

EVE'S WEEKLY



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PLANNED
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WILL THE
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 HELP THE
 ORDINARY
 CITIZEN?

DIWALI
 IS COMING
 MAKE
 YOUR SWE
 NOW!

Put on a profitable facing...

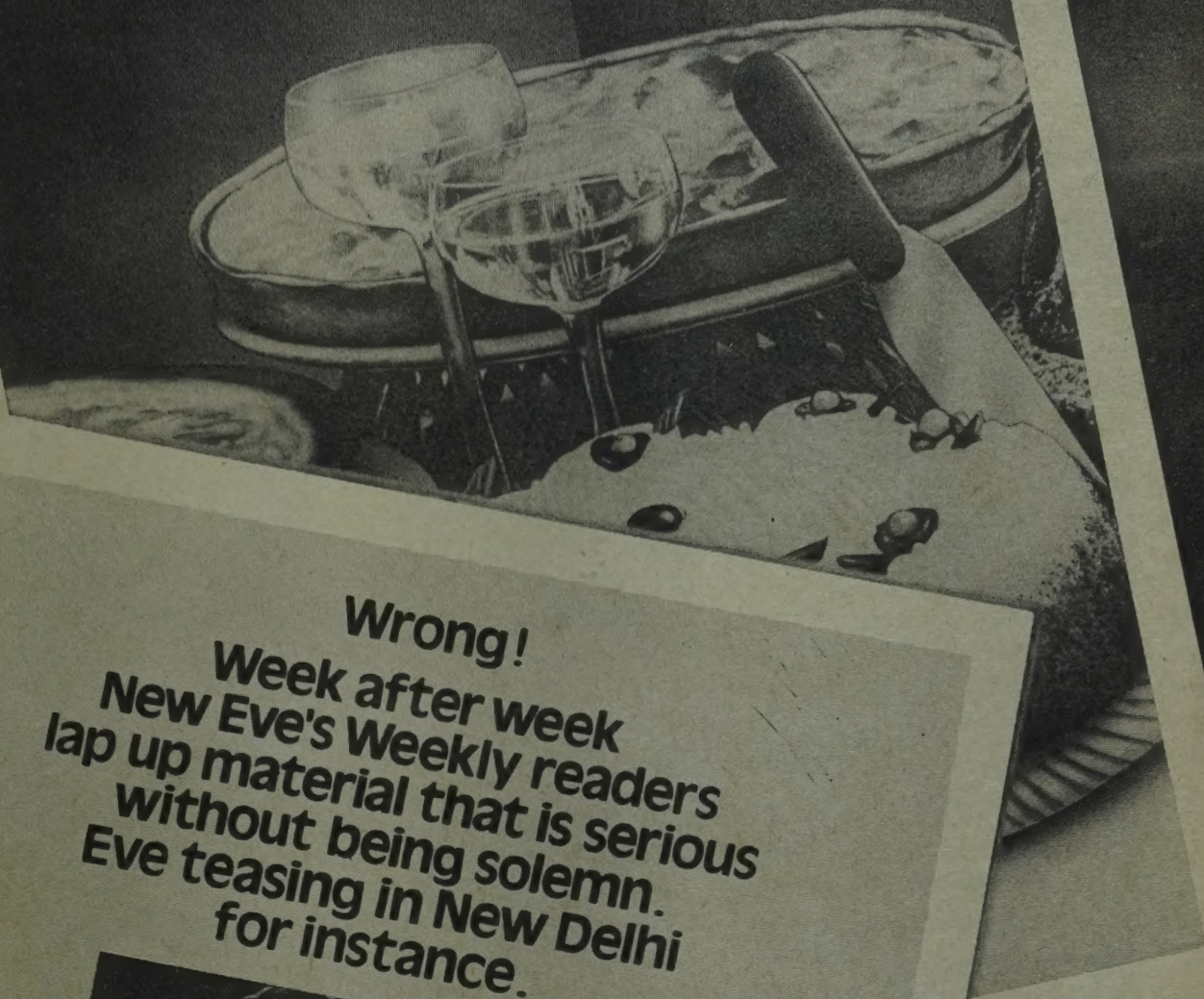


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Women who read women's magazines
just want Moussaka and Cherry Torte
and what kind of whatnot
goes into what shape of glass.
Right?



Wrong!
Week after week
New Eve's Weekly readers
lap up material that is serious
without being solemn.
Eve teasing in New Delhi
for instance.



■ She was standing at the overcrowded rear end of the bus when she suddenly felt a pair of elbows pinning down her head and several males leaning against her and deliberately harassing her. She found it difficult to extricate herself, and from the distance she heard another girl scream "kya badtameezi ho rahi hai." ■

EVE'S WEEKLY...MAY 5-11, 1979

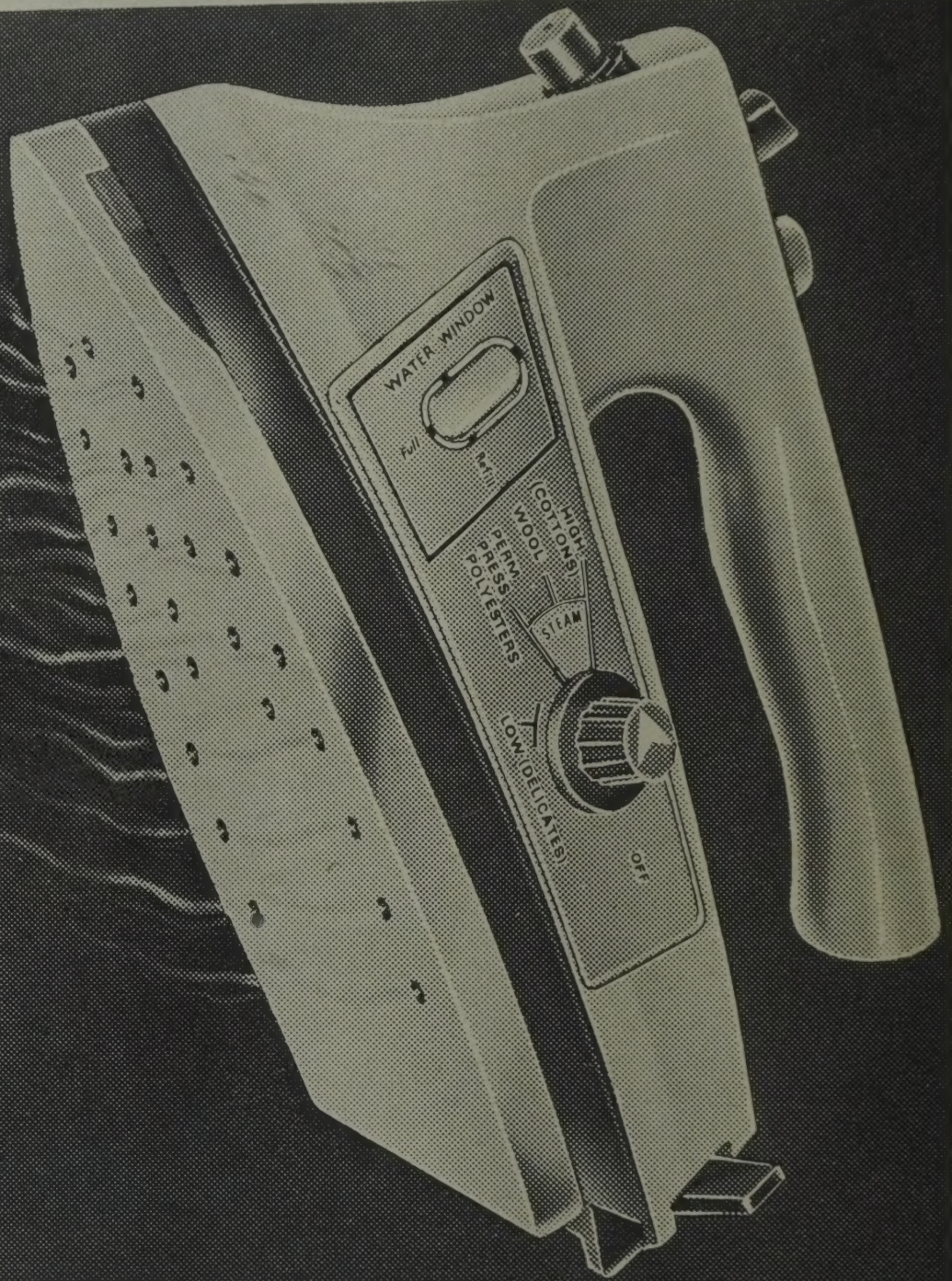
THE NEW

EVE'S WEEKLY

...a woman's right to think

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THIS WEEK

EXCLUSIVE EXCERPTS!
 From Jamila Verghese's soon-to-be-released book, "Her Gold and Her Body" — a welcome first step towards the understanding of a system that permits the killing of women for want of a scooter or a T.V. or a few thousand rupees.
Page 20.



FAIRY TALES REVISITED

Fairy tales provide an opportunity for people to use their imaginations and to escape into the world of fantasy. However, an examination of these stories from the female point of view gives cause for distress.
Page 17.

TWEEDLEDUM OR TWEEDLEDEE?

What is the coming election going to do for us? Nothing, says an irate and voluble housewife: "What has been is what will be, and what has been done is what will be done; and there is nothing new under the sun."
Page 27.



PLANNED PARENTHOOD

Do young couples plan their families any more than their parents?
Page 69.

HUMOUR, THE WAY IT IS

Beginning a new fortnightly column — "In My Own Write".
Page 31.

ALSO

Art in Stone and Clay — **Page 11** A Report on the Status of Women — **Page 39** Beauty Contest Forms — **Pages 53** Film Interview: Kim, hooked on acting — **Page 63** Eve Today: Sarojini Varadappan — **Page 13.**

REGULAR FEATURES

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GOLD AMONG GLUCOSE BISCUITS

YOUR PAGE

1st PRIZE

THE LIGHT THAT FAILED

We are now living in a scientific age. All old things are now replaced by science. Some of these may cause gains and some may cause loss.

One characteristic example may be found in the Sri Padmanabha Swami temple of Trivandrum. Here, all the flame-lit lamps have been replaced by electric lights. All I can say is that it diminishes the holy, as well as the spiritual, effect of a temple. Here is a festival which takes place once every six years. It is called the 'Laksha Deepam' which means lakhs of lamps. I have been a regular visitor to this festival, and I find that since the last two festivals, electric lamps are being used.

In olden days, during this festival, flame-lit lamps were used. The lashing wind would make the flame flicker and it would seem to us, worshippers, that the whole temple was swaying. But now conditions are different. And when the electricity fails, the entire temple will be in darkness.

When we ask the temple authorities about this change, they say it is because the oil prices have gone up. But the actual reason is the corruption within the Devaswami board. Even though there may be some financial gain in doing this, the holy effect of a temple is destroyed.

KRISHNA MONY B.
Trivandrum

We do not know about the 'corruption' you talk of, and we agree it must be lovely and inspiring to be in a temple filled with flickering oil lamps. But oil prices have become prohibitive and it is in the fitness of things that a place of prayer and guidance should eschew these age-old "binders" and shake off this slavery to useless tradition.

2nd PRIZE

DEPRESSED SCHOLARS

Recently, there was a shocking news item in the local Press, originating from the All-India Institute of Mental Health and Neuro-sciences. The report said that about 500 children are brought to the hospital every year on complaints of fatigue and depression and which have been traced to the burden of education they receive in our modern nursery schools.

This confirms my worst fears that our children are not getting any education to become useful, worthy citizens but only unnecessary, dry and irrelevant information in bulk is thrust into their tender minds in a rather crude way. Whenever I see my children returning home with a heavy load of books on their backs and get down to doing homework without paying much attention to games and recreation, I feel so helpless.

Today, regimentation in schools in the guise of discipline and complete absence of time to play are spoiling the young minds. Mugging is not education and learning something in a style which is not childlike definitely does more harm than good. Our children are being pushed into mental asylums through the schools, most of which are run in hovels without even toys and playgrounds.

Will the authorities take the cue from the medical report and save our children from mental rot?

MRS. RATHNA MURTHY.
Bangalore.

If it is true, it is, indeed, shocking. To think that young children should become mentally sick with book-learning is nauseating. Surely, we must all work towards a change in the present state of education.

3rd PRIZE

HUSBANDS ON THE MAT

Having read through the letters to the editor in a leading woman's magazine, a reader commented that the modern Indian woman thought it extremely fashionable to criticise all things Indian — our husbands not the least! I agree with part of her statement that Indian women have never had it better, but is this sufficient to make us wallow in pride? Criticism does not mean that we are blind to achievement, but one cannot bask forever in the glory of past achievements; we are not going to get much further that way. The awareness of failure and shortcomings is a result of analytical and critical thinking and with the awareness comes the struggle for rectification and improvement — this, to my mind, is progress. The modern Indian woman has the will to march ahead and not stand still; she rebels against unjust pressures and refuses to be bowed down by their weight.

I do not think husbands are loved and respected less because we see through their faults, they are viewed today as human beings capable of changing and adjusting. Criticism never killed anyone, I don't think it will now. Unlike the husbands of times gone by, if he no longer stands on a pedestal, good for him; his feet are on safer ground. A marriage is a very human union, the union of two human beings, not of a demigod and a female human.

DAPHNE KHAN.
Hyderabad.

Of course, no husband ever takes kindly to criticism from his wife. Why should he? After all, he's been trained to expect abject obedience and a speak-when-you're-spoken-to attitude. But, all is not lost. Women are becoming more and more adept, these days, at adroitly handling the "criticising male".

IS THE GAS OVER?

How to be able to know how much fuel there is in the cylinder supplied with gas stoves, is a problem that has so far defied solution. The only means available are assessing the quantity by weight, or by measuring the gas pressure, both of which are cumbersome and expensive methods.

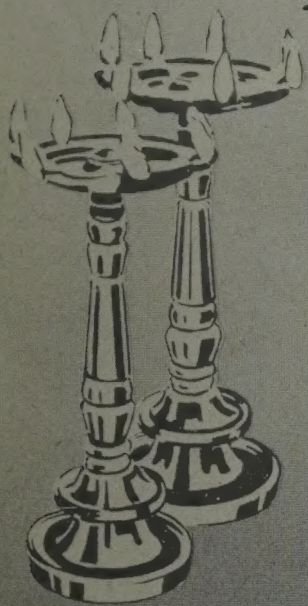
I do believe all these difficulties could be overcome if the heavy metal containers were substituted by containers made of some semi-transparent plastic derivative like polyethylene. The fuel would then be visible, the container light-weight and comparatively cheap to produce and transportation costs would be cut down as it would no longer be necessary to seal the filled containers at source hundreds of miles away. The fuel simply be transported in tanks at which consumers could fill individual containers, possibly buying it by the litre as needed, instead of waiting for the container to become fully empty, as now.

An additional advantage: in case of fire the container would simply melt down instead of bursting like a bomb as metal containers may do.

MRIDULA DATTA,
Lucknow.

We checked with "the gas people" and Hindustan Petroleum had this to say: "LPG gas is filled in the cylinder under pressure which necessarily requires special quality steel cylinders meeting specific characteristics. The high volatility of LPG and pressure filling do not permit use of polyethylene or any other containers. As soon as pressure is released, the liquid volatilises into gas. Hence its decantation from one container to another is not possible. The gas cylinders are subjected to multiple handling from the filling point until they reach the consumer. It has therefore not been possible to fix a measuring instrument on the cylinders. The question of cost of such a device as well as its accuracy are also important points to be considered."

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READERS' VOICE

Most articles raise a question, a comment or at least a criticism. Write them down and mail them to us!

RIGHT TO PROPERTY

I very much liked your article on Property Rights of Women by Preeth I. Bidappa (August 25) and would like to request you to publish a series of articles to enlighten women about law, particularly because legal advice has become very costly these days.

SUSHILABAI S. JOSHI, Bombay.

WANTED: TRUE JUSTICE

The other day, while going through the article, "Innocent victim of a brutal murder", I was really stunned at the whole affair. But the judgement of the sessions judge gave me a kind of inner gratification, though the loss is irrevocable and the deed irreversible. However, what I read in the concluding lines struck me as something really terrible. The High Court had set the criminals free. Isn't this utter injustice? What I personally think is that there is something defective in our basic law and administration. A grotesque crime is committed, the public is full of gusto and wants to take the criminal to court and get him punished. The lower court gives a guilty verdict and then the criminal goes to the higher court. All this takes such a lot of time that by the time the final verdict is announced, the public has already forgotten the whole affair and many times the criminals are set free for one reason or another.

RENU NAYYAR, New Delhi.

SELF-CONFIDENT WOMEN

The article, "Wanted: Self-confidence" by Rehana Ghadially (September 1), was well written. But I think the most important reason for the lack of self-confidence in women is that even in this modern age, boys from well-to-do families can only admire the girls who have self-esteem and self-confidence and are reluctant to marry such girls. The majority of boys have a false feeling that the girls with high self-esteem and self-confidence try to dominate their husbands and they cannot lead happy family lives. They fail to understand that these girls can handle situations better, and can adjust better in life, because they are mentally much more developed.

P. D. GURBAXANI, Nagpur.

OUR 'CITY FATHERS'

In the issue dated September 8, there was an article on Municipal Primary Schools, housed in dilapidated buildings.

There was a time when corporators — known as "City Fathers" — did their civic duties as a social service, on a purely honorary basis. Times have changed. Now the corporators are busy trying to double their remuneration from Rs. 500 to Rs. 1000 per month on the plea that they work on their civic duties full time, thus neglecting their personal careers. The Municipal Corporation's constant grievance is "lack of funds" but they will readily find the funds to augment their own remunerations. One would like to know how many corporators are earning Rs. 1000 p.m. in their personal professions.

READERS, PLEASE NOTE

S. P. JOSHI, Bombay.

We welcome your reactions to features that appear in Eve's Weekly. However, please keep in mind the following points:-

- (i) Letters for the Readers' Voice section must be direct criticisms or appreciations of specific features in Eve's Weekly.
- (ii) They must be marked "Readers' Voice" at the top.
- (iii) Letters must be no more than 150 words long.
- (iv) The heading of the article under discussion, the writer's name and the date of the issue in which the article appeared must all be mentioned in the letters. Your name and address must also be clearly written.
- (v) Letters must reach us within two weeks of the date of publication of the feature — i.e. reactions to features in this issue (September 29, 1979) must reach us by October 12, 1979.

We look forward to hearing from you.

NEXT WEEK

ISSUE OF OCTOBER 20, 1979

COVER STORY

What does an athletic young girl, with a passion for riding and swimming, do when an accident renders her a paraplegic for life? A look into the life of Geeta Banker Bhardwaj of Bombay.

MEET JAMILA VERGHESE

An interview with the author of "Her Gold and Her Body", a soon-to-be-released book that is coming, appropriately, at a time when our minds are confounded by the extent to which greed, nurtured by the dowry system, can rob people of their humanity.

ALSO

The second exclusive excerpt from "Her Gold and Her Body".

JUVENILE COURTS

How do these specialized courts help the young people who are brought before them?

PLUS

Your last chance to enter the Miss India/Miss Young India contests!

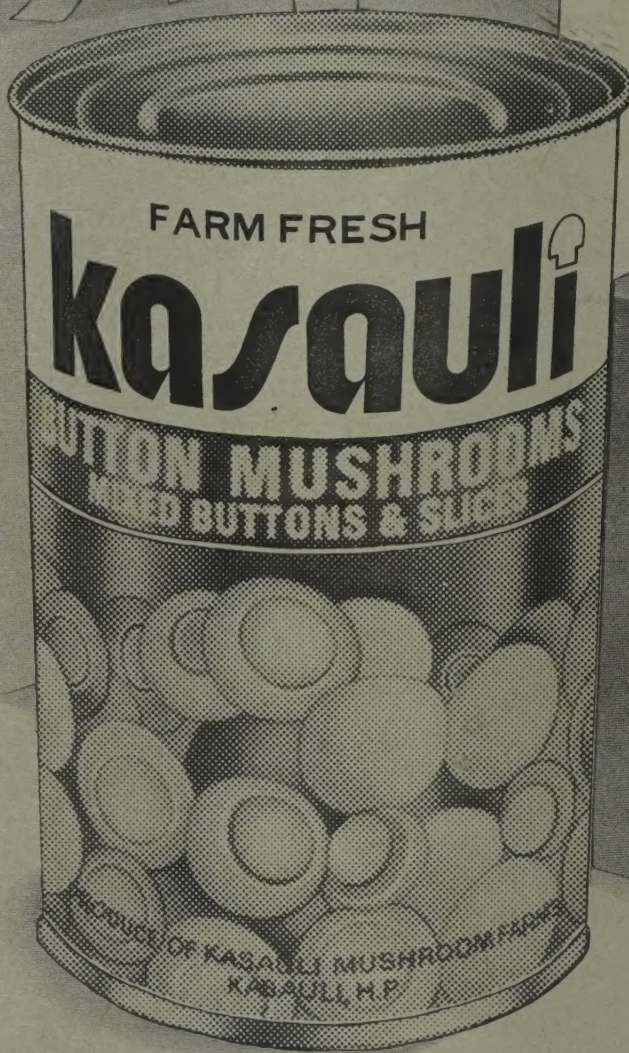
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BEAUTY FROM CLAY AND STONE



A fascinating array of rugged earthy items exuding a rustic charm, in simple well-defined shapes, in matt/glazed finish, in colours varying from off-white and silver grey to brown, black and even crimson red. There are bowls which could be used for fruits/flowers, tumblers as pencil-holders/vases, and casseroles, serving trays, ashtrays and what have you.

These are genuine ceramic stoneware comprising 50 per cent clay and 50 per cent stone, fired at a very high temperature to make it more sturdy and heat-resistant. They also serve as ovenware.

And what is more, they do not contain lead or any other harmful substances, therefore safe to use. You can store eatables in them for days without any qualms, since they are resistant to acids, alkalis and stains.

Women too play their part in creating these — they handle the delicate job of painting and glazing. Featured here are some of the genuine ceramic stoneware in attractive shapes and colours, well-finished by deft craftsmen.

Kumud Mohan

Items — courtesy: Punjab Potteries, Delhi





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Underrated, if noticed at all, women's contributions to society have nevertheless been considerable. Spotlight on women achievers.

Corresponding to the saying, "Behind every great man there is a woman," is the observation, "Behind every welfare project is a woman's brain and push." These statements may be set aside as platitudinous, but when we come across a person like Sarojini Varadappan, the renowned social worker of Madras, and the former Chairman of the Central Social Welfare Board, we recall them for the wisdom they contain.

Fifty-six years old, Sarojini is a crusader for women's rights and welfare. Having served the public for over 35 years, Sarojini knows the ins and outs of social work better than anybody else in India. It is hard to think of any public body or social service institution, especially in Tamil Nadu, with which she is not connected in some capacity or other. Several organisations in Tamil Nadu, with a fine record of work, owe their existence to her, and proclaim her role as a wonderful, unparalleled organiser. Sarojini has won the gratitude of millions. Particularly notable is what she has done in the sphere of women's and children's welfare.

Her public career started as a Congress Seva Dal volunteer. Later, through her sincere work, she became the Secretary of the Indian Women's Association in 1953, a post which she held for a number of years. She was responsible for its splendid activities, and now she is the President of that association.

During her tenure as Chairman of the State Social Welfare Board, which she held until the inception of the D.M.K. Government, she established 200 volunteer organisations and helped them to secure Rs. 54 lakhs in grants from the Central Social Welfare Board. Besides, she is the founder of 300 mahila mandals in the rural areas of Tamil Nadu. Having served the Central Social Board as a member for a long time, she became its Chairman in 1973 and served in that capacity till 1977.

As Secretary and Vice-President, and now President of the pioneer women's organisation, the All India Women's Conference, Sarojini has mobilised and pooled the voluntary efforts of many women's organisations in a fruitful manner.

In the field of women's education, Sarojini's contribution is immense, and she has filled several roles — as a member of the National Council of Women's Education, as Correspondent of a girl's high school in Madras, and as Vice-President of the B.G.M.S. and the Board of Government Lawrence School, Lovedale.

Besides, she is the Chairman of the Tamil Nadu State Home, and Assistant Director of the Women's Voluntary Services.

Sarojini is interested in several other fields, too. She is Deputy Com-

SAROJINI VARADAPPAN

"BEHIND EVERY WELFARE PROJECT"

mander of the Home Guards (women), Madras. She is, besides, the State Organising Commissioner of Bharat Girl Guides, Treasurer of the Food Council, and a member of the National Savings Committee for National Defence, of the Kasturba National Memorial Trust and a score of other committees. Further, she is on the Advisory Committee of the A.I.R., and the Regional Film Censor Board.

As a Director of the Tamil Nadu State Co-operative Industrial Bank and also as President of the Women's Co-operative Society, she has put in a great deal of work for their success and prosperity.

Sarojini is the daughter of Mr. Bhaktavatsalam, former Chief Minister of Tamil Nadu, and the wife of Mr. Varadappan, a well-known agriculturist and Congressman. The Mudiliar family from which she hails, includes other reputed public men. In her childhood, she was exposed to much political activity, education and public service. As she grew up, she chose social work as the road to a full fledged political career. Later, however,

she decided that her mission lay not in politics but social work alone. It was a very important decision that she made.

Having had her education in Madras, as was then the custom for orthodox Hindu girls, she was married at a fairly tender age to Mr. Varadappan, and her formal academic education came to an end. But Sarojini continued to teach herself.

Sarojini has travelled all over the world. In 1958 she visited several European countries. In 1964 she toured the U.S.A. at the invitation of the State Department under the Leader-



ship Exchange programme, to study social welfare organisations there. She visited Malaysia as a delegate to the World Conference on Tamil.

Sarojini says having done one's duty in the world, it is necessary that one should think of the spiritual side also. True satisfaction and peace of mind, "shanti," can be achieved only by religious pursuits. "So, to attain this, we have started a sat-sangh which has attracted a large number of ladies," she said. "We visit temples on auspicious days. Strange to say, or not so strange perhaps, but right, our spiritual fervour is helping us to do our social work better.

Despite all these activities, soft spoken Sarojini is a perfect housewife and feels that it is also important for a woman to be a good home maker.

Devi Krishnan

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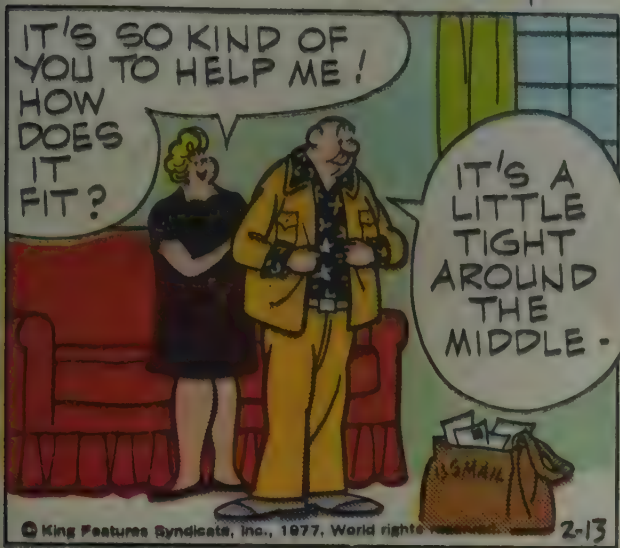
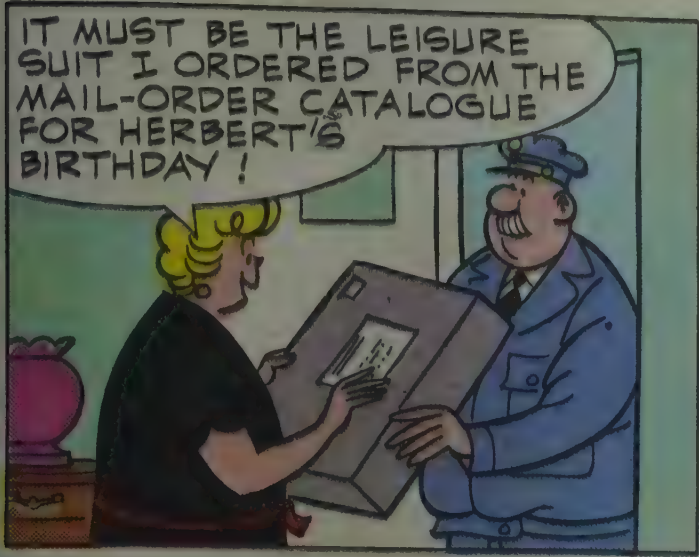


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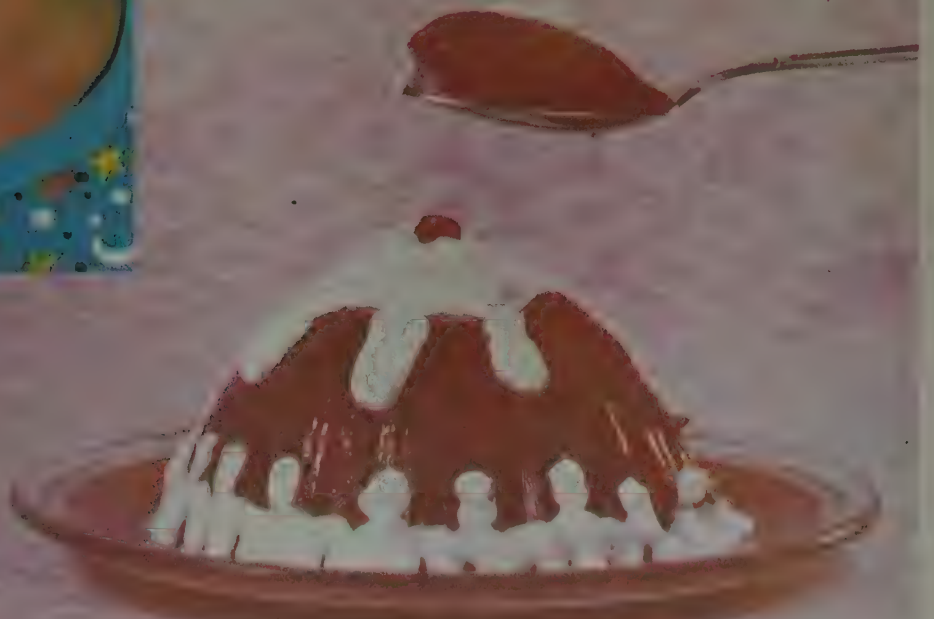


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L. WOMAN



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Evil witches,
cruel step-mothers, scheming
sisters, meek princesses
versus good, kind, brave males.
Are we going to
continue feeding young minds
with the sex-typed
projections that colour the pages
of story-books?

Neera Kuckreja Sohoni



"Fairy stories never die
They just wait for children passing by."

This is how Julie Andrews eulogizes the eternity of fairy tales. "I find it comforting to know," she goes on to say, "that fairy tales are told to children everywhere. It seems that man has a common need to use his imagination and to escape into the world of fantasy, where good ultimately triumphs over evil, and there is always a happy ending."*

There can be no dispute with this summation. Triumph of good over evil in a highly fantasized and exaggerated projection of human beings is basic to all cultures and religions and, as a concept, has permanent tantalizing value for the young and old. But there is some possibility of distress, if not dispute, if one seeks to examine the contents of these projections from a female point of view.

Examined from that standpoint, what does come through is a singularly elevated and romanticized picture of man (or better, male) as all good, and creative, and ambitious, and

successful, in addition to being brave, adventurous and fearless — in short, the epitome of the perfect being. And the image of the woman as either all evil (whether in the garb of the witch, the step-mother, or the step-sister) or socially passive and colourless, a woman who has but one role: that of sitting pretty and awaiting the arrival of a man to whom she can be wedded without the slightest chance of a doubt, a protest or rebellion.

The male, on the other hand, is never presented as wicked or cruel. There are no well-known fairy tales dealing with the cruelty of a step-father or a step-brother, or even a step-son. It is always left to the female to fill the bill for a wicked person. Commencing with 'Cinderella', the terrible step-mother and/or the step-sister asserts herself through endless fairy tales such as 'Snow White', 'The Wild Swans', 'Hansel and Gretel' and 'Beauty and the Beast', to name a few. If she is not a step-mother, she is still darkly wicked, whether as a witch in 'Rapunzel' or as an angry, cursing fairy in 'Sleeping Beauty'.

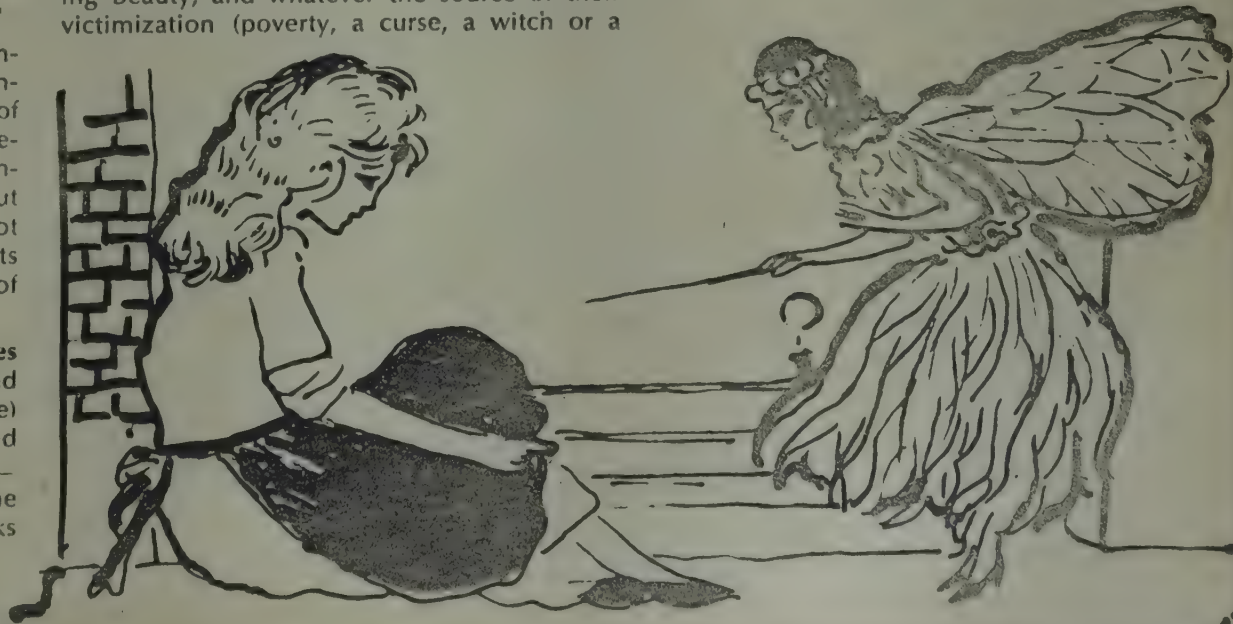
Juxtaposed with the wicked ugliness of these females is the frailness, forbearance and indestructible goodness of the heroine. She is submissive, of course, and always forgiving — which is entirely acceptable as well as laudable, if not plausible. (Whether it is Cinderella or Sleeping Beauty, she does eventually manage to convert her wicked sisters or step-mother or both to her noble ways and they all live happily ever after.) What is irritating, however, is that she is the stereotype of the mindless 'dumb blonde' with only one escape from her sad reality: that of finding a man who can marry and literally carry her off. Be it Cinderella, Rapunzel or Sleeping Beauty, and whatever the source of their victimization (poverty, a curse, a witch or a

step-mother), they are all helpless until 'the handsome prince comes galloping by'.

The overpowering impact of the prince charming is at least credible, but when the same outcome is supposedly generated by a common fool, it not only affects the credibility of the plot, but also raises other pertinent questions. In the story of the 'Brave Little Tailor', for instance, there is nothing to commend the tailor, whatever his pluck, to the princess as a suitor. Nor, for that matter, is the automatism of the marriage of Simpleton in 'The Golden Goose' entirely credible. This is not to say that a person from an economically or socially lower class cannot or should not hope to win over the heart and loyalty of a princess, but that the absolute certainty of the heroine, whatever her social or other background, succumbing to the destiny of being married, without exercising any discretion or discrimination, is over-played.

What comes through is her apathy and mindlessness, but not her broadmindedness or lack of class consciousness.

The projection of the two sexes as children is no better. It is hardly less favouring of the young man, and just as dismissing of the young woman. In well-known fairy tales (thirty of which I analyzed for purposes of this article) the little boy, whether it is Hansel or Jack (a la Beantalk), is always bright, brave and innovative. He knows how to cope with, and get around difficult situations. The little girl, on the contrary, is dumb, easily scared and, of course, there is no possibility of her possessing even a shred of heroism. Thus, Little Red Riding Hood is almost inevitably destined to serve as dinner for a common, cunning wolf and, what is worse, even her ailing but maturer grandmama has no pos-



* Introduction to Fairy Stories Retold by Jane Carruth and published by Cathay Books Ltd., London, 1978.



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...Till Prince Charming Comes Galloping By

sibility of having any other fate in store. Perhaps in the latter's case, her ailing state and old age at least justify her helplessness, but I cannot help wondering what the impact and credibility of the story would have been (in our male-charmed world) if Red Riding Hood had been shown as having sufficient wits and guts to sabotage the wicked wolf's greedy, carnivorous plans!

Goldilocks, another rare example of a girl-based adventure story, is only slightly less ambivalent in its projection of its young heroine. Straying into an adventurous situation, Goldilocks (surprisingly, not withstanding her pretty looks!) does show enough enterprise and courage to explore an unknown place to take care of her basic needs. Yet, the story ends predictably, with Goldilocks turning timid enough to panic and run for her life when confronted with a 'friendly' pack of bears. The one conclusive message that comes through in the story is not just that little girls should never disobey their mothers and stray out into the unknown world (in this case, forest), but that they have little courage to cope with friendly strangers (in this case, bears).



Here, there is one incidental ramification to which I would like to refer, i.e., the tendency to give undue importance to good looks. Even the three friendly bears are described as having been taken in by Goldilocks' looks. They had never seen 'such a pretty little girl ever!' This obsession with female looks is recurrent in all fairy stories. Snow White, Sleeping Beauty, Cinderella, Rapunzel, etc., all fit into the image of the sublime, fair beauty. Since they all end up being wedded to fancy princes, the underlying message is

clear. The 'plain Jane' has no rosy future, at least not of the conventional 'happily married' kind, which is, presumably, the rosiest future any girl can (or should) dream of.

Reverting now to the non-plucky image of girls, among the generally weak 'little women' who characterize fairy stories, Gretel is one possible, exception. Although generally sheltered behind her brother's more courageous and confident personality, Gretel does show some last-minute daring when she shoves the wicked witch into the oven. This act of Gretel is, however, referred to in such condescending terms as to make it seem a feat alien to the young female species. In at least one version, this particular passage reads as follows:

"The witch pulled open the big heavy door and, my goodness me, timid little Gretel gave her a great big push!"*

II

What are the implications of all this? What is the impact of such sex-typed projections on young minds? It is not known whether there is any scientifically conducted survey in our country of children's perceptions of sex-roles acquired from fairy stories. However, it is highly likely that such a survey has never been undertaken. In the absence of scientific attitudinal surveys, it is possible here only to offer some tentative hypotheses.

Firstly, the consistent projection of boys as active brave, extroverted and innovative and of girls as timid, cowardly, introverted dependent and dumb must eventually convince the young male reader of his potential, and the young female reader of her lack of potential. Secondly, it must make the female child overly and precociously involved with the concept of marriage as the main, if not sole, destiny of all young girls. Thirdly, it must place undue premium on good looks, good clothes, and princely suitors.

(What is worth noting here is the fact that even when suitors are initially poor, whether it is the Tailor, or Simpleton, or the poor boy in 'Puss-in-Boots', or even Aladdin, they all end up renouncing their previous callings and being elevated to the ranks of

Continued on page 65

...While individual sexist acts or statements can be counteracted by sensitive parents, for most of us the problem becomes overwhelming when we examine the educational system and the media. Here's where doctrinaire "experts" legitimize sex roles. And here's where cultural brainwashing techniques are most entrenched and hardest to fight.

In opposition to censorship, Mayor Jimmy Walker (of the U.S.) once said, "No girl was ever ruined by a book." Well, maybe not by one book. But a cumulative library of negative, stultifying stories, books and poems can go a long way toward ruination of the female spirit.

We didn't really notice them coming at us. The fairy tales that show girls sleeping away their lives until the prince hacks through the underbrush to rescue them. The nursery rhymes in which we are kept in pumpkin shells or crammed into a shoe with a bunch of kids. All of us: Lazy Mary, Contrary Mary, frightened Miss Muffet, empty-headed Bo-Peep — a sorry lot, with little relief on the positive side. Even Mother Goose herself was eccentric. . .

...Put it all together, it spells conform. Be beautiful, feminine, alluring, passive, supportive. Subvert your energies, dear. Conceal your brains, young lady. Spunky girls finish last on the way to the prom. Tomboys must convert. Boys don't make passes at female smart-asses. We all got the message — finally. If we're fragile, vulnerable and helpless, we'll feel that pea tucked beneath 43 mattresses. The prize is a kingsized bed. And a lifetime of making it up every morning.

The boy reading the same material is victimized by the reverse effects. If she's all dainty and diaphanous, he has to be strong and assertive. If she faints with love for a fullback then he'd better try out for the team. If Mom and the kiddies are at home all day, then who but Dad must work to keep starvation from the door? The pressure is on.

But suppose he isn't up to jousting with his fellows or scaling palace walls? What if he prefers a flute to a football? Tough luck, and that's why Georgie Porgie runs away. Because there's no place for the tender, uncompetitive boy in juvenile books — or in (modern) life.

Children's literature and texts may favour the manchild by investing him with forcefulness, creativity and active virtues. But the concomitant effect is to stunt him emotionally, to teach him that toughness is a prerequisite for manhood, to cheat him of a full and free acquaintance with all forms of culture and to burden him with the identities of soldier and sole support of dependent human beings. . .

* Carruth, Jane, *ibid*, p-48

**SNEAK
PREVIEW**

"It is safe to deduce," says Margaret Mead, "that woman and her nurturing power was originally the most widely respected and acknowledged power, and later man learned to make himself superior."

Developing this theme, Jamila Verghese traces, in the first part of Chapter Two (the latter part of which is excerpted here), the process through which our early ancestor started on the line of

thought which has led to the present dichotomy in the image of woman as, on the one hand, the Mother-Goddess, and, on the other, the frail, helpless, creature who needs a man at all times.

At the root of the problem was woman's seeming monopoly of the creation of babies.

It was something that made him feel insecure and inferior. And having found that building altars to the strange powers that governed his existence gave him a sense of security, he built one more: to Mother Power.

Then, to convince himself of his own superiority, he dreamed up a scenario in which he was invincible. He could always beat down his mate and even kill her if he so wished. He now looked upon his mate as helpless and in desperate need of his strength and protection.

This was, says the author, the first appearance of the dichotomy.

Published by Vikas Publishing House Pvt. Ltd.

Starting with this issue, we bring you excerpts from this soon-to-be-published book by JAMILA VERGHESE. It comes, appropriately, at a time when dowry connected suicides and murders have been so much in the news that there is a real need for an understanding of the system in which women are killed for want of a scooter or a T.V., or a few thousand rupees.

"HER GOLD AND

...The unwitting cause of man's inferiority complex, is portrayed in traditional lore the world over as a pliable, clinging creature whose very life hangs on the whims and fancies of her lord...

She must at all times subject herself to his wishes —

A wife should take her meals after her husband... Sleep after he sleeps. If he assaults her, she should not lose her temper... If she has to offer a suggestion, she should say, Sir, this looks advisable, but do what you think is right... She should never sit in an elevated place and never look angrily at her husband. She should wash his feet, shampoo them, fan him.

At the same time, Manu the great law giver of ancient India reveals the double think that has woven itself into the social fabric of our country, and acquired sophistication with lapse of time. Revered as goddesses,

Women must be honoured and adorned by their fathers, brothers, husbands and brothers-in-law who desire (their own) welfare. Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards... The houses on which female relations, not being duly honoured, pronounce a curse, perish completely, as if destroyed by magic...

So, many a screen heroine weeping glycerine tears before a sympathetic goddess pleads with her to imbue her with power to help her man tide over his latest crisis; to help her bear her sad lot or to give her a son so that she may win the affection of her estranged lord and the apprecia-

tion of his kin. The celluloid goddess obliges with an appropriate miracle and generally provides an edifying lecture on the duties of a good wife and mother; or smilingly showers gold and silver on the bowed head of a girl whose parents are too poor to afford the necessary dowry for a good marriage. Never ever, does a goddess so far forget herself as to reprimand an erring husband, or in any way lower his stature as a Man. Even in a modern Hindi film it is quite common for the dying heroine to totter through lengthy footage interspersed with mournful songs, to draw her last faltering breath with her head resting against her lord's unphotogenic hairy feet.

So even the honourable goddess-mother picture is circumscribed. It is subject to long distance male control. The superiority of the goddess is never absolute. She is goddess only in as much as she can use her superior powers in the service of her greatest creation — Man.

It was not always so.

As elsewhere in the world, the Indian woman of early history seems to have had it very good indeed. Between about 2,500 and 1,000 B. C. her status could have been the envy of her sisters anywhere in the world.

Although less welcome than a boy at birth, she was treated on par with her brother. She received the same training and was subject to the same disciplines. The upanayana ceremony, an initiation into the wonderful world of knowledge, was meant for both of them without any discrimination. Among other subjects, she studied philosophy, theology

and medicine. It is interesting to note here that as late as the Middle Ages, no woman in England could enter the medical profession.

Spinning and weaving, teaching and practising medicine, assured the Vedic woman of India, economic independence, while philosophy and theology gave her confidence and poise when she stood in the general assembly debating abstruse points with the greatest minds of the age. Yajnavalkya the celebrated sage and law-giver was bested in argument by Gargi a remarkable woman dialectician at a philosophical tournament, while Maitreyi one of Yajnavalkya's two wives, taught philosophical doctrine by her husband, achieved great eminence in that line. In fact a Jataka refers to the four daughters of learned Jain parents who toured the country challenging one and all to philosophical debate.

There was no special premium on early marriage, so it was possible and indeed auspicious for young virgins to be included in the list of eminent persons who gave Sri Rama a ceremonial bath at his coronation:

The Ritvijs and the Brahmins with sixteen virgins, counsellors, warriors as also the merchants, were full of joy and Rama was sprinkled with pure water. . .

Kings had women guards and some of the old Vedic hymns were written by women. Since parents were not hounded into marrying their daughters early, stress was laid on their education, and equal partnership was possible between men and women. Marriage for a girl came as late as sixteen years and even

later. The early Vedic woman approved of the man she married and was invited soon after she was married, to address the 'Vid-atha' a religious assembly, an invitation coveted by the most learned of sages. She was addressed as 'Subhage' (O Graceful One), a form of address whose masculine form was specifically reserved for the gods. A god was described as 'Him whom your sacrifices clothe, even as a woman her robe.' Even the purity of the mighty god of fire Agni was compared with the chaste

about eight years old, this began to be looked on as the approved age of marriage for a girl. The Indian woman's brief dream of freedom was over. She now found herself beginning to be bracketed with those whose origin was considered to be lower than that of the Brahmins, the highest in the hierarchy of the caste system. The existence of this discrimination is acknowledged in the **Bhagvadgita** in Krishna's discourse where he refers to the prevalent view concerning women at the time.

more unlettered, and less able to stand on her own feet. The arts become the preserve of the courtesan, and girls from good families become increasingly more uneducated and dependent on their men. With such a bright beginning behind them, they finally join their dominated and brow-beaten sisters the world over. Custom and usage present them with the daily tyranny of child-bearing, kitchen and servitude. Slowly but surely, community approval or censure has driven the young brides of the world, their brains teeming with untapped possibilities, into narrower and still more narrow confines, leaving the pedestal free for the deification of the husband.

The shrew, the libber, the articulate and the demonstrating woman — all products of centuries of frustration, become figures of fun. Ridicule poured on their doings very often has the desired effect. The women shrink back into their historically familiar role and fit once more into the grey and brown background tones of the attractively coloured portraits of their men. . .

My Son! My Son!
'Allah be praised! The All Merciful has granted you a son!'
'Narayan* is great!'

'Laddoos!** Laddoos for my son!'

In the little house oil lamps are lighting up happy faces. The young father is beside himself with joy as he gazes enraptured at his new born son. . .

Himself incarnate! My son will inherit my twenty square yards of mud hut! My son will inherit my kingdom!

My son will see me into the next world and make my name eternal! He will impregnate his wives with my imperishable energy so that a million more of myself spring from his loins to inherit the earth!

My son will perform the sacrifice, for is it not common knowledge that a sacrifice performed by women or eunuchs is an abomination unto the gods? My son will establish a link between me and Allah, Yahveh,** Wah Guru,*** Parmatma . . . And so—**machismo****** comes into the world. . . Virility incarnate is my son. I am he and he is I.

A survey carried out in Chile between 1968 and 1970 revealed that 27 per cent of Chilean men admitted that their reason for getting married was to affirm their masculinity.

Around the proud mother the women are singing. Her husband cannot contain his excitement. 'Arri Champa,' he says. 'They say that a mother of sons becomes two fists taller when she has her first boy. You are still the same!' The bridegroom's nineteen-year-old sister is shooed away from the window. She is a widow, and her inauspicious shadow must not fall on the man child's first day in his world.

The young mother's parents have come with gifts of money and clothes for their son-in-law and his kin. "Thank you," they whisper to the invisible gods who have granted their daughter a son. Now at last, her life will have meaning and security. She has fulfilled the purpose for which she was born. She will reign a queen.

HER BODY"

wife, 'like as a blameless dame dear to her husband'.

It was only later when Vedic studies became too complicated and the ritual more and more involved, that girls found it impossible to spend fourteen years in mastering the intricacies of religious education. Add to this the scare that the slightest mistake in performance of the ritual was fraught with danger for the performer, and we begin to see why women gradually gave up Vedic studies. The **upanayana** ceremony was performed as before, but began to lose its meaning for girls as their studies were discontinued with marriage. The situation drifted along with the boys' **upanayana** initiating them into studentship at eight years and most of the girls marrying later as they had been doing before.

Finally Manu declared the **upanayana** ceremony unnecessary for girls, equating it with marriage:

The nuptial ceremony is stated to be the Vedic sacrament for women (and to be equal to the initiation) serving the husband (equivalent to) the residence in (the house of the) teacher, and the household duties (the same) as the (daily) worship of the sacred fire.

This pronouncement spelt disaster for the free Indian woman whose being debarred from the initiation ceremony is described by A. S. Altekar as "spiritual disenfranchisement". Since marriage by now had acquired the same significance for a girl as the **upanayana** for a boy, it seemed quite appropriate that these two ceremonies should be held at the same time in a household. Also since the boy's **upanayana** was generally held when he was

For those who take refuge in Me, O Partha (Arjuna), though they are lowly born, Vaisyas, as well as Sudras, they also attain to the highest goal.

As memories of her **upanayana** ceremony fade into the past, woman becomes gradually more and



EXCERPT FROM CHP. 2

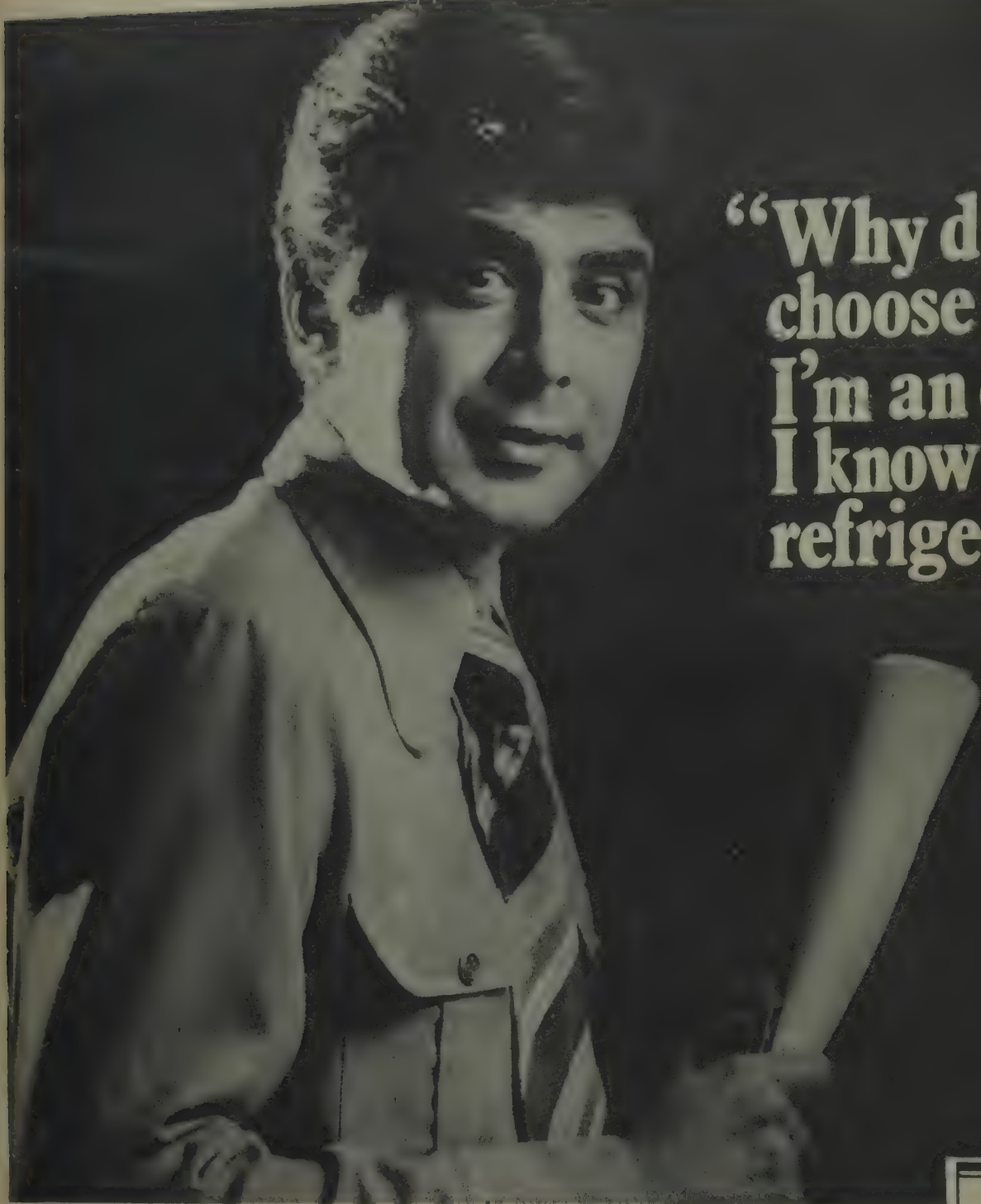
*Another name for the Hindu God Vishnu.

**Sweetmeats for auspicious occasions.

***Judaic word for God.

****A Punjabi phrase meaning 'God to whom be all praise.' Generally used by the Sikh community.

*****All-Manism.



**“Why did I
choose a Godrej?
I’m an engineer—
I know all about
refrigerators.”**

“A layman can be easily confused by features. Every refrigerator maker claims some feature or the other. That’s why I did a bit of finding out for myself. I looked into every little detail—compressor specifications, efficiency, product design, ruggedness, finish and reliability. Only then did I buy the Godrej.

I could have done this the layman’s way—by trusting the name.

Both ways, there’s only one refrigerator for me—Godrej.”

People trust the Godrej

Godrej[®]



"HER GOLD AND HER BODY"

. . .Wanted: Aggarwal, Jain — really beautiful rich family girl for handsome, 24, practising advocate, only son, millionaire family. . .

Wanted: an excellent convent educated match for Arora boy. . . having flourishing independent export business with turnover in millions. Owns bungalow in posh colony. . . and other properties. Standardised modern living. Income high. Five figures per month. Maintains cars. . .

Wanted: Well placed Hindu/Sikh Defence Executive or businessman. . . for Sikh graduate working girl earning four figure salary. Father retired Gazetted Officer. . .

Dowry is banned by law. So devious methods have to be devised to get the message across for under-the-counter dealings. Here is everything the parties would like to say but cannot publicly proclaim:

In the first two advertisements, the boys' parents are trying to show that their families are used to a high standard of living. They are rich and expect to receive replies from girls whose families, if not equally well off, are at least prepared to set themselves and their sons up in the standard they are all used to, with all the trappings of highly connected living. Those who cannot afford such a relationship, say the ads loud and clear, need not waste our time by replying.

The third advertisement is the bait the father of a would-be bride throws. He clearly says, 'My daughter will be a never drying stream of money. A four figure salary will flow regularly every month into your home. It will be for you to use as you wish. Our family is well placed. Although I am retired, I still have one of the best classes of government service against my name. So, what with one thing and another, we can have a good, high class wedding if you so desire.'

The advertisement scanners now get down to the serious business of analysis: That the girl is educated is a good sign nowadays. Of course they would next like to know whether she is convent educated or not. This would be a feather in her family's cap. Gone are the days when education was considered a dis-

advantage. She should not, however, be 'uppish' in her new home. Working girls are just fine. Doctors, of course, are the best bet, as they can always be relied on to keep their son and themselves in money. The next important consideration is whether the girl's family is 'Well-Connected and Highly Placed' or not. This is essential, as, if the girl's earnings should flag, her family could be a continuing source of strength in the uncertainties of modern living. Without this support, their darling son would, God forbid, be constrained to fall back on his own resources to maintain his wife and her children! An ideal connection should pour into the receiving family an unending river of modern luxuries, from TV, fridge and cooking range down to car, scooter or cycle and wrist watch — depending on how high up the social ladder they aspire to ascend. If respectability and a good name are their goals, their attention can be discreetly drawn to the

gaping hole in the bedroom wall made specifically to accommodate the airconditioner which they had doubtless planned on giving their daughter. Then the bridegroom's mother would certainly need a change of sari now and again, and the wedding suit stitched for her son would naturally have to be of the best quality as these other varieties fray so fast and are only worn by the kind of people who cannot afford the best. Incidental mention could also be made of the fact that the bridegroom's sister was about to be married and the tailor could supply her measurements should they feel inclined to present her with suitable outfits. . .

Such a family, once hooked, would naturally be asked to see that a 'decent' wedding is celebrated for their son-in-law. Since his family lives in Delhi, the bride's people would surely not object to having a huge party at one of the biggest hotels there.

A little inconvenience in coming a few hundred miles to the capital with all the wedding paraphernalia would be nothing compared to the honour and respect they would gain from the whole community.

Sometimes the tensions of the matrimonial columns in the daily papers are relieved by insertions like the following:

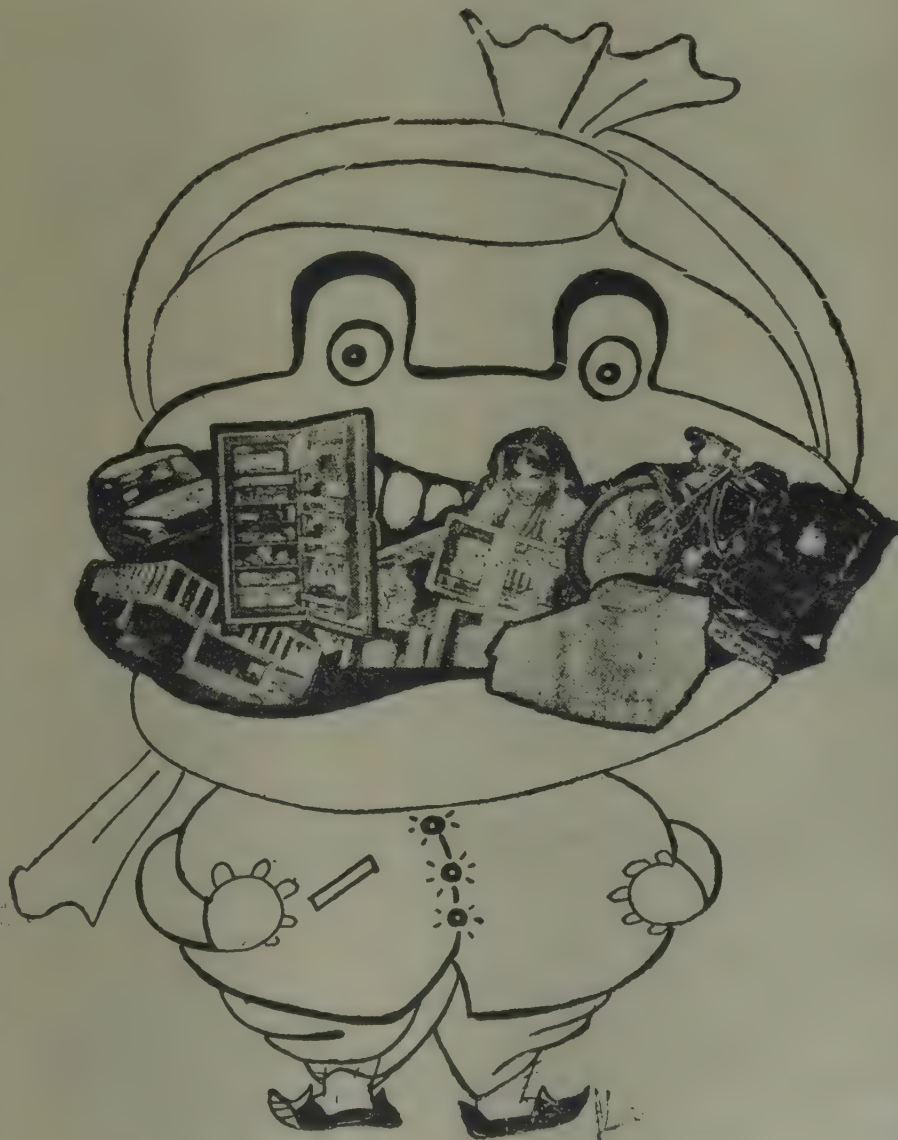
'An innocent divorcee, paragon of beauty' — or 'a surgeon who works in New York and is worth \$40,000,00 per annum. He is milky white, teetotaler, sportsman' — 'a healthy pious boy without any bad habits' — or again, a man 'who won't smoke, chew, booze or see cinema.' What a remarkable breed of men! . . .

. . . Old values are undergoing a sea change. The farmer's sights are set on the big city. Bombay and Madras films churn out heroes who zoom about in flashy cars, smoke expensive cigarettes, live in incredible palaces among statues and fountains and cuddle obliging foreign women or their Indian counterparts. These things become desirable to him. He begins to slosh through his mud caked fields in floor length bell-bottom pants, a transistor slung from his shoulder, shrieking his newly acquired status to the skies.

Ancient tradition has always been the arch enemy of modernity. They can only work hand in hand when the mind has been trained to build on the good inherited from the past, and to look ahead into the future with clear undistorted vision. Our caste and community pressures take advantage of the absence of educated minds to enslave men and women in their group control, to abide by their attitudes and behavioural norms. Man being a social animal is unable to live in isolation, and his very life hangs on his community's approval.

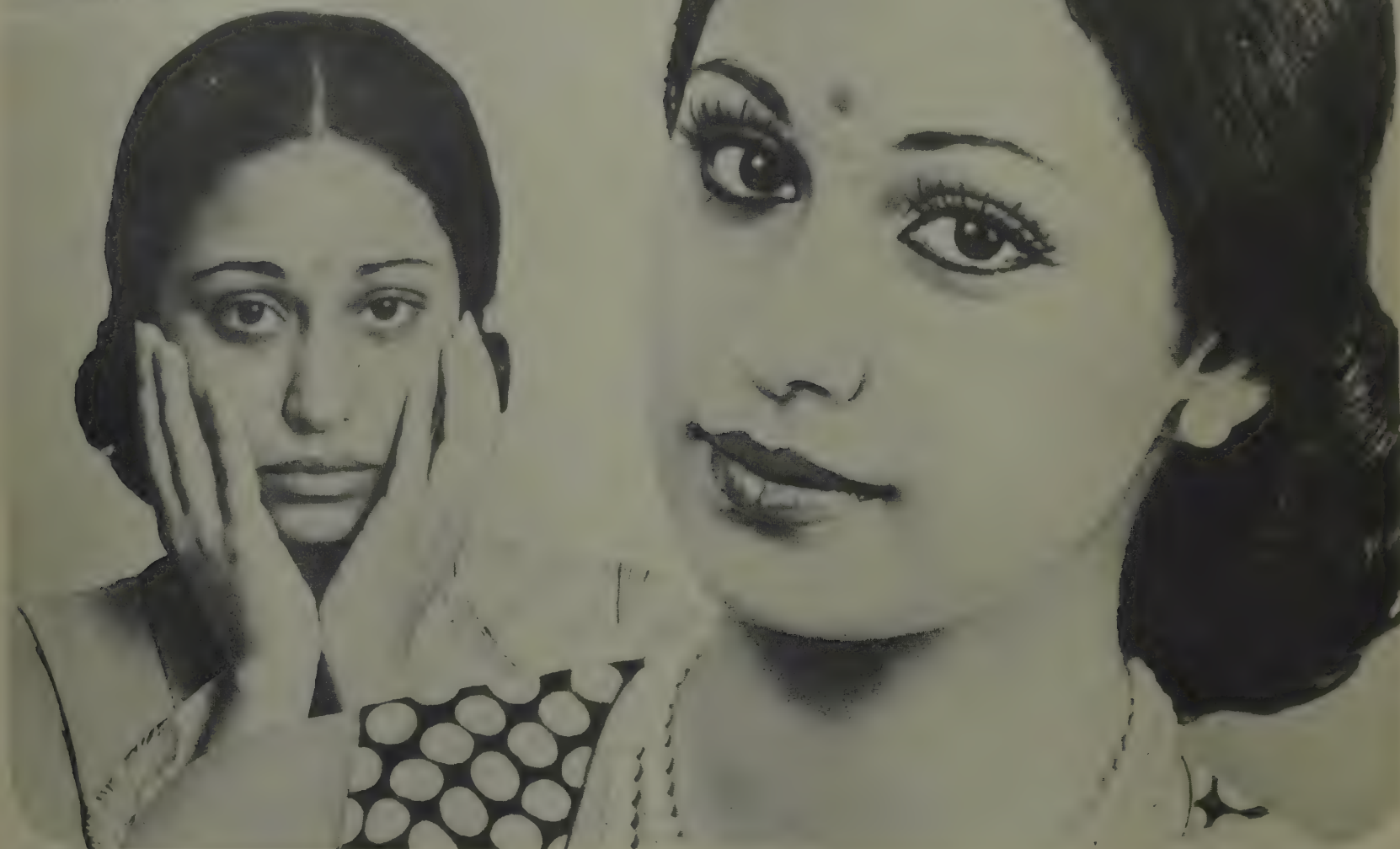
Having recently come into good money, therefore, he is warned that society will point an accusing finger at him if his womenfolk do any manual work. This would mean that he has not progressed. He has been found wanting. He has not been capable of earning enough to keep his women deliciously and respectably idle at home.

'Why are you working in your fields? Don't you have servants? Doesn't your master earn enough to get a tractor? Do you mean to tell me that you even bathe the buffaloes yourself? Hai hai hai! He has made good money



"Oh why can't
my skin look
flawless!"

Now it can.



**New Charmis Vanishing Cream
gives your complexion that flawless look.
And it keeps make-up fresh for hours.**

Complexion...flawless, fairer

New Charmis Vanishing Cream helps smoothe tiny skin blemishes. To give your complexion that flawless and fairer look even without using make-up.

Keeps make-up fresh

With make-up...Charmis Vanishing Cream does more. Its superfine texture holds powder, keeps make-up looking fresh for hours.

Make the most of your natural charm. Get New Charmis Vanishing Cream. And keep your complexion flawless and fairer day after day.



**Charmis Vanishing Cream cares for
your complexion as much as you do.**

"HER GOLD AND HER BODY"

from this harvest. What a shame for the family! You shouldn't let anyone see you sweeping your courtyard. Ishwar be praised your grandfather has gone to heaven and cannot see the degradation that has come to his family! Hai hai hail!

So a healthy young girl — who enjoyed equal status as a working partner with her husband — is reduced to an incubus. Not being allowed to take an active part in work, she begins to glean her ideals from the cinema, the TV and the few books she may be able to read or see pictures from.

Here she finds that heroines spend their entire time in looking glamorous, singing or jerking in contortions that go by the name of dancing. She also notes that in spite of doing nothing at all, they still seem to win the admiration of the hero and the respect of society. They never lack money for a change of outfit in which they seem to float diaphanously through every film. This concerted attack on our future bride's senses leads her to suppose that it is old fashioned and beneath her dignity, to want to involve herself in the manual labour she had earlier enjoyed. She refuses to work in the fields, and gradually, even in the home. Her world has progressed. Richer girls no longer need to, and poorer ones no longer want to, work. 'Face' and 'nose' have to be kept from being blackened or cut off in a changed society. From a much sought-after asset, she has turned into a worthless liability — a 'milk white complexioned' (a necessary qualification to be a bride, according to ads) ornament, educated only as much as strictly necessary. If she gets a degree against her name or becomes a 'teacheress', she may want to marry above her status. If her family's daily living is just above the poverty line, this would be most inadvisable, as the higher the rung of the marriage ladder, the more extortionate the demands.

Her education should only be marriage oriented. If the demand is for doctors, whether this is her inclination or not, that is what she should aim for. If the marriage market wants her convent educated in an English medium school it does not matter whether her family has never spoken one word of English in their lives. That is where she is

bound. Tutors will be kept and B-A-T bat and C-A-T cat will be dinned into her head. She has to be trimmed to fit the currently popular frame. To sell this mass produced portrait brought out by the marriage merchants, her father will have to smother it in alluring accompaniments. . .

Marriage is the time when the bridegroom's family makes up

So it works like this:

When economic necessity dictated that a working partner be brought into the household, bride price was paid to compensate the bride's father for the loss of a valued labourer, and the bride went to her new home. Money and valuables flowed into her parents' home as she moved in the opposite direction. Appro-

and the stage is all set for the drama of dowry.

In this drama, the parents of the hero, and often the hero himself, are the chief actors. The parents have come to recognise the fact that they own the goose that lays the golden egg. So they invest in a foreign education for their eldest son, somehow putting enough capital together. This prize bull will on his return from 'foreign' be auctioned off to the highest bidder. The huge dowry he fetches will be re-invested in another 'foreign' education for the second son, whose takings will provide the dowry that will accompany his sister at her marriage. Thus the final harvest will be well worth the initial investment.

The idea has caught on, and the 'father-in-law scholarship' books a bridegroom in many parts of our subcontinent. Here, for instance, is a marriage advertisement from Sri Lanka:

High caste Hindu bachelor 21 years, technically qualified presently employed in a leading firm drawing an attractive salary, seeks very good charactered, homely, attractive girl below 23 years. Those who can afford to help in my studies abroad only need apply.

And another from Kuwait asking for 'Christian youths' from Kerala for a girl who is employed in Kuwait "If the boy is interested help could be extended for employment or higher studies abroad."

It is of interest to note here the role of the mother-in-law in the business of her son's marriage. She has given birth to a son. This has saved her from a fate worse than death. As a mother of daughters, no one could have guaranteed her a secure place in the family hierarchy. As it is, she is transformed from an apprehensive bride to a reigning queen — A Mother of Sons, who gradually becomes the very person she dreaded when she stepped hesitantly into the house as a young bride — an authoritarian mother-in-law. The change is gradual, borne in on her with the realisation that this son is uniquely hers — her husband incarnate, given to her by a benign Providence. . .

'The husband, after conception by his wife, becomes an embryo and is born of her,' says Manu. Since her being is inextricably interwoven with her husband's, it follows that it also forms a mystic part of her son's. Therefore,

Continued on page 73

An ideal gift for the newborn



Bambi Baby Bottle Flask

- Keeps baby's milk bottle warm for hours.
- Ideal for night feeds, journeys or movies.
- Handy, hygienic and washable.

In a bright laminated body with pretty animal motifs, and a convenient strap. Available in fancy stores, gift shops, kiddies corners and pharmacies.



A METOPLAST® product
METTUR BEARDSSELL LTD.

OBM-4895

all its losses and plans to live the good life on the demands they make from the bride's kith and kin. After all, are they not relieving them of the millstone around their necks? 'This stone will now hang around our son's neck, and we expect to be adequately compensated for our pains,' says the canny mother-in-law.

The girl's family has no choice. The shoe is now on the other foot, and whether they can afford it or not, a 'good' marriage has to be made, otherwise 'what will people say!'

val of the caste and community remained with her parents. Side by side, however, the nagging feeling existed that the whole operation amounted to the covert sale of a daughter and was therefore not to be openly indulged in by those who might know better. It left a slightly acrid taste in the mouth and the idea of paying for a bride gradually began to lose favour. Add to this the human desire to appear as rich and prosperous as those in the highest circles and the constant attack on the old value system by every arm of the media,

Times being what they are
I've had to stop buying
a kilo of peas.

I thought twice when
I bought my daughter's
birthday sari.

So why should I spend
extra on a glass that looks
like just about any other?



Because Yera is the difference that the eye can't see!

Yera's Colour Variation Polariscope sees minute stresses which can develop into cracks that the eye can't see.

What most people consider an extravagant waste of time, is where Yera's quality control begins. A great deal of care is taken for accuracy in visual inspection. But that's only the beginning. The colour variation polariscope pinpoints stresses and inconsistencies which no human eye can spot but which significantly alter the quality and life of a glass.

Yera's Thermal Shock Test subjects glass to a wide range of temperature variation...so that it can

withstand any normal shocks you give it.

How often have you poured hot liquid into a glass and seen it crack in front of your eyes? This rarely happens with Yera. The coefficient of expansion has been thoroughly tested to remove all possible accidents. This is merely one of the ways in which Yera ensures sturdy, reliable long-lived glass.

There is no copyright on design... but it's not so simple to imitate quality.

Yera has always been an innovator in design. And you know how it is with success. A fast

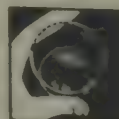
selling design usually produces a flood of imitations. But the precision and high technical expertise that lead to fine quality are not so easy to imitate. That is why branded buying makes good sense. In the long run you get what you pay for.

Sometimes you have to pay a little more to save money.

In the long run quality pays. It pays in freedom from chipping and cracking. It pays in freedom from easy breakages. It pays in terms of longer life... a life that is guaranteed by over 30 years of glass making experience... Experience you can count on.

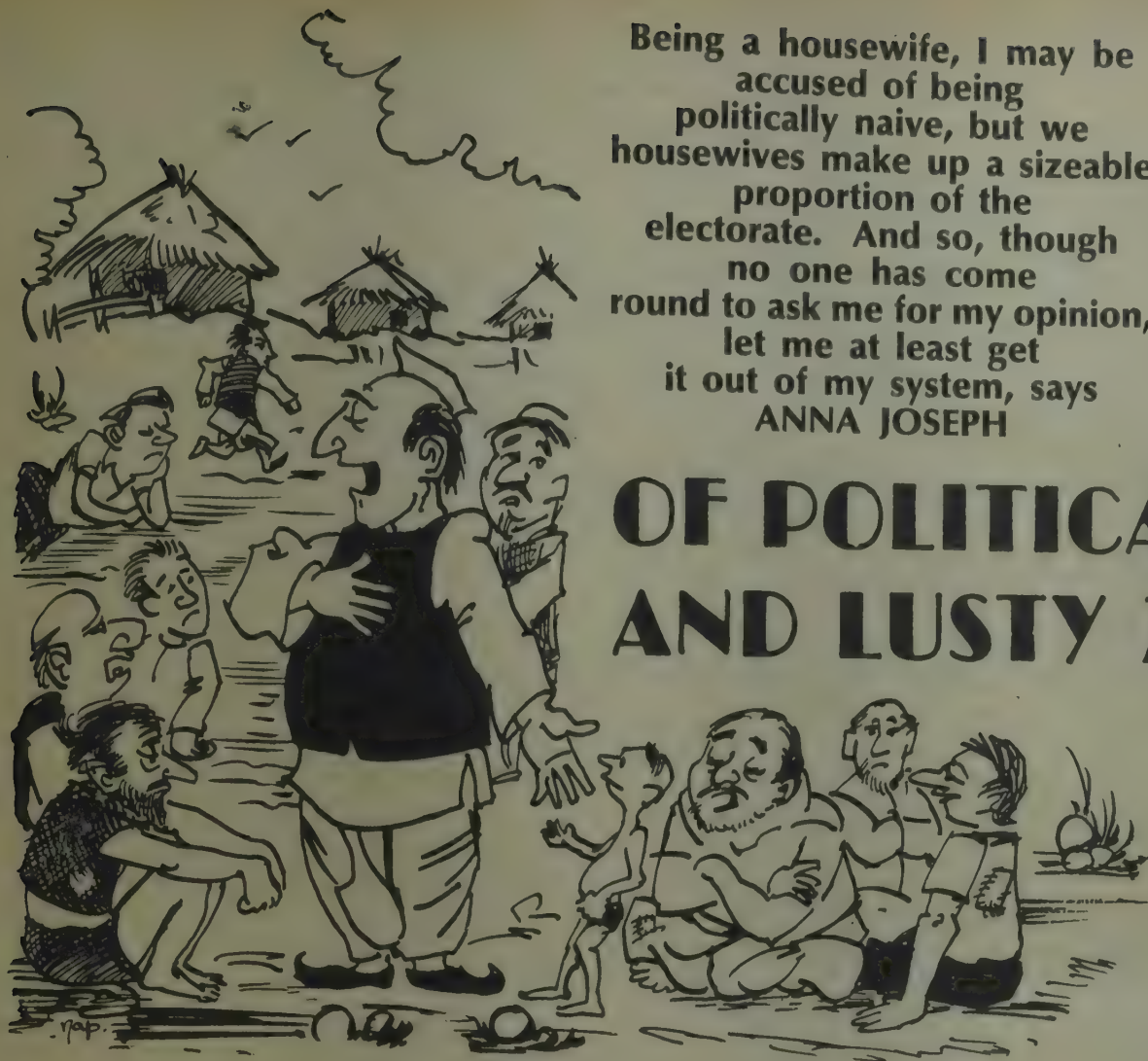


Six months later you'll be glad you bought Yera! Manufactured by Alembic Glass Industries Limited, Baroda.



Look for the Yera mark
at the bottom—

your guarantee of superb quality



Being a housewife, I may be accused of being politically naive, but we housewives make up a sizeable proportion of the electorate. And so, though no one has come round to ask me for my opinion, let me at least get it out of my system, says ANNA JOSEPH

OF POLITICAL CLOWNS AND LUSTY ZINDABADS

So another election is on the cards! Can't you see our pot-bellied political acrobats in Delhi, whose obscene antics make us want to throw up, smacking their lips in gleeful anticipation of a few more thousands to be made and stacked away? The prospect brings no elation or cheer to ordinary housewives like me, plagued by rising prices, unsafe roads, vanishing cooking fuels, dry taps, extortionist autorickshawallas and school authorities. No one has come round to ask me for my opinion but, like those soap-box orators in Hyde Park corner, let me at least get it out of my system.

Well, what is the coming election going to do for us? Nothing — just nothing! As the author of the Book of Ecclesiases says: 'What has been is what will be, and what has been done is what will be done; and there is nothing new under the sun.' Just you wait. They will come around peddling the same old ware, making the same old promises. Every man Jack of them will claim he is for 'democracy, socialism and secularism'. They will get us the moon, they will banish poverty, unemployment will be a thing of the past within five years (or will it be two?), every tear will be wiped away from the eyes of the oppressed and the down-trodden, prices will start tumbling in an-

other month, inflation will be curbed, unscrupulous traders, businessmen and adulterators will be severely dealt with (have you heard of one licence being cancelled?). . . the whole (expletive deleted) works. What we should tell them is: 'We have heard all this before. Get the (expletive deleted) out of here before we punch your (expletive deleted) noses!' You think we'll do that? Oh no! We don't have the guts and anyway well-bred people do not go to election meetings, only riff-raff do. But patient crowds will wait in the hot sun for a 'darshan' of the 'netaji' and there will be plenty of **chamchas** waiting with heavy, wilted rose garlands when the balding, paunchy gentleman finally arrives several hours late. A few inane words, some catchy slogans, a few lusty zindabads and the tamasha is over. He does not make a policy statement, faces no heckling, no questions are asked or answered, and the man's ignorance is not exposed.

Why is it that our system does not throw up another type of politician? People who don't embarrass us by putting their foot in their mouth each time they open it? People who don't rave and rant when they have to go through a security check at the airport or throw a tantrum when their car is held up at a railway level cross-

ing? Do these political clowns who blithely dance in and out of parties realize that we have nothing but loathing for them? When you vote for a man standing on the Congress party ticket you assume he will stay with that party. After winning the election and being wined, dined and garlanded all over the constituency, the man takes off for Delhi and before you can say Jack Robinson (or Srinivasa Murthy), you hear he has jumped onto the Janata band wagon

or AIADMK or whatever. We have to redefine this word 'defection' for the Indian situation. My dictionary says it is 'the abandonment of one's leader, side or cause.' As far as I can see, all those who cry themselves hoarse about Charan Singh's defections, have themselves 'abandoned their leader, side or cause' at some time or the other. So many pots calling so many kettles black!

The latest shameless scramble for ministerial chairs reminded me of children at play. The minute they lose a point, they sulk and go away saying: 'I am not playing.' When their whim is satisfied, they can be coaxed to rejoin the game. A few days ago a worthy gentleman walked out of a meeting, all worked up because minorities had not been given sufficient representation in the cabinet. The moment he himself was offered a ministership, he came back like a pet lamb, all sweetness and light. If the ministerial **gadi** is shorn of some of its imperial appendages — the foreign car flying the tricolour, the sprawling mansion crawling with obsequious retainers, the police escort (superfluous for a fat old man who can't say boo to a goose), if the lifestyle of a minister were more in keeping with that of a fairly well-to-do Indian (after all, they are just that!), would there be so many politicians chasing the ministerial chairs? I suppose it won't make much difference, as opportunities for influence-peddling and to make your pile are still there, be it for yourself, for your son, son-in-law or your nephew's wife's brother.

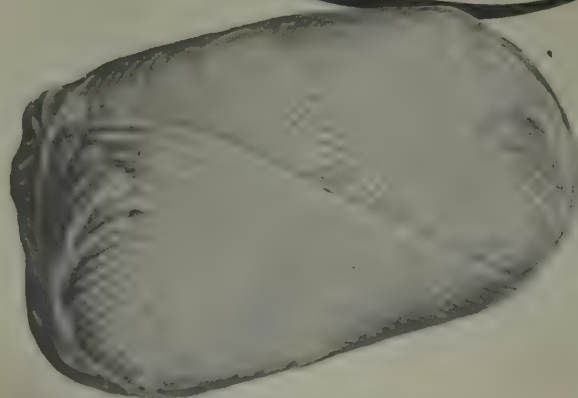
We do have first-rate men of unexceptionable character and unsullied reputations who are capable of giving us a clean, efficient administration, help the country to make rapid

Knitting for loved ones is always a pleasure



*It's a little more
When your knitwears are made from*

Zenlon YARN



WHILE BUYING
KNITTING YARN,
ENSURE
IT IS MADE FROM
B. J. M, ZENLON
YARN.

BIRLA JUTE MANUFACTURING CO. LTD. (STAPLE FIBRE DIVISION)
BIRLA BUILDING • CALCUTTA-700 001.

TRY THIS METHOD

Whenever I apply lipstick I never can get clear cut edges. Is there a particular method of doing this?

S. J. J. (Bombay)

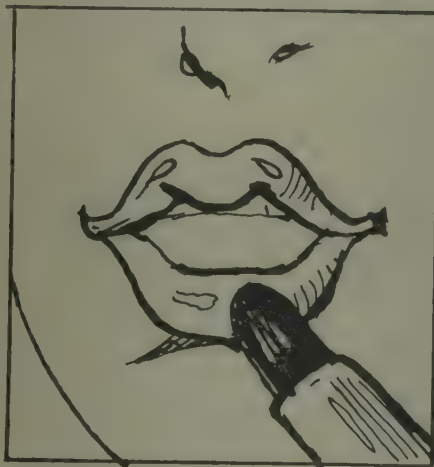
You should apply lipstick with a lip brush to get a perfect outline. Coat it with colour from the tube, then draw the outline of the upper lip beginning at the corners and working towards the centre. Rest your little finger against your chin to keep your hand steady. Then outline the lower lip. Now fill in with colour from the lipstick tube and wait for a few minutes for the colour to set. Blot gently with a tissue, being careful not to smear the outline.

TO REDUCE HIPS AND THIGHS

Of late I have added extra weight on my hips and thighs. Please suggest a good exercise to reduce them.

Also I would like to know how many calories do the following contain: one egg, one medium-sized potato, one tab-

FOR PERFECT LIPLINE



lespoon butter and a cup of buttermilk.

C. C. (Hyderabad)

Here are effective exercises for reducing hips and thighs. Do them regularly for a couple of months till you see results.

1. Lie flat with arms extended at shoulder level on the floor. Keeping knees straight, swing left leg over and touch fingertips of right hand. Repeat with right leg.

2. Lie on abdomen with elbows out at shoulder level, hands supporting chin. Raise right leg keeping knee straight. Stretch up and back as far as possible. Hold leg up for a count of five, then return it to floor. Repeat with left leg. Do 10 times working up to 20 times.

Caloric contents of: one egg — 75, medium-sized potato — 95, one tablespoon butter — 100, one cup buttermilk — 85.

DAUGHTER IS SHORT

My daughter is 14 and only 4' 11" in height. I am worried about her. Please suggest some exercises to increase her height.

Is there a cure for bad breath?

K. J. (Madras)

Your daughter is still young and will continue to grow for a couple of years more, but she could try these exercises and do them regularly.

Hang from a horizontal bar stretching the body as much as possible.

Stand on her toes with arms stretched overhead, stretching her body upwards as much as she can.

Bad breath is sometimes the result of unhealthy teeth and gums. Teeth should be brushed well from gums upwards to biting edge. It is very essential to brush them after every meal to remove food particles left in the crevices and particularly at night before retiring.

Constipation also results in bad breath. Keep your bowels clean and take a purgative when necessary. If your stomach is clean, there will be no problem.

OF POLITICAL CLOWNS AND LUSTY ZINDABADS

progress in the economic sphere, tell pussy-footing officials to get cracking at their files and generally cleanse the Augean stables of our public life, provided they are free of interference from ministers and their ilk. Unfortunately, they will never win elections and get into the murky field of politics; they are too decent, too cultured.

If our public servants have to retire at 58, why do we let ailing old men with tricky hearts and tottering limbs run our country? Who says we neglect the old? I say we worship them, spoil them with adulation, with the unfortunate result that they think they are indispensable. That explains why they cling to office and even after they have been kicked out of office they stay on in Delhi so that we might have the dubious benefit of their advice. Look at the way our retired politicians hold press conferences and come out with statements and unsolicited advice at every opportunity! They could emulate the

example of wiser elder statesmen in more civilized countries and have the discipline to keep their mouths shut. Our ex-ministers and ex-M.P.'s should also vacate government buildings and turn their backs on New Delhi. Will a clever newshound with a nose for smelling out such information tell us if it is true that some of our well-known politicians go on occupying government mansions long after they have ceased to be in government employ? Morarji has set a good example, though one does not know whether 'dharma yudh' will involve a return to the capital. Let them all go to rural areas to serve the down-trodden. After all, that was what they were exhorting everyone else to do while they were in office. Alternatively, let them grow roses, raise chickens or prize cattle — anything if only they will get off the nation's back!

Being a housewife I may be accused of being politically naive but we housewives make up a sizeable proportion of the electorate and what we want is a system — we don't mind what you call it — that will harness the best talents in the country to give us a clean, efficient and strong government.

In the nineteen forties and even into the fifties the names of the Congress Working Committee used to read like a "Who's who" of statesmen of world stature. It did not matter what area of the country they came from; we trusted them. It is tragic that somewhere along the line we lost that trust. As a result, if we are told by the Janata executive that members of the party will not be permitted to hold dual membership, we shake our heads cynically and say: 'Ha ha, who is fooling whom? Communalism is an attitude of the mind, not something technical like the membership of a party, and you don't shed it overnight!' Somehow we have a feeling that these five hundred and odd men and women who are thrown up by our one man-one vote election are first and last for themselves and not for us or for the country at large. There is despair, gallow's humour and cynicism everywhere, for we know that once again our choice will be between Tweedledum and Tweedledee. The vultures are gathering in the corridors of powder in party headquarters everywhere. May the Almighty save us from chaos and disintegration!



'A stylish shirt . . . that's where it all begins.'
—Zeenat

A man's attraction, a woman's affirmation... in Original Creations from Modi Shirting

A man's shirt speaks for him. No matter what the occasion or the weather, he wants to give expression to his uniqueness. For him, Modi Shirting create 40 originals in Terene/Cotton and Terene/Wool blends every month. An unsurpassable variety in colour and design.

OBM/4434 F



- * Crush a sheet of newspaper, dip in water and use to clean glass and mirrors. The printing ink makes it an efficient cleaning agent.
- * A little butter, rubbed in the threads of a screw helps it go more easily into wood.
- * Cut a lime in half and rub it on the inside of your glass before drinking gin.
- * Liquid detergent is good for cleaning piano keys.
- * To help keep the instrument in condition, place a coal burner beneath your grand piano in the monsoons.

HOUSEHOLD HINTS

- * Cooking oil will serve as machine oil any time.
- * To improve mental alertness, don't use bookmarks. Memorise the page.
- * A rag soaked in perfume will deodorise your bathroom.
- * Two tablespoons of vinegar in a basin of hot water makes a good foot bath.
- * Soap and water cleans records well.
- * If your alarm clock rings too loudly, put a teacosy around it.
- * Oil rubbed regularly on the soles of shoes makes them softer.
- * Vaseline rubbed on corns at night provides relief.
- * Number your pieces of linen and use them in rotation to prevent fast wear.
- * For clarity, block print all your envelopes unless they are typed.
- * Brown shoe polish can be used on inexpensive furniture if the wood is the same colour.
- * Vaseline rubbed on bruises and cuts provides relief.
- * Use magnetic stickers to fix small kitchen-notes on the side of your fridge. (Available at Asiatic Stores, Churchgate)
- * A small piece of coal dipped into the water in which rice is cooking helps separate the grains.

Mrs. Joan Fegradoe.

IN MY OWN WRITE

Humour, the way it is.

Dear Eve's Weekly,

This is in reference to your "Columns Vacant" advertisement. I would like to apply for the position of tenant-paying guest/squatter in the afore-mentioned column and offer below, a short summary of myself for consideration.

I am short, well-mannered and occasionally respectable. I do not keep children or any other animals and drink only when the moon is full. I do not smoke, or sing in the shower—in fact I rarely shower at all, thus avoiding this whole arena of conflict—or take any habit-forming drugs aside from coffee. In addition, I am skilled in a wide range of problems, including the perennial favourites, obesity, hypochondria, nymphomania and sloth.

FAMILY: I must immediately confess to the lack of that useful com-

modity, a spouse. Research has conclusively proven that all other column-tenants are rendered inarticulate unless they can throw bricks at some real or imagined mate; but then again, they have mostly been male, and members of this unfortunate gender have been known to languish and lose weight unless they can provide minute-to-minute proof of their superiority, for which purpose phantom wives are ideally suited.

Nevertheless, to my advantage, I have a vast army of relatives just begging to be slandered and calumniated. My own private family, consisting of two parents, two sisters, two brothers-in-law, two nieces and a nephew have received several trophies from the Exciting Families Association; and I'm sure my friends will be only too delighted to assist in making this column a healthy, well-furnished one.

OCCUPATION: I am at present unemployed—but in my spare time I write articles, dabble in the black arts, do a spot of astro-physics here a dash of marine biology there and generally indulge in deviant behaviour. I am passionately fond of indoor games, such as Chess, Scrabble, Monopoly, Snakes-and-ladders, Ludo and Solitaire—especially Solitaire, which I play recklessly and win every time. I adore puzzles of all kinds—crosswords, jigsaws, brainteasers and mathematical ones like, how will I pay my rent this month?

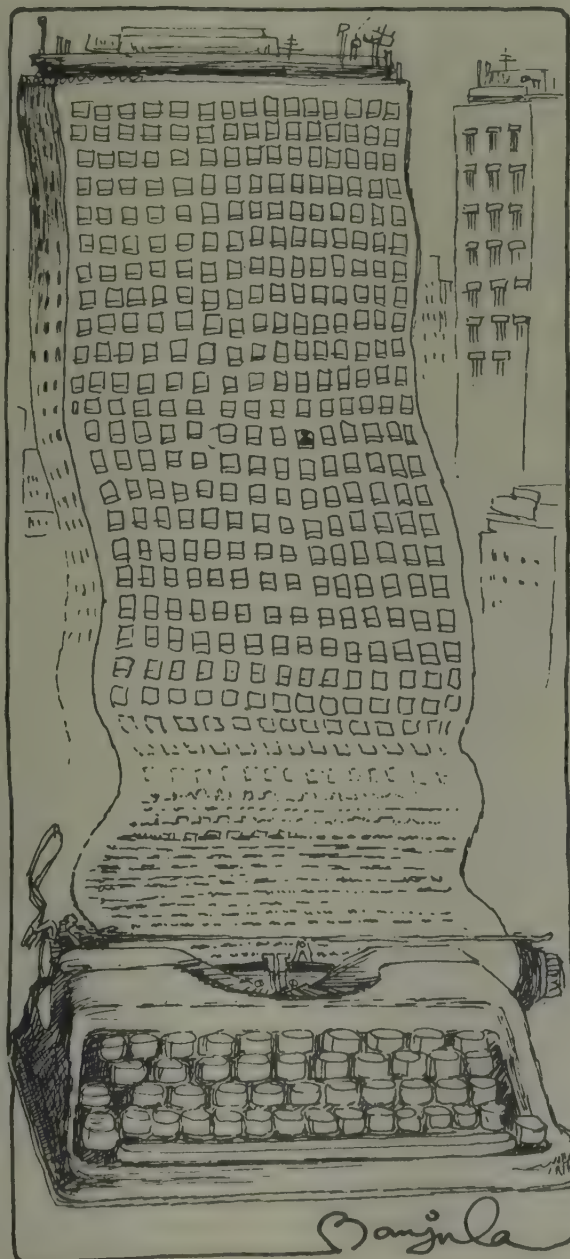
DISLIKES: I hate clothes and use them only when forced to; liquid medicines; school; waking up; taking buses during the monsoon; violence; dirty fingernails; oh—and cockroaches: I absolutely loath, detest and abhor cockroaches.

LIKES: Al Picino; gold; the smell of ghee and hot rice; tiger cubs; collecting things—on a clear night I once collected a truly amazing number of stars but they all faded by morning; long letters; taking the alarm clock to pieces; and writing about myself.

I hope you will give the above points due consideration in reviewing this application.

Hoping to hear from you soon,

Yours truly,
A. Kaulumnisst.

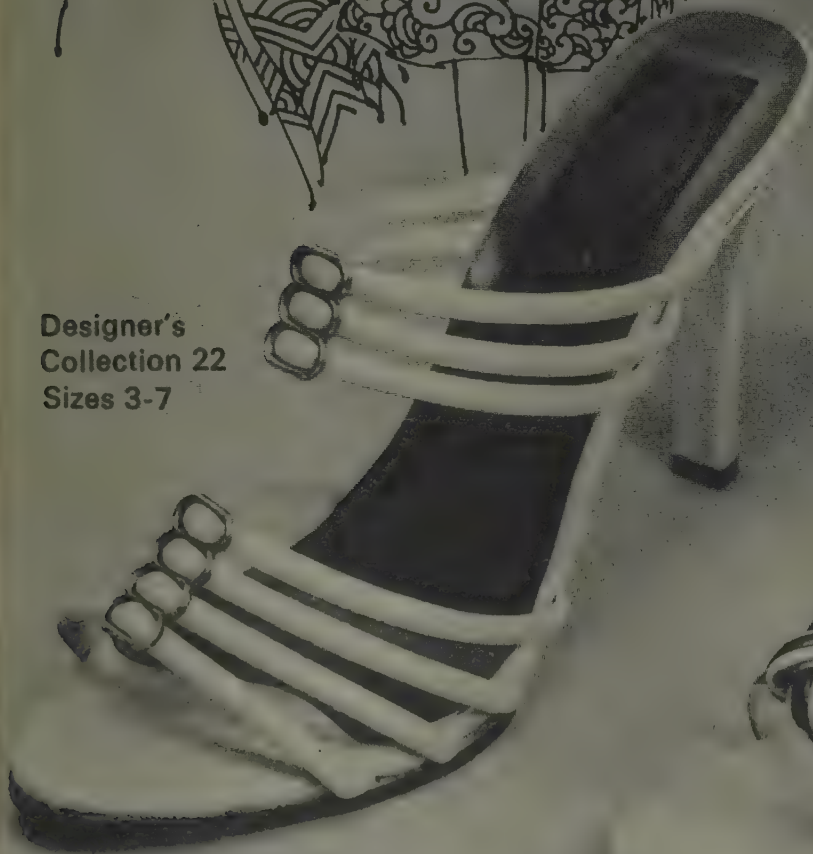


Festive fashions from Bata

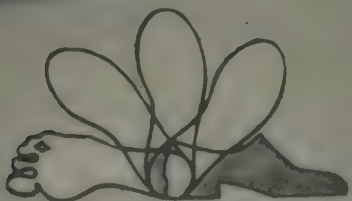


Dreamflower 44
Sizes 3-7

Designer's
Collection 22
Sizes 3-7



Designer's
Collection 24
Sizes 3-7



Bata understands shoes

Bata

Pears presents The Innocent Complexion



Creamy-soft
Pears Complexion Cream
keeps your complexion
young and innocent.

The soft, creamy touch of Pears complexion-care cream pampers your skin... gives your complexion the supple beauty of youth that people notice, admire.

Available
in Bombay,
Poona &
Goa only





High Power SURF
 washes whitest...
 and it shows his mother cares

If your son is a champion at getting his clothes dirty, you need the Champion to fight dirt: High Power Surf.

High Power Surf has a stronger formula with more detergent power to lift out every speck of dirt and grime. It gets even the really dirty clothes sparkling white.

Surf is good for coloureds too — keeps them looking clean and bright. Surf gives the entire family wash that extra whiteness and brightness.

When you wash your clothes with Surf, it shows. And people notice. That's why more mothers use Surf than any other washing powder.



More mothers use Surf than any other washing powder.

PASSING THROUGH



INDIAN STYLE WEDDING FOR A JAPANESE COUPLE

Getting married Indian style has its own charm, specially for foreigners who love the colour and gaiety that go with it. For Mr. Kenzo Saeki, a 33-year-old photographer from Japan and his young bride Miss Masumi Imano (21) who came to India recently all the way from Japan to get married the Indian way, it was the culmination of a long dream — a dream dreamt by Kenzo a few years back when he had come to India for the first time.

"I was greatly impressed by the culture and various colourful ceremonies of Indian marriages when I came here on an assignment in 1973. But what really made me decide on an Indian style wedding for myself was the marriage of a friend which I then attended in Trivandrum. The rituals looked so colourful and beautiful that I vowed that if I ever get married, I'll do it in India and in the Indian way."

It took Kenzo almost five years to find a bride for himself and it was only last summer that he met his bride Masumi, in a local train in Tokyo. It was for both of them, love at first sight. But she had some misgivings about an Indian style wedding. These feelings were also shared by her father, a well to do dry-cleaner in Toyko. Finally, after a year's persuasion, true love triumphed.



Kenzo was overjoyed, but didn't know how to arrange the whole thing. On the suggestion of some friends, he decided to go to the Indian Tourist office in Tokyo and seek their help. Vibha Pandhi, who is in charge of the Tourist office there, offered all help and approached ITDC in Delhi with this unusual request. The officers of ITDC responded with enthusiasm and set about making arrangements for a typically Indian style wedding for the Japanese couple. The couple was offered a free honeymoon in India and also free stay in a five star hotel in Delhi where all the marriage arrangements were made.

Everything was planned in such a way that their honeymoon ended in the city of Trivandrum, where Kenzo had taken the pledge to get married in India.

Kenzo and Masumi landed in Delhi just 20 hours before the ceremony. Nearly 155 people from ITDC and the Department of Tourism spent a whole evening making arrangements for the wedding. While the men got busy arranging the "mandap", the women went around shopping for a bridal sari and jewellery.

The bride was taken to a local temple for the mehndi ceremony and the bride and groom looking typically Indian went through the whole cere-

mony with perfect ease. The barat which consisted of photographers, journalists and ITDC officials started from the fifth floor suite of the hotel to the strains of shehnai and reached the mandap beside the hotel's swimming pool after a little while. Jaymalas were exchanged and a senior officer of ITDC acting as the bride's father performed kanyadaan.

The bride who was dressed in a red wedding sari complete with a 'bindi', nose ring and other accessories said that though she found "the dress a little heavy, it was not uncomfortable", and added, "I am happy that I look like an Indian bride now." The groom dressed in a white kurta and chooridar felt happy and perfectly at ease.

The marriage which was performed according to the Arya Samaj rites took about an hour. Ladoos were distributed to the guests present at the ceremony. The V.I.P. treatment and the maharajah type wedding left both Kenzo and Masumi speechless and slightly dazed. But they were both simply thrilled and said that they were feeling just wonderful. "It has been a marvellous experience for both of us and we'll never forget our Indian marriage," they said.

Jyotsana Kapoor

FESTIVE GLITTER



ABOVE: A traditional touch — in crisp, cool polka dotted organdie saree. Delicate cut-work embroidery accentuates the pallav edge; a pistachio green shaded American georgette is perked up with zari embroidery at the pallav and 'matha patti' with motifs interspersed all over.

LEFT: Dreamy delight — truly romantic in turquoise gingham organza with an intricate embroidery highlighting the pallav edge; a Banarasi organza in deep maroon has interwoven stripes running vertically throughout.

Fabulous and fancy free — that's the call given for this year's festive season. Exquisite sarees — crisp organdies, organzas and American georgettes to carry you through the glitter of deeyas and burning crackers. Decorative embroidery embodied in striking colours lend an elegant air, looking just perfect for this festive occasion.

Courtesy: RESHAMA SAREES,
Peddar Road, Bombay



RIGHT: Look pretty all day long — a lemon yellow American georgette has a bed of cut-work flowers, embroidered in green along the pallav; while the other has a geometrical pattern embroidered in white and black, giving an elegant look to this red organza saree.

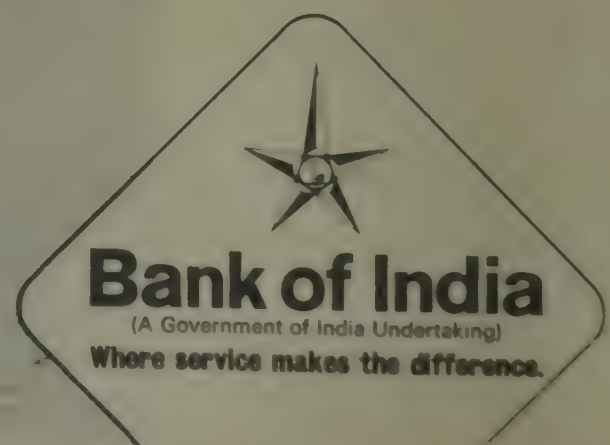
Time does not stand still.

Which was why Rajni and her husband Raghunath wisely approached Bank of India for a loan, to purchase fertilizers for their crops.

With the bumper harvest that resulted the following season, Raghunath was able to implement his plans for his children's future.

Besides assisting with loans repayable at low rates of interest, Bank of India has a number of savings schemes to suit your special needs—long term and short term.

Visit your nearest Bank of India branch today. Come, secure your future with the largest nationalised bank in India.



It traces the cycle of inequality from birth to old age showing how poverty, prejudice and illiteracy perpetuate themselves.

A girl child is second best in many, if not most, human societies. From birth her parents and society begin the process of making the best of a bad job by denying her her share, however small, of her right to food and learning.

She usually gets less to eat than her brother. Of the world's

are going up. In Australia, for example, there was a 50 per cent rise between 1970 and 1975.

The position of women in China changed overnight with the passage of the Agrarian Reform Bill, which gave women the right to own land for the first time. And with the socialization of housework they are now able to play a respected and important role in agriculture and labour.

loping countries, Kenya for instance, there is an even stronger tendency for women to accumulate at the bottom of the pay scale. Over half the female workers were in the lowest income category compared to 24 per cent of male workers. In that position, of course, women are the first to be fired when jobs get scarce or when labour saving machinery is introduced on the production line.

By the time old age comes,

Women's freedom depends as much on rebuilding society as it does on changing attitudes. Halfway through the United Nations Decade for Women there is not much sign of either.

"The women's movement will remain one of the most creative and dynamic of our times, a force for change." the 1979 report the "State of the World's Women", issued by the UN Centre for Social Development and Humanitarian Affairs, says.

"But the large majority of the world's women have never had an opportunity even to ask for an improvement in their situation: improvement has to come through changes in the whole society."

PREJUDICE

Such changes, when they have come, are sometimes counter-productive, the report warns. Thus, although women produce more than half the poor countries' food supply, the extension of agricultural credit often worsens their economic position. The loans go to credit worthy big farmers rather than small producers, and to male farmers whose signatures are much more likely to be accepted than those of females.

The woman farmer loses both her chance to expand and the market for her small surplus. She gets pushed once again to the back of the development queue.

Clearly this doesn't mean that agricultural credit is in itself a bad thing. But to be used effectively for the whole of society certain deep-rooted attitudes and structures will have to be changed.

"Where there is poverty women suffer its worst effects.... where there is prejudice women bear the heaviest burden of discrimination," the report declares.

WOMEN'S STATUS

improvement through social reconstruction

200 million hungry children, the girls amongst them are the hungriest. She is often denied educational opportunity. Of the world's 700 million illiterates two-thirds are women. She marries earlier than her brother, transferring her dependency from family to husband, and too often the chain of malnutrition and illiteracy starts all over again when her daughter's are born.

WOMEN'S CONTRIBUTIONS

There are some bright spots though in the gloomy picture. Despite working harder and earning less than men, some women have been able to make contributions to their communities in the developing countries.

In Somalia they built a first-class hotel. Gabonese women helped build a local airport. In Lesotho an estimated 90 per cent of the roads have been built by women under a food-for-work scheme.

Women are also becoming a force in some of their country's economic institutions. In India some 10,000 women — including illiterates — now have their own bank accounts in a co-operative bank founded by the Self-Employed Women's Association. Some 4,000 women workers are shareholders. Though women represent a much smaller proportion of trade union membership than men, the numbers

Too much work — not too little — is however the plight of most women in developing countries. For those who are the only earners in their families, because their husbands have to find work outside their communities, the responsibilities and work are unremitting. Household chores, work in the fields, child care, cooking, carrying water and tending animals, all have to be done, each day.

This is the sort of work that never gets measured by labour economists. "A male worker laying a pipe to a house in the city is considered to be economically active; a woman carrying a 40-kilo water jar for one or two hours a day is just doing a household task," one observer writes.

In Kenya, 5,25,000 rural households were headed by women in 1972, and in Egypt women headed 2,64,000 similar families. In Malaysia and Botswana the same pattern exists, usually because of the need for the male partner to migrate to find work.

UNEQUAL OPPORTUNITIES

When women do work for money, their wages are still notoriously low — an estimated 40 per cent — 60 per cent lower than men's in both developed and developing countries. Between 1955 and 1976, the beginning of the Decade for Women, the gap between men's and women's earnings in the USA nearly doubled. In deve-

loping countries, Kenya for instance, there is an even stronger tendency for women to accumulate at the bottom of the pay scale. Over half the female workers were in the lowest income category compared to 24 per cent of male workers. In that position, of course, women are the first to be fired when jobs get scarce or when labour saving machinery is introduced on the production line.

This sad pattern is showing up more and more in the developing countries as industrialization and urbanization cut into family cohesion and stability. The educated young go to towns and cities for jobs, leaving parents and grandparents in the countryside. Then these elders, especially women after widowhood, move to towns and cities themselves. Sometimes their skills and experience are put to use. Sometimes they sink to the very bottom of the social and economic ladder.

These daunting problems of poverty and hunger will not be solved until women have the means, knowledge, skills and opportunities to solve them, the report concludes. But the barriers they face are high. Personal relationships will have to be re-examined and re-structured, better and stronger foundations for the national and international economic order will have to be built.

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A forum for young people to express their opinions, share news about their activities and get to know more about each other

The 'Fee-Rise' issue has come up again, and it is evident that the students of Bombay University will carry on their struggle against it as they did last year.

In the academic year 1978-79, the State Government had proposed a hike of 33 per cent in the fees for Bombay University. Like-minded students who saw this as an attempt to make education even more inaccessible than what it already is, joined together under the SAFAC (Students' Anti-Fee-Rise-Action Committee) to fight this unjust hike. SAFAC comprises the All-India Students Federation (AISF), Vidyarthi Pragati Sangh (VPS), Progressive Youth Movement (PRO-YOM), and the Law Spectrum.

This year (1979-80), the government appointed a study group under the Vice-Chancellor of Shivaji University. No students or teachers were included in this group. The recommendations of the group have been submitted to the government which refused to publish the report but will implement the recommendations, most probably in the second term. After meetings with the persons concerned at the university and gov-

While rounding up students for arrest, shirts were torn and one student was pulled by the hair to put him into the van. Such behaviour cannot be condoned under any circumstances, especially as the students

"STUDENTS CANNOT REMAIN SILENT"

Students hurt in cane charge

Students on fast to protest against fee rise

By A Staff Reporter

BOMBAY, September 24: About 10 youths belonging to 13 students' organisations began a 27-hour hunger-strike at 9 a.m. at the university at the withdrawal of the fee rise proposed by the University

Students storm principals' meet

By A Staff Reporter

About 25 student demonstrators, protesting against the fee rise before the K. J. Somaiya College, Bombay, the venue for the State-level conference of non-Government college principals, surrounded up by the Police on Saturday

Lathi-charge on students: 20 held "Govt. sure to hike college fee"

City students' call for bandh against fee-rise

By A Staff Reporter

BOMBAY, September 22: Thirteen student bodies have formed a united "Fight fee-rise students' front" to launch a joint anti-fee-rise bandh on the proposed fee rise.

mediate scrapping of the college fee rise, increased financial aid and other demands.

SARMISTHA RAY protests against the fee rise and other injustices

ernmental levels, it has been found that the fee rise may be even a 50 per cent increase in tuition fees and laboratory fees.

To protest against this proposed fee rise, about 150 students gathered at Somaiya College Ghatkopar, on August 18, where a state-level conference of all non-government college principals was being held. It was a totally peaceful demonstration. Eye witness reports say that apart from gathering in the vicinity of the conference hall and shouting slogans, the students were peaceful in their demonstration. Yet the police carried out a lathi-charge. At one point it seemed that there were as many police as there were students and the fact that there were no women police did not deter the inspectors from roughly shoving the 15 odd girls who were present, and actually prodding them with lathis when making a cordon.

have no way of retaliating except by shouting louder. If this has been the attitude of a university, supported and strengthened by the "strong arm of law and order" at the beginning of a peaceful agitation, one can imagine what it will be as matters become worse.

In analysing the situation one cannot view the fee rise in isolation. Would the students have taken such a strong stand had the fee rise been fully justified? If everything in the University and the Education Department had been entirely satisfactory, would the students waste their time on morchas and dharnas?

The fact is that nothing is satisfactory in the present educational system. Starting from the tension of getting admission into a good college, of wading through farcical examinations, of being bogged by the University to the end when one gets a degree, nothing is satisfactory. If there is an agitation now, it is because students cannot remain silent.

Continued on Page 78

Meetings and 'petitions' to the government with sheets of signatures of students from 38 colleges protesting against the fee-rise proved futile. The students therefore, called for a series of morchas, during one of which (July 27, '78) they faced two lathi-charges. The movement gathered momentum but the government maintained a permanently wishy-washy stand and on 8th August, the University (Fort Campus) was occupied for a day by agitating students. On August 9, the fee-rise was 'scrapped.'

The Government now proposes another rise in fees this year. The same university which acknowledged that the university had suffered no damage or loss during the peaceful 'siege', established the Miabhoy Commission after six months, which (even before the inquiry started) levelled criminal charges against four hand-picked students out of thousands who had agitated. The commission stank of victimisation and once more the students had to protest.



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Premila Lal



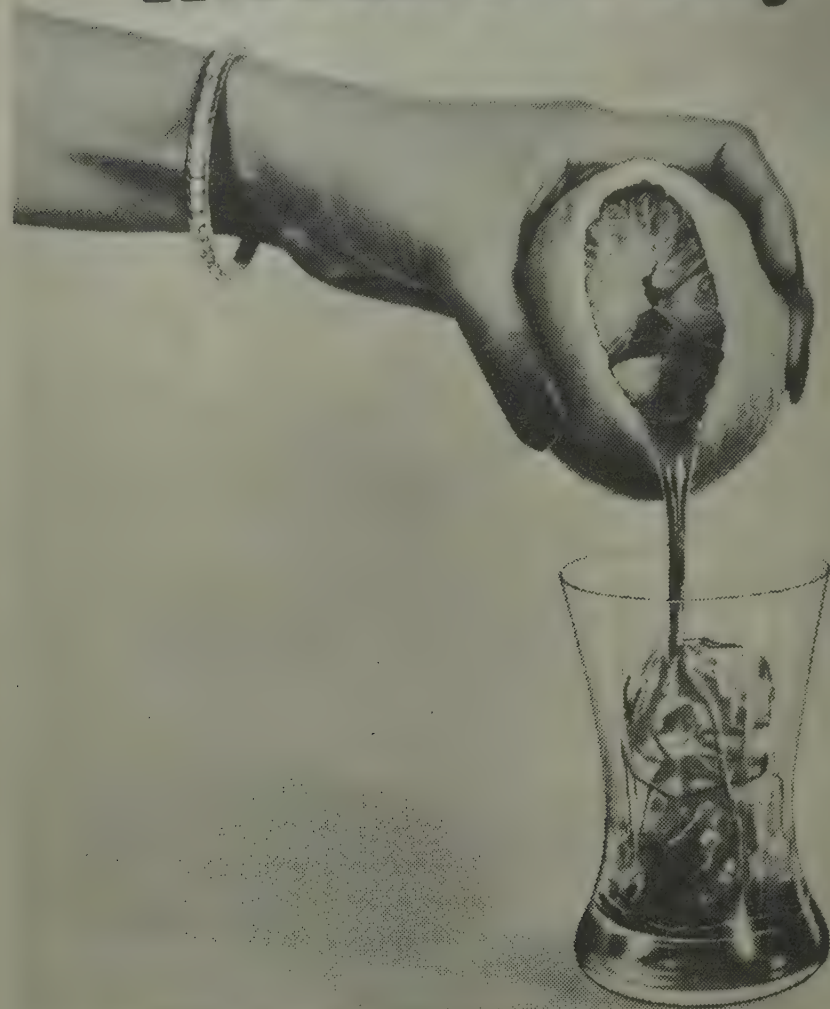
GULAB JAMUNS

250 grams khoya (or dried milk)
180 grams flour
A pinch of soda bicarb
Ghee
 $\frac{1}{2}$ kilo sugar
2 pints water

Mix khoya, flour and soda together and knead the mixture well with wet palm for about 20 minutes. Make equal size balls out of this dough. With a matchstick, make holes on all four sides of each ball (so that the syrup can soak in). To prepare the syrup, put sugar and water on the stove and stir till all the sugar is dissolved. Boil for 5 minutes. Then heat ghee in a kerahi and deep fry the jamuns over low heat till golden brown. Soak them in the syrup for 3 to 4 hours before serving.



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WHEAT HALWA

250 grams wheat
1 coconut, grated
250 grams sugar
Colouring
60 grams almonds, (blanched and sliced)
60 gram raisins
5 cardamoms (ground)

Soak wheat in water for 8 to 10 hours. Grind coconut, extract milk and strain it through a fine cloth. Then grind wheat, adding water as required, squeeze out juice and strain it through a fine cloth. Mix wheat juice and coconut juice in a saucepan, add sugar and place it on the fire. Add the colouring and keep stirring continuously. When the mixture begins to solidify, remove from fire and spread it out on a greased plate. Sprinkle almonds, raisins and cardamoms on it. When cooled, cut to required shapes and sizes.

BADAM HALWA

250 grams almonds
375 grams sugar
A few shreds kesar (saffron)
250 grams ghee or fat
3-4 cardamoms

Soak the almonds in cold water for 24 hours. Then blanch the almonds, and grind to a fine paste. Take 2/3 cup of water in a saucepan, add the sugar, and bring to a boil, stirring continuously, until the sugar forms a thread, when separated between finger and thumb. Add the kesar, stir well, and then add the almond paste. And ghee, little by little, and stir continuously, till the mixture thickens. Then empty into a greased thali and leave to cool. Powder the cardamoms, and sprinkle on top, for flavour.

MATTHIES

500 grams flour (maida)
150 grams butter
1 tbsp. cummin seeds
100 grams milk
A little hot water
Oil or ghee
Salt to taste

Sieve the flour, heat the butter to smoking point and pour into the flour. Mix well and knead. Add cummin seeds (or caraway seeds, whichever flavour is preferred) and salt. Gradually add the milk and a little hot water till you have a stiff dough. Knead for about 20 minutes. Two teaspoons of coarsely ground pepper may be added if the matthies are to be spiced. Heat the oil or ghee and deep fry the mat-

thies crisp and light brown. Triangular or square shapes may be prepared for variation. This makes about 3 dozen matthies.

COCONUT FUDGE (Halwa)

1 coconut
1/2 pint milk
250 grams sugar
A few drops cochineal
1 tsp. rose essence

Scrape the coconut and grind it to a fine paste. Do not add water. Heat the milk together with the sugar and coconut and cook on a low fire, stirring constantly, till it solidifies. Add colouring and essence, and turn out onto a greased thali. When cool, cut into squares.

DAL HALWA

1 kilo green gram dal (washed)
750 grams sugar
500 grams khoya (solidified milk)
4 doz. green cardamoms, powdered
4 doz. almonds, finely sliced
125 grams melon seeds
Ghee
1 doz. silver leaves (varakh)

Wash and clean the dal and soak in water overnight. Wash the dal twice again in fresh water and grind to a paste. Dissolve sugar in a cup or two of water till it forms a thin syrup.

Break up the khoya and roast on a tava for 5 minutes, remove and keep aside. Heat the ghee in a kerahi or wide saucepan and fry the dal paste. Cook

till the ghee separates from the dal, stirring constantly to prevent the mixture from sticking to the pan. Now add khoya, almonds, melon seeds and cardamoms. Fry for 5 minutes, then add the syrup. Keep stirring, till the syrup dries up. Turn out in a thali or flat dish and decorate with silver leaves.

MYSORE PAK

150 grams gram flour
300 grams sugar
120 grams ghee
Dried fruits as desired

Add a cup of water to the sugar and boil in a shallow vessel. Strain the scum that rises to the surface. When the syrup is fairly thick, add the gram flour, a little at a time, stirring constantly to avoid lump formation. Add ghee and keep stirring, till the mixture thickens to a solid mass. Stir in the dried fruits, and pour on a greased thali and allow to cool but cut into large squares before it hardens.

CHANNA DAL KHEER

1 cup gram dal
1 coconut
500 grams jaggery
1 tbsp. ghee
A few cardamoms

Wash, clean and soak dal in water for 10 minutes. Add enough water and cook well. In the meantime, take a small piece of coconut, cut it into small pieces and leave aside. Grind the coconut and extract milk. Grind the scrapings again and extract milk

a second and a third time. When the dal is nearly done, add the second and third milk extract and jaggery. Stir and let it cook on a low fire for 20 minutes. When it is well cooked take it off the fire and let it cool for 5 minutes. Then add the thick coconut milk. Fry the coconut bits in ghee till brown and add to the kheer along with crushed cardamoms. Serve cold.

SUSEUM

250 grams sweet potatoes
30 grams coconut, scraped
1/2 cup sugar or jaggery
1/2 tsp. salt to taste
5 tbsps. rice flour
3 tbsps. water
1/8 tsp. turmeric
2 pods cardamom (powdered)

Boil the potatoes, peel and mash them. Mix cardamom, sugar, coconut and salt with the potatoes. Make small balls from this paste. Mix flour, turmeric and salt with a little water and make a thick batter. Dip the small potato balls into the batter and fry in oil. Serve hot.

BADAM KHEER

1 1/2 cups almonds
4 pink milk
250 grams sugar (or to taste)
Powdered cardamom
A pinch of saffron

Soak the almonds in hot water for 2 to 3 hours. Peel and slice. Heat milk in a large saucepan, add sugar and boil together till little thick. Add almonds, saffron and cardamom powder. Serve hot with fresh hot puris.

NEW GIFTS FOR OUR COOKERY WINNERS

Prize winners of our Weekly Contest will receive in addition to the usual Rs. 50.00 cash prize.

1) A 3-in-one Storefresh container from TRUPTI INDUSTRIES, Bombay, 2) a Gift Hamper from WEIKFIELD containing Weikfield's Custard Powder, Jelly Crystals, Baking Powder, Variety Custard Powder and Corn Flour, and 3) A 1000 ml. pack tin of pure Coconut Oil from KMP OIL INDUSTRIES PRIVATE LTD., Cochin.



So, send in your original vegetarian or non-vegetarian recipes accompanied with a coupon to the Cookery Editor, EVE'S WEEKLY, Bombay Samachar Marg, Bombay-400 023.

Some of the most beautiful moments in a woman's life are shared by Khatau.



Terkosa Sarees from Khatau



RECIPES FROM OUR READERS



Mrs. Santosh Ohrie, Bangalore.

KHOYA CORN TRI-COLOUR

FOR THE WHITE LAYER:

- 4 soft corn cobs
- 200 grams unsweetened khoya
- 1 cup chicken meat, shredded (optional)
- 10 grams cashewnuts
- 10 grams raisins
- 2 tbsps. milk
- 1 big onion
- 1-inch piece ginger
- 4 cloves garlic
- 4 green chillis
- 2 sprigs green coriander
- 2 tbsps. butter
- Garam masala
- Chilli powder
- Salt to taste

FOR THE GREEN LAYER:

- 4 bunches spinach
- 100 grams paneer
- 1 big onion
- 1-inch piece ginger
- 2 cloves garlic
- 2 tbsps. arrowroot powder
- 2 tbsps. butter
- Garam masala
- Chilli powder
- Salt to taste

FOR THE RED LAYER:

- 400 grams tomato
- 150 grams carrots, grated, steamed
- 1 big onion
- 4 green chillis
- 2 sprigs green coriander
- 2 tbsps. butter
- Red chillis to taste
- Salt to taste

FOR THE GARNISH:

- 2 eggs, beaten
- 1 egg hard boiled
- 1 red tomato
- 1 capsicum

WHITE LAYER:

Boil corns with cobs in salted water till tender. Remove seeds

and pound coarsely. Grind ginger, garlic, green coriander and chilli. Chop and saute onion in butter till onion is transparent, add ground masala, garam masala and fry till ghee oozes on top. Add broken cashewnut pieces, raisins, pounded corn, mashed khoya, salt and red chilli powder (shredded chicken — optional). Add 2 tbsps. milk and fry till mixture is dry. Keep aside.

GREEN LAYER:

Wash and boil the spinach leaves in salted water till tender. Grind the spinach into a smooth paste. Chop and saute the onion in butter. Add ground garlic and ginger and fry till oil oozes on top. Then add mashed paneer, spinach paste and fry on slow fire for 5 minutes. Dissolve 1 tbsp. arrowroot powder in cold

water and add to the spinach mixture. Add salt, red chilli powder to taste and fry on slow fire till dry.

RED LAYER:

Blanch tomato in hot water. Peel and mash the pulp. Heat 2 tbsps. butter and add the chopped onion, green chilli and coriander leaves. Fry till onion is transparent. Grate and steam the carrots. Add tomato pulp, steamed carrot, onion and add salt and red chilli to taste. Fry till mixture is dry.

FOR GARNISHING:

Take a transparent baking dish. Put half the corn mixture as the first layer. Then make a layer of green with the spinach mixture. Next comes the red layer of tomato. Lastly make a smooth layer with the leftover white corn mixture. Beat 2 eggs stiffly and pour over the last white layer. Slice the hard boiled egg and arrange, alternating with tomato and capsicum slices. Bake at 300-450 deg. C. for 20 minutes. Serve hot as a main dish.



Miss Ena David, Mangalore.

OYSTER STEW

- 1 kg oyster
- 6 onions, chopped
- 2 tbsps. ghee

GRIND TO A PASTE:

- 1 tbsp. pepper
- 1 tsp. turmeric powder
- 1 tsp. cummin powder
- ½ tsp. mustard
- 3 cloves garlic
- 2 cardamoms
- 6 cloves
- 2" piece cinnamon sticks
- A ball of tamarind

Clean and wash the oyster well, drain the water and tie it in a muslin cloth. Keep under pressure to drain off the water. Heat ghee. Fry the onions till light brown. Add the ground masala and keep stirring for 10 minutes. Add a little masala water, keep on stirring for five minutes. After 15 minutes add the oyster and a little salt to taste. Cook for about 15 minutes. Remove from the fire and serve hot with bread or rice.

WEEKLY WINNER

MARIA FERRAO, Goa



Miss Ferrao wins Rs. 50/- for this week's best recipe plus a 3-in-one Storefresh container from Trupti Industries, a gift hamper from Weikfield and a 1000 ml. Coconut Oil tin from KMP Oil Industries, Cochin.

ORIENTAL SALAD

- 2 cups bean sprouts, drained
- 1 large onion, finely chopped
- 1 large tomato, finely chopped

- 1 large green pepper, finely chopped
- 4 radishes, sliced thinly
- ½ cup bamboo shoots, sliced thinly
- 1 cup prawns, chopped
- ½ cup salad oil

FOR THE SALAD DRESSING:

- ¼ cup white vinegar
- 1 tbsp. vinegar
- 1 clove garlic, crushed
- A dash of salt
- 1 tsp. pepper
- 1 tsp. soya sauce
- A dash ground ginger
- 1 tbsp. sesame seeds (optional)

Mix together the bean sprouts, onion, tomato, green pepper, radishes, bamboo shoots and prawns. Add oil and blend well. Toss in all the ingredients given for the salad dressing and chill for at least an hour before serving.

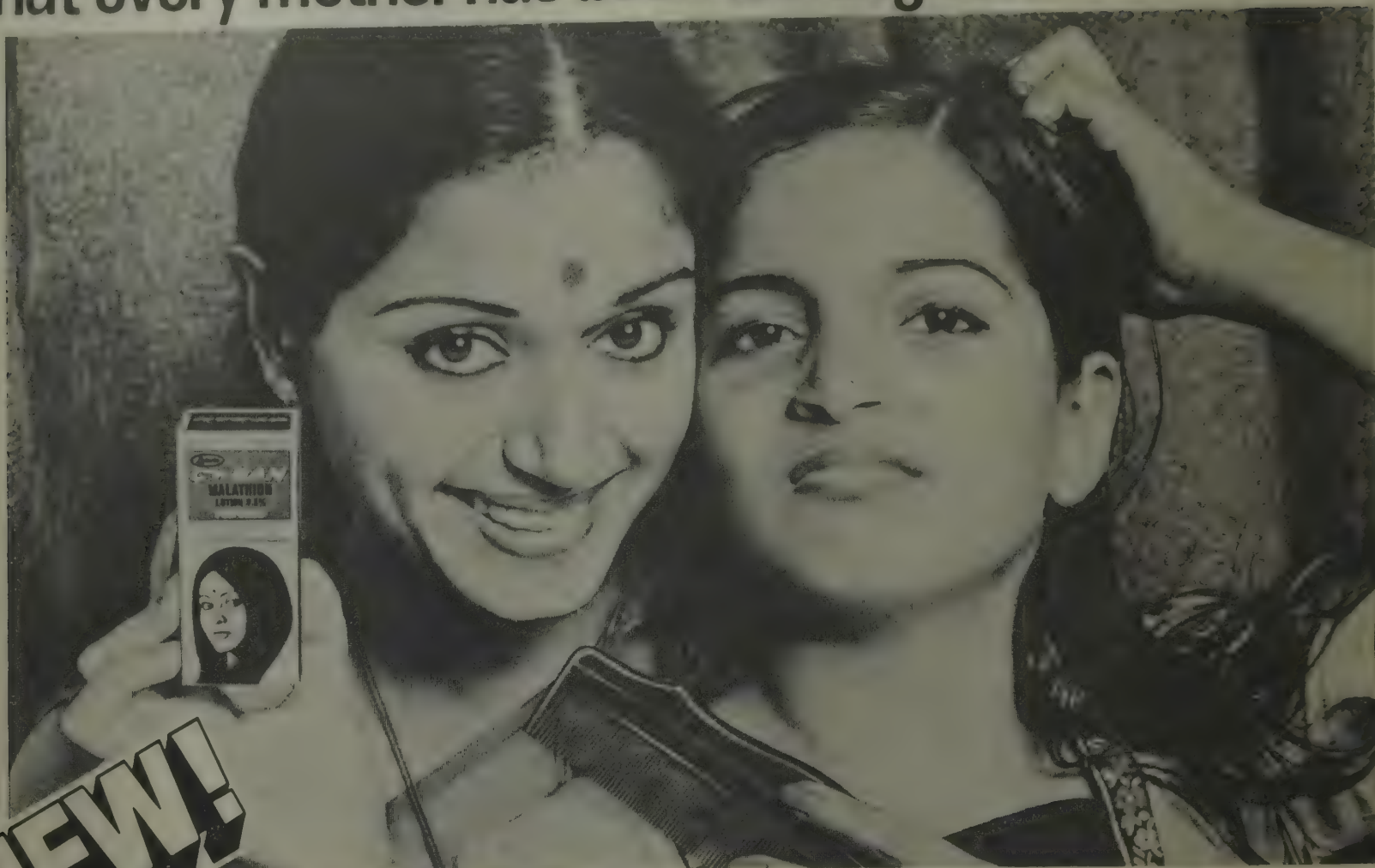
COOKERY CONTESTANTS!

Revised Contest Rules

1. Each recipe must be accompanied by this coupon.
2. The author of each selected entry will be informed in advance and requested to send a passport size photograph of herself to be published along with her recipe.
3. The recipe must be original and not copied from a cookery book, a magazine or any other published material. The prize-winner shall have to sign a declaration to that effect before the announcement is made and the prize awarded.

Address your entries to the Cookery Editor, EVE'S WEEKLY, Bombay Samachar Marg, Bombay-400 023.

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Cy-ban is safe for the hair and scalp. There's no fear of changing the colour of the hair or of losing hair. Naturally. Cy-ban comes to you from Lederle. It's the product of years of research and testing. Testing that has proved its safety and efficacy. Beyond all doubt.

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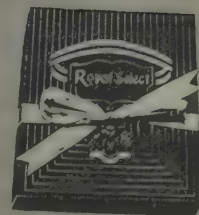
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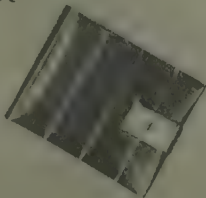
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**WIN Rs. 35,000
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AND GIFTS**

Eve's Weekly is pleased to announce that it will hold in association with Shri Ambica Mills an All-India Beauty Contest with Fashion Pageant to select Miss Young India for Miss Young International 1980, sponsored by Kokusai Bunka Kyokai (International Cultural Association) with the co-operation of The Ministry of Foreign Affairs, Japan.

Regional Beauty Contests and Fashion Festivals will be held at Bangalore, Madras, Hyderabad, Calcutta, Delhi and Ahmedabad between November 1 and December 5, 1979 to be followed by the Bombay Regional Contest and the All-India Contest and Fashion Pageant at Bombay, on December 11 and 12, respectively. In addition, Fashion Pageants will also be held at Cochin, Kanpur, Amritsar and Baroda.

Regional Contests will be known as Ambiprincess Contests. Miss Young India will be selected at a function in Bombay from among the seven Ambiprincesses and will be provided a free return air passage to Japan, to appear in the Miss Young International Contest. Miss Young International will receive a cash prize of one million Japanese Yen and a Trophy.

PRIZES

Winner of Miss Young India title Rs. 2,000 plus gifts, and Runners-up Rs. 1,000 plus gifts. Winners of Ambiprincess title, Rs. 500 each, plus gifts. And gifts to Runners-up.

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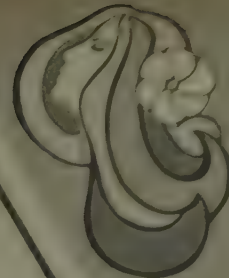
1. The applicant must be an unmarried girl of Indian nationality. She should be between 15-20 years of age.

2. She should be prepared, if selected Ambiprincess, to come to Bombay for the All-India Contest and to appear in a one-piece swim-suit. The Sponsors will provide free passage and accommodation at Oberoi-Towers. If selected Miss Young India she should be prepared to go for the Miss Young International Contest, where she will have to abide by its rules and regulations. Fill in the Entry Form alongside, and send it in immediately.

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CONTEST

TO SELECT

Miss Young India

FOR

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REGIONAL ENTRY FORM (MISS YOUNG INDIA)

(PLEASE WRITE IN BLOCK LETTERS)

FULL NAME OF CONTESTANT :

ADDRESS :

TELEPHONE NO :

DATE OF BIRTH :

PLACE OF BIRTH :

OCCUPATION :

EDUCATION :

AMBITION :

NATIONALITY :

HEIGHT :

WEIGHT :

BUST :

WAIST :

HIPS :

NO. OF PHOTOGRAPHS ENCLOSED :

I promise to abide by all the contest rules. I am single. My parent/guardian has no objection to my entering the contest. My photographs can be published anywhere in connection with the contest. The decision of the judges will be final and binding on me. I would like to enter the contest in Bangalore/Madras/Hyderabad/Calcutta/Delhi/Ahmedabad/Bombay. (Strike off the places not required).

Signature of Parent/Guardian

Signature of Contestant

ENTRIES CLOSE ON 26th OCTOBER

EVE'S WEEKLY LTD. BOMBAY SAMACHAR MARG BOMBAY-23

WIN Rs. 35,000 IN CASH AND GIFTS

Eve's Weekly is pleased to announce that it will hold in association with Shri Ambica Mills an All-India Beauty Contest with Fashion Pageant to select Miss India for Miss International 1980, sponsored by Kokusai Bunka Kyokai (International Cultural Association) with the co-operation of the Ministry of Foreign Affairs, Japan.

Regional Beauty Contests and Fashion Festivals will be held at Bangalore, Madras, Hyderabad, Calcutta, Delhi and Ahmedabad between November 1 and December 5, 1979 to be followed by the Bombay Regional Contest and the All-India Contest and Fashion Pageant at Bombay on December 11 and 12, respectively. In addition, Fashion Pageants will also be held at Cochin, Kanpur, Amritsar and Baroda.

Regional Contests will be known as Ambiqueen Contests. Miss India will be selected at a function in Bombay from among the seven Ambiqueens and will be provided a free return air passage to Japan, by courtesy of Air India, to appear in the Miss International Contest. Miss International will receive a cash prize of U.S. \$10,000 and a Trophy.

PRIZES

Winner of Miss India title Rs. 3,000 plus gifts, and Runner-up Rs. 1,000 plus gifts. Winners of Ambiqueen title, Rs. 500 each, plus gifts. And gifts to Runners-up.

GIFTS

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ESSENTIAL CONDITIONS

1. The applicant must be an unmarried girl of Indian nationality. She should be between 18-23 years of age.

2. She should be prepared, if selected Ambiqueen, to come to Bombay for the All-India Contest and to appear in a one-piece swim-suit. The Sponsors will provide free passage and accommodation at Oberoi-Towers. If selected Miss India she should be prepared to go for the Miss International Contest, where she will have to abide by its rules and regulations. Fill in the Entry Form alongside, and send it in immediately.

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EVE'S WEEKLY

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SPONSOR

**Ambiqueen
CONTEST
TO SELECT**

MISS INDIA

FOR

MISS INTERNATIONAL 1980

ALSO

**AMBISCOPE
FASHION SHOW**



REGIONAL ENTRY FORM (MISS INDIA)

(PLEASE WRITE IN BLOCK LETTERS)

FULL NAME OF CONTESTANT :

ADDRESS :

TELEPHONE NO:

DATE OF BIRTH :

PLACE OF BIRTH :

OCCUPATION :

EDUCATION :

AMBITION :

NATIONALITY :

HEIGHT :

WEIGHT :

BUST :

WAIST :

HIPS:

NO. OF PHOTOGRAPHS ENCLOSED:

I promise to abide by all the contest rules. I am single. My parent/guardian has no objection to my entering the contest. My photographs can be published anywhere in connection with the contest. The decision of the judges will be final and binding on me. I would like to enter the contest in Bangalore/Madras/Hyderabad/Calcutta/Delhi/Ahmedabad/Bombay. (Strike off the places not required).

Signature of Parent/Guardian

Signature of Contestant

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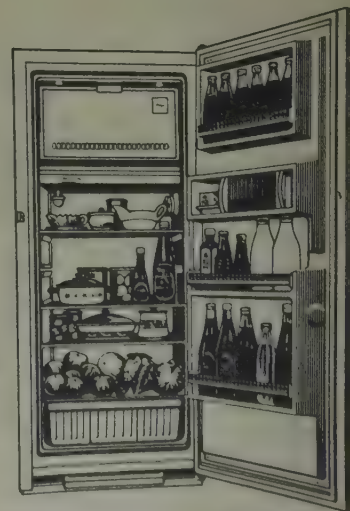
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SHE had occasionally found herself wondering whether she would live her life forever exactly as she did at the present moment: glass panes to keep out the cold, and inside, an electric heater, chocolate cake, and a Siamese cat purring in the silence. There was a possibility that things might never really change for her, she suddenly felt, as she neatly licked the stray crumbs off her fingers, and then threw the last bite at the cat. Things might ultimately lead up to this very climax: an accepted comfort, a presumed peace, a warmth which had no business not to be there, and the polite purring silence of a winter evening directly after teatime.

She almost felt that the word 'might' was most unrealistic in the context, a kind of escapism, not at all applicable really. The word was 'would' and no other, she knew, as she picked up the cat with a clockwork movement, even while it gently began to produce its door-opening mew, and watched it shoot down to the kitchen. After a while, it would climb the steps to her

PART I

In the complete warm comfort of her room, even his intrusion fell so gracefully into place that she found herself producing her correct clockwork smile with just the right doses of warmth and indifference.

door again, when the second half of the evening had begun,

and sing out the door-opening chant again; and once it was inside, it would waste her time for about eight to ten minutes in an attempt to face the direct rays of electric heat and sit on her lap at the same time.

During this period she would first cuddle it, as she was alone in the house, hence undistracted, and it was warm, the fur against her skin; then slowly with her cheek against its cold nose, she would place it on the sofa by her side and try to settle down to some kind of work. She would now read something, switch on the tape deck for a snatch of her favourite Brahms, maybe write a necessary letter, or even a few lines in her diary, perhaps; but it would keep mew-ing and placing its paws on her book and re-climbing — until

finally, she would have not even a dreg of tenderness left for the creature, and would place it on a cold cane stool away from the heater, may be even tap its nose with her first two fingers and say "NO" with a terrible firmness.

And it would understand gradually contemplating the heat for some seconds from the stool, then leaving the stool and climbing on to the sofa again, but not disturbing her any more — just lingering a bit in search of some other warmer comfort — and ultimately its purr would completely fade away.

She would now work for a short while in peace — then stop working. As her mind would wander uncontrollably. (The cat would want the door opened again just before dinner time,



THE INTRUSION

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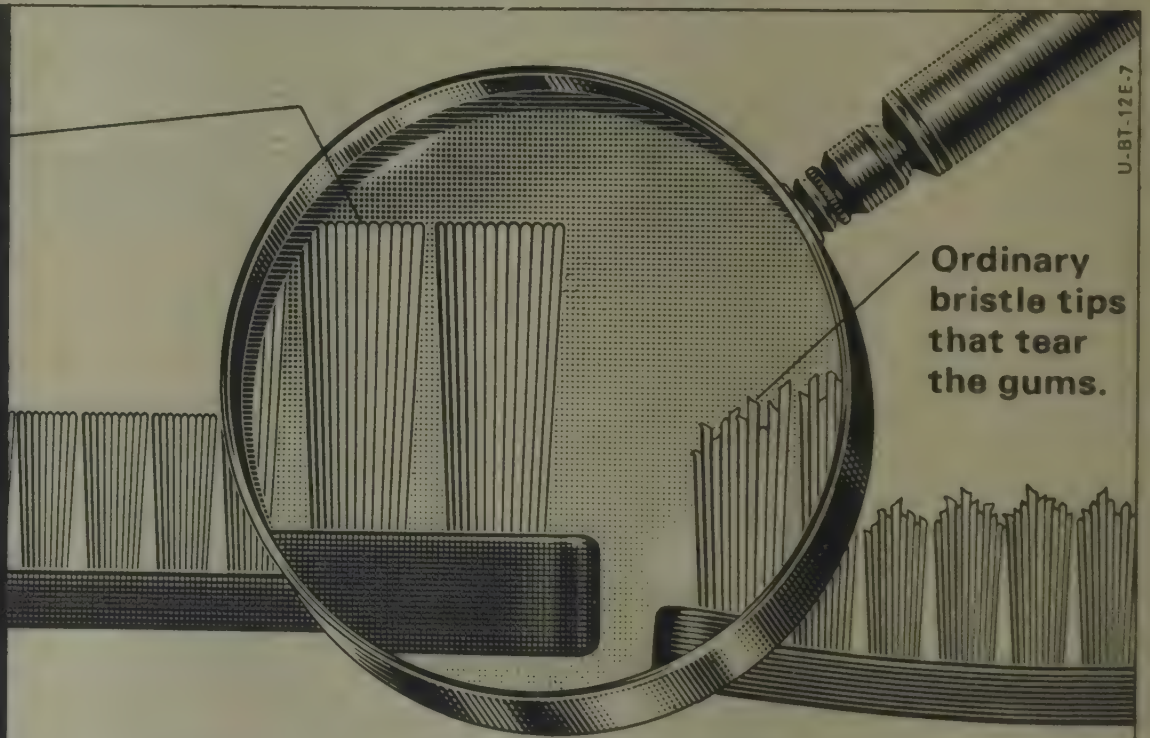


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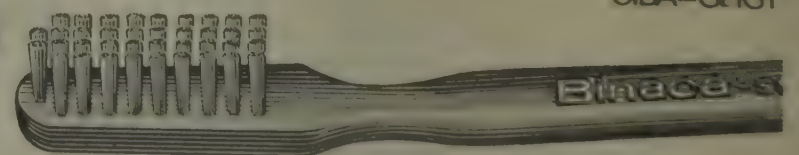
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and not bother her before that with attempts at reclimbing, if she were lucky.

It had not happened: but she could see it happening, to the finish, almost as if it were already over, even as she mechanically shut the door and realised that throughout her life, she would need a cat.

This was no longer a want, but an undeniable need, she knew something presumed, like heat in the cold or enough expensive books to read — she had arrived at that ultimate stage of necessity. And so, she would get a new cat, every time one died or left the house as if renouncing the world, and every winter there would be this same door-opening and closing, perhaps with a different cat mewing every other winter, but the same she, with the same mechanical hands, until she died.

She could see plainly enough how completely foolish it was not to believe in predictions. Now the future was all too obvious really, so long as one knew oneself even partly...or, perhaps, knew somebody else, or thought one did, while that somebody else also thought he or she knew the person who had assumed to know him or her. How could one put such processes into words? But she tried analysis; if one only tried to understand, it was all so unutterably simple. Prediction was obviously possible as long as one could find just one focus-point in the brain — just one need — and then build all the rest up around this point. And surely she could find more than one need?

She had already found one — the cat — and the rest just had to fall into place! After all, the span of necessity was so limited, so rapid — how many needs could one possibly have in a single life-span? She could definitely find herself about half a dozen; if she didn't manage that many, somebody else would surely produce for her some need which she had not realised, or overlooked. There would always be a sufficient number of focus-points for her to build up her predictions around. Now, waiting for the return of a Siamese cat in the silence, she could, very distinctly, see all of the years ahead of her.

The sudden shocking tintinnabulation of an eccentric alarm-

clock, which rang only when it felt a private urge, now upset the clarity of her future-image somewhat. But she had always recovered from shock with a certain commendable quickness. She returned to the future with graceful composure.

It was 7.35. The evening was so slow today, she almost began to wonder, when suddenly, she found her stream of thought disturbed again. It was the smooth silken oiled-hinged opening swish of her heavy wooden door, followed by the discovery that she was no longer alone.

It seemed, however, that her computerized reflex actions lacked cogency enough to make her smile produce one from him in return. Instead, he stood mute at the threshold, and even as she had said, "It's been a very long time. . .," he made that typically familiar movement which had practically taken the place of a pass-word between them; both his hands went into their respective trouser pockets and emptied them and, with their insides out, he gazed at the mosaic floor, ran a self-conscious hand through his hair, and with

lazy afternoons. . . He must have contributed thousands, almost all of them, bringing a few each time he came; while she had only three which she had paid for herself.

But the absurdity of it was that this time too, so many months away from their last meeting, this over-dramatic stance worked. It worked with as much success as when he had tried it for the first time, years ago. Had it not worked, she would not have then made the automatic effort at removing the cat, just-returned, from his favourite chair, patting the cushions smooth, and proceeding, cat in arm, towards the kitchen, muttering, "Coffee, I hope". And knowing that by the time she had left the room, he would have seated himself comfortably with head thrown back and left palm stretched out over eyes, typically dramatic, and that she would find him likewise, on returning with the coffee. Of course, his entrance had certainly not been in any way predictable. . . but, now that he was there, she had to resign herself to the sheer, complete inevitability of it all. Once more, she knew exactly what was to come: it had all happened so many times before, and it was bound to happen again (like everything else that happens before). She could predict every single movement now if necessary, and spare him the trouble of repeating all that he was about to say. . . but she was too tired to do so; and besides, it was so futile anyway, attempting to upset the expected pattern of things. Now that this scene had recurred, the only sensible approach would be to allow it to take its full course, and then to try returning to a continuance of whatever came before, or whatever would come after. All else would be a vast waste of time, and worse, energy.

Unfortunately, as ever, the kitchen could not tie down a swiftly-wandering mind. She knew this even before her mind began to misbehave. As she stirred the coffee, the immediate future was bound to find a place again in her brain, revolving to the rhythm of the spoon frothing up the warm liquid, so threateningly. And she would once again go through the whole gamut of what was about to happen, in exactly the same way as she had predicted the movements of the cat. She was to return with the coffee, and wait in silence, until he had decided he had quite finished with his dramatic entrance, and uncovered his eyes to look vaguely around

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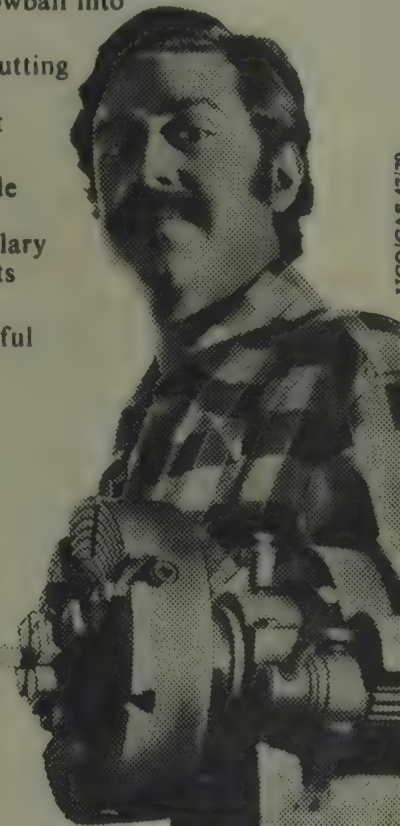
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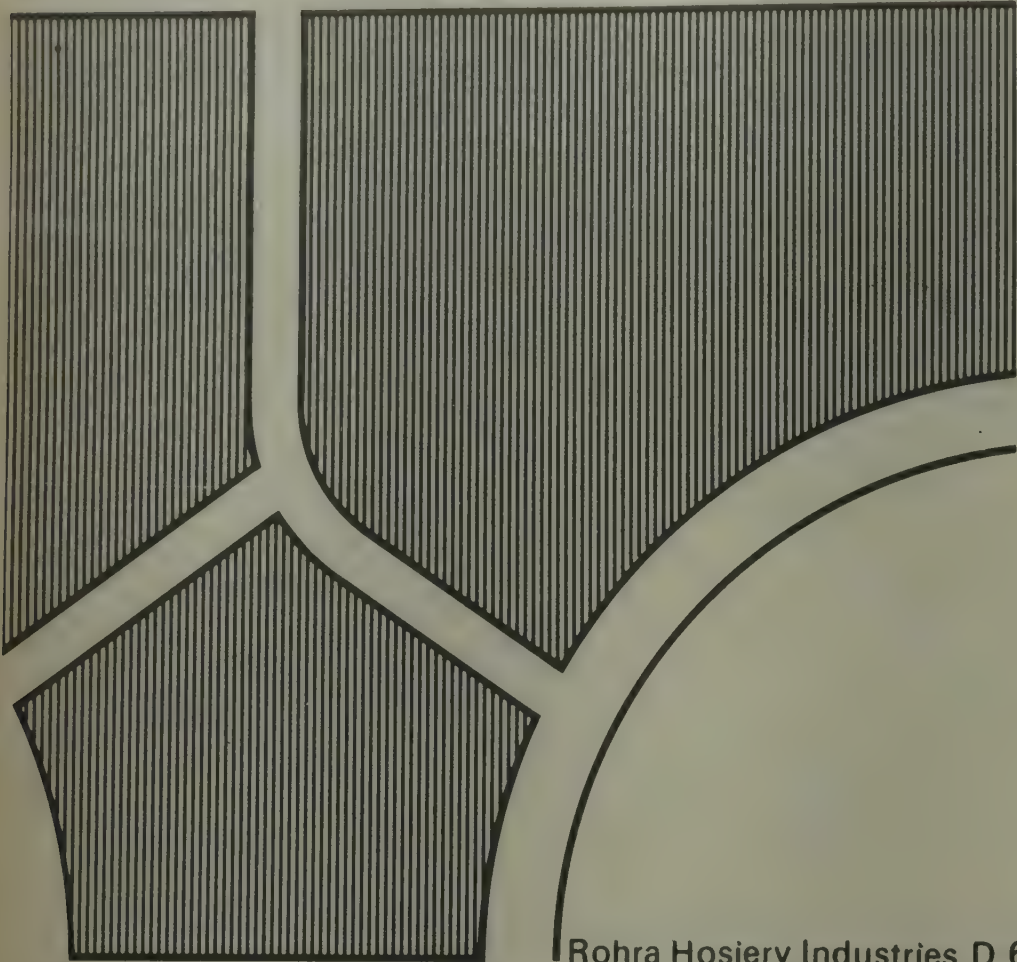
She could never have predicted his entrance at that moment in time. And specifically, not through a door which she usually never forgot to lock. Still, somehow, in the complete warm comfort of her room, even his intrusion fell so gratefully into place that she found herself producing her correct clockwork smile with just the right doses of warmth and indifference. With some horror at the same moment she discovered the strength of her youth, still so horribly obvious that without it the perfect computer-mechanism inside he could not have behaved with such unerring cohesion.

an apologetic kind of determination, attempted the impossible task of quietly stamping out a miscellaneous collection of bus and tram tickets (so terribly out of place in their sudden contact with her polished mirror-floor) from sight; and not once looked up at her.

As always, it would remind her of that absurd stage in her life when she first met him. That stage when she would collect bus and tram tickets of all available colours and sizes, delighting in categorising them neatly into an expensive little velvet-bound scrapbook through her

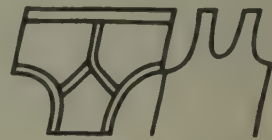


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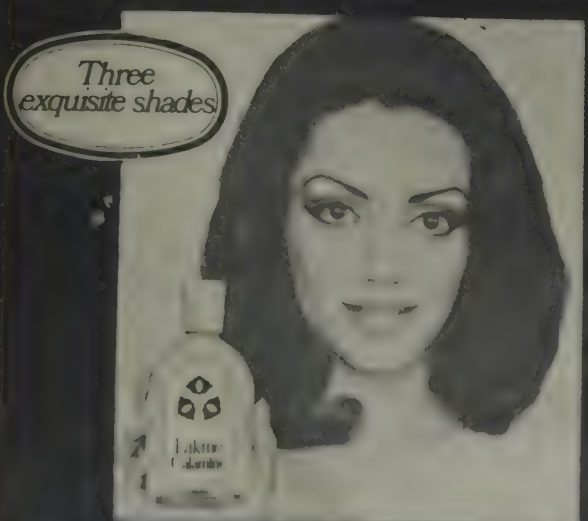
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THE INTRUSION

the room, mentally noting any additions or subtractions to the decor. He would probably smirk for a while at her new toy, her latest antique, a birthday gift from an uncle: a minute seventeenth-century brass nandagopal, glowing in its own exclusive muted light in the carved wooden niche above the sofa. Then slowly, she would go through the formally-affectionate opening lines, cordial rather than warm, harmoniously unemotional — memorised by now, like some persistent nursery rhyme from your roots which you didn't really need to understand any more:

"You needn't feel bad about it all over again. You know perfectly well that it's no problem whatsoever for me, so why should it trouble you? We've talked it all over so many times. . . and still your same noble-savage air. . .!" (and now, she would extend a manicured hand, motherly, towards his shoulder, perhaps.) "I refuse to keep convincing you again and again; this, please understand, is the last time I say it. What I do with my money is my problem, not yours. And whenever you need it, it's there, since I'm not doing very much with it anyway, as you can see perfectly well, and at least you're using it, well. . . creatively: Please, don't play the martyr any more. Won't you take what I can give, with a smile?"

And then it would be his turn. He would provide her with the usual rut of self-pitying sentimentality, while she would listen in polite silence, and wonder how or why she ever managed to put up with it all. She would watch the coffee grow cool. She would notice the slow formation of a creamy crust on the stagnant opaque pool, and how (this she would never tire of, no matter how often he came,) as the creamy veil so delicate to begin with, became thick and stubborn like brown wrapping-paper, the liquid it blocked inside would seem to struggle and try to burst out of the net as if it were really a murky little pond, grown poisonous with filth, with a few unfortunate fish still trapped inside and wanting to leap out of the sticky slime into some new life beyond the scum which didn't exist for them anyway. . . She would watch, completely fascinated, as the coffee bubbled and struggled beneath the cream ever so subtly, almost

unnoticeably; and then stopped moving altogether, with a kind of stoic, brave acceptance of slow death.

As a child, she had been taken to a village with her aunts once. It was during the Puja-hols (as these were called in convent school). It was the first and last time she saw an Indian village. And it had been, for a while, quite pleasant for her: she had curled up with an Enid Blyton novel on the sunny porch of their bungalow (the only cement building

asked her 'to play with him until lunchtime, and the two of them had run around barefoot on the grass, chasing a red chicken. . . and then, they had wandered far away from the bungalow (he had promised to bring her back), and he had taken her to see a small pond, which no one came to. It was hidden by trees which blocked out the sun and made it very cold. The pond was not on ground level, but dug deep into the soil, very deep, and it was dark and murky — not like

And my mother would wash our clothes in it. . . sometimes, we would even catch fish — yes, real live fish! I caught one this big, myself!" (and he had stretched out his right palm) — "and our mothers would cook the fish, and we would eat them with rice. . . and do you know, didi, I can swim like a fish, too! In this pond, when it was very hot, I used to swim with my friend. . ." (he had broken into wild laughter). "We would race from this bank to that bank, and I would tickle my friend's feet from behind, if he were winning, and then he would start laughing, and I would swim ahead of him and win, but then he would start crying and saying he wouldn't play with me again. . . here in this pond, didi! It used to be so clean, you know. But after some time, my friend's mother told me, don't bathe in that pond, it's very dirty, and there are poisonous fish inside, and they bite! Still I would sometimes come and swim here, without telling her, because many of my friends would still come and bathe here, and their mothers would still wash clothes. . . but it really became very dirty, didi, and now nobody bathes here. We can't even catch fish, all the fish are dead. My uncle says there are still some fish, right down below, and they tried to come up, but they couldn't because of all the poison, and so they're also dying slowly now."

There had been a terrible silence while she waited for more.

"Still, I like the pond very much. How sad, didi, see how dirty it's become. . ." and he had smiled, pointing a twig at the thick, poisonous, blackish-green scum, part-floating, part-fixed on the brown waters. . . and she had mechanically smiled with him, but had suddenly felt very scared, thinking of all the dead and dying fish underneath; and had said she wanted to go home.

Her aunts never knew she had left the porch, they were inside, asleep. But she never sat outside anymore. She didn't want to be shown any more ponds with dead fish. The day after that, she had packed all her Enid Blytons up and they had left for the city.

"Damey's been a perfect little darling!" her aunts had told her father and mother, back home. "Haven't you, Damey?"

And apparently, she had told her mother that she had liked everything about her holiday "except the dirt."

To be Continued

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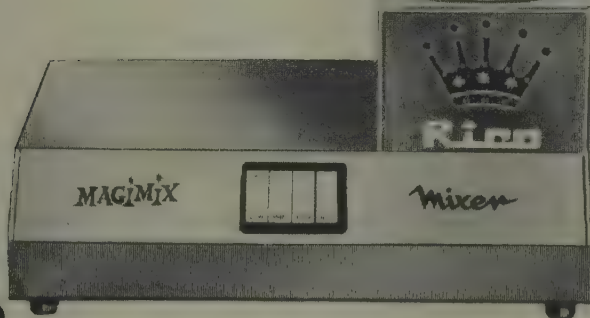
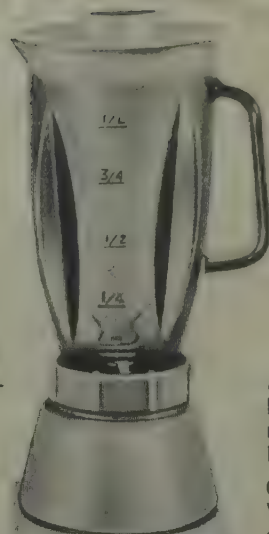
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in the village), from early morning up to lunchtime, for a whole week; and she had loved watching the thin little sunbaked boy-cowherds, with their quiet mother-cows and baby-cows, who moved down the dirt road just ahead of the bungalow grinning wildly at each other in the scorching sunlight of noon and singing crazy, meaningless songs in their cracked voices. . . how she had loved watching them! Once (without telling her aunts) she had put down her "Mystery of the Burnt Cottage" quietly on the easy-chair, and followed those sunbaked boys down the road. She had asked them their names, and made friends with one of them, especially, who had

the sunny ponds she had read of, with so many white clean ducks floating on them, and neatly surrounded by bright green grass where smiling, shiny-gold little boys sat, sending neat white paper boats down the water — there was nothing neat about this pond; the water did not reach the brim, it was only half-full and not even blue.

She had stared down at it next to the dark little boy in the cold shaded silence, and he had asked her, very suddenly, whether she liked it. And she hadn't known. Then he had given her a very wide, toothy smile, and had said: "Why don't you like it? I like it! We used to bathe in it, it was so clean and full then.

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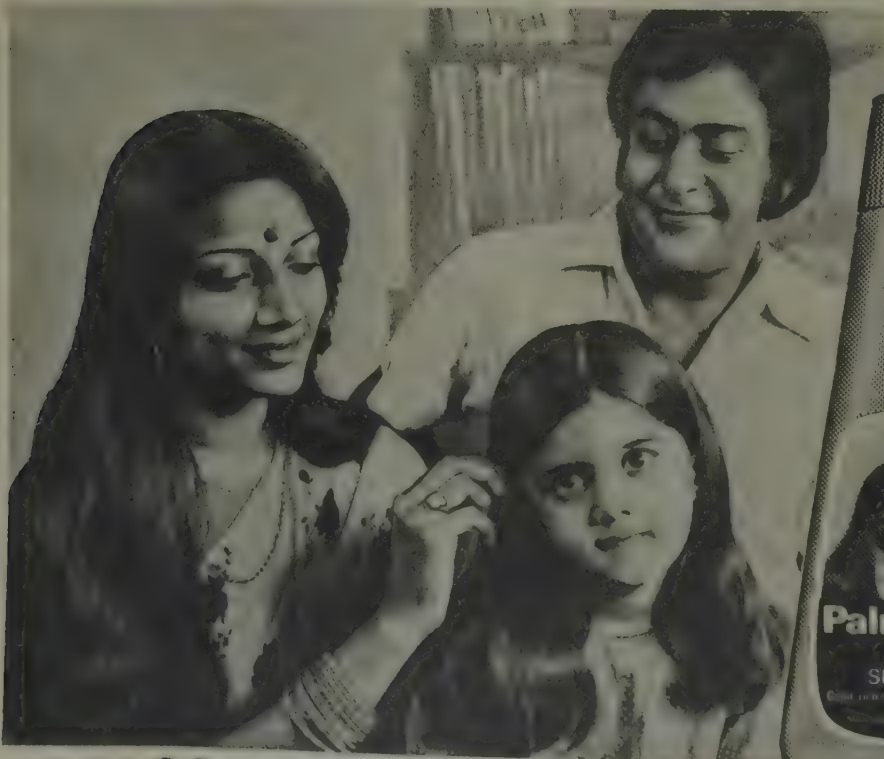
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"Even as a little girl, Kim always wanted to be a dancer and an actress," Kim's Welsh mother Wendy tells me, as we sit in their trim Juhu flat, waiting for Kim herself to put in an appearance. "She's achieved her first ambition, now let's see whether she gets the second." (Kim is a proficient Kathak dancer, having studied at it under Gopi Krishna).

"She was never very academic minded," says Wendy, continuing her reminiscences. "She didn't particularly like studying but she always enjoyed reading." There's a large black-and-white blow-up of Kim on the wall, wearing a Rajasthani costume, nose-ring and heavy Indian jewellery. "I think Kim's taken after her father, looks-wise," says her mother, glancing at it. "She always did have rather Indian features."

At this moment the object of our conversation walks in, wearing stiletto heels, jeans and a striped T-shirt, face scrubbed clean and make-up-less. Kim flops on to the sofa. "Right now," she begins, "I'm more than pleased with the way my career's getting along. After more than three years of waiting and hoping, things have finally begun to fall into place. I'm working in N.N. Sippy's 'Phir Wohi Raat' with Rajesh, in Mohinder Batra's 'Pehredaar', and Ismayeel Shroff's 'Bulundi' with Raaj Kumar and Asha Parekh. I'm also doing a role in Manmohan Desai's 'Naseeb' with Chintu. I know a lot of other girls like Ranjeeta and Anita Advani have been saying they were offered the role too, but all I know is that it finally came to me. Manmohan Desai took my screen-test and everything, he even kept me waiting for twelve days before finally letting me know, and believe me, I was like a cat on hot bricks during that time! When I was finally told I'd been chosen, I actually cried, I was so happy.

"I was so nervous I had butterflies galore before the first schedule. But both Manmohan Desai and Chintu were very reassuring. One reason why I like Manmohan Desai is that he's a very straightforward director —

he tells you exactly what he wants you to do and then expects you to deliver the goods. I like clear-cut, decisive directors. After all, I'm absolutely raw. I rely completely on my director. I don't know much about acting — when I first started out I didn't even know what a camera looked like. But I'm certainly willing to learn, if people are ready to take time off to teach me.

"The important thing is to take what you're doing seriously. At first I thought I'd feel funny doing all those ridiculous song-

and-dance sequences, but while you're actually doing it, on the sets, with the unit and everybody taking it for granted that this is what you should be doing, it doesn't seem ridiculous at all. It's only afterwards..." she giggles. "Anyway, nothing in Hindi films seems to make sense any more. Every time you go to see a Hollywood film, you keep asking yourself, where did we go wrong? I mean, our kind of films are so predictable, we know exactly what the beginning, the middle and the end are going to be, they're all the same."

Kim was born in England and taken to Beirut at an early age when her parents moved there. On her return to India, she continued her dancing and soon acquired four diplomas in Kathak. "While I was at Gopi Krishna's, a lot of producers used to drop in and I received quite a few offers, but I was practising nine hours a day and none of them really tempted me until R.K. Nayyar offered me the female lead in his 'Love In Switzerland.' Of course, the film never

Continued on page 73

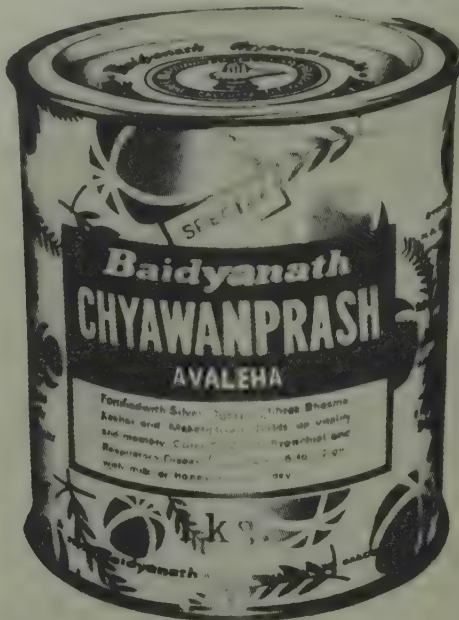
KIM: hooked on being an actress

Adelaide Chand





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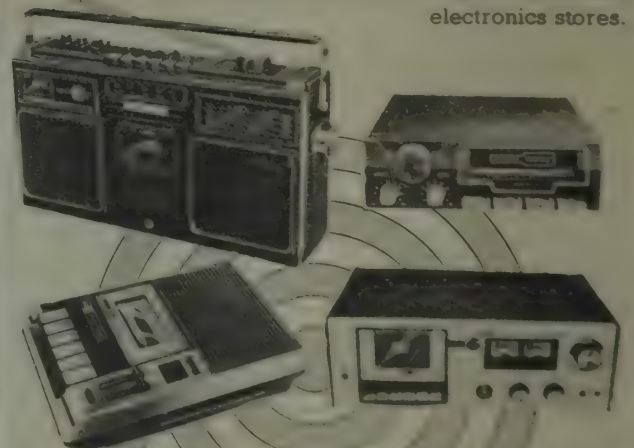
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...Till Prince Charming Comes Galloping By

Continued from page 19

royalty in order to be appropriate suitors for the princesses. The disturbing underlying hypothesis is that a man becomes suitable as a partner the moment he gets to be equal in social rank and affluence; whether his brains are, in the process, elevated enough to match the princess's mental and other levels, is of little consequence.

III

How do little girls themselves react to these meek projections of the young female characters in nursery stories? Again, in the absence of conclusive evidence from scientific surveys to answer this question, I can only relate the views of my four-year-old daughter. When her father insisted that I was merely imagining things and projecting my own persecution complex onto the young readers, I asked my daughter, in his presence, whether she thought something odd in the stories of Goldilocks and Red Riding Hood. And she did say, with very little prompting, "Oh, the girls always get afraid and run away." I then asked her whether she would like little girls in nursery stories to be brave and daring, and to learn to trick the cunning wolf, or to be friends with the bears, and she said, animatedly, "Oh yes." My next question was: if, in place of Goldilocks, there were a little boy, what would he have done? She answered promptly, "He would not have been afraid. He would have asked the bears if they were good or bad, and if they were good, he would have said, 'let us be friends', and he would have come there every day to play." "So, why didn't Goldilocks do the same?" I enquired. "Well, because she got frightened."

Of Red Riding Hood's conduct, her interpretation was slightly different from what I

...To break the pattern our children need our help:

To route them to the few realistic books available within each reading category and age level.

To impose an interpretive voice upon their reading experiences.

To seek stories that offer alternate lifestyles and that show men and women with cosmic concerns and diverse identities.

To ferret out biographies and history books that give women their rightful place and accord respect to female opinions and perspectives. . . .

...But you don't have to burn the old stand-bys and the classics in a fit of feminist pique. The simple exercise of adult intelligence and advanced consciousness will do the trick.

As a parent you should become an interpreter of myths. A feminist revisionist. Analyze, discuss, question characterizations. Portions of any fairy tale or story can be salvaged during a critique session with your child.

For example, Dr. Sugay Sanger (a New York child psychiatrist) suggests a transformation of Cinderella from a tale of a hyperlanguishing female to a constructive fantasy. Look at it this way: Cinderella wasn't a victim. She was a strong young woman and a tolerant, understanding human being. She recognized the pettiness of her step-sisters. She endured her step-mother's cruelty. Because she was sympathetic rather than bitter, she gained an ally — the fairy godmother, who epitomizes our ideal of free choice. Cinderella's reward for perseverance and strength of character is entree into the castle: in other words, a better life.

As for the bit about marriage being a woman's be-all and end-all, you'll have to deal with that inevitable denouement as you see fit. Most of the time, I figure it's a fair ending. After all, we don't know what the prince did with the rest of his life either. . . .

(Excerpts from "Down with sexist upbringing", by Letty Cottin Pogrebin — an article in "The First Ms. Reader" edited by Francine Klagsbrun, Warner Books, Copyright: Ms. Magazine Corp.)

had imagined. She said (and I quote her exactly) "Red Riding Hood is an exception. She was not a coward." I asked why, and in response she said, "She roamed around in the forest alone and she talked to the wolf." "And what about the wolf eating her up?" I said. "No, he didn't eat her up. He was about to do so when the woodcutter came and killed him" (thereby giving Red Riding Hood the benefit of doubt). "Well, could the wolf have been killed if, instead of the woodcutter, Red Riding Hood's mother had happened to come along?" I persisted. "Yes, of course, but only if she were a brave woman," said my little daughter.

IV

The above conversation can obviously not be taken as a substitute for an objective study undertaken to gain an objective insight into the minds of little girls everywhere, but I think it can certainly be considered an illustration of how a young mind can get conditioned as a result of the recurrent projections in fiction of the concepts of male valour and female timidity and helplessness.

At the same time, all is not lost since, as is demonstrated above, only the slightest bit of critical appraisal of the accepted version of a fairy story does succeed in arousing the critical faculties of a young mind enough to make it possible to explore legitimate alternatives to the story, and to the behaviour of its key characters. This also implies that the credibility of a story and of its plot need not suffer if at the time of narration, the narrator takes adequate pains to make the slightest but necessary alterations.

This is, of course, a short-term measure. In the long-run, teachers and those engaged in creative writing for children should take it upon themselves to systematically review existing nursery literature (rhymes, stories, etc.) with a view to assessing how a gradual re-orientation of existing sex-typed concepts, images and profiles can be introduced. In addition to revising and amending existing texts, new texts should be written keeping in mind the need for creating a more balanced image of little girls as well as older women vis-a-vis their male counterparts. Only then can we hope to give an even start to the feminine half of our younger generation in their pursuit of 'individuality', 'liberty' and 'equality'.





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Ghatkopar: Chheda Dresses,
Milan, Queens, Heena.
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Tan-Man Topiwalla,
Geeta Dresses.

DO YOUNG COUPLES PLAN THEIR FAMILIES



We cannot afford the annual population increase of 12 million that the statistics show, and yet, as GILLIAN VALLADARES discovered, worn out traditions and ignorance still prevent people from planning their families

The one Biblical command man has taken to heart and followed to the letter is, "Be fruitful and multiply", to the point of precipitating a population explosion. In recent years, however, it appears that discretion has become the better part of desire, though minimally so in our country.

Statistics for this country continue to indicate that the problem is of "growing magnitude". Official estimates put the current population figure at 634 million Indians. Adding to this, the annual birth rate of 33 per thousand, it works out to a 12 million addition after subtracting the mortality figures.

In the face of such statistics, the picture is grim. Public memory, notoriously short, has, in this case, not yet recovered from the scars of the compulsory sterilisation programme of the emergency period. But a glimmer of hope is raised when one takes into account the growing awareness of the necessity for family planning, even though this consciousness is limited to a microscopic number in relation to the general population.

Planning a family is, or should be, the personal decision of a couple. This, however, does not prevent everyone from having a say in the matter — from the in-laws who want a grandson and heir (whether it be to inherit the family millions or to light the funeral pyre) to the bigwigs at Delhi (between 1951 and 1974 approximately Rs. 3,777 million were expended on the family planning programme).

The question of planning a family evokes varied responses from different people.

Some are coy and plain ignorant. Like Ratnabai, a domestic ser-

vant. She is 26 and has two children. When I asked her about planning her family, she hid her embarrassment with a counter question: "Why should an unmarried girl like you be asking such a question?" Savita, her friend, 19, and also a domestic, though "8th standard pass", is full of plans for her wedding scheduled for Diwali time. She will blithely ramble on about her wedding plans, about her trousseau and future home, and proudly, about her future husband. To her future family, however, she has not given a single thought. "He will know all there is to know," she concludes vaguely.

M states her occupation as "housewife". She has been married for just a year but has got everything worked out with the efficiency of a marketing executive. Both she and her husband agree that family planning is a must today, and want two children, preferably a boy and a girl, in that order. At present she lives with her in-laws and runs a small but flourishing dressmaking business, operating from home. A child at this stage, would be "unwelcome" as it would interfere with deadlines she has chalked out for herself already a year in advance, to meet various commitments. Besides, she would rather wait till they have independent accommodation and a tidy nest egg. In a few months, her meticulous planning will get her both.

Louella is a stenographer in a well-known firm in the Fort area. She commutes by train every day from her suburban home to town. Her fiance is in the Gulf. When he returns at the end of the year, they will be married. She lives with her parents, five brothers and three sisters. She was deep in a Mills and Boon ro-

mance when I interrupted her with the more down-to-earth subject of planning a family.

"Frankly, I don't know much about it," she hedged. "I mean, you know, they have these marriage guidance courses and all which are advertised in "The Examiner" (a Catholic weekly). We'll probably attend one before we get married." I tried to pin her down, asking her how many children they intended having: "About two, I think. But definitely not eight. We are eight you know, and when everyone is working and some are abroad and send foreign things, it is very nice. But when one is growing up, things are awful to manage."

Z is a fellow student. When I asked him about family planning, he replied: "What about it?" but was definite that even if he does marry before, he will not consider starting a family till he is established in his profession. Would he discuss plans for a family with his future wife? "I suppose so," he dismissed it chauvinistically.

Mrs. Sheila Micah Joseph, a professor of Zoology at St. Xavier's College, Bombay, feels that her attitude is typical of the educated section of the Jewish community to which she belongs. According to her, planning a family today is absolutely essential. Her husband, Micky, and she, discussed the size and spacing of their family, before marriage. Incidentally, theirs is a "love marriage."

Sheila says that, initially, economic considerations prompted them to delay their first child. Though they want a second child, career considerations now demand that they wait. As a working mother, the problem she faces is that of day care for her two-and-a-half-year-old daughter

Zimbra. At present, she has a very satisfactory arrangement with a housewife who runs a creche. But, finding day care for an infant may not be all that easy.

Ideally, she would like to have two children. Whether the second one is a boy or a girl is immaterial to her and Micky. They just want two healthy, well-adjusted children.

Which is more than can be said about others. According to Dr. Hema Purandare, Reader in Anatomy, Grant Medical College Bombay, in most Hindu families, there is a marked preference for a boy. Parents will keep on enlarging their families if the luck of the draw has only been girls, in the hope of finally getting a boy. This may be due to pressure from in-laws, the desire to have a son, to perform one's funeral rites or fear (especially in the rich business community) that property will pass into a stranger's family if a daughter inherits.

According to Dr. Purandare only the educated plan their families. The very rich and the very poor do not bother. Middle class couples plan their families mainly because of economic necessity.

A doctor working on a community health project undertaken by a large government hospital in Bombay city, has among her patients, the poorer sections like sweepers, mill workers and other lower income groups. Most of them, she finds, want three children. This is because with the high infant mortality rate among them, three becomes a safer number than two. When made aware of the benefits of limiting their families, these people are amenable. But discussion between husband and wife on these subjects is taboo.

Another contributory factor is the high cost of contraceptives, or complicated methods of birth control. Sterilisation, according to her experience, is the most widely used, foolproof method, but being irreversible can only be adopted after a couple feel that their family is complete.

A marriage counsellor, a Catholic priest, felt that, by and large, most couples do plan their families. He is, however, quick to point out that this generalisation applies mostly to his particular community or a small minority of cases of mixed marriages.

Reasons for planning a family vary. The marriage age, he finds, has risen considerably to between 26 to 28 years for girls (Medical research studies reveal that the age for first babies is 26 years) and between 32 to 38 years for men.



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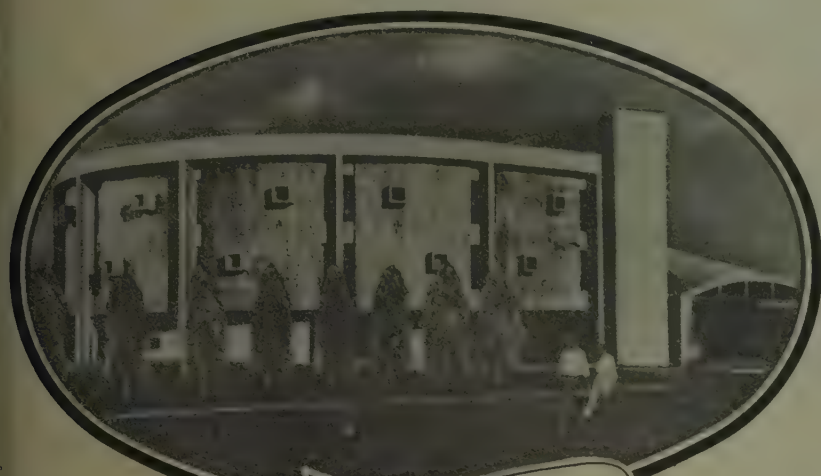
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DO YOUNG COUPLES PLAN THEIR FAMILIES?

The reason for late marriages are the accommodation situation and economic necessity, and not the impact of official campaigning on this score. Many young married couples do not have enough capital to start off with and by the time they have acquired a home, a small bank balance, and are emotionally ready to support a child, they are well into their thirties.

He feels that women (and men) are more liberated in their career attitudes. Many women want to retain their jobs after marriage and so elect to have smaller families, spaced out. A late marriage would, naturally, "control" the size of the family.

The ideal family is still the one depicted in the all-too-familiar family planning ads — two, preferably a boy and a girl. Many couples do stop after two children, even if they are of the same sex. If by chance a third pregnancy does occur, most couples do have the child, mainly for religious reasons.

When counselling a couple, he strongly advises them to have their first child within a year and a half of their wedding day. The reason is simple. After about ten months or so of married life, the honeymoon is over. As the scales drop from their eyes and illusions are shattered, most couples tend to drift apart. A child at this stage of the relationship helps them to tide over the crisis and stay emotionally married.

The second child is generally born not later than four years after the first mainly because the mother is now thirty plus and further delay would be inadvisable. Medical research reveals that the risks of abnormalities and premature births rise from five to 19 per cent when the mother is five years younger or older than the optimum age for first births (26 years), and from 21 to 77 per cent if she is ten years older or younger.

Do young couples plan their families, before marriage? From his clientele, the counsellor gauges that most Catholic couples do, though they are reluctant to discuss the subject, especially with a priest. Community and family welfare centres, marriage guidance talks, and pre-marital seminars have been responsible for the greater awareness of the modern couple to this aspect of life together.

Dr. Purandare also has noticed this reluctance to discuss the matter with a third party. An "outsider" is only consulted if the couple are blood relations and are afraid of the transmission of a genetic disorder to their offspring. Or, if they have a mentally retarded child and want to ascertain whether the condition will repeat itself in succeeding children.

Medical consultation is important in these cases, especially as it is now possible to determine before birth, whether the foetus is affected by congenital disorders (i.e. disorders inherited from the parents' genes) and suitable action can be taken. In Bombay, medical advice about the likely genetic constitution of the offspring is available at the genetics division, the department of anatomy, J.J. Hospital.

In women having children after the age of 35, the incidence of Down's Syndrome (a genetic defect resulting in mental retardation) in the babies becomes more noticeable. In layman's terms, this is because, as one grows older, the rate of mutations (variations) in one's genetic constitution increases. The reproductive cells are not exempt from these mutations, some of which can cause terrible abnormalities.

It is interesting to note, in context, that in certain countries in the West, if a woman pregnant after the age of 35, is not advised by her gynaecologist to undergo amniotic fluid culture tests (ie. genetic studies of the expected child) and if she gives birth to a child afflicted with Down's Syndrome, she can sue her doctor.

Dr. Purandare feels that few people realise the value of medical guidance when planning a family. Your doctor, may not be god, but he can save you from the heart-break of having a retarded child, or no child at all.

From impressions garnered from interviews, it appears that an imaginative, person-oriented family planning programme would interest more people in smaller families. The suggestion of over-population and ecological imbalance may be too remote a consequence to prompt the couple-in-the-street to family limitation. More relevant to them is the immediate benefit to them, personally. Emphasis on health and economic benefits accruing, comes nearer home to make family planning self-motivated and voluntary.

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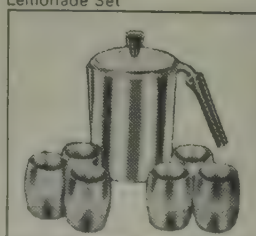
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Continued from page 63

got around to being made, but I decided to stick around anyway. And then I met Danny — he used to drop in at the Sun-N-Sand pool with Parveen and some others. We sort of formed a clique — Kabir, Protima, Danny, Parveen, Akbar Khan, his brother Sharooque, myself. . . we all used to have a lot of fun."

One thing that bugs Kim considerably is the continuing impression that she broke up the Danny-Parveen relationship. "I had absolutely nothing to do with it," she says emphatically. "Both of them had already split and Parveen had shifted into her own flat long before I started going around with Danny. I've explained this so often, yet somehow I'm still made out to be the vamp of the piece."

Another thing that annoys Kim

are comparisons: "I really got fed up of being told I look like Dimple. Why must all of us newcomers have to resemble somebody else? I think we'd all prefer to have our own individuality and our own distinct identity."

"Before 'Phir Wohi Raat'," she says, "there were rumours going around that Danny didn't want me to work! It was even worse

when Danny decided to take up direction; they kept saying, now Danny has to give Kim a break because no one else is willing to! Now of course, the rumours have been more or less silenced."

Kim says she doesn't really have any close friends within the industry. (Danny apart, naturally.) "Ultimately these people only



Rajesh Khanna, Kim and Danny in "Phir Wohi Raat."

use you for what they can get out of you, so why enter into friendships within the line?"

Moreover, she doesn't vibrate too well with the other starlets. "Most of them only seem to be able to discuss Revlon and Max Factor or the latest shade of lipstick, and I detest wearing make-up off-camera."

Kim also has a delightfully unspoiled charm which she insists stardom won't affect. "People says we change after becoming famous film stars, but I don't think we do really — it's the people themselves who change in their attitude towards us."

For now, Kim says she's hooked on being an actress. "This is a very very slow line, but once your career gets going things never seem to let up." How long does she intend to stick around? "I can't really say. But it's nice to have age on your side — to be only 21 and say, if I get tired of it I can always change my mind later on."

"HER GOLD AND HER BODY"

Continued from page 25

his health, wealth and future are her old age insurance and anything that concerns his life must of necessity be her affair, cannot be left to the vagaries of chance or 'love'.

The next inexorable step is the selection of a bride worthy enough to be not only his wife, but a suitably docile, and useful daughter-in-law. How much is she worth — in land, in social status, in clothes and jewellery, in hard cash — or in everything weighed together? Will her kith and kin keep the home fires burning long after the sacramental wedding fire has died out?

Wrapped around in sugary layers of mother love and an eagle eye angled to assure a beloved son's future comfort, the calculating glance sizes up the future bride, reducing her relentlessly to cold cash. Greed, having once got a foothold, latches on, and like the proverbial camel, edges out the original inhabitant of the tent — humanity.

Having found fertile soil and fed daily on a diet of general acquiescence, the all-devouring and still hungry 'Gimme' now

takes over as the principal actor in the dowry drama.

Laxmi Ramaswamy quotes two letters from a prospective Hindu father-in-law in an article in Roshni magazine of January-March 1975, long after the Dowry Prohibition Act of 1961 was passed:

'Dear. . . .

1. We accept your offer of contribution of rupees five thousand as dowry.
2. But we want another rupees two thousand five hundred for meeting the train fare etc., for our own family members including children which will be about 23 in all.
3. Dress for the bridegroom about rupees one thousand
4. Beddings, etc.
5. Vessels — silver, stainless steel, brass. Please state how much for each item.
6. Sarees, etc. — how many and for which occasion? Please state clearly.
7. VADHYAR DAKSHINA etc and safe conduct of the marriage. Please state whether I should contribute anything towards the same.
8. Lastly, for the annual function for the first year of marriage and what you will do for the same.
9. Finally — ornaments — gold about (30) thirty sovereigns

you will have to put for your daughter.

10. Diamond earring pair, each of seven stones.

I have done all these things satisfactorily for both my daughters, and their relatives are expected to attend the marriage. So please see that I command my respect among them as regards my son also.

Sd/-

Dear. . .

The details of the final break up are as under:
Jewels

Rs. 8,000 consisting of 30 sovereigns of gold ornaments apart from earrings and the nose screw.

Vessels:

Rs. 5,000 we can decide the break up of this into silver and stainless steel when we meet in Madras as in any case you will be buying the vessels here.

Marriage expenses:

Rs. 12,000. If this amount is slightly exceeded, I am sure you will not mind it.

Dress and ring:

Rs. 2,000. You can pay us this in cash when we meet so that we can make our own choice. Sarees for the girl Rs. 1,500 and dhotis for the boy.

Total: Rs. 28,500.

The other expenses mentioned by you being your personal ones I have no comments to make and therefore excluded these

from the marriage expenses.

I might also add that an amount of rupees one thousand five hundred towards cot beds may be paid in cash so that we may make our own choice. Your wife has already agreed to this.

Sd/-

The 'Gimmee' is now riding the heady wave of popular approval. Religion has sanctified his demands. Family, caste and community are acquiescent if not actively aiding and abetting the destruction of the bride's self respect and her family's fortune. The 'Gimmee's' cavernous mouth is wide open and his insatiable appetite takes him through one wedding after another demanding, demanding. . .

'Jewellery of the value of 30 sovereigns
diamond earrings and nose screw for the bride
diamond ring for the groom
silver vessels not weighing less than 5 kg.
"decent" marriage celebration.
brass and stainless steel household utensils in adequate quantity.

A list of demands made by a laboratory assistant whose monthly salary does not exceed three hundred rupees.

FROM CHP. 7, "THE GIMMEE".

To be Continued

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I'm 3 months old
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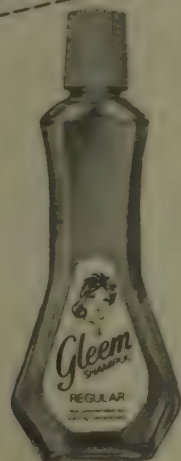
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Research by an Australian scientist has produced a high level of accuracy in pre-natal tests to detect spina bifida, a congenital malformation of the spinal cord.

The scientist, Dr. Ian Chubb, a senior lecturer in the School of Medicine at Flinders University in Adelaide, has made this result possible by his isolation of an enzyme from the fluid which surrounds a developing foetus.

His belief, substantiated by studies in Britain at Oxford University and the University of Newcastle-upon-Tyne, was that the enzyme would be seen as an indicator of neurological defects.

Spina bifida is one of the most

DETECTING SPINA BIFIDA

serious neurological disorders of the newborn. It affects about one in every 1000 births in Australia, but rates vary in different parts of the world.

Dr. Chubb said there was now clear evidence that high levels of the enzyme acetylcholinesterase (AChE), derived from the foetal nervous system, indicated the presence of defects. Tests to indicate the levels, when combined with a previously used test for open spina bifida, would provide a very accurate diagnosis.

"The two tests greatly reduce the detection gap," Dr. Chubb said. "With the single test there was a chance of about one in 20 of missing a foetus with open spina bifida. With the combined tests, accuracy has increased to a possible error of only one in 500."

In spina bifida some of the vertebrae which normally cover and protect the spinal cord are not completely formed, and the defective spinal cord and its covering usually protrude. Nerves are damaged, and paralysis, muscle weakness and loss of sensation occur in the lower parts of the body.

Two years ago Dr. Chubb first suspected the possible role of AChE in detecting the presence of spina bifida. He and his co-workers, medical student Mr. Paul Pilowsky and research assistant Miss Helen Springell, of the Flinders School of Medicine, and Dr. Anthony C. Pollard, of the Adelaide Children's Hospital, have since confirmed this.

FRANKLY SPEAKING

Devi

AMITABH: REFRESHED BY REST IN BED

Amitabh had a one-week holiday in bed, this time with best-seller "Roots", an inactive liver, a touch of asthma, agrophobia, fatigue. The top ten in every field these days have forced holidays in hospitals or home beds. Since they work and shoot at hill stations and spend most of their spare time in strange beds, it is refreshing to be in your own bed for a change. When he reported for work at film city for "Satte Pe Satta" Amitabh looked a far cry from the dissipated, withered guy of "Kaala Patthar". He looked fresh, rejuvenated.

I have always suspected that Jaya Bachchan is not possessive of her husband but envious. It is "Abhiman" in reverse. What more proof to my suspicions than her statement that Mithun Chakravorty is 'a better actor than Amitabh? Not that I read it, but fighter Shetty told me about it. He was praising Amitabh, saying he is the only star, "lekin bad luck. Dekho, khud Jayane aisi baath kahi."



I don't think this happening is a part of 'Amitabh's bad luck (after all he survived "Kaala Patthar") but a part of Mithun's good luck. He just smiles and Yogita Bali throws off her Kishore Kumar hangover, he wiggles his hips in "Surakksha" and people call it great dancing, he stares like an owl, and Jaya says he is better than Amitabh.

But maybe there is a reason, like Madhvi once said about husband Bappi Soni, "You don't know, Devi, you are not a wife; these men, when they are nobodies, they want us for moral support. When they come up, they treat us (wives) so badly. For example, when everything goes wrong with Bappi, then he is huddled up with me and the kids. The moment he throws his temper around, is mean to me, nasty to the children, I know he has got an assignment or has managed finance for his next film."



After cutting the ribbons of rose shows, saree shops, boutiques, magic shows, Dimple at last managed a glamorous assignment — to be the clapper girl at the mahurat of a film called "Basanti". Poor girl, then too what a comedown! I mean, she was the clapper girl of "Majnoon" and now "Basanti", with sister Simple in the lead. Hope this film after the 'clap' is not shelved like "Majnoon."

BOMBAY

The Bombay Centre for the Performing Arts, an association of performing artistes and diploma/degree holders in dramatics, film-making, Indian classical dances and music, will organise a drama competition in all the popular languages. The purpose of these competitions is to spread an awareness of the theatre and give opportunities to artistes.

The Centre will hold its second All India Annual open drama competition in Tamil in December 1979 in Bombay. Colleges, schools and drama groups from all over India can participate in the competition. The last date for entries is 1st November 1979. Outstation teams will be entitled to 50 per cent concession for travel. Arrangements will be made for free lodging. Prizes amounting to Rs. 1500 will be

distributed. Separate trophies for schools, colleges and groups will be distributed. Interested parties may contact K.R. Krishnan, 7, Rekha, R. A. Kidwai Road, Wadala, Bombay 400 031 (Phone: 481416).

The American Institute of Biological Sciences (AIBS) has given its highest honour—the AIBS Distinguished Service Award, for the first time to a conservation scientist, Dr. Lee Merriam Talbot, Swiss-based Director of Conservation and Special Scientific Adviser to the World Wildlife Fund. The award is made annually to individuals who have contributed significantly to biological science as a profession and to society as it can be served by the profession.

Prince Bernhard of the Netherlands, Founder-President of the World Wildlife Fund is honouring 20 of the world's foremost conservationists with the Order

PEOPLE AND EVENTS

of the Golden Ark, an award created by him in recognition of special services to conservation.

Among those named in the announcement from Soestdijk Palace, are three from India, namely, Mrs. Anne Wright, Trustee and Eastern Region Representative of World Wildlife Fund-India; Mr. M.K. Ranjitsinh, former Deputy Secretary and Director of Wildlife, Ministry of Agriculture, Government of India, presently on deputation to the United Nations Environment Programme (UNEP) in Bangkok; and Mrs. Dilnavaz S. Variava, former Administrator of World Wildlife Fund-India.

The order of the Golden Ark was created in The Hague in

1971, to mark outstanding service to the conservation of wildlife and the natural environment.

Etty Netto will hold an exhibition-cum-sale of wrought iron and cast aluminium items, designed by her, at the Aakar Art Gallery from October 13 to 16.

On display will be unusual plant holders with plastic coating, Ikebana vases, lamps, frames, mirrors, furniture for the home and garden and a host of other items.

Dr. Mrs. Madhuri R. Shah, Vice-Chancellor, Shreemati Nathibai Damodar Thackersey Women's University, held the silver jubilee celebrations of the Uni-



1. Film star Sulakshana Pandit inaugurated an exhibition of handicrafts and textiles of Rajasthan at the Jehangir Art Gallery, Bombay. At right is Mr. A.K. Binjoo, Senior Manager, Rajasthan Handicrafts Emporium, Bombay.

2. At an exhibition of paintings by Sarla Chandra held at the Taj Art Gallery, Bombay, are seen (from left), Chief Guest Dr. Narayana Menon, Executive Director, National Centre for the Performing Arts; Dr. S.P. Vohra, the artist; Margareta Heric, Rani Tameja, Rama Khanna, Kamlesh Khanna, and Asha Vohra.

3. At "The Cellar Connection" night held recently at Hotel Oberoi Towers, Bombay, are seen, (from left) Mr. Kalb, Manager, Lufthansa; Mrs. Soares, Mrs. Abu Rish, and Mr. Abu Rish, Manager, Kuwait Airways.

4. The Western Railway Women's Social Service Committee collected food-grains, clothes, medicines and cash in aid of the Morvi Relief Fund. Mrs. U. Gujral, President of the Committee is seen at extreme right with Mrs. Maya Saran, Secretary, and the members.

5. At the inauguration of an exhibition-cum-sale arranged by the Finlay Group of Mills in Hyderabad, are seen, (from left) Ayesha Husain, Mrs. Bilkiz Aladin, Mrs. Gaury Bellappa, Sannidhi Patel, Mrs. Elizabeth Abraham; Mrs. Gool Chenoy, Maniza Alladin and Mrs. Meena Anantnarayan.



versity library in the Reading Room of the library. Professor Satish Chandra, Chairman, University Grants Commission, delivered the inaugural address and Mr. Vasant Kanetkar, the well-known dramatist, was the guest speaker.

An exhibition of paintings and sculptures by 'Deven' D.B. Seth, R.B. Seth, Suleman Khan and 'Sumanava' was held at the Jehangir Art Gallery.

CALCUTTA

A discourse on the "Cycle of Contemporary Music" was held at the Max Muller Bhavan. Michael Ranto dealt with the contemporary music of the Far East with taped illustrations from Korea, the Philippines, Hongkong, Taiwan and Thailand.

The 18th annual exhibition was held by the members of the Academy of Fine Arts, Children's Studio. Mr. Jatin Chakravarty, Minister for P.W.D. West Bengal, inaugurated the exhibition. Lady Ranu Mukherjee, President of the Academy, said that these children were given an opportunity for creativity which they fully utilized, and had received awards whenever they had competed in other exhibitions.

Meera Banerji, one of the first women 'khyal' singers of Bengal gave a fine performance in the Nazrul dance-drama presented by 'Geetimalya' at Rabindra Sadan.

HYDERABAD

An exhibition of delightful cartoons was held at the Max

Muller Bhavan by Mario Miranda, which drew large crowds. A magic show by P. C. Sorcar was a great attraction for little children and grown-ups alike.

The Finlay Group of Mills held an exhibition-cum-sale of beautiful hand-painted and printed sarees. The show was organised by Mrs. Gool Chenoy, the Manager of the Hyderabad branch. Mrs. Elizabeth Abraham, wife of the Governor, Andhra Pradesh, inaugurated the exhibition.

DEHRA DUN

The wedding of an orphan girl, Vimla, was arranged by the Lioness Committee of the Lions Club Shiwalik at Dehra Dun. Lioness Shakun Chandra performed the Kanyadaan. The groom, Mr. Navbahar is a B.Ed. graduate and hails from an agricultural family.

PUNE

The Pune Jaycees Youth Club celebrated their Child Week recently. As a part of the Project, they organised a competition to select the ten best students. Out of 400 children who participated, forty were interviewed. Mrs. S. Shirolkar of Bal Sahityalaya, a charitable trust working towards the welfare of children, and Miss Nita Thomas of Poona Herald, were among the judges.

The prize distribution was held at the Royal Connaught Boat Club and the chief guest was Mr. Appa Saheb Pant.



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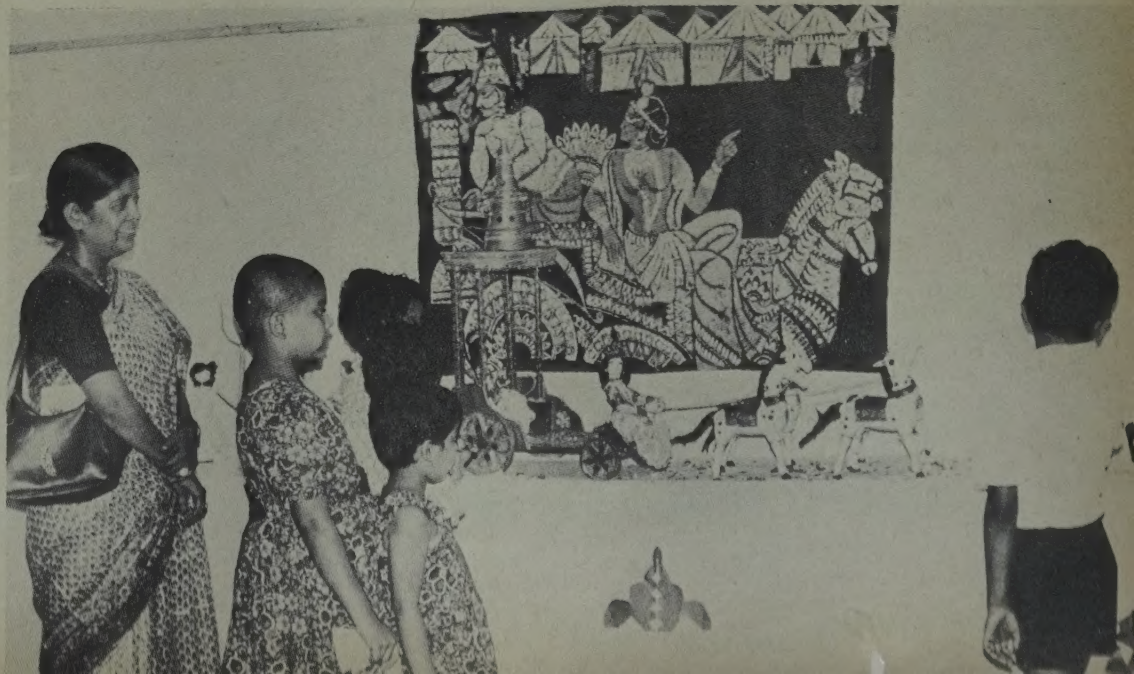


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6. At a competition organised by the Pune Jaycees Youth Club in Pune to select the ten best students, are seen, (from left) Mrs. S. Shirolkar of Bal Sahityalaya, Mr. Z.E. Harnesswalla of Pune Jaycees, Miss Nita Thomas of Poona Herald and three prize winners.

7. Mrs. Ila Routh who organised an exhibition of dolls at the Academy of Fine Arts, Calcutta, is seen with the children who inaugurated the exhibition to mark the International Year of the Child.

7



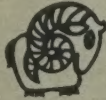
IF IT'S YOUR BIRTHDAY THIS WEEK:

There is emphasis on friendship this coming year. Wherever you can, try a friendly approach, even in business matters. A special hope can reach fulfilment any time now. The remainder of 1979 shows money trends high and, if born in the latter part of this week, a sudden change in your affairs. Health trends are good. You can take some minor risks, but do not be reckless. Around your 1980 birthday you will reach a peak of fitness and physical attraction and a fortunate period will begin so that efforts you make between now and then will start to pay off handsomely!

ARIES

(Mar 22 — Apr 20)

Problems you've had to cope with recently should now clear. Try to delay decisions until next week when trends will be more favourable. A social arrangement will have a beneficial result.



TAURUS

(Apr 21 — May 21)

You'll have to work hard for gains in any area. People will be hard to please — and they won't go out of their way to do much for you! Mercury and Venus opposing your sign will bring a restless atmosphere, a few let-downs.



GEMINI

(May 22 — June 21)

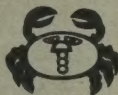
This week brings interesting new meetings for the unattached. Happy news from or about a friend will react favourably upon your own affairs; you could come to a profitable arrangement with a companion. Enjoyable weeks ahead.



CANCER

(June 22 — July 23)

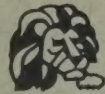
If involved in a romance, it will prosper. If heart-free, plenty of chances to flirt. You could be clinging to the old and familiar too much, perhaps being over-loyal to people you've known a long time. A recent home change will begin to show benefits.



LEO

(July 24 — Aug 23)

The more you move around, consider new methods and ideas, the luckier you'll be. A good time to seek interviews, arrange important discussions, businesswise, take friendships a stage further. A splendid time for all relationships.



VIRGO

(Aug 24 — Sept 23)

You are in a period when hopes and wishes can reach fulfilment. An unusual opportunity will occur, grasp it and have confidence. Your starry pattern favours travel, minor changes, health matters, dealings with 'officialdom'.



LIBRA

(Sept 24 — Oct 23)

The Sun is in your sign, improving your vitality and personality, helping your ambitions. There will be much affection and generosity from associates. Unexpected happy incidents will add sparkle.



SCORPIO

(Oct 24 — Nov 22)

The planetary picture is lively and lucky for your personal life and ambitions. Venus and Mercury are in Scorpio, ensuring a happy social scene, and minor strokes of luck. You progress with current projects, get new ones under way.



SAGITTARIUS

(Nov 23 - Dec 22)

Should a problem arise in personal life early in the week, it will sort itself out quickly. Effect of helpful transits you will notice at the end of October. A letter or message may be delayed but will please when it arrives.



CAPRICORN

(Dec 23 — Jan 20)

New friends will have a helpful effect on your outlook. An unexpected invitation could be an overture to romance, but only a flirtation. Many pleasing possibilities will occur for you later in 1979.



AQUARIUS

(Jan 21 — Feb 19)

Mars in opposition to your sign is bringing a too-busy phase, and you won't get much cooperation from others. You could be slightly below-par healthwise if you worry over trivialities. But a lucky time for your partner, however!



PISCES

(Feb 20 — Mar 21)

Aim for fresh faces and places over the next few months. You will need to refresh yourself from time to time, for an easy passage cannot be promised you. However, efforts you put in are certain to bring reward.



"STUDENTS CANNOT REMAIN SILENT"

Continued from page 43

The arguments presented by the government and the university, that with the rise in the cost of everything, even education, will naturally become costlier does not hold water when one considers mismanagement of funds in the University. The Committee for the Protection of Democratic Rights (CPDR) in its preliminary report on the inquiry into the affairs of the Bombay University has exposed the financial bungling in the University. For example, for the last 15 years all contracts for buildings constructed in the Bombay University are said to have gone to one firm of builders. For the construction of the Vice-Chancellor's lodge no public tenders were invited. There are many cases of overvaluation of work. In the International Students Hostel the estimate given for sanitary fittings by a person was Rs. 1,21,505 whereas in reality expenditure should not have been more than Rs. 65,000.

For the building of the Science Block at Vidyanagri, the lowest tender was rejected. A temporary electric connection to polish tiles cost Rs. 12,491 whereas it should have normally cost much less. Must the students of Bombay University pay out of their pockets for such meaningless expenditure?

Students will indeed be surprised to learn that the printing of question papers is done at a private press in Madras with which one ex-official of the university is connected. The cost is double of what it would have been in Bombay.

This year, as in previous years there was a massive rush at admission time and even students with high percentages of over 75 were unable to secure admission at desired colleges. It obviously means that the government should establish more colleges. Instead, the government gives less priority to education with each passing year.

If we are to believe that the government is sincere in its efforts to improve education in the country, then why is it that throughout the planning period sums allotted for education have fallen not only in terms of percentages but in actual amounts as well? The first plan allotted 8.7 per cent of the total plan outlay to education. In the sixth Plan, it is only 2.4 per cent. In the same period expenditure for Police and Military has risen steeply. This is seen by students as a deliberate effort by the government to give education less and less priority, so that the mass of people remain ignorant, and so that the number of educated unemployed falls as a consequence. Students who protest now do so against this attempt by the Central and State governments to slow down educational progress.

Traditionally, the students of Bombay University have been a placid and peaceful lot, the common attitude being, "Chhor dey yaar." Last year the fee rise resulted in 30,000 students having to give up higher education. This year their number will be much more. One can only hope therefore that the student community as a whole realizes this.



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