

# Eno's Weekly



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**MARITAL FIDELITY:**  
an outdated concept?

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**MOBILE CRECHES:**  
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**RAJESH AND ASRANI**  
talk about their wives

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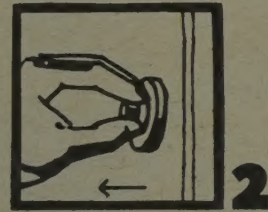
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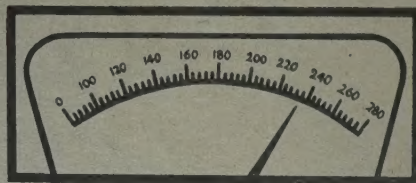


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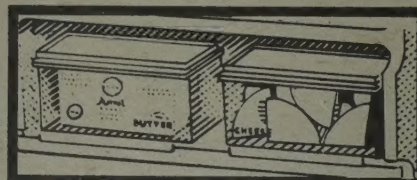
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**GITA SEHGAL**

Tall, limpid-eyed Gita lives life, people and travel. Born in Toronto, Canada, her father has business practically all over the world.

Gita had her early schooling in Canada and later shifted to Japan, a country she adores. She is now doing her B.A. in applied languages at the University of London and has selected courses in Spanish and French.

Fun-loving, Gita has about her a bubbling aura of gaiety, "I may have been a globe trotter and enjoyed residing in many countries and loved the people of those places, but home for me is still India. I yearn for my yearly visits here and hate going back."

When it comes to settling down and marriage, Gita would like it to be with an Indian, in India, which is the only real home for me."

Photograph: Carbons Mody.

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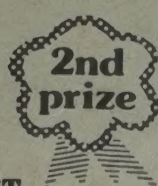


**WAKING THEM UP**

Your magazine encourages the emancipation of women. It protests against the state of inequality of the sexes. Quite right, too. After all, why should women be content with a subordinate place in the home and society? Your magazine has succeeded in planting discontent in their hearts. But does that help much? All this time, the great majority of women were content with a subordinate place. They never envisaged a better one. And what they did not know, they never missed. Do you really think the plight of women can be changed? Not as long as India is steeped in orthodoxy and prejudice. The Indians have a long way to go before they change their narrowness of outlook. Only a small minority of Indians are educated. And even those that are can be unreasonably narrow-minded. How many mothers-in-law would allow their daughters-in-law to work. I wonder. As for the men, why, their ego would shatter. They could not possibly have independent wives. And not many housewives would break their homes in order to assert themselves. So perhaps, apart from making them clench their fists in an impotent rage, your magazine is not doing much else.

**K. B., Allahabad**

If we have "planted discontent", as you describe it, we are glad — that placid contentment of the ignorant, misled housewife deserved to be shattered. If we have "only" managed to put rage into their hearts, we are glad — it means the beginning of a long overdue awakening.



**NO TAKERS — YET**

After reading Mrs. Padma Ramachandran's letter (Eve's Weekly, August 20-26, 1977) I decided to be a truly "liberated" man. I handed in my resignation from a journalistic post and declared my intention to continue only as a free-lance writer, so that I could look after the household, after being married to a well-placed officer (female). No sooner had I told my boss of my intentions, than she (my boss is a woman, mind you) called in some of my se-



**your page**

nior colleagues and broke the news. The girls among them were more "bitter", hurling at me a battery of abuses for my living in a fool's paradise. Alas, the real shock was still to come. The girl, a well-settled executive, with whom I was going steady (our marriage was about to be settled), refused to talk to me any more, on hearing of my "blunder", as she put it!

Mine cannot be an isolated case. This might have happened and might be happening daily to countless numbers of "liberated" men like me. May I ask a simple question? Is there any girl who will marry a man positioned slightly lower than her. Not even one, I suppose. Will a woman IAS officer or a lady doctor marry anyone other than an IAS officer or a doctor or someone equivalent to their official status? Is Mrs. Padma Ramachandran's own case any different?

Men like me who are ready to share or even fully undertake household tasks and look after the children will be there in plenty, but no takers! Is there any working woman to "accept" us?

**P. K. Kurien, New Delhi**

You talk with the smugness typical of the supreme male. A few years ago, you could not have foretold that man would walk on the moon; a few years ago, you could not have envisaged that there would be such a thing as an International Women's Year or a Woman's Decade. How, then, can you be so sure there will be no takers for your kind and magnanimous offer?



**SOME THEORY!**

With reference to Smt. Padma Ramachandran's letter and your comments regarding men's liberation, may I ask you to consider the following situation, which will eventually result in a short span of time.

Say, a person aged 30, after fulfilling certain responsibilities and stabilising his economy with due support from a working wife (aged 20 at the time of marriage) retires. Normally, during the later years of his life when his wife would still be working, he will have to remain at home, as chances of re-employment at his age would, indeed, be very remote. Now, if the husband has retired at the

age of 55 and his younger wife has a job with a retirement age of 60, she will be employed, gainfully (perhaps in a supervisory position) in the latter part of her career, perhaps for the next fifteen years! In such circumstances who else other than the wife could be considered the breadwinner and mainstay of the family, especially if the husband's retirement benefits have since been used up for contingencies such as marriages of the children providing a house for the family or liquidating debts.

**H. Ramanath, Bangalore**

In effect, you say, there is bound to come a period in the life of a married couple, when the wife will be the man of the house. But, that is not what she hankers after. She wants to be equal partner right from the beginning rather than the sole breadwinner at the fag end of her life.

**FAIR EXCHANGE?**

Kudos to Padma Ramachandran for her wonderful letter. How I wish her ideas could be put into action, at least in my case. In fact, many men will agree with me. I am prepared to leave my job and the ensuing worries, look after the house, the children, and start cooking — I am even prepared to dispense with the servant who cleans the vessels and the floor. Even then I will get more than three or four hours' leisure a day for peaceful reading. If only my wife brings home Rs. 2000/- p.m.—the same as my pay packet.

**S. S. Ananthkrishnan, New Delhi**

Verry funny! You are "prepared" to do all this, because you know very well that no one's going to encourage you or even let you do it. Really, how smug you sound . . .

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Few Gujaratis would not have heard the name of Hiraben Pathak, a writer, and wife of the well-known writer, Mr. Ramnarayan Vishwanath Pathak.

Hiraben's craving for a literary career started from her school days. She took her first step in that direction as the editor of her school magazine.

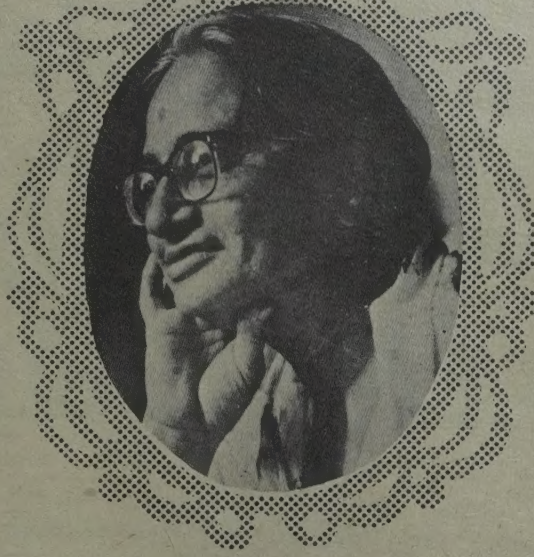
Even though Hiraben was a bright student, she failed in the S. S. C. examination, being weak in mathematics. Her parents insisted that she discontinue her studies, but she was determined to make a career for herself. In her second attempt, she secured 60 per cent marks in mathematics, proving that nothing is impossible.

Hiraben grew up at a time when women were not allowed to move freely in society. A career for women was not even thought of in those days, says Hiraben. "But from my generation onwards, the time to break the old shackles had begun." In spite of a good deal of opposition from her parents, she attended the "Kavi Sammelans." "I was a rebel child, but my parents had faith that I would not go astray," she said.

In the thirties, Bombay University did not offer Gujarati as a special subject at the B.A. level. So Hiraben chose the S. N. D. T. Women's University in Bombay to continue her studies. In 1935, she was the only student opting for Gujarati as a special subject. It was in the same year that she came into contact with professor R. V. Pathak, whom she had admired through his books.

About Mr. Pathak, who was to become her husband, she said, "He was a superb teacher, who could bring the best out of a student." She wrote a thesis for her M.A. degree under his guidance. Her subject was "Aapnoo Vivechan Sahitya" (Our Critical Literature). Since 1938 no one else has written again on this subject and it is to her credit that her thesis is still used as a reference book in the University.

## eve today



### HIRABEN PATHAK LITERATURE IS HER LIFE'S MISSION

A well-known Gujarati writer, her main interest is in creative writing and poetry, but she is better known as a critic and thinker.

Hiraben had by now made literature her life's mission and decided to marry only someone who has as deep an interest as herself in literature. The student-teacher relationship of ten years between her and Mr. Pathak turned into a happy marriage bond in 1945. "It was providence that brought us together," says Hiraben. Their companionship was a happy synthesis of the student-teacher relationship and the literary world.

Mr. Pathak was, no doubt, a superb teacher and a sought-after figure in the literary world. But Hiraben's inspiration came from her inner self, although she admits that Mr. Pathak's guidance enriched her literary work.

Hiraben's main interest is creative writing and poetry. But she has been preoccupied with her role as a critic and has not been able to give much time to her creative urge, except for her collection of poems "Parloke Patra", for which she received the Narmada Gold Medal. She says, "At heart I am a poet, a creative artist, but the world knows me as a critic and a thinker."

What are the benefits of being a writer's wife, I asked Hiraben. "I was a writer's writer wife," she quipped. "The biggest benefit was that we were in the same field and our interest was the same — literature. If I was not a writer I would have been a burden on him."

Hiraben has followed the Gandhian way of living. She believes in simplicity and sacrifice, and she has practised it in her life. She does all the household work herself. She has not touched even a single paise from her husband's property. She has made good use of it by building a dispensary and a kindergarten school in her husband's village. She has spent his money for the cause of humanity and education.

Mrs. Pathak was recently appointed by the Gujarat government to write a women's primer on subjects concerning health, nutrition, child care and house-keeping. "To write for illiterate and backward women was a delightful experience," said Mrs. Pathak. She believes that women can achieve economic independence only through education. And she has helped many women to stand on their own feet by paying the fees for their education for them.

Mrs. Pathak has served as a professor of Gujarati in the S. N. D. T. Women's University from 1938 to 1972. She is a member of the Delhi Sahitya Academy and the Gujarati Advisory Committee. She is on the executive board of the Gujarati Professor's Conference. She is also a trustee of the Chitrasanj Education Trust for Adivasjs in Gujarat.

About the attitude of people towards a writer, she says, a writer should be given a respectable status in society. About women writers, she says there are some men who encourage women writers and try to evaluate them correctly. But there are some others who demand subordination from women even in the field of literature.

Besides literature, Mrs. Pathak is interested in psychology, sociology and the fine arts. She regrets that she has not been able to give much attention to her urge as a creative artist and says, "To fulfil that dream I might have to undergo a re-birth!"



Receiving the Narmada Gold Medal for her collection of poems, "Paraloke Patra", from Mr. Vishnu Prasad Trivedi.

# ADULTERY— a threat to the family?

*However universal or "inevitable," as reports would have us believe, the impulse to infidelity is, one cannot overlook the bitterness it can arouse in the spouse, the guilt complexes it can create and the havoc that can be wrought on the family unit by the desire to taste forbidden fruit*

Mabel Fonseca

Sexual unfaithfulness is perhaps one of the most delicate problems in marriage and it is often regarded as the deadliest of marital sins. Almost universally, adultery is a ground for divorce, and this shows the serious attitude taken by society towards such behaviour. Yet the impulse that leads to adultery, the desire to have a sexual relationship with someone other than the spouse, is so common as to be universal.

The Kinsey Report and other similar reports have revealed that infidelity is so widespread that many people appear to believe that it is virtually inevitable. But we have to be cautious when considering such investigations, because statistics can distort facts and they leave us with no information about the guilt complex which can be created, or of the bitterness that is aroused if and when the adultery is discovered by the other partner in the marriage.

Man's sexual behaviour and search for the ideal mate, who will fulfil him, goes on. Although, from the earliest societies, monogamy has more or less been the rule, practices such as polygamy and polyandry have always existed. Though these may have emerged primarily because of uneven sex ratios, they also provided a variety of mates in sexual life. In some tribes and societies adultery is not condoned and it has even evoked the death penalty, but wife-lending to a guest is sometimes permitted, and in some societies, even today, wife-swapping is accepted by the marital partner. Even in India, about thirty years ago, bigamy was still legally permitted and if, for one reason or another, the man was not satisfied with his wife, he could have a second wife; but that is no

longer true. In a way, when there is legal sanction, there is not much "cheating" on a marriage partner. But when monogamy is the established way of life, adultery becomes a threat to the family.

Today, although fidelity is not exactly old-fashioned, there are greater tensions and incompatibilities and, with working women on the horizon, it is a great deal more difficult to resist temptation, not only for men but for women, too, whose sexuality is encouraged as never before.

The marriage counsellor is often confronted with one of the injured spouses, more often the woman and, occasionally, the man. In some cases, where it is not brought to light by a husband who can "act it out", or where

## the injured spouse

there is mutual forgive-and-forget and the partners are understanding towards each other the marital relationship will survive. But if one of the injured parties is obsessed with it, then it can pose a very severe threat to the marriage and it can be hard going for the relationship and the family in general.

Innumerable letters on this account keep coming in, and one such letter that follows may represent the many women who face the same sort of problem. "I would like to focus your attention on one evil which is expanding in certain parts of India very fast, and Bombay is no exception. Wo-

men who accept spinsterhood as a prerequisite for a successful career, should at some level find a companion who is a widower, a permanent bachelor or divorcee. There is no point in regretting later. Personally, I worship those women who, in spite of being spinsters, are on top and lead a disciplined life.

"All of us wives blame our husbands for flirting with office girls. I myself am no exception. My problem is like this. This girl has been showing special attention towards my husband for the past two years. My husband has a weakness for other women and he gets full encouragement from his mother. A stage came where I had to stay away and this girl proposed to live with my husband without getting married. Somehow it did not materialise. Perhaps the question of reputation was involved and as a husband and father my husband is too responsible a man. I am now living with my husband. But that girl—God knows what she wants—is still there. May I add that these girls come from educated, decent families. One cannot call them 'call' girls or whores. What are they? What should a wife do in such circumstances?"

### THE OTHER WOMAN— THE OTHER MAN

The bitter feelings brought out in the above letter shows the resentment of a woman to a husband's affair. Many wives who are so surprised and shocked when they discover that their husbands have been unfaithful fail to realise that some other woman has supplied what they have failed to. And if they do guess vaguely that this must be the case, they remain mystified, because they believe it

is a physical attraction which has seduced their husbands.

"I am a good wife to him and he lacks nothing and we have such a nice family," wailed one such wife to me. "I never refuse him sex. And I'm prettier and have as good a figure as this girl he's going around with."

When I met the husband, he admitted that sexually his wife was all that he could desire. "But," he went on, "she did not give me what I craved even more than sex. That was admiration and approval. She is more intelligent than I am; she has a better education and comes from a more sophisticated home. Possibly without meaning to, she always left me with a feeling that I hadn't come up to her expectations and that of her so-called aristocratic family. I felt I had let her down and that she really did not need me."

He frowned as he tried to explain the situation. "I met this girl at the office, she seemed to think I was a good fellow. She asked my advice, listened to my ideas and altogether she made me feel good. I would have been happy enough to have her just as a companion to talk to and be with but, of course, that sort of platonic business never works out. Sex rears its head, and that's that!"

This is one reason adultery can set in.

Often it is the excitement of tasting forbidden fruit that makes adultery so tempting. Adventure, risks taken, dangers overcome—such a thrill-seeker was Ramesh, who entered therapy because of his inability to call a halt to a series of adulterous affairs which could have made a shambles of his marriage.

"What's wrong with me?" he demanded. "Am I oversexed? I just can't resist women. Afterwards I hate myself; I promise myself I'll never do it again—but I always do." On the contrary, he was far from "over-sexed." He was actually deriving very little pleasure from his affairs—far less than from his relations with his wife. What he enjoyed was the intrigue, the danger involved in arranging an assignation.

But there is even a worse form of infidelity, in which there is little chance of cure except by prolonged psychiatric treatment. He or she is the compulsive lecher, who makes a habit of seduction. Neurotic and immature, these people genuinely believe that they must have a ceaseless train of new sexual experiences. Such people do not often marry. When such disordered persons do so, it is usually because they have had a glimpse of the normality possible in sexual relationships and hope by marriage to eradicate their philandering restlessness.

The victims of these people soon realise that their marriage is hopeless from the start, but all

## "taming" the wild lover

too few recognise the danger beforehand.

For some reason, both men and women are flattered at the thought of "taming" a wild lover. Despite the boastings, hints and innuendoes of innumerable conquests, seductions and affairs which the neurotic love-maker cannot but reveal, the victim blithely believes that this is the end of the search. "Here," they say, "is a love that is different." Neither age nor experience dim the starry-eyed belief of these sexual neurotics that there is someone more entrancing round the next corner. The man or woman who cultivates immorality for the kick of it, has a psychological disease akin to alcoholism or drug addiction. There are occasional cures but there are many more failures.

All too often, a husband or a wife turns to adultery in order to punish the mate. Sometimes the "offense" is sexual—either sex is being withheld or too many demands are being made. But it is not too unusual to find that the "offense" has nothing to do with sex at all, as has been earlier described.

Often, men quarrel with their wives over money, or the children, or the in-laws, and then storm out of the house to seek relief in the arms of another woman. "I'll show her," they think. But whatever relief they find is at best temporary and at worst damaging, since it distracts them from dealing with the cause of their

tensions and adds new problems of deception, guilt, and possible discovery, to the marriage. Such infidelity is a dead-end road because it has in no way solved the real problem.

In some cases—especially in our country—where the marriage has been more or less forcibly arranged, where a previous lover existed and where fraud marriages take place (when for instance, a man who is impotent, or a woman who is not fit for marriage, is given in marriage), then the apt saying of Benjamin Franklin, brings up a home-truth. He says, "Where there is marriage without love, there will be love without marriage." In such cases the case for infidelity is so evident, there is no further need for explanation or the unravelling of any further truths.

The extra-marital affair which becomes a love-affair and breaks up the marriage is most common when the unfaithful partner is the wife. Women who have a double standard of sexual morality, usually feel guiltier than men do when they stray, and find it necessary to persuade themselves that they are in love with their illicit partners. Few women can accept the idea that they were unfaithful because of lust. Perhaps this is why a wife's adultery outrages society more than a husband's does; it poses a bigger threat to the family.

When women have an affair, married women particularly, it appears to be more purposeful. Such women may have the need for proper sexual fulfilment. Sometimes men are impotent but insist on keeping the marriage on in spite of the wife's unhappiness. The wife may not be able to tolerate the situation and may want an experience of sex. She can then be tempted into it and thus get involved. Neglect and ill-treatment by the husband, unhappy home life and an irresponsible husband are some other situations which drive a woman to unfaithfulness.

### THE ADULTERY ITCH

In many marriages, the impulse to adultery is felt most strongly as middle age approaches. Women feel their femininity or their sexuality is at an end. Men are troubled because they believe their sexual powers are waning—they may occasionally fail to reach their climax or even become impotent from time to time. It is very easy for such people, frightened and unsure of themselves, to protect their sagging egos by deciding that the fault lies not in the aging process within themselves, but in their mates. "I could still make it with a young attractive woman," the husband tells himself. "My husband isn't the man he once was," thinks the woman, brooding about it. Either one becomes a push-over for someone new, someone different, someone who holds out the hope of restoring sexual youth and excitement. For these marriages, the best solution lies in creating new excitement within the marriage itself.

This does not only mean trying new or forgotten sexual techniques. It also means taking vacations in new places, cultivating new friends and hobbies. It can mean a diet for the husband to make him look and feel younger, a new wardrobe and hairdo for the wife. Little can be lost by trying such a course, and much can be lost by clumsy, desperate attempts to recapture youth in the arms of a stranger.

In our cities we find many such men in their late thirties or mid-forties getting fresh with younger girls in their twenties. While they keep their marriages intact, they get the young girls emotionally and quite often sexually involved, making their future one of anxiety and doubt. Young girls, some who have problems at home and who need emotional warmth and support, fall a prey to such attachments. And when time comes for them to settle down, they cannot disentangle themselves from these affairs. This is becoming a common feature of modern day life.

### THE NATURE OF AFFAIRS

Marriage counsellors come across unfaithful husbands of various types. Our cases of husbands involved in extra-marital affairs corroborate with the types of husbands classified by Dr. David Mace, a renowned counsellor. He categorises unfaithful husbands into five types, viz., the libertine, the bored, the curious, the disturbed and the sexually frustrated.

The first one can well be the philanderer—the Don Juan or Casanova type. For them variety is the spice of life. They are bold, daring and adventurous. Before marriage they have a bevy of girl friends and have almost always indulged in premarital sex. They

## types of husbands

are not usually the marrying type but they want to eat their cake and have it too. So they marry and have families which serve as status symbols. After marriage, few change, but they usually want good wives for their homes, although they do not mind "messing" around town.

The wife is ignorant or kept in the dark of his activities and he usually marries a tame, dependant woman who dares not voice her opinion. Some women tolerate this attitude so long as they are well looked after. One wife who had heard about her husband's affair always doubted him when he brought home costly presents from his "work" tours. On one occasion she exclaimed, "This time he brought me an exceptionally costly present. The woman he enjoyed himself with must have given him a good time." She is aware that the gift is a projection of his guilt feelings.

To this class may also belong the debonair man who feels that every woman who is attracted to him is a conquest and that alone is enough to boost his ego. Some women, too, belong to this class and are promiscuous in their behaviour and take life easy. Sometimes they exploit the situation by their good looks and attractive ways to get costly remunerations in cash or kind.

The husband who needs to experiment or is curious, is quite conscientious. He may not know how to handle the affair and will easily give it up if brought to book. If the wife does not harp on it or nag him he can come around easily. He is basically attracted and devoted to his wife and his desire for adventure is only for fleeting excitement. He doesn't intend to jeopardise the marital relationship.

The bored husband is usually in the mid-forty age group. He has probably had a long spell of marriage, having married someone of his parents' choice at an early age. His life has become monotonous and he requires a revival of spirits, a change.

Such an affair can be contributory, if the "other" woman is not too demanding and he knows how to conduct his affair on the quiet. The new affair may provide him with a rich experience and can help to enhance the relationship with his own wife in the long run.

The disturbed husband is another class of unfaithful husbands. He has feelings of insecurity, inadequacy, and needs to be understood and loved. If he is dealing with a difficult woman at home, he seeks love and understanding elsewhere.

For the sexually frustrated husband, who may be highly sexed, deprivation of sex for one reason or another, an unhappy sex life, can lead him into an extramarital affair. For him sex is the only motivation for indulging in adultery, and he may not necessarily restrict himself to one partner. Some wives may actually permit them this licentiousness, since they cannot, or refuse to meet their husband's needs.

To these types we may add the husband who has a need-fulfilment or wishfulfilment. He may want an intellectual stimulus, companionship, or some other felt need. If such a husband is deprived of it through marriage, he may be sub-consciously motivated to find it in another person and such an attachment grows.

Martin Adler has mentioned various causes that may drive a husband to adultery. Among them are: the wife who is always tired and puts off her husband from sex or uses several excuses to avoid sex, and the wife who arouses her husband's suspicions. Today with women no longer confined to the home, a new phenomenon has arisen.

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Whether these teasing reports are true or false, they are meant to make the husband jealous and take him out of the take-me-for-granted attitude that wives find frustrating and infuriating.

But if the man is unsure of himself, he can hit back by getting involved in an affair, much to the wife's dismay. Other causes which give a man to adultery are: the Britan wife—and conservative woman—who is not open in her attitude and cooperative in matters of sex; the nagging wife; the wife who is cold, sarcastic or full of ridicule; the frigid wife; the wife who lets her physical appearance deteriorate; and the wife who is always judging her husband's sexual prowess.

An affair may have many meanings. It may be an indirect kind of communication, a wish to hit back on the part of husband or wife instead of talking things over with the spouse, which indicates that something is wrong with the marriage and needs attention.

The affair can also be a "power play." A man can get friendly with a beautiful woman to show he has greater power of winning her over and thereby proves his need to conquer. A woman can win a man over by her charms and get him divorced from his wife and family.

However, today, as in the case of premarital sexual intercourse, birth control, divorce, homosexuality, adultery, too, is being viewed from a different perspective. Counsellors like Rev. Raymond Lawrence has tried to look at the affair as a redemptive experience. A new affair can revivise an individual and influence the partner in a marriage for positive change. However, if one is not satisfied with a serious affair, it is psychologically difficult to retreat from the situation.

An Indian woman will come to a counsellor and say that her husband is having an affair with another woman. She will add, "We were perfectly happy till now but suddenly he has started behaving strangely," or "We both were so much in love, what could have gone wrong?" It is often difficult to make her think objectively as to where she may have contributed to the break in the relationship. She may get hurt and resent

On second thoughts she may look at it differently. There are always two sides to every story, and when a woman comes to a counsellor, the version is invariably one-sided, and to work on a case of this nature becomes difficult. One-sided counselling can help if the woman changes, and the man sees the change in her and is willing to come round.

Usually, resentment grows into hatred; sex relations have stopped for years, communication is scanty and casual, and it's often late to approach a counsellor. The man is already steeped in his affair and nothing can wean him away once he has made up his mind.

# ADULTERY— a threat to the family?

A man will only come to a counsellor when he finds the affair unbearable. In one case there was a highly talented poetess and writer who was involved with another intellectual. For years the affair continued smoothly and he kept his home happy and enjoyed her

wanted to get away from her clutches.

Sometimes the man will approach the counsellor with his side of the story, absolutely confident of himself, to prove logically why he was driven to it all.



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companionship as well. She was a mother of two girls and had left her husband. She began harassing her lover openly. She made a nuisance of herself at his office, wrote letters to his home as she wanted him to divorce his wife and marry her.

She felt that she was a liberated and progressive woman and that the man lacked the courage to make a decision. He was reluctant to do so, as he loved his wife and children and was conscious of his duties to the family. Her open hostility posed a problem for him. He found her too progressive and difficult to deal with and he

He will even bring the other woman and make an open comparison to highlight the differences in the two women. With such a set mind, it is not possible to work towards reconciliation, as the remedy, if any, may be worse than the disease.

Very often, the wife takes the initiative and comes to a counsellor as the last straw, and thinks counselling will work as a magic spell, and the matter must be solved or else she is disheartened. But counselling is not a panacea for all evils. Such cases are not simple. For a proper diagnosis and guidance towards a fruitful

solution, truthful accounts of the situation are required; objective analysis and careful handling at an early stage when deep resentment has not set in are necessary. There must also be on the part of the husband and the wife the will to cooperate and change.

In our society, a woman's affair is rarely condoned or forgiven. Usually the marital relationship ends in divorce or the man seeks vengeance or she is ill-treated. Many a woman says, "why is it that only we must sacrifice, suffer and tolerate, and the man have a fine time?" But much is expected of an Indian woman and circumstances, outlook, and attitude to women generally, still do not allow "what's sauce for the gander" to be "sauce for the goose." Though with emancipation of women in our society, we never know when that will be.

These affairs require a deeply disciplined mind to bring about a solution, and they are difficult to wean away from if no early effort is made. If an affair continues beyond a certain period and becomes a habit, it becomes hard to disentangle oneself from it.

If the parties have gone beyond the pale of redemption and understanding, alternative solutions must be practically and realistically taken. To force such a man or a woman together, in spite of the odds, or for family sentiments or for children, is not advisable as this can do more damage than good.

### PRACTICAL WAYS TO HELP YOU HELP YOURSELF

Many a person perhaps feels the urge for adultery at some point in life, but that doesn't mean that a good marriage must be dissolved. In some cases there's a need for sympathetic understanding, in some, tolerance, and in some cases, a more systematic probe into their underlying personalities. If you find your eye roving or your thoughts wandering, don't assume that you no longer love your husband (or wife), or that you are basically no good. Rather, ask yourself why you are dreaming or fantasizing about sex with a new person. Do you want to recapture your youth? Punish your spouse? Relieve the tensions that accrue from a humdrum sex-life? Simply want a fling when your spouse isn't available?

Once you've found the answer (and if you can't find it, seek professional help) ask yourself if adultery would actually solve the problem. If you've been arguing about money, will your going to bed with someone else make your mate less extravagant, or less miserly? If your marital sex life is no fun, will your infidelity make your mate a better lover? Or will it simply add new problems to an already troubled marriage, and distract you from smoothing out the rough spots in your relationship with your spouse? Even if all you think you want is a 'heck' of a time, is

What if you suspect that your husband (or wife) is toying with the idea of adultery? First of all, be suspicious of your suspicions. Many business men do work late. Many women do feel the need to spend an occasional evening with lady friends. Many a person has been virtually pushed into adultery by a jealous, accusing mate.

If your mate is carrying on an affair, ask yourself how you may have contributed to the situation. Are you the kind of husband who neglects his wife for business? Are you the kind of wife who is so worn out by the house and children that you are a poor sex partner for your husband? Are you 'too tired', 'too busy' or 'too bored' to enjoy love? Has your sex life settled down to a dreary routine, as boring to you as to the mate you suspect of having outside interests? Analyse your own responsibility and set about making changes.

If you have actually given in to the adultery urge, don't make the mistake of thinking that you can get away with it indefinitely. A series of brief affairs will sooner or later come to light, and a long-term affair will damage your marriage because no one can maintain two truly intimate, emotionally satisfying relationships involving both sex and love. Don't try to conceal your indiscretion from your spouse. It is far better that the revelation come from you. The foundation for a good marriage is trust. If your unfaithfulness is discovered accidentally rather than honestly revealed by you, your mate will surely doubt that you can ever be trusted again. If on the other hand, you can discuss infidelity openly with your mate — not to hurt him or her or to brag about your exploits or to expiate your guilt, but as a way of saying, "Look, let's try to work out what's wrong between us" — then at least your mate can go on trusting you. Once the two of you are working on a genuine solution to your problem, you will find it easier to resist temptation and there is no need to battle with the 'egos'.

For husbands and wives wishing to avoid the suffering that adultery can inflict, here are a few practical suggestions several counsellors advocate in common:

1. Work at being a good companion as well as being a good sex partner, and make your sex-life interesting with a varied sexual experience within marriage. "I married a roue" an older woman once said. "He has been completely faithful to me and a wonderful husband." "How did you do it?" asked a therapist. "I gave him what he had always been seeking. I never let our desire for each other grow stale. I don't

- mind telling you it was hard at times to keep myself gay and young, alluring and seductive. But how rewarding it has been! Everyone gave my marriage two years — we've been married 22. I swore to myself the day we got married that no other woman should take him from me. They never have." We cannot afford to overlook the sexual side of marriage. 2. When something is wrong with your marriage, face it. Don't be ashamed or run away from it. 3. No matter how difficult it may be, open the lines of communication with your mate. 4. Have a good self-relationship. If you don't run down your self-esteem, you won't need the ego-aggrandizement of affairs. 5. Don't run down or put down your mate. You create hostility when you say, "He is rotten, I don't like his behaviour." Such an attitude on your part makes him resist and sets off a chain of charges and counter-charges. He'll behave in a worse manner, and then you will get angrier, and pretty soon adultery will seem to be the better way out. Don't wallow in pity because of it, nor keep on maligning him to friends and neighbours. Rather, say to yourself, "I don't like his behaviour. I wish he would change it," and try to help him change it. 6. If you are having real marital difficulties — including sex problems — see a professional counsellor or psycho-therapist to find out what is wrong and what you can do about it.

Adultery, then, is pretty much what you make of it. The husband's actions admittedly present problems and difficulties, but they are hardly, unless you insist on making them so disastrous or catastrophic. As the Roman philosopher Epictetus remarked: "men are disturbed not by things, but by the views which they take of them." If you insist on viewing your husband's/wife's adultery as calamitous it will become so. If, instead, you calmly and objectively view it as a problem to be tackled and solved — which is exactly what it is — and with or without professional help honestly work at uprooting that root — you will have a good chance of doing something constructive about it and derive great marital gains.

If you should learn that your mate has been unfaithful, don't jump to the conclusion that you are no longer loved. Your wandering spouse may be plagued by emotional problems left over from childhood. He or she may be reacting to tensions in your marriage for which you are both

responsible. Denunciations will not help, neither will a posture of martyrdom. Seek professional counselling if possible. A therapist will not condemn you — he will help you both. Remember that adultery need not signal the end of marriage or of love. And if it brings to light long hidden tensions and dissatisfactions, you may, with some effort, enjoy a better marriage than ever before.

## How Real Is Marital Fidelity?

Vrunda Moghe Dev

*The current emphasis on the physical aspect of marital fidelity could be misleading, say several people, since unfaithfulness in marriage could be manifested in different ways.*

"Liberation actually means liberation from petty feelings like hate, envy and suspicion," says Kamala Das, the controversial poet and writer. "It is these feelings which lead a human being to disloyalty.

"Fidelity in ancient times was entirely based on the physical aspect and on rituals like the 'sindur' the 'mangalsutra' and serving the husband, who was elevated to a high pedestal. Now the concept has changed, somewhat, though the accent on the physical aspect of fidelity is still very strong.

"Personally, I feel that an emancipated woman is far more loyal because she makes a definite endeavour to understand her partner and build up an intellectual relationship. If this is called fidelity, then the idea is more acceptable. Sex is everything and nothing at the same time. After a certain time, sex plays a very minor role in a marriage. Ultimately, a person needs a mate who will nurture his/her personality to the fullest and this must be mutual."

Kamala Das was insistent on the fact that marriage is not just a matter of being married—

it involves much more; friendship, understanding and trust.

"It is this type of relationship that I have written about in my books, but an unsavoury image has been built around me," laments Kamala Das.

She despises the attitude most magazines adopt regarding certain age-old principles and said that, rather than being agents of change and progress, they contribute to a regression. "Unless our young people change, and our journalism changes drastically, concepts like fidelity will remain empty ideas based on ritual nothings."

"A basic need in every human being is to be loved, and in married life that need is extended—both of them want to be loved as by a lover," says Ramanlal Patel, psycho-analyst. "But this does not always happen, because of various demands on both sides. The roots of extra-marital relationship and infidelity lie in that need. There is a subtle competition between husband and wife that leads to various demands and conflicts. These demands and conflicts become a guarded secret between them."

In India particularly, says Mr. Patel, the findings are that there are innumerable cases of infidelity among men and women but they have to hide it because they do not want to face a hostile society.

"One cannot say that fidelity is an ancient principle. If we look at our old records, this term was hardly rigid. It became more meaningful and assumed a narrower scope with the advent of the Christian influence in India, whereby infidelity was tantamount to adultery and hence a sin

"Psychologically, men and women are never free from infidelity. They drift into imagination, day-dreaming and fantasy. It is doubtful whether any human being is totally loyal. Physical infidelity is known to do harm to the relationship at home, but psychological infidelity can do just as much harm

"Fidelity is essentially a time-bound factor. It remains there until there is no competition between the spouses. Total loyalty is found in lovers and newly-married people. Once they settle down to their daily problems and responsibilities, this totality begins to fade. In certain situations, where the need to be loved as by a lover wears off, then there is emotional loyalty and the attachment which comes with age and familiarity."

"The question of fidelity depends a lot on how children are brought up. If parents give sufficient love, enough scope for the building up of emotional independence and do not use forced discipline in their homes then their children develop a strong sense of fidelity. But this is becoming rare, as parents today are more engrossed in their own personal achievements."

Vijay Tendulkar, well-known Marathi playwright, says that the concept of complete fidelity is something of a dream or illusion. It involves monotony which leads to boredom and a lack of interest in life. This ultimately leads to infidelity or some sort of an escape.

"On the physical level, yes, it is probably possible, and makes sense, but not in a generalised manner. In situations where there is physical incompatibility, fidelity has no meaning.

"As the situation stands today, ideal marital relationships do not exist, though some type of adjustment continues. In an ideal situation, we imagine a wide scope for understanding and physical merging. But these situations seldom exist. Tensions of various sorts and complicated problems mar the development of such a situation. Fidelity in such situations has a limited meaning—it sounds like a dream—it shouldn't perhaps, but it does. Fidelity starts and continues in the premarital relationship or till the honeymoon phase and after that it is generally compulsion, deception or a nervous break-down!"

In a very practical sense, fidelity is something one would like to retain, but it is difficult to practice, especially if you take the word seriously. One can stick to the kind of relationship—say physical—but there are mental

escapes, which involve a lot of dishonesty.

In the Hindu sense of the term fidelity is something a man expects from a woman. Tendulkar insisted on the "Hindu sense." Traditionally, a Hindu man could have mistresses and this was acceptable to women. Even today, he says, the situation has not changed much. When a man chooses not to be faithful, there is no social boycott, he is not looked down upon and he is generally accepted by society. But if a woman enters into an extra-marital relationship, be it even on a non-physical plane, she becomes an object of social contempt.

"Like the institution of marriage, fidelity may have been originally conceived as a social adjustment—as a matter of necessity rather than as a rule. That is perhaps the reason why it has changed so many definitions."

Tendulkar cited an example where the husband is impotent. It was an arranged marriage and all attempts for a cure were in vain. The wife entered into an extra-marital relationship, had children and both husband and wife carry on their responsibilities jointly. Of course, there are tensions and bitter moments, but they have not broken up. This, Tendulkar said, fits in with his definition of fidelity mainly

because of the deep understanding that exists in that relationship.

A human being is constantly in search of a relationship which gives him stability. So what fidelity could involve is a basic trust between a man and a woman—married or unmarried. In this sense, it should not be ruled out, but when it becomes a matter of compulsion, then it is totally objectionable.

Of late, experimental Marathi theatre has shot into prominence, mainly because of its daring attempts to project themes such as incest, which generally shock the middle-class and its norms of morality.

Achyut Vaze, 28, is the writer of two such controversial plays—"Shadja" and "Sofa-cum-Bed." He believes that what ultimately matters is a total companionship—sex is quite irrelevant.

Achyut is unmarried and claims to project only his point of view. He said that if marriage is to be taken as a total relationship, then what is needed most is a basic trust and perfect communication.

"Sounds vague, but the couple should react to the world as one entity. Each one would then understand the other, there would be no hiding of even small things like borrowing a few rupees from the neighbour, etc. Then,

in this type of relationship, even if one person has some physical relations with an outsider and does not feel guilty about it, there is no reason why it should break up. Companionship is what is required—sharing of moments of happiness and sorrow—the importance of being together and feeling together. In this sense, total fidelity is feasible and of a lasting nature.

"Is fidelity linked up with marriage alone? Not necessarily. Marriage is only a way of formalising a certain type of relationship. Even if institutions like marriage were not prevalent, there would be a question of fidelity because it involves some sort of a relationship. As things stand today, however, the institution of marriage would not be scrapped, not in the foreseeable future at least.

"Our ancient idea of fidelity," Achyut says, "was rather fluid. It assumed a stricter and narrower meaning with the passage of time but today we have perhaps turned a complete circle."

One wonders why, then, this concept has assumed such an aureoled significance and still continues to be the making or the breaking factor of many a marriage.

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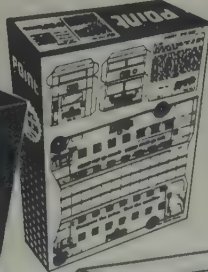
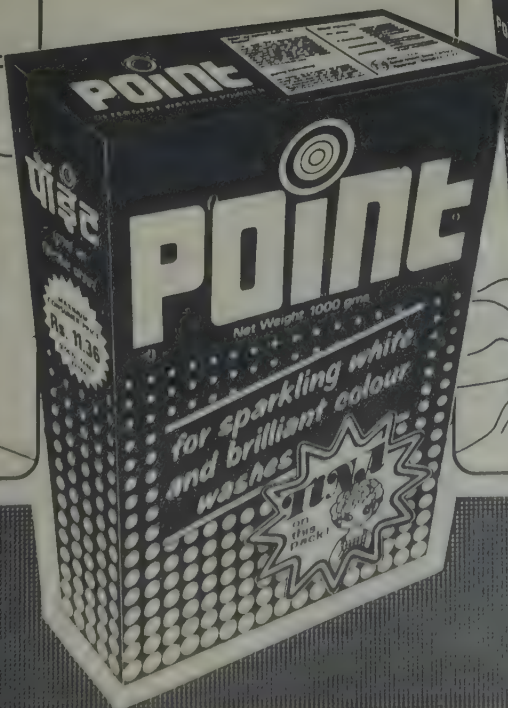
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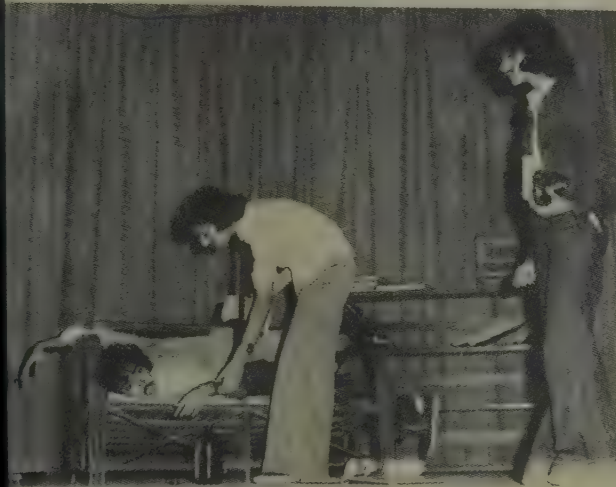


# Queen Marians Delight

Ratu Kamlani

It was a nostalgic retreat to the past. Nothing seemed to have changed in old Lambert Hall with its picture-frame stage and grey curtains. Even the sound of the trains chugging to and fro beneath Kennedy Bridge, totally oblivious to the cultural activities atop Queen Mary School, was familiar. The whirring of the fans are still regulated just before the evening's show begins.

And yet, in the past few years much has changed. For one I was not on stage that evening to entertain an expectant audience. I played a different role — that of waiting and watching. And what I saw made me realise the difference between the youth of the late sixties and the youth of the late seventies. . .



A scene from "The Wonder Pill"

When we staged our 30-minute plays for the annual inter-house drama competition at Queen Mary School, the plays were invariably British or American in origin — scenes from Robin Hood, Shakespeare or Dennis the Menace, or something equally remote. The focus was always on the West — we wanted, skillfully, of course, to emulate the west. After all, it was an English drama competition, right? We were thrilled with what we put up — alien costumes, alien sets, jokes which had no social or cultural relevance to us as Indians at all. That aspect didn't even strike us then. Yet we enjoyed it all — the early morning and late evening rehearsals, and, as the day of the competition approached, the lunch hour rehearsals, the hiring of costumes, the collecting of paraphernalia for the stage. We smiled and played the game through the summers of the sixties.

The pattern is apparently still the same. Similar rehearsal timings, lots of backstage (and front stage) helpers, the time limit is still thirty minutes. But there's a difference. The plays put up by Queen Marians these days are not the typically amateurish ambitious efforts as ours were — no high falutin language, no Paddington station for locale, not the inimitable mystery or adventure packed theme.

The plays are now written by the students of the school themselves. All girls from std. III upwards are free to write plays which are submitted to the house captains who vet them, and select the scripts which they feel are stageworthy. These are shown to Mrs. Sethna, the inimitable elocution mistress, who approves of the scripts. Then the practices be-



"The Bride Comes Home", this year's best play. Firusa Mistry (right) — the best director and Daisy Boga — best actress.

gin, sans expert advice. The sets, costumes, dialogue delivery, everything, is done by the house members themselves. No help is taken from teachers or parents. The entire creation is student oriented.

The result is indeed remarkable. What struck me most about this year's playwrights — all senior students — was their social awareness and their involvement with the Indian scene as a whole. The themes were topical, rooted in our cultural and social ethos.

"Rainbow's End" by Sonal Mehta skilfully blended fact with fiction by mingling a father's

preoccupation with such problems as inflation, tax evasion, MISA and union meetings with a little girl's quest for the proverbial pot of gold at the end of a rainbow, in a dream sequence.

Firusa Mistry's "The Bride Comes Home" depicts a typical Parsi household comprising a nagging wife, the victimised husband who has an appreciative eye for leggy females, and the phoren-returned son. His mother is anxious to get him married for fear that her son might get hooked by some foreigner. The generation gap is made apparent. And the parading of unwilling girls of marriageable age before the prospective in-laws makes a mockery of the arranged marriage ritual, a tradition which even sixteen-year-old school-girls flout. The play's (and the young 'uns') message to all parents: leave us alone to lead our own lives. The older generation tend to disregard such things as choice, individuality and love — values which are sacrosanct to the young.

Kavita Jagtiani's "The Wonder Pill", for which she was adjudged the best playwright, digs at the advertising medium for gulling the masses into believing that the Wonder Pill guarantees instant relief. According to a dedicated scientist (played sensitively by Kavita) who has carried out research, WP is poisonous. Like a voice in the wilderness he pleads with the press and the public to stop taking the pill. But they resolutely continue taking WPs, because everybody thinks the scientist is crazy. He martyrs himself by taking an overdose of WPs. Suicide for a social cause. An effective way of proving his point? Apparently not. The directors of the WP Co. ask the editor of the newspaper that has got wind of the true story not to make much of the issue. Censorship of the press, hush money, corruption — ills which infest our society are lucidly exposed.

Said Kavita: "I was thinking about our society one evening. What the majority says has to be right — it's a sickening concept isn't it?" That inspired her to write the play.

The average age of the playwrights is sixteen years. Ample encouragement is given to the talented students. The whole purpose is to allow the girls to create and to train others.

Hey! our acting, direction and diction weren't half bad, our sets were pretty good, too. But one just has to hand it to these youngsters. Their ideas are better than ours!

## SUCHITRA — SINGER AND ACTRESS



Suchitra is a promising student with a flair for singing and acting in English plays. This teenager has won several prizes in music in various competitions. She won prizes for classical music in 1975 and for light music in 1976 at the Calicut University Zonal Arts Festival. She also bagged the first prize in the inter-collegiate music competition held by the Nehru Yuvak Kendra (a Government of

India institution for the promotion of Youth activities).

Suchitra has been learning classical music for the last six years and has given many public performances.

She was adjudged the Best Actress in the Calicut University Arts' Festival held during 1975 and 1976. She has also won several prizes for English elocution and debates.

Suchitra is a good Bharata Natyam dancer, too. She has had a brilliant academic career and has been the proud holder of the university Merit Scholarship for the past four years. Suchitra is doing her final B.A. in Economics at Sree Narayana College, Cannanore. She spends her leisure hours reading novels and in collecting stamps.

About her future plans, soft-spoken and lovely Suchi says: "I would like to become a lecturer or join the I.A.S."

M. P. Suresh



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## FLOOR MAT

### MATERIALS:

Raymond's knitting wool "Cashmilon" 4 ply. Floor mat: 8 balls blue 209, 5 balls Yellow 205, 3 balls Magenta 208, 4 balls Green 219 (25 grams each).

Child's Top: 5 balls Blue 211, 1 ball each Red 207, White, Yellow 205, Pink 202, (25 grams each), small lengths of Green 219 and Black. Crochet hook no. 12. Two press buttons.

### MEASUREMENTS:

Floor mat 95 x 95 cms.  
Child's Top: Chest 61 cms., length 29 cms., sleeve seam 21 cms.

### ABBREVIATIONS:

ch.=chain; h. tr.=half treble; ch. sp.=chain space; tr.=treble; cl.=cluster; rep.=repeat; s.s.=slip stitch; dc.=double crochet; dec.=decrease; sts.=stitches; beg.=beginning.

With Yellow wool work 37 ch., turn.

1st row: 1 h. tr. in 3rd ch. from hook, 1 h. tr. in next ch., \* 2 ch., miss 2 ch., 1 h. tr. in each of next 5 ch., rep. from \* to last 5 ch., 2 ch., miss 2 ch., 1 h. tr. in each of the 3 ch., 3 ch., turn.

2nd row: \* In next 2 ch. sp. work 3 tr. but retain last loop of each on hook, wool over hook and draw through all loops (a cl. made), (2 ch., 1 cl. in same

sp.) 4 times, miss next 2 h. tr., 1 tr. in next h. tr., rep. from \* till end, 4 ch., turn.

3rd row: \* 1 h. tr. in next 2 ch. sp., (2 ch., 1 dc. in next sp.) twice, 2 ch., 1 h. tr. in next sp., 2 ch. rep. from \* end with 1 ch. (instead of 2 ch.) 1 h. tr. in last st., 3 ch., turn.

4th row: 2 tr. cl. in 1 ch. sp., 2 ch., 3 tr. cl. in same sp., work as 2nd row, but work only 2 clusters in corner sp., 3 ch., turn.

5th row: 1 h. tr. in next 2 ch. sp., 2 ch., work as 3rd row, end with 1 h. tr. in last sp. 2 ch., 1 dc. in last st., 2 ch., turn.

Rep. 2nd to 5th rows 3 times more, then 2nd and 3rd rows once, 3 ch., turn.

# Small Wonder

A cute top with animal motifs and a colourful floor mat which doubles as a shawl, for a baby



Photograph: Farokh Report

Next row: \* 1 tr. in next 2 ch. sp., (1 ch., 1 dc. in next sp.) twice, 1 ch., 1 tr. in next sp., rep. from \* end with 1 tr. in last st., 1 ch., turn.

Work around of dc. on all 4 sides, working 34 dc. on each side and 3 dc. in each corner. Fasten off.

Similarly work 9 more squares. Then work 12 squares more in Blue, 6 in Magenta, and 8 in Green. For placing of squares

follow the given chart. For joining squares to each other either join by whip stitches or while working the last round in dc.

### Border:

With Blue wool work a row of dc. along each side of the mat working 3 dc. in each corner, then work 2 rounds of tr. working 3 tr. in each corner st. Then work 1 round of dc., working 3 dc. in each corner st., fasten off.

## CHILD'S TOP

### Front:

With Blue wool, work a row of 63 ch., turn.

1st row: 1 dc. in 2nd ch. from hook, 1 dc. in each ch. to end, 1 ch., turn.

2nd row: 1 dc. in each dc. to end of row, 1 ch., turn.

Rep. 2nd row 7 times more; at the end of last row turn with 2 ch.

Next row: 1 tr. in each dc. to end of row, 2 ch., turn.

Continue straight in rows of tr. till work measures 16 cms. in length.

Shape Armholes: s.s. over next 4 sts., 1 tr. in each tr. to last 4 tr., 2 ch., turn. Dec. 1 st. at each end of next and every row till there are 50 sts., continue straight till back measures 25 cms. in length.

### Shape Neck:

1st row: 1 tr. in each of next 19 tr. (20 sts. including the turning ch.) 2 ch., turn.

2nd row: Dec. 1 st. at beg., work to end, 2 ch., turn.

3rd row: Work the row, dec. 1 st. at the end, 2 ch., turn.

4th row: Work to last 4 sts., 1 dc. in next st., 1 ch., turn.

5th row: Miss the dc., 1 dc. in each of next 2 tr., 1 tr. in each tr. to end, fasten off.

Miss 100 sts. at centre for neck, join wool to next st. and work second side to match first side, reversing shapings.

### BACK

Work as for back till front measures 16 cms.

Divide for back opening and shape armhole:

1st row: With right side of work facing, s.s. over next 4 sts., 1 tr. in each of next 31 sts., 3 ch., turn.

Work in rows of tr., keep centre edge straight but dec. 1 st. at armhole edge in next 2 rows, then continue straight till work measures 25 cms.

**Shape Neck:** With right side of work facing work 16 tr., then to end of row.

**Next row:** Work 1 dc. on each c., and 1 tr. on each tr. to end of row.

Work next 2 rows straight in r. over tr. only.

**Next row:** s.s. over 4 sts. work in tr. to end, to 3 ch., turn.

**Next row:** Work in tr. to last 3 tr., 1 dc. in each of next 2 tr. Fasten off the wool.

**Left Side:** Joint wool, on wrong side of work to 6th st. from centre edge and work 1 tr. in each tr. on the inside, then work the row to end. Shape armhole, neck and shoulder to match right side, reversing shapings.

**SLEEVES:**

With Blue wool work a row of 39 ch., turn.

**1st row:** 1 dc. in 2nd ch. from hook, 1 dc. in each ch. to end, 1 ch., turn.

**2nd row:** 1 dc. in each dc. to end of row, 1 ch., turn. Rep. 2nd row 3 times more. At the end, turn with 2 ch.

**Next row:** 1 tr. in each dc. to end of row, 2 ch., turn, work straight in rows of tr. till sleeve measures 21 cms. in length.

**Shape Top:** s.s. over 2 sts., work to last 2 sts., 2 ch., turn. Dec. 1 st. at each end of next 9 rows (16 sts.). Fasten off.

**To Make up:**

Join shoulder, side and sleeve seams. Set sleeves into armholes, work a row of dc. along the neck edge.

Sew two press buttons to back opening.

**FEMALE SEAL:**

**Tail:** With Yellow wool, work 3 ch. (keep a long end of wool).

**1st row:** 1 dc. in 2nd ch. from hook, 1 dc. in next ch., 1 ch., turn.

**2nd row:** 1 dc. in each dc. to end, 1 ch., turn.

**3rd row:** 1 dc. in next dc., drop loop from hook, with the hanging end of wool, drawing it through last st. of 2nd row, work 3 ch., pick up the dropped loop and work 1 dc. in each of next 2 ch., 2 dc. in last ch., 1 ch., turn.

**4th row:** 1 dc. in each dc., 2 dc. in last st., 1 ch., turn.

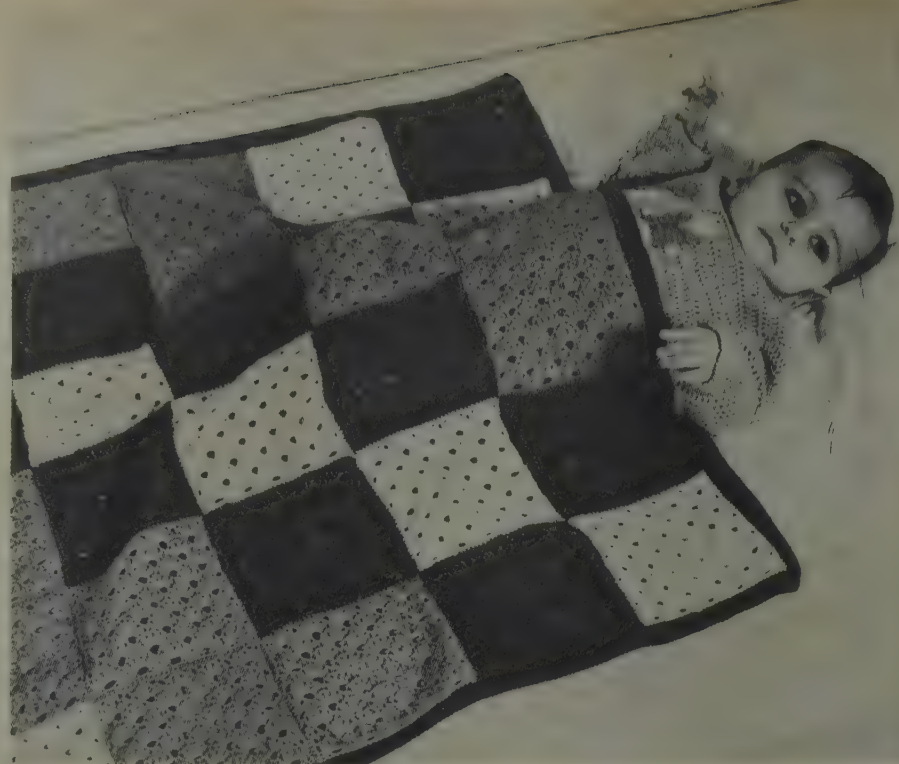
**5th row:** 1 dc. in each of next 2 sts., drop loop from hook, miss next 2 sts. and join a piece of the same wool to next st., with this new wool work 1 dc. in the same st. and 1 dc. in next st., turn.

**6th row:** 1 dc. in next dc., pick up the dropped loop and work 1 dc. in each of next 2 dc., 1 ch., turn.

**7th row:** 1 dc. in each of next dc., 1 ch., turn.

**8th row:** 1 dc. in same place as 1 ch., 1 dc. in each of next 2 sts., 1 ch., turn.

**9th row:** 1 dc. in same place



as 1 ch., 1 dc. in each of next 4 sts., 1 ch., turn.

**10th row:** s.s. in next dc., 1 ch., 1 dc. in each of next 3 dc., 2 dc. in last dc., 1 ch., turn.

**11th row:** 1 dc. in each of next 4 dc., 1 ch., turn.

**12th row:** 1 dc. in each of next 3 dc., 2 dc. in last dc., 1 ch., turn.

**13th row:** 1 dc. in each of next 3 dc., 1 ch., turn.

**14th row:** 1 dc. in each dc., 1 ch., turn.

**15th row:** 1 dc. in each of next 2 dc., 1 ch., turn.

**16th row:** As 15th row, fasten off.

**SKIRT:**

With Red wool work 8 ch., turn.

**1st row:** 1 dc. in 2nd ch. from hook, 1 dc. in each of next 5 ch., 2 dc. in last ch., 1 ch., turn.

**2nd row:** 1 dc. in same place as 1 ch., 1 dc. in each dc., 1 ch., turn.

**3rd row:** 1 dc. in each dc. to last st., 2 dc. in last st., 1 ch., turn.

**4th row:** 1 dc. in same place as 1 ch., 1 dc. in each dc., 1 ch., turn.

**5th row:** As 3rd row.

**6th row:** As 4th row.

**7th row:** 1 dc. in same place as 1 ch., 1 dc. in each dc., 2 dc. in last dc., 1 ch., turn.

**8th row:** As 4th row.

**9th row:** 1 dc. in each dc. to last 4 dc., turn.

**10th row:** 1 dc. in each dc. to end, 1 ch., turn.

**11th row:** 1 dc. in each of next 2 dc., 1 s.s. in each of next 4 dc., 1 dc. in each of next 3 sts., s.s. along the side.

**Scallops:** \* 3 h. tr. in next st., 1 s.s. in next st., rep. from \* along the lower edge, fasten off.

**WINGS:** With Yellow wool work 5 ch., turn.

**1st row:** 1 dc. in 2nd ch. from hook, 1 dc. in each of next 3 ch., 1 ch., turn.

**2nd row:** 1 dc. in each of next 3 sts., 1 ch., turn.

**3rd row:** As 2nd row.

**4th row:** 1 dc. in each of next 2 dc., turn (without ch.).

**5th row:** 1 dc. in each of next 2 dc., fasten off.

**UPPER PART OF BODY:**

With White wool work 10 ch., turn.

**1st row:** 1 dc. in 2nd ch. from hook, 1 dc. in each ch., 1 ch., turn.

**2nd row:** 1 dc. in each dc., 1 ch., turn.

**3rd row:** 1 dc. in each dc. to last dc., (leave last dc.) 1 ch., turn.

**4th row:** As 3rd row.

**5th row:** As 2nd row.

**6th row:** As 3rd row.

**7th, 8th rows:** As 2nd row.

**9th, 10th rows:** As 3rd row.

**11th row:** As 2nd row.

**12th row:** As 3rd row.

**13th row:** As 2nd row.

**14th row:** As 3rd row. Fasten off. Work second wing to match, reversing shapings.

**MALE SEAL:**

**TAIL:** With Pink wool (and keeping a long end of wool) work 2 ch., turn.

**1st row:** 1 dc. in 2nd ch. from hook, 1 ch., turn.

**2nd row:** 2 dc. in next dc., 1 ch., turn.

**3rd row:** 1 dc. in each of the 2 dc., 1 ch., turn.

**4th row:** 1 dc. in each of next 2 dc., drop loop from hook, and with the hanging end of wool work 2 ch., pick up the dropped loop and work 1 dc. in each of the 2 ch., 1 ch., turn.

**5th and 6th rows:** 1 dc. in same place as 1 ch., 1 dc. in each dc. to end, 1 ch., turn.

**7th row:** 1 dc. in each dc., 1 ch., turn.

**8th row:** 1 dc. in next dc., fasten off. Miss 1 dc. on 6th row and rejoin the wool to next dc., work 1 dc. in each of next 3 dc., 1 ch., turn.

**9th row:** 1 dc. in same place as 1 ch., 1 dc. in next dc., 1 s.s. in next dc., 1 ch., turn.

**10th row:** 1 dc. in each of next 2 dc., 1 ch., turn.

**11th row:** 1 dc. in same place as 1 ch., 1 dc. in each of next 2 ch., 1 ch., turn.

**12th row:** 1 dc. in same place as 1 ch., 1 dc. in each of next 3 sts., 1 ch., turn.

**13th row:** 1 dc. in each dc., 1 ch., turn.

**14th row:** 2 dc. in same place as 1 ch., 1 dc. in each dc., 1 ch., turn.

**15th row:** 1 dc. in each dc., drop loop from hook, attach a piece of wool to end st. and work 4 ch., pick up the dropped loop and work 1 dc. in each ch., 1 ch., turn.

**16th row:** As 13th row.

**17th row:** 1 dc. in each dc. to last dc., (avoid last dc.) 1 ch., turn.

**18th to 20th rows:** As 13th row.

**21st to 23rd rows:** As 17 row.

**24th row:** As 13th row.

**25th row:** 1 dc. in each of next 2 dc., s.s. in next dc., fasten off.

**BODY:** With Red wool work 12 ch., turn.

**1st row:** 1 dc. in 2nd ch. from hook, 1 dc. in each ch., 1 ch., turn.

**2nd & 3rd rows:** 1 dc. in each dc., 1 ch., turn.

**4th row:** 1 dc. in each dc. to last dc., 1 ch., turn.

**5th to 7th rows:** As 2nd row.

**8th row:** As 4th row.

**9th row:** Divide for neck, 1 dc. in each of next 2 dc., 1 ch., turn.

**10th row:** 1 dc. on each of next 2 sts., fasten off.

**Work right side:**

**1st row:** Attach wool to 2nd dc. (leave 1 dc. at centre) 1 dc. in each of next 4 dc., 1 ch., turn.

**2nd row:** 1 dc. in each of next 3 dc., 1 ch., turn.

**3rd row:** 1 dc. in each of next 2 sts., fasten off.

**COLLAR:** Left side:

With Green wool work 2 ch., turn.

**KEY**  
B = Blue R = Red  
Y = Yellow G = Green

B	Y	R	G	B	Y
Y	R	G	B	Y	B
R	G	B	Y	B	G
G	B	Y	B	G	R
B	Y	B	G	R	Y
Y	B	G	R	Y	B

## THE STORY SO FAR

At forty, Namrita stopped visiting doctors for a cure. She had resigned herself to a childless marriage, and set about building a career for herself, and successfully, too. Now, after twenty years of barren waiting, she is pregnant. Everyone seems to resent and disapprove of her baby's arrival. "You are too old," they say. Namrita is confused...

## NOW READ ON....

Then suddenly, like a bright sun dispelling the gloomy clouds, the thought of Ranjan's return from his tour sent her spirits soaring.

The next day she dressed with great care and smiled to herself as she thought of his reaction. He would be surprised and, yes, definitely happy. She could not make up her mind about how or when to tell him the news and kept rehearsing various ways. Even when he arrived she felt suddenly confused not knowing how to break the news. She kept putting it off, and, then decided to work her way around it and abruptly burst out,

"Do you think I look different?"

He glanced at her with a smile, "What are you fishing for now? Of course you are different. You are not the same chit of a girl I married. You have grown older, mature and even more beautiful."

She could wait no longer, "I am going to have a baby."

Even as she said it she thought, why does it sound such a bald statement? Almost false, as if she was play-acting? Her eyes were on Ranjan waiting for his reaction.

He was just about to hang his clothes in the wardrobe and she saw his hand freeze for a moment.

"What did you say?" Bewildered, surprised. Just as she had expected. Will it be followed by happiness?

"You are going to be a father." There — that sounded much better. "I saw the doctor three days ago. I am two and a half months now." That should add just the touch of credibility and help to make it matter of fact, irrevocable. Why doesn't he come running and hold me? Why does he just stand there or did conception make one suddenly super-



Malati Jaikumar

**WHAT THE QUALIFIED DOCTOR AND THE CONCERNED HUSBAND HAD BEEN UNABLE TO DO — A SIMPLE STRANGER HAD ACHIEVED IN A FEW MINUTES. SHE HAD GIVEN NAMRITA CONFIDENCE.**

sensitive and find fault where none existed? Why doesn't he say something?

"But you — after all these years! Good Lord, it's fantastic!" His incredulity gave way to concern and he came and took her hands in his.

"What did the doctor say? Is it safe for you? Can you withstand it at your age? I don't want to risk your life for a baby now. We are all right as we are and surely don't need an addition. Namri, even if there is the least bit of risk I do not want it."

"But I want it!" cried Namrita. The bottled up resentment burst out. "Why are you all such Cassandra's? Why shouldn't everything turn out well? I know I am old but why does that have to make such a difference? I have not had a single word of encour-

agement, not a single expression of pure happiness, unalloyed with doubts. Usha, the doctor, then mother and even you talk only of 'ifs' and 'buts'. Aren't you happy Ranjan?"

"Of course I am thrilled but let's face it. We are not starry-eyed youngsters now. True, I did want to have a family but now I have got used to the idea of not having one. I love you too much and cannot bear to think of losing you if things go wrong. And then our son or daughter will still be in school when I am retired. We have to be practical. Let us think about it and let me get used to the idea. I am still dazed. You know Namri, it does

Continued on Page 27

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A retired printer went into the restaurant business.

"This is an outrage—there's a needle in this soup," cried one of his customers.

"Merely a typographical error, sir," said the erstwhile typo suavely. "Should have been noodle."

"I must have a holiday," said the pretty cashier of a restaurant. "I'm not looking my best."

"Ridiculous," said the manager.

"It isn't ridiculous; the men are beginning to count their change."

Waiter (in London restaurant): "Your coffee, sir; it's special from South America."

Diner (sarcastically): "Oh, so that's where you've been."

A tenant had not paid his room rent for several weeks. Something was always happening that took his ready money, and tomorrow was going to be the day. Finally came the breaking point.

"See here," said the landlord. "I'll meet you half way, I'm ready to forget half of what you owe me."

"Great! I'll meet you, too," replied the impecunious one,



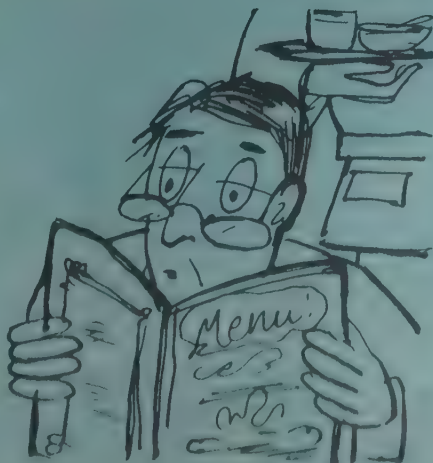
"I'll forget the other half."

Oldtime Boarder (to newcomer): "I say, old man, I don't think I'd touch the rice pudding if I were you—there was a wedding in this street yesterday."

Landlady: "I think you had better board elsewhere."

Boarder: "Yes, I often have."

Landlady: "Often had what?"



Boarder: "'Had better board elsewhere."

Boarder: "Ah, your steak is like the weather this evening, madam, rather raw."

Landlady: "Indeed? By the way, your account is like the weather too—unsettled."

"What would your wife say if you bought a new car?"

"Look out for that traffic light. Be careful now. Don't hit that truck. Why don't you watch where you're going? Will you never learn? and a lot more like that."

"Didn't you say when you sold me this car that you would replace anything that broke or was missing?"

"Yes, sir. What is it?"

"Well, I want four front teeth and a collarbone."

Lady (at busy corner): "Isn't it wonderful how a single policeman can dam the flow of traffic?"

Her Escort: "Yes, but you should hear the language of the motorists that are held up."

Policeman: "Miss, you were doing eighty miles an hour."

She: "Oh, isn't that splendid? I only learnt to drive yesterday."

A motorist speeding along a highway at 80 miles an hour was stopped by a policeman. "Was I going too fast?" asked the motorist apologetically.

"Hell no," replied the policeman. "You were flying too low."

"You say that you have driven a car for ten years and never had a back seat driver?" inquired the weak-chinned gentleman.

"Yeah," asserted the sad faced man. "I drive a hearse."

A plumber from Lowater Creek

Was called in by a dame with a leak

She looked so becoming He fixed all her plumbing And didn't emerge for a week.

Compiled by: George Fegradee

# THE MOBILE CRECHE

cause construction labourers move, and with them so do the creches. In Bombay city alone in '76-'77, 13 creches were opened, six closed, and the average attendance was of 1,200 children a day.

Looking after these children brought the organisers face to face with a host of other problems that the youngsters faced. They noticed that there were always many younger children who always stood around, doing nothing. They didn't attend school. The organisers decided to start some educational classes for these children. At first a couple of classes were held, soon more followed.

The basic reading and writing skills were taught. The emphasis was on functional education. But the overall development of the child was not forgotten. Arts, crafts, general knowledge, folk songs and dance formed part of the curriculum.

Construction labourers are always on the move. They come from neighbouring states, from the poor and landless labour group, when there is not sufficient work for them in the rural areas. They thus remain isolated from urban development, they are unable to communicate with others in the city due to the language gap. A basic education imparted to their children can at least solve some of their problems.

A mobile creche can only look into part of the schooling needs, thus effort is always made to get the children admitted into regular municipal schools, for further education. In Bombay, during 1976, 150 children were placed in

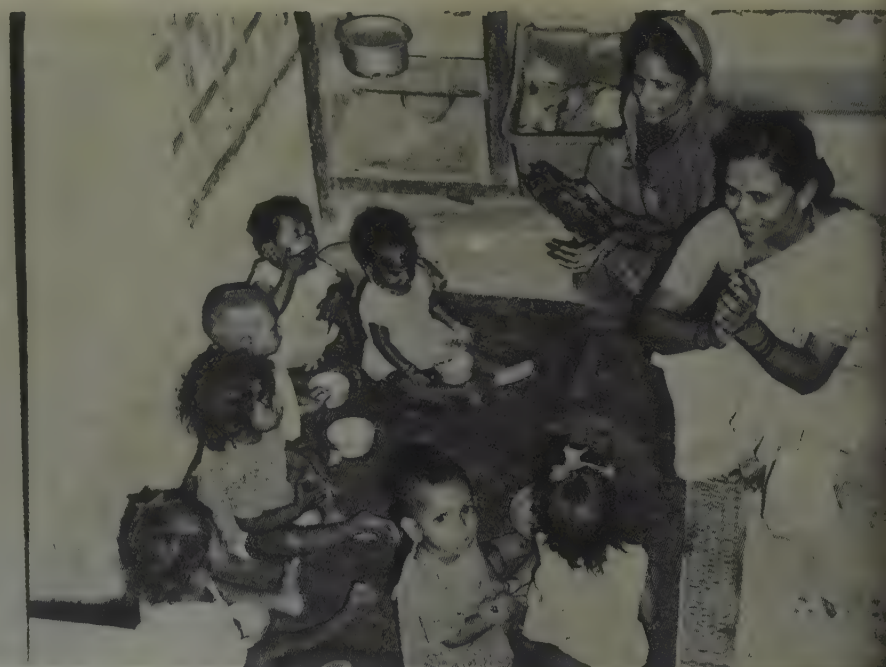


## *The workers at the mobile creche attempt to fulfil the educational and nutritional needs of the uncared-for children of construction labourers*

Mira Savara

December 1968, Meera Mahadevan, saw children squatting miserably unsheltered in the blistering sun, crying for attention. At that time she was in charge of the section of the programmes for welfare of women and children. So far the group had taken up discussions and seminars on this topic. Why not try and do something for these children, she thought. And so the idea of the first creche was born.

The creche started in a small way, in a tent, with the help of a couple of thousand rupees, largely donated by friends. At first women at the construction site were suspicious. What did these people want to do with their children, they wondered. So they hid them with their torn and tattered saris, and said they had nothing to declare! But gradually



Little children being entertained.

the fear disappeared. Realising that it was a place where their children could be left in safe hands, where the mothers could come and feed them, they gradually started leaving their children at the creche every morning.

What started in such a small way has now become a large scale centre which operates sometimes 50 creches in different areas in Bombay and Delhi. They are called Mobile Creches. Mobile be-

such schools. By providing books at a cheaper price, by helping the children with their homework, the social workers at the centre do their best to ensure that the children continue going to school.

Another major problem the organisers tackled was malnutrition in the children. In a survey of 304 children under 3 years old, 31 per cent were found to be suffering from malnutrition. The idea

The scene, symbolic of a ubiquitous problem, is a common one, seen every day, in every city, every town, perhaps every village, in the remotest parts of India — one-year-old children, sitting on dirt heaps, unattended to, their faces streaked with mud and dirt, water running down their noses, cry with hunger or boredom or lack of care. Elder sisters and brothers, often five-year-olds, play on the side-walk nearby. Sometimes the mother herself works within hollering distance.

It is a sight seen by millions every day. Whereas sociologists spend pages, time and money describing the conflicts experienced by the middle-class woman who plays the roles of housewife, mother and worker and the conflicts faced at a personal level by middle-class women who have servants to look after their children and home, with kitchen aides, —the problems of the masses of underprivileged working women and their children who form the vast majority of the working women population of India are largely ignored. This reflects on the nature of Indian academic research.

At the construction site of the vast grounds built for the exhibition to celebrate Mahatma Gandhi's Centenary Year, in

of starting a nutritional programme was mooted, and soon it became a part of the regular activities of the centre. Protein-rich food, a mixture of dal and wheat is made, and peanuts have now become part of a regular supplementary snack at the centres.

The living conditions of the construction labourers are miserable. Most of them live seven in a room of a 100 square feet or so, in kutcha houses built on the construction site, without electricity, or running water. These overcrowded and cramped living conditions precipitate poor health in the children. Diseases that are rampant include diseases of the stomach, usually worms or parasitic infections, respiratory infections and skin infections. The number of cases treated in a year

in the Bombay section was 6,341. This indicates the severity of the health conditions in which the construction labourers live. Stomach cases comprised 35 per cent of the total sample, respiratory 30 per cent, skin conditions 20 per cent, minor injuries and other problems about 15 per cent.

Education, nutrition, health are the three major programmes of the creches. Attempts are made to hold classes with the mothers, to give lessons on cooking and nutrition.

A day in the creche is usually spent thus: Mothers begin arriving with their children in the morning. Fed with left-over chapattis, the children are deposited at the creche. Those under 2 years of age are kept together. Here they are washed, changed into clean clothes which are kept

at the creche. The older children are divided into two or three classes, depending on the number of children. They are taught the alphabet through songs and chanting and by repetition.

The premises of the creche are simple. Often given to them by the constructor, it may consist of a broken, down jhopadpatti, or a pucca hut made for some purposes. There are no desks. A small bench acts as a table. Children sit on the floor on gunny bags. The children's own paintings on the wall brighten up the rooms.

At 11 a.m. comes the mid-day meal. By 1 p.m. the children go home, and return in the afternoon for crafts, fun and games. The youngest children play with rattles, often made by putting stones into matchboxes and covering them up with colourful cloth. The emphasis is on cheapness, and getting the most out of the least.

Finance for running this large operation comes from various developmental and aid organisations, like foreign organisations who aid charity and development work in "poor" countries — Oxfam and Brothers to all Men, the Indo-German Social Service Society. The Department of Social Welfare also contributes, along with other charitable institutions and Trusts in India. Various organisations prefer to donate in kind — they help by donating toys, clothes, medicines, place, food, etc. Constructors are also approached. Pharmaceutical companies donate, so do individuals.

However, the limitations of this approach are evident. Charity and good will of certain people are relied upon so that children of those who work a good ten hours of the day can survive and be looked after. Despite the fact that both parents work, they are still unable to get enough to eat. Their living conditions are such that there is a very high rate of illness. Their wages are so low that a majority of their children are undernourished. Often the children are left uncared for in the most important and crucial phases of their development. Some children remain uneducated.

There were 2.04 lakhs of women who worked in the construction industry in 1971. A programme like the mobile creche, which depends on charity, can at best touch only 1,000 or 2,000. The lives of the majority remain untouched — while the good will affect a few.

Under the Factories, Mines and Plantation Labour Acts, contract labourers employed are entitled to the benefits of working conditions, hours of work, and weekly rest. The Contract Labour (Regulation and Abolition Act) of 1970 seeks to make the principle employer responsible for the provision of basic amenities, which include drinking water, canteens, and also for creches when over a certain minimum number of women are employed on the site. Women are also entitled to mate-

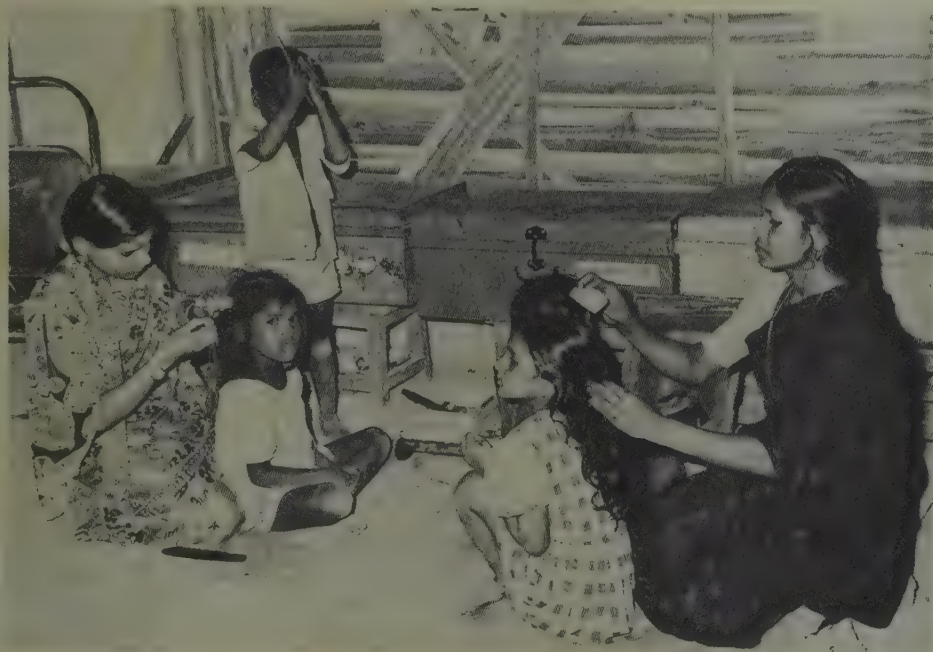
ernity leave, but studies show that women often work till the last day of their pregnancy. The absence of basic health facilities leads to high infant mortality rates, which in turn means that mothers tend to have more children to ensure the survival of at least some. Overtime work is common, sometimes four to five hours over the eight hours worked, and payment for overtime is rare. Though there is a minimum wage in operation, this is rarely adhered to.

The fact remains that most of the construction labourers are backward, uneducated, and work at relatively unskilled jobs. Because their numbers increase regularly with the increasing number of people from the rural areas looking for jobs it means that the level of wages in the industry is very low. Work is irregular. People are hired on a daily wage basis. When there is no work there is no pay. Because a majority of the labourers are uneducated they are totally unaware of their legal rights. The fact that there is so much unemployment, so little skill required for the job, means that so far they have been unable to unionise themselves to make sure that their super-exploitation does not occur.

The workers at the mobile creche attempt to solve their problems by trying to convince the government and the contractors that they should enforce the provisions of the law. They keep apart from any organisation of the workers, which would lead to a clash with the employer — believing that this would only lead to further problems. While doing this, they carry on with their programmes.

However, children will continue to be unhealthy given the appalling living conditions. They will of course suffer from malnutrition because of poor wages given to their parents. It is not because their parents don't work or because of excessively large families that the children are hungry, but because their parents get paid at a miserably low rate, hence there is not enough to feed their families despite a hard day's work.

It is only with basic education and by organisation of the construction workers to demand their rights, that there can be any substantial change in the condition of the mothers and children of the lakhs of construction workers in this country. Mobile creches can show them what is possible. Hopefully their presence can and will play an indirect educational role. Hopefully, construction workers who have got used to the facilities of the creche will demand this from the constructors when they move to other sites. Perhaps other workers will see that they are being discriminated against. Then perhaps they will begin to insist on having what is theirs by right. Only thus will the children's problems be solved on a mass scale.



Girls are spruced up by social workers.



At work, during class.

# INTERVIEWS! SUNNY

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‘Bintex’ from Binny, mod dresses, trousers and tops, maxis and styled  
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Courtesy: ‘Bintex’ — Binny’s Show Room, Colaba, Bombay.



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and feminine midi and  
saree in green art  
silk with dotted and  
floral border design;  
while the midi  
dress is simple with  
attractive  
black-green print and  
plain band across  
the top and pockets.

Photographs: Farokh Reporter

**ABOVE:** "Vote" for  
smart brown pants  
with a stylish beige  
and brown striped  
shirt top and a zingy,  
colourful cotton  
saree with an unusual  
pallav.

1st row: 1 dc. in 2nd ch. from hook, 1 ch., turn.

2nd row and 3rd row: 1 dc. in dc., 1 ch., turn.

4th row: 1 dc. in same place as 1 ch., 1 dc. in next dc., 1 ch., turn.

5th row: 1 dc. in each dc., 1 ch., turn, 1 s.s. in same place as 1 ch., work along the outer edge, miss dc, 1 s.s. in each of next 3 dc., miss 1 dc., 1 s.s. in each of next 2 sts., fasten off.

Similarly work right collar, reversing shapings.

**HEAD:**

With Yellow wool work 2 ch., turn.

1st row: 1 dc. in 2nd ch. from hook, 1 ch., turn.

2nd row: 1 dc. in next dc., 1 ch., turn.

3rd row: 1 dc. in same place as 1 ch., 1 dc. in next dc., 1 ch., turn.

4th row: 1 dc. in same place as 1 ch., 1 dc. in each dc., 2 dc. in last st., 1 ch., turn.

5th row: As 4th row.

6th row: 1 dc. in same place as 1 ch., 1 dc. in each dc., 1 ch., turn.

7th row: 1 dc. in each dc. to last dc., 1 ch., turn.

8th row: 1 dc. in each dc., 1 ch., turn.

9th row: As 6th row, fasten off.

Right Wing: With Yellow wool work 3 ch., turn.

1st row: Miss 1 ch., 1 dc. in each of next 2 ch.

2nd row: 1 dc. in same place as 1 ch., 1 dc. in each st., 2 dc. in last st., 1 ch., turn.

3rd row: 1 dc. in each dc., 1 ch., turn.

4th row: 1 dc. in next 4 sts., 1 s.s. in next st., fasten off.

Left Wing: With Yellow wool work 4 ch., turn.

1st row: Miss 1 ch., 1 dc. in each of next 3 ch., 1 ch., turn.

2nd row: 1 dc. in each st., 1 ch., turn.

3rd and 4th row: 1 dc. in each of next 2 sts., 1 ch., turn.

5th row: 1 dc. in next dc., 1 ch., turn.

6th row: 1 dc. in next dc., fasten off.

Place pieces worked for female seal together and stitch in place over Blue top — refer photograph. Similarly join together pieces for the male seal. Then with Red wool embroider a ball, in wheel buttonhole stitches over the head of the female seal. Also work tiny dots in Black wool over the skirt of the female outlined with White. Eyes, nose and buttons are also worked in Black.

Arnavaz Dhondy



beauty bulletin

**SMALL NAILS**

My nails are quite small in size and not very attractive. I want to have long nails. Is this possible?

V. N. (Pune)

You should follow a regular hand care programme. Massaging them daily before retiring will keep them soft and supple, and improve the condition of your nails.

Warm half a cup of olive oil, soak your nails and fingers in this for about 10-15 minutes. Then massage from nail tip upwards—fingers and hands till the wrists. With a tissue wipe off all the oil and wash hands in soapy water. When drying, gently push back the cuticles with a soft towel—this will help to make the nails look bigger.

When applying a nail polish, leave a thin strip on either side of the nail painting the centre only—this will also give an illusion of length to your nails.

**DISCOLOURED ELBOWS**

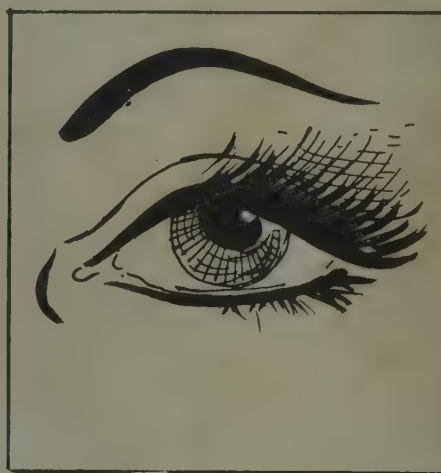
My elbows show signs of ageing although I am in my twenties only. They are discoloured and patchy. Any remedy?

I have another problem. I have thin arms and it looks awful when I wear sleeveless dresses or cholis. How can I develop them? Please suggest some exercise.

C. K. (Delhi)

When having your bath, scrub your elbows well with a brush, soap and water. A pumice stone will also help to smoothen them. Massaging them with coconut or olive oil will also soften them. Leave the oil on for an hour or so.

**ACCENT ON EYES**



Once a week rest your elbows in lemon halves for about 10 minutes to bleach them.

Here is an exercise to build up thin arms:

Sit cross-legged, arms stretched at sides, palms facing front. Inhale, stretch arms back and forth 10 times. Exhale slowly. Do this exercise for about 10-15 minutes daily.

If you persevere in your effort, you will see results in a few weeks.

**MAKE-UP WITH GLASSES**

I wear glasses all the time since I am short-sighted. I used to wear heavy eye make-up before I went in for these glasses, but now I am hesitant to do so.

Should I emphasis my eyes with make-up now that I wear glasses?

A. J. J. (Bombay)

Sometimes glasses magnify the eyes and also the make-up. If this is so in your case, just a touch of mascara might be sufficient.

In some cases the eyes appear small and buried behind the glasses. Making them look larger and brighter by wearing a heavy liner, eyeshadow and mascara helps greatly. You should, therefore, experiment and find out what is best for you.

**DULL HAIR**

My hair looks dull even after a shampoo. How can I make it shiny? I have sparse eyelashes and I want long and thick lashes. Will cutting them help in their growth?

K. L. (Chandigarh)

When you shampoo your hair try this remedy. Take the white of an egg and beat it well. Add this to your regular shampoo and wash your hair. A brisk rubbing with a towel followed by brushing will lend sheen to your hair.

Never cut your eyelashes thinking this will make them grow thicker. There is no known method of increasing the length and thickness of eyelashes. However you could try applying olive or castor oil to your lashes every night before going to bed.

**OILY SKIN NEEDS NOURISHMENT**

Is it true that the same lipstick turns different colours on different girls?

Also I want to know if oily skin has to be nourished since it has so much oil already.

H. M. (Madras)

This is true. It is a matter of your own chemistry and your own colouring. Naturally dark lips often have bluish tones that show through the lipstick and change their colour.

You may have seen women in their forties with oily skin having wrinkles. But they get wrinkles later than those with dry skins, but deeper. Oily skin needs more cleansing and more care but it has to have some nourishment too.

**HOUSEHOLD HINTS**

1. To remove fish smell from utensils, empty the tea leaves from the teapot into these vessels. Cover with water and leave for a few minutes. Later, all you have to do is to rinse the vessels.

2. After peeling onions, a little mustard rubbed on the hands will remove the odour.

3. To silence a creaking door, rub the hinges well with the lead of a pencil or with a small piece of soap.

4. If a mosquito is hovering around one's head at night, sprinkle a little lavender water on the pillow and the insect will disappear.

5. One of the effective methods

of preventing an oil stove from smoking is to soak its wick in strong vinegar and dry it well before use.

6. An easy way of removing rusty screws is to apply a little vinegar and allow it a few minutes to penetrate. Then use the screw driver.

Continued from page 19

sound exciting — our very own baby — but I am scared too."

How typical of him. Elated but practical. A touch of cold hard reason marked every thought and action. But could one always see things clearly as black or white, good or bad? When one was plunged in the misty shades of grey which way did one turn?

There the matter rested but within the next four days Ranjan and Namrita came to an unspoken decision.

Thursday was the appointment with the doctor. She woke up late and everything went wrong from the beginning. The geyser failed, and she had to get the bath water heated in the kitchen. Breakfast was late too, and, by the time she reached the clinic, she saw with dismay that the waiting room was overflowing with women of all shapes and sizes.

It was an antenatal check-up day so all the women carried signs of pregnancy. Some hardly showed at all, others had slight bulges and some flaunted "any day now" looks. There were the poor, pitifully thin and pale, their distended abdomens emphasising their malnutrition. There were the plump, perfumed women of luxury who had evidently not done a scrap of work. There were women from different communities, different walks of life, gathered here for a common purpose. "The gynaecologist is a great leveller" thought Namrita. "The poor and the rich, the stinking and the scented, all end up on the green oil-cloth. They all underwent the same pain, the same suffering, the same feelings irrespective of caste, creed or colour!"

Namrita spied some space next to a young girl and went to sit next to her. While waiting she noticed that the girl was very young indeed, perhaps just 17 or 18. She carried her pregnancy proudly like a flag. Her bright pretty face shone with the inner radiance of happiness, and her dark eyes seemed to sparkle with the joy of life. This is how it should be thought Namrita. Young, happily married, probably very much in love with her husband, for otherwise she would never have that air of suppressed happiness. She felt very old and very weary in comparison. A small wistful sigh escaped her and caught the attention of her pretty neighbour, who turned towards her with a ready smile. When she smiled she was not merely pretty, she was breathtaking.

"You don't show at all," she said. "But then with your height I suppose you never do. Of course you must be used to it, but I am excited and scared. You see this is my first."

The almost palpable excitement of the young girl reached out to touch Namrita. She said shyly, "This is my first too."

"Oh!" The eyes grew round with surprise, but not the shocked surprise that the older woman was so used to seeing. It was a surprise born of wonder. "How absolutely terrific!" breathed the girl. "It must be so wonderful to have a late baby — so precious, so sought after."

For the first time in the past one and a half weeks Namrita heard the wonder in her heart

birth you could easily get over it you know. It is frightening only when you think about it but as you near the date, I am sure you will look forward to it so eagerly that you will welcome the first slash of pain. I know, for I was scared too and now I am nearing my time, I am relaxed and waiting and not in the least bit scared."

Relief and joy washed over Namrita. It was really quite funny. What the qualified doctor, the loving friend, the experienced mother and a concerned hus-

The attendant called out and the young girl rose clumsily to her feet. "Well, I have to go in now. Wish me all the best and the same to you too. Don't do anything hasty. You will make a wonderful mother I am sure."

Like a ray of sunshine the smile flashed again and she was gone. Namrita sat wondering at the courage of youth — an unwed mother-to-be and yet this girl had no qualms, she had decided to face come what may, revelling only in the joy of creation, the sacred miracle of life. The youngster had touched the older woman's heart with the magic of love, and compared to the cross the girl had to bear, Namrita felt her load much lighter. Resolution and confidence surged anew as she made up her mind not only to have the baby, but to give unstintingly and generously of all her understanding, love and patience.

In the few months that followed the baby grew within her and each day was a wonder. She noted the changes in her body with the curiosity of a child and thrilled at the throbbing of the small life within. It was almost as if in having the baby she had herself grown younger. The sense of rejuvenation touched not only her body but her mind as well.

It was quite by chance that she saw her young friend again. Laden with some purchases she was looking out for a taxi when she saw the girl walking towards her. She was slim and even more beautiful—her figure had lost the clumsiness of pregnancy and was lithe and young. Namrita paused, wondering if she would remember her and at the same time the girl paused too. She hesitated, came closer and said with a smile, "Hello. You look fine. So you did take my advice."

"Yes," smiled Namrita. "Thanks to you. How is your baby? Is it a boy or a girl?"

There was a fleeting expression of pain in the young eyes as she said, "It was a girl. Stillborn." Then with a little toss of her head she went on, "No, do not say you are sorry. Perhaps it was better this way although it is rather hard to bear." With a sudden change of tone she went on, "Let me know when you are due, will you? I will come and see your bonny son."

A warm hand clasped Namrita's arm. Although the young lips smiled, the eyes blinked through a watery mist. She fumbled in her purse, brought out a card and thrust it in her hand.

"Let me know, won't you?" she said and turning around walked, no, almost ran away.

Namrita looked after the graceful figure, a tightness catching at her throat. She looked down at the card in her hand.

The child would have a wonderful godmother.

Concluded

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echoed outside, and it was so comforting, so refreshing that she clutched at it eagerly.

"Actually I am scared," she said. "For I am 45 and everybody seems to think it is too late for a baby. I feel so doubtful. Do you think it is worth going through with it?"

Somehow it seemed so natural to ask her and suddenly it was very important to know what this stranger would advise.

The girl answered very promptly and definitely as if there could only be one correct answer, "Of course, you must have this baby. You have waited for it so long. It will be even more precious than a child born early in life. If you are scared of child-

band had not been able to do — this simple stranger had achieved in five minutes. She had given her confidence and faith and lifted her from the depths of despondency. In her happiness and relief Namrita smiled at the bright face before her.

"Your husband is a very lucky person. He must be very happy."

The girl smiled back gently, "I am not married. And the father of the child does not know. You see we love each other and may be we will get married... maybe not. I do not want him to marry me just because of this."

"But," began Namrita.

"But I do so want to have it. I love it so much already."

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every type of hair. Almond for normal hair. Lemon  
for greasy hair. Amla for dry hair. Egg Protein  
for dull, lifeless hair. Shikakai for delicate hair.

# THE THEME IS ROSES

Making handicrafts out of ordinary materials was a childhood hobby with Pratibha Swarup, a talented housewife who is also a teacher. During her travels to Khurja, Hardwar and Meerut, she collected ceramic items in interesting shapes and decorated them with roses. Working day in and day out, she had enough items to hold her first informal exhibition. So good was the response that she sold out everything. Encouraged by this success, she started making candle-holders with floor tiles.

Pratibha uses clay, a mixture of chalk

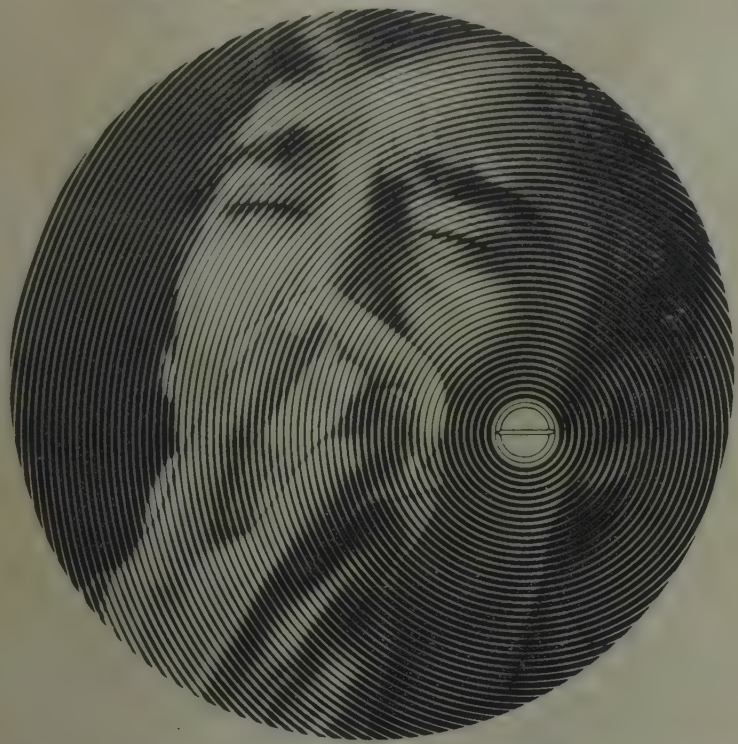


powder, oil and adhesive binder. After kneading it to a smooth paste she rolls it out and cuts shapes of petals, leaves, buds and stems. For this she uses a small rolling pin, pen-knife, knitting needles and decorative cutters.

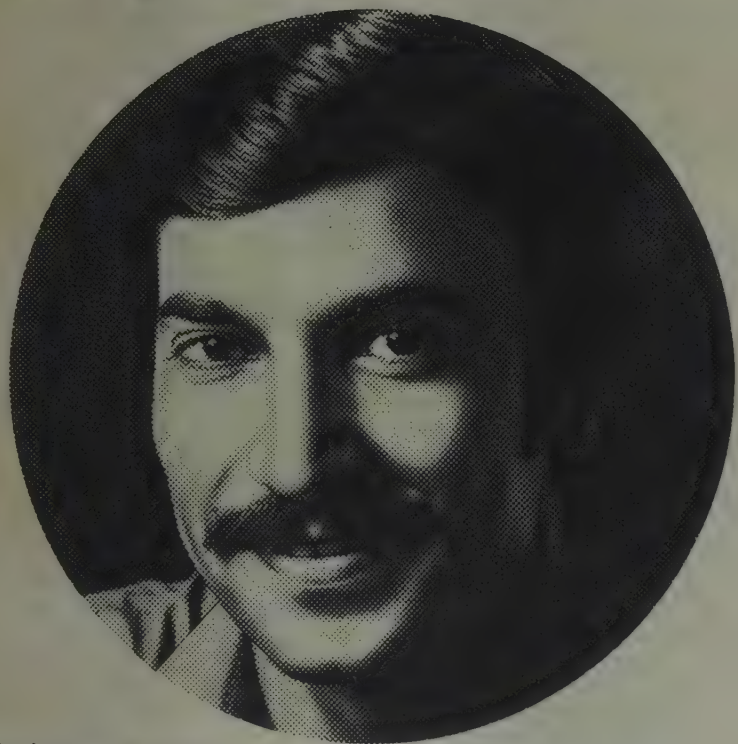
"Roses are simplest to make," she says, "but other flowers and designs can also be used for decoration."

After arranging the flowers and leaves, she sticks them in position with an adhesive. This is then dried in the sun for 10-12 days till the clay hardens, and then painted in water colours. On drying a final coat of varnish is given—this lends a glossy finish and acts as a preserver. A painstaking and tedious process, it takes about three to four sittings to complete a single piece, but the result is rewarding as you can see.

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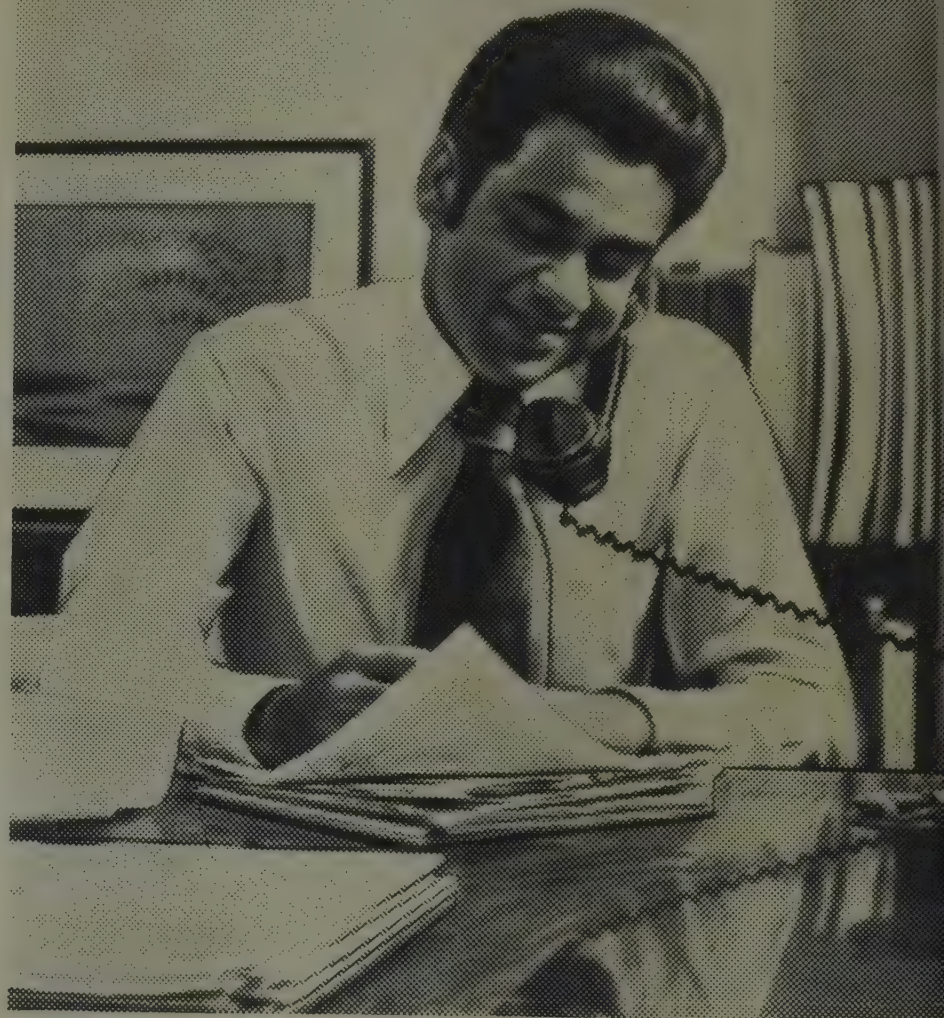
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Every Sunday evening, in front of the church near the Kuwait Sheraton, hundreds of Indian ayahs collect to exchange notes and meet their friends on this, their weekly holiday. They come from the lower strata of Indian society and see nothing wrong with talking in loud voices and laughing loudly. All the whole place buzzes with sounds similar to those of a carnival. Also, since this is their day off, they want to wear their Sunday best—a bright purple and yellow sari with a shocking pink blouse. And lots of them take up. Finally, unfortunately for quite a few of them, this is an opportunity to earn something from five Kuwaiti dinars (10 KD or even 15 KD (one Kuwaiti dinar is equivalent to Rs. 30) by spending the evening

women to come to the Middle East as domestics.

The working women here are mainly teachers, secretaries and nurses. Many jobs are available to them, and the salaries, by Indian standards, are very high and, better still, tax-free. As far as remunerations are concerned, the teachers—those who work in government schools—are not exploited, because the Ministry of Education has laid down the rates according to the qualifications of the teachers. And these teachers generally have a good reputation. Not so those who teach in the Indian schools. "Most of them are full-time housewives, who take up teaching as a part-time pastime—not a vocation," is the general view.

has the time to take her out. Only, these friends are generally of her own community. Although there are many Indians here, each Indian community is generally small and as her world and outlook are usually very limited, all the Indian housewife does is gossip about what is happening in whose house within a particular community. This breeds unhealthy competition, rivalry and jealousy. Indian women are afraid to walk alone on the roads for fear of being hailed by the familiar call, "Taal rafiq" (come friend). "All women—even Arabs and Europeans—are afraid to walk out alone," I am told, "but the tone used for Indian women is always bad."

I must also add that, though the fear is

# INDIAN WOMEN IN KUWAIT

## timid, exploited, resented?

with a man. And so the place is also surrounded by a lot of males with more than just a roving eye. And this is the image of Indian women in the Middle East.

(Or, at least, the main part of their image. Indian women here can be roughly divided into three categories—the domestics, the working women and the housewives. Though the domestics are largely responsible for ruining the image of Indian, Bangladeshi and Pakistani women in Kuwait (collectively, because the women of all three nations look alike, though the maids are mostly Indian), some of them are quite well thought of too. They are generally considered responsible and hard-working. But, surprisingly, not loyal. "There is such a demand for them that they can leave their employers whenever they want," is the general sentiment.

About 75 per cent of them are also happy with their employers, whether Kuwaiti or otherwise. The average salary of a maid here is about 40 KD (about Rs. 1200) and, with board and lodging, they can send at least 30 KD (approximately Rs. 900) home to their dependents. Also, many employers accept them as part of the family and even take them abroad when they go on holidays.

Unfortunately, a few of them are very unhappy. "Our employers think that an Indian maid is meant to be exploited," one such domestic said to me. "I am made to work all day without any rest at all." Many of these domestics come to the Indian Embassy for help. It is rumoured that they complain of having been physically tortured or violated.

All Indian ayahs are not women of easy virtue or women who are being exploited but, because of those who are, the image of Indian women here is that of women of loose morals and women who will accept any sort of differential treatment because the country they come from is very poor and so they are desperate for jobs.

I met a foreign woman at the house of a friend, and within five minutes of our acquaintance, she said she was very happy to have an Indian friend because she was in desperate need of one. I took the latter sentiment to be a quaint way of speaking and was very touched by her interest until, half an hour later, she said, "Can you help me find an Indian maid? I'm in desperate need of one." Of course, I suppose I should have been grateful I wasn't mistaken for a maid (that is quite a common experience amongst any middle class Indian women here) but my association was obvious—Indian woman and Indian maid. Because of this, our government is now not allowing any Indian

*The writer, who lives in Kuwait, deplors the image of Indian women there and says that much of the blame can be attributed to the women themselves.*

Jayashree Chatterjee

The secretaries, on the other hand, are thought of as reliable, efficient and hard-working. "Persevering, intelligent, reliable and very polite," said a Palestinian employer. "I would rather have an Indian secretary than any other." However, European secretaries are generally paid more than the Indian ones.

But this happens in most spheres, a secretary said to me. "Even in India there was a time when Europeans were paid more than Indians. And we Indians have just spoilt our reputation by accepting less.

The nurses are also very highly regarded and most doctors—even Arabs—talk well of them. Those employed in government hospitals are usually well-paid and according to the current rates. But those in private institutions, who allow themselves to be hired at a lower salary rate, are exploited. "It's the same sentiment as with the secretaries," I was told.

The average Indian housewife gives the impression of not being at home in Kuwait and of leading a dull and purposeless life. She generally does and she herself is to be blamed for it. Even if she has to do all the housework herself, household chores are easier here. There is no need for a grinding stone, since the masalas are ground and of good quality; the rice is cleaner than it is in India; one can get a gas cylinder in a couple of hours, so the time wasted in cooking on a kerosene stove is eliminated.

So a woman can finish her housework quickly. And after that time hangs on her hands. Her husband's office hours are generally longer here than in India (7.30 a.m. to 12.30 p.m. and then 3.30—6.30 p.m.) and public holidays are few (only Islamic holidays—not all major religious holidays, as in India). She therefore has to amuse herself in some way and the way she does this is really sad.

She spends hours on the phone, gossiping with friends, or visiting them, if her husband

genuine, the danger is not. I have been going out alone for a whole year in Kuwait and so far nothing has happened to me.

For the majority of the women here, the only diversion anywhere is socialising. But most of them have come here to save as much money as possible and then go back to India. So they cannot afford to entertain on a large scale—especially nowadays, since the cost of living has shot up in Kuwait. So even wholehearted participation in their one diversion is denied to them.

The real trouble is that, as far as one can make generalisations on matters like these, Indian women of only one type have come to Kuwait—the type with a very limited mental vision. This type has also gone to the U.K. but, perhaps because of the educational facilities in the U.K. and the U.S., Indians with a broader outlook have gone there too. On the other hand, very few Indians come to the Middle East to gain a wider experience of life—most of them come only to make more money. And, though there certainly are many exceptions, few of the women have achieved any level of intellectual curiosity, thinking or awareness.

A woman needs to have adaptability to be happy in a foreign country. If she has a mentally restrictive outlook, she will never be happy here. Many women say, "We have nothing to do in Kuwait," but women with little intellectual awareness would have nothing to do except gossip—in London or New York or even in India. And this is bad because, due to this, if an Indian woman has any signs of culture in her it is promptly assumed that she has been brought up outside India.

Of course, the Indian woman in Kuwait has her benefits. Though the cost of living here is extremely high, if a woman—even in the lower economic strata carefully budgets her expenses—she can save more for the future than it would ever be possible in India. Indian women can buy gold cheaper here and gold is so essential for the marriages of their daughters. And then, of course, there is the respect with which the average Indian back in India treats them when they say they are from the Middle East.

But what also happens is that, because of their narrowness of outlook, they do not live complete lives. They are here to exploit the material wealth of Kuwait but they make no effort to get to know the country they are living in. Few of them try to make Arab friends or even to learn the language. They think themselves culturally superior to the Arabs, though they cannot pinpoint why, and they stick to their own communities.

Continued on page 39

# SOUTHERN VEGETARIAN FARE



Shyamala Mahadevan has learnt cooking the hard way. Her self-imposed challenge that she would one day prepare a feast made her perfect the art of cooking and gave her confidence enough after years to bring out a vegetarian cook book. Since then she has delved deep into this art and has shared it with others in her cookery features for magazines. She has demonstrated one of her dishes for the T. V. and covered a cookery feature for Diwali in the A. I. R's women's forum.

A graduate of Madras University, she was a keen sportswoman and has to her credit a number of performances on the stage both as a dancer and an amateur stage artiste in her home town, Coimbatore. Her interests are classical music, dance and yoga. Now Shyamala does script writing, directing plays for children and choreography for dance items for the T. V. But she is better known as a writer and journalist and has finally come to the conclusion that good cooking and house-keeping are best suited for women.

## METHI PULAO

- 4 cups cooked rice
- 3 tsps. salt
- 3 tbsps. fat
- 4 cups chopped methi leaves
- 1 cup grated coconut

### SPICES :

- A tiny piece hing
- 3 tsps. black gram
- 2 red chillis
- 3 tsps. til seeds

### SEASONING :

- 1 tsp. mustard seeds
- 2 tsps. black gram
- 2 red chillis
- A few curry leaves

Cook the methi leaves in just sufficient water till soft. Remove from fire. Heat a tablespoon of fat in a deep frying pan and lightly brown the spices and co-

conut. Remove from pan. Roast the til seeds till they splutter. Powder the spices, coconut and til seeds coarsely together.

Heat the remaining fat, prepare the seasoning and fry the cooked methi leaves and the powdered spices for about 5 minutes. Remove from fire. Mix all ingredients together thoroughly.

## STUFFED BRINJAL CURRY

- 12 baby brinjals
- 2 tsps. salt
- 1/2 tsp. turmeric powder

### SPICES :

- 1/2 cup grated coconut
- 1 tbsps. coriander seeds
- 3 tsps. black gram
- 2 tsps. Bengal gram
- 3 tsps. red chillis
- 1 tsp. hing

### SEASONING :

- 1/2 cup fat
  - 1 tsp. mustard seeds
  - A few curry leaves
- Discard the stalks and slit the brinjals on top (keeping the vegetable whole).

Heat a tablespoon of fat in a deep frying pan and lightly brown the spices. Remove from pan and powder coarsely with salt. Stuff the brinjals with this masala powder.

Heat the remaining fat and prepare the seasoning. Stir in the stuffed brinjals. Sprinkle the remaining masala powder (if any) on top of the vegetables. Reduce the heat and cover the pan. Stir occasionally. When the brinjals are soft, remove from fire.

## SALAD WITH CARROT

- 2 cups carrots, grated
- 1 1/2 tsps. salt
- 1/2 cup grated coconut
- 1/2 cup green gram
- 3 tsps. juice of lemon

### SEASONING :

- 1 tsp. fat
- 1/2 tsp. mustard seeds
- A few curry leaves
- 2 green chillis

Soak the green gram in water for half an hour. Drain the water. Mix green gram, carrot, coconut, lemon juice and salt. Slit the chillis. Heat fat in a deep frying pan. Splutter the mustard seeds and fry the chillis and curry leaves for a few minutes. Remove from pan and mix with the salad. Serve cold.

**GRAM SONDAL**

- 2 cups Bengal gram
- 2 tsp. salt
- 1 tsp. turmeric powder
- 1 cup grated coconut

**SEASONING :**

- 3 tsp. fat
- 1 tsp. mustard seeds
- 2 tsp. black gram
- 1 tsp. hing
- 3 red chillis

**A few curry leaves**

Soak the black gram in water overnight. The following day cook in sufficient water with salt and turmeric powder, preferably in a pressure cooker, till very soft. Remove from fire. Drain the excess water, if any.

Heat the fat in a deep frying pan and prepare the seasoning. Add the cooked Bengal gram and shallow fry for five minutes. Sprinkle the grated coconut and mix thoroughly. Remove from fire. Serve as a snack or as a dry curry.

**VEGETABLE VERMICILLI UPPUMA**

- 2 cups vermicilli
- 1 cup vegetable mix
- 3 tsp. salt
- 1 cup onion, peeled and chopped
- 1 medium size tomato
- 2 green chillis
- 1/2" piece ginger
- 1/2 cup fat

**SEASONING :**

- 1 tsp. mustard seeds
- 1 tsp. black gram
- 1 tsp. Bengal gram
- 2 red chillis

**A few curry leaves**

Heat 3 teaspoons of fat and fry the vermicilli till it is lightly browned. Remove from pan. Slice the tomato and peel and chop the ginger. Chop the chillis. Heat remaining fat and prepare seasoning. Add onion and fry till crisp. Toss in the tomato, chillis and ginger and fry for a few minutes. Stir in the vegetable mix. Shallow fry for five minutes. Add about 4 1/2 cups of water and salt. Stir in the vermicilli. Mix thoroughly and cook till soft. Reduce the heat and keep it covered for five minutes. Remove from fire. Note: Carrot, peas, beans and potato can be used in the vegetable mix.

**POTATO BONDA**

- 2 cups potato (cooked and mashed)
- 3 tsp. juice of lemon
- 2 green chillis
- 1/2" piece ginger
- 1 tsp. turmeric powder
- 3 tsp. salt

A few coriander leaves  
1/4 cups fat for frying

**SEASONING :**

- 1 tsp. mustard seeds

**BATTER FOR COATING**

- 1 cup gram flour
- 1/2 cup rice flour
- 1 tsp. red chilli powder
- 1/2 tsp. turmeric powder
- 1 tsp. hing water
- A pinch sodabcarb

Heat 3 teaspoons of fat in a deep

frying pan. Peel and chop ginger and slice chillis. Fry in fat for 3 minutes. Add the mashed potatoes, 2 teaspoons of salt and turmeric powder. Mix thoroughly and take out. Add the juice of lemon and coriander leaves. Divide into lemon-sized balls.


Prepare a coating: Make batter of thick dropping consistency with gram and rice flour and rest of the salt and other ingredients, using a little water to mix.

Heat the fat in a deep frying pan. Dip the potato balls one by one in the batter and coat uniformly and thoroughly. Slide into the hot fat, a few at a time. Baste oil on top and sides of the bondas during frying. Remove from fire when crisp and golden brown. Serve with coconut chutney.

the milk has been extracted from the crushed grains. Squeeze the milk and strain through a fine sieve.

Dissolve sugar in 3 cups of water in a thick wide pan and allow to boil down (about ten minutes) to a thin syrup on medium fire. Stir in the milk gradually mixing it well after each addition. When, it starts thickening, start adding ghee, a little at a time. When the halwa leaves the sides of the pan and sets like a jelly, remove from fire. Blend the spices in a little warm water and add. Heat a tablespoon of ghee in a frying pan and fry the cashewnuts till golden brown. Scatter these on the halwa. Spread in a greased dish and serve hot or cold.

**cuckoo lal**



The colour of vegetables should never be maintained by adding baking soda as this destroys nutrients and turns vegetables mushy. Addition of vinegar or lemon juice is preferable.

ghee in a pan and fry the cashewnuts till golden brown. Take out and mix with the pachadi along with honey and rose essence.

**POLI (SAVOURY)**

- 2 cups maida or wheat flour
- 1/2 tsp. salt
- 1/4 tsp. turmeric powder
- 1/2 cup til oil

**FOR FILLING :**

- 1 cup Bengal gram
- 1 tsp. salt
- 1/2 cup grated coconut
- 3 green chillis
- A tiny piece hing
- 1/2" piece ginger

The juice of lemon to taste  
A few coriander leaves

**SEASONING :**

- 2 tsp. till oil
- 1 tsp. mustard

Curry leaves a few  
Mix salt, turmeric and a tablespoon of oil with the flour and knead well into a soft and pliable dough. Make it greasy with a little more oil and leave aside, covered, for half an hour.

Roast the Bengal gram lightly for a couple of minutes and then steep in cold water for at least half an hour. Drain the water and cook in pressure cooker with just sufficient water till soft. Take out and cool. Grind to a thick paste (using no water) with salt, ginger, hing, chillis and the coconut. Prepare the seasoning in a thick pan and mix in the ground dal paste, stir for a few minutes till the extra moisture is absorbed. Take out from fire. When slightly cool, mix thoroughly with the juice of lemon and finely chopped coriander leaves and then divide into small balls.

Knead the dough once again and divide into lemon-sized balls. Flatten these on a greased paper or plantain leaf into 3" thick rounds. Place the stuffing in the centre, cover and close the edges firmly over. Flatten with greased fingers into 6" rounds.

Heat a flat and thick frying pan or tawa. Smear with a teaspoon of oil and shallow fry the stuffed poli by spreading a teaspoon of oil around the circumference

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**WHEAT HALWA**

- 2 cups wheat
- 2 cups sugar
- 2 cups ghee
- 1/2 cup cashewnuts, diced

**SPICES :**

- 1/2 tsp. cardamom powder
- A pinch saffron
- 1/2 tsp. kesar
- A pinch of nutmeg, powdered

Steep wheat in water for four hours. Wash thoroughly and drain. Grind with atleast 12 cups of water thoroughly till all grains have been completely crushed and

**BEEET-ROOT PACHADI**

- 2 large-sized beetroots
- Sugar to taste
- 1 dstsp. honey
- A few drops of rose essence
- 2 tsp. diced cashewnuts
- 1 dstsp. ghee

Peel and dice the beetroots into tiny pieces. Grind into a thick paste using minimum water for grinding. Heat a thick pan and add the sugar and the ground beetroot paste. Keep stirring till the mixture is of soft dropping consistency. Remove from fire. Heat

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Managing Director,  
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# recipes from our readers



Mrs. Rita Jaisinghani of Jodhpur

## FISH CUTLETS

- 500 grams any fish
- 100 grams onions
- 125 grams bread crumbs
- 2 slices bread or boiled potatoes
- 2 eggs
- 4 green chillis
- 1 small bunch fresh coriander leaves
- 2 cups oil for frying
- Salt to taste
- 3 cups water

Clean and wash the fish. Chop very finely the onions, coriander and chillis. Soak bread slices in water for some time, then squeeze out water and keep aside (or peel and mash the boiled potatoes). Beat the eggs.

Pour water in cooker body. Place grid. Put fish on the grid, close lid and place cooker on maximum heat. Bring to full cooking pressure. Reduce to medium heat and cook for three minutes. Open cooker immediately after releasing steam pressure. Debone and mash the fish. Add soft bread or mashed potatoes. Mix onions, coriander, chillis and salt. Knead the mixture until well blended and shape into cutlets of any shape. Dip each cutlet into beaten egg, roll in bread crumbs and deep fry, until golden brown. Serve hot with fried chips and tomato sauce.



Mrs. Bharathi Ghanashyam, Bangalore.

## MUTTON MASALA A LA BANGALORE

- 1 kg. lean mutton (cut into small pieces)

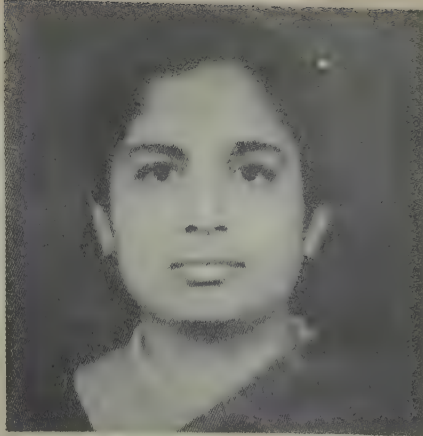
- 5 tbsps. coriander powder
- 3 large onions
- 1½ cups coconut grated
- 10 green chillis or to taste
- 2 large tomatoes
- 1" piece cinnamon
- 2 cloves
- 1 tbsp. khushkhush
- Salt to taste
- ½ bunch coriander leaves

Wash the mutton well and keep aside. Chop the onions and remove stalks from chillis. Keep one-fourth of chopped onions aside. Fry the remaining onions with the chillis in a little oil.

Grind together to a smooth paste the coriander powder, fried onions and chillis, cinnamon, cloves, khushkhush and coriander leaves and keep aside.

Grind the grated coconut separately to a very smooth paste and keep aside.

In a heavy bottomed vessel, heat three tablespoons of oil and when smoking, put in the remaining chopped onions and fry well. Add the meat, and fry till the meat starts shrinking. Add both the ground masalas and let the mutton cook in it. When it is almost done, add salt and sliced tomatoes and sufficient water. Let it boil well. When the meat is tender put off the gas. Serve hot with aloo parathas or rice.



Mrs. D. Khan, Hyderabad

## GREEN BIRYANI

- ½ kg. breast of lamb or mutton
- 3 large onions, sliced
- 2 tbsps. oil
- 2 tbsps. ginger and garlic paste
- Juice of 1 lemon
- ½ cup of milk
- Salt to taste

### FOR THE GREENS :

- 4 handfuls, mixed green leafy vegetables (spinach, fenugreek, amaranth and others)
- 2 large onions, sliced
- 2 large tomatoes, chopped
- 4 green chillis
- 1" sliced ginger
- ½ tsp. turmeric powder
- 1 tsp. chilli powder
- 1 tsp. garam masala
- Salt to taste

### FOR THE RICE

- 400 grams, fine rice
- 2 each cinnamon, cloves, cardamoms
- 1 tsp. black cumminseed

- 3 tbsps. melted ghee
- Salt to taste

Pick and cut greens finely, wash thoroughly and place in a pan with the other ingredients and cook till water dries. Churn with a dal churner or pass through liquidiser till a smooth paste is obtained. Heat oil in another pan and fry sliced onion till golden brown, remove half the onions and keep aside, add meat and ginger-garlic paste to the onions in the pan, fry till dry. Add mashed greens and continue to fry till oil separates, add sufficient water to cook the meat leaving a very thick gravy, sprinkle garam masala when meat is done. In a large dekchi boil water with whole spices and black cumminseeds, cook rice in it till almost done, drain in a collander. Spread half the rice in the dekchi, over it spread a layer of cooked meat, sprinkle with lemon juice and top with fried onions, spread the rest of the rice in another layer. Pour ghee and milk on the surface and around the sides. Place a well fitting lid weighed down with a heavy object, leave on embers or a very slow fire till grains are fully cooked and flavours blend. Toss before serving piping hot with chutney or raita.



Mrs. Velusamy of Ootacamund



Miss Ophelia Arzavedo, of Goa, wins Rs. 50 for this week's best recipe.

## CHICKEN SUPREME

- 1 whole chicken (dressed)
- 1/8 kg. curds
- 3 onions, finely chopped
- 8 red Kashmiri chillis
- 2" piece cinnamon
- 6 cardamoms
- 6 cloves

- 1 tsp. shah-jeera
- 1 tsp. kababchine
- 1 dstsp. poppy seeds
- 1 dstsp. charoli
- 1 dstsp. roasted gram dal
- 1 doz. almonds (optional)

### CHOP FINELY :

- 1 green chilli
- 12 sprigs coriander leaves
- 12 sprigs mint leaves
- 1 small pod garlic
- 1½" piece ginger, crushed
- Ghee for fryng

Fry sliced onions, brown in ghee and then add the crushed garlic and ginger. Add the rest of the ingredients, except curds, chicken and green chopped masala. Stir for a little while. Remove from the fire and drain off the ghee. Grind the fried masala with curds to a fine paste.

Prick the chicken with a fork. Clean and wash the inside. Rub half of this masala inside the chicken thickly. Rub the rest of the masala over the chicken. Put in a dekchi with a little ghee and roast it in an oven. When the chicken is tender, add the green masala. Serve piping hot with tandoori roti.

## EGG CURRY

- 8 eggs
- ½ cup small onions, chopped
- 2 large ripe tomatoes, chopped
- 1 tbsp. oil
- 1 tsp. mustard seeds
- 1 sprig curry leaves
- Salt to taste

### GRIND TO A SMOOTH PASTE :

- ½ coconut, grated
- 1 tsp. coriander seeds
- 1 tsp. aniseeds
- 1 tsp. poppy seed
- ½ tsp. cumminseed
- 8 red chillis
- 10 peppercorns
- ½ tsp. turmeric powder

Heat the oil and put the mustard seeds. Let it splutter. Then put the onions and tomatoes and fry for a few minutes. Add the ground masala and fry for a few minutes. Then add five cups of water, curry leaves and salt. Allow this to boil. Break the eggs, one by one, and put into the boiling curry carefully. Reduce the heat. Stir well and simmer for five minutes. Serve hot with rice.

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**EMULSION**

Last week, we had Dimple and Manju representing two types of married women, and talking about their attitudes to their spouses and their views on their own status. Dimple defended her husband — God knows he needs it now that the world is up in arms against him, saying all kinds of things about his career and his marriage — and spoke of submission to the usual home-running pattern and to a man who has been long-branded as "difficult." Manju spoke of the other side; the need for individuality in a marriage, and her appreciation of her husband's encouragement in her search for the realisation of her career ambitions.

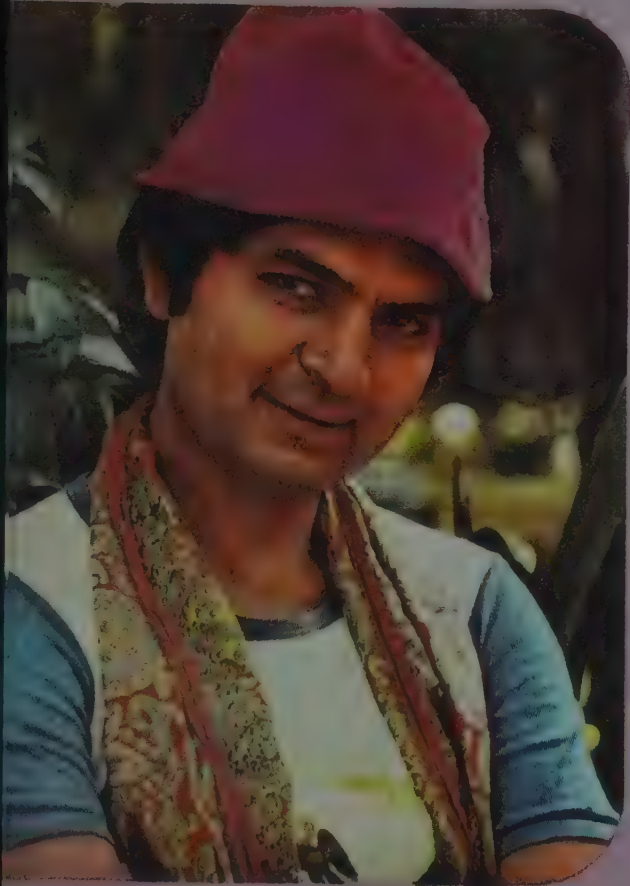
This week, their husbands talk about their

the fullest sense of the term, on the firmament. What could have followed later could only have been a complement to what she achieved in her first film.

"What a woman needs is, ultimately, to settle down, and she craves this dream in her growing up years. The nesting instinct and the need to have babies could be said to be the ultimate for her. Dimple readily gave up her career for marriage, for she already had this feeling of satisfaction and fulfilment in her career.

"In our home, everything is organised — everyone has his and her jobs to be done. I don't need a caretaker in my wife. Let me explode another myth that I myself need a caretaker! I don't! I am capable of look-

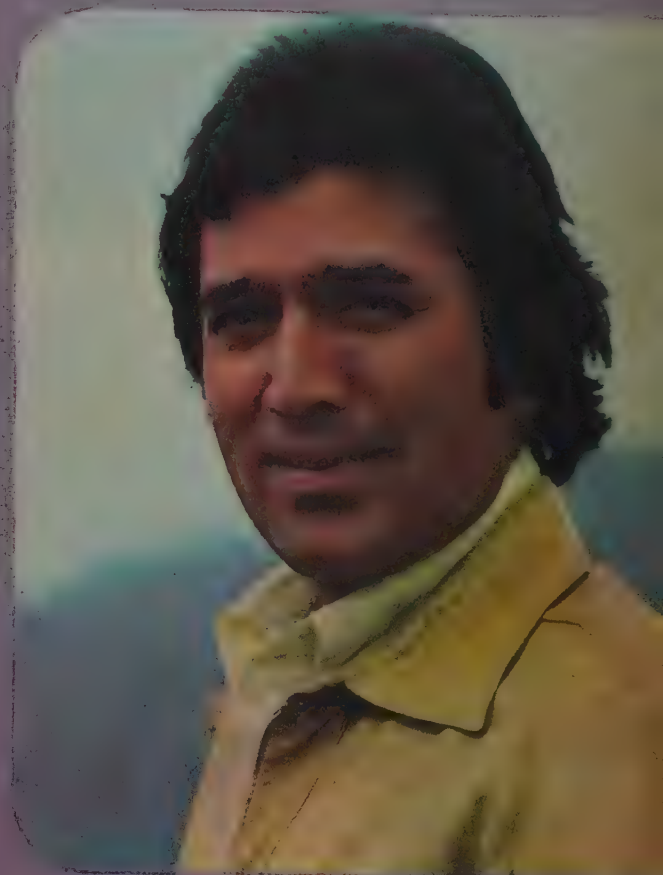
let her work! So, coming as I do from such a background, I could call myself a black sheep, a rebel. But I had solid grounds on which I could rest. I was self-supporting. I worked and studied at the same time and gave a share of my earnings to my parents home. I found the ad for the Institution, got in and lectured there after I had completed the course myself. Manju and I met when I was her instructor and I never got the vibes with her when she was my student. It was when she joined as an instructor that, one evening, we were taking a walk, and I asked her to marry me. She couldn't believe it at first. And then there were our parents to consider. I met her mother and brother-in-law in Delhi, for she had lost her



# Rajesh And Asrani

## How They See Their Marriages

Vijaya Irani



attitudes to marriage and their wives. Again, this is not, repeat not, pitting one against the other, or saying that one couple is better or worse than the other. These two types of filmi marriages, exposing their typical problems, can be found in normal, non-filmi marriages too. After all, it is an adjustment and subsequent harmony with the character and behaviour of another person!

After a long chat with Dimple, she revealed that Rajesh the Man is far from the bundle of Freudian complexes that he is made out to be. She admits, in fact, that it is she who needs constant curbing and a great deal of patience to rein her wild impulses — and, at the moment, Rajesh is doing that. His tremendous patience has, apparently, taught her to understand herself in her growing-up process. Let's see what Rajesh has to say.

**RAJESH:** Yes, what you said is true. I am old-fashioned as far as my values on marriage go. I think women need looking after, they need the support of a man, a husband, who should wear the pants in the family. He should also be the sole bread-winner. It would damage my perspective if I let myself think of making my woman work and earn for the family side-by-side with me. Dimple's case, she had already "arrived," in

ing after my wife, myself, my kids and my house, in every way. What a man and a woman need in a marriage is what marriage is all about; they and only they need to know. The needs must differ from person to person because all human beings are different from one another.

"So what A, B or C say has nothing to do with whatever happens in a marriage. Though outside influences can, to an extent, harm a marriage, it is up to the couple concerned to sit down and take away the harmful elements. Time has not stood still with us. When I married Dimple, she was just sixteen. Now she is the mother of my children and it has been over four years since we started living together as a married couple. We are not strangers to each other! Ours is a relationship with me wanting to pamper, spoil and look after my wife; and every woman has this urge in her to be dominated by the man, her husband — Dimple is no different."

**ASRANI:** "I come from an orthodox family from Jaipur which, for at least two generations, could never have dreamt that a member of the family would want to get into films, after having completed graduation on his own, and then marry a girl from the film world, and then — the final blow

father. They sent their approval after I got back to Pune. Coming to my parents, I told them I intended marrying Manju, and this was no seeking of permission, but just information. However, if they wished to see what my wife looked like, they could come to Delhi and take a look. They did come and, of course, they approved.

"Manju and I have survived a five-year marriage and we know the society I come from will not accept my views on our marriage. They don't matter because I don't owe them a thing. We also have problems in the industry.

"When I came here from Pune, I thought the film crowd was very cultured, advanced and forthright in its views. I am sorry to discover that they couldn't be more narrow-minded, ridden with their own insecurity and fear, and unable to shake off the time-honoured tradition that a wife must not work.

Continued on page 39

Photograph of Rajesh Khanna  
Girish Shukla

Photograph of Asrani  
Anand Mahajan

# The first signs of gum trouble



**Plaque** is the invisible film of bacteria that forms around your teeth and gums all the time. If neglected, plaque leads to tartar.

**Tartar** collects at the base of your teeth, irritates your gums and causes swelling. Later on, gums and bone may recede causing teeth to fall out.

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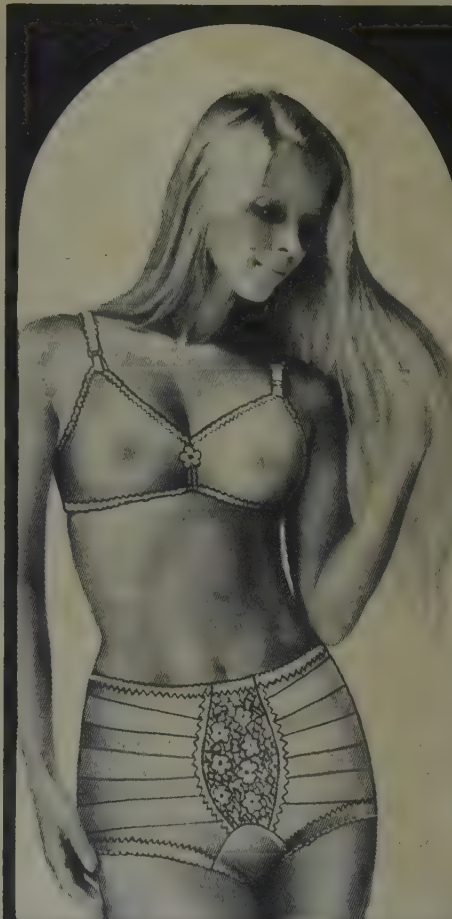


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"What the hell! I met Manju through friends. I know her talent — I, more than anyone else, know how much she yearns to make her talents as an actress fructify! I share her anxiety and encourage her all the time. I tell you, it is this male ego — a stupid male ego bug — that bites the society here."

"You see a beautiful actress, woo her, get her madly in love with you, marry her, keep her in your home and want her to languish after that. If she wants to settle down, there is nothing like it — but after a while, she is going to feel suppressed. You

**"To respect a woman is to understand that she is a breathing soul . . ." (Asrani)**

want her to tolerate your bachelorhood friends, to keep beautiful for your ego, and wait up for dinner, even if you land up at three in the morning with a load of string-beans! You want her to be by your side like an attractive ornament — a flattery to your ego. You want her to cook your meals, and you will not even think of her request to let her do a film for old time's sake! That is what goes on here.

"The directors I have spoken to and the actor friends who know I am helping Manju in her struggle, take me aside and tell me, 'Do you want a divorce on your hands?' A wife, a sister, a girl-friend, a bhabhi, these are not to work while there is a bread-winner in the family, goes their argument, for this is what they have learnt over the centuries."

**INDIAN WOMEN IN KUWAIT**

Continued from page 31

between different nations at the individual level broadens the mind and increases human understanding, but they deny themselves this opportunity.

And the Arabs resent this attitude. "You Indians can't even be bothered to learn our language," one of them said to me, "though you come here to share our dinars."

There are a few Indian women here, however, who do lead very meaningful lives. Some of these are the wives of Indian businessmen. They have been here for over ten years and have developed an affection for the country and its people. Others are new to the place and are interested in knowing more about it. They participate in the "diwan," the social gathering of Kuwaiti women. Many of them give voluntary service to Kuwait's Home for the Physically Handicapped. Several of them are associated with the Bal Vihar activities at the Chinmaya Mission, which are so useful for Indian children growing up outside India.

"I fit in here," said a secretary to me. "I've been mistaken for an Arab and find no difference in treatment. (She's light-skinned, doesn't wear saris and doesn't have oily hair. The hallmark of Indian women is generally their dark complexion, saris and oily hair.)"

"Not socially either. After a certain level of

"So don't marry an actress or a career woman! Marry an ordinary woman, who would love to keep house for you — both your egos will be satisfied then. No, but our friends must necessarily marry a beauty-queen face that glitters on cover-pages of magazines and journals, and enjoy the feeling that she is in their homes, under their thumb, and cutting potatoes for the dinner she is going to keep hot while he gives her rumours in the paper to worry over, and throws his star-fits around at her!

"To respect a woman, I think, is to understand that she is a breathing soul with needs of many kinds. When helping Manju to get roles, I was asked, once, 'Yaar, do you need so much more money? Aren't you happy with your own earnings?' That is all they see to it. I met her through this medium, and I respect her need to see her career flower. I, and Manju too, think that individuality is the most important thing in a marriage. And this comes from one's own confidence and security.

"Manju herself asked me once whether, if she got a role like in 'Chetna,' I would allow her to take it. I say, once I respect her ambition, I have no right to put any conditions on it or make any exceptions. I know it is a role she is playing. I have been trained for film-making: I'd be a fool if I mixed up a role with actuality. If she plays a whore, she is playing it—she is not actually one.

"In the West, which we copy all the time, a woman who cannot work is looked down upon. It is time we evolved a new role for our women here. For ultimately, in star-marriages, in which a husband suppresses his wife's desire, it is only the children who suffer innocently. A woman who is a mother cannot actually or overtly take it out on the children, but it is bound to show up either in neglect or indifference. Her grievance against her husband might be transparent to them and make them hate him. So he is a loser any way! Someone has to break the tradition, I hope Manju and I will!"

education there's no barrier. One looks for friends who think like oneself and not just friends of one's own nationality. I find most Indian women here have hardly anything to talk about. But the educated Arab girls are as interested in the world around them as I am."

A teacher, also fair-skinned and in Western clothes, said to me, "You always have to be very well-dressed to be distinguished from an ayah. After that, there's no problem. I like knowing about the customs of other people and so I make Arab friends. The Palestinian and Egyptian women are very friendly.

Though being fair-skinned is a distinct advantage here, an Indian woman who dresses reasonably well can also gain respect for herself. And, as long as she avoids the well-known lonely areas—as in any major city in the world—she can go about the streets quite safely by herself.

The British women are a wonderful example of what women here can do. They continually organise plays, pantomimes, library talks, photographic exhibitions etc. In winter, when the desert flowers bloom, they even hold flower arrangement competitions. (Most Indian women here are so apathetic about their surroundings that they don't even know that flowers grow in the desert.)

The average, city-bred Indian woman, with a certain degree of education, has a lot more to offer socially and culturally, a lot more personality than the Indian women in Kuwait portray. It is a pity that the latter project the wrong image. The right one would be so rich, so mentally stimulating.

this week for you

K. H. Shroff

For Sept. 24 to Sept. 30



**ARIES:** (March 21—April 19) Domestic peace will hinge on how well the economy is managed and distributed. Favourable days: 23-24.



**TAURUS** (April 20 — May 21) Basic trend is to bring harmony in business or employment affairs. Benefits from partnership (including marriage). Favourable days: 25-26.



**GEMINI** (May 22—June 21) Your intellect planet Mercury favoured by beneficent planet Venus spells fortunate times in all affairs. Favourable days: All days.



**CANCER** (June 22—July 22) Good fortune helps you to further your activities. You will satisfy some needs at home. Windfalls likely. Favourable days: 26-30.



**LEO** (July 23 — Aug. 23) Relief from privations as your Sun separates from the trial planet Saturn. Fortune stars smiling. Favourable days: 27-28.



**VIRGO** (Aug. 24—Sept. 23) Young and old have scope for intimate companionship. Artists, actors and people of the medical profession have successful week. Favourable days: All days.



**LIBRA** (Sept. 24—Oct. 22) A good deal of your time is taken up in social entertainments. There is too much to do in too short a space of time. Good for material gains and emotional impact. Favourable days: 23-24.



**SCORPIO** (Oct. 23—Nov. 22) Ability to overcome the adverse factors get a good start. Don't mix romance with business and your daily routine. You now have the very helpful Jupiter in your career. Favourable days: 25-26.



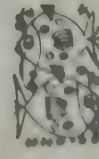
**SAGITTARIUS** (Nov. 23 — Dec. 21) Planets of love and concord are not in favour. Don't plan financial negotiations or make any changes in your position and love interests. Favourable days: 27-28.



**CAPRICORN** (Dec. 22 — Jan. 19) Successful week. Specially favours politicians and public men. Unattached young folks of both sexes fall deeply in love. Favourable days: 25-30.



**AQUARIUS** (Jan. 20 — Feb. 19) Mental faculty realizes the potential of knowledge and self introspection. New dimensions of vision experienced. Favourable days: 27-28.



**PISCES** (Feb. 20 — March 20) Bright, busy and fortunate circumstances. Luck in courtship, marriage, partnership, travel and money. Favourable days: All days

## DIETING IN CHILDREN

In our country many mothers are ignorant about the correct feeding of infants and children. Besides, they are misled by social customs, beliefs and prejudicial dogmas regarding the feeding of infants. The common belief that an infant cannot digest any food other than milk until it has cut its teeth and has learnt to walk, leads to malnutrition in many little ones.

Breast milk is undoubtedly best for the new born baby. It has been established that breast feeding by itself is adequate for the infant for the first six months of life, but after that this must be supplemented with fresh milk and other food supplements otherwise the child may starve or fail to gain weight. Prolonged breast feeding may lead to what is called "Breast Addiction" and then the child may refuse to accept any other food and consequently will suffer.

### DIET FOR INFANTS FROM BIRTH TO SIX MONTHS:

Mother's milk contains, in correct proportions, most of the nutrients necessary for the growth and development of the baby. These nutrients are supplied in most easily digestible forms for the baby's tender systems. Fortunately, breast feeding is traditionally popular amongst Indian women. Breast feeding is safe, simple and clean. Bowel disorders are less common among breast fed babies than among artificially fed babies. Breast feeding is also a happy experience both for the baby and the mother, giving each emotional satisfaction. The exercise involved in suckling aids in the proper development of the baby's jaws, palate, mouth and cheek muscles. The mother, too, benefits, since breast feeding in the first few weeks promotes contractions of the uterus and hastens its return to its original size and position.



**Dr. Padam Singhvi,**  
M.S., F.R.C.S.(Eng.),

Advisers: **Dr. V. R. Bhalerao**  
**Mrs. M. M. Prabhu**

# IFACTS OF IFODDID

*The second and concluding instalment of this feature focuses on detailed diets for children, adults and the obese*

### BREAST FEEDING:

During the first two or three days after the baby is born, the breast secretes a yellow fluid called colostrum and this is rich in body building materials. In some parts of India there is a misbelief that since the first milk or colostrum remains in the mother's breast for nine months it is harmful. On the contrary it is better. Since it takes a couple of days to establish proper flow of

milk, it is advisable to give the baby a drink of boiled water, which has been cooled and sweetened, a few times a day at frequent intervals.

Once breast feeding has been established it is advisable to train the baby for regular feeding times. After three months, it is advisable to supplement the baby's diet with outside milk and food supplements for the development of strong bones and teeth. Liquid food supplement such as orange or tomato juice, or fish liver oil should be given to the child.

ing after the breast is empty leads to air swallowing and may cause gastric trouble in the baby. Swallowed air can be got rid of by holding the baby on the shoulder and patting its back gently to facilitate burping. Regular feeding habits are good both for comfort and convenience. It is recommended that the baby be fed five to six times during the 24 hours period at an interval of three to four hours. The interval should not be less than three hours and not more than five hours, except at night when an eight hour interval is best.

The baby may cry when a feed is not due. In such cases the mother should assess the real need

### HINTS FOR BREAST FEEDING

In the early stage it is wise to nurse the child on the breast for short periods only, since the colostrum secreted is less in amount and the nipples get accustomed to the act of suckling by easy stages. Frequency of nursing in the early stages should be after every three to four hours. The newborn sleeps most of the time and wakes up when he is hungry. During the first few weeks these intervals are irregular, but most babies rapidly adjust themselves to regular feeding times by day and in many cases need no attention during the night.

The baby is fed for about 10 minutes on each breast at each feeding. Longer periods of suckling

of the baby and should not force a feed on him. He may be thirsty so give him some boiled water. The contra indications of breast feeding are very few and are: chronic illness of the mother such as tuberculosis, severe kidney disease, diabetes, etc. severe and permanently inverted nipples, diseased breast and nipples.

### DIET FOR AN INFANT FROM SIX MONTHS TO ONE YEAR

It is wise to supplement the baby's feed after three months of age with extra milk, preferably cow's milk. Only a few babies residing in our countryside ever taste milk other than their mother's milk. Many kinds of food supplements are given which may satisfy the hunger of the

TABLE NO. 16

### RECOMMENDED REQUIREMENT OF VARIOUS FOODSTUFFS:

	Pre School	School	Adult
<b>Proteins</b>	1.7 gm./kgm.Wt.	1.5 gm./Kgm. Wt.	1 gm./Kgm. Wt
<b>Fat</b>	30-40% of Calories	30% of Calories	20% of Calories
<b>Calcium</b>	700 mgm.	700 mgm.	400 mgm.
<b>Iron</b>	20 mgm.	20 mgm.	20 mgm.
<b>Vitamin A</b>	750 mgm.	750 mgm.	750 mgm.
<b>Vitamin D</b>	10 mgm.	10 mgm.	2.5 mgm.
<b>Vitamin B2</b>	1.5 mgm.	1.5 mgm.	2.0 mgm.
<b>Vitamin C</b>	50.0 mgm.	50 mgm.	50 mgm.
<b>Folic Acid</b>	100 mgm.	100 mgm.	200 mgm.

TABLE NO. 17

### CALORIES AT A GLANCE:

Balanced diet	2400 to 3000 calories
Low caloric diet	1200 to 1500 calories
High Caloric diet	3000 to 3500 calories

TABLE NO. 18

### BALANCED DIET FOR AN ADULT OF 55 YEARS OF AGE:

<b>REQUIRED CALORIES 2400</b>	Proteins	55 gms.x4=220 Cal.
	Fats	50 gms.x9=450 Cal.
	Carbohydrates	432 gms.x4=1730 Cal.

2400 Cal.

<b>Cereals</b>	350 grams consisting of	<b>Rice</b>	2 katoris	60 grams
		<b>Poha</b>	1 plate	30 grams
		<b>Chappati</b>	6	180 grams
		<b>Bread</b>	4 slices	180 grams
<b>Pulses</b>	75 grams consisting of	<b>Dal thick</b>	2½ katoris	75 grams

**Green leafy vegetables** 100 grams consisting of **Brinjal, peas, corn, cucumber, leafy onions, spinach, lettuce, lady fingers, carrots, green coriander, green chillis, etc.**

<b>Root vegetables</b>	15 grams = 1½ medium size potato
<b>Cooking oil</b>	50 grams = 10 teaspoonsful
<b>Sugar</b>	50 grams = 10 teaspoonsful
<b>Fruits</b>	85 grams = 1 common fruit
<b>Milk</b>	200 ml = 1 glass

<b>Peanuts</b>	10 grams = 1 fistful
<b>*Meat</b>	100 grams = 5 pieces
<b>*Eggs</b>	1
<b>*Fish</b>	100 grams = 5 pieces

\* These items are for non-vegetarians

child but are far from nutritive. Unfortunately, food that satisfies hunger does not always satisfy growth requirements.

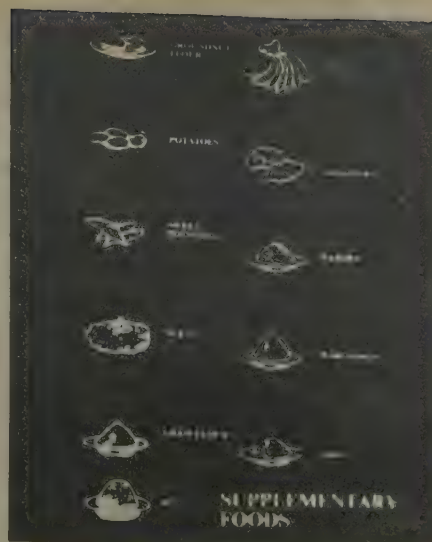
Faulty feeding during the important period of teething and growth from seven months to three years may lead to a variety of nutritional deficiency diseases. Recurring pregnancies is one of the major contributing factors.

Weaning is an important period in the life of the baby. It is a gradual process and starts with the introduction of supplementary foods and lasts till the child is completely taken off the breast. Weaning should be commenced at the age of six months

when the baby is already used to the supplementary food which may replace a breast feed each time. Gradually the child should be given more supplements and the frequency of breast feeding should be reduced proportionately. It is desirable to retain the early morning and late night nursing until the last. On no account should weaning be postponed beyond the age of eighteen months.

**FEEDING SUPPLEMENTS**  
**Slide IX**

It is recommended that feeding should be supplemented in the following three stages, depending



Slide IX — Food supplements for children

upon the physical quality of the supplement.

1. Liquid supplements
2. Sieved and mashed solid supplements
3. Chopped or lumpy solid supplements.

**Liquid supplement:** As described earlier, weaning should start with liquids. The best amongst the liquids is milk. In the beginning cow's milk should be given, properly diluted to suit the child. Usually two parts milk should be diluted with one part boiled and cooled water. Water makes it easily digestible. The water content should be gradually reduced so that the baby, in a few weeks, learns to take animal milk without dilution. Eight ounces of animal milk per feed for two feeds a day is an ideal replacement. Nowadays there are several brands available in the market and these are good supplements.

Groundnut milk is another cheap substitute for animal milk. Groundnut milk is the milk fluid obtained by the addition of a suitable amount of water to groundnut paste. This milk resembles cow's milk and it has a similar consistency.

The juice of fresh fruits such as oranges, tomatoes, mosumbi, grapes, etc. serves to supplement some of the protective nutrients. It is advisable to start giving these juice supplements when the baby is three months old. In the beginning it should be diluted with water and only one or two teaspoonsful should be given. Then gradually the water content should be reduced and the juice quantity may be increased to about 3 ounces. Green leafy vegetables may be used as an alternative if cost is the prohibiting factor. A soup can be prepared of these vegetables.

Fresh liver oil in small quantities is very nutritive. It is wise to start with a few drops at the age of three to four months and then work up to half a teaspoonful in a few weeks. It is recommended that a spoonful of fish liver oil should be given right through the childhood years. It is not expensive.

**Mashed solid food supplements:** These should be given to the infant around the 7th or 8th month. The first solid food commonly offered is cereal of a starchy vegetable such as potato, which is well cooked and mashed. These may be sweetened with some sugar. Several solid food supplements available in the market are also good.

Other good and cheap supplements are green leafy and non-leafy vegetables which are boiled and mashed properly. The secret of success with supplementary feeding and particularly with non-liquid food is to start feeding the baby with small quantities to make him relish his food.

Other supplements are boiled egg, yolk and later on egg white, minced meat, mashed fish, finely cooked and mashed dals, mashed banana and other pulpy fruits that have been finely mashed. The dals and meat may be alternately given with proper salt and flavour.

**Solid supplements:** When the baby starts cutting his teeth, it is time to start changing his diet to chopped and lumpy foods. Vegetables may be chopped instead of pureed, meat minced instead of ground. The child now can be slowly given ordinary food eaten by others in the house. Only please take care that it is given in a palatable and easily digestible form.

To give his teeth and gums the required exercise, pieces of toast and hard biscuits can be given. Please take care that it does not choke the child. Chappati, rice, dal, potato, meat, fish, egg, etc. can be given to the child. Fruits should be given raw with the

TABLE NO. 19

**SCHEDULE OF LOW CALORIE DIET — CALORIES 1600.**  
**FOR OBESITY, DIABETES, WEIGHT REDUCTION, etc.**

<b>Breakfast:</b>	1 cup of tea with 1 ounce of milk and no sugar 2 slices of bread — no butter 1 egg — only white of egg, not the yolk
<b>Main Meal:</b>	1 glass of butter milk — no sugar
<b>Lunch and dinner:</b>	1 Katori rice, 6 phulkas without fat or 3 chappatis without fat Salad — cucumber, carrots, radish, onions, beetroot, etc. One bunch of leafy vegetables. No salad dressing 1½ katoris of thick dal 100 grams of other vegetables 50 grams of root vegetables
<b>Evening</b>	1 cup = 6 ounces of milk or tea as desired
<b>For non-Vegetarians</b>	Fish or meat 100 grams
<b>For vegetarians</b>	Chana 30 grams

TABLE NO. 20

**CONSTITUTION OF DIFFERENT DIETS :**

	Balanced diet	Low calorie diet	High calorie diet
<b>Pulses</b>	75 grams = 2½ katoris of thick dal	75 grams = 2½ katoris of thick dal	100 grams = 3½ katoris of thick dal
<b>Green leafy vegetables</b>	100 grams = ½ katori cooked	100 grams = 1 bunch, raw	100 grams = 1 bunch raw or cooked
<b>Other vegetables</b>	100 grams = ¾ katori cooked	100 grams = ¾ katori cooked	100 grams = ¾ katori cooked
<b>Cereals</b>	350 grams	180 grams	400 grams
<b>Puffed rice</b>	60 grams = 2 katoris + 40 grams = 1 plate	Nil	90 grams = 3 katoris + 60 grams = 1½ plates
<b>Wheat</b>	150 grams = 5 chappatis	90 grams = 3 chappatis	150 grams = 5 chappatis
<b>Bread</b>	100 grams = 5 slices	60 grams = 3 slices	100 grams = 5 slices
<b>Fruits</b>	85 grams = 1 fruit	85 grams Juicy not pulpy	200 grams
<b>Sugar</b>	50 grams = 10 t.s.f.	Nil	100 grams = 20 t.s.f.
<b>Fats &amp; oil</b>	50 grams = 10 t.s.f.	10 grams = 2 t.s.f.	50 grams = 10 t.s.f.
<b>Groundnut</b>	10 grams = 1/3 katori	Nil	30 grams = 1 katori
<b>Chana</b>	10 grams	10 grams	30 grams
<b>Root vegetables</b>	75 grams = 1½ potato	50 grams = 1 potato	100 grams = 2 potatoes
<b>Milk</b>	200 cc = 1½ cup	150 cc = 1 cup	300 cc = 2 cups

## FACTS OF FOOD

skin and seed removed. In fact, it is better to give fruit slices than to give the juice of the fruit.

In the enthusiasm to give solid supplements one should not forget the necessity and importance of water and other fluids. This is specially true during summer.

### DIET FOR CHILDREN BETWEEN THE AGES OF 1 AND 5 YEARS

If the proper food supplements are given at the right time the child grows healthy at the age of one year. Thereafter, the same diet may be continued but in increasing quantities, as required by the child. Supplementary foods should be as given below.

**Group I:** At least 16 ounces of milk should be given a day. Pulses, meat, fish can be given once a day. One egg a day in any form should be given or at least four eggs in a week should be given to the child.

**Group II and III:** Cooked grain and leafy vegetables can be given twice a day. Fruit juice and raw fruits should be given once a day.

**Group IV:** Cereals and starchy vegetables properly cooked can be given two-three times a day. Fish liver oil should be given once a day.

It is clear from the above description that as for adults, food from all the groups can be included to provide a balanced diet for the child.

### BALANCED DIET FOR ADULTS

A balanced diet ought to contain sufficient amounts from each of the five groups that have been described earlier. It should have enough protein for wear and tear purposes, enough fats and carbohydrates for the energy required for daily work and enough vitamins and minerals for protection and special functions of the blood and other tissues. The accompanying table will give the recommended requirements of the various food stuffs.

TABLE 16

A balanced diet should give

2000 to 2400 calories for a medium sized person weighing 55 kilograms. The calories should constitute: 55 grams of proteins, 50 grams of fats and 430 grams of carbohydrates with a generous supplement of vitamins and minerals from other sources. On the other hand a low calorie diet should yield only 1200 to 1500 calories and a high calorie diet should give about 3500 calories.

Table 17 & 18

The chart shown here gives a broad idea of a balanced diet and lists the various foodstuffs in practical quantities like katori, teaspoonsful, etc. No attempt has been made to detail a particular meal plan as it cannot suit everyone. From this chart one can easily make the type of meal one wants and can change the next meal along these guidelines.

### A LOW CALORIE DIET

Table 19

For those who are overweight and need to reduce and for the diabetic, it is essential to abide by a low calorie diet. This diet should be palatable and nourishing and at the same time it should reduce the calorie value of the food.

Before cutting down the main meals one should learn to say "no thank you" to any eatables offered at any time other than meal times. The habit of taking several cups of tea and coffee with sugar which contain lots of calories which we do not count should be broken. Eating dry fruits, nuts, snacks, etc. in between meals is the biggest stumbling block in the path of successful dieting and one must resist the habit of munching something or the other all the time.

Food which gives plenty of bulk and roughage but is low on calories should be eaten in plenty for this type of diet. Green leafy vegetables eaten as salad, is a good example of bulky and low calorie food and it provides valuable vitamins and minerals at the same time.

The low calorie diet given here is simple and satisfying. In the next chart a comparative study has been made of the three types of diets. This will give you an idea about the items which can be reduced or increased to amend your diet suitably.

### A LOW COST MEAL PLAN Table 21 and 22

From the prevailing market prices it is still possible to get a nutritive diet for about one rupee. It is simple and practical and constitutes a tasty vegetarian meal. The accompanying chart gives such a thali along with its cost.

The five basic ingredients form our diet. It is the taste that compels people to cook these naturally occurring ingredients in various forms. During the process of cooking some nutritional value is sacrificed for taste. I hope you will be able to discover the shortcomings in your diet and will be able to improve it in the right direction.

# QUIZ

HEGMAN

- Name the only woman chief minister in India today.
- Who would be described as a Tellurian?
- What is the most important difference between a crocodile and an alligator?
- In the human body, which organ is enclosed in the pericardium?
- Of which three vegetables do we only eat the seeds?
- Which book is the world's super best-seller?
- Who or what is the "Empress of Blandings"?
- Which children's toy was made use of by Alexander Wilson and Benjamin Franklin in pioneering experiments?
- True or false: The tomato is a vegetable.
- Which wedding anniversary is symbolised by tin?
- Alexei Leonov was the 1st man \_\_\_\_\_ to do what?
- Which famous architect and town designer designed Chandigarh?
- What is gastronomy, if astronomy is the science and study of stars?
- What do we call the morbid fear and dread of wide open spaces?
- Which is colder? 15°C or 15°F?
- Whom did John Wilkes Booth assassinate?
- Which famous Indian leader was the first Indian to become a British M. P?

- Shashikala Kakodkar, Chief Minister of Goa.
- Everybody. All inhabitants on Earth are Tellurians.
- The crocodile is man-eating. The alligator is not.
- The heart.
- Peas, beans and corn on the cob.
- The Bible.
- A famous pig created by P. G. Wodehouse.
- The kite.
- False: Botanically, it's a fruit.
- The tenth.
- He was the first man to walk in space.
- Le Corbusier born Charles Edouard Jeanneret Gris.
- Science and study of food.
- Agoraphobia.
- 15°F of course. Water melts at 32°F so 15°F is ice.
- President Abraham Lincoln.
- Dadabhai Naoroji.

TABLE NO. 21  
ONE RUPEE THALI

Dal Dhokli		2 katoris (bowls)
Rice		1 katori
Vegetables		$\frac{2}{3}$ katori
Curd		$\frac{2}{3}$ katori
Papad		1
Cooking Oil		2 teaspoonsful
<b>COST</b>		
Wheat	60 gms.	12 paise
Pulses	30 gms.	12 paise
Methi vegetable	50 gms.	10 paise
Rice	30 gms.	9 paise
Potato	50 gms.	
Other vegetables	100 gms.	20 paise
Curd	100 gms.	25 paise
Papad, small		2 paise
Cooking Oil	2 t.s.f.	10 paise
		100 paise

TABLE NO. 22  
LOW-COST MEAL PLAN FOR CHILDREN

TIME	FOODSTUFF	AMOUNT
On rising	Breast-milk or boiled animal milk	One feed. $\frac{1}{2}$ tumbler (4 oz. or 110 gms.)
9.00 — 10.00 a. m.	Fruit juice (optional) Exchange Recipe	$\frac{1}{2}$ tumbler. $\frac{1}{2}$ recipe.
12 Noon to 1.00 a. m.	Ragi preparation, using 1 oz. of ragi or more.	Chappati, puffed whole ragi or porridge.
	Leafy vegetable (raw: 2 oz. or 55 g.)	1 spoon (cooked)
	Banana	1 small banana
3.30 — 4.00 p. m.	Animal milk Fish-liver oil (optional)	$\frac{1}{4}$ - $\frac{1}{2}$ tumbler. 1 teaspoon (depending on brand)
6.00 — 7.00 p. m.	Exchange recipe	$\frac{1}{4}$ recipe
At bed time	Breast milk or animal milk	1 feed. $\frac{1}{2}$ tumbler.

Segregation is revolting. All the more so if it is on the basis of one's sex. Free mixing and the commendable work done by co-educational institutions in our country and abroad have done something positive in the direction of bridging this strange gap. To them, hats off.

Yet, there remains the last bastion; the rear-guard of sexual segregation—the hostels attached to Women's Colleges. These impregnable fortresses have stubbornly stood against the wind of sexual assimilation and solidarity of the male and female species. Reactionary forces in a progressive era!

The thought of women's hostels brings to mind a caustic collection of people who run the place with a heavy hand. They are the sentinels, the watchdogs, and range from the sari-clad superintendent to the benign, smiling Mother or Sister, with whom the habit is a habit.

Second in command are the burly-burly moustachioed "durwans", who squat on wobbly wooden stools or rest on bug-ridden cots. The more agile are always up on their two legs and have that detestable confidence which all bullies love to sport.

Some women's hostels, I am told, have trained canines which crouch at night to thwart trespassers or potential molesters who might be lucky enough (that's a rare piece of luck) to evade a creamy sentry.

When I entered college, I was not a stranger to the fact that the wardens of girls' hostels are tough people to deal with. I remembered the hassle, back at school, which the sisters of a neighbouring convent created over as trivial a matter as a "social."

We generally looked forward to the occasion of the social when we could dine and dance (and sometimes drink) with the females of the neighbouring girls' school. However, something happened and unfortunately there were no more socials. We were thus reminded that all good things must come to an end.

When we were in the eleventh standard, we planned to revive it. After much persuasion, the housemaster agreed to negotiate with the nuns on our behalf. He set out on his loud motor-cycle. We waited at the gate for his return. The suspense was gripping until he spotted his bike racing backwards us. Mission successful or unsuccessful?

The machine screeched to a halt and through clenched teeth he heard his rapid delivery. "Rose v... b... think my boys will spoil their girls," and he took off as speedily as he had come. Mother Superior had chosen to keep the hostel gates closed and let her girls grow up in a world of their own. I have yet to come across a decision more dramatic and unreasonable.

In college, I was a wiser man. Bitten twice shy, you may

# THUS FAR AND NO FURTHER

An undergraduate looks at the rules and regulations that prevail in the hostels of women's colleges and concludes that they reveal a low and distorted view of human nature.

Syed Nisar Mehdi Abdi

say. Gradually I had come to regard such segregation as an ideology, a must which had to characterise every women's hostel. As most ideologies go, this ideology, too, is more trash than sense. A girl is allowed by the authorities to go to her guardian's house, but not to her boyfriend's place. Wardens, Sisters, Mothers and Superiors, may I ask you one simple question? "What's your guarantee that she will go to the first place and not to the second, once she is out of your sanctimonious gates?"

Bureaucratic red-tapism is on display at every women's college hostel. The gate and the area around it suffer from a surfeit of people specialised in the uncanny art of throwing wet blankets. Their sneaky, suspicious, killing looks and furtive glances make you feel like a thief. The cold gate, the reception counter, the small cabin and the red curtain form the border line. Further advance is prohibited. Literally a case of "thus far and no further." Between the border line and the hostel proper lies "No Man's Land" and, at times, the desperation is such that one feels a compulsion to dash across the NML to reach the promised land.

The code of ethics at women's hostels is equally orthodox. The facade is both ludicrous and ridiculous when subjected to the test of reason. A few days back, a friend had gone to one of these hostels. He passed the durwans (three in number) and reached the reception counter. A starry-eyed brunette measured him with her eyes. He was told to fill a visiting memo which was in two parts: name and business. After writing his name down against the first, he scribbled "none of your's!" against the second. The slip was sent in and the matron who received it created a furore. Eventually, he was not allowed to see

the hostelite and retreated, cursing the cruel system of sexual segregation.

Under such a system of chaperonage, girls cannot, on the average, remain outside for more than one and a half hours. On selective days they are allowed to stay out as late as 7.30 p.m. otherwise the shutters fall much earlier. The daily roll-call at 7.30 p.m. forms the high water-mark of a system based on suspicion and distrust.

Unreasonable restrictions certainly limit social activities to a bare minimum. Many of the girls would like to go for plays or musical evenings but cannot do so because of the strict timings. I know of at least a dozen girls who would like to act with amateur groups but the 7.30 p.m. deadline prevents them. The absence of cultural activities among women hostelites can be directly connected to these outmoded regulations.

Hostel wardens contend that restrictions are meant to safeguard the academic interests of the girls. One Superintendent shocked me by saying that segregation is enforced with a view "to safeguard the virginity of the girls under our care." Idealistic as it may sound, such reasoning is based on a very low and distorted view of human nature.

In the ultimate analysis one is tempted to quote a few lines from Harper Lee's "To Kill a Mocking Bird." The trial scene—the State of Alabama versus Tom Robinson—is in progress. Tom Robinson's attorney declares "... in the cynical confidence that their testimony would not be doubted, confident that you gentlemen would go along with them on the assumption... the evil assumption that all Negroes lie, that all Negroes are basically immoral beings, that all Negro men are not to be trusted around with women, an assumption one associates with the minds of the calibre."

Gentle readers, replace Negroes with "men" and these lines will apply with equal precision to our argument.

## WANTED: HUMAN INTEREST STORIES

We would welcome, from our readers and contributors, true stories, written in the third person, relating the plight of individuals who have displayed admirable endurance in the face of physical handicaps.



Devi

The scene was jaded. Same old Simi, revealing legs this time; Komila Wirk, revealing her protruding teeth; Shabana and Asha Sachdev in denims; Neetu Singh looking baggy in a baggy old dress. Chintu's twenty-fifth birthday party had nothing new except champagne bowls bigger than Chintu and more rounded than Pincho Kapoor.

Since Neetu is determined to be Mrs. Kapoor, everyone expected an engagement announcement. All the more since

## CHINTU'S PARTY— the usual party decorations

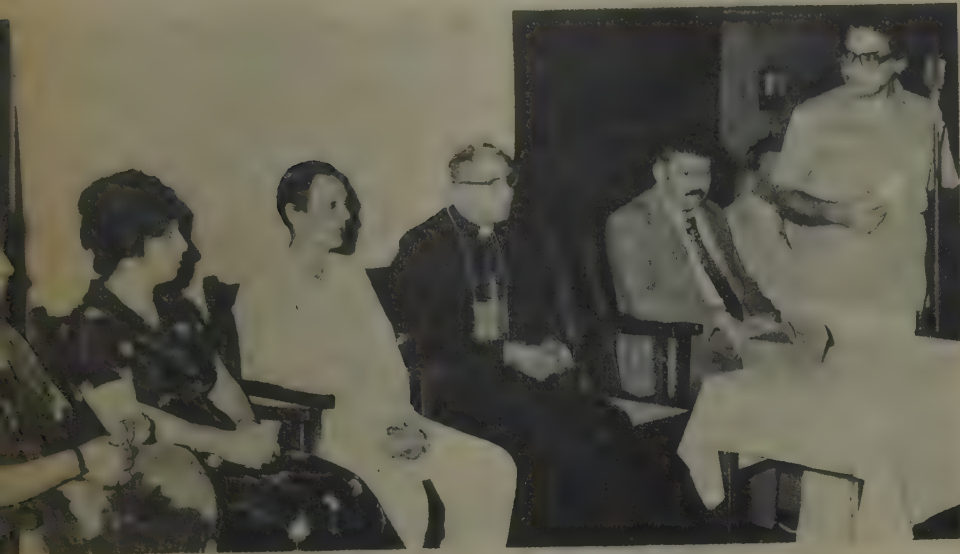
Raj Kapoor is in a sour mood these days. But that is because Zeenat has given forty-days-at-a-stretch dates to Krishna Shah's "Shalimar".

Chintu's party was lined with the usual party decorations, like Simi, Zarina Wahab, Kaajal Kiran, etc. Folks were so aghast at seeing Nasir Hussain's new heroine, that everyone agreed that Kaajal Kiran should have postponed her off-screen party debut till after the release of "Hum Kisise Kum Nahin."

Then there was the Arab diplomat from Qattar who chased Chintu all over the party. But then Chintu is a rage in the Arab world. All my Arab friends from Jedda, Dubai and Bahrain who jetted down to Bombay to see the rains, spent their evenings watching "Amar Akbar Anthony." The chikna Qawal Akbar is, they insist, more popular than Hema Malini in the Gulf.

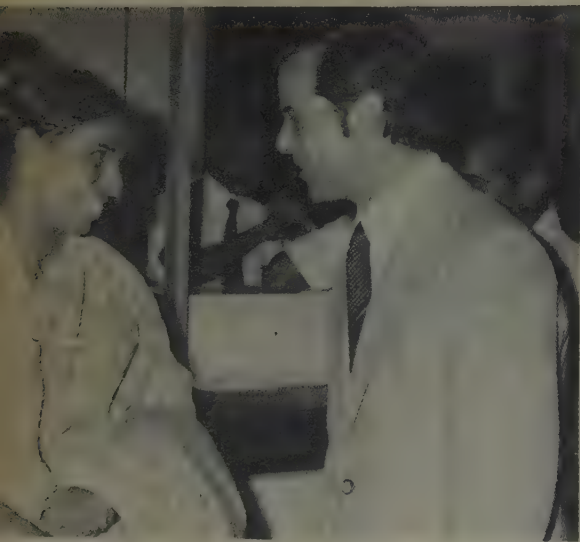
Whilst Gulzar is stuck with outdated subjects such as devotion and children in "Meera-bai," "Devdas," "Kitab" and on even more outdated modes like sending roses and lyrics to heroines, Raakhee has outgrown love, romance and marriage, and is zooming up to upset the trio at the top. She has bagged Sharmila's yours faithfully Shakti Samanta and number one Amitabh Bachchan as her...

**people and events**



At a film show arranged by the Indo-Arab Society in Bombay, are seen from left Dr. Najma Heptulla, hon. gen. sec. Indo-Arab Society, Madam Samarraie, wife of the Consul General of Iraq, Mr. Jagesh Desai, Minister of State for finance, Archbishop Cardinal Gracias, Mr. Sabih Al-Samarraie, Consul General of Iraq, Mr. H. H. Ismail, vice-pres. and Dr. Rafiq Zakaria, pres., Indo-Arab Society.

BELOW: Mr. Hans Sasse of Lufthansa Airlines seeing off Mrs. Anusuya Bai, of the Amateur Athletic Federation of India, on her way from Delhi to Dusseldorf with her teammates, to take part in the first World Cup Competition.



ABOVE: Seen at a dinner-meeting arranged by the Women's Wing of the Wadala Jaycees, Bombay, are from left: Mrs. Shashi Poddar, Mrs. Madhu Kanal, Chief Guest Meher Castellino, Mrs. Rupani and Mrs. Meckoni.

BELOW : Mrs. Nakai, wife of Lt. Gen J. S. Nakai, GOC-in-C Central Command, distributing sweets to the patients of Military Hospital, Allahabad. Mrs. Ghai is at extreme right.



Mr. Sobieslaw Zasada (2nd from left) whose Porsche was leading the London-Sydney Singapore Airlines Car Rally till the Bombay check-point, and (ext. left) Mr. Wojciecj Schramm, being welcomed at the Oberoi Sheraton by Ragini Kackar and Toni Siddiqi (3rd & 4th from left) of the Sheraton.



The makers of Dulux Paints held an audio-visual presentation on interior decoration in Calcutta, at which Mrs. Aloka Chowdhury, interior decorator, answered questions. Seen at the function from left are Mr. R. Basu of HTA, Mrs. Aparna Sen Sharma, Mr. A. Gupta, sales mgr. CRO-Paints, ACCI, Mrs. A. Chowdhury, Mr. A. K. Choudhuri, comm. mgr. Paints, and Mr. A. C. Mitra, pub. off., ACCI.

RIGHT: Mrs. Ela Bhatt, (centre) recipient of the 1977 Ramon Magsaysay Award for community leadership, being felicitated by Mrs. Susmita Medh, who presided at a felicitation function arranged in Ahmedabad. At ext. left is Mr. Vasudeo Mehta, a noted journalist.



## bombay

The floods have again played havoc with the lives and properties of many families in different parts of Gujarat State. Many people have died and thousands of families have been rendered homeless. The Sanjivani Trust has arranged for immediate distribution of bajri valued at Rs. 11,500/- to the flood affected people in Dasera Taluka, Mehasana District, in co-operation with their counterpart Sadvichar Parivar of Ahmedabad.

They have now decided to rehabilitate some of the affected families by building 400 pucca houses for them, costing Rs. 2,200 out of which the Gujarat State Government has offered subsidies to the tune of Rs. 950, and the Govt./Bank a loan of Rs. 750. Sanjivani's share per house will be Rs. 500.

The rehabilitation project too will be undertaken in co-operation with Sadvichar Parivar of Ahmedabad. Readers can send their contributions to Sanjivani, B-53, Nalanda, 62, Peddar Road, Bombay-400 026. (Tel. Nos.: 382875 & 359532.)

An Iraqi documentary film "Pleasant Life" portraying the role of Christians in various fields in Iraq was screened at Sacred Heart Boys' School, Santa Cruz. The film gives a vivid account of the progress and prosperity of Christians in Iraq. It also shows the upkeep and maintenance of churches in various parts of Iraq.

His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, was the chief guest. Speaking on the occasion he stressed the need for religious tolerance. He said such films were necessary as they removed misconceptions about the treatment of minorities in Arab countries.

Dr. Rafiq Zakaria, President of the Indo-Arab Society, who presided, referred to the great role Christians played in the history of Arab civilization.

Dr. Naima Heptulla, General Secretary of the Indo-Arab Society welcoming the guests, stated that the Arabs have always held Christians in high esteem.

Mr. Jagesh Desai, Maharashtra's Minister of State for Civil Supplies, Mr. Sabih Al-Samarraie, Consul General of Iraq and Mrs. Samarraie, Municipal Councillors of Bombay, including Mr. Jagdip Mehta, were present.

Mr. H. H. Ismail, Vice President, Indo-Arab Society, proposed a vote of thanks.

## delhi

Five athletes have been invited by the German Athletic Federation to the 1st World Cup Competition being held in Dusseldorf

this month, to represent the Amateur Athletic Federation of India. The athletes—Mr. Sri Ram Singh, Mr. U. K. Prabhu, Mr. Bahadur Singh, Mr. Parveen Kumar and Mrs. Anusuya Bai, were flown to Frankfurt, courtesy Lufthansa German Airlines. They will take part in several sports events in Frankfurt and then go on to Dusseldorf.

The Asian Baha'i Women Conference, the first of its kind, will be held in Vigyan Bhavan, New Delhi, from October 13 to 16, 1977, as part of the UN decade for women 1976-1985.

The Conference is being organised on a very grand scale. About 1000 foreign women delegates from almost all the Asian countries, observers, visitors and prominent women speakers from many countries of the world and an equal number of educated prominent Indian women are expected to participate in this unique Conference.

Mr. Morarji Desai, Prime Minister of India will inaugurate the 'Unity Feast' of the Conference on October 13, while Mr. Atal Behari Vajpayee, Union Minister for External Affairs, has been requested to address the open session of the Conference on October 15, 1977.

Any educated Baha'i woman can participate in the Conference. Anybody who believes in the principles of the Baha'i Faith can become a Baha'i.

These basic principles are the unity of the human race (as envisaged by Baha'u'llah,) the equality of men and women and the contribution of women to peace.

## calcutta

The Loreto College auditorium was the venue of a get-together for foreign students, organised by the Indian Council for Cultural Relations. Over 100 students from 20 countries participated in the function. The students from Sri Lanka presented a cultural programme. Mr D. K. Guha, Education Commissioner, Govt. of West Bengal was the Chief Guest for the evening.

## kerala

Stallions International, Cochin Chapter, recently organised a training course on "Experience and Exploration" for unemployed graduates. Prof. Alex Lokose of the Psychology Department, University of Cochin was the director of the Course. Mr. K. A. Naushad, Stallions President, welcomed the gathering and Mr. T. K. Sadasivan proposed a vote of thanks.

K. Leela of Calicut has been selected as the best National Savings Woman Agent in Kerala for the Year 1975-'76. She will be the recipient of a Cash Award of Rs. 500/- given by the State Government.

Fifteen girls who have completed a tailoring course in Lourde Mount Training Institute at Vattapara, were given sewing machines on a loan basis under the different interest rates scheme by the Nalanchira Branch of the India Bank. The Archbishop of Trivandrum, Benedict Mar Gregorios, formally handed over the sewing machines to the girls at a function, presided over by Mrs. M. T. Antony, Regional Manager of Indian Bank. The Archbishop commended the role played by the nationalised banks in bettering the lot of the weaker sections.

An appeal to women to come forward and set up small industrial units wholly for women was made by Mr. V. N. Raghava Panicker, Director of the Social Welfare Board here. Mr. Panicker was inaugurating a nutrition food distribution centre organised by the women's wing of the local Aikya Kerala Library and reading room.

Mr. Panicker said that if small cooperative societies were started by women for setting up such units, the Social Welfare Board would give them financial assistance of Rs. 5000 or double of the capital invested by them, whichever was less. The existence of such societies throughout the State would lessen the unemployment of women to an appreciable extent.

Mrs. Ponnamma Verghese, president of the women's wing, welcomed the gathering and said that it would be the endeavour of the women's wing to create an incentive amongst women to set up industries for removing unemployment.

The Women's Wing of the Muslim Educational Society is active in Kerala. It has established a Working Women's Hostel in Calicut. Mrs. Fathima Gafoor, president of the Women's Wing of the Muslim Educational Society, who inaugurated the building, said that with the increasing consciousness amongst women of their equality with men, it was essential that Muslim women should join the social mainstream. Of the Rs. 6 lakhs spent on the building, Rs. 3.5 lakhs had been sanctioned by the All India Social Welfare Board. She said that the hostel will accommodate 102 working women including students of the Muslim Educational Society's Women's college in Calicut, irrespective of community or caste. Mrs. Eliyamma John is the Warden of the hostel.

## world of eve



### BIMLA RAJ

Mrs. Bimla Raj, headmistress of the Government Moyan Girls Model High School,

Palghat, Kerala, was one of the recipients of the National Teachers' Award this year. She has already won the Kerala State Award in 1970 for her contribution in the field of education for three decades.

She suggests nationalisation of education, an all-India uniform syllabus, vocational emphasis from the primary level and a more purposeful involvement by teachers and parents, as necessary steps to improve education.

The idea of forming a Mahila Samaj, a Harijan hotel, and a free medical clinic took shape in 1957-58, while she was working as an assistant in the Chawakad High School.

Mrs. Raj is very active in the social life of Palghat. She is an executive committee member of the Town Women's Welfare Association, president of the District Women's Cricket Association, executive committee member of the Shastra Sahitya Parishad, Palghat and a member of the Local Library Authority.



### DAMYANTI SINGH

It was Damyanti Inderjit Singh who decided that her husband join the Punjab Sind Bank, at a salary less than that offered by another bank. Her reason: it was the only bank in India to be started by the Sikhs. Today he is the Chairman of the Bank.

The Bank had 12 branches then. Now it has 400, and a recent overseas branch in London. Recently, she opened two all-women branches in Delhi, which are doing very well. "I suppose it is the spirit of challenge that spurs them on. They want to show the world they are not only as good as men—but better!"

As the vice-president of the Sikh Women's Welfare Organisation, Mrs. Inderjit Singh is involved in running a nursery school as well as a Home for destitute women. She is also a member of the Rotary International's Inner Wheel Club

Mrs. Singh also acts as her husband's secretary at home every morning.

## madam im adam

Believe it or not, honey, I know a guy named Egbert. The corrosive effect of a name like that would hang a complex on any person and Egbert does have a complex — king size.

As a result, he reads hundreds of books on self-improvement, efficiency, psychology, pelmanism and all that malarkey.

None of them help him one goddam little bit. Maybe he makes a hash of the instructions, but when Egbert was buried in a book called HOW TO BE POPULAR WITH EVERYBODY — he drove us all crazy by going around with a synthetic smile permanently plastered on his face. Most of us thought he was ready for the looney-bin.

Another time, the sap got all tied up in a book called HOW TO TALK WELL. The results were deplorable. He'd do completely unnatural things with the pitch of his voice, and bore everyone to tears by using words that would have made Webster scurry for a dictionary.

But Egbert clings to his fetish with a deathless persistence. When he fell in love, he promptly smashed a tenner on a book called HOW TO MAKE LOVE. The effect was disastrous. Two weeks later, his girl friend went into a fit of hysterics and was seen running down the street shouting "Keep him away from me."

His father calls him a "crazy,

mixed-up kid" and offered to do Egbert the favour of flinging all his books into a glorious bonfire. Egbert, terribly offended, stamped out of the house and returned with a book entitled YOUR PARENTS AND HOW TO UNDERSTAND THEM.

The old man is reported to have slapped his palm on his forehead to the accompaniment of a snarled "Oh, to hell with the boob."

On his last birthday, some ghoulish friend presented him with a slim volume called HOW TO REPAIR EVERYTHING. Today, Egbert has a watch, a radio, a toaster, an electric iron, a tape recorder and a battery-clock. All of them have their insides ripped out. None of them work.

Egbert is one of those innocents whose attachment to books is laughably absurd. He believes that every leaping ambition of his can be gratified in three weeks by studying a book. The devastating effects of his reading will leave their scars even on the generations to come.

When he stumbled upon HOW TO BRING UP CHILDREN — INCLUDING YOUR OWN, he persisted in employing disciplinary measures on several rowdy kids in the neighbourhood. The fanatical zeal with which he did this invoked homicidal tendencies in the parents of the children concerned.

The only thing that saved Egbert from being beaten to a pulp was the fact that he happened to be diverted by a book called HOW TO DEVELOP A

MIGHTY CHEST. He promptly lost interest in children and plunged into a study of physical culture.

Being a person of puny dimensions, we all thought that Egbert had at last made a judicious choice of reading matter. But his enthusiasm for a muscular thorax tapered off in a week. He became engrossed in a thesis entitled HOW TO FORETELL THE FUTURE. And it's at this stage that he became positively obnoxious.

He went around warning others of the calamitous effect the stars would have on their lives; he got into the habit of grabbing your hand and gazing intently at the lines on your palm. He would offer unwanted advice on colours to wear, figures to worship and days when journeys, for some unknown reason, had to be avoided like the plague.

Very soon, he filled everyone he met with a fierce annoyance. If murder were legal, he'd have been butchered in cold blood.

Things have reached such a stage that Egbert's as crazy as a bed-bug. He reads books like addicts drink liquor. He's a goddam fanatic. The idea occurred to me that if I can present him with a book entitled HOW TO STOP READING BOOKS, I'd be doing Egbert a favour and humanity a service. So if any of you adorable dolls come upon this title, drop me a letter — fast!

G'bye now!

Adam

## Eve's Weekly

Issue of October 1, 1977

next  
week

An all-India conference on prohibition is scheduled to be held in Delhi on October 1. Prime Minister Morarji Desai has been talking about total, nation-wide prohibition in four years. In view of this, we present:

\* DR. SUSHEELA NAYYAR, chairman of the All-India Prohibition Council, in an interview.

\* ALCOHOL - CONSUMPTION and its effects, as seen by doctors, counsellors, college authorities, personnel managers etc.

\* THE ATTITUDES of various sections of society towards prohibition.

\* PROHIBITION and smugglers, bootleggers and the police.

Plus our regular features.



# New Gold Mist the only cologne soap

New Gold Mist. Wrap yourself in its exclusive mist of cologne freshness that tingles on your skin. Cologne fragrance that stays with you ... all day through.

New Gold Mist. Look for it in its elegant new shape, its luxurious gold wrapper.

New Gold Mist. It's worth its weight (100 g) in gold. Most other soaps in the same price range weigh much less.



For cologne fragrance...  
cologne freshness



**PARLE**

# Krackjack

## the konversation opener

"Yes—but it's salty!"

"This sweet biscuit is terrific!"



Never  
sold loose  
—beware of  
imitations.

Some say it's sweet.  
Others swear it's salty.  
All agree it's tasty,  
tasty, tasty.



**PARLE**

**Krackjack** — the one and only sweet and salty biscuit sensation.



World Selection Award Winner







