INTERNATIONAL WOMEN'S DAY-2020

PAPERS AND POSTERS PRESENTATION

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Existential crisis of modern woman in the works of Meena
Alexander

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Abstract:
Meena Alexander is one of the postcolonial diasporic Indian writer who question the identity in her most of work. As modern and migrant women she had experienced that show directly to lines and character building. The transcultural environment in America while heart living in India makes her confused and unlikely alienated to surroundings. The haunting memories of homeland makes her nostalgic and here starts the urge to find out the true essence of life and self. The is an honest attempt to trace out the quest of woman in current time through her fictional work with the background of political and social issues which hugely affect the stories of each character in her search of identity.

Key Words: Postcolonial, identity, Transcultural, Hybridity, Migration, Alienation, Nostalgic

The world has been twinkling from the major issues identity after the all doors almost open for humans. Being a woman in the modern time has different issues in compare to previous age. The question is that the issues are still common or addition to the old ones. The odd of the currant time for woman is to hold on the tradition with the demand of being modern. In many ways the condition of woman is never dislocated. She is still in the man’s world, struggling to achieve by doing much more than man. The different personalities attached to vary of the duties she has to perform with addition to support family financially.Literature reciprocate the miseries of women in the different forms. The postcolonial period has been depicted the new tales of strong and independent women of New World. The most absurd time has the issue of identity or dislocation of the self in the world. The Indian American writer Meena Alexander tried to look up every issues of her time as well as the effects of 19th century crisis of woman. Her third world experiences are easily compare her first world experiences. She reinvents certain questions of gender, race, nationality and ethnicity in most of her work. The representation of womanhood is slightly more strong in her work. The voyage of different places can easily make her works more diasporic. The strong female characters with normal but confused about the desire and sentiments of place of them in both the world, personally and globally.

Arjun Appadurai in his work Modernity at Large discuss about the diaspora of hope, despair and terror. According to Appadurai, Meena Alexander migrate from one place to other with the chosen diaspora that along to hope. Alexander mainly focused more on the internal turmoil of the woman from India, Sudan, England and America. Her childhood memories about languages, child sexual abuse and stories of bride burning in India, her young self about love, attraction and quest of meaning at Sudan, her trauma and alienation in more absurd way at England and Idea of freedom and first world voice at America- is purely
depicts in her memoir *Fault Line*. Alexander herself was the strong and independent woman who mainly moves to other place in search of something.

Women writers are mainly put light on the problems of women but the question of identities is beautifully raised by Alexander in her fiction. The memories of her own past cultivated in her writing same with the issues of dislocation and identity quest. Her both fiction work, *Nampally Road (1991)* and *Manhattan Music (1997)*, are the story of young woman whose journey allows them to find out the true essence of life. *Nampally Road* is the story of young Mira Kannaodial, who completed her graduation from England recently and joint the teaching profession in Hyderabad. She is born in India but her rebel nature against the arrange marriage leads her to England where she follow western traits to make herself new identity. Mira shares her experiences with Ramu,

“I had been forcing myself to go out each night with a different fellow so I would never get attached, to leap up and down or twist and jive at the student mixers with those harsh strobe lights and deafening music that was all the rage, to drink more than I felt comfortable doing, and to smoke until my throat hurts.”(31)

In search of rebel identity to prove the possibilities of being Western, Mira realised that she cannot tolerate any more. Her intention for moving to India is that she want to find her root and origin of her identity. Her companion Durga Bai, Little Mother for Mira, creates great impact on her life. She lives with Durga Bai, who is widow and Gynaecologist by profession. Durga Bai explained Mira that as woman one should take care of other as woman can understand other woman’s issues. She is selflessly medicating poor and vulnerable woman. Mira become stronger and her teaching satisfy her.

Mira has ambition to be a Poet, and admirer of Wordsworth. She enters in to finding new identity as poet. She relates to him as, “… he had written several poems about returning to places that he loved;… that he was a great poet still, haunted by memory.” (31). She wants to be like him as he is so clear about the thoughts and idea. She said “He understood suffering; desire that could not let itself free.” (31). She also has the desire which never allow her to be free. She constantly clings to something, knowingly or unknowingly. Her shifting area for the search of meaning in life is the keeps her alive. She keeps the notebook to trace her creativity. She is affected by the political issues of the time. The protest of orange sellers about tax and attack on them or procession of political leaders and the tyrant of gullies of leader disturbs her.

Her relation with Ramu, who is violent political activist, shows her the real misery of life. He is practical and social activist who always find himself in difficult situation. Though he is liberal, he scornful about Mira’s ambition of writing. He is pure example of modern man who wants woman to get educate and earn but hypocritically rejects the idea of woman getting what she actually desired. Mira’s encounter with Rameeza Be challenges the idea of woman and misery. Rameeza Be was raped by police and kill her husband just in the rage of not go along with their demand. The incident follows the cruelty of power that attack easy target, woman, and manipulate the action of man by false accusations. Her idea of self is
crushed as she thought, “The self is always two. Always broken.” (92). As woman, one can never be “whole” or “complete”. She has to suffer or let assaulted without any fallacy.

The incident will rise question about the mentality of patriarchal society, how to get respected place or still woman has to fight against all the demons. Mira’s life changed drastically after this incident. She understands the terms of Power and Wealth that always strikes deprived. The hard reality strikes her and she decided to choose to be the associate for the women of her country. She thought that is why she always not getting the clarity as she is made for the noble cause, identity of woman who uplift other.

Alexander is complex writer as she depicts the pure and direct conflict in Nampally Road, but she goes with the psychic sketch of two women in Manhattan Music. The work is significantly changes the focus of time and pace. It reflects the psychological realities of people with the fragmented memories of past. Sandhya and Draupadi is opposite personalities and cross each other’s life to create meaning or rather say to lift up the identity they desired. This novel is pure diasporic atmosphere to showcase every dubiety of immigrant women who felt unwanted or inferior in new country.

Sandhya Rosenblum is the perfect protagonist who fall for inner turmoil of change of place and that changing makes her more hurt and depress. She is introvert and rarely show emotion or she numb sometimes. She married to Stephan and moves to Manhattan. The contradiction of the novel shows Sandhya and her grandmother Eliamma, one who never step out of the village but she was more confident and get the meaning of life as woman. In other hand Sandhya cross the ocean-country but she is constantly confused rather obscure of life and not try to identify the place to adjust. Her memories haunt her all the time. The element of alienation in her life is not only in Manhattan but she felt alienation in India too. She was always passive to get meaning of life. She is curious about everything around in her homeland. She once questions about the educated woman whom to get married and do household choirs. She wrote in her notebook, “If you want me to live as a woman, why educate me?...God why teach me to read and write?” (72). When she sees that page from the book, she realise she is at same condition even in America, as educated woman but without meaning.

Sandhya is voiceless agony of woman; she tries to be Sandy in Manhattan but she never able to live like that. Her anxiety to understand her identity in the world makes condition worse. Her husband seems her incomplete and fragmented. In search of completeness she falls for Rashid and she feels that life has essence and bearable to live. She increasingly finds identity when she stays back to nurse her father at India, where she realises that she is being good daughter. When she is constant in the memories of Rashid, reality heats so hard that scattered everything. In search of new identity, she fails and try to commit suicide. But her attempt to lose life, she gains. She is rescued by Draupadi- literally and physically.
Draudpadi Dinkins has the multicultural background from Indian root cross from Trinidad to Manhattan. She is altering ego of Sandhya. She is perfect example of modern hybridity where she jumbles from culture to culture without any burden taken. Optimistic attitude leads her to performing arts, unlike Sandhya, she can handle herself in success and failure as well. She is more expressive from childhood. She realises the reality of being beautiful and fair woman is acceptable in society. Her rebel express well when she painted her doll all black. She ties doll’s mouth with the sari and seals eyes with wax. These are the symbols of suppression of women. The woman with no right to see and react or oppose. Draupadi is characteristic of true modern woman who never let down herself but as modern phenomenon, she too feels emptiness, that’s makes her more classic than Sandhya.

Her writing style is poetic and complex which she tries to allow readers to witness the women with thought and within thought. Alexander has used her multicultural experiences in to her stories. She is the postcolonial child with the regular feminine conflicts with family. Her idea of freedom is shifting from place to place. her migration to Sudan was the freedom of typical south Indian lifestyle, which is accident. The concept of Home and Homeland is vividly seen in her life and in her stories. Home is where she lived but Homeland is always India for her or any Indian migrant. Fault Line is her honest diasporic experiences but always backstory of the Indian tales of condition of women. She confesses very deeply in her memoir, “a woman cracked by multiple migration(who) can connect nothing to nothing” (2)

Problem of locating the place of oneself can affect the psyche of individual. The thought of Home is fragmented as their pieces need to collect to get ones belonging. Identifying the misplaced which is common to migrated one but there is displacement of the culture, customs and environment. This type of migrated people gets nothing as they often feel alienated or nostalgic. Alexander feels that her life has many fault lines which she tries to stitches in her autobiographical work, “My two worlds, present and past, were apart and I was the fault line, the crack that marked the dislocation’ (15)”. She shows her dilemma for being woman with desire and ambition and definition of existence in fragmented incidents.

In Fault Lines, Meena Alexander confess the crisis of identity in many incidents. She was coloured woman who married the American man equally intellect and felt that might not suitable to her new family. The races experiences in America and the news of discrimination of brown kids in schools or Asians attacked or murdered in New Jersey, must create tension for her. She is divested and desperate ‘to know and recognize the reality of an identity and the certainty of a selfhood’ (217). The complexity of the question who I am? raise by her at every stage of her life. Her confusion adds with the same questions asked by her kids being mixed race in America. By the time she realised that to run for definition of identity is troublesome. She was settle with hyphenated identity as Indian American writer or Coloured Woman writer or Indian women writer in America or Diaspora Writer in English. She realised that her identity of being Indian makes her more attached to her roots and her identity as English writer comforts her in modern world.
The modern era makes the world merge in politically, socially and even culturally. The world allows exploring new place and that creates issues of existential crisis. Meena Alexander is one of the major transcultural diasporic literary figures of. Her major works concludes the sense of alienation and conflict. Her novels presented the global conflicts of being immigrant in new country and her struggle to survive. Her novel Nampally Road depicts the young woman who come back to India and her attempts to link up with her motherland. The existential problem is not only associated with psychologically but also with reference to political and social issues. The global demand of being migrated from one place to other is solemnly developed the sense of stability or sense of identity in hybridity. Meena Alexander’s work traces her gradual evolution as a postcolonial writer from a protected environment to her academic journey to England and finally her migration. Her novel Manhattan Music swings back and forth in time and space. Her racial, diasporic and traumatic experiences that revolutionizes the entire landscape of her writing space makes reader realises the unknown fear of lose and alienation. The present attempt is about to find out the woman characters in these novels of Meena Alexander with examination of identity crisis in the modern still patriarchal system with the same issues of love, marriage and constant urge for social acceptance even in the rage against the social system.
Audrey Maben, India’s female microlight flying instructor, and her daughter Amy Mehta share more than just a penchant for adventure. Sadaf Shaikh discovers a resplendent family heirloom that the pair hopes to pass down the generations.

Ideally, the pair should have been able to spend a great deal of time chatting with each other if they had been given the opportunity to be together in a cockpit for almost 80 days during their dream journey. However, as it goes with bureaucracy in India, there wasn’t enough time to get the paperwork in place for the quest and Audrey and Amy’s lofty ambitions could not be fulfilled. The matriarch wistfully states, “If one takes a hard look at
the lives of the women in India, they would realise that we are a long way off from uplifting our gender. For me, flying is quite symbolic; it involves emancipating women from their chains. When I was approached to take on this mission, I didn’t bat an eyelid before accepting because I had complete faith in my capabilities. “Amy, who has been airborne since she was a practically a foetus, is all praises for Audrey’s determination. “She installed an enduring sense of self – confidence in me and groomed me into a responsible, independent individual at a very young age, I was free to explore my likes and dislikes and she always encouraged me to articulate my conclusion with assertion.”

It is evident that Audrey and Amy share common personality traits – that much can be deduced from the composed manner in which they conduct themselves throughout the shoot. They emanate twin waves of power, as if they are a joint forces to be reckoned with. Perhaps the daughter takes after her mother when it comes to this aspect. Audrey confirms my guess as she reveals, “Amy caught a flight from Bengaluru to Hyderabad all by herself to visit her grandparents when she was only three years old. She was accompanying me on cross-country flight between the ages of two and six; that’s when I knew my girl would grow up to be fiercely independent. At 14, she took a test to deduce her mental age and scored a 50. She’s always been and old soul. “I wonder if this similarity exhibits itself when you sneak a peek into their wardrobes. It appears that they share a predilection for jacket – Audrey almost never leaves the houses without either a cotton, corduroy or crocheted one thrown over her shoulders and Amy prefers those with slightly androgynous silhouettes.

She now also borrows Audrey’s saris from time to time, having traded the short, spunky hairstyle she sported during her childhood for longer tresses. “My mother has always dressed smartly and enjoys having fun with her outfits. She paired boat – neck blouses with silver chokers and aviators before it was deeded cool. I can recall, with perfect clarity, the denim pinafore she wore when she wore when she hosted a Spider Man – themed party for my brother at home.”

Out of the many items of clothing the two hold close to their hearts, a red sweater knitted by Audrey’s mother has been promoted to the ranks of a family heirloom. “To pass on something made with so much love is a true honour and hopefully, it won’t stop at Amy. My mother loved crocheting and we helped her with it, all the while laughing and joking. It’s a great way to pass down memories to the next generation.”
As a 26 year old woman who has never pierced her ears, My eyes are drawn towards a pair of beaten gold jhukis with three rows of encrusted pearls that the pilot and her daughter have on for the shoot. They each wear a single earring that catches the afternoon sun at the most gorgeous angles, the intricate floral patterns standing out as the women attempt different poses for the camera. I notice that they are extremely careful with the jewellery; every time there is a change of clothes and the earrings have to be removed, they are treated with utmost reverence. Clearly, there’s a story there and Audrey lets us in on a little secret about them – they are made of pure silver because she isn’t particularly fond of the bright yellow colour of gold jewellery. Caught up in a fleeting bout of nostalgia, a sad smile plays on her lips as she recollects that the earrings were gift to herself when she was parting ways with Amy’s dad. “The separation happened around Diwali and it suddenly hit me that I was going to be the man of the house for the rest of my life. I felt like I owned myself a little something. I always pull the jhumkis out for a special occasion but the first time Amy wore them, I was left speechless.” Amy fondly reminisces. “I wore the earrings for my 12th – grade graduation with a teal silk saree, for which my mother specially designed a boat – neck blouse. It had tiny ornamental cloth buttons along the back and was a sight to behold. I believe I looked just like a younger version of her. “Audrey adds, “I preferred to invest time in my children rather than shower them with worldly possessions. The earrings are probably the only purchased treasure I’ll pass on, with the pearls symbolising the joyful little experience we’ve had.”

You might think that living in different cities leaves them with little knowledge of how the other is doing. But Amy is quick to dispel this assumption. “Despite her busy schedule, mom and I invariably speak once a day, mostly on her way back home, when she is exhausted but also eager to know about my day. Of late, events have been bringing us together – like the TEDx talk we delivered together in Mysuru and this shoot.” Audrey, who founded Mysuru’s first Cambridge International School in addition to being an instructor for microlight aircraft at Mysuru Airport, relies on technology to stay in touch with her daughter, but wishes she could resort to handwritten letters, like she did with Amy’s father. “My daughter and I discuss everything from food and clothes to our friends and relationship; we confide in each other about our emotional state of mind. With applications like WhatsApp and Instagram, talking to her is much easier, but I’m sure she doesn’t share my enthusiasm when I bombard her with messages to change her profile picture!”
Before they leave, the mother and daughter embrace each other for a long time, aware that it will be a while before they see each other again. I have a parting question for Amy as she carefully reunites the *Jhumkis* and places them together in a box. Are there any other items in her mother’s wardrobe that she hopes to inherit? She smiles at me knowingly as she responds, “Nothing apart from her tailor – made suit of positive thinking and her intricately designed gown of resilience.”
A New Reality

Munnaben Chaudhari

She faces each day with her trademark wide smile, despite having ridden the rollercoaster that being diagnosed with ovarian cancer brought in its wake. Seen earlier this year in Sanju and Lust Stories, Manisha Koirala, has come to terms with the changes that have occurred in her mind, body, lifestyle and social circle. Shraddha jahagirdar – Saxena pens her story – in the actor’s own words.

The worst things - health and relationship breakdowns – have papered my life. What I have learnt. Especially after this illness hit me in 2012, is that I have the choice to decide how to take things happen to me. To give you one example, I have a beautiful Terrence upstairs. I have a beautiful Terrence upstairs. I returned to my home in Mumbai from Nepal (where I am from) to find it ruined and all my plants destroyed. I broke down. But after a couple of days. I realised that perhaps something good could come out of it. And now I have decided to build a yoga room there.

Prior to being afflicted with cancer, I did not care about my health. I led an unhealthy life and was a workaholic. If I focused on something, I needed to o it to the last detail. But that attitude can sometimes backfire; for we need to have a sense of balance. We women are not trained to look after ourselves – either we are always looking after our families or concentrating on our work. Now, I request every women, including my mother, to focus on herself first. Stop doing stuff for your kinds, husbands and everyone else. Only if you are okay can you do things for others.

I have redefined the term “selfish”. Looking after oneself is important and this includes both the physical and emotional aspects. It is okay to be sad. We are multidimensional beings. The emotional aspect matters a great deal to me. It pulls me down and manifests itself in my body. So, I now emphasis that it is perfectly fine to priorities yourself. I also believe that one size does not fit all. You have to discover – and walk on – your own journey and take control yourself.

I learned that dealing with at all. It is not just black and white at all. It has a lot of greys. It is not a liner course of action. The illness comes as a huge shocks and it takes a while to recover from its impact. Then you have to begin to think practically. It’s happened, so what next? Where is the best treatment available? Do you have enough money? Then there is the fear factor. It this the end of Life? And during chemotherapy, there is lots of confusion because you have to sing many waivers.

My mother is the backbones of our family, but I also have a huge connection with the divine. Through all the pain and confusion, most of us find the connection with the divine soothing. I learned to slowly express whatever I was feeling. Earlier, when I would feel sadness, love or anger, I would keep the emotions inside me. One of the lessons I learned was
to not suppress my feelings. With the divine, I could let them all out. I used to pray a lot. I had a jaap mala. I added train my subconscious to think positive thoughts like “I am cured, I am healthy and strong.”

I was diagnosed with ovarian cancer that was in a late stage. It is known to come like a hurricane and sweep you away. So I made it a point to read a lot, finding stories that made me stay positive and helped me stay positive and helped me survive. But this was not easy. It is a tough journey for anyone. That is why doctors say that patients with family support are likely to do much better than those who are alone. But there is a huge amount of guilt that plagues the patients. I constantly felt guilty because my parents were old and still looking after me. Patients either came to the hospital for treatment alone or with their spouses or siblings. My brother was huge support. But, I remember nurses in the chemotherapy room whispering that I only had my old parents with me. And I would shrink into myself.

Even after I was declared cancer-free, doctors said that because it was a late-stage cancer, it could recur. I had to be careful for the next three years. I asked them what I had to do to ensure that it stayed away. They told me that if it did come back, I should not blame myself.

I tried to do everything possible to stay well. I got into a semi-vegetarian phase. I started my emotional healing process and worked on my issues. As I was depressed, I went to the Oneness University (a spiritual school located in South India) for a few months. I consulted nutritionist and wellness expert Dr. Vijiya Venket and also Rachna Chhachhi, a nutritional therapist. I realized that the core of any disease is inflammatory and started finding how I could stay alkaline. I have changed my water to Kangen Water and am mindful about not eating acidic food. I tend to be slightly erratic with my exercise—I still haven’t hit the right balance, but I am physically active and I swim, meditate, trek and hike. I started praying that my efforts work because despite every precaution you take, things may not necessarily go well. And that is why I never claim that my method has worked. I can only claim that I have tried—and god has been kind.

When I returned from my treatment in the US, music composer and singer Aadesh Shrivastava—Vijeta Pandit’s husband—came to visit me. He was suffering from blood cancer. He told me that no matter how much the family loved you. It was a journey you had to take alone. “you have to take ownership” he said. “you just have to be strong.” One faces many dark spaces and a lot of uncertainty. At every step, there is a dagger dangling over your head. Before my surgery, the doctor in America said he had treated someone with a similar cancer and she was doing well. Right after the surgery, he told me that he could not predict how I would do because cancer is not like a cough or a cold—you treat it and have to wait to see how the body responds. I had to make peace with the fact it is not my control. I have vowed that I am not going to go laughing and smiling. That will be my ultimate test. As long as live, I want to be ready for it, and when realize that death is near. I want to gracefully say goodbye.
Initially, I did expect a lot from my friends. But after a lot of introspection at the Oneness University, I wondered if I had been the kind of friends for my friends that I was asking them to be, for me! We always expect others to be things for us and we get disappointed when it doesn’t pan out the way we like. But we never check to see if we have lived up to their exceptions. I had a little bit of hurt in my heart and carried that around for some time. But my reflections taught me that it was pointless to feel that way. Now, I am in a happier space and can relate to my friends much more. I do not expect anything anymore, but neither can I give more. If I can, I will. If my friends can, they will. There were few people who came unexpectedly. So, though I didn’t get what I was looking for from the people I was expecting, I got a lot more from others. I saw a lot of kindness and affection. People were praying for me, sending messages on Facebook, and even my mother got multiple calls. When I returned from the US, I would head out to the streets for my morning walks. People would notice and bless me.

I soon got back to work. This year, Sanju released – it hit too close to home. I was nervous because Nargis Duttji also suffered from cancer. Now, I have to be careful that I don’t get into a sad. Morose space. When I see that zone, I turn down the film because I am a sensitive soul. In one movie that I will be doing, I am grieving. But I have a plan on how to do it right. I have taken the director and producers into confidence. I tell them that I do not intend to be in a sad space for the whole month, so they need to give me some space to recover from what I have carried and then come back. It is a beautiful film about grieving, but I have to protect myself.

I definitely do not want too many highs or lows in life now. If cancer has not taught me important lessons on how to live, what else will! We need to be able to see our strengths and work on them. My strong will is my strength. But I keep a check on it and do not go to extremes. The divine has made me a parson who can take a lot of punches. I don’t punch back, but I can lock myself in a room and scream out. The first few years after my treatment were filled with mood swings. I even experienced early menopause but I could not let myself grieve as I was just thankful that I had recovered from cancer. I remember my mom going through her menopause and she was a terror. For me too, it was quite bad. I experienced anger, and would burst into tears anytime. That whole phase was short-lived because I had to focus on my cancer not recurring. So, I decide to concentrate on something good and focused on healing. When I see others like Irrfan (Khan) and Sonali (Bendre), I can see the pain behind their smiles. During my treatment, I had started noticing people’s eyes and what they conveyed. I promised myself that I did not want to have a cancer patient’s eyes because they reek of impending death. So, whenever I take a selfie, I make my eyes big and bright, and smile!

**EARLIER, WHEN I WOULD FEELS, SADNESS, LOVER OR ANGER, I WOULD KEEP THE EMOTIONS ME. ONE OF THE LESSONS I LEARNED TO NOT SUPPRESS MY FELLINGS.**
Manisha Lakhe is a poet, film critic, traveler and the founder of Caferati – an online writes forum which hosts Mumbai’s oldest open mic event. She also teaches communication theory, theories of cinema and technology trends in Cinema.

The only consistent connection I’ve had in my life is with food. It has always been so satisfying, I weep each time I discover new flavors to savour. Eat the Japanese Raindrop cake with kuromitsu to say you are happy, a Colombian cholado while watching Netflix, and mirchi….each marvellous. People on the other hand……

I celebrate others’s relationships in the forgiving darkness of a movie theatre. And I passed tissues to my ma when I watched the multiplex relationship bible called Baghban (2003) with her (dad as always had refused to accompany us,) But that was then.

In real life, I observe how Blue Is the Warmest Color (2013), Moonlight (2016) and call Me By Your Name (2017) are being watched by my students, by some on the internet because these films will never find a release in India. These are films explore relationship and force you to look at your own again. Remember the ‘Am cooking for you’ scene in Moonlight? It is perhaps the highest homage you can pay to your first and lost love. Yes, there’s food involved.

And when you get to my age, you think, you’re lived it all, But the universe had a different had a different game plan. It served up an all – you – can – eat buffet of heartbreak, betrayal from ‘friends’, an empty nest, poverty……. But Meg Ryan gets advice from Tom Hanks online (You’ve Got Mail, 1998) and Cameron Diaz meets Arthur, (Eli Wallach) in The Holiday(2006); the universe wants you to grow up and learn new things take time, and you emerge sharper and stronger and in love with life once again.

I now listen with quiet amusement when people talk about being broken because they were swiped left on dating apps, when they write poetry about hating mankind or leave everything to join spiritual groups. I want to tell them to dig in their heels and learn. The tea in my cupped hand is just perfect. The rains are like in the movies and my heart is singing with abandon about silver showers, like Nayanthara (Charal in Kuselan, 2008 and not Zindagi ja safar….koi samjha nhin, koi jaanaa nahin.)

I feel that the core dynamic of relationship have always remained the same. It is only now that we’re able to communicate them better to the extent of actually being able to have a partnership that suite us best. Historically, the opportunity to choose the kind of relationship one wants has always been in the hands of men – giving women equal footing is a recent phenomenon, but even in the most liberal countries there’s a very long way to go before both genders are considered as equal. Has the internet contributed to this change? Absolutely – it is ultimately the final refuge for discussing policy with an unbiased mindset and staring movement to improve the human condition, which is way there are so many villainous external forces trying to muddy the waters of the internet.

Have movies contributed to this shift? Most definitely – because cinema has a profound impact on society. In fact, it is one of the strongest mediums to propagate a liberal agenda and necessitate requisite societal changes. I can think of three instances in my life
when cinema changed the way I thought and behaved. The very first occasion occurred when I was 12. As a child growing up in a predominantly Hindu society, surrounded by friends from conservative families in the ‘90s, I had a blinkered view of same – sex couple, until I watched Jonathan Demme’s Philadelphia(1993) on the telly. The film started a discussion in my home about how homosexuality is completely natural. Fast – forward to two decades later – my best friends is gay and even to this day it is the most fulfilling relationship I have ever had.

The second intense took place when I was in my mid – twenties and had just suffered a tremendous heartbreak. I happened to watch two movies that left me left me with very conflicted thoughts about the notion of romantic relationships. The first was Leos Carax’s Mauvais Sang(1986), which was a surreal, pessimistic film on how young people in any society are being forced to only have romantic relationships that come with an emotional attachment, going against the human tendency of having sex, without needing commitment. The other film was Spike Jonzes’ Her (2013), about longing for an emotional connection and making that more necessary to experience than a sexual one in the larger scheme of things. Watching both these film opened up a Pandora’s box of thought waves for me, where I ended up discussing the theme with many, many people from various background, and came out with what ultimately is a healthy and well-informed mindset; and also with the courage to deal with my next matter of the heart.

The third instance was when I watched Mike Mills’ Beginners (2010) – which is about the unspoken emotional gap between a father and a son, the chasm of which is felt in the most relatable of Indian Families. As much as I love my father, I never had the opportunity to fully open up to him. But this film gave me the chance to think about all the moments I had missed in my life, and to build a bridge in place of the fortress and moat full of crocodiles.

The strange thing is, ultimately, these are simple values and lessons that should be normalized in any society, and yet we constantly need these movies moments to make us understood and learn. I long for the day when these ‘issue – based’ films no longer make any impact owing to the fact that issues are not existing anymore.

MIHIR FADNAVIS

A bona – fide cinema geek who started off as a film critics, Mihir Fadnavis has now crossed over to the other side to make movies with Phantom Films.

Anupama Chopra is the editor of Films Companion, a website for reviews and entertainment coverage.

Films are make – believe but the best ones forces us to examine reality. They change our perspective. There are many that have impacted my view of the world. I’m a sucker for romance and my first notions of love came from the production house of Yash Chopra. One of my favorite YRF films is Kabhie Kabhie(1976). The Relationship between Shashi Kapoor’s character and his wife is something so rarely seen in Hindi films. Here is a man willing to accept, with grace, that his wife, once loved someone else. Like much of the world. I also loved Dilwale Dulhania Le Jayenge(1995), especially for how it redefined the notion of masculinity – I loved that Raj could hang about in the kitchen with ladies or give advice on
which sari to buy or fast on Karva Chauth with Simran. Of course, the film, had larger problems in terms of representation but I was swept away by the swooning romance.

One of my favourite love stories is Brokeback Mountain (2005). The intensity of the passion and loss between the two men made my heart ache. More recently, Lady Bird (2017) made me rethink mother–daughter relationships. Their bond is so strong what I love about the movies. You might go in for entertainment but you exit with life lessons.

The premise if Where is the Friend’s Home (1987) by Abbas Kiarostami is simple. An eight–year–old boy, Ahmed, knows that his friend will lose his place in school if he does not complete an assignment. But Ahmed’s friend won’t be able to complete it because Ahmed has accidentally taken his book. And so he sets off to the neighbouring village to find the friend’s home. In a way this is a quest story and Ahmed is a knight errant. But it is also a story about making things right.

I think children have an innate sense of justice; I believe friendship is a valuable and rare thing. I also believe it is one of the relationships on which, as a nation, we place no value. (Imagine telling your boss you need a few days off because your best friend has died.) I cried through the dusty Iranin countryside, along these Z-shaped roads, under the cherry trees, seeking to make things right. Unlike Majid Majidi’s Children of Heaven (1977) where I felt manipulated, here we have nothing but all the times we did not go looking for the home of the friend.

I have spent 25 years teaching journalism at Sophia Politechnic’s Social Communications Media department. Perhaps this why Zhang Yimou’s Not One Less (1999) made me think so hard about what teaching really means. Wei Minazhi is 13, she can barely read or write but she must take over a village school. The departing teacher tells she has lost even a single pupil in his absence.

And though Wei has an economic motive for her quest, the film is still heart–breaking and it never tries to turn teaching into anything heroic. (It is heroic, but the heroism is in the repetition, in the constancy and in all the things that film cannot glamorise.)

JEERY PINTO

A man who wears many hats, Jerry Pinto is an award–winning author poet, journalist and lecturer.

SIDDHANT ADLAKHA

Siddhant Adlakha is a film-maker, TV writer, actor and film critic based out if New York and Mumbai.

I think about Lion (2016) a lot. The Garth Davis film was an enormous comfort to me to a time of uncertainly – like Dea Patel’s Saroo Brierley, an Indian adoptee raised in Tasmania, I’ve straddled raised in Tasmania, I’ve straddled a culture duality both in my Westernised Mumbai upbringing and in my American adulthood. Saroo becomes romantically involved with an American woman, sure, but the bond that draws my focus is between Saroo and his own sense of belonging in world that, despite being connected by travel and the internet, experts singular answers when it comes to origin and allegiance.

Sometimes it’s all in good fun, like Saroo being asked whether he supports India or Australia in cricket. But there’s a fear, too, that cultural shift result in a loss...
of identity. The fear isn’t limited to our parents’ generation, as much as we’d like to think so; plenty of folks my age decry the Western influence in Asia. That’s all static after a while, though. The background noise that colours other people’s perceptions of me, rather than my own. My battle, it seems lies within.

Perhaps ‘battle’ is too harsh a word, one I often feel guilty for using. In the film, Saroo rediscovering jalebis in his adulthood, the sweets his brother once promised him before they were separated as kind, is a deeply affecting moment. But what does a well-off Australian, regardless of his skin colour, know of the plight of his birth family in their remote village? What does someone like me, whose biggest problem is feeling disconnected around both real problem? Caste? Race? Poverty? Perhaps the allegiance I ought to be thinking about isn’t to a sport but figuring about isn’t to a sport but figuring out ways to belong, if one can be deemed deserving
Balancing Act

Prof. Dr. Alpaben Patel

The Mommy Network is an online platform that helps working mothers juggle their responsibilities by connecting them with a support system of like-minded women. Its annual pop-up, which features a range of children-focused vendors, partners exclusively with Verve this year, and the three founders speak with us about how they evolved their initiative.

The Mommy Network is spearheaded by three resourceful mothers – Kiran Chaudhary Amlani (a lawyer-turned-performing-artist), Sherya Lamba (an ex-management consultant and co-founder of The Mumum Co.) and Tejal Bajla (an expert in early childhood education and co-founder of Brainsmith). It was set up in 2014 by Amlani and Lamba (Bajla joined later) to help new mothers deal with the demands of motherhood. “We faced several challenges in the early years; right from the lack of reliable information and experience sharing by moms to domestic help issues and, above all, the lack of emotional understanding that only another mother could share. And we thought of building a supportive community that would serve as a forum for new – and not so new – mother,” says Amlani, on what prompted them to set up The Mommy Network.

It is a closed Facebook group that mothers can join only by recommendation or invitation. “It serves as a rather large extended family who share suggestions, opinions and best practices and most importantly, offer moral support,” adds Lamba. As the network grew, the co-founders decided to expand their list of offerings with verticals like The Mommy Network Play Dates, The Mommy Network Experts Series and The Mommy network Social Evenings, But the most well-known event is The Mommy Network Pop Up, which is an exclusively curated children’s exhibit, hosted annually in Mumbai. It is for mothers, by mothers, and it brings together some of the best brands in children’s apparel, accessories, educational aids, toys and foods with a focus on products that are organic, natural and healthy.

When asked about the mompreneurs who inspire them, Bajla points to Deepshikha Deshmukh of Love Organically, an organic skincare brand for little ones and their families. “A Bollywood film producer, entrepreneur, mother of two and the wife of a politico, Deepshikha connects easily with people,” She reveals For Lamba, It’s Farah Nathani – Menzies co-founder of The Mumum Co., a food manufacture that makes wholesome, healthy snacks for children. “Farah is the quintessential superwoman who skingly multitasks and manages work, kids, family and friends, all at once.” Amlani names Abha Mehta Shah who started the company PodSquad, which makes children’s activity boxes based on Howard Gardner’s theory of multiple intelligence. “Abha’s affable disposition and her willingness to go the extra mile to help anyone makes her my favorite!” asserts Amlani.

Of the more recent entrants to The Mommy Network pop Up, Dr Vaidya’s – a venture co-founded by brother – sister duo Arjun Vaidya and Aarti Cooper – incorporates the founders’ grandfather’s 150-year-old legacy of traditional Ayurvedic products into the 21st century by launching Chakaash – a new–age take on Chyawanprash. Dikksha Jain’s children’s dinnerware brand, Boo & Boo, uses biodegradable renewable and sustainable...
bamboo, while Rashmi Jalan’s Cocomo offers a natural, dermatologically approved sulphate – and phraben – free range of personal care products for children above four years of age.

While the three women have provided mothers with a safe, judgment – free haven, I wonder what the dynamic among them is like. “The Mommy Network is one of the best partnerships in business and life that I have ever had. Kiran, Shreya and I are friends first and partners later. What makes our, relationship unique is our ability to pitch in for each other selflessly when the going gets tough. We are always in collaboration and never in competition. What binds us never in competition. What binds us is that all three of us have very similar moral framework and strong value systems with which we conduct our businesses and lives,” details Bajla.

The network has been a support for its founders too. For Amlani, it helped her settle into Mumbai when she arrived here with no family or friends. “I can get a recommendation for a brand of organic diapers just as easily as I can get one for a bar in Bangkok (tried ad tested!),” she admits. For Lamba, the community has made her feel loved. “I never felt like I was going through anything alone because there were so many like me sharing their stories and advice”. And for Bajla, The Mommy network has been something of a lifeline. Recounting an instance, she says, “Once, I needed to see a physiotherapist urgently because I was suffering from excruciating pain. One of the mothers had a physiotherapist come see me within an hour of me posting my query on the group. I was overwhelmed!” The episode is one of the many that proves that The Mommy Network lives up to its mane

TINA DASTUR

“CHANGING MY RELATIONSHIP WITH FOOD HAS CHANGED MY LIFE”
ALONE AT A TABLE FOR TWO

The image that comes to our mind when someone says ‘model’ is often of who starves themselves, literally and figuratively. So you can imagine my surprise when Teena Singh, who’s been the face of a legion of commercials, films and web series, tells me that she’s a big foodies. “People think that actors and models don’t eat. That’s not true at all. We eat, but only the right kind of food, she says, as I took at her waif – likes body in disbelief, “As a sardarni (a Panjabi Sikh girl), food is obviously a big part of my life. I eat a lot, almost six to seven meals a day,” she adds. “Food gives me solace.”

Food unites people. It is the social currency around which most of modern life is centered. We work to fill our believes. We entertain to fill other people’s believes. We socialize over lunches and dinners. We travels to sample exotic cuisines. It’s therefore nice to see that food can unite us with ourselves.

And indeed, Singh’s relationship with food has been like a journey in itself, as she explains how it’s evolved over the years. “Not many people know that I used to be a fat kid. I ate what my family fed me and, unfortunately, they didn’t pay much attention to calories, “She quips. “I grew up eating heavy food like paratha(flatbread), makhan (white butter) and butter chicken. When I was eight years old, I was sent to a boarding school in Dalhousie and then later, to Shimla. There, we kinds were served jail-like food – watery dal, coarse rotis, and insect- infested vegetables. Inevitably, we turned to junk food like chips, Maggi and Nutella, So while my idea of food changed completely during that time, I remained chubby till I was 18.”

That’s when the actor, who played the antagonist in Sonakshi Sinha’s recent film Akira(2016), decided to transform her life. “I realised that I was not healthy. I began to run, and I ran every single day for a full year. More importantly, I completely changed my food habits. “

Form becoming vegetarian to eating only fresh unprocessed food. Singh’s makeover was nothing short of miraculous. “I worked very hard to become skinny and ended up losing 20 kilos. I began to get noticed. This led to me accidentally becoming a model.” She adds, “Changing my relationship with food has changed my life.”

The actor, who has had to fight discrimination in the industry due to her life delicious, one bite at a time. “Over the last 10 years, I’ve continued to find comfort in food, but my perception of what good food is has shifted. Today’s I don’t eat packaged or junk food. I don’t buy a packet of chips over the counter. I don’t eat bread made with maida. I don’t drink terapack milk.”
Two Indian Women Stalwarts who Changed India Significantly

Dr Tarun Raval

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There is nothing in this world that can stop women from doing many good things in life. They are bound to achieve at a very young age, and also they are destined to get better and brighter when they become old. This paper highlights the significant contribution of two Indian stalwarts who induced radical changed and empowered Indian villages—the backbone of the country. They are P.G. Sudha- the beat forest officer and Dr. Shilpi Tekriwal – the entrepreneur.

To achieve phenomenal things in life a strong vision with intensity, tenacity of willpower is just enough to drive one forward. P.G. Sudha is not just a name but a countless of emotions that are pinned to it. That sums up the essential woman for you! The fact that P.G. Sudha set herself as an epitome of sheer class is something that others are really proud of.

P.G. Sudha, beat forest officer

Hailing from Ernakulum district of Kerala, P.G. Sudha is a potential beat forest officer by trait. She deserves a certificate of excellence for coming up with an initiative of building as many as 497 toilets in the tribal colonies of the Kuttampuzha forest to get rid of defecation. She chose this activity as her personal interest because she always wanted to make the environment neat and clean.

With grit and determination, the beat forest officer put in a number of efforts to bring a slight change. Much to her constant hard work, there came fruitful news from Kerala Government as the state was declared open defecation free, making the third state to get this honor. The proud and belligerent woman won the Chief Minister’s Open Defecation Free campaign award on November 1, 2016.

P.G. Sudha tells her story:

P.G. Sudha has her say on the whole story of her initiative;

“Life is tough in these tribal colonies, where facilities are minimal as compared to other parts of the area. One has to walk for three hours to reach the tribal settlements”. She adds,

“The reason that the people here did not have toilets was that they were simply used to defecating in the open and even if someone did want a toilet, constructing one would have been too difficult. The area’s terrain means that the transportation of construction materials is very difficult if not nearly impossible”.

The beat officer told,

“Though people here can afford a toilet, the colonies had none. That is because they are comfortable with open defecation. Secondly, construction of toilets is not an easy task, bringing building materials from outside is a herculean task.”

Ms Sudha tells NDTV,
“The biggest challenge was not the construction but actually transporting the materials. This is why everyone was reluctant to take up the job. These tribal colonies are remote; there are no proper roads to get to them. In fact, to reach some of these settlements one has to walk 15 to 20 kilometers because there aren’t any other means.”

“We had to be very careful. We had to avoid confrontation to ensure that the operation ran smoothly” she says.

“We would brainstorm and find different ways to transport the construction material to the site. We would be sometimes carting it for kilometers and at other times we would be using rafts to transport the material. Once the load was so heavy that raft capsized and the material swept away. But we did not give up” she concluded.

Dr. Shilpi Tekriwal – The Tele-Clinic Developer in Indian Villages

The I.T. Revolution changed the country as well as the world. Dr Shilpi Tekriwal is one of the gems- entrepreneurs of India who initiated a smart clinic – Artem Health, with a view to availing medical services to the patients of remote villages in India with the help of I.T. Recently, a special equipment developed by her –Tele Medicine Kiosk- was launched by Shri Morari Bapu and the C.M. Vijay Rupani at Savarkundala, Gujarat.

Villages got Urban Doctors:

Explaining the concept of Tele-Clinic, Dr Tekriwal says, “It is very difficult to avail specialized or expert doctor in rural area. As a result, illness worsens and even getting primary treatment is difficult. As an antidote to it, we developed tele clinic solutions in which city doctors makes a tele –video- conference with rural doctors and patients and diagnoses the illness. This saves the transportation expense as well as the physical ailments of the rural patients and above all, perfect diagnosis is made by the specialized doctors.”

Smart Clinic Concept:

Dr. Tekriwal, hailing from Bihar, informed, “In order to avail standard medical treatment in remote rural areas, we developed the Smart Clinic Concept in which some medical equipments like digitalizer, ECG, Tele Device Multipurpose scope, T.V. Printer, B.P. instrument, Gloucometer etc. are required. We provide all these equipments which are connected to our In-house software so that a city doctor, sitting at home, can easily treat rural patients.”

On being asked how she got inspiration for developing the concept, Dr Shilpi told that while in Bihar, her father in law had a severe chest pain, and later her son had acute pain in ears. In both the cases, she could not get specialized doctors in her village. This made her determine to do something worthwhile both for rural areas and for the medical field.

Affordable Treatment:

Dr Shilpi added, “At present, this model has been launched in the villages of Gujarat, Rajasthan and Madhya Pradesh which has got tremendous response. At a quite reasonable rate, consultation and treatment of critical diseases by specialized and eminent doctors is availed. 70 percent population living in rural Indian villages will have access to good and affordable medical services with the help of tele–clinics. Since the price of the software and
equipments is minimal, Smart Clinic Models can easily be developed in rural areas.” She concluded that at present, they were working on mobile application to make the concept handy.

Achievements:

- More than 200 operational Tele – Medicine Nodes across India.
- More than 35000 services delivered.
- Tele Consultation nodes present in Gujarat, Rajasthan and M.P.
- Rapidly growing network.
- Easy acceptance by patients and medical fraternity
- Empanelment of renowned specialists.

Concluding Remarks:

While there are several women who go on to perform well in their chosen fields outside their homes, there are many who sit at home and still own the world. The last, but definitely not the least, Every Indian Mother is an achiever we just cannot leave out.
Satyarani Chadha: The Stalwart Warrior against Dowry

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Introduction:
Why are there dowries? In Indian society a girl is considered a liability. Since she is not an equal of man, her father has to give dowry to her groom to make up for her inferiority. Fathers often become indebted for life if they have more than one daughter to marry. Dowries have not only increased in recent years but created new and alarming problems of suicide and murder.

It is bad enough that a girl should be bartered and sold as a commodity. It is worse when the demands continue after her marriage. If her parents do not provide what their son-in-law or his family ask for, their daughter can be beaten or murdered. (in which case the boy becomes free to remarry). In most cases the dowry the boy receives is used to marry off his sisters, perpetuating a vicious circle. In recent months an increasing number of cases have come to light in Delhi about the burning of brides. One government hospital registers about 4000 burn cases a year, of which 75 per cent are women. Hospital authorities suspect that 9 out of 10 of these are dowry burns or deaths.

Though the anti-dowry movement in Delhi is spear-headed by three women’s organisations – Mahila Dakshata Samiti, Nari Raksha Samiti and Istri Sangharsh Samiti – unfortunately there is little coordination between them. When cases of harassment are brought to their notice, at first they try for a compromise. Mrs Krishan Kant, who heads the anti-dowry cell of the Mahila Dakshata Samiti, described one such effort: ‘I made it clear to the girl’s mother in-law that from now on we would be the girl’s guardians and take necessary action. It had the desired effect; the ill-treatment stopped.

Satyarani Chadha’s daughter’s Tragedy:
Satyarani Chadha was a stalwart of the 1980s anti-dowry movement in Delhi, a founder member (along with Shahjehan Aapa) of ShaktiShalini, a women’s organization cum shelter for girls and women survivors of dowry and domestic violence.

Satyarani Chadha did not have the benefit of either vernacular or English education, nor the privileges of an elite class. She was a shy, middle class family woman until the tragic death of her 20 year old, six month pregnant daughter Shashi Bala, with 100% burns in her marital home. This event in 1979, 35 years ago changed her into an activist and a relentless crusader for women’s rights and justice. Along with the parents of over 20 dowry victims, she spent 27 years of stubborn pursuit and dogged determination, battling legal cases and visiting courts, till she finally got justice when the High Court upheld the conviction of her son-in-law for abetting Shashi Bala’s suicide.

For Satyarani Chadha life will never be the same after March 17 this year when she saw her 24-year-old pregnant daughter burnt like a pile of garbage in the home of her mother-in-law, ‘I had never seen anything like it,’ she wept uncontrollably. ‘There were no eyes, no mouth … it was just a twisted black bundle lying in a corner.’ The mother-in-law refused to
give Satyarani even a sheet to cover her daughter’s remains. ‘Instead she told me to pick up my rubbish and clear her courtyard.’

Signs of trouble could be discerned even before the wedding of Satyarani’s daughter Shashi Bala – a graduate – when the mother-in-law-to-be began demanding a scooter, a television set and a refrigerator as part of the dowry. Satyarani, a widow with modest means and five children to bring up, could not afford all of them. However, she agreed to give a refrigerator. But demands for dowry continued even after the marriage. At first Satyarani gave her son-in-law 1000 Rupees ($130). Soon after that she was confronted with another demand from him for a scooter.

Two days after this demand Shashi Bala was burnt to death. Her husband’s family allege that it was suicide. In that case how did the husband’s brother, mother and two sisters who were in the small house not hear or smell anything when Shashi Bala poured petrol over herself and set herself on fire? The police could not care less. To them it was just one more girl who had either killed herself or been killed because her parents could not give her enough dowry. But for Satyarani it became a one-woman crusade to bring to book those responsible for her daughter’s death.

Her Crusade :

She knocked on many doors for justice. The response was indifferent. Finally she met the Prime Minister of India and the Home Minister. As a result the case came under investigation.

Satyarani says “I lost my daughter 35 years ago but in that process I saved thousands and thousands of others. But in the end, what did I get? He is alive, married and absconding, he is not in prison, but my daughter is dead. This disillusionment with law will always stay with me.”

Turning her grief into courage and deriving strength from her personal trauma Satyarani embarked on a life long struggle through her organization ShaktiShalini for women survivors facing domestic violence, dowry abuse and harassment in their marital homes. She spent many years guiding, counselling and supporting parents and girls facing harassment and violence at the hands of their husbands and in-laws for dowry.

Ms. Chadha, 85, had cancer and dementia and did not always remember that she had finally won the battle that consumed the second half of her life. But when she notices Shashi Bala’s graduation picture, speckled by age in a battered frame, on a nearby table, the events of more than 30 years ago rush back to her, and the tears that come many times each day begin to pool again in the deep creases beneath her eyes.

Satyarani’s Courage and Helping Hand to the Victims:

Juhi Jain met Satyaraniji (or Mataji as she was known to many) for the first time in the 80s at a meeting to discuss the dowry death of a young 19 year old girl in a posh locality in South Delhi. The distraught parents of the deceased girl sat numb staring into space, the atmosphere was heavy and no one knew what to do as the police had refused to register a case of murder.

Satyarani Chadha immediately took the parents to the police station and ensured that the FIR was recorded. Her words, ‘rone se kaam nahi chalta (it does not help to cry) hume
apni betiyon ke liye sirf insaaf chahiye, tumhe hamari madad karni hogi (we want nothing short of justice for our daughters, you will have to help us)’ to the station officer resonated with a firm commitment to the cause for justice. The parents left the police station feeling confident and hopeful; young activists like me felt empowered and in control. This is how we have known Satyarani Chadha- strong, confident and ready to help.

**Satyarani’s Crusade Results in Significant Changes in Law:**

The image of Satyarani holding her daughter’s graduation photograph and sitting on the steps of the Supreme Court became synonymous with the anti dowry protests in the country. These were instrumental in bringing about two vital amendments to the anti dowry law of the nation, thus strengthening the rights of women and girls.

The first amendment, made in 1983, changed the definition of dowry in the law to include any demand for gifts at any time during the marriage. The second amendment was brought about in Section 113 A of the Indian Evidence Act (of 1986), according to which an abetment to suicide was presumed if a married woman killed herself within seven years of marriage and if her husband/in-laws had subjected her to any form of violence and cruelty.

The story of Shashi Bala, burned alive by her husband's family, is also the story of India's flawed justice system, which has come under the spotlight with the rash of high-profile rape cases in recent months. Ms. Chadha's long battle to see her son-in-law convicted brought about major changes in the penal code and drew nationwide attention to crimes against women.
Contribution of Women in the Field of Sports and The Golden Girl of Indian Badminton – Saina Nehwal

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Women in India occupy a significant place since time immemorial. In the field of wit and wisdom and literary activities women had made great debut. For cultivating and developing the culture of ancient India, women played an important role. They had immense influence in domestic as well as educational and political field. That is why the saying-“Yata naryastu pujyante ramante tatra devta” (Manusmruti 3-56) is remarkable. The women are portrayed in the Vedas from several perpectives. Various metaphors have been employed in the Vedas to donate the different levels of women such as: i. the transcendent women in the form of deities invoke ii. The extraordinary gifted women as seers and iii. The ordinary women as mother, daughter, wife and sister etc. The triple rendering represents the totality of women. On taking closer look at the Vedic texts, we come across many more rich, refined and chiseled images of women in different shades as follows: physical charm, mental/intellectual caliber, familiar roles, social status and spiritual strength.

Sports are a crucial part of a person’s growth and development. They help in the development of mental health and physical fitness of the body. Through participation in sports and games, a person gains various skills, experience and confidence that are helpful for developing their personality. Sports teach teamwork and effective communication to solve the problems.

Indian women are creating history in every field. So the role and status of an Indian woman in sports is equivalent to that of a man. P.T Usha, P.V.Sindhu, Saina Nehwal, Sakshi Malik, Geeta Phogat, Babita Phogat, Aditi Ashok, M.C Marykom, Mithila Raj, Jhulan Goswami, Smriti Mandhana, Ekta Bishat represent India in various sports and brought glory to the nation. Sport has been one of the most important socio-cultural learning experiences for men and women. Girls and women who play sports have higher levels of confidence and self-esteem and lower levels of depression. Sports teach girls commitment, respect for others, set and achieve goals, accept responsibility and be gracious winners. In these modern times, there has been an increasing trend of women’s participation in sports, particularly in India.

One of the most famous and influential spiritual leader Swami Vivekanand said: “It is impossible to recollect about the welfare of the world unless the condition of women is improved. It is unacceptable for a birdie to fly on only one wing.” For cultivating and developing the culture of ancient India, the women played an important role. Various metaphors have been employed in the Vedas to denote the different levels of women such as: the transcendent women in the form of deities invoke the extraordinary gifted women as seers and the ordinary women as mother, daughter, wife and sister etc.

Lopamudra, Vishvavara, Sikata, Nivavari and Gosha were renowned poetesses who composed Vedic hymns. The Rigveda, the Upnishad, Kautilya’s Arthasatra and many other
writings reveal that women in India enjoyed a fair measure of equality with men in all spheres of human activity – spiritual and religious, teaching and learning, even war and state craft. In the Ramayana and Mahabharata too, we find many instances of two types of Indian women, ascetic and domestic. One’s country is always termed as “Mother Land”, never as Father - Land in recognition of the fact that the land we live in nurtures as lovingly as our mother.

Women, today, relish most of the perks in the society, are treated equal to men in all walks of the life, and are empowered. The history of Indian women is full of pioneers, who have broken gender barriers and worked hard for their rights and made progress in the field of politics, arts, science, law etc. Here are some examples: Roshni Sharma recently became the first Indian woman to ride a motor bike from Kanyakumari to Kashmir. Arunima Sinha is the first female amputee to climb Mount Everest. Arti Saha became the first Indian and Asian woman to swim across English Channel in the years 1969. She also became the first female sportsperson to be awarded Padma Shree in 1960. Kalpana Chawala was the first Indian woman who reached in space. Sania Mirza, a professional tennis player became the first ever Indian woman to win the Women’s Tennis Association title in 2005. Mary Kom is the only woman boxer who has won a medal in each of the six world championships.

Saina Nehwal, rightly termed as “The Golden girl of Indian Badminton” is arguably the best female Indian badminton player currently in India. Saina’s massive success in the sport, rekindled belief within the sport. Currently, ranked number two, she has also been an inspiration for many young Indian girls to take up badminton as a profession. The reigning Indian national champion has 14 major titles to her credit. The International Crops Research Institute for the Semi-Arid Tropics in 2014 named Nehwal as their “Ambassador of good will” for her service to Indian Sports. She has represented India three times in Olympics and has won a bronze medal in her second appearance. Considered as the most successful Indian sports person she has been conferred upon with Padma Bhushan, Rajiv Gandhi Khel Ratna and Arjuna award.
Women Empowerment in Vedas

Dr. Gayatriiben C.

I/C Principal, Nima Girls Arts College, Gozaria (HNGU)

The Vedic attitude towards woman is clear and unambiguous. She forms the foundation of our society. "If you want to destroy the society, destroy the status, education and dignity of woman, If you want to form a society that stands up to highest benchmarks of principles and nobility, accord highest glory to woman and let her possess knowledge, dignity and leadership."

Woman stands paramount in Vedic culture. We go as far say as saying that if one wants to understand culture and civilization of a nation, one has only to observe how that nation treats its women folk. She is the symbol of culture. In Vedic culture, women were given equal opportunities. They had their own Gurukulas - convents - where they studied and acquired knowledge of science and arts. There were highly educated and wise women. There have been great women like Shila Bhattarikaa, Maarutee, Morikaa and Subhadra etc.

The Vedas say, man himself (aatmanah) is only half or incomplete (ardha), as long as (yaavat) he dose not obtain (Vindate) a wife (jaayaa). According to the Vedic teaching and ancient Aryan scriptures, women have been placed at a higher status than man. She has been given preference to man in every Education of the Girl Child.

Vedic Literature praises the birth of scholarly daughters,

Women of the Vedic period (circa1500-1200 BCE), were epitomes of intellectual and spiritual attainments. The Veda have volumes to say about these women, who both complemented and supplemented their male partners. When it comes to talking about significant female figures of the Vedic period, four names-Ghosha, Lopamudra, Sulabha, Maitreyi and Gargi come to mind.

1. Ghosha

Vedic wisdom is encapsulated in myriad hymns and 27 women-seers emerge from them. But most of them are mere abstractions except for a few, such as Ghosha, who has a definite human form. Grannaughter of Dirghatamas and daughter of Kakshivat, both composers of hymns in praise of Ashwins, Ghosha has two entire hymns of the tenth book, each containing 14 verses, assigned to her name. The first eulogizes the Ashiwins, the heavenly twins who are also physicians; the second is a personal wish expressing her intimate feelings and desires for married life. Ghosha suffered from an incurable disfiguring disease, leprosy and remained a spinster at her father’s house. Her implorations with Ashiwins and the devotion of her forefathers towards them made them cure her disease and allow her to experience wedded bliss.

2. Lopamudra

The Rig Veda (Royal Knowledge) has long conversations between the sage Agasthya and his wife Lopamudra that testifies to the great intelligence and goodness of the latter. As the legend goes, Lopamudra was created by sage Agasthya and was given as a daughter of the King of Vidartha. The couple gave her the best possible education and brought her up amidst luxury. When she attained a marriageable age, Agasthya, the sage who was under vows of celibacy and poverty, wanted to own her. Lopa agreed to marry him and left her palace for Agasthya’s hermitage. After serving her husband faithfully for a long period, Lopa grew tired of his austere practices. She wrote a hymn of two stanzas making an impassioned plea for his attention and love. Soon afterward, the sage realized his duties towards his wife and performed both his domestic and life with equal zeal, reaching a
wholeness of spiritual and physical powers. A son was born to them. He was named Dridhasyu, who later became a great poet.

3. Maitreyi

The Rig veda contains about thousand hymns, of which about 10 are accredited to Maitreyi, the woman seer, and philosopher. She contributed towards the enhancement of her sage–husband Yajnavalkya’s personality and the flowering of his spiritual thoughts. Yajnavalkya had two wives Maitreyi and Katyayani. While Maitreyi was well versed in the Hindu scriptures and was a ‘Brahmavadini’, Katyayani was an ordinary woman. One day the sage decided to make a settlement of his worldly possessions between his two wives and renounce the world by taking up ascetic vows. He asked his wives their wishes. The learned Maitreyi asked her husband if all the wealth in the world would make her immortal. The sage replied that wealth could only make one rich, nothing else. She then asked for the wealth of immortality. Yajnavalkya was happy to hear this and imparted Maitreyi the doctrine of the soul and his knowledge of attaining immortality.

4. Gargi

Gargi, the Vedic prophetess and daughter of sage Vachaknu, composed several hymns that questioned the origin of all existence. When King Jank of Videha organized a ‘brahmayajna’ a philosophic congress centered around the fire sacrament, Gargi was one of the eminent participants. She challenged the sage Yajnavalkya with a volley of perturbing questions on the soul or ‘atman’ that confounded the learned man who had till then silenced many an eminent scholar. Her question—“The layer that is above the sky and below the earth, which is described as being situated between the earth and sky and which is indicated as the symbol of the past, present and future, where is that situated?”—bamboozled even the great Vedic men of letters.

The real reason for the sad state of Indian women is the continuation of the Vedic and Vaishnava religions, collectively referred to as Brahmminism or ‘astika’ - Hinduism.

> Woman and Yajna

Further, there is NOT ONE SINGLE mantra in entire Vedas that prohibit Yajna for women And when women can do Yajna, what stops her from reciting Vedic Mantras!

The restriction of women from Vedas or Yajna is an innovation of medieval age whose only contribution to our society has been disaster and slavery. It’s a matter of shame that many revered representatives of Hinduism still such perverted beliefs. But thanks to legends like Swami Dayanand Saraswati who gave right interpretations of Vedas Gayatri Mantra sung by women even in temples!

- Rigveda 1.72.5: Scholars perform Yajna with their wives and achieve bliss.
- Rigveda 2.6.5: If mother and sister perform Yajna together, that brings bliss.
- Atharvaveda 3.28.6: O wife, you have entered the world of Yajna.

And when women can do Yajna, what stops her from reciting Vedic Mantras!

The restriction of women from Vedas or Yajna is an innovation of medieval age whose only contribution to our society has been disaster and slavery.

> Woman and Education

Swami Dayanand even went to the extent to proposing a punishment for those who do not send their children – boys and girls – to school (Satyarth Prakash Chapter 3). Here are some mantras on necessity of education for women.

- Yajurveda 10.7: Government should put special efforts to make all women into scholars.
Rigveda 1.152.6: The way mother nourishes her children with milk, scholars should nourish girls and boys with knowledge.

Rigveda 7.40.7: Scholarly woman that possess noble qualities should educate all women and bring happiness everywhere.

➢ Potentials of an educated woman
An educated woman can make her society a world power. She can change the course of history. She is Saraswati. Here is what Vedas have to say about an educated woman.

Rigveda 1.164.49: O scholarly woman, your knowledge provides us peace and bliss. You lead us to inculcate noble virtues. You provide us prosperity through your knowledge. May we obey your inspiration that you provide as a mother. A scholarly woman is mother of entire society.

Rigveda 6.61.3: O scholarly woman, destroy the evil inside us through your knowledge and character. Gift us with knowledge of Vedas. O performer of noble actions, you provide us stream of knowledge in same manner as a river provides stream of water.

Rigveda 7.96.3: O scholarly noble woman brings only happiness in society. She makes us knowledgeable and alert. She guides us like the mantras in Yajna and teaches us use of everything in world.

Atharva 14.1.20 Oh wife! Give us discourse of knowledge

Atharva 2:36:5 O bride! Step into the indestructible boat of prosperity and take your husband to shores of success.

Atharva 2.36.3 May this bride become the queen of the house of her husband and enlighten all.

Atharva 14.1.20 Hey wife! Become the queen and manager of everyone in the family of your husband.

Like wise in so many other mantras a woman has been presented to play an essential role in family and as wife. Similarly she has been given the lead stage in society works, in governmental organizations, and for ruling the nation is also mentioned in Vedas.

➢ Wifehood in the Vedic Era
As in present, after marriage, the girl became a 'grihini' (wife) and was considered 'ardhangini' or one half of her husband's being. Both of them constituted the 'griha' or home, and she was considered its 'samrajni' (queen or mistress) and had an equal share in the performance of religious rites.

➢ Women & Marriage
Eight types of marriage were prevalent in the Vedic age, of which four were more prominent. The first was 'brahma', where the daughter was given as a gift to a good man learned in the Vedas; the second was 'daiva', where the daughter was given as a gift to the presiding priest of a Vedic sacrifice. 'Arsa' was the third kind where the groom had to pay to get the lady, and 'prajapatya', the fourth kind, where the father gave his daughter to a man who promised monogamy and faithfulness.

In the Vedic age, there was both the custom of 'Kanyavivaha' where the marriage of a pre-puberty girl was arranged by her parents and 'praudhavivaha' where the girls were married off after attaining puberty. Then there was also the custom of 'Swayamvara' where girls, usually of royal families, had the freedom to choose her husband from among the eligible bachelors invited to her house for the occasion.

Atharva 14.1.20 Oh wife! Give us discourse of knowledge
The bride may please everyone at her husband’s home through her knowledge and noble qualities.

**Atharva 7.46.3** Teach the husband ways of earning wealth

Protector of children, having definite knowledge, worth thousands of prayers and impressing all directions, O women, you accept prosperity. O wife of deserving husband, teach your husband to enhance wealth.

**Atharva 7.48.2**

Oh woman! Please provide us with wealth through your intellect

Scholarly, respectful, thoughtful, happy wife protects and enhances wealth and bring happiness in home.

**Atharva 1.14.3**

Oh groom! This bride will protect your entire family

O groom! This bride is protector of your entire family. May she dwell in your home for a period and sow seeds of intellect.

**Atharva 11.1.17**

These women are pure, sacred and yajniya (as respected as yajna); they provide us with subjects, animals and food

These women are pure, sacred, worth being worship, worth being served, of great character, scholarly. They have given subjects, animals and happiness to the entire society.

**Atharva 12.2.31**

Ensure that these women never weep out of sorrow. Keep them free from all diseases and give them ornaments and jewels to wear.

**Atharva 14.1.61**

Hey bride! You shall bring bliss to all and direct our homes towards our purpose of living

**Atharva 14.2.71**

Hey wife! I am knowledgeable and you are also knowledgeable. If I am Samved then you are Rigved.

**Atharva 14.2.74**

This bride is illuminating. She has conquered everyone’s hearts!

May the bride be victorious and prosperous!

**Rig 10.85.7**

Parents should gift their daughter intellectuality and power of knowledge when she leaves for husband’s home. They should give her a dowry of knowledge.

**Rig 3.31.1**

The right is equal in the fathers property for both son and daughter

**Rigveda 10.159**

A women speaks after waking up in morning, “My destiny is as glorious as the rising sun. I am the flag of my home and society. I am also their head. I can give impressive discourses. My sons conquer enemies. My daughter illuminates the whole world. I myself am winner of enemies. My husband has infinite glory. I have made those sacrifices which make a king successful. I have also been successful. I have destroyed my enemies.”

The sun has gone up; my prosperity and happiness also have mounted high. Quite sure, I have regained the love of my husband, triumphing over my rivals.

I am the emblem, I am the head, I am supreme and now I dictate; my husband must conform to my will; rivals now I have none.

My sons are destroyers of my enemies; my daughter is a queen; and I am victorious. My and my husband’s love has a wide reputation.
O enlightened, I have offered that oblation which has been offered by the one, the most illustrious and thus I have become renowned and most powerful; I have freed myself from my rival damsels.

I am free from rivals; I am now the destructress of rivals, victorious and triumphant; I have seized other’s glory as if it were the wealth of weaker dames, who do not endure long. I have gained victory over these my rivals, so that I have my imperial sway over this hero and his people.

Saci is the Rsi as well as the devata of the hymn. Saci is the Queen-Empress of the State or the Queen on her own accounts in a democratic state (the lady-President, or the Lady-Prime Minister of the State). Her sons and daughters are also dedicated to the State.

**Rig ved 10.85.46**

Like wise in so many other mantras a woman has been presented to play an essential role in family and as wife. Similarly she has been given the lead stage in society works, in governmental organizations, and for ruling the nation is also mentioned in Vedas.

**Yajur 20.9**

There are equal rights for men and women to get appointed as ruler.

**Yajur 31.11**

In this mantra the Brahman, kshatriya, vaishya and shudra are there in each human body. Brahmin from the head, king from the shoulders, vaishya from the thigh, and shudra by feet. The progeny of the shudra through his karma(actions) can grow to be a Brahman.

**Yajur 16.44**

There should me a women army. Let the women be encouraged to participate in war.

**Yajur ved 10.26**

In this mantra it is enforced that the wife of ruler should give education of politics to the others. Likewise the king do justice for the people, the queen should also justify her role.

Rigveda contains several Suktas containing description of Usha as a God. This Usha is representation of an ideal woman. Please refer “Usha Devata” by Pt Sri Pad Damodar Satvalekar as part of “Simple Translation of Rigveda (Rigved ka subodh bhashya)”. Page 121 to 147 for summary of all such verses spread across entire Rigveda. In summary:

1. Women should be expert (Page 122)
2. Women should be brave (Page 122, 128)
3. Women should earn fame (Page 123)
4. Women should ride on chariots (Page 123)
5. Women should be scholars (Page 123)
6. Women should be prosperous and wealth (Page 125)
7. Women should be intelligent and knowledgeable (Page 126)
8. Women should be protector of family and society and get in army (Page 134, 136)
9. Women should be illuminating (Page 137)
10. Women should be provider of wealth, food and prosperity (Page 141 - 146)

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3. “Usha Devata” by Pt Sri Pad Damodar Satvalekar as part of “Simple Translation of Rigveda (Rigved ka subodh bhashya)”, Swadhyaya Mandal, Aundh
4. Atharvaveda-Hindi Bhashya Part 1 and 2, Author: Kshemkarandas Trivedi, Sarvadeshik Arya Pratinidhi Sabha, Delhi

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1. (Book: Rigveda Bhashyam, Part III, Author: Dayanand Saraswati, Vedic Yantralaya, Page 382,383)

2. Author: Sanjeev Newar  Series: Discover Hinduism, Book 3 Genres: Religions Society,
Women Right and Women Entrepreneurship in Ahmedabad

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1Assistant Professor (Sheth C.L Commerce College)
2K.R Desai Arts College

Abstract

Objective to a study on role of financial and development institution in the growth of women Entrepreneurship in Ahmedabad district the data has been collected from both primary and secondary sources the hypothesis will be tested at 0.05 percent level of significance the data were analysed and interpreted with the help of tabulation, percentage, ranking techniques and chi–square. the sample size is limited 100 respondents only.

Key Wards: Women Entrepreneurship, Women Empowerment

Introduction

women entrepreneurship development is an essential part of human resource development the development of women entrepreneurship is very low in India especially in the rural and urban area entrepreneurship is very low in India especially in the rural and urban areas, entrepreneurship amongst women has been a recent concern women have become aware of their existence their rights and their work situation now many have begun to realize that for achieving the goal of economic development it is necessary to promote entrepreneurship both qualitatively and quantitative in the country. women entrepreneurship has gained in the last three decades with the increase in the number of women enterprises and their substantive contribute to economy growth.

Objective of the study
1 To examine the demographic profile of the respondents.
2 To study the Benefits of women entrepreneurship.
3 To study the financial institutions and growth of women entrepreneurship schemes

Characteristics of women entrepreneurs

Women entrepreneurs tend to be highly motivated and self-directed, they also exhibit a high internal locus of control and achievement researchers contend that women business owners possess certain specific characteristics that promote their creativity and generate new ideas and ways of doing things. the government of India after independence has taken a number of measures to improve the status of women in India in the sixth and seventh five year plan, converted attempts were made improve the socio-economic conditions if women. The 7 Th plan aimed at creating sense of awareness responsibility and confidence among women and to create proper condition under which women could be involved in the developments programs. 7 Th plan (1985-1990) states a number of social enactment have been put on the status books for removing various constraints which hinder women progress.
Schemes of women entrepreneurship

1. Stand up India scheme

SC, ST Women providing long ranging of Rs.10 lakh up to 1 crore. this manufacturing services at least SC\ST and one women before from every bank branch. this enterprise any be in manufacturing service or in the trading sector.

2. Pradhan Mantri Employment Generation programme (PMEGP)

<table>
<thead>
<tr>
<th>Categories of beneficiaries under (PMEGP)</th>
<th>Beneficiary sown project cost</th>
<th>Rate of subsidy urban</th>
<th>Rate of subsidy of rural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Area location of project special including SC\ST\OBC \Minorities\women</td>
<td>10 %</td>
<td>15%</td>
<td>25%</td>
</tr>
<tr>
<td>Physically handicap ,serviceman ,Normandy border area etc.</td>
<td>5 %</td>
<td>25%</td>
<td>35%</td>
</tr>
</tbody>
</table>

3 Bhartiya Mahila Bank (BMB)

Is an Indian financial services banking company based in New Delhi? India Former Indian Prime Minister Manmohan Singh inaugurated the system on 19 November 2013 on the event of the 96th birth birthday of past Indian prime minister Indre Gandhi Although initially reported as a bank exclusively for women, the bank allows deposits to flow from every one, but lending will be predominantly for women India is the third country in the word to have a bank particularly for women. in India only 26 %of women have an reason with an official financial institution ,likened with 46 %of men that means an account in either a bank ,a credit union ,a co-operative ,post office or a microfinance institution, according to a study by the world Bank Also ,for women ,per capita credit is 80 percent lower than males. Additionally the result of a study using a global dataset covering 350 microfinance institutions MFIs in 70 countries indicates that more women clients is associated with lower portfolio at –risk ,lower write –offs ,and lower credit loss provisions. a bouquets of unique products, women –centric product, child friendly products.

Bhartiya Mahila Bank scheme

1. Bhartiya Mahila Bank scheme individual Parvarish

individual Parvarishscheme provide Individual women, group of not more than three women jointly, sole proprietorship firms of women and partnership firms where share of women partner not less than 50 %. working capital and term loan. Loan amount Rs 50,000 to 5lakhs.

2. Bhartiya Mahila Bank scheme Self-help Group (SHG) loan
Self-help Group (SHG) loan Scheme include both term –loan and working capital, saving linked loan, collateral and not margin. To promote entrepreneurship in non –farm sectors like small artisans, self –employed persons, rickshaw owners etc. Maximum amount of loan up to 50,000. Not margin.

3. Bhartiya Mahila Bank scheme Komal kali
   Komal kali Scheme through Minimum monthly instalment of Rs 50 or higher amount in multiple of Rs.50. and tenure 36 to 120 months and no Margin.

4. Bhartiya Mahila Bank scheme Apna Ghar scheme
   Apna Ghar scheme in women’s help facility in no limit on loan amount, Repayment period up to 25 years, low rate of interest at 9.70 for construction, purchase of plot or land, readily built or flat.

5. Bhartiya Mahila Bank scheme Sarasvati loan
   Sarasvati loan Loan Scheme focus education and higher education provide loan facility. Up to Rs. 10 lakhs for studies in India and Rs. Lakhs for abroad.1 % concession in interest rate for girl students. Concession for students getting admission into IIT IIM AFMC. special scheme for students.

6. Bhartiya Mahila Bank scheme Sringar Beauty parlour
   working capital for meeting day to day experiences of business and term loan. individual women, women jointly, sole proprietorship firms and women partnership firms and companies where share of women partner not less than 50 %. loan amount Rs.50,000 to 10 lakhs.

7. Bhartiya Mahila Bank scheme Annapurna
   Annapurna scheme provide Individual women, women jointly sole proprietorship firms, where share of women partner in not less than 50% companies where CEO is female or majority stakeholder. Working capital for meeting day to day expenses. Loan amount Rs. 5000, Rs.1 lakhs and provide term loan and overdraft.

   Provide loan Small Business owner MFI, Small Broker, Shopkeeper, Cycle repairing, Car penters etc. to enable a small borrower to borrow from banks MFI s NBFC for loans Upton Rs 10 Lakh for non-farm income Generating activities. Mudra Bank loan yojna comes as a vision from the prime Minister as an idea from the prime Minister Narendra Modi by the Slogan FUND THE UNFUNDED. Mudra yojana has a corpus of more than 70,000 crore rupees. Mudra yojana helps in facilitating micro credit up to maximum limit Rs.10 lakh to small business owner’s. provide loan amount under from Rs.50, 000 to Rs.10, 00000.

4. Mudra Bank under three product launched
   1 SHISU SCHEME
   2 KISHOR SCHEME
3 TARUN SCHEME

1 SHISU SCHEME
Under scheme maximum loan Amount 50,000 beneficiary business in primitive stage or require lesser funds to start a new business.

2 KISHOR SCHEME
Kishore scheme under Maximum loan Amount provide 5 lakh. Requirement of fund between 50,000 to 5 lakh business started and requirement addle funds for requirement .this fund to start new business.

3 TARUN SCHEME
TARUN SCHEME under Maximum loan provide Rs. 10 lakh. If read eligibility criteria is met by a business entrepreneur he can apply for loan up Rs. 10 lakh highest amount for a start-up loan under the mudra account.

Beneficially of Mudra Bank
1 PMMY Yojana will Benefit more than 58 Million such people who running are small business owners.
2 Mudra card given which act as credit card with approved loan amount and acts as a debit card allowing ATM withdrawals. It is credit card and Debit card Dual purpose two in one.
3 Mudra card withdraw cash from ATM card like a debit card swipe card at POS can be used as a credit card to Benefit overdraft Facility.
4 Mudra bank loan preference those are 1 Women 2. SC, SC, OBC.3. Small Business Mudra loan sanctioned

Table -2 Achievement of Mudra Bank

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of PMPY loans sanctioned</th>
<th>Amount sanctioned Crore</th>
<th>Amount Disbursed crore</th>
</tr>
</thead>
<tbody>
<tr>
<td>2015-16</td>
<td>34880924</td>
<td>137449.27</td>
<td>132954.13</td>
</tr>
<tr>
<td>2017-18</td>
<td>1197120</td>
<td>7393.00</td>
<td>7569.55</td>
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<tr>
<td>2018-19</td>
<td>29230665</td>
<td>153783.83</td>
<td>-</td>
</tr>
</tbody>
</table>

Source: www.mudra.org.in

More than 60 % of the micro enterprises units belonged to weaker section .1.84 crore accounts financed under PMPY was for SC\ST\OBC categories, which is nearly 53% of the accounts financed.

- 40.88 lakh accounts were of minorities, which is nearly 12%.the SBI with loan sectioned 12281.18 crore stands out among all the banks in lending under PMMY.
- It is followed by Canara Bank with 7506.64 crore and PNB with 3593.42 crore.
• The Nationalised Bank more than loan sanctioned SBI with 12281.18 crore stands out among all the banks in lending under PMPY second number loan sectioned by canarabank and Third number Punjab National Bank.
• Among the private Sector banks HDFC bank with 5356.89 crore top the list .second number ICICI bank 3921.51 crore. Third number 3594.61 crore by Indus ind.bank and four number 2229.17 crore by Axis banks.
• As regards RRBs Uttar Bihar Garamin Bank with 1350.90 crore had the highest lending under PMPY.
• As regards RRBs followed by Karnataka vikas Garamin Bank second number at 1070.05 crore.
• Third number as regards RRBs pragati Krishna Garamin bank at 1051.88 crore.
• Government of India has set a target of 1,80,000 crore for Financial year 2016-17 to State Bank of India and Associates public sector Banks ,private sector Banks ,foreign Bank ,Regional Rural Banks NBFC.

Review of literature
1 Mayer’s (1981) in the paper titled ,women empowerment A challenges of 21st century analysis the societal level with the permissiveness of the political and social climate .the societal norms and the public discourse on what is possible and impossible for women .

Methodology
The primary data have been collected directly through questionnaire and secondary data have been collected from standard books, articulated, magazines, and encyclopaedia website.

Result and materials
The data relating to the demographic profile were presented in the following table

<table>
<thead>
<tr>
<th>Age</th>
<th>No of respondents</th>
<th>percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>20-40</td>
<td>30</td>
<td>60</td>
</tr>
<tr>
<td>41-50</td>
<td>18</td>
<td>36</td>
</tr>
<tr>
<td>Above 60</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Education</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Illiterate</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Up to SSLC</td>
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<td>28</td>
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<tr>
<td>Up to HSC</td>
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<td>Residential status</td>
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<td>Rural</td>
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<td>36</td>
</tr>
<tr>
<td>Urban</td>
<td>30</td>
<td>60</td>
</tr>
</tbody>
</table>
In the above table it is clear that 60 percent to the age group of 25-40 years .40 percent of them up to HSC level of Education 60 percent of them have a monthly income of Rs 6000-8000 and 60 percent of them saving of Rs. 4000-6000.

<table>
<thead>
<tr>
<th>Income</th>
<th>Below 6000</th>
<th>6000-8000</th>
<th>8001-1000</th>
<th>Above</th>
</tr>
</thead>
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<tr>
<td>Below 2000</td>
<td>3</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2000-4000</td>
<td>7</td>
<td>14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4001-6000</td>
<td>30</td>
<td>60</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Above -6000</td>
<td>10</td>
<td>20</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The respondents have given first rank to recognition in the society .the second rank goes to increase on self confidence up life status has got third rank .the fourth rank goes to participation in decision making.

HO there is no significance difference between the financial institution and growth of women entrepreneurship.

<table>
<thead>
<tr>
<th>Benefit of women Entrepreneurship</th>
<th>Score</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Increase self confidence</td>
<td>130</td>
<td>2</td>
</tr>
<tr>
<td>Uptime status</td>
<td>111</td>
<td>3</td>
</tr>
<tr>
<td>Participation in decision making</td>
<td>93</td>
<td>4</td>
</tr>
<tr>
<td>Rendition in the society</td>
<td>178</td>
<td>1</td>
</tr>
<tr>
<td>Good life of children</td>
<td>58</td>
<td>5</td>
</tr>
<tr>
<td>Increase risk bearing capacity</td>
<td>46</td>
<td>6</td>
</tr>
</tbody>
</table>

<table>
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<tr>
<th>Factor</th>
<th>Value calculated</th>
<th>Freedom degree of</th>
<th>Table value</th>
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<tbody>
<tr>
<td>Institution ship to the women entrepreneurship</td>
<td>$X^2$</td>
<td>4</td>
<td>$X^2=8.498$</td>
</tr>
</tbody>
</table>

Level of significance HO is rejected 5 percent

Expected frequency (E) = Total no of frequencies / total number of respondents

Null hypothesis rejected and it is concluded that three is significance between the financial institution and growth of women entrepreneurship alternative hypothesis is
Conclusion

Finance is the lifeline of any enterprise, so without strong financial support no entrepreneur can are to start the business. Institution and informal source of finance suffice their financial requirements for the business. Entrepreneurs face lot of difficulties before actually starting their business so the promotional institutes come forward to help them in the matter of technical trading, marketing’s and exporting their products.

Reference

2 Greene, PG Hart MM; Gatewood (2003) women entrepreneurs and overview of research and theory united states Association for Business and Entrepreneurship pp-1-47.
3 Source: www.mudra.org.in.
4 www.bhartiyamahilabank.com
Women’s Day.

Trupti Amitwatt Vaitla

Hailing from a family that prioritises education, she grew up, one of four sisters, in an environment where the focus was on assertively expressing views and feelings and doing what one believed in. Always encouraged to pursue her dreams, Mumbai-based Trupti Amitwatt Vaitla opted to take up architecture. For, as she points out, medicine or engineering were the only two options for good students which she was.

But, she didn’t make it into reputed government engineering colleges and ended up pursuing architecture, despite her limited knowledge about its scope. However, this decision helped her find herself, and she soon understood
the creative contribution of the discipline to society. Her subsequent master's in urban design from CEPT University (Ahmedabad) bolstered her desire to go good for the community at large.

Amritawan wanted to work with the government on public projects but found that there were no openings for urban designers. So, she joined HL Design Group, a British firm in Malaysia in 2000, which despite giving her experience in large scale commercial projects.

On re-routing her career, she recalls, “I returned to India in 2006 and started teaching classes on urban issues at Mumbai’s Ruchana Sansad- Institute of Urban and Regional planning and I launched the Urban design cell’ there. During the period I met Ashok Datan, who had founded the Mumbai Environmental Social Network (MESN) think tank.

This project helped me earn a Chevening Scholarship to pursue a leadership programme at the London School of Economics in 2013.”
Various new technologies, their interactions with citizens and customised applications can play a significant role in addressing a range of urban design needs.

When we were planning the lotus Garden project in a Giovandi Slum 2012, the locals were against our suggestion to make the garden safer by bringing down its tall, solid compound wall so that there'd be more eyes on it.

Working with the BMW Guggenheim lab in 2012 was another important initiative. It emphasised the need for high-quality public spaces shared by both the rich and the poor. This lab involved all stakeholders in public space development to make it more participatory, and the workshops helped me understand Mumbai's needs from the perspective of a cross section of society.

"If you can't fly then run, if you can't run then walk, if you can't walk then crawl but wherever you do you have to keep moving forwards."
Jennifer Salke joined as head of Amazon Prime Video over a year ago. Since last year, the former NBC president has been positioning Amazon Prime Video as a global home for high-quality content. She has spent the last few months strengthening not just the pipeline of original shows but also building the studio business. Salke talks to BT’s Afsha Shashidhar about her vision for Amazon Prime Video and says unlike Netflix—which doesn't believe in theatrical revenues—Amazon Prime Video will offer a combination of theatrical and direct...
You came from NBC, a traditional broadcast network. How different is it to work for a digital entertainment platform?

I was in Fox for 10 years before I went to NBC. They are all the same in the sense that you are looking for inspired voices and good content. It is about keeping the creative process at the center of everything we do. However, it’s freeing not to be held to the network’s schedule in the same way and have a global audience. That part has been incredible. I have learned a lot.

I love building culture. I love meeting people. For me, it’s great to be able to meet so many people from all over the world. I didn’t have that opportunity in my previous positions. We are building talent not just in the U.S. we are a global hub for talent.

How different is story-telling on an OTT platform?

I code in front, roll up your sleeves positions for so many great shows from Alec.
to Modern Family to The Blacklist. I was part of shows which were creatively excellent and original and ended up reaching a global audience. I ended up realising you never know where the next hit is coming from. A big hit can come coming from ABC or Disney next year or from Hulu, Netflix or US.

The platforms are new but evolving. The playing field is getting more level, but I think we have been able to think more ambitiously, more globally. We are doing a show with Joe and Anthony Russo - the brothers who have done many Marvel movies. We are collaborating on a big global spy series with them, an ensemble series with a diverse cast, and have announced shows in India.
WOMEN'S DAY

Women are natural caretakers—whether it's in the form of a mother, sister, daughter or a partner. More often than not, women are so busy caring for everyone else, that their own health and well-being slips to bottom of the list. Sounds familiar? If so, for the sake of your loved ones and for the sake of your heart, start making you and your health a priority. Take time to understand how likely you are to develop heart disease and what you can do to prevent it. Did you know? Each year more women die of heart disease than men yet, heart disease and related risk factors are often missed in women.
Cardiac rehabilitation is a 12 weeks programme that includes supervised exercise, nutrition counselling, stress management, assistance to quit smoking and education about the disease process. Studies showed that people who attend cardiac rehabilitation have fewer return to hospital and better quality of life.

Here’s are some tips for staying healthy and happy!

- Take stock of your heart disease risk at every age.
- Schedule routine health checks.
- Start or step up your exercise programme.
- Make healthy food choices to eat more plant based and less processed food. Read labels and stay away from food that contains "saturated" fats or anything that contains "partially hydrogenated" or "hydrogenated" fats, these products are often high in unhealthy fats.
- Maintain a healthy weight.
- Quit smoking or don’t start.
- Reduce stress.
- Get enough sleep.
- Limit alcohol to one drink or less.
- Listen to your body—if you have a feeling that something is wrong, get it checked out.
Happiness is a mystery like religion, and should never be rationalized.

The best way to avoid allergies is to stay away from whatever triggers the reaction. If that’s not possible, there are treatment options available. One of them is Allergy Doc. Seeing the range of the disease and realizing how common the problem is, Dr. Sasika Verma started Allergy Doc. It is a chain of ENT and Allergy clinics catering to diagnosis and treatment of all kinds of allergies including sneezing, bronchitis, asthma, food, skin, atopy, urticaria and drugs. Dr. Sasika Verma M.B.B.S., DLO, DNB (ENT) is a senior ENT Surgeon and Allergy Specialist based in India. She was awarded the All India Gold Medal by the National Board of Examinations in 2005.
Women's Day

This beautiful Creation of the God! Imagining life without a woman is quite hard-hitting. The fact that all the great people of the world are born from the womb of a woman and it is a woman from whom those great people have taken their initial teachings and that is the reason we have always emphasized upon giving the due respect to women in their life. And that is why Women's Day is celebrate all over world.
Celebrating women’s Day is a way of feeling gratitude to the each and every woman in one’s life, be it in the professional or the personal life. International women’s day is celebrated every year on 8th March and it is observed around the world to celebrate the value of women. In many of the countries the day has been observed as a national holiday.

Women from various cultural and ethnic groups come together crossing all the boundaries to remember their struggle of many decades for peace, justice, equality and development. The day allows women to raise her voice for an equal opportunity.

The bottom line of celebrating women’s day is due to the voice for women and the widespread difference’s in various fields - the pay difference of 14.9% between men and women, only 21.4% of seats for women in Parliament around the world lack of awareness for women education and many more. International women’s Day all about feeling women realize their worth and giving them boost to achieve as per their actual potential. On this day the world unites to appreciate their courage and struggle.
A general myth that exists in the society is that issues related to women empowerment can only be addressed at an infinitesimally slower pace. Many people out there in society believe that the gender gap not really exists, and some are also of the belief that the efforts made by individuals cannot actually make difference to the gender gap that exists in the society.

These beliefs have over the years debilitated the power of women. The first in this endeavour to eradicating this deep rooted menace is realizing that the problem can only be identified and solved by interacting with the people who are actually irrational taboos of the society. On this day we must realize that every single person's contribution towards fighting a threat of the society counts.

International women's day is all about being aware of the fact that each individual has to work in their own way for changing the ugly face of the society.
‘I WAS BORN TO BE ON THE STAGE’

Shee oozes confidence and greets us with a friendly smile, but growing up, it was a different story altogether. Aditi Hundiu was a shy person with stage fright and low self-confidence. It was her sheer determination to shine that won her this title. She tells us how she overcame her fears.
How did you prepare for this Pageant?

It was my childhood dream to have that crown on my head, but I knew I needed to work on several aspects. People are mistaken that beauty pageants are only about physical beauty, but there's much more to them. I worked hard on my communication skills, focussed on eating right and exercising, and developing my personality. I worked on every aspect because I knew I was born to be on the stage.

How did you cope with your stage fright?

Until about two years ago, I was an extremely shy person, probably because I grew up in a community
Where women are expected to be submissive. The grooming during the pageant helped me build self-confidence and realise my true potential. I am happy to say that now, I do not have any stage fright.

★ Who is your role model?

Priyanka Chopra, because she is a self-made woman, and I really like her journey from how she started with Miss India and now rules the world. She is a strong, independent woman and I look up to her.

“People are mistaken that beauty pageants are only about physical beauty, but there’s much more to them.”
The Endeavours of a Visionary

Dr. Shahnaz Ahmed is a keen observer by nature, and have put heart and soul to spread the wings of quality education over a time span of thirty-five years through a series of continuous experiments, by regularly attending seminars, conferences, training sessions, both
nationally and internationally, encouraging her staff members to get trained and most importantly through a system of mutual trust, faith, harmony, love, compassion and goodwill.

Dr. Shahnaz observed how watched the growth and development of her institution right from its fledgling stage. She is open in picking up something productive and interesting from every single part of the globe she has visited, and the knowledge, wisdom, expertise and foresight that she has gained from my frequent travels have always contributed to the progress and expansion of Springdale as a school.
Dr. Shahnaz Ahmed has always focused on imparting child-centric education, with the motto to develop a child’s mind, body and soul. She is trained in the field with the motto to develop a Education in CCE and child psychology. Widely travelled in the field of education, she has attended the immersion into Finnish K-12 education organized by Jyvaskyla, Finland in 2016; has visited schools under John Hopkins University, New York for brain targeted education and co-edu Excellence with a special delegation to USA. She has also attended the education queen.
college name: Shree P.K. Chaudhary Mahila Arts College

Name: Patel Nival Ashokbhai

Topic: Women's day March-2020
Hetal Mehta Joshi is the daughter of well-known tabla player Pt. Narendra Mehta and sitarist Manju Mehta. Born into a family of eminent musicians, Hetal has learnt the tabla from a very young age. From her father Shri Narendra Mehta, a senior most disciple of Padma Vibhushan P. T. Kishen Mehercy, the illustrious tabla maestro of the Benaras Gharana from Gujarat.

She has also had the opportunity of occasionally taking guidance from the legendary doyen of the Benaras Gharana Padma Vibhushan P. T. Kishen Mehercy as well as his son P. T. Pujaan Mehercy. Having had the opportunity of minutely observing the various nuances of tabla playing from various maestros performing at the prestigious Saptak Annual Festivals over the last 20 years, Hetal has developed a refined sense for the art of tabla playing and has matured into a very fine soloist as well as accompanist.
This is reflected in her very refined style of playing B melhor style of Tabla which is rich in accentuated tukulls and Punjabi or Lahori beats, which are the distinguishing features of B melhor's style. She has performed at various concerts in major cities of India i.e. All over south Mumbai, Jaipur, Bhopal, Delhi, Guwahati, Kurnukshetra, Kolkata, Pune, etc... for reputed organisations of those cities.

She has won the first prize in the India Radio music competition held in 1998; and has won the Shri Vishwanath Dev Sharma classical music award competition 1998 and has given numerous solo performances and accompaniments in New York in November 1999 for that organisation.

It was Panditvibhushan Pt. Kishen Meher-raj's way of recognising her talent that he blessed her by asking her to be a co-accompanist in the saptak concert of sitar maestro Pt. Motilal Neg and Ms. Mitali Neg. Such exposure has groomed her not just as an accomplished solo player but a recognised accompanist. She has accompanied veterans like Panditvibhushan Pandit Jeevan, Pandit Shri Chhota Sankar, Pandit Bhushan Pt. Reyam, Reyam Mishra, Panditvibhushan
Pt. Vishwa Mohan Bhatt and many other young upcoming artists of our country. She is a female artist of Akushwani and Doordarshan.

It was a rare privilege for Hetel Mehta Joshi when she received the blessings of the legendary sitar maestro, Bhairat Reddy, Pandit Ravishankar. Hetel, a promising percussionist, trustee and faculty member of the Sopanak School of Music, had performed a tabla solo recital at the Ravishankar Institute of Music and Performing Arts.

(RIMPAA) In February 2012, she also performed at a concert organized by the All India Radio (AIR) at the India Habitat Centre, in New Delhi, in March 2012. Hetel is also a double graduate in English literature and B.Ed from Gujarat University. Presently, she is the trustee of Sopanak School of Music Ahmedabad, where she also teaches Tabla to senior disciples. She is one of the faculty members at the Upasana School of Performing Arts, Gujarat University.
College name: Shree P.K. Chaudhary
Mahila Arts College
Name: Parmar Kinnari O.
Topic: Women's day, March 2020
Ankita Joshi, a talented classical singer and a student of Pandit Jasraj who had performed live during the closing show of Dea Jalsa in Mumbai feels that the stage has opened up lot of opportunities for her. Joshi considers herself blessed to be trained under Panditji and does not leave a chance to praise him.

She was born in Nanded, Maharashtra and it was her family who inculcated in her the love for listening and performing devotional Songs. At young age, she moved to Mumbai to train herself under Pandit Jasraj. In a conversation with Radioandmusic.com, the 24 year old my maternal grand-mother and grand-father used to do kirtans (singing and praising God) and then I had my first guru as my mama LakshmiKant Ramdev from whom I started learning at the age of six. Mama used to play devotional music at home and automatically it developed a musical culture around me. So I developed love for music and
he started teaching me and he maintained a discipline about my practice. I would enjoy listening to Pandit Jasraj songs. I used to tell by mamo to play his track and then I decided that I wanted to learn under him.

I met my Guruji Pandit Jasraj in 1998 at Sawai Gandharva and requested him to teach me. The auditorium was jam packed and Guruji was preparing himself for the performance in the green room. I dodged people down and reached Guruji and requested him to teach me. He questioned me did I sing and I replied that I learnt singing listening to him and that's how I practice singing. He asked to sing that day and I sung and then he called me to his side from that time I have been training under him.

I have had won many competitions listening to his 'Raga Bihag'- had Special connection with it. That time I knew he was a great artist but as child you don't realize the way you talk and I spoke to him freely during my first encounter.
Editing just happened to me. I am a classical singer first. In film songs, you are aware from where to cut as it depends on the Stenze. In ghazal or classical or any other genre, you have a shade and if you cut it abruptly you will feel something is wrong and you will not enjoy it. The editor at Jalsa used to edit classical music or ghazals very abruptly. I told Sugna or didi (Jassaj) that it was not cut rightly and she said then go and tell the editors and she taught me how to make them understand different things. Then I went to studio and then it just happened.
Women's Day

We celebrate Women's day on 8th March in whole world. This is a celebration of women achievements. There is a small story of a woman, who is a social worker.

* Dipiku Prasad:

Originality from Nizamabad, a small town in Telangana, the daughter of an infantry officer in the Indian Army has lived in seven different cities, attended 11 schools and travelled to almost all the Indian states.
In school, she discovered science fiction when she was about seven—and since then the story of Gene Roddenberry became her whole world. She states, "I reckon almost all my best professional work so far has been inspired by star Trek in some way."

She discovered that her life's mission was to unlock the potential of Indian cities to transform the country into a prosperous, inclusive and sustainable one. Prasad has also built and scaled up India's first and largest virtual incubation platforms, Startup Wave (2012), that was recognised by the World Economic Forum and the Harvard Kennedy School as one of the 12 breakthrough ideas shaping the future of inclusive development on a global level.

She has previously worked on inclusive development issues across South Asia and East Africa.
Their specific mission is to build the case for more data-driven governance of cities. Our cities only work for a minority of our citizens, but she thought them shift towards everyone by become more prosperous and sustainable. This means better access to jobs, better space to public transport, cleaner air, more affordable homes and greater attention to those aspects that determine our quality of life.

They largely work with remote sensing, GIS analytics and government data in Lakeer. She rose in an incredibly male-dominated field and took on and won against a system that was biased against the common people. She is a very courageous person.
"I Was Just A Girl Next Door."

From losing her mother at a young age to being an overweight teen, Nehal Chudasma beat the odds to win the coveted crown. She believes her confidence is her superpower, and her hard work is what keeps her going. We chat with her about her journey.

What made you apply for this beauty pageant?
Every person has dreams and there is no justification or reason to it. Similarly, I had this dream of representing India at Miss Universe and winning the title for my country.

When I was 17, I won a pageant at my college. That encouraged me to participate in beauty pageants and make my dream come true. Besides, I've always had leadership qualities, good communication skills, elegance, poise, and confidence. So I knew I had it in me.

* How has the journey been so far?

It's been an amazing journey with both highs and lows. Since I lost my mother when I was 13 years old, I didn't have anyone to console me when...
I failed at something. I was an obese teenager, but in 2016, I lost about 20 kg in three months and it helped me transform myself in every aspect. Initially, it was difficult for me to convince my father to support me, as I belong to a conservative community, and, since I was academically bright, he wanted me to study law. But this was my dream and I knew I could fulfill it, and in the end, I proved myself.

"No matter where you are right now, if you believe you can do something, trust me, you can."
Oddly enough, her fascination with lines and design began with shoes—her father is a product designer & shoemaker and her mother, an interior designer. The Mumbai-born, Trupti Doshi, who is currently based in Puducherry, recalls, “As children, both my brother & I were either learning the science of shoemaking or the craft of woodworking.” She was also a top-ranking student at the Bharatiya Vidya Bhavan’s A.H. Wadia High School & “excelled in several things”, successfully representing her school nationally in public speaking, creative writing, science exhibitions & sanskrit recitation. She later received a bachelor’s degree in architecture from Mumbai KRVIA.
Her most challenging Project was-

The giant arched roof - an earthen vault - at the Sri Aurobindo Society's Shoramam Campus in Pondicherry. We began work on the project in 2007 & completed it in 2014. It is perhaps one of India's largest earthen roofs constructed without any support underneath. If the same were to be built with ordinary bricks available in the market, the thickness would have been more than 60 inches. Following the technique which architect Antoni Gaudi used for building the Sagrada Familia in Barcelona, I brought down the thickness to a mere 4 inches. Additionally, the entire 5,000 sq. feet vault was handcrafted with unfined bricks & the material used to hold them together is soil. Only a pinch of cement has been used. A vault which would have otherwise consumed over 10,000 bags of cement was built using only 33 bags. It is made of one of the heaviest material's - earth - and yet looks paper-thin. I've personally trained over a hundred workers in this technology.
"Passion" is a word that comes up frequently in our conversations, as does beauty. And the countless inspirations. As do Kavi’s tattoos. Her first tattoo, at 18, was of Shiva, then followed a Shirdi, Nandi & Shiva’s cobra. Her grandfather was a devotee of Shiva, & this is partly a homage to him too. There is a beautiful snake on the back of her hand that winds its way up from wrists to fingers. Another, of a tangerine, is in memory of her late uncle who would always put some by the side of her bed during her childhood visits to India. Another of a tangerine, is in memory of her late uncle who would always put some by the side of her bed during her childhood visits to India. A top hat that says 'Fancy' under it, is from David's drawings for their wedding invite.

Everything feeds back into the world that is DSD, & there are now plans to expand worldwide. DSD is already stocked in major stores all over the world, including Barney's New York, To Carso Como in Seoul, & Harrods in London. Tokyo, Australia & the Middle East are major buyers of the brand, which will soon be at Khan Market in Delhi.
WOMEN'S DAY

March 8th is International women's Day, a time to commemorate the movement for women's rights around the world. In celebration of that day, Seoul International Women's Association is asking middle and high school students to submit their thoughts on this year's theme - #PressForProgress.

A most popular women, Shabana Rai has renounced a lucrative career in banking and made a successful foray into the glittering realm of the non-ubiquitous digital influences. She is a stranger to Instagram until two years ago.
ago, 37 years old. But whereas other bloggers tow an entourage of make-up professionals, photographers and fashion stylists to every event, Rui prefers the boisterous company of her sons, Vihan (9) and Shivamsh (3), who are permanent fixtures at her shoots.

The former Mrs. India also dabbles in writing in her free time and has a refreshing approach to blogging about fashion, beauty and fitness; she personally tests each product before giving it her stamp of approval, and her #OOTD posts are meticulously curated to create an Instagram feed that is both practical and aspirational. In the midst of it all, her sons are her pillars of strength, and Rui believes that being a mother is more rewarding when you don’t mollycoddle your kids but choose to bring them up as accountable individuals instead. And, case in point, though they are already worn out from a frenzied day of studies and extracurricular activities, Vihan and Shivamsh do cooperate and display a certain level of maturity when Suhail ShaiKH meets them after school hours on a scorching May afternoon.

The former, a chatty extrovert, rattles on about his day, as he so often does on the Instagram account @thesaiboys, that his
mother has created to capture her children’s antics. Shivunsh, on the other hand, is unusually reticent, and allows his brother to steal the limelight while he smiles coyly every now and then from the safety of Rai’s crams. She is consciously raising her sons, each with varying temperaments like their home city of Mumbai—a place that still charms her 15 years after she moved here when she married film producer Aditya Rai, who happens to be the brother of Aishwarya Rai Bachchan.

She invites us to explore the cocoon of convenience that she has created for herself and the boys, which allows them to remain within a 10-minute radius of their Bandra ecosystem, as they navigate food stores, hair salons, coffee shops, and outdoor parks in the area.

"If only you could find silence in your head, there’s no way you will find it anywhere else in this city."
College: Shri P.K. Chandhari Mahila Arts College, Sec: F, Gandhinagar, Gujarat, India.
Name: Patel Nuzhat Banoo U.
Class: T.Y.B.A Sem: 6
Roll no: 2501 (2019-2020)

Women's Day
(2019)

Poem on Woman by Maya Angelou:

Phenomenal Woman

Pretty women wonder where my secret lies.
I'm not cute or built to suit a fashion model's size.
But when I start to tell them,
They think I’m telling lies.
I say
He’s in the reach of my arms
The span of my hips,
The stride of my step,
The curl of my lips.
I’m a woman
Phenomenally:
Phenomenal woman,
That’s me.

— Maya Angelou

"Feminism isn’t about making
women stronger. Women are
already strong. It’s about
changing the way the world
perceives that strength."
— G.D. Anderson
College: Shri P. K. Chandhari Mahila Arts College, Sec 7, Gandhinagar, Gujarat, India.
Name: Tani Chitra R.
Class: T.Y.B.A Sem 6
Roll no.: 2503 (2019-2020)

Women’s Day 2019

There is no limit to what we, as women, can accomplish.
Michelle Obama
Men fight wars, Women win them.
Queen Elizabeth
Investing in women means investing in the people who invest in everyone else.

Melinda Gates

Every Woman’s success should be an inspiration to another. We’re strongest when we cheer each other on.

Serena Williams

Women don’t need to find their voice. They need to feel empowered to use it & people need to be encouraged to listen.

Meghan Markle

The empowered woman is powerful beyond measure & beautiful beyond description.

Steve Maraboli

I want every girl to know that her voice can change the world.

Malala Yousafzai
Women's Day

Nirmala Sitharaman

Nobody was more surprised than Nirmala Sitharaman herself when she found out about her appointment as the Defence Minister of the country in September 2017. The JNU alumnus is an economist and former employee of PricewaterhouseCoopers and has spent over a decade in politics (a relatively short period).
before being parachuted to the top.
She now heads the world's third-largest defence force, as India's second female minister of defence after Indira Gandhi, and first full-time female defence minister. Along with PM Narendra Modi, Home Minister Ravi Shankar Prasad, External Affairs Minister Sushma Swaraj.

Sitharaman is now a member of the cabinet Committee on Security, one of the country's top decision-making bodies. Sitharaman is of the opinion that there should be more women in armed forces, a sentiment that holds well for the country, from containing terrorism, dealing with threats from India's strategic rival China and decisions on defence modernisation and acquisitions.
* Woman's Day *

Rudhika Prasad.

* when did you start collecting sneakers?

I don't collect sneakers. I actively resist the impulse to possess every sneaker that fascinates me. My favourite thing to do as a sneakerhead still is to simply read sneakers Freuken magazine. Their section Material Matters takes a deep dive into various sneaker materials and evolving cushioning technologies which I find extremely enjoyable.

* How do you keep yourself updated?*

I like to read publications such as Sneaker Freuken and Sole Collector, as I trust
them to have the most accurate information. I also look at websites like sneaker News, Nice kicks, Highsnobiety, Hypebeast, Hypehype, and sneaker and streetwear industry news on the fashion law websites. I use the Droplist app to stay abreast of releases worldwide and follow the Instagram pages of sneaker News India and Sneaker Talk India. A few Instagram accounts, like @sneakerheads, @how.to.cop, @wavegod-thelegend, post first looks of much-awaited releases. The podcasts that I listen to include the Business of Hype hosted by Jeff staple, outside the Box by Tiffany Berra and Sneak In.

Your views on female representation in sneaker culture!

It's slowly improving. More women designers, musicians, and short professionals are being given endorsement and campaign deals. Reebok and Adidas have focused on this campaign deals. Reebok in their campaigns for the Aetrek, Falcon and Arkay models. Reebok produced a podcast miniseries titled Flipping The Curve, hosted by Scottie Beam, which spoke about how women sneakerheads are
demanding more from brands and breaking barriers within sneaker culture. The most significant development is brands handing meaningful control over the design process to women collaborators.

**Is mass consumerism diluting our sneaker culture?**

Many sneakerheads believe that since a sneaker is akin to a piece of art with its own design story or cultural significance, collecting them is not rooted in consumerism. I find it difficult to share this viewpoint. I absolutely understand the impulse to collect sneakers, but buying more sneakers than you will possibly use is definitely rooted in consumerism, and it's okay to recognise it as such. The value of certain sneakers that have generated hype and were made available in limited numbers can make some channels appreciate for a short period, but I am yet to understand this as a principled sound financial move. I intend to read Dylan DiFrances’s book *Sneakonomics: Growth, Scarcity, Storytelling, and the Aerial of Sneakers as an Asset Class.*
WOMANS DAY

JUDITH BOWRISKY

Chief Branding Officer, Nomos

On the bund and haute horology.

On the Indian and Asian markets:

We are still new and fresh in India. So to us it's very nice to talk to people here and get a sense of things. I think that the 'Made in Germany' tag is admired by people in Asia, because it is a promise of reliable quality. Also, we have built a name for ourselves in terms of quality and design and for calibre production as well.
On the trends in watchmaking:

The watches being introduced currently in the market are not that large-size anymore. They are getting smaller and more sophisticated.

On what she enjoys most about the process of watchmaking:

Personally, I love being involved in the design stage of the overall work. That's my favourite!

On the ideal Nomos watch wearer:

Some one who doesn't want to flaunt what he or she earns, but has an innate sense of quality above all else.

Now is the time of heat! A raging sun burns through the day, till pleasant night cool and refreshing spreads its subtle veil. The sleeping surface of the limpid pools is oft disturbed by plunging bathers faint with heat, with umorous dulness tired.
College Name: Shri P. K. Chaudhary Muhila Arts College.

Student Name: Chaudhary Vina Velubhui
Roll No.: 556
Class: F.Y. B.A. English
Sub: Women's Day

-Woman's Day-

My Dr. Shefali Butali, Psychiatrist

keeping the ethics and legalities of medical care in mind and the parameters involved in dispensing health care online - the psychiatrist, cognitive therapist and medical entrepreneur launched her healthcare venture and website, MINDFRAMES, in 2008. This was followed some years later by innerhour, the digital self-help platform conceptualized jointly by Butali and Dr. Amit Mehtak to fill the gaps in mental health support.

"My aim is using technology in mental healthcare."
Was to improve access. It's about time people could get the best care while sitting in the comfort of their homes, offices, on vacation, or literally anywhere. Wellness needs to become a part of our everyday existence. With that in mind, what better tool than technology to disseminate information and alleviate stigma about mental health, offer simple lifestyle solutions, and provide platforms where information and support groups.

"Over the past decade or two, we have seen a gradual paradigm shift in the attitude towards mental health. But surprisingly, those suffering from mental illness continue to feel that they will be judged. So, I believe that although the public stigmatisation of mental illness has decreased, the public has persisted. But, in general, people do believe that seeking professional help is of advantage; they're more open to taking medication as well as undergoing structured therapy. And realise the importance of preventive healthcare as opposed to coming forward for therapy only when anxiety or depression, for instance, strikes."
"Celebrity Speak definitely has a much needed positive impact. Speaking openly like Deepika did is brave, commendable and meaningful. It has created ripples that I am hoping will impact the entire ocean of existence gradually and make people realise that we're all equally extraordinary or ordinary enough to feel the way we feel, and that we should and can do something to make it better."

"Establishment of support is a challenge in mental health, and finding a way to do this online while using the offline experience of therapy was an interesting and welcome task. Empathy, respect for the client and genuineness help to establish a rapport both online and offline. My in-person sessions involve detailed history taking, understanding of symptoms, gauging deep thought processes, analysing negative thoughts and using cognitive and emotive techniques. All of this is the foundation of therapy, and applying all it was, in fact, quite easier online. Confidential knowledge management platforms helped in information gathering and have enriched the therapy process."
Women day.
Rohan Agnani
Home Baker/Entrepreneur
Chubby Baker & Co.

"I am diabetic and started this journey as a very personal one, and I also needed to control my sugar intake because I was on a ketogenic diet. But at the same time, I generally have the massive urge to eat something sweet during the day, so I knew I had to start..."
understanding the world of keto desserts.

Honestly, people have become more conscious of what they are eating owing to the realisation of how damaging sugar and carbs are in general, especially when consumed on a daily basis.

We are open the to tonnes of information directly from health consultants and doctors due to Instagram and YouTube. One of the biggest myths about healthy desserts is related to taste; people think they taste horrible, but to the contrary, I have had non-keto customers specifically asking for my keto cookies as they love the way they taste.

The chewy chocolate chip cookies are suitable for a keto diet as they are made with 100 per cent dark chocolate which means that there is no mixing of milk solids or sugar. We also use almond flour which is the go-to flour for anything healthy........

Other healthy flours being coconut flour, flaxseed powder, cilium husk, pumpkin seed meal amongst others. And we use erythritol and stevia.
us the sweetening agent which are keto compliant.

There is a mix of preferences — when it comes to people wanting healthier alternatives of their favourite desserts. There are many who do love to go and try the healthier versions by choice and then some have no option but to do so.

There are also those who do not want to fiddle with the sinful regular desserts as they can afford to eat them, health-wise. The response to my healthy bakes has been great especially from customers who are not new to keto and other low carb diets.

But those who are trying low carb diets and foods for the first time usually take a while to get accustomed to the taste.”