

#EVENT
Of Style, Substance and Success

Read interesting excerpts from a recent talk show of Bollywood actress, Raveena Tandon in Jaipur.



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FICCI FLO Jaipur recently organized an event 'Style, Substance and Success' with renowned Bollywood actress, Padma

Shri Raveena Tandon. During the interactive session, Tandon threw light on motherhood, condition of women. The actress was in conversation with the newly appointed FICCI FLO Jaipur Chairperson, Neha Dhadda. Below are some interesting excerpts from the conversation:

On Qualities to live by

Compassion, kindness, and emotional depth are three traits that have had a profound impact on Tandon's persona. According to the actress, these qualities are essential for creating a better world. Tandon firmly believes that to be a successful human being, it is necessary to first be successful within oneself. In covid-19 the actress gained a valuable insight that all our lives are ultimately about happiness - not materialistic but emotional happiness.

On her Beauty Secrets

When asked about the secret to her beauty and radiant glow, Tandon attributed it to her genetics, mentioning that her father also had a glowing complexion. "My father used to glow like a light bulb", she said. However, she also emphasized the importance of self-care and maintaining a healthy lifestyle. Tandon shared that she prioritizes healthy eating, with all of her meals cooked in desi ghee, a traditional Indian clarified butter. In terms of physical exercise, the actress disclosed that she does not enjoy going to the gym and instead opts for more calming and meditative practices such as yoga and swimming.

On her diverse roles in Bollywood

Tandon discussed the diversity of her work and how it has allowed her to break away from the monotony of the film industry. She emphasized that she does not believe in doing things that are run-of-the-mill and always strives to push herself beyond her comfort zone. Tandon recalled a time in the early 90s when actresses were often stereotyped as either "art house cinema" or "commercial heroines." However, she was determined not to be boxed in by such narrow categories. Throughout her career, Tandon has successfully transitioned between different genres and roles, earning the ac-



ception of audiences in films as diverse as the comedy classic Andaz Apna Apna and the hard-hitting drama Shool.

While answering a question about a fictional character that she would like to play, Tandon said that she would want to play the role of Charlie Chaplin as there are very few people who can make one cry while laughing.

On Bringing up children

Raveena adopted two girls aged 11 years and 8 years at the age of just 21 and also has two biological children. Reflecting on her experiences as a mother of four, Tandon emphasized the importance of being a positive role model for one's children. She believes that leading by example is the best way to teach children important values and life skills. Tandon shared that her adopted daughters have now become her best friends, and she often imparts the same wisdom that her own mother shared with her. She believes that honesty and transparency are key to building strong bonds with one's children and advocates for never sugar-coating things. Tandon is also a firm believer in the importance of discipline for one's children.

On Being a Woman

Tandon is a strong advocate for women's empowerment and believes that women possess innate qualities that make them unique and powerful. According to her, multitasking comes naturally to women and she believes that Indian women, in particular, embody the true form of Devi - the Goddess.

Tandon acknowledges that women are born givers and have an innate maternal instinct that makes them nurturing and caring. However, she also acknowledges that the condition of women in many parts of the world is still quite dismal, particularly in war-torn countries where women are denied basic rights and subjected to unspeakable atrocities.

On Politics

Raveena Tandon's stance on joining politics is a testament to her strong convictions and principles. Though she has received offers from several political parties across India, she remains steadfast in her belief that she has yet to come across a party whose ideologies align with her own.

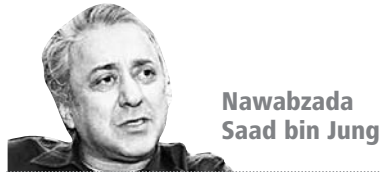
Tandon believes that her voice is free and unafraid, and that joining a political party would risk compromising that freedom. However, she also believes in the power of positive change and the importance of keeping an open mind. Tandon stated that she subscribes to the "never say never" attitude and would consider joining a party if she felt that she could make a positive difference.

If you go back to the time of the various Kingdoms before the British took over, the management of forests was pretty much the same everywhere in the sub-continent. Elephants were needed by the armies. Forests were needed to feed the elephants. And thus, the forests were given maximum attention. Management was structured through the local people and a system of give and take was established. The villagers could take forest produce, graze their cattle, take wood for cooking, and could kill boar and deer for meat for their homes but not to sell. Killing of predators was controlled by the court. Elephants could not be killed. The King/Queen's permission would need to be taken before any forest was cleared.

To Conserve We Have to First Love it All



Shikar in British India an elaborate colonial system.



#THE JUNGLE

fiction, the biggest challenge lay in finding a solution to the local man - official conflict.

Why is there a conflict between forest communities and forest officials is another question that is often asked. This answer is not simple. To truly comprehend what transpired, one must go back in history and figure out what happened before the Dominion of India was created. If you go back to the time of the various Kingdoms before the British took over, the management of forests was pretty much the same everywhere in the sub-continent. Elephants were needed by the armies. Forests were needed to feed the elephants. And thus, the forests were given maximum attention. Management was structured through the local people and a system of give and take was estab-



Exclusionary Laws of the British

We have our own Non-Profit Organisation. The Buffer Conflict Resolution Trust of India (BCRTI) took birth after we had spent enough time in the bush and seen the many conflicts that were/are playing out in such forgotten places with many forgotten people. When we moved to Mangala, near Bandipur in 1980, the area was replete with poaching, smuggling, snares, illegal electric wires killing wildlife, theft, caste conflict, wife abuse, alcoholism and dowry harassment to name a few ills. Apart from the man-animal con-

lished. The villagers could take forest produce, graze their cattle, take wood for cooking, and could kill boar and deer for meat for their homes but not to sell. Killing of predators was controlled by the court. Elephants could not be killed. The King/Queen's permission would need to be taken before any forest was cleared.

Village patwaris were given the job of forest keeping. Nothing happened in the region without their knowledge. Further gun licenses were severely restricted. Once the British took over the laws changed as the huge wealth of our forests now belonged to the Crown of England. This wealth needed to be harvested and 'Protection Laws' were enacted where the local people were no longer the keepers of the forests but the local District Collector, a white man, would now control this wealth. People were dissatisfied but there was nothing they could do against the might of the British forces. Then came inde-

pendence and the Dominion of India was formed. Instead of reverting back to the inclusionary Patwari system of forest management, we retained the exclusionary laws of the British. Arbitrary lines were drawn, and the local people excluded. If one were to redefine conservation, the existing protection laws and the Forest Conservation Act would have zero conservation. The whole definition of conservation was altered to suit this exclusionary thinking. Conservation was more or less defined as protecting the environment and growing trees. There was zero effort to take along the local people. Exclusionary laws led to an exclusionary mindset with officials. This has led to an ever-escalating conflict in the field. Personally, I do not see any end in sight for this conflict unless we change the law from protection to conservation but after redefining the term conservation.

Forest Rights Act

It is interesting to note here that 90% of our wildlife was killed in the 1950s and 60s when gun licenses were given to mostly everyone who applied. This devastation was stopped by Madam Gandhi who called on erstwhile royalty, the effervescent and autocratic Shri MK Ranjitsin Jhala to come up with an act to stop this plunder of our wilderness. The act was hugely successful, but I wish the WLP Act 1972 that he founded was but a stepping-stone to a larger, more comprehensive Conservation Act that would go back to our roots of forest conservation, for the people, by the people.

Consequent to the Protection and Forest Conservation Acts, by the time the Forest Rights Act was enacted in 2006 the damage had been done. Conflict had gone way out of control. Earning back the trust of the people without the people's involvement was a task in futility. By constraining commercial activity around forests and just giving the rights of forest dwelling people and not others who live around forested areas, restricted access into the park to offer some benefits



In any said eco-biosphere, villagers must feel they belong to the forests and vice versa, only then will the villagers open up their villages to the wilderness willingly.

was too little, too late. An entirely new thinking was required and is required.

Beautiful Indian Wilderness

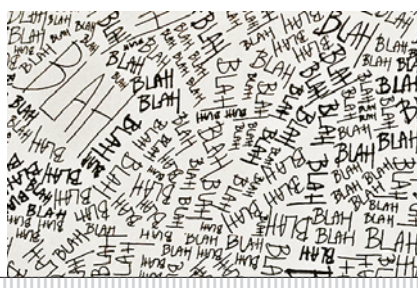
It is very clear that the protection laws have been a great success. They have saved our tiger but from now on if we need to go from 3000 to 8000 we will have to convince all the people and not just the erstwhile forest dwellers that they will need to share their space with tigers, leopards, bears, boars, elephants and other such beautiful animals. For this we need tools of effective dialogue. We believe that dialogue is essential for conservation. For any dialogue to be productive, we need mutual respect and in order to earn respect we need to earn the trust of the local people; revenue being one such tool. Conservation to us is the path to finding a win-win solution for every living creature in the eco-biosphere. Humans have to be treated on equal footings as the tiger or any other animal in any said eco-biosphere, villagers must feel they belong to the forests and vice versa, only then will the villagers open up their villages to the wilderness willingly.

I hope and pray for the sake of my beautiful Indian wilderness that this is done sooner than later and that a Conservation Law is enacted at the earliest. Protection should only be implemented where conservation fails. |||||

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Blah BlahBlah Day

We have all been there, haven't we?... Someone asks us to do something, and we have no interest in doing so whatsoever! In fact, all we have heard them say is "blah, blah, blah" because we have tuned out entirely. Does this sound familiar? Well, Blah BlahBlah Day is all about these moments. However, rather than failing to complete the task that you're being nagged about, you should give it your all and get the job done once and for all!



#J'ADORE

Unique Salwar Suit Styles We're Loving

Whether you're looking to dress up for a presentation at work, or meeting a friend at the movies, you can always lean on a salwar suit.

Salwar suits are so comfy and pretty, they'll always be a wardrobe staple for us. Whether you're looking to dress up for a presentation at work, or meeting a friend at the movies, you can always lean on a salwar suit. We like that you can style it down as an everyday staple, or up the style quotient to make it special occasion-appropriate. The possibilities are endless, and so, we have rounded up 6 trending *unique* salwar suit designs as inspiration for the summers.

High Low Anarkali Salwar Suit

We love a pretty Anarkali suit, but a unique style we've been eyeing is the asymmetrical Anarkali! Keep the front seam slightly higher than the back of the Anarkali for a more grand and contemporary look. You can also opt for embroidery or threadwork on the seam of the churidar, making the look ideal for any wedding or party you're attending.

Double Layered Anarkali

Bored of the traditional Anarkali? Add flair & flow to it with an extra layer. Pair your double-layered Anarkali suit with a churidar or straight pants and we promise you'll look 'twice' as lovely!

Frock Style Salwar Suit

Kurta, but make it frock! As the name suggests, the kurta is designed like a frock - fitted from the top and flared from the midsection. Pair it with a Patiala salwar or dhoti pants. With a look so elegant, you'll want to do the twirl!

Front Slit Salwar Suit

Add a touch of glam to your salwar suit by adding a high slit in front. You can try this pattern for both straight and flared kurtas. All about experimenting? Try a one-sided slit. Pair it with a churidar or cigarette pants and you'll have a drop-dead gorgeous look!



Cape Style Salwar Suit

Superheroes wear capes and since you're one too, you need one in your life ASAP! Swap out the regular dupatta for a cape on your salwar suit. This style is perfect if you want to rock the salwar suit look with a modern twist.

Play with the fabric and patterns of the cape - from sheer to intricately embroidered ones. You can also experiment with the length - we love the elegant look of a cape that touches the elbow. The best part about this salwar suit design is that you don't have to worry about your dupatta slipping. We'd recommend it for a cocktail party or a wedding reception.



By Rick Kirkman & Jerry Scott

BABY BLUES



ZITS

By Jerry Scott & Jim Borgman

