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IN THIS ISSUE

EDITORIAL

**WISHING A SPECIAL HAPPY
ANNIVERSARY TO WFY! AS THE YEAR
ENDS YOU ARE GOING TO BE ONE**

5 *-Melwyn Williams*

COVERSTORY

**INDIAN DIASPORA: KNOW THE
GREAT JUBILANT STORY OF
MIGRATION**

7 *-Melwyn Williams*

TRAVEL & LEISURE

MY TRAVELS IN CENTRAL AMERICA

19 *-M P Joseph*

FINANCE & LEGAL

**ATTENTION: THE PLIGHT OF NRI
ABANDONED WIVES NOW:
EVERYTHING YOU NEED TO KNOW**

25 *-Jose Abraham*

ECONOMY & BUSINESS

**DECODING THE UNCERTAINTIES OF
A NEW POST-PANDEMIC ECONOMY**

30 *-Prof. Ujjwal K Chowdhury*

**GERMAN €200B ENERGY SUBSIDY
WILL TEST EU'S STABILITY**

34 *-Leon Jose Vithayathil*

ART & CULTURE

**THE 4TH ANNUAL
SOUTH ASIAN
LITERATURE AND ART
(SALA) FESTIVAL**

-WFY Bureau 54

SOMEONE

-Sarmistha Dey 58

**LIFE, POETICALLY
SPEAKING**

-Sudha Mukhopadhyay 59

SHE'S COMING

-Sindhu Gatha 60

**MY HOME IN THE
VALLEY OF HEAVEN**

-Brijji KT 61

**DREAM MAN: THE BEST
CHOICE OF YOUR LIFE**

-Sarmistha Dey 62

HAVE YOU DONE THIS?

-Sandhya Naren 63

**WHERE THE SEEDLINGS
GROW**

-Rema Pisharody 64

DIRTY CANVAS

-Jamshida Sameer (Gem-she) 65

IN THIS ISSUE

HUMAN INTERESTS & SOCIAL PURSUITS THE SCATTERING OF THE SEEDS

36

-Sumit Basu

LIFESTYLE EFFECTIVE CRITICISM: DOS AND DON'TS, TIPS YOU NEED TO KNOW

47

-Kulmohan Kaur

DO YOU KNOW YOUR SEXUALITY? PHENOMENON AND ORIENTATION

49

-Tushar Unadkat

ACADEMICS THE MOST INTERESTING WAYS TO LEARN ACCOUNTING IN A FEW SIMPLE STEPS

67

-Kamal Arora

SPORTS YOUNG KANAK ADD HIS WEIGHT IN GOLD

70

-Saji Chacko

FEATURED

40

From The Kitchens Of India- KHEER

43

Interview: Meet Shanthini Raja, A Visionary And A Pioneering Tech-Entrepreneur

75

IDGA WFY Awards, DUBAI

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William Melwyn

36

41



WISHING A SPECIAL HAPPY ANNIVERSARY TO WFY! AS THE YEAR ENDS YOU ARE GOING TO BE ONE



By **Melwyn Williams**

It is a double joy for us. At the stroke of midnight, when the entire world will be celebrating the birth of the New Year, WFY magazine will be celebrating its first birthday!

As the year of 2022 is coming to an end, this is a time to reflect and look back as well as look into the future. It appears as if the year has just begun and is almost over; it is difficult to believe because time moves much faster than we anticipated. After surviving the vagaries of natural disasters, pandemics, financial meltdowns, and, of course, the threat perception of a world war looming, it's clear that we live in a dangerous world. Nothing can lower our will to survive or our spirit of optimism. We grow and flourish in hope and harmony.

Indian Diaspora writers from around the world have kept the WFY magazine alive and vibrant. The important part is that most of them are not professional writers or

journalists, but sheer passion drives them to excellence.

The December 2022 edition marks the completion of the first year of WFY magazine's existence and my tenure as its Editor-in-Chief.

It is indeed a time to reflect and thank the many people who have contributed to the success of WFY Magazine over the past year.

First of all, I want to thank all the members of the WFY family for their diligent and dedicated work, contributing their expertise and quality standards that made the progress of the magazine across the borders win hearts and spread sunshine all over.

I'd like to thank all of our readers for their kind words and applause. It matters to us a lot. We are highly motivated by your encouragement and the increasing readership. The web portal, www.thewfy.com, is buzzing and active.

The quality of a magazine is dependent on three major contri-

butors: authors, readers, and reviewers. Authors have shown their appreciation for WFY Magazine by submitting content at an unprecedented rate.

We thank all of our contributors and hope that they will continue to choose WFY as their preferred publication destination.

Likewise, our thanks go to the many reviewers from all over the world who helped with high-quality peer review.

Particular thanks also go to the Indian Diaspora Global. Many close ties exist between the magazine and numerous organisations and individuals, notwithstanding the fact that the endeavour is spread across the globe.

The impact factor is on an upward trend and is now almost at the mark of becoming number one.

With sincere thanks and best wishes for the future,

-MELWYN WILLIAMS

Editor-in-Chief
The WFY Magazine

Best Wishes To Indian Diaspora For Their Good Work and Future Endeavours



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COVERSTORY

INDIAN DIASPORA: KNOW THE GREAT JUBILANT STORY OF MIGRATION



Indian Diaspora: Know the Great Jubilant Story of Migration

By Melwyn Williams

The Indian diaspora is the large population of people of Indian origin who have migrated from India to other parts of the world, typically for work or study. As of 2019, an estimated 18 million Indians lived abroad, making them the world's largest diaspora population. The vast majority of Indians live in developed countries such as the United States (4 million), the United Kingdom (1.4 million), Canada (1 million), and Australia (0.7 million). However, the number of Indians in developing countries such as Qatar (0.5 million), the United Arab Emirates (0.4 million), and Saudi Arabia (0.2 million) is increasing.

Individual reasons for migration vary, but there are some common factors that drive many Indians to leave their home country.

Economic opportunities, political instability, and family ties are among them.

The longevity of Indian overseas communities stems from the fact that the majority of their population emigrated because of

opportunities abroad, rather than because they were forced to.

The birthplace of the world's largest migrant population

Slavery was abolished in most parts of the British Empire in 1833, transforming the colonial system by replacing slavery with indentured servitude. The United Kingdom relocated millions of bonded Indian workers to colonies in Africa, Asia, and the Caribbean over the next eight decades.

Indians have a long history of migration throughout the world. People from Punjab, Rajasthan, Gujarat, and the cities of Delhi, Allahabad, and Bombay migrated to Central Asia, the Caucasus, and Russia in the mid-sixteenth century. They were known as "Multanis," "Shikarpuris," and "Banias."

It was known as the "Indian Merchant Diaspora" (Levy, 2002, 2005: 1-31). Many Indians visited England and other European countries during the British rule in India.

When India gained independence, many Indians



emigrated to European countries, primarily for higher education or to learn industrial know-how.

Recently, the Middle East and Western countries have emerged as popular international destinations for Indians.

The great Indian journey

The story of the Indian diaspora, their trials and tribulations, hopes and dreams, is told in *The Great Indian Journey*. It is the story of a people forced to flee their homeland in search of a better life.

The Indian diaspora is one of the world's largest and most diverse. They can be found all over the world, from North America to Africa, from Europe to Asia.

So, where have these Indians gone? The UAE appears to have

been the most welcoming, with the most Indians in 2020. (34 lakh). The oil-rich country provided excellent opportunities for both skilled and semi-skilled workers to earn a living.



The United States was the next most appealing destination for Indians travelling abroad. The rapid growth of technology and digital services in the United States since the turn of the century required a large number of educated and English-speaking workers, and Indians were more than willing to fill the void. In 2020, approximately 27 lakh Indians lived in the United States. Saudi Arabia was the next most popular emigrant destination in 2020, accounting for 25 lakh Indians.

Over the last three decades, the number of Indians living in the UAE, the United States, and Saudi Arabia has steadily increased.

Other countries with more than a lakh Indians in 2020 include Oman, Kuwait, Qatar, the United Kingdom, Canada, Australia, and Nepal.

Theirs is a story of perseverance, struggle, and success. It is the story of a people who overcame many obstacles to start a new life for themselves and their families.

Despite the difficulties, the Indian diaspora has thrived. They have gone on to become successful entrepreneurs, doctors, engineers, scientists, and educators. They have made significant contributions to their adopted countries and have become a part of the fabric of global society.



The great Indian journey is an uplifting tale of human perseverance and achievement. It's a story worth telling and celebrating.



COVERSTORY

Despite their diverse backgrounds, Indians living abroad have developed a strong sense of community and maintained ties to their homeland.

The Indian government has long recognised the potential of its diaspora and has attempted to capitalise on it for both economic and political gain. It has launched initiatives in recent years to engage with Indians abroad and promote investment in India. Although



European colonies' sugar plantations, giving birth to the contract form of labour from India and other parts of Asia.

jobs. The available opportunities abroad enticed all prospective applicants. This resulted in professional migration to the West's developed nations, primarily the United States, the United Kingdom, and some in Europe and Australia. India gradually advanced, with improved education systems and rapid changes in transportation and communication. More Indians were highly skilled, with dual degrees in fields such as



these efforts have yielded mixed results, the diaspora remains an important part of the country's identity.

Indians have been migrating to various parts of the world for thousands of years. Indians and Indian kingdoms have spread across the seas since time immemorial. Some of the earliest Indian emigration can be traced back to trade and religious contacts with civilizations such as the Greeks. "The Pala's of Bengal were in contact with the Sailendra kings of Indonesia," Tinker (1977: 1) writes.

The British rule and its impact on Indian economic backwardness, which resulted in unemployment, lasted from the 1830s to the 1930s. Slavery was abolished by the British in the 1830s, resulting in a critical labour shortage on British and

Then the indenture system was introduced, in which a worker becomes labelled as "state regulated labor" for a period of five years, with the employer having the right to refuse to change the employer or employment, fix wages, and so on (Kondapi 1951). Apart from indentured labour, there were also migrants who paid their own way and moved outside, such as students, merchants, and politically significant individuals during the colonial period.

The post-colonial period was marked by migrants from the middle class who were proficient in English instruction. The educational system in post-independence India was modelled after the British and American educational systems, which produced professionals who outnumbered the available

medicine, science, engineering, and so on.

According to data from the United Nations Department of Economic Affairs, the number of Indians travelling as international migrants worldwide increased 143% from 7 million in 1990.

South Asian Hong Kong Muslims, Canadian Sikhs, Punjabi Mexican Californians, Gujarati East Africans now settled in the United States via England, South African Hindus, and so on comprise the Indian community.

The question now is, "What exactly is an Indian?" How can we identify the Indian Diaspora community as "Indian"? When we consider the term "Indian Diaspora," at least in America, the Indian community has occupied such a position of considerable privilege that many Indians may overlook the

moment of recognition that “Indianness” as opposed to “Americanness.” As a result of the declining economy and the clustering of Indians for various reasons, they have become targets of racial attacks.

The “native dress” of Indian women with the vermillion dot on the forehead is easily interpreted as the embodiment of an otherness that has led a gang of white teenagers to commit crime in New Jersey.

Native Indian costumes have been scrutinised and debated from various perspectives in North America and the United Kingdom. Sikhs in these areas have insisted on being exempted from the law requiring bicyclists and motorcyclists to wear helmets because such helmets cannot be worn over the turbans. Kirpan has been a source of contention in Californian schools.

However, in general, Indian communities that have settled in any part of the world maintain some sort of tenuous connection with the motherland. An Indian citizen who stays abroad as an immigrant with any type of visa will celebrate Indian festivals and prayers as well as their own cultures and traditions, thoroughly enjoying it and remaining connected to the motherland.

When their children are born abroad and have never visited India, their parents try to instil as much Indian culture and tradition as possible.

The Bollywood

The most likely bonding with the Indian Diaspora is through “Bollywood.” Bollywood films play an important role in Indian diasporic communities, and their success since the late 1990s has garnered a lot of attention. Bollywood is to the Middle East and East Africa what Hollywood is to Western Europe. It is worth noting that Hindi films are available in grocery and video stores in the United States. They frequently have subtitles in Arabic or other languages that the Indian Diaspora in the

United States does not understand!



The growing popularity of Indian films among the Indian diaspora has also helped to rekindle “Indianness” among this demographic.

These cultural exports, many of which depict diasporic Indian life, serve as a medium for exploring a common bond among strangers in another country.

The Social Media

The internet revolution and media have resulted in new global networking of people via Facebook, WhatsApp, and Twitter. The Indian diaspora, which numbers over 20 million people living outside India, communicates and connects with their homeland. Indian “arranged marriage” can add to the “otherness” of Indian communities in the United States. Matrimonial ads will be published in the newspapers published by Indian communities. Though it assists Indians in locating their community, it once again demonstrates “otherness” in relation to “Americans.” This has now spread to social media and electronic platforms.

Before becoming one of the world’s largest for overseas emigration, the Indian diaspora went through several stages.

1. *The ancient and the medieval period*
2. *The colonial period*
3. *The post-colonial phases*

(a) The ancient and medieval period

Around the first century AD, the first instances of Indian migration and diaspora were

recorded. The first migration from India occurred when a group of Gipsy people emigrated from India to the northwest and eventually settled in Eastern Europe.

Indians have been migrating to various parts of the world for thousands of years. Indians and Indian kingdoms have spread across the seas since time immemorial. Some of the earliest Indian emigration can be traced back to trade and religious contacts with civilizations such as the Greeks. “The Pala’s of Bengal were in contact with the Sailendra kings of Indonesia,” Tinker (1977: 1) writes.

The Indian diaspora began seeking unskilled labour in the Middle Ages. An Indian merchant colony was established in the Volga-Tsardom of Russia as early as 1610. In the 18th century, Russian chroniclers reported the presence of Hindu traders in Moscow and St. Petersburg.

An enormous number of people began to move during the early nineteenth century for unskilled labour and highly skilled labour after the mid-1960s, which is said to be the first wave of the Indian diaspora.

(b) The colonial period

The British rule and its impact on Indian economic backwardness, which resulted in unemployment, lasted from the 1830s to the 1930s. Slavery was abolished by the British in the 1830s, resulting in a critical labour shortage on British and European colonies’ sugar plantations, giving birth to the contract form of labour from India and other parts of Asia.

Then the indenture system was introduced, in which a worker becomes labelled as “state regulated labor” for a period of five years, with the employer having the right to refuse to change the employer or employment, fix wages, and so on (Kondapi 1951). Apart from indentured labour, there were also migrants who paid their own way and moved outside,

COVERSTORY

such as students, merchants, and politically significant individuals during the colonial period.

Indian indentured labour was transferred to British colonies around the world beginning in the nineteenth century. The presence of the modern Indian diaspora all over the world can be linked to the incorporation of the British Empire in India.

Many Gujarati traders left for East Africa in large numbers in the early twentieth century, as if imitating their forefathers.

Fiji, Mauritius, Guyana, Trinidad, Surinam, Malaysia, South Africa, Sri Lanka, and New Zealand all have distinct Indian imprints.

Over two million Indian men fought for the empire in a number of foreign wars, including the Boer War and the two World Wars, and some stayed behind to claim the land on which they had fought as their own.

(c) The post-colonial period

During the post-World War II period, the majority of Indian labour and professionals dispersed, creating a global phenomenon. Indians and other South Asians helped rebuild Europe after the war, particularly in the United Kingdom and the Netherlands. In recent years, unskilled labourers from South Asia have transformed the physical landscape of much of the Middle East. Indians have made a visible presence in professions in countries such as the United States, Canada, and Australia.

The post-colonial period was marked by migrants from the middle class who were proficient in English instruction. The educational system in post-independence India was modelled after the British and American educational systems, which produced professionals who outnumbered the available jobs.

The available opportunities abroad enticed all prospective applicants. This resulted in professional migration to the West's developed nations,

primarily the United States, the United Kingdom, and some in Europe and Australia.

India gradually advanced, with improved education systems and rapid changes in transportation and communication. More Indians were highly skilled, with dual degrees in fields such as medicine, science, engineering, and so on.

Between 1990 and 2017, India experienced waves of skilled and unskilled labour emigration.

2nd World War Diaspora: 6 million

New UN Diaspora Statistics

15.9 million in 2015

17.5 million in 2019

India's diaspora policy has evolved over time from disconnection to active participation in the country's emigration process.

Post-War Movement and Partition

The disintegration of the British Empire had far-reaching consequences for India and other former colonies, resulting in one of the world's largest forced migrations.

Following kinship and friendship ties, many Indians moved to the United Kingdom in subsequent decades, particularly from Punjab. At the time, war-torn Britain was experiencing labour shortages, and as Commonwealth citizens, Indian nationals were free to move to the country. Migration to the United Kingdom became more difficult in the years that followed, as laws passed between 1962 and 1971 imposed new restrictions on movement from other Commonwealth countries. Nonetheless, as of 2020, India was the most common country of birth for immigrants in the United Kingdom.

Labor Migration to the Middle East and West

The third wave of Indian emigration was primarily to the

Gulf as a result of massive oil extraction and a construction boom that began in the 1970s. Retail and construction trades such as carpentry, electrical wiring, and masonry have been popular among many migrants without postsecondary education, while those with higher levels of training have gone into sectors such as health care. Kerala, India's southernmost state, has been responsible for the majority of the migration to the Middle East.

This third wave includes doctors, engineers, financial professionals, and others who are relocating to economically developed countries such as the United States. As of 2016, India had the highest number of postsecondary emigrants in the world, with nearly 3.1 million residing in the 38 countries of the Organization for Economic Cooperation and Development (OECD). Between 2000 and 2010, the number of highly educated Indian emigrants more than doubled.

India is now the most common country of origin for immigrants to the United States. The creation of the H-1B visa for skilled workers in 1990 was also significant; Indian immigrants are consistently among the top recipients of these visas.

Indian immigrants in the United States are more educated and earn more than the general foreign- and native-born populations.

Many Indians have also emigrated to further their education. In 2019, nearly 589,000 Indians studied abroad, with slightly less than one-third studying in the United States. A significant number of people have also travelled to Australia, Canada, and other countries. However, as the COVID-19 pandemic began, Indian international enrollment fell to 261,000 in 2020. Many Indian international students come from cities, the upper and middle classes, and various castes, with backgrounds in economics, engineering,

management, and medicine.

Money Matters

Indians have the world's largest migrant population, and their remittances are also the highest. In times of external account crises, this immigrant population provides a good source of funds.

For example, the number of Indians living outside has increased dramatically since the turn of the century. The period of fastest growth was from 2005 to 2010, which was also a period of economic prosperity for India. Rising wealth appears to have emboldened more Indians to seek permanent residence abroad.

According to the United Nations World Migration Report (WMR) 2022, Mexico has the world's second-largest emigrant population, but it is approximately 70 lakh people less than Indian emigrants. Next on the list are Chinese and Syrian Arab Republic emigrants.

Increased migration benefits India because of remittances sent by overseas Indians and money parked in Indian banks as NRI deposits. Both of these factors contribute to the country's external balance.

The United States is the world's leading source of international remittances, accounting for \$68 billion of the total. Indians make up 5.5% of the US migrant population.

It is followed by the United Arab Emirates (\$43.2 billion) and Saudi Arabia (\$34.6 billion). All of these countries have a sizable Indian population.

NRI deposits are another way that Indian emigrants contribute to the rupee and the economy. NRI deposits have increased from \$40 billion at the end of 2008 to \$139 billion in April 2022, an average annual increase of 9%. Despite the difficulties caused by the pandemic, these deposits have averaged around \$140 billion since 2020, indicating that these flows can improve once the effects of the pandemic wear off.

Remittances to India have increased dramatically in recent years, with an estimated \$87 billion received through formal channels in 2021.

Remittances from the six Gulf Cooperation Council (GCC) countries—Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the United Arab Emirates—have accounted for more than half of all funds sent to India in recent years. In 2021, the United States will account for nearly one-fifth of all remittances to India.

Money Matters

India's rise as a global soft power can be traced back to the country's rich migration history. Indians have migrated to all corners of the globe over the centuries in search of better economic opportunities and a higher quality of

life.

Today, an estimated 30 million Indians live abroad, constituting the world's largest diaspora population. The Indian diaspora is highly educated and prosperous, and it has been successful in assimilating into host societies while retaining its cultural identity.

The diaspora has been instrumental in promoting India's image abroad and strengthening its soft power.

Indian cinema, music, cuisine, and yoga have gained worldwide popularity, and Indians have achieved success in fields such as academia, business, and politics.

The diaspora has also played an important role in bridging the gap between India and its host countries. They have served as cultural ambassadors, promoting cultural understanding and mutual respect.

India wields significant soft power through her historic diaspora communities, the majority of which date back to early mediaeval Indian merchant settlements. These people of Indian ethnic origin are citizens of their host countries, but they have passed down their faith, language, script, cuisine, community institutions, and culture from generation to generation.

They have not only enriched their new homelands, but they have also strengthened the link between their new countries and India through transnational trading and community networks.

In addition to this living legacy, Indian culture is deeply embedded in the architectural, social, and cultural landscapes of the majority of Indo-Pacific nations. For centuries, Banda Aceh, located on the northern tip of Sumatra Island (Indonesia), was considered part of the Indian sphere due to its sizable Indian merchant community and its proximity by sea to India's Coromandel and Malabar coasts than the rest of the Indonesian archipelago.

The ancient period was not the end of India's influence. It is still going on today. Islam in South and South East Asia, for example, which was introduced peacefully by Indian Muslim traders during the mediaeval and early modern periods, is noticeably more moderate politically than Islam in West Asia, which arrived by sword.

India's soft power has remained strong because trading communities circulated between the subcontinent and as far as Japan for trade. People in Indian overseas business communities, such as those in East Africa, continue to recruit manpower and find brides and grooms for their sons and daughters from India.

Given the benefits of India's 32 million-strong diaspora, the country is well positioned to play a constructive role in the world.

COVERSTORY

The longevity of Indian overseas communities stems from the fact that the majority of their population emigrated because of opportunities abroad rather than because they were forced to; Indian indentured labour largely returned to India.

India is an enlightened country with a vibrant soft power legacy. The country is acutely aware of the significance of its cultural engagement and recognises that it must exert a little more effort to make its culture appealing to people all over the world. The following concept of “soft power” is unique and essentially natural, and it is consistent with India’s rich history as a country of ideas and thoughts, as well as amicable cultural dissemination.

Soft power gave the impression of an upright hovering sphere and dependability, which inspired developing nations all over the world after seeing India’s position.

India envisions a relatively pluralistic, nonviolent, and liberal government with non-threatening global leadership. Distinguished individuals such as Mahatma Gandhi and Rabindranath Tagore, as well as literature, music, dance, the software industry, Ayurveda, and so on, produce an extraordinary array of soft power assets that portray India’s attractiveness to the foreign populace. Respect, harmony, and fraternity are the essences that Indians are known for, with Ashoka, Buddha, and Gandhi serving as primary representatives. Mythological epics like the Mahabharata and Ramayana are compared to great Greek works like the Odyssey and Iliad.

Between 1 and 1000 AD, India was regarded as the “Golden Bird” for its GDP, which was also higher than China’s at the time. This eventually brought migrants, traders, and invaders to India, including ‘Alexander the Great.’

Throughout the centuries, India has provided refuge and religious and cultural freedom to Jews, Christians, Muslims, and people of other faiths. India’s history and culture are her legacy to the world, displaying the metamorphosis of India’s chronicles, demonstrating how India harmoniously assimilated different religions while never losing sight of its own culture and history.

India’s global representation is based on the concept of “unity in diversity,” reflecting the diverse range of cultures and civilizations that continue to entice people all over the world. The soft power rootlets penetrate deeply.

Soft power assessments in India emphasise traditional, religious, ethno-linguistic, and constructive relations with other countries. Everything about Indian culture was fascinating to the outside world. Apart from “soft” power, India is committed to gaining international clout through commerce and statecraft. The concept of “Vasudhaiva Kutumbakam” was

introduced to the world and India by the Upanishads. Chanakya’s manoeuvring to gain control of neighbouring powers through settlement and non-aggression agreements and grants also demonstrates the importance of soft power in ancient Indian statecraft.

India has a vibrant and traditional history that has given rise to a number of academicians, intellectuals, and scholars who have dedicated themselves to the concept of distinct followings of knowledge, a pearl of wisdom that has travelled and set itself far beyond the borders of India. The ancient universities of India were the most prominent centres of cultural synergy and soft power, attracting a large number of scholars and students from all over the world. India’s mystic civilization has drawn academicians, scholars, and people from various fields from around the world, resulting in the emergence of various Indologists.

Indian society and culture, which include Indian cuisines, religions, festivals, spirituality, yoga, movies, and music, have a more global impact, particularly in Asia, West Asia, Europe, and Africa.

As an ancient civilization, India has the world’s largest democracy, a secular spirit, and a rapidly developing marketplace that has risen to become the fifth most prosperous economy in 2019, surpassing the United Kingdom and France. To improve its communication, tourism, culture, and soft power, India will need to strengthen its foreign policy and diplomacy by enhancing them.

India will be better positioned to join the ranks of Asia’s great powers due to the attractiveness of its culture, social values, and foreign policies, as well as the country’s economic and military might. In comparison to China’s communist belligerent system, India, which is expected to become a superpower by 2025, has a soft power advantage due to its democratic system. India has also increased its indispensable resources in public diplomacy over the last ten years by utilising both traditional and innovative channels to create and anchor its soft power.

The success quotient of the Indian Diaspora

The Indian Diaspora has a high success rate. Many factors have contributed to the success of the Indian Diaspora. For starters, Indians have very high levels of education. Second, the family values and culture that they adhere to are very strong. Third, they are very entrepreneurial and have a strong work ethic. Finally, they are adaptable and have a positive outlook on life. All of these factors have contributed to Indians’ worldwide success in their respective fields.

British Prime Minister Rishi Sunak’s political rise is the most recent example of an Indian-origin person rising to global prominence.

COVERSTORY



The success of the Indian Diaspora indicates a larger, longer-term phenomenon: the increasing prominence of the Indian Diaspora across the globe.

This trend has been noticeable for some time, particularly in the private sector, where Indian-born executives have risen to positions of leadership in major US-based multinational corporations. The most well-known examples are Microsoft CEO Satya Nadella, Alphabet CEO Sundar Pichai, and former PepsiCo CEO Indra Nooyi, but there are many more. According to S&P Global Ratings, CEOs of Indian descent currently lead 58 Fortune 500 companies. This list excludes former Twitter CEO Parag Agrawal, who was fired last month by new owner Elon Musk, and Nooyi, who stepped down in 2018. However, it is still lengthy and diverse, ranging from technology behemoths like Adobe (Shantanu Narayen) and IBM (Arvind Krishna) to coffee behemoths like Starbucks (Laxman Narasimhan).

The majority of the above has appeared on the covers of WFY Magazine's various editions.

The phenomenon has also made its way into politics. United States Vice President Kamala Harris was born to an Indian mother, and Nikki Haley is the daughter of Indian Punjabi Sikh parents and a former US ambassador to the United Nations. António Costa, whose father was of Indian descent, has been Prime Minister of Portugal since 2015. Due to a rotation agreement, Ireland's half-Indian former Prime Minister Leo Varadkar is expected to reclaim the premiership later this year. The difficult post-Brexit negotiations between England and Ireland may soon be led by two leaders of Indian origin.

Indian immigrants are more motivated, which is one reason for their success. True, but Indians appear to outnumber other immigrant communities. People of Indian descent have long had the enviable record of earning and maintaining the highest per-capita income among the many nationalities and ethnicities in the United States.

COVERSTORY

First-generation Indian emigrants have grown up overcoming adversities such as limited resources, heavy-handed government regulation, and bureaucratic inertia. Most have either experienced or witnessed enough deprivation to try to avoid it. They have the “fire in the belly” that many in the West, who were raised in more free and prosperous environments, may have lost.

Furthermore, India’s history and diversity have exposed Indians to people of various languages, religions, and cultures. The practise of adjusting to the “other” is deeply ingrained. As a result, Indian emigrants would feel right at home working for multinational corporations. Growing up in a democratic country has instilled in Indian-born workers habits and values such as self-initiative, critical thinking, and freedom of expression, all of which are typically regarded as assets in the business world. At the same time, respect for hierarchy allows Indians to be perceived as original and creative but “safe,” rather than threatening or revolutionary, a combination that facilitates their acceptance in their new societies and ascension within firms.

Similarly, India’s policy of encouraging diversity and discouraging excess makes it easier for Indians to adapt to competitive environments. Indians benefit from a cultural emphasis on education and learning, close-knit families, and a strong work ethic. Most Indians from middle-class families have probably grown-up seeing merit rewarded and striving to earn such praise for themselves.

While such traits are frequently observed in first-generation immigrants, the success of Sunak, Varadkar, and Harris suggests that Indians have passed these traits on to their children. Sunak, in particular, appears to embody the hopes and values of many Indians, who see him as a poster boy for the “New India.”



A new chapter in the Indian Diaspora story

This decade marks a new trend for the Indian Diaspora: as the Indian economy expands, thousands of people return to India to take advantage of increased employment and investment opportunities. Is India, however, capable of effectively reintegrating them into society?

In the twenty-first century, Indians now live in over 140 countries around the world. While some refer to themselves as first-generation Non-Resident Indians (NRIs), others refer to themselves as People of Indian Origin (PIO). There are 12 countries that each have over a million Indians, with

four of them having over two million Indians. As the Indian economy expands, more job and investment opportunities emerge, making India an appealing destination.

As a result, more NRIs and PIOs are returning to India and settling down, primarily for better opportunities in their home country – possibly the largest wave of “return” migration experienced in India.

At the moment, the majority of returning Indians are professionals from the United States and the United Kingdom. The Indian government would be wise to capitalise on their abilities by engaging with them on a more personal level; the public healthcare and development sectors could benefit. A single body and an interactive website that matches an individual's skill sets with the corresponding area of contribution would aid in synergizing this sector; this, too, could be channelled through the MOIA.

The African Foundation for Development (AFFORD) is a good model to follow because it connects Africans living abroad with non-profits in Africa working toward the same developmental goals.

The Indian Diaspora is also gaining political clout in their adopted countries: the US-India nuclear deal was backed by the Indian Diaspora, which banded together and persuaded senators and congressmen to sign the agreement, demonstrating that the Indian Diaspora can be influential in influencing policies that benefit India. The diaspora has a significant impact at home as well: India's new venture capital laws were practically written by Indians in Silicon Valley eager to build bridges to Bangalore in the 1990s.

The first step is to make it easy for the Indian Diaspora to return to India; the second step is to make them feel at home. With thousands of Indians returning each year, addressing issues unique to this community is critical.

Conclusion

The Indian diaspora is a large and growing population of people of Indian descent living outside of India. As of 2014, an estimated 16.4 million people of Indian descent lived outside of India, making it the world's largest diaspora population. The United States (4.3 million), the United Arab Emirates (2.2 million), Saudi Arabia (1.6 million), and the

United Kingdom are home to the vast majority of the Indian diaspora (12 million).

Despite their geographical dispersion, the Indian diaspora is bound together by a shared cultural heritage and a sense of Indian identity. This is especially evident in how diaspora members maintain strong ties to India through activities such as keeping up with current events in India, sending money back to family and friends, and celebrating Indian festivals and holidays.

The Indian diaspora's story is one of perseverance and success in the face of adversity. It's a story about overcoming adversity with hard work and determination, and eventually finding a place in the world where one can thrive.

It is high time the Indian government consider allowing dual citizenship for Indian origin foreign citizens. In many ways, this would be a game changer.

Keep the door open!

-MELWYN WILLIAMS





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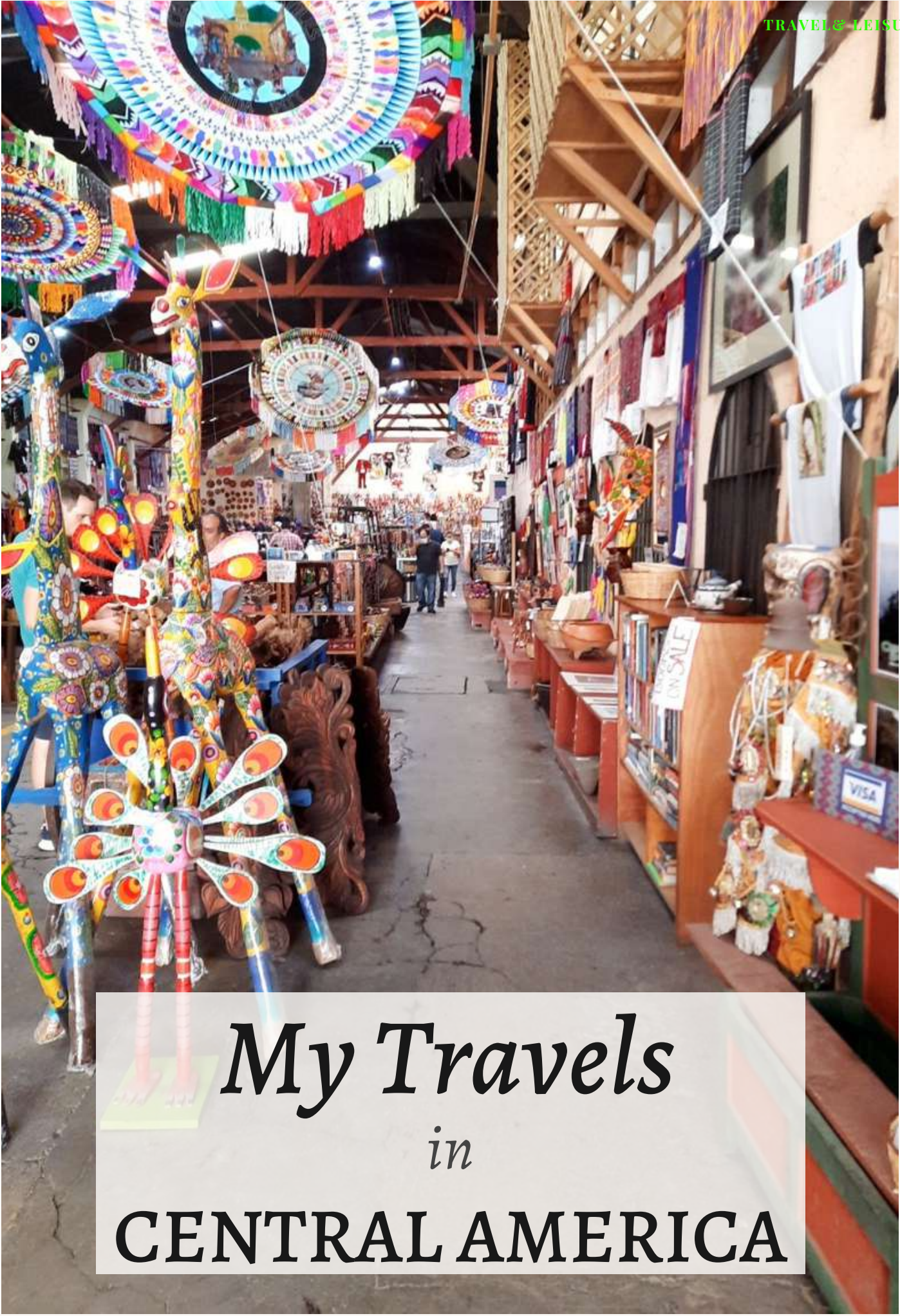
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My Travels *in* **CENTRAL AMERICA**



My Travels in Central America: A Travelogue

By **M P Joseph IAS (Fmr)**

Travelling across Central America covering 10 countries in 22 days, I discovered that there is an undiscovered Spanish or - as they derisively call them in the US - a Hispanic world out there. It is a world that unfortunately not many English-speaking Anglophile Indians know much about. That Spanish world does not exist for us, nor do we much exist for that Latin American world.

I travelled through Guatemala, El Salvador, Costa Rica, Colombia, Panama, Peru, Belize, Honduras, Mexico and Bahamas during those 22 hectic days this October and early November. I did the latter four countries as part of a Cruise, on the MSC Divina, boarding the Cruise Liner in Miami and returning to Miami seven days later.

The cruise was the easier part, as there was always the ship and its staff - all of them English speaking and at least some from India - to fall back on if something went wrong. The first six countries were the most difficult, as I was travelling alone - at my age, remember - having planned the journey, booked the flight tickets, the hotels, the tours and the cabs all by myself. By biggest anxiety was, what if I had booked

the flights in a wrong order, on a wrong date, booked a 10.00 pm flight instead of a 10.00 am flight, or went to the airport to board a 10.00 am flight at 10.00 pm, or booked a wrong hotel or on a wrong date, or booked a cab in the wrong city to go to a wrong hotel.

And there was the eternal fear of those serious poker-faced officials at the immigration in each country, all of them looking curiously at me and wondering if I was a drug smuggler - though I must confess I certainly don't look like one - or why anyone from right across the world should visit their country, ostensibly for 2 or 3 days. What if they did not let me into their country? There was nothing I could do about it. And all the rest of my travel plans would go awry. I was often a nervous wreck at the immigration counters.

But they would get curious when I told them that I am a much-travelled traveler, that theirs was the 92nd country that I was visiting, or the 93rd or the 94th. I would tell them that I hoped to hit a century soon and a double century not long thereafter. Being strangers to cricket, they did not quite have that aura about a Century or a Double Century that we in India have. But

nevertheless, they were quite impressed. They would then flip through the pages of my Passports – I carry a bundle of them – to verify that what I was saying was correct. Quite impressed by the many used visas that the Passport has and the many entry and exit seals of many countries, they would look up at me with a new respect. The sound of that thud as the officer brought his entry seal down on a fresh page of my passport, was music to me.

And there was always a special smile when they saw my Indian Passport. They love Indians here, though they do not have much clue what India is, or anything much about it. For them and the many others that I met on my travels, India was like a fabled land they had read about, the land of the Taj Mahal, of opulence and grandeur, of dirt, dust and colour, of software and poverty, of the very rich and the very poor. There was a knowledgeable someone on the cruise who insisted that Mumbai is the new name of Calcutta. It took me some time to convince him that Mumbai now was Bombay then, and Calcutta then was Kolkotta now.

Some of the many I met would be curious to know which part of India I came from. They knew India was huge. And when I told them I was from Kerala, no one, not one that I talked to, had heard about Kerala. I would then take out my Google Map and show them where Kerala was and tell them it was the most beautiful place on earth,

that it was green, very green, that it had over a dozen shades of green, that it was God's Own Country. But their total ignorance of Kerala, was always a blow to my Malayali pride.

Kerala tourism, I realized, has miles to go, literally miles and miles to go. The compliment is mutual. The world of Latin America, of Mexico, Central America and

South America is a world that we in India know so little about.

It is quite another world out there, a Hispanic World, where they speak only Spanish.

Language was my biggest barrier. No one very much speaks English in that Spanish world and many would look strangely at me when I spoke to them in English, trying to find



At the Casa Domingo, a Convent converted into a star hotel in the ancient town of Antigua near Guatemala City.

TRAVEL & LEISURE

from them the way to a shop or a restaurant. Some of them would recoil in horror, as though I was speaking the devil's own language. English is as strange to them as Spanish is to us. But

them that no, I had actually travelled halfway across the world, for over 30 hours – including the lay over at Doha Airport – to reach their country. There would be a look of

respect – or was it look of 'is this guy crazy'? - in their eyes then..

The younger ones, who did not speak English would fish out their Smart Phones, go to



A Coffee Break in San Salvador.

all of them were helpful, especially when they realized that I had travelled halfway across the world to come and visit their country. They would be proud that their small Central American country merited so much attention from an Indian from so far away.

Some would not quite believe what I said, thinking that I was an US Citizen of Indian origin and was only travelling south to see the lands there. It often took me some time to convince



Mayan women in their native Mayan dresses. There is a resurgence of Mayan culture in Guatemala. Antigua used to be a Mayan city.



The Cobbled streets of the ancient city of Antigua near Guatemala City.



Posing for a photo with volcanoes as backdrops.

Google translator and speak to it in Spanish asking me what it was that I wanted. Google would then speak it out for me in English. I would then speak to Google in English telling the young woman or man the place I wanted to go. They would listen to the Spanish translation carefully, then go to Google



One of those typical Spanish Hacienda's converted into a restaurant.



You will occasionally find a Bajaj in these Central American countries

Maps and show me the way. I seriously wonder what I would have done without Google.

These are all the lands that the Spaniards colonized after Columbus. But it was originally the land of the Mayans, the Aztecs and the Incas. The west call them collectively as Indians, but many a tourist guide during my tours in these countries would point to me and insist that I was the Indian, but the Mayans, Aztecs and Incas were not; that they were the original inhabitants of the land, the indigenous people. That the Mayans, Aztecs and Incas were certainly not Indians. Just because Columbus made a mistake and thought he was in India, while he was actually in America, did not make the Mayans, the Aztecs and the Incas Indians. They were the original indigenous people of Central and South America.

There is today a burgeoning interest in these indigenous people and their culture. The Mayan town of Antigua near Guatemala City is today an important tourist centre. My visit to Antigua was an eye opener for me and showed me how advanced the Mayan culture was many centuries ago.

I believe some of these Central American countries have a small Indian Community, especially Belize, Panama, Honduras etc. That is the Indian diaspora that we do not know much about. The Indian diaspora in these countries need to be part of this worldwide network of the Indian Diaspora that we are building.

-M P JOSEPH

Best Wishes to The WFY Magazine on its Anniversary



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Attention: The Plight Of NRI Abandoned Wives Now: Everything You Need To Know

By Jose Abraham

Plights of abandoned wives of NRI's needs attention

Plights of abandoned wives of NRI's was in news again as the Supreme Court of India was considering few Public Interest Litigation (PIL) on the issue recently. Earlier, Supreme Court had issued notice to the Central Government and National Commission for Women seeking their response and now the matter is listed for final hearing.

What are the problems faced by abandoned wives of NRI's

i.Woman married to an NRI husband, abandoned even before being taken to the foreign country of his residence.

This is one of the typical instances where after a quick engagement, followed by a massive wedding and a huge dowry, the NRI husband flies out of India while the wife waits for her visa. In such cases, the husband abandons his legally wedded wife, promising to soon send her ticket that never came. In many instances, the woman would already have been pregnant when he left and so both she and the child (who was born later)

were abandoned. The husband never called or wrote and never came back again. The in-laws who could still be in India, would either plead helplessness or flatly refuse to help.

ii.Woman after marriage is taken to the foreign country being abandoned in the alien land.

In such cases a Woman who went to her husband's home in a foreign country only to be brutally battered, assaulted, abused both mentally and physically, ill fed, and ill-treated by him in several other ways. She was therefore either forced to flee or was forcibly sent back. In some cases, the woman was also not allowed to bring back her children along. In many cases, the children were abducted or forcibly taken away from the woman. There are even circumstances where the woman who reached the foreign country of her husband's residence and waited at the international airport there, only to find that her husband would not turn up at all. In such cases, Woman is abandoned in the foreign country with absolutely no support or means of

FINANCE & LEGAL

sustenance or escape and without even the legal permission to stay on in that country.

In certain cases, the woman learnt on reaching the country of her NRI husband's residence that he was already married in the other country to another woman, whom he continued to live with. He may have married his new wife due to pressure from his parents and to please them or sometimes even to use her like a domestic help. There are also cases where a woman later learnt that her NRI husband had given false information on any or all the following: his job, immigration status, earning, property, marital status and other material particulars, to convince her into the marriage.

iii.Ex-parte divorce decrees have been passed by the foreign courts.

Many husbands often use the lenient laws in foreign countries to obtain ex parte divorces from foreign courts. This becomes a weapon in their hands to deny maintenance to women who are dumped in India. Since the NRIs rely on foreign court granted divorces, the women only come to know through foreign court notices about the divorce.

iv. Menace of "Arabi Kalyanam" (Arab wedding)

These Petitions bring to the notice of this Hon'ble Court the plight minor Muslims girls of Poverty-stricken parents, who could not meet the hefty dowry demanded by local youths, were often used to be trapped by "visiting grooms" with the support of local marriage brokers and, in many cases, community elders. Initially, the brides are heaped with costly gifts like gorgeous apparels and gold ornaments and cash to lure their parents to force their daughters into marriage. After the wedding ceremony, they are taken to honeymoon trips for a few days and even for weeks, after which the groom would leave for their home abandoning the teenage brides to life-long misery and tears.

Legal issues involved

Abandoned NRI wives who approached the court, either in India or in the other country, for maintenance or divorce but has repeatedly encountered technical legal obstacles related to jurisdiction of courts, service of notices or orders, or enforcement of orders or learnt of the husband commencing simultaneous retaliatory legal proceeding in the other country.

A women abandoned or dubbed by her NRI husband in India has to face obstacles at every point starting from lodging an FIR against the husband as the police is

reluctant take the crime seriously to service of Court notices or non-bailable warrant due to absence of correct overseas addresses of spouses due to which notice does not get served, without which the court cannot proceed. When it comes to look out circulars, as the approach towards NRI abandoned brides becomes more difficult as it takes almost 4 months for issuing such notice as when the Investigating officer initiates paper work, this is signed by a senior officer which is sent to the Bureau of Immigration which in turn is sent to the Foreign Regional Registration Offices (FRRO) and to all immigration check point in India.

In some cases, when the NRI husband abandons his wife and leaves the country, ascertaining the country to which he has left and the address of communication in that country itself becomes difficult or not even known.

India has the world's largest diaspora, according to figures from the United Nations. It also shows that over two million Indians have moved overseas in the past five years. Approximately, 18 million people who were born in India now live elsewhere. Looking at the figures above it becomes imperative on part of the Government immediately to frame necessary guideline to be followed by the police, the immigration department and embassies throughout the world for professional and speedy justice to be provided to the women abandoned by her husband.

Submissions of the petitioners before the Supreme Court

These petitions in the nature of Public Interest Litigation under Article 31 of the Constitution of India raises major issues and challenges faced by women trapped in deceptive NRI marriages. Woman married to an NRI who is abandoned even before being taken by her husband to the foreign country of his residence. Woman brutally battered, assaulted, abused both mentally and physically, malnourished, confined and ill-treated and forced to flee or was forcibly sent back. That the inaction of the Union government results in the violation of Article 14 of Constitution of India which guarantees equality and equal protection of laws as well as that of Article 21's Right to Life.

Petitioners seeking binding guidelines from this Hon'ble Court by highlighting the ordeals faced by the women abandoned by their NRI husbands who face huge difficulty at every point in bring their Husbands to justice. A women abandoned or duped by her NRI husband has to face obstacles at every point starting from lodging an FIR against the husband as the police is reluctant take the crime seriously to service of Court notices or non bailable warrant due to absence of correct overseas addresses of spouses due to which notice does not get served, without which the court cannot proceed. Many husbands often use the lenient laws in foreign countries to obtain ex parte divorces from foreign courts.

This becomes a weapon in their hands to deny maintenance to women who are dumped in India. Since the NRIs rely on foreign court granted divorces, the women only come to know through foreign court notices about the divorce. When it comes to look out circulars, as the approach towards NRI abandoned brides becomes more difficult as it takes almost 4 months for issuing such notice as when the Investigating officer initiates paper work, this is signed by a senior officer which is sent to the Bureau of Immigration which in turn is sent to the Foreign Regional Registration Offices (FRRO) and to all immigration check point in India. In some cases, when the NRI husband abandons his wife and leaves the country, ascertaining the country to which he has left and the address of communication in that country itself becomes difficult or not even known. A true copy of the Office memorandum regarding issuance of Look Out Circular (LOC) in respect of Indian citizens and foreigners dated 27.10.2010 was also finds a place in the petition.

These petitions argues that after marriage the women is taken to the foreign countries and are abandoned in the foreign country with absolutely no support or means of bare sustenance or escape and without even the legal permission to stay on in that country. In some cases, husband, taking advantage of more lenient divorce grounds in other legal systems, may obtain ex-parte decree of divorce in that country through fraudulent representations and/ or behind her back, without her knowledge, after she is sent or forced to go back to India or even while she was still there and she is denied maintenance in India on the pretext that the marriage had already been dissolved by the court in another country. In certain circumstances, once the husband flees, the women is thrown out by the in-laws and also file suits for injunction against the abandoned bride and restraining orders are obtained preventing her from entering her matrimonial home. This is regardless of the situation of the women; often she may be pregnant or may have children. She is forced to go back to her parents place.

Petition states that the role of in-laws in such planned conspiracies. Once the NRI husband has fled, the in-laws take the benefit of anticipatory bail and disinherit their son. This leads to no accountability on their behalf. The women, in most cases are not working or have left their jobs because of marriage and all their cash and assets have been given as dowry. Hence, once she is out of the matrimonial home she is financially destitute without any support. When the embassies are

called upon to assist, they show very little interest, treating the issue as a trivial one. Abandoned wives repeatedly write to the Embassies requesting them to find out where their husbands are and responses are rarely received. The Embassies do not even bother to respond to the cries of distress of Indian Citizens. When the women contact the police of the foreign country directly they are informed by the police that privacy laws do not permit the police to give away the location of their husbands. They are further informed that their husbands do not wish to be bothered by their wives anymore. Resultantly, the whereabouts of the husbands remain unknown for years.

There are many cases in which whereabouts of the absconding NRI husbands cannot be determined and the abandoned brides approach the Indian Missions (Embassies) in that country for assistance. However, as these issues are treated as mere matrimonial disputes, the Indian missions do not take such matters seriously and often do not provide any assistance in locating the absconding NRI husband. The abandoned brides have no financial and legal aid from the Government to file their cases and engage competent counsels in India. Once the bride is thrown out of her matrimonial home, she ends up returning to her parents' place where sometimes, she does not find support. Eventually, the abandoned brides have no help from anywhere. This aid is only available after careful scrutiny where women have been abandoned overseas. The Scheme of Ministry of External Affairs for proving legal/financial assistance to Indian women deserted by their overseas Indian/foreigner husbands revised w.e.f 30.11.2011 is marked along with the petition.

Various newspapers have reported the increasing number of cases of the abandoned brides and the hurdles they face in availing legal remedies against the illegal crimes committed in marriage frauds. Being Public Interest Litigation, Petitioners relied upon such newspaper reports as well to buttress their arguments.

Legal Grounds of the petitioners

Petition says that the fundamental right of the abandoned women enshrined under Article 14 and 21 of the Constitution are violated. It further says that these offences are treated as matrimonial cases of 498A only and not as cheating or fraud as the intention of the offenders are mainly to duped the victims and families of the property and money and absconding in a foreign country. It also says the police are reluctant to take up such cases involving NRI because of which the abandoned women are left remedy less. So the police throughout the country be directed to immediately intervene when the complaints are made by the NRI abandoned women that they are forced out of the matrimonial home by the relatives of the husband and others, to restrain the eviction of women from their matrimonial homes;

Most of the abandoned woman is financially destitute and is unable to take care of herself and her children, the Union of India frame a scheme immediately for reasonable financial support, employment, healthcare benefits, education for the children, housing, etc. petition argued that Indian Embassies/High Commissions throughout the world be directed to play a proactive and compassionate role in coming to the aid of abandoned women by their NRI husbands by locating the whereabouts of the husbands, engaging legal counsel abroad to represent the women and to take other steps to secure the arrest/deportation/extradition of the husbands to India.

Petitions says that the Constitution of India under Article 51A (e) envisages duty on every citizen, including the State to renounce the practices derogatory to the dignity of women and the Supreme Court has adequate territorial jurisdiction to issue directions, orders and writs given the cause of action in whole and in part arising within the territories in which it exercise jurisdiction. Petition further argues that they have no other equally efficacious alternative remedy and therefore, the petitioners are approaching this Hon'ble Court by filing the present petition.

Prayers before the Supreme Court

These petitions seeks an order or direction laying down guidelines to be followed by the police, immigration department and Indian embassies around the world for speedy justice to be provided to the women abandoned by her NRI Husband. It seeks a direction to the Union of India that police throughout the country be directed immediately intervene when complaints are made by women abandoned by her NRI husband that they are being forced out of the matrimonial home by the relatives of the husband and others, to restrain the eviction of women from their matrimonial homes. It demands a direction to Union of India that the Indian Embassies/High Commissions throughout the world directed to play a proactive and compassionate role in coming to the aid of abandoned women by their NRI

husbands by locating their whereabouts. These PIL's seek a direction to the Union Government that in all cases where a Court has issued a summon for appearance or a warrant of arrest of the NRI husband of an abandoned bride and the accused appears to be absconding/resisting return to India, through the embassies, that his passport be impounded and revoked, and all steps be taken for the return of the husband to India.

Conclusion

The issue highlighted in this petition is having the potential to decide the fate of so many affected victims as some of the study conducted by the ministry of women and child development, Government of India and National Commission for Women revealed that thousands of women in India are affected by their abandonment by the NRI husband and they are not even bothered to attend the hearings in India. Now the ball is before the Supreme Court of India and various issues faced by the abandoned NRI wives could be effectively resolved by an authoritative pronouncement by the Supreme Court by allowing the prayers sought in these Public Interest Litigations.

The issue highlighted in this petition is having the potential to decide the fate of so many affected victims as some of the study conducted by the ministry of women and child development, Government of India and National Commission for Women revealed that thousands of women in India are affected by their abandonment by the NRI husband and they are not even bothered to attend the hearings in India. Now the ball is before the Supreme Court of India and various issues faced by the abandoned NRI wives could be effectively resolved by an authoritative pronouncement by the Supreme Court by allowing the prayers sought in these Public Interest Litigations.



**-ADV. JOSE ABRAHAM,
Advocate on Record,
Supreme Court of India**



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Decoding The Uncertainties Of A New Post-Pandemic Economy

By Prof. Ujjwal K Chowdhury

Future of Work@2025:

Post-pandemic, the world of education and work has been facing a major disruption. Fourth industrial revolution technologies, remote learning and working, impact of big data on work et al had begun before the pandemic. But the force with which these are engulfing the world economy, even in small and poor nations since 2020, is simply phenomenal.



The decline of the traditional concept of labour, the rise of contractual work and vendor dependence, the advent of gig economy in the knowledge and creative

sectors, the expansion of shared economy in various sectors and the like are the symptoms of this changing economy and its employer-employee relations. Post-pandemic, these features of the New Economy work culture have been further accentuated by remote working, digital communication, et al.

We are at the threshold of the fourth industrial revolution, which has already matured in advanced economies of the West. This revolution is bringing to the forefront artificial intelligence replacing human endeavour in many sectors, Internet of Things connecting devices and empowering their users like never before, cloud technology calling for total paperless digitization with dependence of internet also reducing, and machine learning predicting human behaviour, habits and needs as well. It calls for Additive Technologies leading to 3D Printing and solving many challenges in housing, commodity production and even healthcare. Cyber security, blockchains, AR-VR-XR are other areas of 4IR technologies. These have already come in South Asian higher education in a big way and being

integrated at the workplaces fast.

Five Trends Shaping Future of Work:

Jacob Morgan in 'The Future of Work' says that the five trends shaping the future of work are the new behaviours (shaped by the social media and the web), technologies (shift to the cloud collaborative technologies, Big Data and Internet of Things), the Millennial Workforce (new attitudes, expectations and ways of working), higher mobility (work anywhere, anytime, and on any device), and globalization (work with no boundaries).

Essentially, we are today much more comfortable living a public, collaborative and connected life where we can connect and engage with people and information however we want. These new behaviours are also entering our organizations and giving rise to new collaborative platforms for business. We are all very used to legacy intranets, emails, CRM systems, billing and invoicing solutions, time-tracking technologies, etc. Working virtually today through internet and AR-VR is becoming the norm in multi-location knowledge-based work, and with Metaverse coming next, this will take a whole new meaning, look, feel, speed and impact.

World Bank's End Poverty Project:

The World Bank in its End Poverty project has talked about three ways the developing countries can prepare themselves for the fourth industrial revolution: by developing (i) competitiveness, (ii) capabilities and (iii) connectedness. Competitiveness can increase by enabling new business models, lowering down costs, and creating a solid business environment. Capabilities will increase by training the workers in new skills, building stronger firms, and developing digital readiness across board. Connectedness will enhance through improved logistics, reduced trade restrictions and encouraged trading in services.



Various developing nations are emerging in specific sectors and applying the WB recipe as outlined above. For example, Ethiopia is an emerging hub for textiles

and garments, attracted \$ 1.2 billion investment a year ago from China in the garments industry, and is becoming a sourcing destination for European clothing majors like H&M. Brazil excelled in food procession, wood and paper products in the first decade of this century, becoming the 5th largest exporter of processed food and 9th largest exporter of paper products by 2011. Today, food, paper and wood products exports of Brazil have crossed USD 50 billion last year. Capabilities were built over two decades using the suggestions given above. The Philippines has become a major hub of call centres. It increased employment in offshore services from just 100,000 in 2004 to above 1 million by 2015 within a decade. Its offshore services sector today is around \$20 billion.

India has early advantage in the domains of business process, knowledge and design process outsourcing. It is emerging stronger in ITES, pharmacy and solar energy sectors too, apart from being a major cotton and cotton garments producer. However, it has a long way to go and recent economic setbacks have been challenging in the core sectors.

Going forward, a distinct sectoral focus ahead will give more clarity on future of work and the skills of the new work-force in times to come, and what to prioritize in skilling and capacity building in South Asia.

Future of Jobs Report:

A report titled Future of Jobs, published in 2018, noted the following drivers of change between 2018 and 2025.

Ubiquitous high-speed mobile internet will bring communication on the palmtop and make it faster than ever before. Artificial intelligence will require human skills to focus less on repetitive work and more on creative, innovative, problem solving work. This will also help grow robotization. Widespread adoption of big data analytics will allow planners and strategists work better and more accurately with data-points and less by intuition and past experience only. Cloud technology will help storage and retrieval of data better, and help in reducing dependency on traditional online storage. This will lead to accelerated technology, also helped with virtual and augmented realities. A new human-machine frontier will hence emerge and human capacity to use machines intelligently will also rise. These factors show that the work skills of tomorrow, irrespective of the domains we work in, are far more evolved than what they are today.

The focus on Big Data in the future of work is hence unmistakable. Big Data is significant in its five Vs:

The Future of Jobs Report 2018

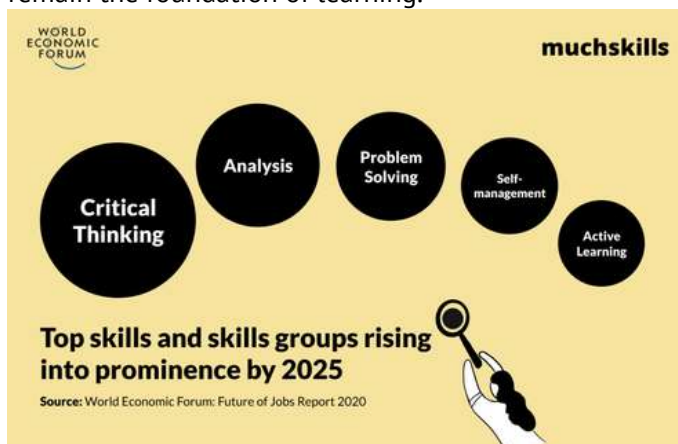


ECONOMY & BUSINESS

Volume (huge size of data), Velocity (the speed at which data is generated), Variety (different types of data), Veracity (trustworthiness of the data in terms of its accuracy), and Value (just having Big Data is of no value unless we analyse and turn it into value propositions). Ability to negotiate with and make use of Big Data will be a key skill of the work-force of tomorrow in every possible domain.

Skillsets for the New Economy:

Foundational literacies as to how learners apply core skills to everyday tasks remain as they were. These are basic literacy, numeracy, scientific literacy, ICT literacy, financial literacy, cultural and civic literacy. These remain the foundation of learning.



Next to these come the competencies about how learners approach complex challenges. These, in the Knowledge Economy with Artificial Intelligence as a major characteristic, are problem-solving, critical thinking, creativity, communication and collaboration. These are the core competencies of today.

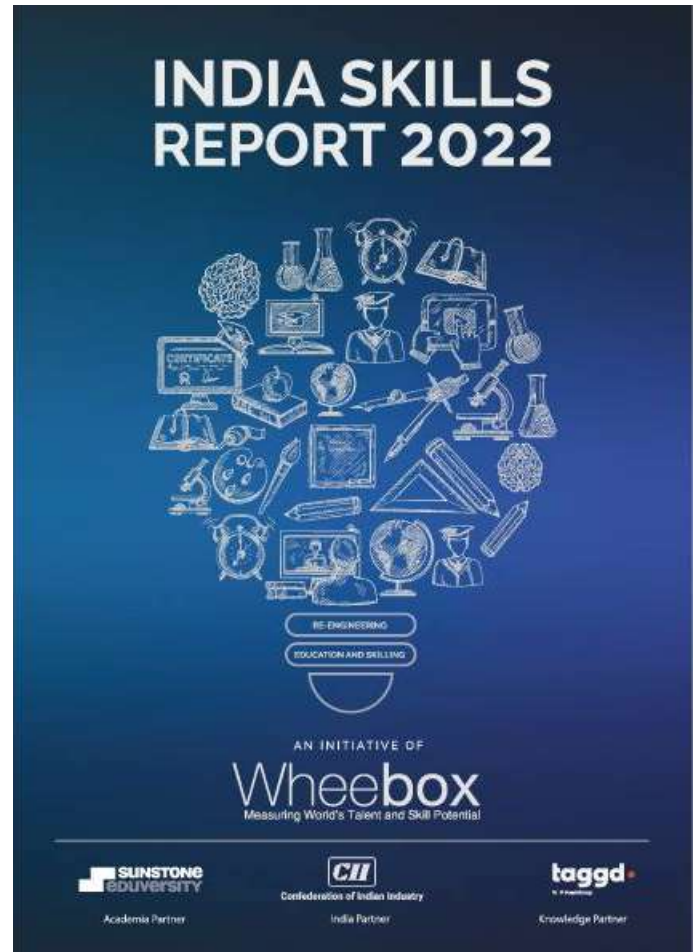
And, finally, there are some character qualities, as to how the learners approach their changing environment. These include curiosity, initiative, persistence or grit, adaptability, leadership, social and cultural awareness. These make the super structure of skills of today and tomorrow.

World Economic Forum and India Skills Report:

Future of Jobs Report of World Economic Forum says that the top 10 skills in 2015 were, in order of importance, complex problem solving, coordinating with others, people management, critical thinking, negotiation, quality control, service orientation, judgement and decision making, active listening, and creativity.

The five years of evolution at work-place now needs these skills by 2020 which are as follows with a discernable change in the pecking order: complex problem solving, critical thinking, creativity, people management, coordinating with others, emotional

intelligence, judgement and decision making, service orientation, negotiation, and cognitive flexibility.



Thus, the four Cs are evolving as the key 21st century skills: Communication (sharing thoughts, questions, ideas and solutions), Collaboration (working together to reach a goal), Critical Thinking (looking at problems in a new way and linking learning across subjects and disciplines), and Creativity (trying new approaches to get things done equals innovation and invention).

Post-pandemic, the pace at which the above changes are happening are several times faster due to integration of remote working culture in every organization (except in those which are manufacturing with heavy machinery).

Future Employee, Future Manager & Future Organizations:

Jacob Morgan categorically defines the principles and characteristics of the future employee, future manager and future organizations, which are relevant for India too.

The seven principles of the future employee include: has a flexible work environment, can customize own work, shares information, uses new ways to communicate and collaborate, can become a leader, shifts from knowledge worker to a learning worker, and learns and teaches/mentors at will. Future workers can and shall work from co-working spaces and can be a part of a gig economy where s/he contributes to multiple organizations at the same time being paid by all or focuses on one for a

project and then on finishing it, focuses on another organization and project, without technically being employed permanently by anyone.



Skillsets for the New Economy:

The degree-centricity of traditional university system will lose its value. Education is becoming modular where students are taking courses they like instead of committing themselves to entire majors with a linear long drawn progression. Massive Online Open Courses (MOOCs), courses of Udemy or Coursera, Udacity or Khan University are examples where learners can learn at low or no costs, and the order of tomorrow is micro certification of focused courses.

The employee of tomorrow shall work anytime, anywhere, use any device, will be focused on outputs, and create his/her own ladder. S/he will take up customized work, will share information, can become a leader, will rely on collaborative technologies, and will be focused on adaptive and democratized learning. Pandemic has quickened this process.

The ten principles of future manager according to Jacob Morgan include leadership, following from the front, understanding technology, leading by example, embracing vulnerability, believing in sharing and collective intelligence, is a fire-starter, giving real-time recognition and feedback, is conscious of personal boundaries and limitations, and adapts to the future employee.

The future manager earns leadership, supports the employees, understands technology, leads by example, embraces vulnerability, reaps collective intelligence, challenges convention, gives real-time feedback and recognition, and has dynamic evolving boundaries.

On similar lines, the future organizations will also evolve or perish. Future organizations will be nationally/globally distributed with smaller teams, will have a connected work-force, will be intrapreneurial encouraging entrepreneurship skills at managerial level, will be big but operating like a small company, and will focus on want instead of need. Such a company will adapt to changes faster, will bring in innovation anywhere, will run in the cloud, will seek

better gender balance in senior management, and will have a flatter structure (less hierarchy). Such companies will have stories to share, will democratize learning, shift from profit to prosperity (more holistic), and will adapt to the future employee and manager.

Universities of Tomorrow:

Hence, going beyond degree-centricity, universities of tomorrow should consider degrees as an outcome by the way, and focus on real-life skills and literacies outlined above. It must collaborate with a myriad of learning systems, adapt to experiential brick and portal learning, focus on mentoring rather than teaching, and make education choice-based and learner centric. It must integrate formal with self or organic learning modules and skills.



The universities of tomorrow hence prepare talent for Digital Marketers, Animators-Designers, Artificial Intelligence Engineers, Strategists, Market Researchers, Content Developers, Law Experts, Finance Experts, Multi-linguists, Behavioral Scientists, Entrepreneurs, Robotics Engineers, Communicators, Applied Scientists, Pharmacists, Design Thinkers & Designers, Big Data Analysts & Data Managers, Campaign Managers, et al. The approach of mentoring-learning in universities of tomorrow hence will include a blend of classroom learning (Formal), Workshop based learning (Hands-on), Peer Learning, Experiential Learning (Projects), Real Life Experiences (Internship), Case-study based Learning, Internet based Learning, Video-conferencing, International Learning (global exposure), Research based Learning, Degree & Beyond, Skill & Portfolio focus, Teamwork, Problem Solving Learning.



-Prof. UJJWAL CHOWDHURY



German €200B Energy Subsidy Will Test EU's Stability

By Leon Jose Vithayathil

The German government has formulated a subsidy for the household and manufacturing sectors to control the energy crisis caused by the Russia-Ukraine war. Germany was mostly depending on Russia for its energy needs, which included both fuel and gas. Over the past decades, Russia used to supply more than half of German natural gas demands.

However, since the start of the war, the western countries, including Germany and the US, have effectively cut the fuel procurement of petrol and diesel from Russia and have insisted that other global players like India put an end to their fuel acquisition from Russia. But the hard reality was that the western countries continued purchasing natural gas from Russia at a very high rate, even though they managed to reduce the quantity of their purchases. This was the reason for India not to favour the repeated requests from the western countries and to continue to purchase more fuel from Russia at better rates for the benefit of the Indian economy.

Germany is the strongest and most stable economy in the EU, and they have the capacity to implement an energy subsidy worth €200 billion to overcome the

crisis. This can never be a match towards the Subsidy formulated by other countries in EU due to its big value. The lower energy rates will control inflation in Germany and contribute to the wellbeing of the German people.

The trade advantage will be much more drastic from an economic point of view for Germany, which is one of the top global manufacturers. Manufacturing and transport charges will be reduced, and German companies will be able to provide goods at much better rates not just for Germany but also for the entire EU due to the nature of the trade agreement.

Hence, the member countries of the EU have openly and internally spoken against the subsidy and its long-term effects on trade. Poland's Prime Minister Mateusz Morawiecki said, "The richest country, the most powerful EU country, is trying to use this crisis to gain a competitive advantage for their businesses on the single market." French Finance Minister Bruno Le Maire said, "If there is no consultation, no solidarity, no targeted support for business, if there is no respect for a level playing field, we risk the fragmentation of the Eurozone." For example, German products will be much cheaper than most French products in France, even if they're not manufactured in France. This will have long-term consequences for trade. The German economy and trade will prosper, but other EU nations will suffer, threatening the EU's unity. Only time will tell how the EU will deal with this crisis.

- LEON JOSE VITHAYATHIL

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The Scattering Of The Seeds

By Sumit Basu

Perhaps the greatest genius of humankind lies in its restlessness. We appear to be in constant search of that which is unknown or superficially explored or little experienced, whether it takes the form of the elusive answer to a fundamental question, the quest for a “better life” in all its ramifications, the obtaining of knowledge for its own sake, the dream of greater material comfort and security, the joy of a new experience, or just the visceral and burning curiosity to sample the world beyond the confines of the street in which we live. The human brain has been blessed (or burdened, depending upon the orientation of your worm’s-eye view), with a capacity far out of proportion to the body that bears it aloft, and it is this yawning gap between the

cerebral and the limitations of our physical abilities that has spurred us to intellectual and technological feats unimaginable, wondrous, in the extent of their achievement.

Dear Reader, apart from the lingua franca of the home, you and I and the majority of our acquaintances, friends, and relatives conduct our more formal and “professional” lives through the written and spoken medium of the English language. It is the accident of history that, as the reluctant Jewel in the Crown, English eventually evolved by default into the singular tool that enabled us and the other subjects of the largest number of twentieth-century territories to assert their authority and hitherto-suppressed abilities in the flux

of the post-colonial world. But on the timeline of historical events these are recent occurrences, however catastrophic or consequential, and therefore to better understand why things came to such a pass we will need to go further back in history to the onset of a civilisation to which much of the modern world owes a debt of gratitude impossible to repay.

Over four thousand years ago, a coarse and determined community of mountain dwellers, with their origins in what is today Eastern Europe, descended to the plains and made their dogged way down to the southern tip of the Balkan Peninsula, a spear of land jutting into the Mediterranean Sea. They made the compact archipelago of islands situated at this spearpoint their home and, several hundred years later, played host to a miracle of civilization unprecedented in its breadth and probably never again replicated since in recorded history. Art, architecture, sculpture, literature, drama, philosophy, mathematics and science blossomed, nay, exploded, in this fertile ground. Many centuries later, it is the Omogenia that records, and indeed celebrates, the "Hellenisation" of vast swathes of the world and the existence of the far-flung network of Greek communities outside of their native regions of the Greek Archipelago and the picturesque Mediterranean island of Cyprus. The journey of one community has come full circle.

But a scattering of peoples is also brought on by catastrophe. In 733 BCE, almost three thousand years ago, Tiglath-Pileser III, Emperor of the brutal Assyrian empire, commenced with the expulsion of the population of the Kingdom of Israel, a process completed by Sargon II eleven years later. The

"Assyrian exile" was followed one hundred and fifty years later by the "Babylonian captivity" and the destruction of the Temple of Solomon, orchestrated by a vengeful Nebuchadnezzar II exasperated by years of Jewish resilience and engraved into immortality in the Holy Bible. The third tragedy to befall the hapless Israelites was the destruction in 70 CE of the Second Temple and the near-wholesale export of a stubborn and suffering population to the far-flung corners of the known world. The dispersal was nearly full and total. Today, while any individual who can establish a unique ancestry handed down unbroken from the time of Abraham, Isaac and Jacob enjoys the "right of return" to the modern State of Israel, the Jewish community is truly global in its extent, with representation on every continent and indeed in a significant number of countries in the Comity of Nations.

Diaspora is, thus, not unique to any people or community. It is, indeed, a shared experience with its peculiar variations of the progress of humanity. It has ensured that we as a race do not stagnate. And it is the adversity brought upon by the fundamental act of being uprooted, intended or compelled, from an environment of comfort and familiarity, that is the single most important reason for bringing out the best that we have to offer as a species.

How else can we explain the onward march of human endeavour, that ceaseless urge to test our boundaries, that urge to reinvent and rediscover? How can you otherwise reasonably explain the existence of a small Indian community perched on the Horn of Africa, speaking the Tamil of their ancestors of three generations ago in far-away Djibouti? What possessed the people of Uttar Pradesh and Bihar to sell a lifetime

HUMAN INTERESTS & SOCIAL PURSUITS

of labour through a Deed of Indenture and cross the endless oceans to Surinam and the South Pacific? Today, every third person in Fiji is of Indian origin. When and why did the subject population discover “Good Old Blighty”, from those bleak days when Lakhubhai Pathak was the only household name for every condiment and spice under the sun, a process which has culminated several decades later with the swearing-in of the first Prime Minister who, by his own cheeky admission, possesses a “rather significant tan”? Rishi Sunak is a dyed-in-the-wool Tory with probably little if anything in common with most of his fellow Indians. But, by golly, it feels good, doesn't it? And what about the young man at the ice cream bar in Cyber Hub, chatting with fluent ease in Mandarin to his Chinese girlfriend? What prompted a Professor of Sanskrit to venture out of the ensconced comfort of a college in Delhi University to travel to alien Croatia for a period of two years to, of all things, teach the first principles of the language of scripture to an eager audience? When there was nothing, there was a feisty Gujarati entrepreneur who opened a grocery store in back-of-beyond Mali. And, lest we forget, recall the stream of teachers and other professionals who ventured out of Western India to populate the schools and universities of the countries of East Africa. What accounts for the spectacular success of Indian-Americans, whose contribution to national income to the great United States far outstrips the reality of their physical number? Spare a thought for the young women from deepest Kerala who have given the best

years of their life in the service of others, having ridden the twin-pronged diaspora as members of the army of nursing specialists who strode out of God's Own Country to populate the hospitals of North India and the Middle East.

The examples are many and the tales of courage and adventure without count. Today, with sixteen million people of Indian origin scattered as a result of their unique stories across the length and breadth of the world, we have the largest diaspora. Combined with the other countries of our great Subcontinent, that number could be as high as a mammoth forty million.

We are commemorating the anniversary of “World For You” and the Indian Diaspora. Dear Reader, it is the anniversary of our magazine, but we need no occasion or milestone to highlight and celebrate our being Indian.

For we celebrate it with every moment that we live and make a meaningful contribution to a world of which we are such a crucial part.



-SUMIT BASU

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FEATURE

FROM THE
KITCHENS
OF INDIA

KHEER

Here's one dish that is made in almost
every households of India

Rice Kheer

Rice Kheer is a creamy, delicious sweet dessert made from Indian rice pudding. Rice Kheer is a traditional Indian sweet dessert made of basmati rice, whole milk, nuts, and saffron. The kheer recipe is simple and can be made very easily.

Ingredients

- 1 pinch saffron or 15 saffron strands
- 1/4 cup basmati rice
- 1/2 teaspoon green cardamom powder or 5 to 6 green cardamoms powdered
- 1 litre whole milk - 4 cups
- 6 tablespoons sugar or add as needed
- 1 tablespoon chopped cashews
- 1 tablespoon chopped unsalted pistachios
- 1 tablespoon raisins.

Instructions

Preparation

- Rinse 1/4 cup basmati rice several times until the water runs clear of starch.
- Soak the rice for 15 to 20 minutes in enough water.
- Blanching almonds - In a small pan or pot, heat water. When the water comes to a boil, turn off the heat and add 10 to 12 almonds.
- Set aside for 30 minutes, covered. The almonds should then be peeled and sliced.

**Cooking Rice**

1. *While the rice grains are soaking, heat whole or full fat milk in a heavy wide pan, saucepan, or kadai.*
2. *Maintain a low to medium-low heat in the pan. Stir at regular intervals to prevent the milk from sticking to the bottom of the pan.*
3. *Bring the milk to a boil.*
4. *In a small bowl, place 1 tablespoon milk from the pan. Allow the milk to warm up. Then, in the milk, add a few strands of saffron. Set aside.*
5. *Once the milk begins to boil, drain the rice and add it to the hot, boiling milk. Mix thoroughly.*
6. *Cook rice on a low heat while it simmers. There's no need to cover the pan while the rice cooks.*
7. *Cook the rice grains until they are half-cooked.*
8. *Finally, add the sugar. You can adjust the amount of sugar to your liking. With a spoon, combine the sugar and milk.*
9. *Cook rice over a low to medium-low heat. Stir at regular intervals. Simmer until the rice is nearly done.*

Rice Kheer Flavoring

- *Stir in half teaspoon green cardamom powder. Blanched and peeled sliced almonds, chopped cashews, and sliced pistachios are all good additions. Combine thoroughly.*
- *Finally, add the saffron-infused milk.*
- *Stir again and cook on a low heat until the rice kheer thickens, and the rice grains are completely cooked.*
- *When the rice grains are completely cooked, turn off the heat. The kheer will thicken as well. When the rice kheer cools, it thickens even more. Scrape the milk solids from the sides into the kheer.*
- *Finally, stir in 1 tablespoon golden raisins. You can now add 1 tablespoon rose water or kewra water to the kheer.*
- *Divide the kheer among individual serving bowls. Rice kheer can be served hot, warm, or chilled. Refrigerate leftover rice kheer in a covered container for 1 to 2 days.*
- *It can be eaten cold or warmed before serving. If the kheer has thickened too much, add a splash of milk and reheat until warm.*

INTERVIEW

MEET SHANTHINI RAJA, A VISIONARY AND A PIONEERING TECH- ENTREPRENEUR

The life of a visionary tech entrepreneur:
Interview with Shanthini Raja

-By Sarmistha Dey

Introduction

Shanthini Raja is the founder, chairperson, and CEO of Rsquare Technologies. She is currently head of ICT in Bahrain, an entrepreneurs' organization. She also serves on the advisory board of the global international organisation Woman in Tech. Key areas include manufacturing, information and communication technologies (ICT), logistics, and transport services.



Sarmistha: How did you become an entrepreneur? What motivated you to become an entrepreneur? Can you tell us a bit about yourself?

Shanthini: I was born into a business family. I completed my master's in computer applications in India. I started my career as a lecturer at the Bangalore Engineering College. I got married to my batchmate and moved to Qatar, where I started working as an EDP manager for a Gulf exchange company. After a few years of staying in Qatar, we moved to Bahrain when my husband got a job at Batelco. Roshni, my first child, came into our lives, and I decided to spend quality time with her and declined all job offers. I thought of engaging myself in social activities. I started helping migrant workers, and as I could speak Telugu, Kannada, and Tamil, I translated their issues of life into English. A few years later, Roshan was born. My kids started going to a British school. I became vice chairman of the parent-teacher committee and was raising funds. In 2010, I became the president of the Indian Ladies association taking care of a special needs children's school called SNEHA.

Before 2006, we went to buy a house in India under loan. For that, we had to sign several postdated cheques for EMI. While writing, I observed that in every alternative cheques we were making mistakes in writing the amount in words. It was like an imposition. So I thought, being a tech person, why can't we write a programme to avoid repetition? After reaching Bahrain, I started writing codes out of passion and developed a software programme for printing cheques. All my friends appreciated and motivated me to start a business, but I was happy and content with my family life and social activities. One of my friends said if you

start a company, you will again have social commitments like you will be providing job opportunities to the freshers. It was a turning point in my life. I started my business in Bahrain. Our initial products were cheque printing and form printing.



Husband Raja Rahamathullah Operations and IT Manager at Batelco, Daughter Roshini doing MS in Information Technology at California, USA, Son Roshan is doing Pre Medicine at University of California Los Angeles, USA.

Sarmistha: Why did you choose Bahrain to be our business station?

Shanthini: Bahrain has got a beautiful market. Bahrain felt more like home to me. Bahrain has had a friendly relationship with India since the beginning. When I was president of the ILA, I found that the Bahraini community's support and contributions through sponsorship were noteworthy. When I approached those sponsors and told them that I started the business, they encouraged me saying "implement it, Shanthini, we will be your clients and put our logo in your website" That is the support Bahrain gave.

HRH Salman bin Hamad Al Khalifa, the Crown Prince and Prime Minister of the Kingdom of Bahrain, is the visionary leader. He wanted an ecosystem to be created. He created the Economic Development Board and Fintech Bay. He created an ecosystem where everybody gets connected. If you are seated in a company outside of Fintech Bay, no banks will know about your products. Only if you have an office in Fintech Bay will you be considered a Fintech company, and several banks can approach us easily for our Fintech products.

Sarmistha: What kind of support did you get from your family?

Shanthini: My father is my pillar of strength. He had been motivating all his four daughters to be independent. My husband is very supportive. He literally did babysit when I went out for social work and never questioned me. Behind every successful woman is a supportive husband. I used to share whatever happened in the office from morning until evening. My sisters are very helpful and are always encouraging me. Roshni and Roshan, both of my children, actively participate in meetings, the launch of software products, and decision-making. My in-laws feel proud that we are staying abroad and doing business.

Sarmistha: What about your hobbies?

Shanthini: Singing and watching new styles of dance on YouTube.

Sarmistha: What was your vision?



Shanthini and her mother



Shanthini with 3 sisters and parents. Left to right : Alagirisamy Naidu, In lap Subhashini Alagirisamy, Chitra Alagirisamy, Shanthini Rahamathullah, Sumathi Rajasekar, Jeeva Alagirisamy



Sarmistha: What was your vision?

Shanthini: I have always wanted to serve the community by creating more job opportunities for the younger generation and giving niche solutions to Bahrain, where I have lived for over two decades now. I saw many IT products coming from outside that, to my thinking, did not reflect the needs of the region. This inspired me to pursue my vision of creating a global IT hub in Bahrain that is purpose-built to foster Indian and Bahraini fintech collaborations, with the most advanced research and development facilities to serve the sector's needs and provide a platform for the younger generations to excel and demonstrate their technological skills. It's a vision that we hope to realise through the generous support of HRH Salman bin Hamad Al Khalifa, the Crown Prince and Prime Minister of the Kingdom of Bahrain.

Sarmistha: What about your key achievements in life?

Shanthini: I had been a delegate representing the Bahrain Chamber of Commerce, Ministry of Commerce, EDB, and Bahrain Businesswomen's Society at various conferences, like the IISS Manama Dialogue, GITEX Singapore Fintech Festival, Jordan Chamber of Commerce, Vizaq Sunrise Conference, CII conferences in India, etc., to name a few. Regularly conducting workshops for graduates through the Bahrain Chamber of Commerce SME committee and the Northern



Governorate for job-seekers and also providing mentorship for university and polytechnic students is something I have done in the past and present. I have conducted seminars and participated in various panel discussions at many conferences, inspiring young entrepreneurs. Finally, I have been a speaker in many Fintech forums in Bahrain, India, Dubai, Jordan, Saudi Arabia, and Singapore. Also organised official delegations for Indian IT icons to visit Bahrain and facilitated fruitful interactions with Bahrain EDB heads, the Supreme Council for Women, and financial institutions to establish a strong bilateral relationship in the field of fintech between India and Bahrain, which prompted Indian startups to establish themselves in Bahrain to cross-sell their products. We signed an MOU at the Singapore FinTech Festival with an EDB delegation headed by the Governor of Central Bahrain and co-signed by EDB head Mr. Davis Parker and EDB officials to promote and collaborate with Indian IT startups in Singapore and Bahrain to cross-sell their innovative products. We made the first chatbot with artificial intelligence for the first time in Bahrain and launched it at Bahrain FinTech Bay. and co-signed by EDB head Mr. Davis Parker and EDB officials to promote and collaborate with Indian IT startups in Singapore and Bahrain to cross-sell their innovative products. We made the first chatbot with artificial intelligence for the first time in Bahrain and launched it at Bahrain FinTech Bay.

Sarmistha: You have met several dignitaries with personalities like Modiji and Dr. Abdul Kalam. What guidance and motivation did you get from them?

Shanthini: They are the role models of the current generation. We've got a great leader in India. India is blooming under his umbrella. I am really fortunate to have met Modiji. I am blessed to have shared the same stage with Nirmala Sitharaman, where I was also a speaker.

Sarmistha: Where do you expect your company to be 10 years down the line? or future prospects of the company?

Shanthini: I want to make a greater bridge between India and Bahrain. I want to make a lot of collaborations with Indian software companies, bring their products to the Middle East market, and provide services and manpower. Bahrain's market is a friendly market. Last month I had a conference in Israel. Israel wants to hire technicians from India. Israel is more into R&D, and Indian brains are good at R&D. In the next few years, I want more and more collaborations between India Bahrain, and Israel, forming a triangle. A forum will be established very soon, and several Indians, Bahrainis, and Israelis will be invited to participate.

Sarmistha: Best wishes for your future endeavors!

Shanthini: Thank You so much.

-SARMISTHA DEY

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By Kulmohan Kaur

EFFECTIVE CRITICISM: DOS AND DON'TS, TIPS YOU NEED TO KNOW

Tips on effective criticism

How often have we wanted to criticize someone for their good but have shot ourselves in the foot instead? And how many times have we said something to someone and realized that they have taken it all in a negative light? And there must surely have been times when you want to say something but held back your tongue for the fear of offending that person.

Today we will look into the effective ways to criticize someone so that they pay attention, gets the point, and do not get offended at being suggested ways of improving their (and consequently others') life.

But first let me ask you, how do you feel when someone criticizes something you didn't even know you did wrong? For example, how would you feel if you have painted a beautiful scenery and your friend says, "There should have been something more in it" or "You could have added more color to the flowers" or worse still, "Why are you wasting your time painting"? Or, if you bring a gift for your partner and they instantly say, "You could have got me a watch instead" or "This is a horrible color" or "Your choice is so messed up"?

All the above are examples of people meaning to convey their dislike or displeasure over something

did or just wanting to make you understand what you wrong. Our brain registers whatever negative is said. And more than the positives. This leads to resentment, anger, worry, and various other stress factors.

But what is the solution then? Are we to hold back whatever we want to say just to avoid conflict? There are many situations in life when we have to let the other person know what they are doing wrong and how they can improve. Is there a better way to say or make them understand? Fortunately, NLP comes to our help here.

Most of the time, the following formula can be used to put our point across effectively:

1. Suggest what you want them to change. Remember, it is very easy to say, "this is not correct" than to say, "you should change this aspect to make it right".
2. Tell them the way the change will affect them positively and towards their goal and how it will help either prevent or solve the problem they are facing.
3. Comment positively on the person's overall qualities. Everyone has some positive qualities. It may be their way of living, talking, abilities, etc.

Another good way to make a point and let it seep into another person's consciousness is to make a sandwich, with appreciation at both ends and criticism in between. No matter how much someone has messed up, there is always something that they do right. First of all, we should understand and make it clear in our mind that we are not 'criticizing', but rather only 'giving feedback'. This makes our mind loosen up its anxiety towards the conversation we are about to have.

The feedback sandwich, as it is called in NLP, consists of the following three steps:

Step One: Appreciate the person

Recognize the quality, ability, or talent that this person has which makes your life valuable and easier. This causes them to lower the defenses around their mind and open them up to suggestions. Make sure to keep the recognition sincere and appreciate only things that you find worth appreciating. It is worth the time to make a list of things you like about a person whenever you work or stay close to them as it will help you in the feedback process later on. Start with making a written list and gradually you will improve your senses to the extent that you will be able to make a mental note and it will just flow out in your words naturally. In this step, you can even define a particularly good quality of a person which when overdone becomes a weakness that you would suggest they change.

For example, I am grateful for your sincere efforts in making things comfortable at home for all of us.

Or: I appreciate the efforts you take to guide us in the office about the procedures.

Or: I am amazed at your ability to explain things so clearly to everyone.

Step Two: Challenge the Behaviour

If step one is done right, this step becomes a lot easier. Remember, in this step we are not criticizing the person, only the behavior or action of his. Clearly state what you think they have done which is not supportive of your relationship. You can use the Five levels to state the feedback precisely and completely. If you want to tell your partner not to criticize you in front of others, you can formulate it as:

- 1.State the fact: When you criticize me in front of others
- 2.Thoughts: I think that you are ashamed of me
- 3.Emotions: I feel embarrassed
- 4.Importance: This is important to me because you are my partner and I want to always be the best for you and want people to understand that you and I think the best for each other.
- 5.Action/Expectation: I want to find a way to understand beforehand what my flaws are instead of being criticized in front of others or discussing them between us to make our lives better.

Step Three: Offer your support to the change

You can ask them how you can help in changing the behavior or action. Also, tell them that you would like to know how to remind them when you see the unwanted behavior happening again. Decide mutually on a gesture, action, word, or phrase you can use to make them feel supported. In the case of spouses or partners, you can even decide on romantic rewards or punishments for the avoidance or recurrence of the behavior.

-KULMOHAN KAUR



DO YOU KNOW YOUR SEXUALITY? PHENOMENON AND ORIENTATION.

By Tushar Unadkat

Which terms describe your sexual attraction, biological phenomenon, and orientation?

Recently, non-binary gender identities and homosexuality have gained visibility in the media. As a result, there are increasing LGBTQIA2S+ associations. Nevertheless, there are still countries where people often are excluded, despised, mocked, and even condemned.

Whereas in Canada, there is the freedom to choose a sexual identity. Initiatives to fight for the acceptance of the LGBTQIA2S+ community have created federal laws. In 1996, it was illegal to isolate someone because of their sexual orientation, and it received recognition in the constitution in 1998. That has led to the right to same-sex marriages throughout the country since 2005.

Sexuality, or sexual orientation, is about people's identity about the gender or genders to which they are attracted, either sexually or romantically.

Why does it matter?

Your sexual or romantic partner doesn't define your identity. Sexuality, being fluid, can change in different circumstances or over time. Therefore, those may identify more with one sexuality than another at different times.

Below are the 52 shades (definitions) of sexuality, biological phenomenon, and some sexual orientations in alphabetical order.

- Alloromantic: Those who identify as alloromantic experience romantic attraction

toward others.

- Allosexism: This term refers to societal norms, stereotypes, and practices that operate under the assumption that all human beings experience or should experience sexual attraction. Allosexism grants privilege to those who experience attraction and leads to prejudice against and the erasure of asexual people.
- Allosexual: This is an umbrella term for those who feel sexual attraction toward other people. People with this orientation may identify with another sexuality, such as gay, lesbian, or bisexual.
- Androsexual: Those who consider themselves androsexual feel attraction toward men, males, or perceived masculinity, irrespective of whether they were assigned male at birth.
- Aromantic: Those who may not feel romantic attraction toward anyone. They may only want a relationship within the friendship. Those who identify with this orientation may also identify with another orientation. Romantic attraction can differ from sexual attraction. For example, those may not feel romantic attraction toward people but may still be sexually attracted to some individuals.

LIFESTYLE

- **Asexual:** Those with no or less romantic or sexual attraction to others. Those who identify as asexual do not experience sexual attraction but may engage in sexual activity, either as masturbation or with a partner. Asexual is an umbrella term encompassing a broad range of sexual orientations. Within the Asexuality spectrum, some people may experience no sexual or romantic attraction toward anyone, while others may experience varying sexual or romantic interests. Those who identify with this orientation do not have to abstain from sex to be asexual. Some orientations that exist within the asexuality spectrum include:
 1. **Sex-averse:** Those who are averse to or entirely disinterested in sex and sexual behavior.
 2. **Sex-favorable:** Those who have positive feelings toward sex in some situations.
 3. **Sex-indifferent:** Those who feel neutral about sex and sexual behavior.
 4. **Sex-repulsed:** Those who feel repulsed by sex and sexual behavior.
- **Authoromantic:** Those who experience a romantic relationship with themselves and consider their relationship with themselves as one where they both give and receive love.
- **Autosexual:** Those who feel intense sexual attraction to themselves.
- **Bicurious:** Those interested in having a sexual or romantic experience with someone of the same gender. The term indicates that the person experiences some uncertainty as to whether they identify romantically or sexually.
- **Biromantic:** Those who identify as biromantic feel romantic, but not necessarily sexual, attraction toward more than one gender.
- **Bisexual:** Those who identify as bisexual can be of any gender attracted toward anyone regardless of their gender.
- **Celibate:** Celibacy is the state of voluntarily being unmarried, sexually abstinent, or both, usually for religious reasons. It is often associated with the role of a religious official or devotee.
- **Comet:** This is a long-distance relationship where the partners only meet in person rarely but are happy to pick up their connection at those times and be less intensely in touch in between, like a comet passing close enough for the Earth to see every few years.
- **Cupiosexual:** Those who do not experience sexual attraction but still desire to engage in sexual behavior or have a sexual relationship.
- **Demiromantic:** Those who usually do not feel romantic attraction toward people with whom they do not have a strong emotional bond.
- **Demisexual/Sapiosexuality:** Those who only feel sexual attraction toward someone with whom they have already established a strong emotional bond. A Sapio is attracted to intelligence or the other person's mind. Here, the emotional bond is not a crucial factor. The authors of a recent study that investigated whether IQ specifically was the most attractive trait for sapiosexuals concluded that it was not the most critical factor. According to the findings of this study, emotional intelligence seemed to be more important than objective intelligence, which is what an IQ test measures.
- **Ethical Non-Monogamy (ENM, AKA CNM – Consensual Non-Monogamy)** – A committed romantic relationship wherein all partners consent to sexual and/or romantic encounters with other consenting individuals.
- **Gay/Homosexual:** Those who are attracted to the same sex or gender. Those who identify as gay only feel sexual attraction toward people of the same gender. Socially, people use this term to refer to men who are romantically and sexually attracted to men. However, those in the community use it as an umbrella term.
- **Gray Sexual:** Those who experience sexual attraction either infrequently or not very intensely.
- **Gray-Asexuality:** Gray-a or Gray Asexuality, like demisexuality, is on the asexual spectrum. Unlike demisexuality, those who identify as Gray-a experience infrequent or less intense sexual attraction or desire to engage in sexual activities.
- **Gray-Romantic:** Those who may experience romantic attraction either rarely or not very strongly.
- **Gynesexual/Gynosexual:** Those who feel sexual attraction toward women, females, and perceived femininity, irrespective of whether they were assigned female at birth.
- **Heteroromantic:** Those who may experience romantic attraction, but not necessarily sexual attraction, toward those of a different gender.
- **Heterosexual/Straight.** Those who are romantically and physically attracted to members of the opposite sex.
- **Homoromantic:** Those who are romantically

attracted to those of a similar gender. They may not feel sexual attraction toward these people, in any case.

- **Hyposexual:** Those who may show no sex drive or interest in sexual activity.
- **Hypersexual:** Those who may be compulsively obsessed with it.
- **Lap-Sitting Poly:** You're expected to be comfortable enough to sit at the kitchen table with your metamours and sit on their lap (either as a best friend or a lover).
- **Lesbian:** Those who identify as lesbian are usually women who feel sexual and romantic attraction toward other women. Some nonbinary people – those who do not identify with the traditional binary sexes of male and female – may also identify as lesbians. This may be because they feel closer to womanhood and are mainly attracted to women.
- **Libidoist Asexual:** This term refers to those who identify asexual but experience sexual feelings that they can satisfy with masturbation or self-stimulation.
- **Limerence:** It is a state of infatuation or obsession with another person that involves an all-consuming passion and intrusive thoughts.
- **Love Bomb:** Those who overwhelm you with loving words, actions, and behavior as a manipulation technique.
- **Metamour:** In a polyamorous relationship, one's partner's partner with whom one is not directly involved.
- **Monosexual:** This umbrella term encompasses all sexual orientations that feel a romantic or sexual attraction toward only one gender.
- **Multisexual:** Those attracted to more than one gender; it is a broad term that encompasses all sexual orientations.
- **Nesting Partner:** Those polyamorous who may choose to have nesting partners (persons they live with) or primary partners. Sometimes, the primary relationship partners may practice hierarchal polyamory. Hierarchal polyamory means that partners may place more importance on certain relationships than others.
- **New Relationship Energy (NRE):** Those who have a strong emotional, physical, and sexual response toward someone when you are in a new relationship with them. It starts from initial attraction and lasts from three months to a year.
- **Panromantic:** Those who experience romantic attraction, but not sexual attraction, toward people of any gender or sex.
- **Pansexual/Omnisexual:** Those who identify

as sexually attracted to anyone, regardless of gender, sexual orientation, or sexual identity. In other words, those who may be more physically interested in females but still find that they are sexually attracted to some males.

- **Polyamorous:** Those with multiple loving, intentional, and intimate relationships simultaneously. Polyamory is an open or non-monogamous relationship that follows specific guidelines.
- **Polysexual:** Those who feel sexual or romantic attraction toward more than one gender.
- **Queer:** All sexualities under the LGBTQIA+ umbrella may also identify as queer.
- **Sexually Fluid:** People's sexuality can be fluid (not fixed), and they may not define themselves by any sexuality.
- **Skoliosexual/Scoliosexual:** Those attracted to transgender or nonbinary.
- **Solo Poly:** Those open to having multiple intimate relationships with people but an independent or single lifestyle. They may not live with partners, share finances, or have the desire to reach traditional relationship milestones in which partners' lives become more intertwined.
- **Spectra Sexual:** Those who are romantically and sexually attracted to multiple sexes, genders, and gender identities but not all of them.
- **Swinging Pineapple:** This symbolizes love for everyone regardless of gender. The perfect design for those who are polyamorous, intersex, transitioning, or identify themselves as having an affinity to everyone, neutral or undefined gender.
- **Temporary Lack of Libido:** A libido drop later in life is often not the same as being of asexual orientation. Common causes of low libido include mental health distress such as anxiety, stress, and depression, certain medications and supplements, underlying illness, steroid use, and hormonal changes and imbalances.
- **Throuple/Triad/Closed Triad:** It is a relationship between three people who unanimously agree to be in a romantic, loving relationship with the consent of all involved.
- **Transitioning:** It is the period during which a person begins to live according to their gender identity rather than the gender at birth. While intersex and gender people transition, many do at some point.
- **Two Spirit:** Those males, females, and sometimes intersexed individuals who combined activities of both men and women with traits unique to their status as two-



spirit people.

- **Unicorn/Dragon:** A bisexual/polyamorous is open to forming a triad with an established couple, referred to as these mythical creatures, because these types of partners are scarce. A unicorn is those who are willing to join an existing couple. They may join the couple only for sex, become more involved in the relationship, and spend nonsexual, companionship time together. This description uses the word because unicorns are rare, mythical, and hard-to-find creatures.

As researcher Mere Abrams says, the bottom line is, "It's OK to feel unsure or overwhelmed by all the terms we now have to describe sexual and romantic orientation, attraction, and behavior." However, expanding our language to describe our sexuality can provide guidance, validation, and access to community while on our journey of sexual self-discovery and satisfaction.

Conversations about sex, sexuality, and bodies with your children can help them understand and accept it as a healthy part of life. In addition, open and honest conversations when your child is young can make later conversations easier.

While there are volumes of in-depth research papers on this subject, this is a brief attempt to provide a glossary of commonly used words. There is an overlap between specific terms, for example, bisexuality and polysexuality, pansexual and omnisexual, gay and homosexual, etc. Some people may prefer to use one word over another. The idea is to understand sexual preferences clearly.

The universality of human rights and the inalienable nature of rights belonging to every person by being human is the foundation of the right to sexuality and freedom from discrimination on the grounds of sexual orientation.

-TUSHAR UNADKAT

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WFY Bureau

The 4th Annual South Asian Literature and Art (SALA) Festival

The annual South Asian Literature and Art Festival (SALA) 2022 was held on October 29 and 30 at the iconic Villa Montalvo, home of the Montalvo Arts Center, in collaboration with Art Forum SF, the Stanford University Center for South Asia, and the UC Berkeley Institute of South Asian Studies.



Art Forum SF Team – Ambika Sahay, Executive Director, Kiran Malhotra BOD, Poorna Jagannathan Actress. Mayuranki Almoula BOD. Tushar Unadkat, Media & PR Director.

Humanity was the theme of the two-day festival. It featured over forty highly acclaimed South Asian artists, poets, novelists, dramatists, musicians, and thinkers. They debated and analysed current perspectives on the immigration experience, race, gender, and caste.

SALA Festival is presented by Art Forum SF and Montalvo Arts Center in partnership with the Stanford University Center for South Asian Studies, the UC Berkeley Institute of South Asian Studies, and the Center for South Asian Studies, UC Santa Cruz.



Audience @SALA

The Bay Area audience witnessed stellar panelists in the literature, art, and culinary world from South Asia and its diaspora during the last weekend of October 2022.

A two-day, multidisciplinary event featured presentations and panels by more than 40 highly acclaimed local, national, and international authors and artists covering various topics.



Breaking Barriers: Sculpting a New Vision – Jaishri Abichandani with Vikram Chandra

SALA 2022 featured literary stalwarts such as Ayad Akhtar, Vikram Chandra, Alka Joshi, Sorayya Khan, and Annu Palakunnathu Mathew, as well as contemporary artists such as Ranu Mukherjee, Sarah Ahmad, and Jaishri Abichandani.



Swara Bhaskar and Poorna Jagannathan from the film industry, as well as sociocultural visionaries like Dr. Suraj Yengde, musician TM Krishna, and Thenmozhi Soundararajan, took part.

Amit Majmudar, Devi Laskar, and Shikha Malavia were among the poets in attendance, as were art curators Drs. Shireen and Afzal Ahmad.

EnActe, a contemporary theatre group, performed excerpts from their well-known musical adaptation of *The Jungle Book*.

The second day of SALA 2022 featured epicurean

panels and lively deliberations about contemporary South Asian cuisine. There were also panel discussions on regional South Asian works translated by award-winning translators such as Daisy Rockwell and SALA mentor Moazzam Sheikh and Jenny Bhatt.



Verandah Dance Performance by local theatre group EnActe – *The Jungle Book* Rudyard Revised



In conversation with Poorna Jagannathan – Puneeta Kala

"The theme of humanity through inclusion, equality, and trying to bridge divides was mirrored in all our sessions, be it poetry, prose, epicurean panels, or the arts," said Kiran Malhotra, Director SALA 2022. "We also cordially invite people from other South Asian communities, such as Bangladesh, Sri Lanka, Afghanistan, and Nepal, to participate in SALA," she added.



H'Art of Giving – Dr. Afzal Ahmad and Dr. Shireen Ahmad with Dr. Robert Mintz

Spotlight Sessions

Sacred Games to Geek Sublime: Vikram Chandra and Salil Tripathi star.



Emmy-nominated writer Vikram Chandra

Salil Tripathi, a journalist and author, and Vikram Chandra, a novelist and UC Berkeley Creative Writing Professor, talked about everything from the current socio-political situation in India to the rise of organised crime in Mumbai, the criminal-politician nexus, and the risks that social media and associated technology pose to private information.



**Red Earth and Pouring Rain, Sacred Games to Geek Sublime
Author Vikram Chandra with Journalist Salil Tripathi**

Red Earth and Pouring Rain, Chandra's first book and winner of the Commonwealth Writers Prize, was published three years after the Babri Masjid demolition but is still valid today. Tripathi describes the book as "foresightful." "It is strange that our culture is one of multifariousness, but on the other hand, they (politicians) are working to make it about one narrative, and doing so in a manner that involves threats and violence," Chandra said. He added that "I sensed it coming and included it in the book."

panels and lively deliberations about contemporary South Asian cuisine. There were also panel discussions on regional South Asian works translated by award-winning translators such as Daisy Rockwell and SALA mentor Moazzam Sheikh and Jenny Bhatt.



Art Forum Board Chair Ajit Singh with Author Vikram Chandra

In Sacred Games, Chandra delves deep into Mumbai's underbelly, peeling back layers on the city's seedier side, where organised crime reigns supreme. Geek Sublime: The Beauty of Code, The Code of Beauty is his most recent non-fiction book, in which he connects the dots between art and technology. Ayad Akhtar and Dr. Anuradha Luther Maitra in Homeland Elegies.



Pulitzer Prize winner Ayad Akhtar

Ayad Akhtar, author of American Dervish, Homeland Elegies, and the Pulitzer Prize-winning play Disgraced, considers himself principally a "dramatist." Akhtar describes his parents' immigration experience, both of whom were doctors from Pakistan, "at a time when America had joined the space race and the huge expectations thereof on the second-generation kids of such families," with razor-sharp wit that is sometimes self-deprecating.

After years of deterring success, Akhtar ultimately won the Pulitzer Prize for Drama in 2013 for his play Disgraced. Homeland Elegies, his most recent novel, was named one of The New York Times' ten best books of 2020. Akhtar is the current president of PEN America.



*Uncaste the Duality: Talk on caste
Prof. Suraj Yengde with Davan Maharaj*



The Book Shops



*Green Room Humor – Tushar Unadkat with Poorna
Jagannathan*



*The Conscious Objector – Chaitali Sen, Salil Tripathi
with Raji Pillai*





Someone...

A Poem by Sarmistha Dey

There should be someone, if the bindi goes away from its position
Like a mirror, he will say 'the bindi is not in the centre.'
When kajal gets smudged there should be someone to correct it.

There should be someone who will call you from behind when you step out of
the house and say "Be careful"

There should be someone, like the clock hands, he will be always close to me
If that someone finds me in anger, he will say "Green Leaf I love you."

There should be someone, just not to rebuke for my wrong actions
But pull me close and say 'silly girl,
take care to keep something good.'

There should be someone, like an open window he will show me the sky
He will say 'Leave the address here
You become a bird.'

There should be someone whistling like wind
He will come near to my ear and whisper,
"Don't fall in love other than me"

There should be someone to lay the cool mat on the floor in the hot summer
afternoon
And say 'I allow you to rest on my heart all my life"

There should be someone,
partly let him be like himself and partly like me..

-SARMISTHA DEY



LIFE, POETICALLY SPEAKING



A Poem by
Sudha Mukhopadhyay

Childhood was amazing, so was the surrounding,
Family members were many and we were all merry,
School had a ground where I played around,
My paintings and trophies were always doing the round.

I then went to college which was well before my marriage,
There I made friends many and we all were merry,
I went briefly to the nursery with our lecturer of botany,
The sepal and the petal, they were oh so many.

But it was the great Shakespeare that was my peer,
Cause I was to make his language my career,
I enjoyed studying him year after year,
Along with the other writers of his calibre.

The office where I worked, was a place full of life,
But there was nothing of my own 'cos I was far away from home,
In sickness or otherwise, I tried to feel nice,
But that was life at least for the present time.

Then I was back home after many many days,
For preparations of my much awaited wedding day,
To a person I cherish oh so every day,
As we prepared to fly far far away,
Through life's myriad and amazing pathways.

-SUDHA MUKHOPADHYAY



SHE'S COMING...

A Poem by Sindhu Gatha

In the kitchen,
Heaving sighs
Flowing through the salt fields
The girl who was trampled on
dream rice was made in her tears

The wings of her dreams are shattered
The rights have been cut down
Grinding goals and
powdering the smile
Squeezing out freedom
She will be boiled
and roasted in oil
Curry prepared

Her greenness burned to ashes
with ash smeared on the forehead
She's coming....

Oppression In the torn
burned in the generosity of fear
In the midst of the mess
and morality.
And the pseudo-culture,
In the pinnacle of hope
She the cooked one is coming...

Trapped in the fire
blooming in the coal
the flowers of fire...

As you get older,
you get stronger.
Hugging the intoxication of life
Honours for not surrendering
and the one who carried
rainbow colour in her mind is coming.

She's coming.....

-SINDHU GATHA

MY HOME

A Poem by Brijji K T



My home is in the valley of heaven,
Under the bosom of Mother Nature
The valley remains virgin for ages,
And beautiful as ever and laudable!
My home is in the valley and remains...
But the distance to my home increased.,
As I am waxed and walked away...
Though it was inevitable, it became a habit
A habit of deliberate neglect.
I walked past and will be there somewhere
With somebody...
But not at home!
My home will go nowhere, I was sure
And lost priority... unaware that..
My mother was waiting, glancing at the empty road
Reluctant to go inside as I was expected at any time..!
She closed her door only half, thinking
What if her daughter turns up suddenly?
She jumped up and ran to the gate for some shadow...
Returns silently as it turned out to be a stranger,
She sat alone on the veranda, watching the clouds shaping
Thinking about the curiosity in my twinkling eyes once...
Someday I thought of my home and returned,,
Home was there, but my mother was missing,
Did you come at last, retorted the broken veranda,
So you came... sighed the half dried Gulmohar tree.
Yes, I came...and give me little space to sit
And wait... glancing at the empty road with the door half open...!!

-BRIJI KT



Dream Man: The Best Choice Of Your Life

A Poem by Sarmistha Dey



The person who observes you with great care, with pleasure, loves you, appreciates you.
If the person doesn't see the make-up on your face, but sees the depression and dark spots behind it, that person loves you.
The one who sees your mysterious crooked smile and knows that you are hiding something, keeps track of your actions,
Keep an eye on you behind your back.
Because the man loves you.
Instead of thinking of your silence as your weakness, he treasures your arrogance mixed with pride; he knows that you are very important to him.
So he is ready to melt your anger.
Whether you eat, whether you sleep at night,
Where have you been, the one who knows how to ask, knows how to love.
If he can't find you online, the person who tries to call you several times to reach you, is very serious about you.
He can't accept your absence.
His eyes are always looking for you.
He who hears your voice and understands your thoughts, you are not an option but you are the best to him.
He who listens to your messy words, loves you all.
Accepting all your craziness, petty complaints, insults, quarrels, sits by your side and holds your hand tightly,
That man wants to make you his lifelong companion, wants to keep you close to him.
Such people are actually the best choice, the best character in your life.

-SARMISTHA DEY

HAVE YOU DONE THIS?

A Poem by Sandhya Naren

Hey fellow human,
 Raise your head,
 Raise your eyes from the tiny rectangle in your palm
 And look around
 Look at the other human near you,
 Look deep within his/her eyes...
 They may look pale.
 They may contain frozen & dried up teardrops.
 They would have a zillions of emotions
 Hidden within them.
 They would have an ocean of sorrows, pain, agony & melancholy.
 They would have a ton of stories of despair buried within them.
 They would have an intense desire, crave for love & touch,
 Ears to listen and shoulder to lean on.
 Only, only if you look deep within, you can see all of them.
 Smile at them, hold their hand for a while
 Until everything hidden in those eyes get released.
 You will feel something which you have never experienced before.
 Just Do it. Do you know why?
 Because you are a fellow human being
 Living on the same blue tiny dot in universe
 Sharing the same air, same sunlight
 And travelling for a very short span of time.
 So, let me tell you again,
 Raise your eyes from the tiny rectangle
 And look deep within the eyes of someone around you,
 Don't forget to hold hands, to experience the magic.

-SANDHYA NAREN



WHERE THE SEEDLINGS GROW

A Poem by Rema Pisharody

Seek not for always a seamless sky
Wait not always for a flawless fate
Stand not in line always to embrace the conquerors
Walk instead to the peak of a mountain
Where hillocks hide the mystic origin of a river
Dream with the music of a sacred valley
Find the roots of a tree
Inhale the fragrance of rain soaked soil
String the melody in a violin that of wind
Seek not for absolute resolves,
Either it's for heavens above
or for a paradoxical terrain!
Love the twinkling moment
Walk ahead in dreams like that of earth
Hold in hand the flowers of spring
and the gold of summer.
Wash off the sorrows in a monsoon of forests
Carve a sweet memory in autumn's fire
Move on the ice-capped peak
In search of a cloud that is frozen
When leaves fall, relinquish!
And grow again like the seedling
To commemorate life...

-REMA PISHARODY



DIRTY CANVAS

A Poem by Jamshida Sameer



Child fisher,
crossing the paddy field, lame,
wearing naked muddy boot,
handful of Common carp
Kept Inside the colocasia leaves,
a sludgy stolen net-scarf of aunt,

Saw him over the ridge
whetening the tip of the pencil

When playing hide and seek
Panting to get a place to hide
A shadow larger than mine(I)!

Peeping beyond the banyan tree
found amid the bushes
With the protruded eyes!

Once, sleeping beside my dad
somebody came like a dream
The innocence pulled out of my cheeks
Switched on the light
The mirror shows
Printed pimples with reddish paint!

One day, playing with my village friends
in the cerosine colored Pond water
Screaming out of the fish bites
A stain is swimming through the water
without any notice
Felt pity
perhaps some of the aquatics might have
wounded
red-lines flowing through thigh

Oh...! Women!

Drawn a masculine face in the heart
Simultaneously painted white Jasmine blossoms beyond my
smiling petals
Vivid sizes for the flattened belly
Nector sucking honeybees
Sleeping over the breast

Now
Myself a dirty canvas of the restless artist!

Drawing....erasing..drawing...erasing...
Aching!

Red scribbles over the sclera
Extinguished the light of the youth
wrinkled skin,dark cavities on teeth ridge
Painted silver over the head,
substituted golden for teeth

Alas! My ached body!
This artist is never getting aged
Transformation without fail
It is the turn to shed your eyes...

-JAMSHIDA SAMEER
(GEM-SHE)

HANDWRITING IMPROVEMENT



SHAMA JETHANI
MASTER TRAINER

*summer
Vacation
special*

akshar
uses Scientific
Techniques to
make handwriting
legible through
series of Innovative
Online sessions
& comprehensive
practice workbooks.

akshar
emphasis on boosting the Self-
confidence of your child with
improved Body Posture & overall
refinement of personality.

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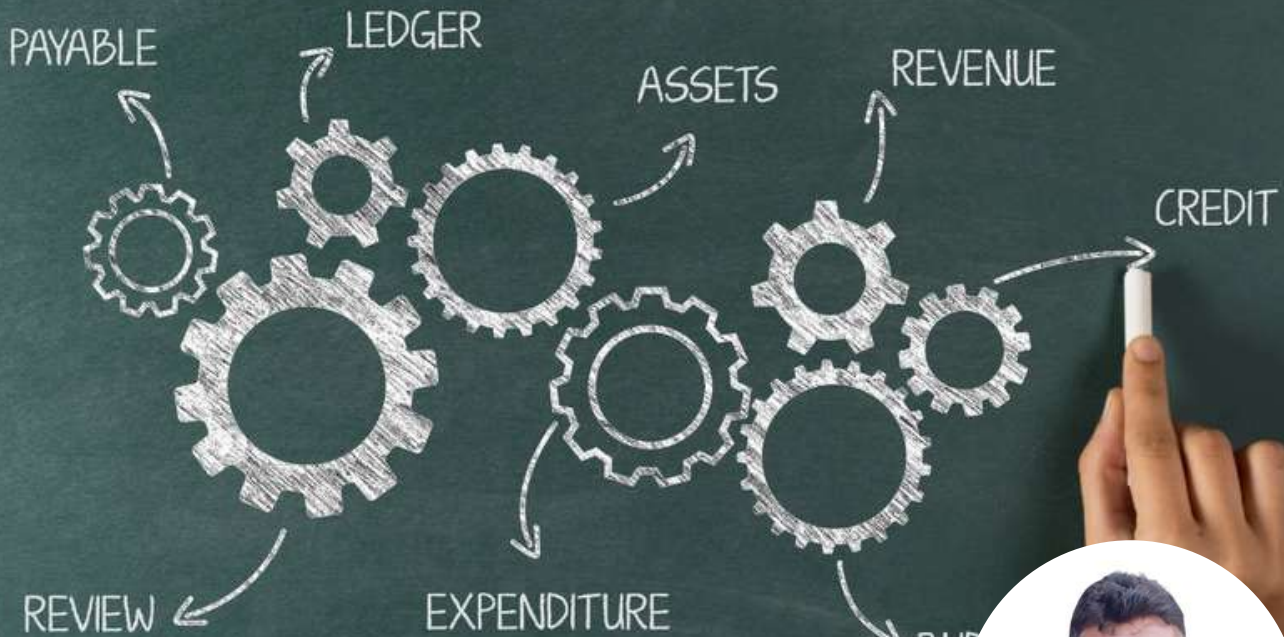
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THE MOST INTERESTING WAYS TO LEARN ACCOUNTING IN A FEW SIMPLE STEPS



By Kamal Arora

Continuing with old series "learn accountancy without pains" let us learn more in an interesting way

In this session I would try to familiarize you with the commonly used terms used in Accountancy. Let us start with a story heard by most of us in our childhood.

Lord Krishna and SUDAMA were studying at Sandipan Ashram. One day both of them along with others were sent by the Gurumata to fetch wood from the forest to be used as fuel for cooking food at Ashram.

When they were leaving Gurumata tied some dry Rice in a cloth and handed over to Sudama with an instruction that if any of them feel hungry they could feed themselves on those rice.

The rice were Assets in the hands of Gurumata as she owed it as she has cultivated the land has raised RICE. This Asset was her CAPITAL too. Thus, there was a balance between the Assets and Capital as sum total of Assets is equal to Capital

The accounting equation would have been:

Assets = liabilities + Capital
Rice Nil Rice

The equation is balanced.

RICE handed over to SUDAMA by the Gurumata were a Credit* created into Account of SUDAMA which could be brought to zero** by Gurumata if either of them consumed those RICE. Gurumata could have

treated those rice given in Charity. In that case Assets and Capital of Gurumata would have been reduced to zero***. Stock given free of cost reduces Assets and reduced the Capital also.

Sudama's Accounting equation:

Assets = liabilities + Capital
Rice Rice Nil

The equation is balanced.

Consumption of rice by either of them would have resulted into following Accounting Equation in the books of accounts of Gurumata.

Assets = liabilities + Capital
Nil Nil Nil

As SUDAMA had those RICE with him, he had become DEBTOR to the Gurumata. Now Gurumata has Debtor in her account and her Capital is intact^. In case of non-consumption SUDAMA could bring his Debt to nil by the way of handing back those RICE to Gurumata^^. Now the situation or the balance sheet of Gurumata would have been changed again. Stock of rice grain constituting ASSETS would have been into her account and at the same time she would have CAPITAL of RICE. Again, a balance between the two would have struck.

The books of accounts of Gurumata would have this Accounting Equation:

ACADEMICS

Assets	= liabilities	+	Capital
Rice Debtors			
Nil Rice	Nil		Rice

Assets	= liabilities	+	Capital
Rice	Nil		Rice

Assets	= liabilities	+	Capital
Rice Debtors			
Rice Nil			Rice

Now there was a heavy pour in the forest. Both the friends took shelter on two different trees. Both were hungry. SUDAMA was in the process of thinking that if the rain continues, he would be left with small portion of RICE to satisfy his hunger as he was supposed to hand over the portion of RICE to Lord Krishna also. The agreement was there between both of them. This is what we call PARTNERSHIP. Though the capital of such partnership has not been supplied by either of them. This type of agreement can be termed as TRUST/ SOCIETY.

In the books of Accounts of Trust, the Accounting Equation would have been as follows:

Assets	= liabilities	+	Capital
Rice			Rice

Lord Krishna asked SUDAMA if he had anything to eat? SUDAMA replied negatively. As SUDAMA was planning to eat away the share of rice grain of his partner lord Krishna, he is in the process of EMBEZZLEMENT.

SUDAMA ate away whole of the rice including the portion of grain rice meant for Lord Krishna. The moment he ate that he became DEBTOR TO LORD KRISHNA. The DEBT towards Gurumata vanished as after consumption the rice had become CHARITY FROM GURUMATA which was undertaken without any expectation of anything in return.

Lord Krishna has become his CREDITOR.

In the Books of Accounts of Sudama the Accounting Equation would have been:

Assets	=	liabilities	+	Capital
		Lord Krishna		
Rice		Rice		Nil

In the books of Accounts of Lord Krishna, the Accounting Equation would have been:

Assets	= liabilities	+	Capital
Debtors			
Sudama	Nil		Rice.

Whole of his life SUDAMA paid his DEBT by undergoing all the miseries of life. He never had plenty of food, plenty of clothes, plenty of other necessities. All the miseries he underwent were INTEREST PAID FOR THE DEBT HE OWED TO LORD KRISHNA. INTEREST PAYMENT NEVER REDUCES THE AMOUNT OF LOAN. In the books of accounts, the Accounting Equation would have been as follows:

Assets	=	liabilities	+	Capital
Miseries of Life		Interest on Debt towards Lord Krishna.		

Lord Krishna was leading a lavish life after the Ashram stage while SUDAMA was leading a miserable life.

His wife forced him to seek help from his friend Lord Krishna as he was resourceful. Sudama was not having anything to take as gift for lord Krishna. His wife tied some RICE in a cloth and send him to Lord Krishna.

When he reached there Lord Krishna entertained him well. But Sudama was not able to tell his miseries to lord Krishna because of his shy nature. One day both the friends were sitting together. Lord Krishna asked him whether Sudama has brought any gift for him? Sudama replied "No".

Then lord Krishna told him that he already owed him RICE which were meant for both of them and Sudama alone had consumed creating DEBT ON HIM. NOW throughout his life after Ashram he has suffered all the miseries for paying INTEREST OF THE DEBT. Now his wife has sent again the RICE so that he may pay back his DEBT AND MAY BE RELIEVED OF HIS DEBT BURDEN.

Sudama reluctantly handed over the RICE to lord Krishna and took leave from him.

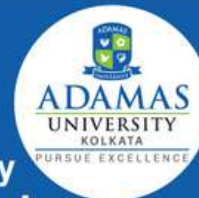
On his way back to his home he was thinking that Lord Krishna has done nothing for him to bring him out of his miserable life. He was worried about his wife and children. He was also worried as to how he will face his family as his friend Lord Krishna had not asked anything of his family or their miserable conditions.

When he reached his village, he was surprised to see that whole of the village has changed. His hut was changed into palace. His family was well equipped with all the luxuries of life.

Then he realised that Lord Krishna has waived his Interest over the DEBT AND COMPENSATED HIM FOR THE INTEREST PAID BY HIM.

-KAMAL ARORA

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By Saji Chacko

Appearances can be deceptive—this adage sums up Kanak Jha, the US table tennis sensation.

The 22-year-old is the only US player to qualify for two consecutive Olympics in singles and doubles. He is also the only American player to win a medal in table tennis, a feat he achieved when he won the Youth Olympic bronze medal in the 2018 Youth Olympics. To date, he remains America's youngest athlete to qualify for the Rio Olympics as a 16-year-old.

What's more remarkable about Kanak is the fact that he skipped from California to Sweden and thereafter based himself in Germany to hone his skills. In a highly competitive sport dominated by Asians, Kanak is currently ranked 22nd in the world, which is a tribute to his talent. Another interesting aspect is that Kanak's elder sister, Prachi, was also a promising player who won a team medal at the Pan American Games in 2016. The most interesting aspect of Kanak's story was that initially he was not even interested in any sport. Arun Jha, his father, worked as a software developer in Mpititas, California. He had moved to the United States in the early 1980s and was based in Mpititas. Both Kanak and Prachi were born in California.

What's interesting is that Kanak was not even interested in any sport as a youngster. He was more into reading. It was Prachi, who was two years older

than Kanak, who was hooked on table tennis, or ping pong. She was very good, and soon Kanak was accompanying his sister to the nearby TT halls to practise hits with her.

The occasional hits turned into an obsession once Kanak realised that he was reasonably good. He started competing in interschool events. He was making rapid progress at it, and his father, Arun, seeing the immense potential, decided to pull him out of school and fully concentrate on a career in the game. "That was a very critical moment for our family. "My father had made up his mind to push me full time into the game, and I knew I could not let him down," said Kanak.

Bouyed by Kanak's bronze medal win at the Youth Olympics in 2008—he became the first ever American to win a medal at the Olympics—came the teutonic decision... Kanak was to fine-tune his game, and for that he had to shift to Hamlstead, Sweden, which is a continent away. It was a difficult decision to have a 15-year-old live his life alone, especially so far away from home, but the Jhas eventually decided to make the change.

Initially, life was not easy as Kanak had to move into a small house that had two small rooms. But then he was training under Douglas Jacobsson, who was an established Swedish junior coach. It was in Hamstad

Young Kanak Add His Weight In Gold





(Sweden) that Kanak mastered the various spins in TT—sidespin, topspin, and backspin. He also ended up watching a lot of international TT matches on the internet. "That was an eye-opener to me—to encounter such varying types of spins," said Kanak. Slowly but surely, Kanak started to make his presence felt at the international level. He started winning Grade 3 tournaments on the World Table Tennis (WTT) circuit. The 2019 World Championship in Budapest (Hungary) will be one of Kanak's most cherished memories. It was a round-of-32 match against Ma Long, who is widely regarded as one of the best TT players in the history of the game.

Interestingly, Ma was one of Kanak's idols, and Kanak had goosebumps when he was drawn to play against the legendary Chinese. "He was my childhood idol—and here I was facing him across the table." In the beginning, I was quite nervous, but then he made too many errors. I won the opening game but could hardly believe it. "The champion that he is, he went on to win that match, but then I remember him giving me a hard shakehand and nodding his head at the end of the match," said Kanak.

Kanak's biggest win so far was his stunning victory over World No. 7 Wong Chun Tin of Hong Kong. It was the World Cup in 2020, and Kanak felt that win gave him confidence to take on the best in the world. For now, though, Kanak is content to carry the US flag high in world competitions.

-SAJI CHACKO



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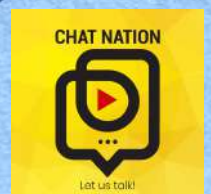


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INDIAN DIASPORA GLOBAL ACHIEVERS WFY AWARDS, DUBAI

WFY to give away Indian Diaspora Global Achievers Award on December 16th, 2022 in Dubai. Nominations are now open. This year, we endeavour to honour, recognize, and celebrate the lives of people of Indian origin who have made extraordinary contributions over the last three years of the pandemic. When the world was suffering, they made a difference; HEAL THY WORLD!

The Indian Diaspora Global Achievers WFY Award is a global awards programme hosted by WFY Magazine and Indian Diaspora Global to recognise and celebrate Indian Diaspora individuals (regardless of nationality) and organizations for their outstanding achievements and contributions, and the impact they have made in their respective communities across the globe.

The regular sections, besides the focus theme, will also be there. The WFY Awards is an initiative to recognise and honour the most promising Indian Diaspora visionaries, innovators, and entrepreneurs in multiple sectors. With this esteemed award, we endeavour to honour the stellar personalities as well as organisations in healthcare, education, hospitality, tourism, real estate, architecture, aviation, engineering, fashion, arts, IT, media, retail, manufacturing, legal, NGOs, magazines, entertainment, FMCG, finance, portals, consultancy, and e-commerce.

The Indian Diaspora Global Achievers WFY Awards is open only to Indian Diaspora individuals or organisations and the nomination right is open to only Indian Diaspora Global members who are at least 18 years old. The finalists will be chosen by a review panel from the nominations received.

NOMINATIONS ARE NOW OPEN, KINDLY HELP US FIND THE BEST AMONG US.

How to nominate?

Nominating right is open only to the registered members of Indian Diaspora Global and you will need a membership ID number to nominate. Write an email (as per the given format) to wfy magazine@gmail.com in case you are not a member click [here](https://indiandiaspora.world/index.php/join-us/) to become one

There is not an official limit to the number of entries a single person can submit. A nominator may submit nominations for all categories; however, each submission must be unique. The organiser of The Indian Diaspora Global Achievers WFY Awards reserves the right to modify the award category selected as necessary if it believes that the content of the nomination fits better in a different award category. The decision of The Indian Diaspora Global Achievers WFY Awards, award team will be final in this regard.

Is the programme open to individuals and organizations from all countries?

The Indian Diaspora Global Achievers WFY Awards is a global program. The Indian Diaspora is spread across the length and breadth of the globe. The Indian Diaspora community is beyond borders, thus citizenship does not matter in this regard.

What happens after I submit my nomination/ submission?

After the nomination, the entries will be vetted by a Review Panel. Thereafter the Nominated individual or organisation will be submitting a video of theirs, which will be uploaded in our Social Medias including our

WFY AWARDS

YouTube channel. The popularity and response of the same will also be considered while selecting them for the award. The final list of awardees will then be determined with the help of a review panel of qualified judges determined by The Indian Diaspora Global Achievers WFY Awards Team.

When will the winners be notified?

Winners will be announced publicly during The Indian Diaspora Global Achievers WFY Awards, Winners will be notified around January 20th, 2022.

What do award winners receive?

- Winners will receive a certificate of appreciation along with a trophy.
- They'll be featured in the international magazine WFY's New Year edition i.e. March, 2023
- More importantly, we hope recognition through The Indian Diaspora Global Achievers WFY Awards will help raise the profile of the winners and provide additional validation to their programs. The Nominator will also be recognised and acknowledged.



Additionally, winners will have the opportunity to:

- Be featured extensively online as well as during The Indian Diaspora Global Achievers WFY Awards, Dubai;
- Use a dedicated The Indian Diaspora Global Achievers WFY Awards logo mark in promotional materials;
- Be featured in various digital platforms throughout the year, including articles, videos, social posts, and more.

We would like to **acknowledge the nominator** also on the stage along with the award winner. This would be a great opportunity for the person nominating the award winner.

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