

## Delhi Chalo march Protesting farmers at Delhi borders, to decide future course of action



Protesting farmers allowed to enter, will be escorted by the Delhi Police Image: Internet Sources

New Delhi, Nov 29 After spending another night in cold, thousands of farmers continued to protest against the Centre's new farm laws on the fourth consecutive day on Sunday staying put at the Singhu and Tikri border points, with farmer leaders deliberating upon their future course of action about proposed talks with the government.

With many roads and entry points being blocked, Union Home Minister Amit Shah had appealed to the farmers to shift to the Burari ground and said the Centre was ready to hold discussions with them as soon as they move to the designated place.

A delegation of the farmers has been invited for a discussion on December

3, he said, adding that now that some of their unions have demanded that talks be held immediately, the central government is ready to do so as soon as the protesters shift to the ground in Burari.

"There is a crucial meeting today to decide future course of action. We will stay put till then and decide accordingly. In any situation, we will not call off the protest till our demands are met," Brij Singh, one of the farmers at Singhu border said. Punjab Chief Minister Amarinder Singh has also termed Shah's offer to hold discussions at the earliest as the best in the interest of the farming community and the nation at large.

On Saturday, he had urged the farmers to accept the appeal and shift to the des-

ignated place for their protest. The farmers have come prepared for a long haul, their vehicles loaded with rations, utensils, quilts and blankets for the cold and equipped with even charging points for their phones.

After a restive Friday that saw police using teargas shells, water cannons and multi-layer barriers to block the protesters and some farmers pelting stones and breaking barricades in their determination to push through as part of their 'Delhi Chalo' march, Saturday was quiet.

But the tension persisted with restless crowds milling around the city's edges and beyond and settling down from another night out in the cold.

## Libraries and Canteens at University of Mysore will be closed

After an unscheduled eight month hiatus, the University of Mysore (UoM) reopened on Nov 17, 2020 but just as the world is not the same in the aftermath of the pandemic, nor will life on the campus be: Libraries and canteens will remain closed as a precautionary measure to avoid crowding

not to organize cultural fests or hold any activities associated with the National Service Scheme (NSS). The standard operating procedure mandates wearing of masks and face shields, while students unwilling to come to the colleges can opt for online classes, in the event of which, they



Lonely Library !

Photo Credit: Prajwal B S

and thereby prevent transmission of the novel coronavirus.

Principals of all colleges affiliated to UoM have been asked

will still be given attendance. UoM registrar R Shivappa pointed out that classes were resuming only for students.

## University of Mysore Professors to wear face shields, masks

**Mysuru:** Professors and lecturers will have to wear face shields and masks when regular classes begin next week, university of mysore has told its affiliated colleges. Varsity authorities, who recently held a meeting with heads of constituent colleges, academic centres, institutes and faculties of various department, decided to follow standard operating procedure (sop) issued by the health department. They have directed heads of institutions to follow all precautionary measures to prevent spread of virus. Heads of institutions were

directed to sanitise the college premises including the main gates or entrance, toilets and furniture in classrooms. Teaching staff, administrative staff and students must compulsorily undergo Covid-19 tests and only those found negative can attend college. Students have been told to bring food and water from their homes as canteen facilities will be closed. Even libraries will be closed to prevent spread of infection. However, laboratories and projects classes were given permission to operate in shifts.

## 'Wherever you are, be a Kannadiga'

It would be difficult for any Kannadiga today to believe that there was no entity called Karnataka before 1956. It was not the question of a territory waiting to be named as a state or of bringing together a few contiguous areas. The stark fact was that the Kannada speaking people were scattered over 22 fragments belonging to two British presidencies, the Hyderabad Nizam's kingdom and several principalities.

Except in the Mysore principality, Kannada was neither the language of administration nor the prestige language. In most of these regions the native elite used Persian, Urdu and predominantly Marathi,

and the 'Modi' script had usurped Kannada orthography.

Ironically, it was a few British administrators and officers like Thomas Munro, Walter Elliot and W A Russell who argued powerfully that Kannada was the vernacular language of the people, which had to be taught in the schools. Kannada was denigrated as the language of peasants and merchants. In most principalities, court proceedings were in Marathi (heavily mixed with Persian) which neither the petitioner nor the accused understood! Understandably, the dream of the unification of Karnataka was a socio-political necessity for North Karnataka,

which had been wrongly named Southern Maratha Country with the capital in far-off Bombay. The political presence of Kannadigas was so negligible in Bombay and Madras presidencies that there was no possibility of a political movement for unification. The one possibility was in Gramscian terms, an attempt to create an alternative cultural hegemony by first creating a Kannada consciousness, a sense of the past, of traditions lost and waiting to be rediscovered and a history of the Kannada Nadu albeit with a mix of nostalgia and revivalist historiography.



Picture used for representational purpose only.



**EDITORIAL****Composition To Cultivate Reading**

Creating skills in the unskilled sections of the population and improving the quality of skills already manifesting itself in others figure among many pro-people measures launched under the auspices of both the Union Government and many State Governments, including Government of Karnataka. Writing skill is conspicuously missing in the nationwide movement while veteran writers in different languages are lamenting about paucity of good literature, in addition to the steady decline in the reading habit among different sections of society, particularly the millennials. The elderly of today can recollect the prominence their teachers in elementary schools bestowed on grammar and composition egging their pupils to write letters and essays, apart from practicing legible writing in both English and indigenous languages, including Kannada. Fear of mathematics and dislike of history, the two subjects of study at school stage owe it to both quality of writing in textbooks and the skills of teachers. Thankfully, the land's dailies in multiple languages are still holding fort for which part of the credit goes to the journo who have to write.

The history of writing, including palm leaf and stone, having its origins several centuries preceding the emergence of paper and other surfaces being used extensively by later generations, may itself need to be written afresh to enlighten the literati about the importance of writing one's thoughts and observations that generations of a distant past bestowed. That outlook seems to have faded in contemporary era.

Literary works of the land's philosophers, social reformers, poets, scholars, saints, biographers, chroniclers and so on in days past amply reflect the refinement of thoughts, words and deeds that the now-forgotten generations brought to bear on the relationships, both inter-generation and intra-generation, that writing facilitated. If the people of that past era chose not to make efforts on writing on different surfaces, not to forget the edicts that have endured the ravages of weather, the relationship between the past and the present would be unthinkable. Taking the analogy of the lyrics from the contemporary cinema world, one is obliged to favour not writing at all, given their quality that the elderly in society abhor.

The land's netas, with large following of their admirers are eminent examples of role models best avoided, given their harsh body language, facial expressions and aggressive tones, not to speak of their incapacity to write in any language they express their thoughts and intentions. Writing is like a double-edged sword, with benefits of good writings and harm from the other kind not necessary to be written about.

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**Community in Exile: India's 'Little Tibet'**

Being the capital of the Tibetan government in exile, Dharamsala in Himachal Pradesh has been the destination of many travelers in search of peace, tranquility and spiritual guidance. A lesser known Tibetan town in India is Bylakuppe, situated 90 kilometers from Mysore on. Bylakuppe comprises of two Tibetan refugee settlements that were setup in 1961 and 1969 respectively and has now grown into a full-fledged town housing the largest Tibetan population outside of Dharamsala in India. The monastery buildings appear on the horizon, one by one and their distinctive shapes are remarkably different from all other buildings on the road between Mysore and Madikeri.

**Chanting Monks !****Photo Credit: Prajwal B S**

grees and stares in awe at the golden temple and begins to turn the prayer wheels on the outer perimeter of the monastery before entering the temple complex proper.

Buddhists believe that turning prayer wheels that contain prayer scrolls in a clockwise

and flutter inside, while the delicate smell of incense hangs in the air. You can hear the steady hum of chants as many monks pray in long drawn out powerful choruses. It was initially possible to go close to the tall statues within the temple, but a recent change has cordoned off most parts of the temple, significantly reduce the accessible area there.

A long, leisurely visit to the Namdroling monastery would take up almost half a day, Camp 1, located two kilometers away houses the less popular Sera Mey and Sera Jay monasteries. To get there, one can take an auto rickshaw or walk for a little over twenty minutes through alleyways having traditional Tibetan houses, to get a sense of what a hotter, more tropical version of Lhasa would possibly look like. The houses of the locals, with the Tibetan script and the multi-coloured flags hanging by the doorway are as interesting to look at as the majestic monastery buildings themselves.

The food here comprises mainly of a variety of thuk-pas (Tibetan flat noodle soup) served in various flavours, with dim-sums being available occasionally in some shops.

**By: Prajwal B S****Little Champ Monk!****Photo Credit: Prajwal B S**

The most famous monastery in the region is Namdroling, located in camp 4 of the settlement. Being the most popular, it plays host to many tourists from all over that stop here on their way to the Nilgiris or on their way back from there. The entrance to the monastery faces a shiny, concrete shopping complex which, quite frankly is an eyesore on the landscape.

The presence of this freshly painted concrete monstrosity as one turns 180 de-

direction is equivalent to actually saying the prayer. While offering short-cuts towards the ever so elusive albeit vastly appealing ideal of Nirvana, it also ensures more inclusivity.

The complex houses, among other things the temple, a library and rooms to accommodate all the monks studying there. It is possible to not encounter too many tourists and get a chance to sit inside the temple, close your eyes and meditate as sparrows chirp

**LETTERS TO THE EDITOR****Education only solution to eradicate superstition**

Sir, The refers to the report, 'Religious heads demand law against superstition'. No law against such beliefs will remove such acts by people, only continuous education of people starting in schools and colleges and self help groups could bring about a change. Superstitions are prevalent in all religions and across nations.

Beliefs which cause dangers to others should be prohibited by law. Going to places such as temples/churches/mosques/gurdwaras are on individuals belief and does not cause problems to others. Prostrating before deities and gurus can not be superstition. Education on these is the solution and not law.

**By: Suresh S****'Nivar' and after**

It is a case of a job well done by the India Meteorological Department for issuing frequent and detailed bulletins, with precise details such as the speed and direction of cyclone 'Nivar', and aiding the governments of Tamil Nadu and Puducherry in taking the necessary precautionary measures to escape the fury of nature. Though water release from some of Chennai city's reser-

voirs was regulated incrementally in line with the inflow, the inundation in some areas was the only unfortunate event.

The main problem in Chennai is the absence of a proper storm water drainage system. If there is one, it is not definitely not desilted well before extreme weather events and the monsoon. With cyclones now a fairly regular feature between October to December, town

planning officials, with the expertise of hydrologists, ought to 'estimate' the quantity of rain water that might fall and make suggestions for a quick-drain system. There also needs to be a rainwater grid to feed water from the city to a reservoir outside city limits. Another suggestion, but expensive, would be to hydraulically 'lift' houses in low-lying areas.

**By: Madhu G S**



## 760 CCTV cameras to keep vigil on 200-acre Manasagangothri campus



Installation of CCTV cameras across the campus

The sprawling 200-acre campus of University of Mysore Manasagangothri has fortified with over 760 Close Circuit TV (CCTV) cameras at every nook and corner. Works to install the cameras has completed and the University has spent over Rs. 5 crore for the project.

All entry and exit points, academic and study centres, Departments and Libraries have been equipped with hi-definition cameras and a Mysuru-based firm Convergence Systems has been given the contract of installing the cameras and maintaining the same for three years.

The University took this step after some anti-national incidents were reported from inside the campus during the controversial protest against the Citizenship Amendment Act (CAA). All the 760 cameras have a feature of recording and the footages can be stored up to six months. They can ro-

tate at 90-degree angle and can capture visuals from a distance of 500 metres. University sources told Star of Mysore that the installation of CCTV cameras across the campus would ensure safety and security of students and staff and help the authorities monitor the activities on campus. A centralised Surveillance Centre (Control Room) has been set up at the Computer Science Department.

The Control Room will function round-the-clock and five people have been deputed to work in shifts. The Control Room has giant TV screens that continuously air visuals recorded in the cameras. Also, cameras have been installed at Crawford Hall and Evaluation Bhavan and both the Vice-Chancellor and the Registrar can watch the visuals from their Chambers. Cameras have been installed across the campus which covers Department corridors,

campus roads, and at entrance and exit gates near Kukkarahalli Lake (East), Bogadi Road where Rashtrakavi Kuvempu Statue has been established (South), SJCE side gate (West) and B.N. Bahadur Institute of Management Science on Hunsur Road (North). Cameras have the capacity to capture the number plates of vehicles entering and exiting the campus.

The University has more than 57 Departments and Study Centres spread across the campus including the Kannada Adhyayana Kendra, Humanities Block, Gandhi Bhavan, Senate Bhavan, Dr. B.R. Ambedkar Research Centre, Vigyan Bhavan, Village Hostel, Fine Arts College, Goutham Hostel and Jayalakshmi Vilas Mansion (Museum). There is also a Library, auditorium and playground where surveillance cameras have been installed.

By: Niharika Mutthappa K



The centralised Surveillance Centre (Control Room)

Image: Internet Sources

Image: Internet Sources

## NASA orbiter captures images of Chandrayaan 2 Lander Vikram's attempted landing site

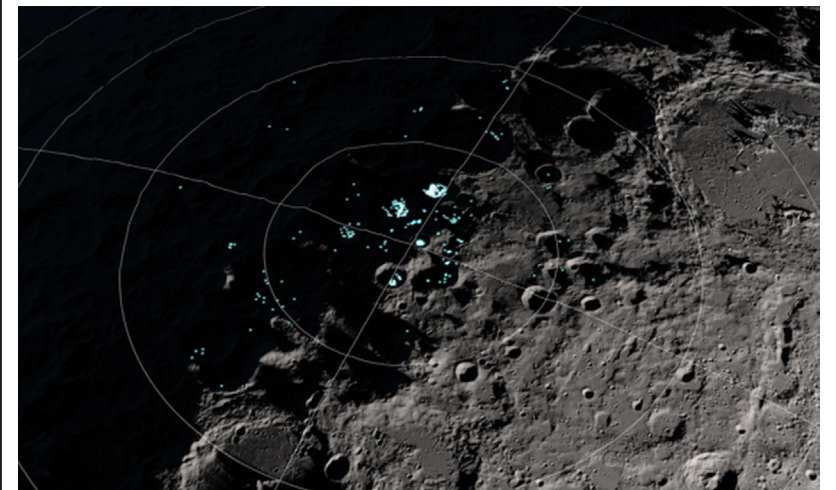
The Lunar Reconnaissance Orbiter images, captured during its flyby of Vikram's attempted landing site near the moon's uncharted south pole, are still being processed, a NASA official said.

As the deadline to re-establish communication with Chandrayaan 2's Vikram lander nears, NASA's moon orbiter has captured images of the lunar region where the Indian mission made an unsuccessful attempt to soft-land, a senior official with the U.S. space agency confirmed on September 19.

NASA's Lunar Reconnaissance Orbiter (LRO) spacecraft has snapped a series of images during its flyby on September 17 of Vikram's attempted landing site near the

LRO deputy project scientist John Keller shared a statement confirming that the LRO camera captured the images, according to a report in cnet.com. "The LROC team will analyse these new images and compare them to previous images to see if the lander is visible (it may be in shadow or outside the imaged area)," Mr. Keller was quoted as saying in the statement. Therefore, if no connection is established in the next two days, ISRO may have to give up the hope to establish connection with the lander.

In the early hours of September 7, ISRO's plan to soft-land Chandrayaan 2's Vikram module on the lunar surface did not go as per script. The lander lost communication with ground



NASA Snaps Images of the landing site Chandrayaan 2

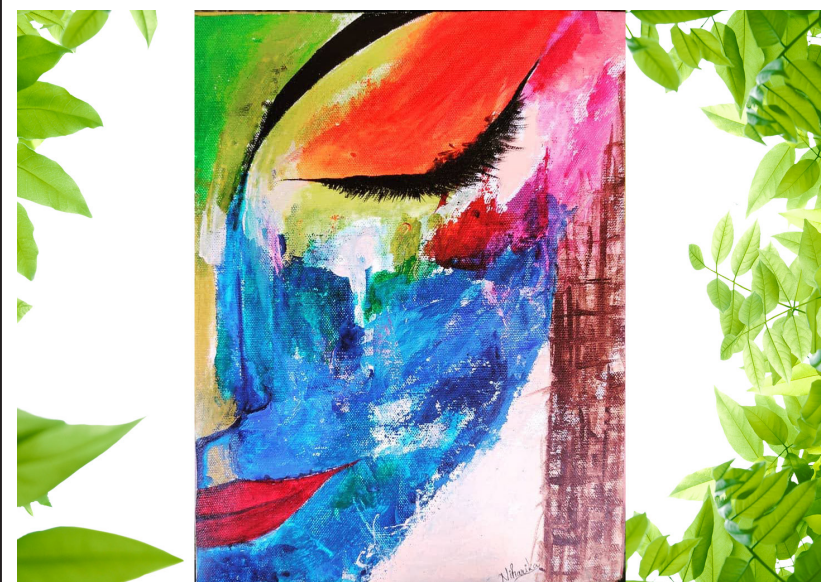
moon's uncharted south pole. "The LRO images are still being processed," Grey Hautaluoma, Senior Communications Team Lead at NASA, told PTI in an email. The probability of establishing contact with the lander has a deadline of September 21 because after that the moon region will enter into a lunar night.

stations during its final descent. ISRO officials said that the orbiter of Chandrayaan 2 remained healthy and safe.

A NASA spokesperson had earlier said that the space agency will share any before and after flyover imagery of the area around the targeted Chandrayaan 2 landing site to support analysis by ISRO.

By: Pramodh Kumar S

## ~ Art Gallery ~



Art By: Niharika Mutthappa K



## Team safely disposes of over 950 COVID bodies

The whole of Karnataka shed tears when a few health workers literally flung the dead body of a COVID-19 patient into a pit in Ballari district some months ago. This incident triggered angry reactions from people from various walks of life and it necessitated the State Government to publish guidelines to ensure decent last rites for the COVID deceased.

But it is a totally different picture in Namma Mysuru. A team of dedicated officers worked day and night to conduct last rites without seeing caste, colour, creed or religion. With no help from citizens, a group of officers have shifted the bodies from the hospitals to burial grounds or crematoriums. Their service to the departed souls is widely appreciated by one and all. Star of Mysore brings to fore one such dedicated team which worked relentlessly for nearly five months to ensure decent last rites for COVID victims.

The Mysuru District Administration was shocked when the first death of COVID-19 patient was reported from a Private Hospital on June 25, 2020. The victim, an aged person, was from Bengaluru but came here to his daughter's house. He was ad-

mitted to a Private Hospital after complaining of breathlessness. However, he died during treatment. Test revealed that he died of Corona.

The District Health Depart-



“Disposing Covid body with safety”

ment did not know what to do since they knew nothing about the protocol for disposal of bodies. But they had read in newspapers and magazines that the Coronavirus will spread through the dead bodies too. This petrified many officers and they were reluctant to go near the body, let alone disposing of it carefully.

Family members were informed that last rites will be performed by officials because of chances of spreading infection to others. At that too, an Officer of Health Department volunteered to perform last rites of the deceased and shifted the body to crematorium at around 2 am.

The very next day, another person also succumbed to the Coronavirus that really sent shockwaves among the citizens in general and officials in particular. The Dis-

trict Administration was more worried as not a single death had happened for a month despite over 100 Corona positive cases being detected among the employees of Nanjangud factory.

After the second death, the district machinery was really worried. Disposing of the bodies posed a big challenge for them as the staff concerned refused to come forward due to fear of being contracting the deadly virus. At this juncture, the same Officer, who cremated the body of the first victim, came forward to perform last rites of the second person too.

Image: Internet Sources

## Film Review: Come Play

“Come Play” uses isolated childhood to spin a traditional ghost story around concerns about bullying and even the abundance of screen time for our current youngest generation. There’s ambition in the concept that elevates Jacob Chase’s film above what it could have been, but a lot of the best elements of “Come Play” feel underdeveloped, and the film is ultimately far more frustrating than it should have been. With the exception of a few strong sequences in the scare department, it’s an inconsistent, flat film that is too often reliant on jump scares instead of atmosphere. “Come Play” is unwilling to really dig into its darkest ideas about how parents can otherize their own children through overprotection and lack of understanding.

Oliver is an autistic, non-verbal child who communicates almost entirely through his smart devices. His phone has an app that he uses to choose



words to express himself, and he spends most of his time watching “Spongebob Squarepants.” His parents Sarah (Gillian Jacobs) and Marty (John Gallagher Jr.) are splitting up, and the stress of that is seeping into Oliver’s life, making him feel even more alone. It doesn’t help that he’s being bullied in school and struggling in his individualized therapy sessions. Sarah seems to be stressed out by his lack of development as well, noting to Marty

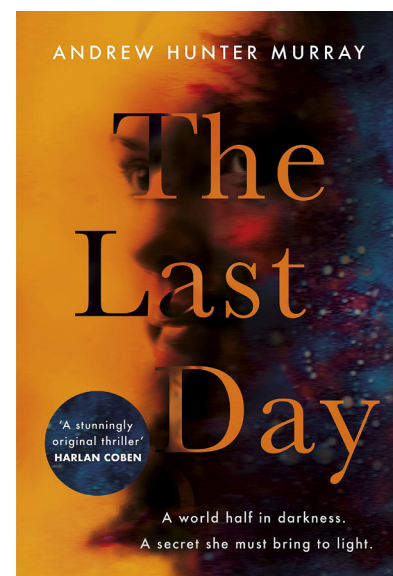
that her own son has never even looked her in the eyes. From the opening scene of the film, something seems to be hunting Oliver. POV shots that appear to be inside Oliver’s phone make it clear that “Come Play” is at least in part a cautionary tale about technology. If we leave our kids too attached to screens, those screens will become their only friend. Oliver’s phone seems to be possessed by an app that keeps showing a terrifying children’s story about a creature named Larry that just wants to be your friend. At first, Larry can only be seen through technology like phones or tablets he’s an AR ghost but he becomes more and more threatening to the real world, his arrivals foreshadowed by him sucking power from the world around him, including popping most of the lightbulbs in Oliver and Sarah’s home.

By: Prajwal B S

## Book Review: The Last Day

When I first heard about The Last Day, I was intrigued. The debut from Andrew Hunter Murray who, among many other things, is a QI Elf, is set in a world where, ‘forty years ago, a solar catastrophe began to slow the planet’s rotation to a stop. Now, one half of the globe is permanently sunlit, the other half trapped in an endless night.’ It seems an interesting premise; especially given the setting in Britain, a country which once held the epithet, ‘the sun never sets on the British Empire’.

Certainly, the world of post apocalypse Britain that is one of the few habitable areas left in the globe, is one in which the country is struggling to maintain its supremacy and the old way of doing things rather than adapting to the world that has drastically changed. I somewhat foolishly mentioned the setting to a friend who studied physics and is a self-confessed ‘space nerd’. I fielded several incredulous questions about magnetic poles, the earth’s molten core, the atmosphere, and orbit. Suspension of disbelief is necessary for a lot of sci-fi books, and given Hunter Murray’s background, However, the science – especially given the fact that the central character, Ellen Hopper, is a scientist, could have been more explicitly defined. I was left with the general understanding that the world may not actually remain habitable, but perhaps that eventuality wouldn’t come to pass. That uncertainty hung over the novel’s conclusion, which made it feel lacklustre in a way that it didn’t need to be. To that end, the ending felt a little abrupt, and provided assumed resolutions rather than a definite ending.

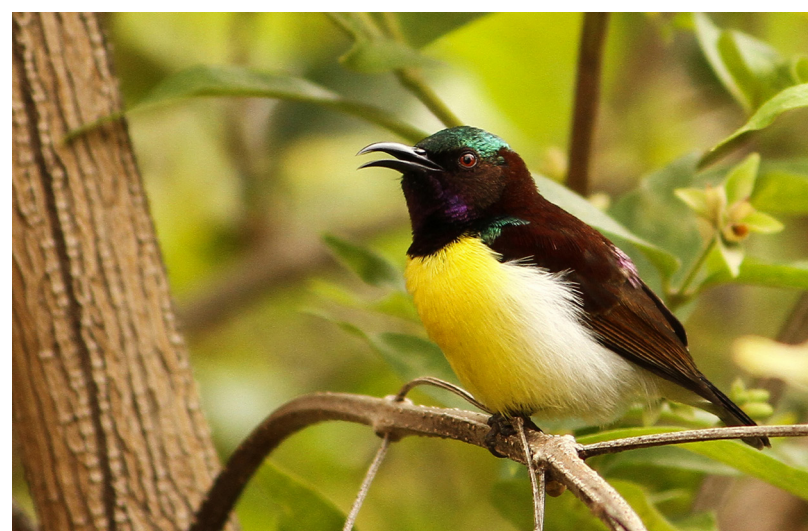


The plot follows Dr Ellen Hopper who has isolated herself from most of society by taking a job working for the repressive British government on an offshore rig, charting the ocean currents that have been altered by the new state of the world. She is abruptly brought back to mainland to speak with her dying university mentor, Edward Thorne, who holds a secret that could ruin the British government. This sets her off on a search across the corner of the world struggling to exist in order to discover what Thorne knew. The fundamental elements of the storyline are solid. Indeed, the film and TV rights to the book have already been bought, and it will likely be transposed into a really engaging piece of watching. That being said, despite several of the promotional claims, The Last Day isn’t really a thriller. It’s slow paced, with the interspersed flashback chapters drip feeding information that probably could have been revealed in a more dramatic or climactic manner. Had there been no reference to it as a thriller,

Some of the key elements to the world could have been established a little faster or with more efficiency.

By: Prajwal B S

## Picture of the week



“Purple-rumped Singing Sunbird”

Photo By: Prajwal B S