



# NEWSLETTER

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## ***Need for Gender Sensitization in India***

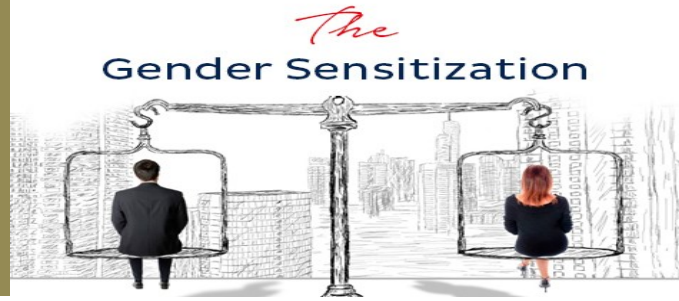
*- By Dr. Ritu Ghosh\**

The pandemonium of crimes against women and their subjugation in every sphere has been much abated since Independence. Equal access and opportunities for women in the professional and personal fields till date remain detached from realization, despite the black and white letter of the law having inscribed it, numerous discussions by the academia, the judiciary advocating gender sensitizing it through a glorious catena of judgments, most of it remains unimplemented. With recent incidents of violent sexual crimes and planned murders of women is a living example of the situation being far from the ideal.

Gender sensitization as an activity aims at educating both the literate and illiterate sections so as to help them determine assumptions in matters of gender, testing their awareness against the touchstone of stereotyped generalizations and unlearning the doings of an patriarchal socialization. Gender awareness requires not only an intellectual effort but also compassion and open-mindedness. It opens up the widest possible range of life opportunities and options for both women and men. This goes on to highlight the need for nabbing the issue at its roots vis-à-vis through simple, practical and perhaps easily retainable measures of gender sensitization.

### **Socialization of Gender Roles**

Gender Socialization and ascription of gender roles is a process by which people are taught to behave in a certain way, often dictated by societal beliefs, values, attitudes and examples. The process of socialization begins as early as when a woman becomes pregnant and how her immediate community starts expecting a male child even



before its birth. Children face norms that define “masculine” and “feminine” from an early stage itself. Boys are told not to cry, not to fear, not to be forgiving and instead to be assertive, and strong. Girls on the other hand are asked not to be demanding, to be forgiving and accommodating and “ladylike”. These gender roles and expectations have large-scale ramifications. The degree of gender differences observed, varies in all cultures in respect to infant, toddler and young child health, nutrition, care developmental activities, education, hygiene and protection. What needs to be instilled at an early age is to ensure that both girls and boys are equipped with the same activities without any discrimination.

### **Gender messaging**

Gendered language is still commonplace in both the workplace and everyday life. Language plays a critical role in how we interpret the world, including how we think and behave. Some of the ways to help gender messaging gauge social relevance is by:-

❑ *Ensure that women and men are represented*  
Both should be seen, heard, and treated equally in corporate media products and messages. It is important to ensure that quotes from both men and women are included in press releases, stories and other communications. Additionally, presenting female voices in traditionally male roles and vice versa contributes to deconstructing stereotypes and gender norms.

### ❑ *Challenge gender stereotypes*

The jargon employed and usage of language often reinforces gender stereotypes and pre conceived assumptions about women and men, often forming and reinforcing such gender

stereotypes. What becomes important is to avoid using them, since gender stereotypes do limit and trivialize both women and men by presenting inaccurate images.

#### ❑ *Avoid exclusionary forms*

Often unconsciously or consciously exclusionary forms of language indicate the usage of “he”/“his” while referring to both a female and male, which has the probability of excluding females/women. Though alternatively one could use “he” and “she” to be inclusive, or use the plural ‘they’ to avoid using any gendered pronouns. While using gendered pronouns, it is important not to perplex one’s audience by using ‘she’ in one paragraph and he in the next. In these situations, it is good practice to stick to one pronoun, or use a plural, or eliminate the use of pronouns altogether by rewording the sentence.

#### ❑ *Use equal forms of address*

Another probable way of ensuring gender sensitization is to be mindful and respectful of how individual women prefer to be addressed. Women are often referred to as someone’s partner, instead of an individual in their own right, for instance Mrs. XYZ; thus reducing their individual credibility and personalities. It also creates an imbalance while interpreting who is deemed important in public life. It is good practice to avoid referring to women as somebody’s wife, widow or mother unless absolutely necessary.

#### ❑ *Challenge gender-stereotypes with images*

In the same way as written materials, the depiction of women and men should attempt to break with notions of gender roles that perpetuate gender inequalities. Women and men should be portrayed as equals, rather than having roles and characteristics traditionally assigned on the basis of dominant gender norms. Women should be depicted as being able to leverage opportunities or as having equal opportunities; being in positions of power and in professions that are not usually linked to women such as professors, doctors or head of states.

### **Engaging with men and boys**

While the focus has been on women predominantly what also needs to be addressed is sensitizing men through workshops in order to help them unlearn inherently sexist patterns of behavior. All must share responsibility and duty towards gender equality, not only women and

girls. While women too need to be socialized and trained to aim for careers predominantly occupied by men, to work towards making themselves financially independent and sound, however men too need to be taught to accept women at par with them and perhaps unlearn their preconceived notions embedded in their psyche. Engaging with men and boys is equally important and helps in creating an enabling environment for an equitable society.

### **Promote gender equity through titles, labels, and names**

Titles attributed to people and occupations often reflect inequitable assumptions about males and females; gender-sensitive language promotes more inclusive and equitable representations for both females and males. Referring to a woman as a ‘career woman’ instead of a ‘professional’, or to a server as a waitress can exacerbate inequality and further highlight the preexisting structure where a woman is not perceived as equal to men.

In conclusion, although ‘gender and development’ includes both women and men, however, in most cases focus is given to only women. It is because of imbalance and unequal status of women in most of the societies where women do not have the same opportunities and personal freedom as men do. Therefore, there is a need to focus women compared to men. Breaking barriers requires bold steps by both women and men, paving way for an enabling environment. Recognizing the “positive deviants” in our society is important and perhaps the first step towards acknowledging the issue at the roots.

*\*(The writer is Associate Professor, Department of Sociology, S. J.N.P.G. College, Lucknow.)*

#### **Source:**

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•Nitasha Chaudhary Nagaraj, Nitasha Chaudhary Nagaraj, Amita Vyas, Amita Vyas, Megan Landry, Megan Landry, Lucio Mango. (2019) *Adolescents’ Perceptions of Gender Discrimination in India: Do Perceptions Differ for Boys and Girls?*. *Journal of Public Health International* 2:1, pages 1-12.

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## **Gender Sensitisation - Need for Altitudinal change requirement**

-By Dr. Navin Kumar\*

Gender refers to a set of psychological features and role attributes that society assigns to the biological category of sex with culture specific prescriptions implicit and explicit for how men and women ought to behave. A term that better captures society's influence on biological attributes based categories of male and female which indicates a particular kind of social role accompanied by a set of norms and expectations.

The biological theory of natural differences in behavioural patterns of men and women has been invalidated and it is an established fact that the process of social interaction shape behaviour of human (men & women). Since men & women are socialised differently through various agencies of socialization, children internalize various factors since childhood, leading to gender inequalities. Positive and negative reinforcements aid boys and girls in learning and conforming to expected sex roles and the development of masculine and feminine identities. Even parents committed to raising their children in a non-sexist environment may find difficulty in combating gender programming.

Of late, a great deal of scientific endeavour is intervening in the scientific development of invitro fertilisation and genetic engineering developments to design new age babies. The factors of patriarchy, masculinity, stereo types, prejudices and other important factors of media mediated images results into overarching concepts of gender relations. From day to day social interaction and practices up to institutional arrangements of masculinity and femininity the central theme revolves around the dominance of men over women.

Collective social consciousness is governed by patterns of relations continuously reproduced over lifetimes and it is also subject to change. One

pertinent example is Division of Labour.

Division of labour on the basis of sexes such as domestic work for females and scientific or military work for males creates a gender regime for the place of power which manifests in hidden ways. Hegemonic masculinity is used to describe the social dominance of a certain group exercised through a cultural dynamic which extends into private life and social. Thus the media, school education, ideology, cinema, sports and music can all be channelized through which hegemony is established. The superior subordinate paradigm of relations is characterised by compliance, nurturance and empathy. School education play a crucial role in the creation of a gender regime. The teachers including male & female promote a tendency of achievers which gravitate around boys and most of the class room discussion discuss the stereotyped norms and values of middle class families. The on rush of materialism intensifies patriarchy i.e. men's domination over women by concentrating wealth and power in the hands of a smaller number of men. The global sex industry and 'sex tourism' exists in several areas of the world including Thailand and the Philippines. Sex industry is linked to economic hardship and desperate young children are unwillingly lured into the sex trade. A report published in 1998 by the International Labour Organisation (ILO) found that prostitution and sex industry in South East Asia have taken on the dimensions of a full-fledged commercial sector having grown rapidly over recent decades and its impact on Indians can't be ignored.

The family in modern times are not able to provide the whole range of emotional experiences which can be full of warmth for children. Majority of our experiences suggest a higher prevalence of domestic violence by men against their female partners. A surprising dilemma of the domestic violence is the fact that a good deal of violence within the family is tolerated and even approved in the name of maintaining the egoistic and false traditions of family honour. A significant percentage of our children are abused and child sexual abuse has proved to be disturbingly common place. It is also found in researches that prostitutes, juvenile offenders, adolescent runaways and drug-users show that a high proportion of them have a history of child sexual abuse. Fatherless families, motherless families, broken homes and rising rates of divorce have also contributed to the lone-parent household.

The breakup of marriage is almost always emotionally stressful for both the couple and their children and may create social stigma for the couple and their children. Any situation in which men objectively exploits women or hinders her pursuit of self affirmation as a responsible person constitutes an oppression. Such a situation in itself constitutes violence, even when sweetened by false generosity, as it interferes with women's ontological and historical vocation to be more fully human. As the oppressive men dehumanize women and violate their rights, they themselves also became dehumanized. The oppressors do not perceive their monopoly on having more as a privilege which dehumanizes others and themselves. They can't see that, in the egoistic pursuit of having as a possessing class, they suffocate in their own possession.

We can easily notice a tendency of dehumanization on the ascent in the contemporary times which is only possible through subversion of freedom of women through constant control. The pleasure in complete domination over another person is the very essence of the sadistic drive. Sadistic love is presented as true love which is in fact a perverted love, a love of death not of life.

There is an implicit paradox of immense importance that members of oppressive men join the oppressed women in their struggle for liberation, thus moving from one pole of contradiction to the other. Those such as fatalists accept their exploitation under the sway of magic and myth or even the will of God.

So far gender discrimination and gender violence control mechanisms have been part of a propaganda and conviction for the necessary struggle is required for the valid transformation of their situation. Freedom to create, an equitable environment requires that the men and women be active and responsive.

Schools are fundamental agencies of socialisation in more subtle respects. The school education more often than not indoctrinate the stereotypes to the young minds and expect them to internalize those values of oppressions. You can rarely find a school teacher who can inaugurate the dialogue of education as the practice of freedom. Children are expected to be quiet in the class, pursue a definite curriculum, be punctual at lessons and observe rules of school

discipline. Banking up on the present system of education, the notion of consciousness that the educators' role is to fill the students by making deposits of information which is considered as true knowledge. The children's ability to question is least promoted and the criteria for promotion acquires a ready to wear approach.

In such a situation myth-creating irrational criteria of success becomes a fundamental theme of success in professional and personal life. I have rarely come across a teacher or bureaucrat being evaluated for their social roles and family roles for being selected for such positions.

People with unethical human values occupy good positions in the society hence unable to bridge the gap between theory and the practice. The false understanding of education with assigning more importance to external parameters can't promote the biophily, but instead produces its opposite necrophily. Problem solving approach of education should provide a total vision of the context of humanity and try to isolate each contributing element responsibility for this scenario.

A critical analysis of several co-actors of this crisis family, peer relations, school education requires a critical attitude of thinking from the early stages and try to awaken the consciousness from the dominant theme of silence. The more active an attitude men and women take in regard to the explorations of their thematics, the more they deepen their critical awareness of the reality, better will be chances for transformation. We need to produce good teachers who can inculcate values of becoming good humans not successful humans in a mechanical way.

Portrayals of women in media are far more homogenous than the realistic situation. Women are bombarded with culturally idealized images. The media and popular Hindi cinema has contributed a false socio-cultural ideal of domination of women by men resulting into objectification. Media depictions of women are sorted into categories of admirable and contemptible. Contemptible images are those that portray women as degraded and objectified reliant on a stock of stereotype. Realistic conflict theory predicts that as competition for resources increases derogation and aggression accordingly increases too.

As women entered the workforce particularly the professional work force, the media has increased the derogations of women in a number of ways from a



social identity theory perspective. Social categorisation creates an in-group and out-group feelings. Basically, Social identity is the individuals knowledge that he / she belongs to certain social groups together with some emotional and value significance to him . The process of social categorisation perceptually segments the social world into in-groups and out-groups that are cognitively represented as prototypes.

It is pertinent to highlight that micro-level changes from school level, value-education with importance to compassion, empathy and humanising concepts needs to be inculcated in the child from early stages. The strict categorisation of men / women binary should be minimized and role reversals should be initiated e.g. a village where men do the cooking women do the outside work.

The complex situation of deep rooted prejudice and sadistic manifestation of crime against women can't be overcome with gestures of symbolism and we need to focus more upon the areas which we can improve and bring desired quality changes such as following:

1. *Change in the pedagogy pattern and creation of value-based education schools (co-educational ones).*
2. *Regulate the usage of media among children.*
3. *Extra co-curricular activities a must for boys and girls.*
4. *Cultural activities along with theatre and role-play activities.*
5. *Identification of the grass-root problems in different geographical and cultural zones.*
6. *Intervention programmes by trained and sensitive individuals at short term, mid-term and long-term levels.*
7. *Creating co-operative communities.*
8. *Handling the problems by all women police stations.*
9. *Adopting a multipronged strategy of poverty eradication, educational awareness and breaking the vicious cycle of serving to the money-lenders.*
10. *Begin the process at village level and integrating this initiative with ideal citizens drive at National level.*
11. *Last but not the least making spiritual education an integral part of our education system.*

## **Recent Initiatives by Government of India**

The National Council of Educational Research and Training (NCERT) has developed syllabus and textbooks across the subjects to promote gender sensitization in the school curriculum. The text books at all stages of school education prioritize gender sensitization in designing of activities/exercises. Gender sensitive messages have been incorporated in the inside of cover pages of the textbooks and the other supplementary material. Central Board of Secondary Education (CBSE) has also prepared guidelines for gender sensitivity in textbooks and textual material, including question papers.

The Government of India has also enacted a number of legislations to prevent exploitation/harassment of women and to address the issues of discrimination and gender disparity. These include 'The Right of Children to Free and Compulsory Education (RTE) Act, 2009', 'The Criminal Law (Amendment) Act, 2013', 'The Protection of Women from Domestic Violence Act, 2005', 'The Dowry Prohibition Act, 1961', 'The Indecent Representation of Women (Prohibition) Act, 1986', 'The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013', 'The Prohibition of Child Marriage Act, 2006', 'The Equal Remuneration Act, 1976', 'The Maternity Benefit (Amendment) Act, 2017' and the 73<sup>rd</sup> - 74<sup>th</sup> Amendment of the Constitution mandating 33% reservation for women in the local governance. The Criminal Law (Amendment), Act 2013 has been enacted making the punishment more stringent for offences like rape, sexual assaults, etc.

The Government of India is implementing various schemes/programmes to overcome gender disparity and provide equal status to women in the country. The schemes being implemented by Ministry of Women and Child Development for welfare of women are:

- I. *Beti Bacho Beti Padhao (BBBP) to improve the Child Sex Ratio and enabling education for the girl children,*
- II. *Swadhar Greh Scheme to provide relief and rehabilitation to destitute women and women in distress,*
- III. *Ujjawala a Comprehensive Scheme for prevention of trafficking and rescue,*

rehabilitation and re-integration of victims of trafficking and commercial sexual exploitation,

- IV. Rashtriya Mahila Kosh (RMK) to provide loan to poor women through Intermediary Microfinancing Organisations (IMOs), Non-Governmental Organisations (NGOs) to promote their socio-economic development,
- V. Working Women Hostels (WWH) for ensuring safe accommodation for women working away from their place of residence.

Apart from the above, Ministry of Women and Child Development is also implementing scheme of 'One Stop Centre' to provide integrated support and assistance to women affected by violence, scheme for 'Universalisation of Women Helpline' intended to provide 24 hours immediate and emergency response to women affected by violence and scheme of 'Mahila Police Volunteers' in which MPVs act as a link between police and community and help women in distress.

Further, Ministry of Women and Child Development in collaboration with National Gender Centre (NGC), Lal Bahadur Shastri National Academy of Administration (LBSNAA), Mussoorie has organised Gender Sensitization programmes during the last year for the officers including District Magistrates, Officers from Judiciary Services.

So, together with the incremental efforts of awakened citizens and Government synergy, we hope to change the mind set of people and bring the desirable changes in this still neglected domain of human existence.

*\*(The writer is Associate Professor in Psychology, University of Delhi )*

***Role Model 1: These sisters from UP disguised themselves as boys to run their sick father's barbershop for four year.***

*-By Think Change India*

The two sisters disguised themselves as boys to work at the barbershop and earn money to take care of their father's treatment.



*Neha at her father's barbershop, source The Guardian*

Everything seems to come to a standstill when the sole breadwinner of the family can't afford to continue.

But, these two sisters from rural Uttar Pradesh have done something unique to make ends meet and keep the house running. They disguised themselves as boys to run their father's barbershop for four years.

Back in 2014, Jyoti (18) and Neha Kumari's (16) father took ill, and his barbershop, which is located in Banwari Tola, Uttar Pradesh had to be shut down. With no income to support the family or their father's treatment, the family was on the verge of collapse.

Looking at the situation, the sisters decided to reopen their father's barbershop to support the family as well as his treatment. Unfortunately, their business started going down as the customers were reluctant to get service from female barbers.

Hence, the sisters came up with a plan. They cut their hair short and wore a stainless-steel bracelet 'kada', which is usually worn by men in the region, and disguised themselves as boys. They also changed their names to Deepak and Raju.

Gradually, the business picked up and they started earning nearly Rs 400 per day, which was spent on their father's treatment. In an interview with The Guardian, Jyoti said, Customers did not behave well with us, and so we decided to change our whole get-up so that

none could identify us.



*The duo being awarded by the government officials, source The Guardian*

In their village of about 100 houses, only a few knew them. After they changed their looks, no one could identify the sisters.

Neha said, "You cannot identify me even today." However, after a while, the sisters revealed their true identity to their customers. Neha said, "We have gained enough confidence, and we don't fear anyone. Most people have come to know that we are girls."

Now, to continue with their studies, the sisters open the shop only in the afternoon. While Jyoti has graduated, Neha is still studying.

Dhruv Narayan, the father of the duo said, It gives me a lot of pain when I find them at work, but I am very proud of my daughters. They have extricated the family out of the crisis.

Much to their appreciation, a local journalist in the nearby city of Gorakhpur published their story in a local newspaper. The government officers noticed this and honoured the sisters.

Abhishek Pandey, Sub-Divisional Magistrate of Kushinagar, Uttar Pradesh, said, They are the brilliant story of how one can survive battling all odds. The little sisters are an inspiration to the society, and their story must be told to the masses

**Source:** <https://yourstory.com/2019/01/uttar-pradesh-sisters-father-barbershop>

**Dated :** 22nd Jan 2019

## ***Role Model 2: Meet the young changemaker who is driving tech-driven education in government schools in Karnataka***

*-By Rekha Balakrishnan*



*Ashwini Doddalingappanavar, an implementation associate with the Meghshala Trust, is one among 10 women featured in Lenovo's New Realities project. She is a changemaker enabling tech-driven education in government schools in Karnataka.*

Ashwini Doddalingappanavar was 15-years-old when her parents started discussing her marriage. Hailing from a small village called Kurugovinakoppa in the Hubballi region of Karnataka, it was an uphill task for the young girl to complete her education, join the Meghshala Trust, and become a changemaker in her own right. With every step, there was a hurdle to cross, stereotypes to break, and mindsets to change.

In just two-and-a-half years, Ashwini, now 23, and her work has been featured in Lenovo's New Realities Project, that gives a voice to 10 amazing women who are changing the world and using technology to drive empathy during the COVID-19 pandemic.

Championed by the UN's Girl Up foundation and international filmmaker Ava DuVernay, an immersive 360-degree VR movie directed by Phil Harper, it depicts the story of Ashwini, her struggles, and how she is an inspiration for the girls in her village and the region.

### **The need to stand on her own feet**

After a lot of convincing, Ashwini managed to complete her BA in English Literature in 2017 in a small town near her village. But she found she was lacking in a number of skills, imperative for a



job. Her parents had not let their guard down and were still pressurising her to get married.

After a lot of discussions, arguments, and another round of convincing, she approached the Deshpande Foundation for a four-month course in soft skills with just Rs 5,000 in her pocket. That would be hardly enough for the fees and for hostel stay.

In a conversation with HerStory, Ashwini recalls, “My parents thought it was a waste of time spending on a girl’s education. But I was determined. I approached the authorities and told them this is the money I have and I would like to complete the course in two months. They agreed and I joined the senior batch and learned computers, picked up English speaking skills and soft skills.”

On completion of the course, Ashwini received a job offer from The Meghshala Trust, a non-profit charitable trust in the field of education.

“It’s a very interesting story of how Ashwini came across in the interviews. What struck us was her tenacity. She kept reiterating that she wanted to make something of her life and stand on her own feet. Her determination won us over,” says Jaimala Kannan, International Operations Lead, Meghshala.

The visit to Bengaluru for the final round of interviews would not have happened if Ashwini had not stuck to her stand. She says she went on a satyagraha of sorts, refusing to eat or drink, and her parents agreed after her brother, her pillar of support, convinced them that he would accompany her.

### **Driving tech solutions in education**

Initially, Ashwini was posted in Hubballi, where she worked at the office with two men (another first for her!) and stayed in a PG. After completing her project, she shifted to Bengaluru to continue working on other initiatives.

As an implementation associate at Meghshala, the young changemaker visits a number of government schools every month to initiate teachers across Grade 1 to 8 into adopting technology for a better classroom experience. The Trust also works with governments in the North East in Manipur, Sikkim, and Meghalaya.

Meghshala has signed an MoU that offers content that aligns with the syllabus through an app and introduces it to teachers all over the state.

Jaimala explains, “Implementation associates like Ashwini work closely with the teachers by visiting schools, observing the teachers, and giving them feedback. They also present reports to district officials. The teachers undergo training three to four times in a year where they are explained the pedagogy behind the digital lessons and why it’s done, and how to use the app and resources successfully.”

Along the journey, Ashwini says she has evolved as a person. “For the first time, I was talking to strangers – teachers, government officials, and others. It was also for the first time I was living alone, away from family and villages. I was travelling through strange roads, trying to locate schools and implementing lessons. It has made me so confident that I feel I can now survive anywhere,” she says.

On an average, Ashwini visits around 25 schools once or sometimes even twice in a month.

After the onset of the COVID-19 pandemic, she is now working from home, teaching the teachers online on how to use the app, make video lessons and send to the students.

### **A global changemaker**



The video on her life has been another turning point.

“When I got to know about it, I was very afraid. Would they ask me to do some stunts?” she says with a laugh.

“I was also worried how it would be possible in our village, where the people are traditional and



would not like to be a part of such things,” she adds.

Phil Harper, the award-winning director and producer, who directed Ashwini’s video for Lenovo’s New Realities, says that just within 15 minutes of talking with her, he knew he had a great story.

“Her story is indicative of so many other young women across India who feel trapped by their economic circumstances. What’s great about Ashwini’s story is that no matter what challenges were in front of her, she always overcame them,” she says.

Due to the pandemic, the film crew were not able to make it to her village to film, and though there was one attempt to get there, but right on cue, the lockdown started in Karnataka.

With a deadline looming and after a conversation with Ashwini, he decided to mail Ashwini a 360 camera to her and see what footage might start to come back.

“The nature of the 360 camera wasn’t immediately understood. Ashwini would film people and think she wasn’t in the shot, but of course she was always in the shot as we are working with 360 cameras. I worked with Ashwini over Zoom to guide her in how to use the 360 camera and what kinds of shots would be great for the film. She did an incredible job, and the footage that came back speaks for itself,” he adds.

In just two-and-a-half years, not only has Ashwini’s life changed for the better, but she has made her parents proud of her efforts. Talks of marriage now are a thing of the past she says.

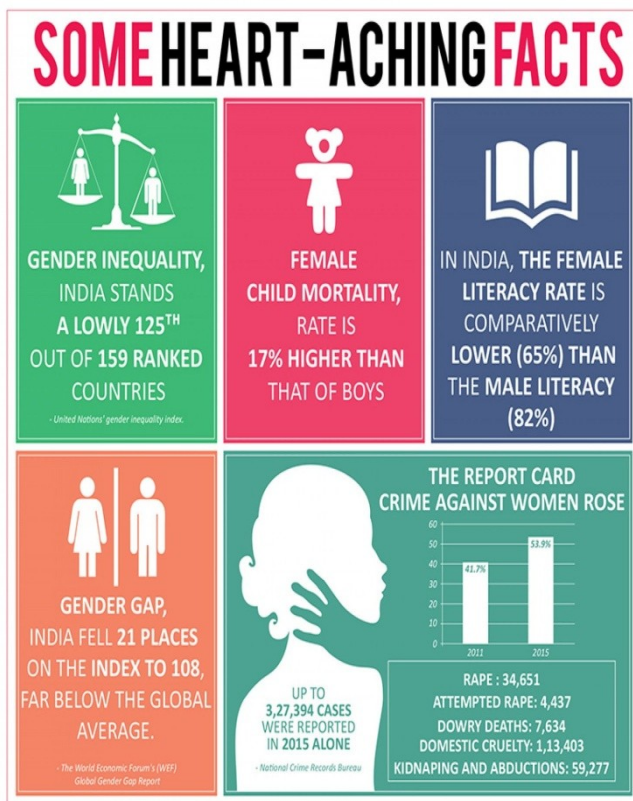
What’s more important has been the shift in attitudes of people in the village. “Earlier, even watching something on the mobile phone was a taboo. Now that they see what I do with the help of a device, they treat me with respect.”

Ashwini is also inspiring the girls in her village to dream big. “I believe there should be more awareness in the community to bring about change and the onus is on the girls too to speak up and take a stance,” she says.

Meanwhile, she continues to make the change she

wishes to see in this world.

**Source:** <https://yourstory.com/herstory/2020/10/young-changemaker-education-government-schools-lenovo>  
**Dated :** 20th Oct 2020



## News & Events

The 12th Annual General Meeting of Foundation for Restoration of National Values (FRNV's) is proposed for the date December 26, 2020, Saturday, at 03.30 p.m. at the Registered Office of the Society at M-75, Greater Kailash Part I, New Delhi 110048.

**Dear Readers,**  
**FRNV invites stories from its readers on deep-rooted values that have helped us in our everyday lives. Some of these stories will be featured in the next issue of our newsletter. So put your thinking caps on, recall the values integral to your life which you cherish and write to us at [shilpi@valuefoundation.in](mailto:shilpi@valuefoundation.in).**

**Chief Editor: Shri Gopal Ganesh**