ

ANWITH G KUMAR, III BA



ಮೌನದ ಸುಳಿಯೊಳಗೆ ನಲುಗಿಹುದು ಧರ್ಮ
ಅಧರ್ಮವೇ ಧರ್ಮವು ಈ ಗುಡಿಯೊಳಗೆ
ಅಂಧನ ರಾಜ್ಯದಲಿ ಬೆಳಕೆಂದು ಕಾಣಿಸದು
ಧರ್ಮ ರಾಜನು ಇಲ್ಲಿ ಮಹಾ ಮೌನಿಯು

ಖಾಂಡವ ದಹನವೂ, ಬಿರುಸಿನಿಂ ನಡೆದಿಹುದು
ನಗರಗಳೆ ನಾಚಿಸಿಹುದು ಮಾಯಪುರವನು
ದ್ರೌಪದಿಯ ರೋಧನೆಯು ಜಗವೆಲ್ಲ ಧ್ವನಿಸಿಹುದು
ಕುಂತಿ ಕರ್ಣರಿಗಿಲ್ಲಿ ಲೆಕ್ಕವಿಲ್ಲ.

ಧರ್ಮ ಕಲಹದಲ್ಲಿಂದು ಕೃಷ್ಣನೇ ಬಂಧಿ
ಭೀಷ್ಮ ದ್ರೋಣ ವಿಧುರ ಮೂಕರಿಲ್ಲಿ
ದೇವ ವಾಣಿಯ ಮರೆತ ನರ ಶ್ರೇಷ್ಠರಿಲ್ಲಿಹರು
ಕುರುಕ್ಷೇತ್ರದಲ್ಲಿವರಿಗೆ ಉಳಿವಿಲ್ಲ.

ಅನ್ಯಾಯ ತಾಳದೆಯೆ ಗಾಂಧಾರಿ ನೊಂದಿಹಳು
ಶಾಪವನು ಕೊಟ್ಟಿಹಳು ಭರತ ಕುಲಕೆ
ದ್ವಾರಕೆಯ ಧರೆಯಲ್ಲಿ ದಾನವರೇ ಮೆರೆದಿಹರು
ಅಲೆಯದ್ದು ಕೇಳುತಿಹೆ ಮೋಕ್ಷವೆಂದು.■

ನನ್ನ ಪ್ರೀತಿಯ ಗೆಳತಿ

NAGESH M , III BA

ಮರೆತು ಬಿಡು ಗೆಳತಿ ಇನ್ನು ನೀ ನನ್ನ!
ಮರೆಯ ಬೇಕೆಂದರೂ ನಿನ್ನ ನಾನು.
ಮನಸ್ಸಿನಲ್ಲಿ ಆಗಾಗ್ಗೆ ಬಂದು ಕಾಡಿಸುವೆ
ಏಕೆ?

ಬರುವ ಮುನ್ನ ಹೇಳಿ, ಕೇಳಿ ಬರಬೇಕೆಂದು
ತಿಳಿಯದೆ?

ಬಯಸಿದಾಗ ಬರದೆ ಬೇಡದಿರುವಾಗ
ಪೀಡಿಸುತಿಹೆ ಏಕೆ?

ನಿನ್ನ ಮಾಯೆಯಲ್ಲಿ ನಾ ಮರೆತೆ ನನ್ನ!
ನಿನ್ನಲ್ಲೆ ಸಿಗುವುದು ಜಗದ ಅತ್ಯಂತ
ಆನಂದ!

ನಿನ್ನಲ್ಲೇ ನಾ ಕಾಣುವೆ ನನ್ನ ಕನಸಿನ
ನಿನ್ನ ಪ್ರೀತಿಸಿದರೆ ನಾ ಕಳೆದುಕೊಳ್ಳುವೆ
ಉಜ್ವಲ ಭವಿಷ್ಯ

ನೀ ಇದ್ದರೂ ಚಿಂತೆ, ಇರದಿದ್ದರೂ ಚಿಂತೆ
ನನ್ನ ಈ ದ್ವಂದ್ವಕ್ಕೆ ಅಳಲೋ, ನಗಲೋ,
ನೀನೆ ಹೇಳು

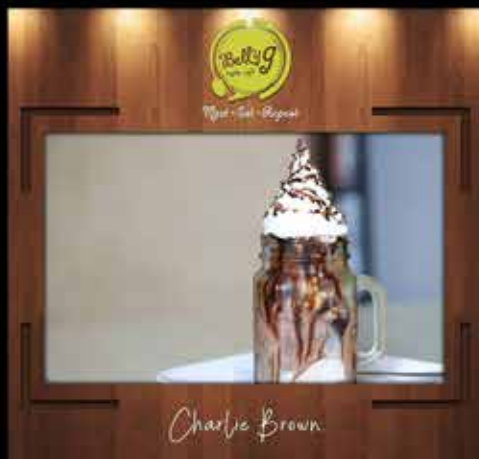
ಓ ಪ್ರೀತಿಯ ನಿದ್ರಾದೇವತೆಯೇ ಇನ್ನೂ
ದೂರಸರಿ ನನ್ನಿಂದ.
ಬೇಸರಿಸದಿರು, ನಿನ್ನನ್ನೇ ಸೇರುವೆ ನನ್ನ
ಅಂತ್ಯದಲ್ಲಿ ನಿನ್ನ
ಚಿರ ಪ್ರೀತಿಗಾಗಿ, ಓ ನನ್ನ ಪ್ರೀತಿಯ ಗೆಳತಿ!■





Meet • Eat • Repeat

Opposite Yenepoya University Kanachur Avenue,
1st Floor, Deralakatte, Karnataka 575018
+91824 2204585, +917899266543



THE CHOCOLATE ROOM
UPPER GROUND FLOOR,
EMPIRE MALL,
MG ROAD, KODAILBAIL, MANGALORE
0824 428 5558

