

Snehasish Bhattacharyay's Play: Anahuta



Playwright: Snehasish Bhattacharyay

Director: Sima Mukhopadhyay

Group: Samstab, Kolkata

Language: Bengali

Duration: 2 hrs 20 mins

The Play

Nirupam Goswami, an ex-army man, who has now become an entrepreneur, is living a contented life with his wife Sujata Goswami and son Debopam Goswami, when one afternoon all of a sudden, there appears a stranger, and intruding into their house claims to be the real Nirupam Goswami, who had fought as a Major in the Dras Sector, 237 battalion, during the Kargil War. He claims that Sujata is his wife, and says that this Nirupam Goswami is actually Mainak Ghosh, who had fought under his domination in the Kargil War. Surprised and astonished by the attitude of the 'uninvited guest', Nirupam and Sujata struggle to fight against all odds. The case is then taken to the police, who is also taken aback, when the stranger presents proof after proof. Lawyers from both the sides look into the matter, and finally, the case reaches the court.

Director's Note

I feel every director wants to work on a play that goes beyond

its words and delves into a deeper philosophy of life. Anahuta (The Uninvited) compelled me to look within me while presenting it on the stage. The known tactics of executing plays went topsy-turvy while working on Anahuta. The more I faced these challenges the more I felt zealous about it. Not only was it me but the actors too went through all these challenges while playing their parts. In fact, the different selves that inhabit our being remain, for the most part of our lives, unknown, unrecognized and uninvited to the fore. When these selves come to the fore and confront us, the familiarity with life vanishes instantly. Everything legal and illegal, true and false, the victorious and the defeated, stand on an unstable ground. Here, in this play, we too have faced something unknown and been on a journey with it. That the journey of life is the only truth is what our team has tried to present through this play on stage.

The Director

Sima Mukhopadhyay (born 5 December 1959) is a director, playwright and actor from Kolkata. She made her stage debut as a child artiste with M.G. Enterprise, a professional theatre ensemble. She received Master's Degree in Drama (Acting) from Rabindra Bharati University in 1985. At present she heads Rangroop. As an actress Sima has acted in productions directed by eminent directors, beside her own. She has written twelve full-length plays, and six short-length plays for children. Besides the ones written by her, Sima has directed works of Rabindranath Tagore, Oscar Wilde, Tripti Mitra, Arthur Arbuzov, and many other world renowned writers. She is a recipient of Senior Fellowship from HRD Ministry for the year 2002, Ritwik Ghatak Smriti Puraskar, Paschim Banga Natya Akademi award, Dishari Puraskar, Kalakar Award, Bengal Shrichi Award, and Anukul Samman.

The Playwright

Dr. Snehasis Bhattacharyya, started his journey as a playwright with Swapnoparosh which was staged by Natyaranga theatre group

in 2011. After that, he was selected in the International Playwrights' Workshop held the same year with the playwrights of West Bengal and Bangladesh, and the Cultural Ministry of India. He is also an actor and has performed many plays for Bangla theatre.

The Group

Samstab was formed in 1982 under guidance of Guru Sri Dwijen Bandyopadhyay. Its first production was Abhimukh, a poetic play written by Shri Navendu Sen and staged in 1983. The group has tried to encourage new, and not-too-well-known playwrights too. With Naak, Kalpomon and Dhuni Stambha, we introduced a new author Kajal Sengupta and also produced Sokratiser Jabanbandi by Dr. Sisir Kumar Das, which was later telecast through Kolkata Doordarshan.

Cast & Credits

Stranger	Sanjib Sarkar
Sujata	Amrita Mukherjee
Nirupam	Susnata Bhattacharjya
Police Officer	Srikanta Manna
Yudhistir	Parthasarathi Chandra
Menoka	Kankabati Bandyopadhyay
Prasenjit	Ashish Mazumder
Raghabendra	Parthasarathi Sengupta
Peon	Sanjoy Das
Light	Badal Das
Music	Disari Chakraborty
Set Design	Sandipsuman Bhattacharjya
Sound	Pinaki Mukherjee
Playwright	Snehasish Bhattacharyay
Director	Sima Mukhopadhyay

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Curtain goes up on National School of Drama's 21st Bharat Rang Mahotsav



The annual theatre festival, that will open with veteran actor-director Amol Palekar's **KUSUR**, *will showcase a mix of Indian and international plays*

New Delhi, February 1: The 21st edition of the Bharat Rang Mahotsav (BRM) – the annual theatre festival organised by the National School of Drama (NSD) is all set to bring an assortment of plays, interactive sessions, and other cultural events to cheer up winter afternoons of theatre enthusiasts in the Capital.

The inaugural function for BRM 2020 kick started at the Kamani auditorium with **Panchvadyam** – a South Indian devotional music.

The dignitaries present on the occasion included **Chief Guest Prof. Vidushi Rita Ganguly**, eminent theatre artist and vocalist, **Guest of Honour Dr. Mohan Agashe**, renowned theatre and film personality and **Special Guest Ms. Nirupama Kotru**, IRS, Joint Secretary, Ministry of Culture, Govt. of India among others. The function was presided over by **Dr. Arjun Deo Charan**, Acting Chairman, NSD Society.

Prof. Suresh Sharma, Director In-charge, National School of Drama, welcomed the guest at the inaugural function and appreciated all the participants from National & International theatre fraternity who came all across. Also, he specially expressed his gratitude to the Actor Amol Palekar who came & graced the occasion by presenting his play at the inauguration ceremony. He also said through the years, Bharat Rang Mahotsav has presented some masterpieces from the world of theatre. The idea is to reach out to a much wider set of audiences with works from post-modern and regional theatre. We hope to highlight the importance of theatre and plays and promote the culture of appreciating various forms of performing arts.

Chief Guest Prof. Vidushi Rita Ganguly, present at the event said "Eventual expression of human race is theatre, I give credit to all these honours that I receive to Ebrahim Alkazi. NSD treats everyone equally and in theatre everyone has their own place."

Guest of Honour Dr. Mohan Agashe, renowned theatre and film personality who was present at the event said "theatre occupies the highest place in art forms. I am really elated to see that year after year NSD is giving this living art a stage."

Present at the event the **Special Guest Ms. Nirupama Kotru**, IRS, Joint Secretary, and Ministry of Culture, Govt. of India Said "NSD is one of the nine gems that we have in our country. We should encourage more participation and spectatorship of theatre."

Echoing his thoughts, **Dr. Arjun Deo Charan, Acting Chairman, NSD Society** said, "Theatre brings meaning to people and the position of an actor is held highly in theatre of our country. An actor should be mindful of their own emotions and the emotions of their character and this understanding if conceived can help anyone and everyone."

Like each year, this year too, BRM promises a diverse experience featuring a host of plays depicting various shades of emotions along with masterclasses by stalwarts from the theatre fraternity. The festival will stage 91 plays that include a combination of post-modern and regional theatre by Indian and international thespians. It will open with veteran theatre and film personality **Amol Palekar's crime-drama *Kusur – The Mistake*** that revolves around the life of retired Assistant Police Commissioner Dandavate, whose life changes overnight when he volunteers to serve at the police control room. Besides, the festival will also showcase a mix of romance, suspense, comedy and music along with international plays, interactive sessions and allied events.

Stake holders in Artistic Practices: An Economic Model

When we hear the word stake holders, it reminds us of a company, with a marketing head looking into profits for the company. Do we see a theatre company to be functional as a profit making company, most unfortunately no! In India, with a strong tradition of socialism and the IPTA and the ideas of being the catalyst for change and activism we often fail to see a theatre company to have an economic model behind it. With increasing globalisation and now India adapting itself

into a more and more global economy, theatre should also not fail to look at the most important aspect of being an economically strong and viable model. This hence will create more and more stake holders in artistic practices.

In India, the practices are dependent highly on grant giving bodies and neglect to get into even selling tickets for their shows. The management practices are highly lacking and often times publicity is given the last minute emphasis and impetus. Often one sees that it is the management students, despite their little formal training students doing a much better job at marketing and public relations. What we really lack today is an equally strong focus on theatre management. Theatre in India should go much beyond waiting for the god in form to a government grant to arrive or to wait for a private benefactor to knock the doorsteps of the company.

The stake holders of a theatre company is thus not the role of only the producer and the director but the entire team. Unless and until the theatre company does not make profits it will impossible to give any monetary remuneration to the actors. The actors hence will be forced to look for work beyond theatre and get more and more into films (if lucky) or be forced to act in sometimes absurd television serials in which they might go largely unnoticed.

We lack a strong focus and determination to get beyond the mechanics of staging a play and not looking at marketing in specific and general terms. This input will also be able to not keep a record of all the old audiences but also create new ones and go to places that were unexplored before. Theatre management will also make sure that designing of the publicity, posters, brochures and handouts are created in most

effective manner. One can perhaps see the role of the theatre manager as the most important person as he is the chief operative officer of the theatre company. His role is that of an C00 like any other important company. Its time now to hence consider this role as a pivotal one and make sure that each theatre company has the focus and determination to start raking profits. The time is now to act!

Significance of Props- Gouri Nilakantan



Loosely described as, “objects used by the actor and those that are placed on stage” props are considered important as long as they serve on the stage. After the show is over very little attention is given over them and they are loosely packed and kept until further usage. How many of us have wondered about its deeper significance? Do we even for one

look closely at “ the skull held by Hamlet” or the “ crystal glass unicorn held by Laura” in Glass Menagerie? Even once does the director care to explain to the actor for him/her to closely touch and feel the object as not only a part of the text but also beyond the whole text. It should provide a moment of heightened emotion not only for the actor themselves but also for the audience. Every object is to be placed by the set designer and the director with great fortitude and understanding.

The Natyasastra states that natya was created to meet the demand of a plaything, it's a “ Krida” (a source of pleasure and diversion to boredoms, wants the miseries of daily existence). Therefore an art form can induce a temporary state of diversion of one's immediate sorrow and an escape into a world of pleasure and happiness. Nataka or drama can do this more efficiently than other art form, because unlike other arts, it is both drisya and sravya, it has visual and aural appeal. It can satisfy us by graceful or spectacular senses presented on the stage, can gratify our ear or heart. This is efficient only through props that makes the experience of the audience go beyond his reality.

Andrew Sofer, in his book, “ The Stage life of Props” says that, “ the object must be seen as having a sign.” The stage props hence has a strong presence, sometimes as strong as the actor themselves. As Felix Bossonnet sees the props they are much more than the physical presence they hold. Props have to be read between the complex relationship between the actor the text and the audience. It provides a complete whole experience of transmission of the audience into the world of the “ play or krida”. As Sofer sees the distinctions between the props and the characters should become more and more blurred, it should be amalgamated as one whole. The responsibility of this hence is not just within the text but by the directors as well as the actors.

Abhimanyu: The Legend of a Tragic War Hero / Manohar Khushalani



Abhimanyu, is perhaps a unique character in Mahabharata whose death brings you inspiration. Pandit Radheshyam Katahvachak's ***Veer Abhimanyu***, a play engulfed in deceit, treachery, misuse of power, and politics Directed by **Hema Singh** with **NSD's** second year students had all the elements of a professional show, despite the fact that Hema intended it to be a teaching production. Interesting thing was that for a martial play the female students were playing the roles of male soldiers. At no point did one feel that the roles should have been played by males. The performance of female actors was as aggressive and bold as was required. **Guru Salam Biswajit Singh's** Martial art training was so thorough that girls could match up to boys in the fight scenes. Also, there was rich use of elements such as dance, songs, Martial arts like *Kallari* and use of percussion

and wind instruments (like nagara and dhol) to indicate the war hysteria. As the director explained, the main objective was to teach Parsi style theatre, therefore it was imperative to expose the students to all elements of it, including the melodramatic speech patterns which are so much a part of this theatre. The real challenge was to to work in this style which has a concept of dramatic action and is different from contemporary theatre. The couplets and lyrical dialogues written in typical Parsi style required an understanding of rhyme, pitches, *natgiri*, gestures, postures, language and poetry. The source of Hema's inspiration was **B.M. Shah**, who made her realise that the Farsi theatre is an unusual blend of classical Sanskrit theatre, folk theater and Victorian theatre. She has gone on to become a foremost proponent of this form of theatre.

The production, thus, tried to create a bridge between contemporary realistic theatre and the traditional Parsi Theatre, reinterpreting it in such a way that audience could relate to it as a modern production.



Farsi as Parsi theatre is also called, had a great historical

relevance because of its contribution to the freedom struggle. The playwrights created feelings of patriotism, love, renunciation, and kindness in public by writing double meaning dialogues which only the natives understood. It raised voice against imperial rule. At that time, many Indian mythical, historical, courageous characters that fought against injustice, were featured in Parsi theatre so that self-respect and fearlessness increases in public. 'Veer Abhimauryu' is one such epic character, whom the playwright, **Pandit Radheshyam**, brought to life. Legend has it that Abhimanyu was the re-incarnation of a son of the Moon-God- Chandra. When Chandra was asked to let his son incarnate himself on earth, he made a pact that his son will only remain on earth for 16 years, as he could not bear to be separated from him any longer than that. Abhimanyu was the most loved of all sons of the Pandavas, so much so that Draupadi was said to love him more than her own sons. Draupadi once said that if the Pandavas are not willing to wage war, then her sons led by Abhimanyu will attack and get justice for her and avenge her humiliation. Abhimanyu was trained in all types of warfare by Lord Krishna and Balrama themselves, and later by Pradyumna (Sri Krishna's son). Abhimanyu learnt the art of breaking into the Chakravyuha when he was in Subhadra's womb. It was then Arjuna was narrating the art of breaking into Chakravyuha to Subhadra. But he did not know how to destroy the formation once he was inside, as Subhadra fell asleep while listening to the story and (Abhimanyu in her womb) could learn only half of the technique. This is the reason why he was only able to enter and break but not come out of the Chakravyuha

That was the tragedy of Abhimanyu. The matchless youth who won immortality by his shining heroism in the great Mahabharatha war. Pitted, against the mightiest of the mighty in the enemies' ranks, this warrior, barely sixteen, became the sheet-anchor of the Pandavas. The veterans ranged against him had to overcome him only by unfair means.

The production was ably supported by a competent team of theatre professionals. Souti Chakraborty's lighting highlighted the dramatic elements with a blend of light and shadeow intermixed with mood lighting. Somesh PBs training of the martial Art of **Kalaripayattu** and **Kajal Ghosh's** Co-Music Design deserve mention. In the design department Kriti V. Sharma's costumes Vishala Mahale's set gave value to the production. Kudos also to Hema's blocking of the play which created the illusion of a giant battle field. It was indeed a memorable and meaningful evening laced with spirited performances of all the actors.

What is “folk” after all? – Gouri Nilakantan

“Folk”, the ordinary, the mundane, the one without any purpose, that's the first thing that comes to ones mind when we think of the word. Is that true, can we negate the voice of the common man, the arts belonging to the masses as just meaningless, not to be cared for? The recognition for folk arts, theatre, music, oral ballads, tales, stories now is a recognized study on its own. It is being now seen as strong discipline to be studied and understood. To categorize and delineate any dramatic performance as being folk, traditional or modern would be simply dispensing them off that can endanger our readings and interpretations for it. Our tradition has to be also be seen in through the eyes of the masses, the simple potter, the folk stories and the music of

our villages, or cooking recipes and our theatrical shows all need to be studied in much more depth. While talking about theatre, all dramatic performances display set codes and conventions such as costumes, makeup, text, and use of diction prose or poetry and evolved choreography, movement or premeditated action. It can be said as one having a "traditional process" as pointed out Brynjulf Alver.

By definition it is the process of tradition which creates, alters and renews, chooses and works in new topics in an endless chain, by the interaction between the individual bearer and the community. (Alver, 47)

Folk drama is said to often belong to the common and non-literate people. It is time to go beyond the 'folk' or the common and rethink about this dramatic form as an ongoing concern of contemporary life. As in the words of Steve Tillis,

...folk drama might be present throughout a culture, employing of any social rank who use texts that might either be freshly composed or have a basis in literature, and whose performances are an ongoing concern of contemporary life. (35)

Indian theatrical tradition goes back to antiquity and is deeply rooted within local culture and consciousness. Therefore, it has its own uniqueness and structure that is truly eastern in its orientation. The theatrical traditions of India are divided into Loka dharmi (the popular), the folk, which includes Nautanki of Punjab and Swang of Himachal Pradesh and the Natyadharmi (the traditional), the classical, based on ancient texts on drama, like the Bharatanatyam. Several characteristics delineate the classical and the folk. The classical performances of India are based on a set of codified laws, such as those of the Natyashastra, but at the same time are "open" to interpretation. The Natyashastra (800 A.D.) is an ancient Indian treatise on drama, written in Sanskrit that is the foundation for not just the classical

dances but also most of the theatrical dance forms prevalent in the country such as Kuttiyattam of Kerala, Ankiya Nat, Ramlila and Raslila of Uttar Pradesh and Terukootu, of Tamil Nadu and Chhau of Eastern India.

This demarcation unfortunately has given the classical arts an “high and elitist definition. It’s time to rethink and reconsider what is “high” and “low” after all? Its time for a change in thinking, for reconsideration and perhaps a redefinition to all arts in general. The future students and communities of practitioners now need to speak in favor of all arts, it’s time to think act now and implement the much needed change now!

Shabd Leela – The Interplay of Words / Manohar Khushalani



Text of The Review by Manohar Khushalani Published in IIC Diary

Directed by K K Raina, conceived, scripted and narrated in Hindi by Ila Arun, '***Shabd Leela***' is a partially dramatized reading of the script, which contains selected extracts from the works of the well-known poet and playwright **Dr. Dharamvir Bharti**. Picking up prose from his works, such as, '*Kanupriya*', '*Ek Sahityik Ke Prem Patra*' and '*Andha Yug*', Ila Arun created a biographical sketch of Bharti, focusing on his relationship with two women. Trying to see a resonance from Krishna's life, wherein, even though Rukmani was his wife, yet, only Radha's name is linked with Krishna and taken together with his. Ila justifies Dharamvir's simultaneous dalliance with his first wife, Kanta Bharti and Pushpa Bharti, his paramour, who became his spouse in an informal unconventional ceremony. The three, Dharamvir Kanta and Pushpa, took a vow on the banks of Ganges, that they will always be inseparable. That is why the unconventional consensual bigamous wedlock had a certain mystical piety about it. Yet, in the construction of the play, Kanta, his first wife, and the third arm of the triangle, was largely ignored.

Ila took up the role of the '*Sutradhar*', allowing Raina to dramatize the play, unsuccessfully though, because the blocking had a static quality about it. A symmetrical set consisting of two desks on either side of the stage and a covered bench in the middle added to the monotony.

However, the visuals projected on the cyclorama were really beautiful and carefully chosen by the Director to enhance the beauty of the poems. The script was well crafted, interspersing quotes from the letters, poetry and drama, with Ila's own critique about them. Actors Rajeswari Sachdev, Varun Badola and all the others read out the pedantic Hindi verses and prose with well punctuated, clearly pronounced dialogue delivery.

The finale of the play was a performance of Andhayug. It highlights the last day of the Mahabharata war, when Kurukshetra was covered with corpses, the ramparts were in ruins, the city was in flames, while vultures hovered menacingly above. The few hapless survivors of the defeated Kauravas were overcome with grief and rage. Written immediately after the partition of India, the play is a profound commentary on the politics of violence. True, Andhayug showcases Bharti's versatility as a writer craftsman, but, the conclusion appeared to be a departure from the overall theme of the enactment of a complex relationship between three creative and sensitive souls.

Despite everything, the pristine beauty of Bharti's Shabd Leela is what remains with you after the performance

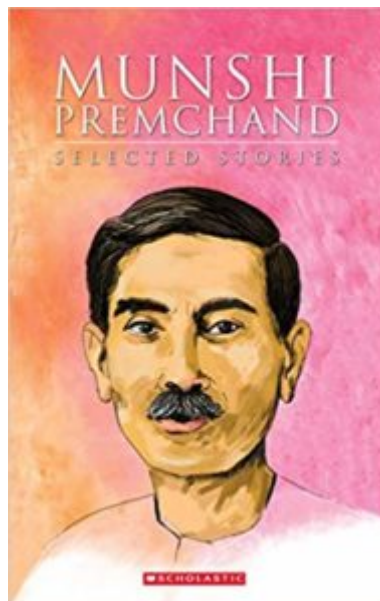
Let the whole world know that Radha;
was not merely a note in your Song-
Radha was The Melody, The Music;
I have come to you my Dearest!
You who weaved fiery blossoms into my tresses!
Tarry not anymore;
To weave meaning into History!

Everything Personal – a taut and gripping play | Manohar Khushalani

The latest new playwright to hit the horizon is Nilanjan Mukhopadhyay, a seasoned journalist; whose first play,

'Everything Personal', was presented by Yatrik under the direction of Bhaskar Ghosh. Incidentally, all the three plays were produced by the India International Center, though the first two were presented by Ruchika Theatre Group at IIC earlier.

Rajendranath's Play on Stories of Premchand | Manohar Khushalani



A Review by Prof. Manohar Khushalani

IICs Annual Day was celebrated with a fitting tribute to Munshi Premchand by dramatic renditions of four of his most well known short stories directed by Rajinder Nath and presented by Nepathya Foundation. All the four plays were really heartwarming epitomized by the Director's deft presentation, which was minimalistic and intellectually stimulating, thus doing justice to the author's own style of

writing. Competent performances by all the actors, especially Mala Kumar, Rekha Johri, Animesh Singhal and Gaurav Sehgal propelled the play.

Known as a pragmatist, social reality and pathos has been the focus of Premchan's writings, which was also emulated by two of the plays performed that day; Shanti and Satgati. But, pathos isn't the only emotion he could write about. In 'Moteram Ji Shastri', the story of a lovable charlatan, who, like Molier's Mock Doctor, gives us twinkle-eyed humour of unbelievable situations. But, despite his wife's warnings, of not getting entangled with women, Moteram ends up becoming the Queen's physician, enchanting her with his gift of poetic gab, only to be kicked unceremoniously out by the guards.

Bade Bhai Sahab, a light-hearted story of sibling rivalry between two brothers, one of whom is five years elder to the other. While the elder brother is prone to sermonize the younger one; on the need to take studies seriously, much to his own embarrassment, the younger one catches up with him as he gets promoted each year. Unfortunately, the older one stays put in the same class. Charmingly enacted, the mirthful story ends with food for thought. Is educational qualification really superior to wisdom laden experience?

Published earlier in IIC Diary

Dramatised Stories of Premchand

IIC ANNUAL DAY

Stories of Premchand.

Directed by Rajinder Nath

Presented by Nepathya Foundation

22 January 2019

The IIC Annual Day was celebrated with a tribute to Munshi Premchand. It featured dramatic renditions of four of his best-known short stories, directed by Rajinder Nath and presented by Nepathya Foundation. All the four plays were heartwarming, epitomised by the director's deft presentation, which was minimalistic and intellectually stimulating, thus doing justice to the author's own style of writing. Competent performances by all the actors, especially Mala Kumar, Rekha Johri, Animesh Singhal and Gaurav Sehgal, propelled the play.

Known as a pragmatist, social reality and pathos have been the focus of Premchand's writings, and two of the plays performed that day, *Shanti* and *Satgati*, reflected this. But pathos isn't the only emotion he could write about. *Moteram Ji Shastri* is the humorous story of a lovable charlatan, who like Moliere's Mock Doctor, gives us twinkley-eyed humour of unbelievable situations. Despite his wife's warnings of not getting entangled with women, Moteram ends up becoming the Queen's physician, enchanting her with his gift of poetic prattle, only to be unceremoniously kicked out by the guards.

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■ MANOHAR KHUSHALANI



Performance of *Moteram Ji Shastri*



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Women Against War | Manohar Khushalani



NSD Play Directed by Waman Kendre

A review **by Manohar Khushalani**

First Published in IIC Diary

National School of Drama's "*Ghazab Teri Ada*", an anti-war play, adapted from Aristophane's Greek comedy, *Lysistrata*, was staged at IIC. Adaptation, music design and direction is by Waman Kendre and light design by Suresh Bharadwaj. The play was initially performed at NSD as a tribute to war victims around the centenary of World War I. However, with the prevailing war psychosis, the play has contemporary relevance too. Taking a cue from the Greek play, first performed in classical Athens in 411 BC, which was a comic account of one woman's extraordinary mission to end the Peloponnesian War, the protagonist of the Hindi play, Laya, convinces the wives of soldiers, to withdraw sexual favours to their husbands, until they agree to desist from fighting the War Mongering King's battles. In the non-violent protest, even the Queen is co-opted. In order to seal all alternatives for men, even the lady brothel-keeper is made a co-conspirator. There

are hilarious scenes of desperate men trying to win favours first from their wives and later, in futility, from the women in the brothel. Even the King is brought on his knees by the Queen. The play ends with the soldiers laying down their arms.

The racy musical, with a folk flavor, has been intricately designed by Kendre. The women's protest, was unusually orchestrated with strident ringing of hand held temple bells, in a martial style. He avoided the obvious *Ghungroo*, realizing that it was more a symbol of femininity than feminism.



The Review Published in IIC Diary