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CRUX OF HUMAN LIFE

“What should a poem be? Or a poetry book be? I still don’t know, even after 25 years of continuous thinking, day after day. For me, each poem has been a painful struggle, each poem has been an exploration, of an idea or a subject; which I thought would hopefully shine with coherence and truth when I was writing the poem. Unfortunately it has not been so”¹

The rueful proclamation of Jayanta Mahapatra stays true to all human endeavours. One can only harp on an idea, but the experience shows that it can never be deduced to a logical end, for each attempt, like the ‘poem’ of Jayanta Mahapatra, to quote his own words

... .. Stares out
uneasily from the top of its cage.
It has become
a faint shadow of its former self.
It has not been able
to find its way out

The long tale of human civilization reads like a big struggle of man to hold his own against the scourges of antagonistic forces of existence. It is always a struggle to lead a life of security and comfort. The first man when he found himself sufficiently secure against natural forces, turned his attention to ways he could find relief from stress and strain. Initially sports and as his mental faculties grew, song, dance and drama and then adventures in various forms of literature took the centre stage of all human endeavours. It requires no exceptional state of wisdom to gather the clue that all these activities had on their back a thorough inspection, introspection and a logical thinking. Man was always at the centre of everything or measure of everything.

There were as usual the notes of discord man is famous for, which turned ‘violent’ and left people limbless and lifeless too. The initial ‘anarchy’ first went into the hands of one who is powerful and followed suit all other ruling systems. Every system, devised with much hope, turned out to be as bad as the other and proved only ‘a faint shadow of its former self’. But still, in spite of the incessant search for a painless Eden meeting not much success, it is not wanting in humane intentions. While the Indian epics, despite having gods and goddesses as their central characters, stay down to earth, the Greek epics allow divine interventions to disrupt the natural sequence of action, through a device

later came to be called as deus ex machina and contrive a solution to an insoluble problem.

Before the beginning of the 16 century, the Renaissance humanists toed the moral-rhetorical literature of the ancient tradition to bring about the transformation of the individual and the society based on the models of Cicero and Seneca. Modern humanism stands for religion of humanity and OS Guinness explains that the word 'humanist' means only a concern for humanity and this modern secular Humanism grew, with the development of an important split between reason and religion. Notwithstanding there being many variants of humanism with tags like 'Scientific', 'ethical', 'democratic', 'religious', and 'Marxist' etc, "humanism", with no adjectives such as 'secular', is a comprehensive life stance that upholds human reason, ethics, and justice, and rejects supernaturalism, pseudoscience and superstition. In the present scenario, 'Humanism' is an articulation of the rights that can be legitimately claimed by societies while, to all appearance 'ancient philosophy and literature' seem to uphold 'theoretical humanism' by supplementing such axioms as those that form the staple of human life, it is now 'practical humanism'. Literature is replete with instances of striking a humanist note. Indian writers like Mulk Raj Anand and R.K. Narayana inspired by Gandhi and his ideals made it a mission to champion the cause of the underdog. Raju in Narayan's *The Guide* expresses humanistic concerns encompassing a love for all life in the following lines:

"If by avoiding food I should help the trees bloom, and the grass grow, why not do it thoroughly?"

For the first time in his life he was making an earnest effort, for the first time he was learning the thrill of full application, outside money and love; for the first time he was doing a thing in which he was not personally interested ... It was no more than a supplication to the heaven to send down rain and save humanity"

Nissim Ezekiel too gives his humanistic concerns an implicit yet manifestly clear expression in the following lines:

I have made my commitments now
This is one; to stay where I am
As others choose to give themselves
In some remote and backward place.
My backward place is where I am.

All forms of literature – religious, historical or others all are humanist for the simple reason that they have the story of man only and whatever man does is always accompanied by a 'self interest'

The 'modern humanism' is practical in its approach in that it seeks give nourishment to the hungry belly. Whether it is Indian writing in English, including diasporic and immigrant literature, American

Literature, colonial and post-colonial writings and feminist texts, the advent of post-structuralism and postmodern era right from the late 1960s and 1970s of the last century to these days of early twenty firstcentury are only various prototypes of humanism.

From Editor's Desk

Dr. B. Venugopalarao



NEWS POOL

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SCIENCE DAY CELEBRATION

International Science Day was organized by college on 28 February. The programme which was organized by science departments was begun at 11 o'clock on the day. In the program which was attended by all the teaching staff was presided over by the principal, Dr. P. Swapna Haindavee.

As a departure from the tradition, it was organized by students themselves. Pavani, a final year B.Sc. student conducted the proceedings. Students Sruti, Pavitra, Vineela, Ramadevi staged a dance marking the occasion. Durgabhavani sang a song in praise of C.V. Raman.

Saraswati of I B.Sc. spoke on the topic ' **Global science for global wellbeing** ', and said that global science is the science that seeks the welfare of all. She began her speech by saying that today no one can live a life of isolation, quoting the words of John Donne, an English poet. Academies of Plato, Socrates dialogues and Galileo's revelation that earth is revolving around the Sun, all are acts of science, and concluded that Corona virus has proved the necessity of global science when all the scientists of the world scurried to find a vaccine for it.

Durgabhavani, another student narrated at length the history behind the day. She explained that the day is celebrated marking occasion of ' invention of Raman effect by Sir C.V. Raman. Later on the occasion, students who won prizes in the competitions conducted at GDC, Vizianagaram where projects were submitted by our students were appreciated. Mr. Kartik, and Vinay Kumar, both of I B.Sc got I & II prizes respectively, while Vineela and Saraswati got participation certificates. Filiactions were conducted to teachers who worked hard for the programme and who were striving day in and day out for the welfare of the students.



WOMEN'S DAY CELEBRATIONS

Woman is a mother, whatever relation she is to us. She is one who takes care of every one. She is form of love. She is shape of tradition and culture. It is women who have protected Indian traditions and Hindu culture. Foreign invasions for thousands of years from the ancient times to the recent History, from Greek Alexander to the recent times of British, women have suffered, yet managed to hold their integrity, character and values. And Indian value system is protected all these years by women.

Despite all claims that women do not have any respect in India, there stand examples of women who have made a mark for their qualities. Draupadi is the highest form of self-respect, when she resolved not to knot her hair until the death of Dussasana, who dragged her into the court by her hair. Satyabhama is another example for the valor and bravery of a woman, who took arms into her hand to fight Narakasura. They were all well educated women, with great integrity, character and courage. We cannot imagine such women without education.



Rishi Gargi, who had mastered the Vedas and Vedic philosophy, was the only woman sage among 8, who argued with Rishi Yagnavalkya. She belonged to 500 b.c. Women were never barred from education in ancient India. Akka Mahadevi, poet born 900 years ago was the first woman feminist, which indicates that women had even the liberty to express their opinions.



Women like Jhansi Lakshmi Bai, Rudramadevi, Nayakuralu Nagamma, Sarojini Naidu, Indira Gandhi, Vijayalakshmi Pandit, First Indian woman doctor Kadambini, Sakuntala devi, human Computer, Avani Chaturvedi, first woman fighter pilot all are examples of women strength.

Only wisdom was invited in exercising liberty. Even today we do not have liberty to anything. Manu, a sage, did not want to restrict woman liberty. Today we all know how safe women are. Women of ancient times were safe in their homes and everywhere. Today they do not security even in their homes. Liberty and freedom should always be utilizes with wisdom. Women were always great when they knew their limits of freedom. Even today, women will be safe when they realize that restrictions to freedom are for our good only.

SOBHAKRIT NAMA SAMVATSARA UGADI

Yet another year in the offing and yet another occasion for hope. The name itself sounds propitious and we are ready to set about on the missions impossible. A few are ready to mock the Mount Everest and claim that they are taller and stronger. They have favorable astrological readings and that left their spirits really soaring.



An Ugadi is both the occasion of celebration, as also the time for observing restraint and caution. Yes, like that we usually travel on a pressed turf, for our safety. Listening to the stars, is bracing yourself up against the odds. You are cautious here. You rather jog than sprint here. Every Ugadi brings along a new hope and is like celebrating our birthday every year with a new hope. A favorable Ugadi is a well laid out road.

We hope against hope that we have all glory, luck and wealth, fully knowing it is not the case. If not all, at least we have a few things making us happy. The message Ugadi brings every year is that we still can look up to the future, failure or success. It is keep us down to earth. Our traditions and festivals as well suggest that nothing is all in all and something is yet to be, worthy of hope. They drive home only 'hope', nothing else. 'Ugadi' meaning 'the beginning of a new age' reinforces only 'hope' and acts as a fortress against heart ache, heart break and death for unconsummated love.

THE PRIDE OF THE TELUGUS - AMARAJEEVI POTTI

SREERAMULU

They were times when Telugus did not have any identity. They were Madrasis only and then we were a part of Madras state. Potti Sreeramulu headed the struggle at that time for a separate state for the Telugus, which was at the time denied for the reason that separation of people on the ground of language was against the national objectives of unity and integrity.

Potti Sriramulu had a great proximity with Mahatma Gandhi and even participated in the salt satyagraha and quit India movements and even participated in a hunger strike for ensuring entry of Dalits into temples. He fasted for 58 days unto his death and had realized for the Telugus a separate state.



A program organized in the college on the occasion of his Jayanti held by social science departments, History, Political science and Economics departments paid rich tributes to the sacrificial services of Sri Potti Sreeramulu. Principal who presided over the function, narrated the plight of Telugus during the life in the Madras state.



Vice Principal, Dr. P. Suryarao, in his speech, recounted events leading to the carving of Separate state of Andhra Pradesh. Sri Y. Bhaskarao, Lecturer in Commerce, In his speech lauded the principal Dr. P.Swapna Haindavee for her initiative to hold the programme on the occasion and her efforts a site for construction of building for college, even while hailing the services of

Amarajeevi. Dr. B. Venugopalarao of English department wondered if it was Independent India or a British state that ignored the popular demand and allowed Sriramulu to die in fast.

Lecturer in political science, Srinivasa Rao give all the details of his early life, his losing his wife, dear son early and mother, his stay in the Sabarmati ashram, his association with Mahatma Gandhi, till his fast unto death agitation for a state for the

Telugus. He explained that he was almost alone in his fight, barring a few aides on his side and that they were clueless as to where keep his body when he died in the process.

The programme which was begun by lighting the lamp had ended with the saying vote of thanks by Srinivasa Rao, lecturer in political science.

ARCHITECT OF THE NATIONAL FLAG - PINGALI

102 years back, on this day, Pingali Venkayya, a noted freedom fighter and a Gnadhian designed the national flag.. He was a lecturer, author, geologist, educationist, agriculturist and polyglot. At the young age of 19, Venkayya had enlisted himself in the British army and was deployed to South Africa during the second Boer War. When Venkayya had to salute to the British flag as a soldier, he realized then the need for having a flag for the Indians too. When he attended the AUCC session in 1906 in Calcutta, he was inspired to design a flag for the Indian National Congress.

Pingali designed a National Flag and presented it to Mahatma Gandhi during the latter's visit to Vijayawada in 1921. His first draft was red and green- red representing the Hindus and green the Muslims. On Gandhi's suggestion, he added a white stripe to represent all other faiths and religions present in India. It was used in all the consequent meetings of the Congress party.

Venkayya was born in a Telugu Brahmin family in 8176 in August 2 in Bhatlapenimarru, near Machilipatnam, in the state of Andhra Pradesh. He earned a diploma in Geology from Madras Presidency College and he worked as a lecturer in the Andhra National College in Machilipatnam. He authored a book with the title ' Thalli Rasyi'. He was also called ' Patti Venkayya' for his dedicated research of varieties of cotton and for his particular study of a variety called Cambodia cotton.

He lead a humble living and adhered to the ideals of Mahatma Gandhi and died in utter poverty in 1963. A postal stamp was released by the central government in 2014 and Dr. Nandamuri Taraka Ramarao commissioned a statue of Venkayya, which was placed among the statues of 31 state icons. His memory is cherished by young and old alike even today for his ideals.

He was remembered in the day by all the staff and students and principal, Dr. P. Swapna Haindavee, while narrating his qualities, advised the students to follow the foot steps of our national leaders.