

20. GANDHIAN PRINCIPLE OF BASIC EDUCATION AND ITS RELEVANCE IN THE PRESENT CONTEXT

"...education for life, education through life, and education throughout life." Gandhi

—Punita Gupta

Astt Prof (Deptt of Elementary Education,
Aditi Mahavidyalya, University Of Delhi)

As I was coming back from my child's music academy, I saw many school going children outside the school gates, waiting for their turn to go inside. It was a Sunday, why were schools open? I was a bit confused. I saw that children were wearing their school uniforms. I noticed as many as 15-16 different uniform styles. What is that? May be some interschool event, may be quiz, debates, Olympiad, my mind was racing. Nothing seemed clear. Many of them were accompanied by their parents while some were standing alone. By that time, it had dawned on me that this was a popular event among school students. I crossed 4-5 schools, and found thousands of students standing outside school gates with their pencil boxes and roll numbers. I was more surprised when I saw the uniform of my child's school as well. Oh! I hope he did not forget to tell me something important for the day. I looked at him with a questioned eye. He did not get me. After a while he started telling me about some of the events that had taken place in the school on the last working day i.e. Saturday. Suddenly he asked me what is FITJEE? I was a little surprised. I inquired where he had got that from. Probably from some senior students of class eleven and twelve.

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I.Q.A.C.
Coordinator
Aditi Mahavidyalya
Bawana, Delhi-110039

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Construction of woman and her sexuality With reference to the cinema of Karan Johar

Dr. Punita Gupta
Assist. Professor, Aditi College

Hindi cinema, which is popularly known as **Bollywood** cinema, is the biggest entertainment industry in the world in terms of its annual productions. Hindi cinema can be divided into two very distinct categories; one which is for masses "**mainstream cinema**," full of drama, dreams, dares, dears and devils and second which is famously known as "**parallel cinema**," near to reality, rationality, raw, rigid and relevant. Both the streams have their own selective viewership. On the one hand, mainstream cinema lovingly called **masala/formula** movies are accessible, approachable, affordable, available wherein parallel cinema is also known as **art/alternative** movies which are critical, contradictory, controversial, courageous and conflicting in content and its treatment and that is why labelled as cinema for intellectuals and thinkers.

Bollywood mainstream cinema is very popular amongst Indians and Indians settled abroad. This is a highly commercial stream, selling dreams and desires. Big sets, fascinating locations, loud and catchy music, emotions, romance, fantasies, suspense, action, bloodshed, all is so unreal and larger than life, but it appeals to the masses. It keeps away viewers from everyday struggle and monotony. There is a general tendency of movie goers; they want optimum satisfaction/outcome of spent money which they do not get from alternative cinema which is bare, bitter and dark. Viewers, who are

प्रवासी साहित्य प्रसंग

Principal,
Aditi Mahavidyalaya
(University of Delhi)
Bawana, Delhi-110 039.

MAAC
Coordinator
Aditi Mahavidyalaya
Bawana, Delhi-110039

339

P. Gupta

I.Q.A.C.
Coordinator
Aditi Mahavidyalaya
Bawana, Delhi-110039

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Book Review

Punita Gupta (PhD Scholar)**

Gender and Sexuality in India Selling sex in Chennai

Introduction

Author: Salla Sariola

Routledge: London, 2012 first issued in paperback

Edinburgh / South Asian Studies Series

Price 28 pound, Total pages 161 ISBN 13: 978-0-415-53356-0 (pbk)

This book is based on the intensive ethnographic fieldwork in Chennai (India). Analysis is rooted in the data; the voices of sex workers (female) who are viewed as subjects who negotiate the time and space-specific contexts that they live in. As inter/national data reveals that India is one amongst the countries who has high numbers of HIV & STD carrier, global agencies have their focus on it and providing huge money to fund public health intervention programmes. A category amongst the high-risk groups is of female sex workers. Author found it difficult to research female sex workers due to prevailing secrecy and shame around woman; her body and sexuality and needed a translator all the time to understand the narrations and other verbal transactions.

Author was able to capture the fragmented voices of these women. Rejected and ostracized status of these women keep them in periphery and invisibility. It would not be an exaggeration that female sex workers are deprived of almost all the gender empowerment policy and programmes despite knowing and acknowledging the fact that these are one of the most vulnerable categories. Not only the physical health but also the mental health, demands attention and contouring in public health maps. This book argues that (i) the everyday lives of sex workers are hidden and under wraps (many have violent realities) (ii) debates on control and prevention take much of attention in the framing of policies subsequently which result in to ineffective and skewed scrutiny (iii) medicalised view of the disease does not consider social aspects of being into that work.

This book is a fair and just attempt to place sex workers 'as individuals who are able to negotiate the conditions of oppressive discourses, structures of patriarchy and stigma on prostitution that surround them to various degrees, and not as essentialised victim (p.6)'. Sariola claims that the book is a study of how oppression

** Jaimon Verghese is Assistant Professor at CSR-D-ISWR-Centre for Studies in Rural Development, Ahmednagar, Maharashtra.

Mamta Sharma
Principal,
Aditi Mahavidyalaya
(University of Delhi)
Bawana, Delhi-110 039.

[Signature]
NAAC
Coordinator
Aditi Mahavidyalaya
Bawana, Delhi-110039

[Signature]
I.Q.A.C.
Coordinator
Aditi Mahavidyalaya
Bawana, Delhi-110039