

The Student

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From the Students Desk

We are immensely excited to bring out another edition of “The Student” magazine. It has become a platform to showcase our “independent thinking” along with the thoughts we acquired through academics. As we prepare to build successful careers, we hope such platforms provide holistic personality development and help us find our voice. Therefore the magazine exhibits ‘not what we know, but our views’ and with this as a motto we hope to work consistently in the coming issues. “Women Empowerment”, when the theme for this issue was announced, we faced difficulties in reaching out to our fellow students. With the efforts of our magazine committee members, we succeeded at last in bringing out this issue. We believe that it is not the theme but it is the End-term Examinations which have kept us all away and busy. We look forward to more participation from the student community towards the magazine in upcoming issues. As students, we should re-think about our stand and responsibility towards ‘our magazine’.

We congratulate all students on the publishing of this edition of the magazine. We look forward to burning midnight oil for our successful exams and wish the very best to all students and faculty.

Advisor's Note

“The Student” magazine is committed to the personal and professional growth of students, which helps them to succeed in a demanding world. Knowledge, these days is available extensively in the form of digital material. Also in other instances it is appropriated in social media. But clarity in subject will be achieved only when there is a dialogue. The possibilities of retrieving knowledge as well as enmeshing an individual’s perspective is more important in the process of learning. We channelize the writers view on different subjects, by going with a theme for every issue.

Laxmi, the lady on the cover page is an acid attack survivor. Laxmi embodies women power in its true sense. Her story is much more than being the victim of a heinous crime. She overcame social stigma, got the accused punished in a legal battle, and got the sale of acid in open places banned through the help of the organization Stop Acid Attacks and continues to support others like her. To bring the cause of acid attack to mainstream media and society, she has graced national and international fashion weeks and has become the face of popular brands.

The issue on the theme “Women Empowerment”, unlike the previous issues includes male perspectives too. “*Lenses*” for example, on one hand, can be read as an expectation of women from men. And on the other hand, as a criticism against women who generalize men. Similarly, “Homosexuality and Women”, “Paycheck” and other write-ups highlight subtle but important conundrums in our society. In this way we hope the magazine stands out from the previous issues for its content. We have retained the writer’s “language,” which some may find amateur. The magazine is concerned about your voice and representation, and as mentors we try not to interfere in your voice. At IFHE, we believe that these voices will change towards a strong representation in the future. Further as mentors and teachers our aim is to encourage your views than to control or correct it. We congratulate all the young writers, who have contributed their views to the magazine. And we hope that many will join us in future endeavours.

Sankar Oomaidurai

Assistant Professor, FoL, IFHE

Men! A simple word which every girl or woman must have used as a taunt, at one or another stage of life. When it comes to Men, they have a different way of thinking, a different lens to look at everything, so when ladies cannot figure out a way to look at the world from their perspective they blame it all on men.

When nothing can be explained, when something cannot be answered, when a behavior cannot be defined, women amalgamate all this stupor and anxiety in one word. This is not where they draw a line of frustration, there are several slogans popular

in world of ladies. Some of them are- Men will be Men, Men cannot be changed, All Men are same, All Men are dogs and so on..

Why ladies why? Why are you not understanding this very little fact that all men are not the enemy, that every man is not the root cause of our every single problem. Do you know that this society is not matriarchal but patriarchal in nature? Do you know that this society, globally speaking, constitutes both male and female? Do you know that Men do support feminism and are in favor of Women Empowerment? Agreed, that the status of women in this society is not equivalent to men.

Yes there are many things which are pulling the individual and unanimous growth of females back. There are various aspects of this society which need to be changed, so many issues which need attention, and so many facts upon which we need to pay heed. We do not live in a perfect place, a paradise. We live in a place where rules are set by people who are long gone and still their words are preached.

We need to bring revolution, we need to become the change we all desire for. I agree to it all. Even I share the same society, even I go through same troubles you all go through. Even I get have faced same troubles like you all did. Whenever I decided to do something different I got the same old Indian advices and taunts like “Sharmajee ke Bete ko dekho”, “Log kya kahenge”, “Honor of the family”, “Behave like a lady”, I understand it all.



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Being an Urban woman I may not be able to relate to the Rural Women, I may not be able to connect with them, I may not be able to empathize them but I do sympathize with them. Even I want a change in this society. But stop for a moment and think, what or who are we fighting against. Are we fighting for our equality or against men? They both will look same but are entirely different.

Salt and Sugar are same in appearance but how similar are they, that is the real question. We cannot keep on blaming men for something which they haven't even done and not every man can be blamed. I agree some men deserve to be thrown out of this planet and some women as well.

But bad men do not stand in front of you as the representative of the entire male clan. Before screaming about feminism on streets and before revolting, decide who the real enemy is, who are we fighting against. Currently, everything is done in gray area, we are marching towards something which we don't know, for something which is not decided, against something which we haven't figured out yet, away from something which is faded too. In this age of growing feminism, we all have played one game "the blame game".

We have all blamed men for the current position of women in society. Current position according to every single lady in India is- on an average 2095 rapes per year, 2192 cases of molestation per year, 1444 cases of eve teasing per year, 119 dowry deaths, 4160 kidnappings. All these are annual reports of crime against women according to a survey in 2015.

This is the current position everyone talks about. Who will look at the world with different lens? Let me give you a tour to a different world in the same society. Female education has increased to 51% in 2015, literacy rate is 80% in urban areas and 56% in rural areas, 40% of enrolled students for PhD are women, our ex-president was a lady. Women are developing, they are growing, they just need support to grow, a helping hand to prosper.

Who will provide this helping hand, who will help you to grow, who will you go to for help, who will listen to you. A friend. Do you discriminate between your male friends and female friends? Do you protest against your innocent male friends who did no wrong to you? You need to know that the only enemy who is holding your progress is mentality and rules, not men.

Men understand you, they sympathize with you, they want to fight for you, they want to help you. Men know what you go through, trust me, they do. I know boys and men, who

understand female perspective better than many women. We have to deal with education, work, job, family, society, periods, marriage, pregnancy and all other changes.

For God's Sake even they were raised by a woman, how can they not know? They do want to help, yes they are hard to handle, men are moody and are like little kids. Given our already existing problems we cannot take up another one, but men are not as bad as you all think. Agreed, that men are a bit stupid, they are not easy to handle and definitely do not come with an instruction manual but we need their help.

A society where majority is of males, we cannot win a fight without them, which is against them. Men are not the enemy I repeat, they can be the friend, the support, the backbone of our fight. We need equal status, how are these feminist proposing to bring that, with(out) taking help of males.

Let's not discriminate on the basis of gender, let's segregate based on mentality.

Photo Corner: "It's the little things in Life"

Amulya, Ashwini, and Reshma from I Sem, B.B.A.LLB



Women's Balancing Role: Family and Work

The issue of Women at Work is unique and important in many ways but it can get submerged under the charges put against it. The managerial women can raise their voices authoritatively, or can maneuver ill status. Indian women have emerged from a long darkness. This process has not been easy. A long and sustained fight has ensured higher educational levels, and greater visibility in work places.

Who is a working woman?

Work which she performs outside her house with high monetary value as a result of high education. Today she is playing the role of “bread winner” as well as “home maker”. Though traditionally she was treated as an object to be kept veiled and hidden

CASE STUDY

Geeta and Brijesh with their family reside in Rampur village. Geeta's family is amongst the poor low caste families. They reside in a thatched hut with their 6 children, Brijesh's parents and brother, who studies in Rampur. Brijesh is a rickshaw puller. He daily goes out in the morning in search of work/ passengers. Brijesh's hard work and struggle do not provide him a regular income as he gets work 3-4 times a day in the remote areas nearby to his village which contributes to make his family's financial condition miserable.

Geeta is an illiterate woman forced to spend a number of hours on domestic chores, caring for children and in agriculture labor to supplement the family income.

Whenever Geeta steps out of her house to work in the fields with other elderly members of her family, she has to leave back her 6 months old son Babu and 19 month old girl child Sona with her 6 year old daughter, Semri.

The monetary value of her labour is grossly underestimated. Geeta gets fifteen (Rs 15) rupees for her whole day labour. So she has to toil in field from morning till evening to earn at least 450 Rs monthly. In morning she finishes all household chores, she prepares food for the



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children and would ask Semri to take care of the house and feed her 6 months brother Babu and 19 months old sister.

Semri herself gets involved in playing with other children. She leaves her brother on a cot until she is alarmed by Babu's cry, who is either hungry or totally wet after he urinates. Now Semri would check the baby and would feed the child in unhygienic conditions, and would take out his wet clothes and leave him naked. 19 months old Sona also wanders around in the village playing near drains and cow sheds not bothered by the dirt around and not even worried to have food.

Instead of going to school the whole day, the other children are under Semri's care as well. Thus as a result of Geeta's effort to supplement family income, her children are frequently sick and weak, her elder daughter Semri merely enrolled but not attending her classes. Geeta herself is not very healthy after continuous labour at home and field.

Work, family and women in rural areas

Many women in villages like Geeta are forced to face the imbalancing situation in their work and family. They are bound to leave back children at home with their elder daughter who would drop out from school as a result and is not sensitive about the health hazards of feeding in unhygienic surroundings, negligence and inadequate child care. Despite the efforts of women in rural areas, they lack behind because they are not paid well. We can see the case of Geeta she is working all day but getting just 15 Rs, it is not adequate according to the work she is performing.

Women's balancing role in Urban setup

In urban setup education contributes to uplift women. Women are present today in managerial and administration jobs, politics, medicine etc. The urban woman is provided with better wage and other benefits. There are certain laws for her working hours. Working women in cities and towns comparatively enjoy better facilities than their rural counterparts. She is atleast able to put her children and other household works under an affordable care, but a poor woman in a village cannot. In urban areas NGO's, Social Welfare societies help them to get jobs and fight against their exploitation. Technology, better facilities, advancement in urban areas supports and leads to urban women moving forward.

Opportunities to balance Family and Work.

Today in urban areas working women have some opportunities where her husband shares her work like cooking, taking care of children, washing etc. This enables her to balance her time

to play the role of a wife and a mother in family and as a professional in work area. The support of the husband helps the woman to improve her, if they are properly supported by the family, they can easily balance family and work. In urban areas we can see there is not a single earner in a family, both husband and wife earn and take care of family. Women perform household work as well as office work. She can be called a multitasker.

Empowerment contribution to balance family and work.

The most prominent feature of women in urban area is that they are educated and empowered enough to take their own decisions, at home or as a professional she is privileged to communicate more with her husband thus her views and suggestion are always welcome in her family. Earlier women were not allowed to speak in front of her husband or family but now a days our society is changing. Women are given opportunities to speak, they are now self-dependent. They can take their own decisions.

Consequence of imbalance role of a Women

An urban working woman is able to enjoy the successful balanced role in family and work but on the other hand we look on to some ambitious and glamorous women of higher society. They provide all facilities to children bought by money but her children remain devoid of her love, care and come for in need. Yes it is a fact that money is important for a prosperous life but the children lack love and affection of their mother. Mother is the first teacher in life. If a mother is busy with her work she does not give time to her child, it is a big drawback because she is fulfilling the monetary desires of the child but the mental desires cannot be fulfilled with money as it is said “Money cannot buy all the happiness”.

Conclusion

It is no doubt that women working are more efficiently balancing their role as a professional and as one of the important family members who bears great deal of responsibility to bring joy and happiness to her family. But again women in villages like in the Rampur village experience severity of poverty and face greater hardships uplifting themselves and their children. In a family when adversity strikes, it is the woman and her children who are generally dependent on her care and love often are most vulnerable. Human poverty constitutes the denial of fundamental human rights and contributes to the miseries of women.

Here I would like to draw your attention towards the miserable condition of poor rural women, who desires to work so she can supplement income of her poor family. She desires to

work (earn money) to give better care, nutrition and education to her children. She perhaps wishes that she could take decisions of her own, communicate with her family members well.

Unlike all women, they also harbor dreams to make themselves available for their children, educate them and see the children clean and enjoying good health. Loaded with multiple responsibilities and tasks, she strives to balance to play a dual role in family and work. Rural women do not have a voice in a family because she is a woman who is born to serve and not to be served. She is suppressed by the patriarchal norms of the society. Overall poverty strikes a family which leaves no space to become an ideal mother when she becomes secondary or primary ‘bread-earner’.

Photo Corner



A Conversation with Dr. Neelima Mohanty



Radha: Please introduce yourself.

Dr. Neelima: Hello. I am Dr. Neelima Mohanty from Odisha (Bhubaneswar) working in Hyderabad as an NGO Head communicator in Desire society. Basically our Ngo works for children and their requirements. I have devoted half of my life towards social work and for the betterment of the society.

Radha: How long have you been working with this NGO? And what are the problems you address through your NGO?

Dr. Neelima: I am working as NGO activist since 13 to 14 years. I have been working for women and girl child issues. I have addressed various problem throughout my work in this social sector and in specific to problems such as: Food, Shelter, Healthcare, Education and training

I have been trying through every way possible to overcome this factor but still lacking behind due to lack of resources.

Radha: Being a woman how did you face challenges. Please share some of your personal account/experience. How was your journey in this field? Was it obstructive?

Dr. Neelima: My journey hasn't been simple, it has been full of miseries. I just feel that whatever you try to do or accomplish it won't fulfil the needs of the society. The more effort you put towards the problems, the more resources you need. Actually it depends upon the support which we get from the

government and donors. As the government is not providing much and donors are hard to find, even if we dedicate our life towards improvement of society; we still can't reach all of them.

The main reason is lack of financial support. We even have to show expenditures to government and donors. Lots of effort is needed to maintain books. Some donors even dictate



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terms and conditions. Some time we feel better not work for it. You even require political connections so that a project can be completed and we have to follow their terms and requirements, so it's better not to get involved with religious or political members it will just pull you back rather than backing you up.

Radha: Seeing a women being exploited, how do you react to it?

Dr. Neelima: Exploitation is a form of abuse which is present in every place like the schools, the corporations and so on.

Some corporations even come and demand to organize a committee for saving their female associates from exploitation but still that doesn't change anything, exploitation is inevitable. It's just wastage of money and time. Ngo's are already on the poor side of the society, we don't have access to anything. Nothing is going to get materialized. We have created lots of committee but rather than coming forward with their problems, people get used to being exploited and shut their mouth and move on with their lives. Even in a higher level society, women get exploited but still they won't raise their voice to save their respect and dignity before others.

There was a HIV+ woman who asked for help as she was exploited by society, she wanted to file a case against the persons but there is no certain law to protect or to help. Not much help is given by the government. She couldn't even afford a lawyer to pursue her case. And we couldn't even helped her. Whom to approach, where is the system, where are the rules.

But numerous time we were able to help people in need. Foreign students are better than Indian students as they take matters seriously and try their level best to help us in any way possible. I have been interacting with them from a long time. They used to come to our society as a volunteer and participate in providing medications and nourishing the victims of HIV. As Indians, we have a different mind-set about the HIV victims. But there are some volunteers who are really trying for a change.

Radha: How is your NGO helping women?

Dr. Neelima: Mostly, now a days in Desire society it is the HIV+ women, who are coming forward and asking help as they themselves have very short period of life and we can't do much for them. We can't put any long term course for them but if they still live long, we provide them with shelter, food and medications. If she has offspring's we also nourish them and provide them with all of their needs.

The sooner an HIV+ woman comes forward for help it would be better for her and her child, as we can monitor her and provide for her with medical help so that she can live longer and we even provide her child/ children with education. As of now we are handling some cases like this, she will get mental support over here as there are some other women with us who have such experience for long. As long she is alive, she can work with us and get paid, so that she can be independent and not supported. If she dies over here, eventually no one will come forward as this often happens in such cases. We handle every procedure and every ritual. In India, no one is accepting them in society.

Recently it happened in one of our branches in Mumbai, there were two HIV+ girls. One of them died and the younger one is still alive. We were desperately calling their relatives so that anyone can come but no one entered the ICU where she was admitted, lots of relatives turned away thinking what is use of seeing this HIV+ girl after she is dead. This society is so slow that it will take hundreds of years to understand. When she was dead, her relatives showed up but still didn't go near her. She didn't even have any reason to live as everyone turned their back upon her. This is a tragedy that happened to her. The moment an HIV+ woman enters the centre, we assume that no one is there for her. We take all the burden, even of her child.

Radha: Have you come across a case that shook you?

Dr. Neelima: Yes, there were two women. One of them was HIV+. She got married at eighteen years and the husband died of some disease. She had one child from her marriage, her parents supported with another marriage after one year of her first marriage. Her second husband had HIV and didn't disclose it before marriage. She got affected by HIV virus and they had a HIV+ girl child and afterwards the husband died and her in-law's blamed her. She had no place to go and no one was ready to accept her and her child. Her parents didn't even support her as she had one brother who was going to get married and he didn't want her and her child to be around.

It's been one year she's living in our care but she still has to accept that she has nowhere to go and if anything happens to her two year old child, she won't have anyone to go to. Though she is from a poor background, her family has everything, but she still has no place to go. She is transferring everything in her possession to her two year old child. It is very sad as her two generations are alive and at the top she is still not realizing, thinking that there would be a call and she will be going back to normal life again.

She wants to go back home she wants to get married she is even making her child to have hope. Yes, having hope is good but in this society it's meaning less, her first child is with her first in-laws and she can't even meet her as her in-laws are not allowing her to.

Radha: Being a social worker you have dealt with many cases. Please tell us about a case, where victory was yours.

When we started our Ngo in Gurgaon there was a case in which a woman lost her husband who was HIV+ and she also was HIV+ herself. She was in the hospital for long. She had three children, the eldest one was a boy and two girls. One of the girl's was HIV negative as the lady took precaution before she had the child. The eldest boy was of 10 to 11 years old and they were not prepared at all to get separated. The mother used to call only regarding the boy, she used to talk with him for several minutes every day persistently. The boy didn't adjust so we had to separately take care for him and his demands and he wouldn't consume food in time. He wanted to go back to his mother and he wouldn't take medications and finally he died.

There were two girls remaining in our care. Her calls stopped as if she forgot about them, but rarely relatives called on her behalf. The status had reached to such a level that she did not realize that she was going to die eventually as she already had been in the hospital for years and she was creating a ditch for the two girls. Now the elder girl is going to a private school and the younger one is yet to start her schooling. Once they are educated we don't know where they are going to live, as Ngo's cannot force them to stay. We are just happy by helping them and nourishing them. This is quite a victory for us. As one of them is HIV negative, she can go on with her life easily.

Radha: As it is famously said, in a family if a woman is educated, she gives education to all. What do you think of women's education?

Dr. Neelima: A girl who completes primary school is three times less likely to contract HIV. With these statistics in mind, the World Bank calls education a "window of hope" in preventing the spread of AIDS among today's children. One in every three girls is married before reaching 18 years of age. In a region where a girl receives education in school, it reduces fertility rates over time as seven or more years of education delay the wedding date by seven years.

A young girl becoming a mother is unable to provide for herself or her children as she is an uneducated child herself. An adult mother is far more capable mentally and physically to be aware and decide for herself. As girls are trying to make their own way, being in the

orphanage also they are trying to accomplish their goals as they are determined. In the cases we came across, the women weren't educated, so we had to make them understand everything.

If women were educated we wouldn't have faced so many problems, they would have been protective in all manners. Education is a requirement of the society, it will also increase the country's economy. We used to train girls and women in numerous things as sewing, cookery, painting, crafts etc., so that they will be self-dependent.

Radha: How we can improve women conditions as a society?

Women conditions can be improved by education. The only way a woman can live without being judged by society is when she has a good career. Let girls study and choose the career they want and you will be surprised how good they can be in their jobs and in their personal life.

Photo Corner



There is not and there can never be any sensible and logical discussion against equality of payment among men and women. It is often seen that there exists a male dominance in many fields and industries even in today's date especially in India. Is this because men are better at performing specific tasks? Or is it that even after 69 years of independence we live in a society that does not believe or rather does not accept men and women to be the same.

The difference in pay is not solely due to gender

difference but factors like the industry, area where it is functioning, availability of labor. All these factors create variability in the wages they earn. Daily wage earners are the people who are most affected by the variation in pay scale in the country. Usually these daily wage earners are unskilled laborers' who work every day to make ends meet , and people like the so called "maaliks" utilize this to their benefit and give the laborers' extremely low wage ,compared to what they are actually supposed to receive.

The laborers have no other choice but to accept whatever low amount they are given because if they do not accept it they know their kids will possibly sleep hungry and their family stranded without a home. The laborers let their self-respect, integrity, honor go down the drain for their respective families. If this is not mental coercion then what is it, to force a human being to accept much less than what he deserves.

In a significant verdict by the Supreme Court, it has said that "equal pay for equal work has to be made applicable to those engaged as daily wagers, casual and contractual employees who do the same work as the regular employees. It further said that denial of equal pay of equal work is exploitative enslavement, oppressive, suppressive and coercive.

It is said that in a welfare state some of the benefits' of a permanent employee must be given to temporary employees as well". Even though this judgment gave a ray of hope to daily wagers and temporary laborers, the judgment was not imposed by many states. According to



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me the whole judgment was utter waste since it was not imposed by the states and hence was not actually helpful to the daily wagers and temporary workers.

Now the statement that men laborers earn more than female laborers cannot be said without proof. In an article published by the Indian express there was a survey taken in which interviews were conducted of female laborers. One of the laborers was Rinku a 32 year old migrant from Bihar (Dharbanga district), she has been working and living in Delhi for the past 8 years and working as a day laborer, she works as a worker who picks plastic and cloth before they are converted into sugar like pellets, for 9 hours of work she earns 4500 Rs a month.

The government has increased the minimum wage to about 350 Rs to 400 Rs a day, but Rinku has been getting only 150 rupees per day. Her statement regarding this fact was that if she complains, her “maalik sahib” would remove her from the job making her unemployed, she says she prefers to earn less than earn nothing.

It's extremely pitiful that even in today's date women have to fight for equality , the government says that they recognize women as equal to men then why is it that men earn more than women, while the government officials simply sits in their AIR CONDITIONED cabins claiming to have passed laws in these regards. The plain truth of this matter of fact is that the enforceability of the government rules and norms aren't harsh enough to provide women with equal pay for equal work. Let me cite another example, in an article published by united nations on women empowerment a research was conducted in a food processing unit in India.

The results were indeed shocking; males were getting paid 600 to 650 rupees per day while the women workers were paid only 350 to 400 rupees per day. On asking the owner about this significant difference of the pay, his answer was even more shocking. He said that male workers operated heavy machines hence deserved to be paid more while the work women did was light work henceforth paid less.

Sapna a 25 year old daily wage worker told the researchers that she had volunteered for operating the heavy machines for increase in pay but the owner refused saying she was a woman and this was not her job. Sapna kept quiet because she needed the job to feed her 3 children and a drunkard husband. This is the society we live in , a society that is so biased towards men that it considers women to be incompetent , well let me remind this so called society that Kalpana Morparia CEO of JP Morgan India ,Chanda Kochhar CEO ICICI Bank, Indira Nooyi CEO PepsiCo are all women, practically are ruling the business world.

This goes to all the people who think women are not competent; they are much more competent and surprisingly better than men at working. Asking for equal pay for equal work isn't much of a demand, it's just asking for their rights, their integrity. If the society cannot provide even this then I can see the destruction of this society very clearly because in the words of Aristotle "a society that in itself is not able to satisfy the basic rights of either gender is nothing but en route to destruction".

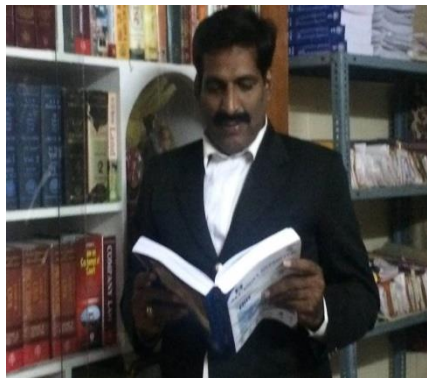
The truth being told it's high time that not only daily women wage workers but all women should receive equal pay for the services rendered by them. Times have changed, awareness of rights has reached nook and corner it's in betterment of the society and the country itself that we should start to act now.

Poetry Corner

"I don't know politics but I know the names
Of those in power, and can repeat them like
Days of week, or names of months, beginning with Nehru.
I am Indian, very brown, born in Malabar,
I speak three languages, write in
Two, dream in one.
Don't write in English, they said, English is
Not your mother-tongue. Why not leave
Me alone, critics, friends, visiting cousins,
Every one of you? Why not let me speak in
Any language I like? The language I speak,
Becomes mine, its distortions, its queernesses
All mine, mine alone.
It is half English, half Indian, funny perhaps, but it is honest,
It is as human as I am human, don't
You see? It voices my joys, my longings, my
Hopes, and it is useful to me as cawing
Is to crows or roaring to the lions, it
Is human speech, the speech of the mind that is
Here and not there, a mind that sees and hears and
Is aware. Not the deaf, blind speech
Of trees in storm or of monsoon clouds or of rain or the
Incoherent mutterings of the blazing
Funeral pyre..."

- *Introduction by Kamala Das*

Interviewing Advocate Prudhvi Raju by Jai Chaurasia



Q1) Please give a small introduction about yourself.

Hello. I am Prudhvi Raju from West Godavari District. I'm an advocate. My inspirations are my father and grandfather as they both were in the legal profession. I have completed my law from Andhra University and Doctorate of Child Sociology from Institute of Social Work, Bangalore. In 1998 I got Juniorship (Bar Council of India). In the same year, I went to Delhi and practiced under Arun Jaitely for a year. After that I came back to Hyderabad and started practicing in High Court.

According to Mr Raju, a person can learn more from the lower court than the high court.

Q2) What is the status of women in your opinion?

Mixed Opinion. Women in India are not powerful. They are very weak. Most of the women's lives start in the kitchen, taking care of children, family, cooking food. She is sacrificing 24 hours for family. She is not getting anything in return. She believes in Karma and Siddhant. She is losing big part of life that is exploring the world. God created both men and women equal, both have the same right but it cannot be seen. Take an example; if a man lives with a woman without marriage, it is a live-in relation where the man and woman and involve in sexual relations with consent, but if a woman is living with another man she is called a prostitute.

Q3) Have you ever come across any interesting/different case on women? Please can you explain?

A Woman once came to me for a legal remedy and explained her condition. She told me that her husband was forcing her to sleep with other people. She was fed up. I was confused what advice to give her as I was new to the profession that time, I didn't have much experience. So I told her to come after 2-3 days. This instance I shared with my friends and their interest was on "Whether I took advantage of the situation or not." Later after 3 days she came back, I was

not able to help her. It is a matter of year 2000 that time rape section was also not amended the rape section was very weak.

Q4) Have you come across any judgement on women which was wrongly given according to you?

Mohd. Ahmed Khan v. Shah Bano Begum (1985 SCR (3) 844), commonly referred to as the Shah Bano case, was a controversial maintenance lawsuit in India. Shah Bano, a 62-year-old Muslim mother of five from Indore, Madhya Pradesh, was divorced by her husband in 1978. She filed a criminal suit in the Supreme Court of India, in which she won the right to alimony from her husband. However, she was subsequently denied the alimony when the Indian Parliament reversed the judgement under pressure from Islamic orthodoxy. The judgement in favour of the woman in this case evoked criticisms among Muslims, some of whom cited the Quran to show that the judgement was in conflict with Islamic law. It triggered controversy about the extent of having different civil codes for different religions, especially for Muslims in India. This case caused the Congress government, with its absolute majority, to pass the Muslim Women (Protection of Rights on Divorce) Act, 1986 which diluted the judgment of the Supreme Court and, in reality, denied even utterly destitute Muslim divorcées the right to alimony from their former husbands.

Q5) What are the instances in which a case went against women?

Because of our society being dominated by men, it mostly goes against the women. Women are blamed for everything even if they are the victim of the crime. Due to which a woman is becoming helpless person in society.

Q6) There is no equal pay for women, what are the other ways women get exploited?

It is true. Anywhere it is not given, equal wages are very far; women are not even given the pay which they deserve. There are many other ways women get exploited, they don't get satisfactory work environment. The main thing is respect, they are not treated well. Our society didn't want to see the women working. Men don't want the income of women they don't want to accept the income of women.

Q7) There are many laws to protect women, but still there are crimes, exploitation that are often faced by women on a daily basis. Why doesn't the scene change?

Women are subordinate to the men. Women are not given the opportunity. The thinking is like “women are only sex icons, then idol icons”. They are not respected at all. I’ll tell you about a real instance. I saw a boy of 14 years, slap his mother because his father encouraged him and he was saying filthy words. He didn’t have respect for his own mother, then how can he have respect for other women. There are many children who don’t realize the value of the mother until or unless there is destruction in the house like the father is a drunkard, does not earn money, the mother is the main source of earning money, the child will realize the value till he is not married. After that he forgets everything.

Coming to the law, judiciary is trying to help women but there is no proper support from the government. You all know about the MMS clips and private pictures of women that are circulated. There is no special provision in such cases. The IPC Section 506 is applied and the punishment is 2 years jail. But nothing is rigorous, and no strict rules are implemented.

Q8) If men and women are equal before the law, how do you see the reservation for women?

According to me 50% reservation should be there for women. I totally support women’s reservation. Women should be encouraged more and more, the government should take steps. But the reservation will be fully utilised when the women are educated. Educated women will utilize the reservation best. Firstly education should be encouraged and then reservation.

Q9) In future, what law should be passed in order to improve women condition in the society?

The answer is in one line. Uniform Civil Code. If this law passes, it will improve the conditions of women to a great extent.

Q10) How the conditions of women can be improved, apart from the law?

Education can alone improve the conditions of the women.

Q11) Coming to the politics, what are the role of women.

We know very few women in politics like Indira Gandhi, Mamta Banerjee, J. Jayalalitha. There are less women who have successful careers in politics. Women CM in Kolkata and TN are playing key role in politics. They all have struggles in life. They know the value of sacrifice. They know how it feels when you sacrifice. Women are great leaders. But now a days even women doesn’t want other women to be in power. You can see in the recent elections in America, one of the reason for Hillary Clinton defeat is due to women voting for Trump. So there is long way to go for women to shine in politics.

Q12) What is your message to the society for the empowerment of women?

Women should be given equal status and rights as men get. In a family if a man and woman both are working, they should divide the work such as taking care of children, cooking food and so on. To be precise, for the society to change; the change should take place from (y)our home.

Photo Corner



November 7, 2016. Our students with Sri. Madhusudhana Chary, Speaker of Assembly of Telangana and Secretary of Assembly at the Assembly building.

Women Empowerment

“I alone cannot change the world, but I can cast a stone across the waters to create many ripples” - Mother Theresa

Empowering women is necessary so as to participate in the economic life across all the sectors. Swamy Vivekananda, one of the greatest sons of India said that “There is no chance for the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on only one wing.”



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The meaning of women empowerment is setting them free from the vicious grip of social, political, economic, caste and gender discrimination. It means granting them freedom of making life choices. Empowering women does not mean to defy them; it rather means to replace patriarchy with equality.

The position enjoyed by women in earlier civilizations were deteriorated. They were denied the right to widow remarriage and right to education. Many social evils surfaced to engulf women like child marriage and dowry system. Sati Pratha also became prominent.

Based on the ideas of the activists, academicians who fights for women empowerment like Jyothirao Phule, Raja Rammohan Roy, Arunthathi Roy, Sunitha Krishnan, many social, economic and political provisions are proposed and incorporated in the constitution of India. Women in India now-a-days participate in all areas including sports, education, technology, media, art, culture and so on. In spite of it, even after almost seven decades of Independence, women are still subjected to discrimination on many grounds.

Some of the major landmark steps taken for women empowerment are: the right to equality under Article 14 of the Indian Constitution guarantees to all Indian women equality law, equal pay for equal work under Article 39 (d), maternity relief under Article 42. Acts like Dowry Prohibition Act 1961, prohibits the request payment or acceptance of dowry.

Women empowerment challenges perspective. The discrimination against girl child begins from birth itself when boy child is preferred over girl. It leads to female infanticide to prevail

commonly in India. People believe the boys would make them proud, would take the family name higher but fail to realize that they are born out of females only. Girl child is either killed in womb or as soon as she open her eyes. A male can only take the family's name ahead and start his own family but that's not possible without a female.

Women Empowerment and women equality to men is a long debated issue. People call India "Bharat Mata" but do not understand its true meaning. This is a topic that should be discussed amongst all generations, especially amongst teenager and working class.

Justice delayed is justice denied. The legal processes should be restructured to deliver fair and in-time justice to victims of crimes like rapes, sexual harassment, domestic violence, acid attacks. It is not going to be easy to change the culture of Indian society which is deeply rooted but does not make it impossible either.

To conclude, Kofi Annan once said that "There is no tool for development more effective than the empowerment of women." Therefore in order to achieve status of a developed country, India needs to transform its colossal women force into an effective human resource that is possible only through empowering women.

Photo Corner



Surrogacy – A Schismic Scherzo

Idealism becomes incendiary when morals are consigned to flames. Scientifics may brush aside presumptive nature of human beliefs. Surrogacy as a facet of A.R.T. (Artificial Reproductive Technology) is prone to production of “Genetic Orphans” or ‘Artificial Gametes’. Humans are hard-wired to hunger for their roots. That is why there is something deep, visceral, lasting, and even imperative about genetic ties. Remember, we need not wade through the maze of bloody human rights world and its pampering literature; it is but a natural



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instinct, not only with humans but also with every species of animal kingdom, explicitly emphasizes that every child has a right to a biological mother and a biological father, not just to provide care and comfort, but to give them a sense of personal identity.

Surrogacy cannot be a ‘Jesus Divider on the Ocean’ for creatures to crawl or walk. Is surrogacy a conception of moral acquiescence or conception of convenience? Surrogacy can be viewed from two different glasses (i) Altruistic or Commercial and (ii) Genetic or Gestational. If it is viewed in Altruistic sense, it may not amoral, where social reprobation may not be encountered and even social acceptance may ratify the urge of longing parentage. However, Commercial Surrogacy is discredited on grounds of morals and values, social moors and health. In many countries including U.K. USA, Australia, Canada, India and France, Commercial Surrogacy is declared unlawful. In Australia, surrogate mother is deemed to the legal mother of the child. Renting an uterus for money is illegal in South Africa. India never refused to fall in line with the main stream of global impact and changes.

The A.R.T. (Regulation) Bill, 2016 enables to allow

- Altruistic ethical surrogacy to intending infertile couple between the age of 23- 50 years and 26-55 years for female and male respectively.
- The intending couples should be legally married for at least five years and should be Indian citizens.

- The intending couples have not had any surviving child biologically or through adoption or through surrogacy earlier except when they have a child and who is mentally or physically challenged or suffer from life threatening disorder with no permanent cure.
- The intending couples shall not abandon the child, born out of a surrogacy procedure under any condition.
- The child born through surrogacy will have the same rights as are available for the Biological child. The surrogate mother should be a close relative of the intending couple and should be between the age of 25-35 years. She can act as surrogate mother only once.
- The surrogate mother will carry a child which is genetically related to the Intending Couple. An order concerning the parentage and custody of the child to be born through surrogacy is to be passed by a court of the Magistrate of the first class.
- An insurance coverage of reasonable and adequate amount shall be ensured in favour of the surrogate mother.
- National Surrogacy Board shall exercise the powers and shall perform functions conferred on the Board under this Act.

It is quite interesting to note that the Law Commission of India in its report (2016) described the A.R.T. Industry as ‘Rs. 25,000/- crore pot of gold’. Of course, it recommended only altruistic surrogacy arrangements and prohibited commercialisation of surrogacy.

Surrogate child and mother and commissioning couples, in their desire for a child though innocuous, would present complex problems in the matters of succession, right to motherhood, child’s right to biological mother, identity and citizenship etc. That is why Surrogacy may be a temporary sweet music but fraught with combating controversies. Law should be slavishly accurate in matters of mundane and reasonably apprehensive of matters of cosmic ethos and values.

‘Let a Parent weep for a Child, but a Child should not weep for a Parent.’

Homosexuality and Women

What actually homosexuality means? Are they a normal human being? Homosexuality is nothing but a sexual orientation in which a person gets attracted to a person of same sex. It is distinguished from bisexuality and heterosexuality. It also defined as the sexual behavior between people of the same sex. Homosexuals are as normal as you and me but it is only that the society and law hounded and represented them as the devil of the society. They are the normal humans but due to change in hormonal secretion they are attracted to the same sex. It is medically proven



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that It is not a self-made desire. It is an orientation which is not unnatural. Now coming to the term LGBT which is usually referred term for the homosexual people that is Lesbian Gay Bisexual Transgender.

Most of the people especially in India are not considering LGBT society as a normal people. When we talk of gay rights, it almost becomes implied that we are talking of homosexual men and women. Women who are homosexuals, their condition are bad than worst. They are not even recognized by the law. For women there is parallel curse firstly they are women and they are a lesbian.

As women is always as the second citizen in India we can easily assumed about the plights of a lesbian female. The word gay generally associated people to think like a feminine man wearing tight dress, Wearing cosmetics and so on but for a lesbian we cannot even figured them. Lesbian cannot speak for themselves because for people they don't even exist in the society.

While gays at least find a mention in our great laws, lesbians are not even granted that. 377 of the Indian Penal Code makes homosexual acts between men illegal but does not technically cover lesbians, since the legal definition requires penetration. So according to our book of law, lesbians don't even exist.

However, since the section 377 creates binary opposition between natural and unnatural acts, lesbianism does fall under the category of being an unnatural act. This often gets used to

harass the women. When the family of lesbian come to know about her orientation, they started taking their child to psychologist, doctors for their treatment also the family members used to beat them so that they can cure by their disease even they are married to men. But is it a real solution? A gay or a lesbian primarily wants the acceptance of family followed by legal recognition, but in actuality the scenario is different. The family becomes their enemy. Some of them are evacuated from their houses also. In India we are talking about equality before law, no person shall be discriminated on the basis of religion, race, caste, sex, or birth place (article-14).

No person shall be deprived of his life or personal liberty except according to procedure established by law (article-21). Than how can a person be discriminated because of their sexual orientation which is natural? The powerful social stigma which is hiding homosexual minority is not made only by the families or law but also by the police who harassed the LGBT people badly. It is often observed and reported that police wrongly confining the Homosexuals in jail, asking them for bribe, beat them and often threaten them to prosecute under section-377. This only shows the failure of the government toward the minority who is about 2.1 million or 10 % of India's population.

The government talks about women empowerment. But were the women gets the power. Her basic things are not provided such as identity/ recognition. The LGBT are exploited so much that they even dare not dream about their identity, further the dream to get married is a long way for the LGBT. For them there is no work place only option left for them is to become a prostitute or a beggar or something else that is criminal in nature for the society and law. It is not the problem of them but the narrow mindset of the government.

Here the laws are against LGBT so some of them especially women here are taking asylum to other countries. Countries where Homosexuality is not recognized as crime like America. Here in India the mentality of the people is so narrow towards women, it reflects in situations such as 'khaap panchayat' advocating to lowering the age for marriage of girl from 16 year to 18 year based on the ground that young girls are vulnerable to rape and should be married off earlier. By this you can easily determine the narrow prejudice of Indian people. Instead of blaming the rapist, we are in a society which blames the girls. A recent global survey ranked India at 115 out of 128 countries when it come to economical or social empowerment of women. It is not the problem (LGBTians) but the narrow mindset of the government for not defining any law for the betterment of women.

It is true that government has not the locus standi to interfere in the private sexual activity of two consenting adults. But meanwhile given the social status the Homosexuals should at least be recognized by law. This will help the Homosexuals to get a bias free workplace, rights to marry with whom they want. Today homosexuality either of male or female is recognized across the globe. Netherland, UK, USA has decriminalized homosexuality. Now there is need to become open minded and welcome LGBT with legal, social and cultural recognition.

Photo Corner



Maternity Benefit (Amendment) Bill, 2016: A Study

Our society places unreasonable expectations on working women. On one hand, there is wide social acceptance for more and more women to join the workforce and seek professional accomplishment, but on the other, there is also an expectation that they need to be super-efficient home makers. The equation hardly adds up. Recognizing the rights of women and empowering women are two different things. It is easy to make the right sounds about the importance of women in the workforce, but that needs to be translated on the ground level too. Empowering



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women comes in the form of creating the right environment for women to not only survive in the workforce, but also to thrive. Bearing children is a natural process for women, and is necessary for the continuation of the human race. Thus enacting legislations which carry forward this idea seem to promote the empowerment of women in the society.

August 11th 2016 should be reckoned as a remarkable day for our country. The upper house of the Parliament, Rajya Sabha passed the Maternity Benefit (Amendment) Bill 2016, which aims to make amendments in the Maternity Benefit Act, 1961 which is likely to be taken by the lower house, Lok Sabha for further deliberation in the upcoming winter session. Such a step was long overdue as the family structure in urban India, has changed from joint family to nuclear family, necessitating the presence of parents at home in the initial time of a child's birth.

With this move, India is all set to join 42 countries in the world that have paid leave of more than 18 weeks for mothers-to-be and will be the third country in the world in terms of the number of weeks allowed for maternity leave to working women only behind Canada (50) and Norway (44).

The 44th, 45th and 46th Indian Labour Conference acclaimed enhancement of Maternity Benefits to 24 weeks while the ministry of Women & Child Development recommended improving Maternity Benefit upto 36 weeks.

The proposed modifications under the Maternity Benefit (Amendment) Bill 2016 are as under¹:

- Increasing maternity leave for working women from 12 weeks to 26 weeks for two surviving children and 12 weeks for more than two children.
- Providing 12 weeks maternity leave to a 'Commissioning mother' and 'Adopting mother' (adopting a new-born aged below three). In this case commissioning mother is defined as a biological mother who uses her egg to create an embryo implanted in another woman.
- Mandatory provision of crèche for establishments having 50 or more employees. Another alternative is for a few firms to establish a common facility within a prescribed distance. The employer will have to allow the mother to have four visits to the crèche which will include the interval of rest allowed to women employees.
- Nursing mothers may be allowed to work from home beyond the 26 week maternity leave period. However, this depends on the organization she works for and the understanding between the employer and employee.
- The Bill introduces a provision which requires every establishment to intimate a woman at the time of her appointment of the maternity benefits available to her. Such communication must be in writing and electronically.

Though the idea behind the amendment is very noble and well-intended, there are several areas which have been left undefended and the Amendment Bill fails to take account of some very pertinent issues like the necessity for paternity leaves or that the Bill aims to cater to only those women working in the organized sector or the problems in the implementation of the new legislation.

The Bill does not address and propagates the lack of sustenance to men who have the desire to parent well. If they aren't given paternity leave, how will they develop a bond with their child, and learn the ropes of parenting? To compartmentalize either parent's role through law will do more harm than good to the economy and society. Presently, there is no legislation mandating compulsory leave for fathers-to-be in the private sector, though men in government service, biological and adoptive fathers are entitled to take upto 15 days of paid leave.

¹Maternity Benefit amendment Bill 2016, (Sep. 25. 2016), available at <http://www.prsindia.org/billtrack/the-maternity-benefit-amendment-bill-2016-4370/>

The amendment very conveniently reinforces sexual division of labour where a woman is supposed to tend to her home and the man is the bread winner. On an average an Indian male spends less than an hour-a-day on housework as compared to at least four to six hours spent by women. The ratio of women dropping out of the work force after becoming mothers is quiet startling too. Our country is one of the most rapidly growing economies in the world, but women represent only 24 per cent of the paid labour force, as against the global average of 40 per cent.² In the 15-59 years age group, women's participation is only 21 per cent in urban areas as against 81 per cent for men.

The Bill also has a provision that will let nursing mothers work from home even after the 26-week period, depending on her job profile and provided that her manager and she mutually agree to this kind of an arrangement. This is something which doesn't seem to be being accepted and implemented by many companies because managers are bound to feel that nursing mothers can misuse this as there is no way to truly check whether the woman is nursing or not, and secondly, our society isn't yet a culture that's at ease with people drawing full remunerations without requiring to be tangibly present in the office and working from home.

Moreover, it is a step back for equal pay for equal work³ which is one of the directive principles of state policy under part IV of the Indian constitution. Mothers with appropriate jobs may be permitted to work from their homes. Thus in order to work around this provision and to make good on revenue spent on the salaries, the "nature of job" will be so molded that the employers will pay the women (working from home) far lesser as compared to their male counterparts thereby violating gender equality norms in the workplace. Provisions like these will certainly cause employers to view these measures as an undue burden. The amendment in the long run may perpetuate and sustain the gender gap in employment and in pay scales.

Enactment of Maternity benefit bill 2016 is a great support for females who are working in organizations. Due to an escalation in nuclear families the social and family support for young parents is declining day by day. Due to this several young mothers are forced to leave their careers and tend to motherhood fully. India sees 29.7 million women getting pregnant each year. The Bill is intended to benefit only 1.8 million women in the organized sector leaving

2 McKinsey Global Institute report, as quoted in Livemint.com (Sep. 26 2016) available at, <http://www.livemint.com/Politics/FhSn2BzO7e2DBwNRoUrEpN/Women-could-boost-GDP-by-700-bn-report.html>

3 Indian CONST, art. 39 (d).

out practically 99% of the country's women workforce⁴. It leaves out women working in unorganized and informal sectors, women from lower income groups and those women who do not have fixed or identified employers. These women are not entitled to even a single day paid maternity leave.

The amendment should expand the meaning of working women so that more and more women can take the benefit under the Act. Another step that can be taken is to build a corpus fund for these women where the employer can be made to contribute to it and women can avail cash entitlements.

To ensure legitimate parity in employment, security of maternity, and encouragement of childcare, Lok Sabha members should make sure that the Bill extends maternity benefits uniformly and unconditionally to all women who parent a child. The employers should be under an obligation to provide standard crèche facilities and work-from-home options to all parents and not just to working mothers as childcare is a shared responsibility. Lastly, a non-discrimination clause should be added that no person should be discriminated against in employment for having availed any parental benefits under the law. The right decision will help in carving down gender discrimination, improving social outcomes and truly empowering women. If these provisions are implemented then women will not have to view their career versus motherhood. The two can definitely mutually coexist.

4 The new maternity benefit act disregards women in the unorganized sector, (Sep. 26 2016), available at <http://scroll.in/pulse/813888/maternity-leave-increases-to-26-weeks-but-only-for-a-small-section-of-indian-women>

Two Days National Seminar on Consumer Protection and the Law: Issues and Challenges, was conducted on 22nd and 23rd October 2016. The seminar was organised by the Faculty of Law, ICFAI Foundation for Higher Education (IFHE), Hyderabad., in collaboration with National Law School of India University, Bengaluru.

The seminar has the presence and participation of the delegates all parts of the country. Further the students of the ICFAI Law School, showed their participation through their interaction with the delegates. The event commenced with the lighting of lamp by Chief Guest, Honorable Justice Shri. U. Durga Prasad Rao, Judge, High Court of Judicature at Hyderabad for the state of Telangana and the state of Andhra Pradesh and other dignitaries Prof Venkatrao Vice Chancellor, NLSIU Bengaluru., Prof. Ashok R. Patil, Chair Professor in Consumer Law and Practice at NLSIU Bengaluru., Prof. Rajendra Prasad, VC, Acharya Nagarjuna University., Prof. Ramasubbaiah, Prof Haragopal Reddy and Honble Justice Seshasayana Reddy. The seminar was briefed by A V Narasimha Rao, Dean, Faculty of Law, FoL, IFHE.

The seminar was conducted in five technical sessions. They are

1. Consumerism and Competition Law
2. Consumer Redressal Mechanism and Consumer Empowerment
3. Consumer and Media: Reflections and Resolutions
4. E-Consumerism: Problems and Perspectives
5. Medical Mishaps: Legal and Ethical Issues

The technical sessions were vibrant with the participation of the delegates, students and faculty. Further the seminar concluded with the committed efforts of all the faculty members, and non- teaching staffs of the faculty of law and IFHE. The event was co-ordinated successfully by Mrs. M. Annapurna Devi, Assistant Professor, and Mr. Ravi Salaka FOL, IFHE.

(Excerpt from the report prepared on the Two Days National Seminar on Consumer Protection and the Law: Issues and Challenges)

One Day Workshop on “Cyber Security: Techno-legal Issues” was conducted on **23rd November 2016**. The workshop was organized jointly by the Faculty of Law and the Faculty of Science and Technology at IFHE, Hyderabad.

Mr. U. Ram Mohan, SP, Cyber Crime (CID), demo team of cyber cell and Mr. Ashok Ram Kumar, Advocate (IP Markets) were the speakers for the occasion. The workshop witnessed passionate student-audience from both Law and Science and Technology Departments. The faculty members welcomed this effort on combining Law and Technology. And they believe that such workshop will inspire the students with diverse perspectives. Further the speakers were duteous in balancing Law and Technology in the sessions. The event also graced the presence of Prof. U. Srikrishnadeva Rao, V.C. NLU, Odisha., Prof. Srinivas Reddy, Director FST, Prof. A.V.Narasimha Rao, Dean FoL, Prof. V.S.Murthy, Asst. Dean FST.

The Workshop was conducted in three sessions

- Cyber Crime and Security
- Cyber forensic (Demo)
- Cyber law and Issues

The event was co-ordinated by Asst. Prof. Dr. Rekh Raj Jain, FoL, Asst. Prof. Varaprasad, FST., Asst. Prof. Ms. Annapurna Devi, FoL.

Photo Corner



Upcoming Conferences

Jan 2017, Hyderabad ICFAI Conference of Nations, IFHE Campus, 06, 07, 08 January 2017

Jan 2017, KUALA LUMPUR International Conference on Business, Law and Interdisciplinary Studies (BELIS-17), Late Round Abstract Submission 08 December 2016.

Link <http://earhm.org/conference/BELIS-17>

Jan 2017, KEY WEST International Multidisciplinary Academic Conference, U.S.A. Abstract Submission 15 December 2016. Link <http://www.academicoasis.org/conferences/us-conferences/key-west/#1452534257358-56e95d3f-cacb>

Feb 2017, 5th International Conference on Current Research in Applied Business and Social Sciences (CRABS-FEB-2017), Abstract Submission 30 December 2016. Link <http://anissh.com/conferences/crabs-feb-2017/>

Feb 2017, LAW STUDIES '17 / Interdisciplinary Conference on Law and Legal Studies, Abstract Submission 30 December 2016. Link <http://www.dakamconferences.org/law-studies>

March 2017, SINGAPORE 2nd International Conference on Studies in Law, Education, Business and Corporate Social Responsibilities (LEBCSR-17), 3 round Abstract Submission check <http://flebp.org/conference/174>

Special Thanks

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Ms. Priti

and

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