

PEMS

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Words

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You never know how hard you use 'words' to others;
You never regret what you said about 'words';
You satisfy much when you rebuke louder;
You fill up your stomach when you scolded bitter;
Yeah! I smile after when I reprimanded yours ideas;
You chased away slowly 'down and lower' hanging;
You laugh like a squirrel biting his own tail;
You feel self like a comrade when you lecture 'words';
You eat your own shit when you shit 'words';
'Bastard, Coward, lazy, devil, villain, pig'
'Scoundrel, rascal, animal, monster, monkey'
You blinded with red 'idiot' shouting over others;
You find warm citing threatening 'words' verbal;
'I'll kill you', 'I'll jail you, and 'I'll burn you'
'I'll paint you', 'I'll beat you and 'I'll punch you';
All's a word; all's a feeling fooling you 'words'.

You reacted so easily when you listen 'half' statement;
'Okay, go on, I know, you go, I'll and you don't';
You cut off immediately angrily better be finish;
'You're wrong, he's right, go with him, and he'll tell you'
'You know nothing; my men will do and get off'
You think you'll are correct when you find partner;
You sit chair spreading your legs when you hold 'fire'
You walk like you never fall down again like childhood;
You tried standing taller knowing you lose balance;
Ah! How funny you're, your words so enchanting;
'Bloody, Hell, Oktabi, Ninai nupi and chamchatnaidbi'
'Fool, son of a bitch, your mother a lie and rubbish'
You're ears a rat and you're eyes a dragon;
All's a word; all's a feeling fooling you 'words'.

You reacted like a dog when you notice 'haters';
'Yeah!, Oh!, Really!, OMG!, shit! And awkward'
You argue like a cat when you did proving 'self';
'No and yes, yes and no, you did, I don't, meow and meow';
Ha ha! You roar and you thunder 'I win and I conquer';
You wisher per early 'I'll destruct opinions';
'Common on bastards, I'll jail you all' you murmur;
You enjoy pulling strings 'getting away others'
'Take them away, clean my way and lock them up,
Your 'words' so vibrating; hitting all others hard;
Your 'words' a puppet, jumping and dancing elsewhere;
One a 'capture', two a 'shut down', three a 'lock up';
Four an 'imprisonment' and five a 'stupidity';
All's a word; all's a feeling fooling you 'words'.

Brazilian model dies after collapsing on catwalk at Sao Paulo Fashion Week



Agency
New Delhi April 28,

A Brazilian model died Saturday after collapsing on the catwalk during a show on the last day of Sao Paulo Fashion Week, organizers said. "SPFW has just received the news of the death of model Tales Soares, who suddenly took ill during the Ocks show," the organization said in a statement, without giving a cause of death.

The 26-year-old model fell while turning to leave the runway. Medics immediately attended to him in front of horrified onlookers, according to local media reports. SPFW said he was taken to hospital, where he was pronounced dead. "We offer our sincere condolences to Tales' family," it said, while label Ocks said on Instagram its entire team was "shocked" by the death of Soares, who was signed to Base MGT modelling agency.

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In Kutch, Women Are Weaving a New Future for Themselves

Courtesy The Wire
By :Radhika Mulay

"Hamare bina mard vanaat ka kaam kar hi nahi sakte," asserted Bhavanaben Vankar, from Avadhagar in Kachchh. Women have consistently been the backbone of Vannat, a handloom weaving process. They have been doing the pre- and post-loom processes, which prepare the raw material to be weaved and then polish them with tassels and embroidery. However, this work has been unrecognised and unpaid for many decades due to the patriarchal nature of the community. Very recently, though, with the changing trends in weaving sector, education, and increasing interactions with the global markets, women have started changing the way they and society look at their contributions.

Questioning the taboo

Earlier, for a woman to operate the loom and weave was frowned upon. Now women are confidently asserting their aspirations to weave independently. Many women are now exploring acrylic, kala cotton (indigenous and organic cotton variety) and even plastic weaving as a source of livelihood. Plastic weaving, introduced by the Kutch-based innovation group Khamir to reduce the ecological impact of plastic waste, created an impetus for women to develop their weaving skills and understand markets. Now, plastic weaving is practised by women in Avadhagar and other villages. It has resulted in a growth of women self-help groups with better access to micro credits.

Today, we find women entrepreneurs like Hansaben Meria from Rampar Vekra, Kankuben Amritlal Vankar from Kukma, Jaishreeben Harijan from Adhoi who have established their mark as skilled weavers in acrylic as well as kala cotton weaving. They are even providing jobs to other women from their community. They travel across India and abroad for exhibitions and shows, increasing their range of exposure and network. Champa Siju Vankar and Rajjiben Harijan of Avadhagar took some of their own designs to a textile exchange programme in UK. In Adhoi, Prakash Bijal Vankar has set up a separate loom for his wife. Jaishreeben taught her husband to weave and has set up a new system of weaving livelihood in a non-vankar family. Sanjot Sheetal Hitesh, Buchia Roshni Pachan from Jamthada, Champa from Avadhagar and many other young girls are confidently voicing their aspirations to pursue weaving as a full-time profession.

"Instead of working in a factory, I would prefer that my daughter works from home on a loom. It is much safer and convenient," said a father who is proud of his daughter's contribution to the weaving tradition and the economic status of the family. This new energy and perspective seen in designs, products, are transforming the already flourishing Vanaat. In situations where people are moving away from traditional livelihoods, this community effort, combined with the determination from women, is providing an alternative to the otherwise mainstreams occupations.

Gender empowerment

While it is important to applaud the struggles of these successful women, there are also some challenges which need to be addressed collectively. A refreshing level of confidence in few villages was countered by cases of women with lower confidence levels elsewhere. There is no necessary connection between being a vankar and being politically empowered. There are many girls who would rather leave

By no means is the revival of weaving the only or perhaps even the main reason for women's empowerment. Official policies and programmes, including reservation, access to education, civil society programmes, are other factors. But Khamir's intervention in the weaving sector has definitely opened new doors for women. "Samstha ke vajah se hume swabhiman se jeena ka rasta mila," said Rajjiben, a single mother who was able to support her family through weaving and a Khamir employee. Increasing sense of pride and confidence among women is reflected in the political and social spaces as well. "As women, we understand the requirements of our homes and village better. We are able to provide better solutions to improve village governance and infrastructure," says Jassuben Khimji Vankar, from Bhujodi. Kankuben Amritlal Vankar, from Kukma, a national award winner for her woven sari in 2011, proudly narrated her journey of being a sarpach and how she overcame challenges. Lakshmi Gagubhai Mandar, a vankar, stood as sarpach with the aim of doing 'seva' for the community.

Contradictory trends

While it is important to applaud the struggles of these successful women, there are also some challenges which need to be addressed collectively. A refreshing level of confidence in few villages was countered by cases of women with lower confidence levels elsewhere. There is no necessary connection between being a vankar and being politically empowered. There are many girls who would rather leave

traditional roles to join other sectors. This preferences could force the otherwise family-oriented livelihood into one based on outsourcing and/or on centralised production units. There are also some women who have been taught to weave in order to increase family income. A women weaver highlighted the need for a fundamental change in sharing roles and responsibilities between different genders. She said, "It is wonderful that I am able to weave and innovate, but I also have to manage household responsibilities. There is too much burden." In some villages, though women operate the loom, they are supposed to be hidden with a purdah.

Need for new interventions

In spite of these contradictions, it is important to notice that times are changing. There is more freedom in various ways. Young girls are persistently questioning the rigid nature of the marriage system, lifestyle, career options and are becoming assertive for their rights. They hope for continued enhancement in livelihood options. With persistent efforts and patience, women vankars feel that the long-standing patriarchal nature of community could be undone. As explained by Champa, "Weaving is not just a physical and mental task. One must also put one's heart into it. If the yarn gets tangled, it has to be unfurled with patience and heart." The author visited Kutch as part of a collaborative study (ACKnowl-EJ) by Kalpavriksh, Khamir and the community, supported by the International Social Science Council. Radhika Mulay works with Kalpavriksh.

Music has the power to overcome the tribulations of war and terrorism: Vice President Music symbolizes the best of the human spirit; Re-capture the essence of civilizational ethos: Vice President tells musicians Addresses

Courtesy PIB

The Vice President of India, M. Venkaiah Naidu has said that music has the power to overcome the tribulations of war and terrorism and sends the message of oneness.

Speaking at the "CHIRAGH" concert of the South Asian Symphony Orchestra at the National Centre for the Performing Arts (NCPA), in Mumbai today, Naidu said that music speaks a universal language and transcends geographical boundaries and unites people.

Naidu appreciated Dr. Ahmad Sarmast for training the young children from Afghanistan who performed at the concert overcoming such barriers. He said that the young performers have proved that their music symbolizes the best of the human spirit and speaks the universal language of peace and harmony.

The Vice President called upon organisations such as the South Asian Symphony Orchestra to carry the message of peace and non-violence and dispel the dark clouds of misguided minds that were unleashing sporadic spurts of mindless violence.

Naidu said that events such as the Concert organised by CHIRAGH showcase India and its people's commitment towards cooperation and co-existence among all nations.

The Vice President wanted the members of the orchestra and musicians at large to become ambassadors for a new and resurgent South Asia. He asked them to re-capture the essence of ancient civilizational ethos such as - peace, compassion and co-existence and re-connect with the common cultural well springs that unite the region.

The South Asian Symphony Foundation established by Smt. Nirupama and Sudhakar Rao, retired senior civil servants, has built a unique project - a Symphony Orchestra to unite the people of

South Asia region, through the divine medium of music.

Saying that Music was a powerful art form that could transform the quality of our lives, Naidu asked the South Asian Symphony Foundation to build a repertoire of indigenous music from the region and continue to spread the universal message of peace and brotherhood around the world.

The Vice President and the gathering paid tributes by observing silence in the memory of those who lost their lives on the dastardly terror attack in Colombo, Sri Lanka recently.

The Governor of Maharashtra, C. Vidyasagar Rao, more than 70 musicians from countries like Afghanistan, Sri Lanka, Nepal, India and others, Orchestra Conductor Viswa Subbaraman, founders of CHIRAGH, Nirupama and Sudhakar Rao and eminent musicians and art lovers from Mumbai were present on the occasion.

Following is the text of Vice President's address:

"We are gathered here to witness an important occasion - one in which we show, that we, in India, as a country and people, are dedicated to cooperation and co-existence among all nations. The South Asian Symphony Foundation established by Nirupama and Sudhakar Rao, retired senior civil servants, has built a unique project - a Symphony Orchestra that unites the people of our region of South Asia, through the divine medium of music.

Music speaks a universal language. It transcends geographical boundaries and unites people. We, in India, have always maintained that musical gatherings are an effective form of yoga or spiritual discipline. That is exactly what an orchestra consisting of many musicians sets out to do. Each and every member of the orchestra has to concentrate deeply on his or her own instrument but at the same time synchronize it with other musicians. It is a supreme

example of preserving your own identity and yet being a part of a larger, collaborative endeavour. In relations between nations and human beings, it is probably the ability to live and work together that can make all the difference.

The great composer, Robert Schumann said once that to send light into the darkness of men's hearts - such is the duty of the artist.

Music is a powerful art form that can transform the quality of our lives. I believe that the South Asian Symphony Orchestra through its concert, Chiragh, will light the way forward so that cultural collaboration and dialogue, existing for long among South Asians, is further strengthened.

South Asia needs to be more integrated, economically and culturally, and our people-to-people ties and understanding must grow if we are to overcome the legacies of the past that have kept us apart, divided and distant from each other. I am glad that the South Asian Symphony Orchestra includes musicians from many South Asian nations and the South Asian diaspora. The Orchestra is a beautiful community of sisters and brothers of different nationalities, dedicated to creative expression through music. It speaks the language of peace, it unites minds and transports us to a sublime experience.

We must not stop with this one concert alone. The South Asian Symphony Foundation must now think of building a repertoire of indigenous music from the region that can be played around the world. We are heirs to five thousand years of civilization in our region from ancient Gandhara and the Hindu Kush mountains to the river waters of the Indus and the Ganga, from the mighty Himalayas to the Bay of Bengal, and the Arabian Sea and onwards to the southern shores of Sri Lanka and the Maldives and the

Indian Ocean. Let us celebrate this wealth of cultural traditions and musical cadences.

At the same time, you should plan concerts in other cities of the region and beyond. I hope as time goes by, you will become one of the great orchestras of the world and be recognized and lauded for the message of peace and coexistence that you embody.

Music training for the young children of the region is also important. This orchestra has some children from Kabul in Afghanistan who are profiles in courage. All of them are dedicated to their music and communicating through their art with the outside world, bringing fame and respect for their ancient country, overcoming the tribulations of war and terrorism and symbolizing the best of the human spirit. I salute them and their dynamic and most courageous teacher and leader, Dr. Ahmad Sarmast who is with us today.

This is the spirit that we must constantly encourage and foster and that is why the South Asian Symphony Orchestra must carry this message of peace and non-violence and dispel the dark clouds of misguided minds who are unleashing sporadic spurts of mindless violence. The orchestra's members can all be ambassadors for a new and resurgent South Asia. After all, South Asia has been a cradle of a great civilization founded on the principles of peace, compassion and co-existence. We must re-capture that essence of our ancient civilizational ethos. We must re-connect with the common cultural well springs that unite us.

I wish all the musicians of the Orchestra, the conductor Viswa Subbaraman, and the founders, Nirupama and Sudhakar Rao all the very best in their endeavours to promote peace and humanitarian dialogue and cooperation in the region of South Asia to which we all belong. Jai Hind!