

NOTHING FOR THE DISABLED WITHOUT THE DISABLED



**I Konnect**



News letter -April 2021

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**Dr. Mithu Alur**

*Founder Chairperson, ADAPT*

April has been an even busier month than usual for our Chairperson Dr. Mithu Alur. It is the end of the term and planning for the next academic year has been in full swing.

New Models have been developed by Dr. Alur in keeping with her belief in the twin track or dual track approach of special as well as inclusive education.

Model 1: Special Education

Model 2: Inclusion Education

Model 3: Resource and Remedial Centre

Model 4: Training

All our programmes now fall under these models and will be formalised in the coming academic year

In keeping with these, the Job Descriptions of all staff have been modified. New staff have been appointed to expand the services.

A new innovation has been the setting up of the Paediatric and Adult Neuro Rehab Centre. The brainchild of Dr. Mithu Alur and Dr. Taral Nagda, this has been detailed in a later section of this e-newsletter. Several meetings have been held to formalize the procedure and the structure of the Unit with Dr. Nagda and Dr. Mehta.

Dr. Alur has guided the updating of the Standard Operating Procedures of the organization and the various departments. These are being compiled into a booklet to be shared with all staff.

Financial Planning and Budgets for next year has begun under the guidance of Dr. Alur.

Inservice Training has been conducted by the Chair and a presentation of the 10 Domains has been made by the staff who have been trained.

Dr. Alur, Malini Chib, Nikhil Chib and Shonali Bose participated in a public forum on Cerebral Palsy at the *International Forum on Neuro Rehab* on 11th April that was held to share the journeys and voices of parents, siblings, professionals and people with cerebral palsy. It was a heart warming session, attended by persons with disabilities, their families, doctors, and allied professionals.

Our website is being revitalized and revamped. Dr. Alur, Ms. Malini Chib, Mrs. Mukherjee and the team have had meetings with Mr. Cyril and his team, giving a broad overview. Work on this has begun and we are looking forward to the new, dynamic website.

In-service training had been initiated by Dr. Alur. Staff were exposed to the term domains of the with and guided and trained to present these. Sessions showcasing the presentations and the learnings were held on the 30th of April and the 1st of May.

As Director Operations, Dr. Alur has taken on the additional responsibility of guiding the HR policies of the organisation.

We look forward to the new session in June when these projects will take off.





## A New Initiative

A Paediatric and Adult Neuro Rehab Centre is being set up by Dr. Taral Nagda and Dr. Mithu Alur at our Bandra Centre to offer services to both beneficiaries at ADAPT as well as external clients.

The services offered would include:

- Physiotherapy
- Occupational Therapy
- Speech Therapy
- Psychological Counselling and
- Leisure Activities

The Neuro Rehab Centre will be guided by the Social Model of Disability and will link up with the Mita Nundy Centre for Community Studies to collaborate on the activities for well being offered.

The scope of the Centre will include children and adults and children with neurological problems which would include cerebral palsy, autism, stroke, Parkinson's, Alzheimer's, Dementia.

A Governing Committee will advise the Centre and a Management Committee will supervise the day to day working.

We welcome Dr. Dhruv Mehta, Dr. Shabnam Rangwala, Dr. Namita Nair and other therapists on board the new project.

We look forward to this new addition



## **INTEGRATION-CONCEPTIONS AND MISCONCEPTIONS**

*Paper presentation at the 7<sup>th</sup> International courses of LASSMD. New Delhi March 1985*

### **INTRODUCTION**

The history of civilization is a record of man's efforts to adapt to the demand of his environment. In every society there are person who cannot achieve adequacy in their adaptation to the norms and values dictated by a given culture. Such persons are deemed to be "handicapped" or social casualties as they depart from the expectancies required for minimal adaptive behavior. Subsequently, the expression, "all men are born equal" is trite. To be born noble was a "blessing" to be born poor was a "tragedy" of continued servitude and serfdom and to be born disabled was a "course"

Though not all of history has been a tribute to men's capacity for humanitarian accommodation, humanity is on the brink of a new era. It concerns and efforts speak of a wonderous improvement over the past record of extermination, ridicule, asylum and segregation [Kolstoe, 19843]

Mental retardation, which was once considered a course is a departure from adequacy in intellectual, social, physical, educational and vocational areas and has subsequently generated a venerable history of concern by members of the legal, medical and educational community. "No child is inadequate" is the hallmark of Special education. In an era of universalization of education, this has contributed a totally new dimension to the education of handicapped children. At a meeting held in 1968 under the auspices of UNESCO, a group of consultants defined Special education as "an enriched form of general education aimed at enhancing the quality of the lives of those who labor under a variety handicapping condition....." of educational opportunities.

In keeping with the ideology of educational opportunities for all, the "principle of normalization" was evolved [in Scanania]. Nirje, Wolfensberger and Bank – Mikkelsen who are regarded as the moving spirit behind this concept, considered this principle on the basis that it means "making available to all mentally retarded people patterns of life and conditions of everyday living which are as close as possible to the regular circumstances and ways of life in society. [Nirje as in Perrin, 1983 :45].

In short while normalization became one of the most influential not to mention widely quoted concepts which subsequently played a major role towards effective "community living". Consequently "integration" and "mainstreaming" became catch words in Special education vocabulary which are being attributed to programmes today in developing countries like India that "assimilate" handicapped persons in regular schools. This paper is but an attempt to understand this concept and clear misconceptions that have arisen over the years. It is limited in that it is merely an overview

### **DEFINITION OF TERMS**

At the outset it would be judicious to give some thought to defining for ourselves terms such as "normalization" "mainstreaming" and "integration" before we proceed to judge their effects or review some of the misconceptions that have consequently arisen.

**Normalization:** implies the utilization of services and facilities made available to all persons normal or otherwise but which are culturally appropriate. It does not mean to make normal.

**Mainstreaming:** refers to the philosophy of educational integration i.e. retaining exceptional children in regular classroom with supplementary and appropriate assistance by specially trained persons. Special education thus becomes a set of services, facilitation, tailoring and monitoring educational programmes to meet individual needs.

**INTEGRATION:** An outcome of de-institutionalization is derived from the Latin verb "INTEGRARE" which means "to form into a whole to complete". Integration may be considered as [1] "being integrated" or becoming a member of a particular society and [2] as a completion i.e. "adding to what otherwise would be remain incomplete". [Bissonier, 1980:35]. The application of this term to the disabled suggests that integration enables him to be and to feel himself as being a member of society and it enables him to be felt and experienced as such by other. Integration would also mean that any contribution however, small made by a disabled individual constitutes an enrichment for society which without it would remain incomplete. It would therefore imply that everyone must give as well as receive [however inadequately] and that in other words no individual regarded as worthless. One may thus conclude that mainstreaming [adaptation to the best of the individuals ability with his non-handicapped peers] into a particular society based on the principle of "normalization" which implies that handicapped persons have the right to service and facilities made available to normal persons.



**THE EDUCATION OF ALL HANDICAPPED CHILDREN'S ACT [USA]**

The Education of All Handicapped Children Act [Public Law 94-142] passed in congress in 1975 spelled out that all handicapped children are entitled to a free and appropriate education. It was regarded as not only revolutionary but as a civil rights bill of education”.

The major provisions of this sets are:-

1. Free and appropriate public education for all handicapped children between 3-21 years of age;
2. Safe guard to protect the rights of handicapped children and their parents;
3. That handicapped children be educated with non-handicapped children to the maximum extend possible: [within the least restricted environment].
4. That an IEP [Individualized Educational Plan] be developed and implemented for each handicapped child and
5. That parents be involved in the educational division which affect their handicapped children.

When PL. 94-142 was developed, both professional and lay persons confronted various attitude that ranged from minimal to considerable resistance; perhaps this was anticipated.

One of the mandates of PL 94-142 that has had a considerable impact on the placement of handicapped children is the concept of “least restrictive environment” to most special educators however this means” mainstreaming” [Greshan as in Salend 1984: 409]. This concept has been advanced on the assumption that “placement of handicapped students with their non-handicapped non-handicapped peers would result in increased academics and social development for the handicapped students” as well as “in reduction of the stigma of being educated in segregated Special education setting”.

Because there has been a mixed bag of reaction, some favourable some not, it was felt that some criteria should be prepared for successful mainstreaming. Thus educators began to address themselves to the issue of criteria.

Keeping in mind this mandate- i.e. “least restrictive environment” which has baffled most professionals in the field, Soder [1981 :22] outlined four possible types of integration of mentally retarded children with their non-handicapped peers.

1. Physical Integration- reduction in physical distance between mentally regarded and normal children.;
2. Functional Integration- reduction in functional distance between the two groups when they use different equipment and resources. This is therefore a question of joint utilization of resources.
3. Social distance- reduction in social distance between the two groups. Social distance implies lack of contacy and the psychological feeling of being out off. The mentally retarded are socially integrated if they form part of a community with non-retarded persons, come into regular spontaneous contact with them and feel themselves to be a “natural” part of the group and
4. Societal Integration- refers to adults and signifies that the mentally retarded have, as adults , the same access to resources as other, the same opportunity to influence their own situation have a productive working role and form part of a social community with other.

One of the mandates of PL 94-142 which has been equally difficult to handle is the development of an Individualized Educational Plan [IEP] for each handicapped child served. While administrators are inclined to regard IEP's as “documents intended to monitor the provisions of special services .... Professionals agree that this has been one of the most difficult components of the law to implement” [Tymitz, 1980 : 485].

Part of the problem is attributed to the fact that teachers [in their interviewies revealed deficits in their past training while policy makers of the law ware of the opinion that the training technology was “adequate enough to support this new instructional requirement”. Tymiz's study has challenged this assumption.

Thus while policy makers operate on the belief that the present teachers training technology is adequate or commensurate with the requirement of IEP component, teachers bemoan the fact that it is not and continue subsequently to make increasing request for inservice training.

The IEP subsequently proved not only very challenging but some-what problematic . Let us examine some of its chief components which should include the a statement of the following:-

1. The child's present level of performance;
2. Annual goals and short term measurable objectives related to annual goals;
3. Specific educational services to be provided for the child.
4. Dates for initiation and anticipated duration of services;



5. The extent to which the child will be able to participate in regular educational programme and
6. Objectives criteria and evaluation procedure for determining whether the instructional objectives have at all been accomplished.

It has been mandated that such an IEP be jointly developed by a school official, [qualified to supervise special instruction] the child's teachers [preferably both regular and special teachers], the parents and when appropriate the handicapped child himself/herself.

Several states are making adequate provision to revise teachers training standards in order to meet the increasing demand that the IEP requires. Perhaps it will not be too long before all children, normal or otherwise [special or regular] require an IEP. Could one suppose in that case by the very nature of the problem that necessitates special education to provide "individual instruction" to handicapped children. General education could not afford to do? Considering fact that "a child abilities and progress be individually assessed and that an instructional plan be carefully developed is consonant with an educational philosophy that each child be viewed as an individual" should be sufficient reason for general education also consider adopting the concept if an IEP. On other hand one accepts the fact that in reality this may be very difficult to achieve specially in countries like India where regular classes for exceed and consequently defeat possibility of providing individual instruction to members under which teacher stagger. But though we do believe that in reality this is extremely difficult to achieve. We nevertheless accept that a mechanism working towards this goal has been conceived of and subsequently provided.

Minimum competency testing: In case of mentally retarded child is "disadvantaged" on any test that measures "mental ability". In such a case what is the criterion for applying what is termed as "minimum competency testing"? This question has been debated considerably in the United States and in several states [as education is among the power reserved to the state] that have chosen to exclude such a regulation on the grounds that successful completion of the IEP is a sufficient and appropriate standard for certification. However, some states make it mandatory for all children, normal and otherwise to pass the MCT. These diverse practices have caught the attention of the legal community on the basis of "discriminatory" practice. Handicapped plaintiffs have however used the "equal protection clause" to challenge numerous educational policies and practices. Can, for example a handicapped child be subjected to an MCT requirement if his/her IEP does not include the same material? One judgement in Florida ruled that "as a teacher in a particular class given final exam on what he or she has taught in the classroom". [McCarthy 1993].

However, vocal handicapped plaintiffs may be, certain tricky issues have arisen that call for careful analysis of the situation. For example can a child who is unable to write due to some crippling condition qualify for giving a verbal response? If so, might such a child be "advantaged" over his/her non-handicapped peer who has to translate thought into action? Should a blind child be allowed more time than a sighted child when answering a test in Braille? Furthermore, if two separate requirements are instituted in the same school would this be treated as "discriminatory" and would this amount to a situation of applying "double standards"? [McCarthy 1993].

An individual who is unable to write but can communicate verbally should not, in my humble opinion be treated as "incompetent" and to deny certification on this ground would be violating not so much a federal law but the very essence of "educational opportunity for all".

However, these are serious questions that must be addressed conceptually when considering the issues of "integration" without emotional overtone but objectives analysis.

**MISCONCEPTIONS:** The principles of "normalization" evolved in 60's still remains one of the most misunderstood principles in the special education, not to mention highly controversial, despite the fact that it is perhaps also very widely quoted. It therefore calls for an examination which has been undertaken by Burt Perrin. According to him there are several major misconceptions or misinterpretation of this principles. A summary of these is presented.

#### 1. Normalization means making people normal"

Normalization does not mean expecting handicapped people to act "normal" to conform to all norms of expected behavior nor should it be expected that others standards should be imposed upon them. What it does mean however is the acceptance of persons with handicapped with the same rights, responsibilities and opportunities available to non-handicapped persons.

"Special services are inconsistent with the normalization principle which supports dumping people from institutions into the community without support".



This is not true and has been falsely interpreted. The pertinent question to be asked is “how closely do the lives of mentally retarded persons approach those of other members in the community”. The principle supports provisions of whatever services and training are required to permit living conditions and routines to that of others in the community. At the minimum this would include housing opportunities for some leisure and work.

Normalization also hold the view that just a “normal” persons many have to use or depend on, at some time or another, specialized service such as a peace maker which may be regarded as “non-normal or a foreign body, to permit the continuation of everyday “normal life”: similarly handicapped persons should also have access “non-normal “ form of assistance whenever required in other that they take part in everyday living.

2. “Normalization is an all or nothing concept and applies to mildly handicapped people”.

Quite the contrary- The principle to all handicapped people, irrespective of the severity of their condition. There is no such thing as “absolute” or “all or nothing” normalization- there are ranges and degrees. For example, housing handicapped individual, may live in either highly structed setting or in cooperative setting. Similarly with work condition they may be employed in situations that are either semi-sheltered or open. It is erroneous to suppose that normalization is an all or nothing concept and that it applies only to the mildly retarded.

3. “Mentally handicapped people are best off with their own kind, protected from their rigours of society”.

This philosophy had led to the creation of institutions where in the name of “protection”, conditions prevail that are often dehumanizing. The potentials of handicapped persons have been grossly underestimated and thousand of what were initially termed as “hopeless” cases have demonstrated remarkable potential of function as worth-while members of society. It would therefore be incorrect to suppose that they would be best off with their own kind.

4. Normalization is a Scandinavian concept, inapplicable elsewhere. On the contrary, the underlying implication is that what constitutes “normal” behavior, “normal “ living patterns and “normal “ standards and expectations differ from one society to other, and that societies where the segregation of handicapped persons has not been so entrenched nor the infrastructure of facilities so institutionalized, the feasibility of this principle being applicable, is perhaps more likely, as in the case of developing countries.

5. “Normalization is a humanstic concept, but idealized and impractical”

It is practical if the potential of handicapped persons are recognized and societies are willing to consider such a possibility. Besides in developing countries financial constraints.

**Necessitate integrated education** rather than maintain and support special services are not only drain limited resources but perpetuate segregation.

Mile [1982] however has pointed out some practical drawbacks in the system of integrated education in developing countries [which needs to be heeded] for the following reason.

1. Over crowding of classroom;
2. Competitive attitude in the school system;
3. Colossal homework;
4. Obsession with marks, grades etc;
5. Lack of child oriented education;
6. Insufficient regular schools to meet the needs of normal children;
7. Better schools open to only economically better off children and
8. Lack of appropriate teacher training.

He has subsequently questioned the validity of “integrated education” under such circumstances and also point out that most teachers neglect this principle on the grounds that handicapped children would be the butt of ridicule, mockery and cruelty. What we does not point out however is that teachers take recourse to such rationalization on the [possible] grounds that they may themselves may not be very sympathetic to the idea of “ assimilating “ [let alone integrating] handicapped children in their classes. [Miles 1982:31]. The scheme of “integrated education” in India was conceived of in the 70's. Several states have adopted it, one of which is Maharashtra. The following is a brief report of the schemes implemented in seven districts of this states.

## 03 Retrospective

The scheme originated in Maharashtra in June 1978 of which the state Institute of Education at Pune is the central agency ; its administration is carried out through regional deputy directors. Though originally it was restricted to seven districts namely Amravati, Bombay, Pune, Nasik, Kolahapur, Aurangabad and Nagpur, since the last two years sanction has been given to set up new centres at Nanded and Wagholi. [ Mahajan, 1984:13].

Presently the scheme is implemented in twenty-nine schools the distribution of which is as follows [as on 31-1288]

REGION	BENEFICIARIES	TEACHERS	SCHOOLS
BOMBAY	153	11	6
PUNE	168	16	11
NASIK	16	2	1
KOLAHAPUR	28	3	2
AMRAVATI	41	1	2
NAGPUR	101	9	5
AURANGABAD	43	3	2
<b>TOTAL</b>	<b>550</b>	<b>45</b>	<b>29</b>

[Mohajan: “ Integrated Education in Maharashtra “ in Bulletin of Education. Vol. 2, No 3, Sept]

Distribution of beneficiaries disability wise is as follows:-

REGION	DEAF	BLIND	ORTHO/MR	TOTAL
BOMBAY	2	29	122	153
PUNE	113	54	1	168
NASIK	12	-	4	16
KOLAHAPUR	28	-	-	288
AMRAVATI	15	15	13	43
NAGPUR	-	28	73	101
AURANGABAD	15	-	26	41
<b>TOTAL</b>	<b>185</b>	<b>126</b>	<b>239</b>	<b>550</b>

The grant that the government provides implementing this schemes is 100% to be utilized for books, stationery, transport charges, reader allowance, escort allowance, expenditure on salaries of resource teachers and equipment, which has steadily been mounting since 1978 and which is shown below.

YEAR	EXPENDITURE
1978-79	Rs. 1,90,111.95
1979-80	Rs. 2,69,001.28
1980-81	Rs. 3,41,009.00
1981-82	Rs. 5,82,757.70
1982-83	Rs. 5,94,720.75
1983-84	Rs. 7,93,316.50.

[Mahajan, 1984.16

It has also been suggested that an advisory committee to set up training programmes [short term as well as long term] be developed and an assessment team consisting of medical, paramedical and educational personnel be instituted.

From the foregoing one may conclude that the state of Maharashtra is spending Rs. 7,93,316.50 beneficiaries of which 185 are Deaf 126 blind and 239 orthopaedically handicapped and mentally regarded towards the scheme of “ integrated education”.

These figures however noteworthy do not tell us how “effective” the programme has been, how teachers has viewed it, how non-handicapped children have reacted to it, how the handicapped children have responded to it and how parents of both groups support it also whether this is “integration” or mere physical proximity...



In this vein it would be worth recalling the words of John Wilson. “It is counter-productive and may disastrous merely to mix or integrate out of a vague desire not to live anybody out or a vague hope the mere mixing will make everybody love each other.....” and “that the first lesson to be learnt is: you can't do this just by making administrative or political moves, by going comprehensive “or just vaguely integrating some get caught while some slip through the net” [Wilson, 1975:80-86].

Before I conclude it would be worthwhile, I think, to briefly reflect on the various “types of integration” practice in some countries around the world.

In Sweden for example 90% of special classes are within regular school premises. In Germany, the radical left wing have opposed segregated education for the handicapped on the grounds that it is “a reflection of the dehumanization caused by a capitalist schools and economic philosophy”.

In Netherland a major law was passed in 1977 seeking unification of special and general schools.

According to Luborski [1981] “In USSR, experience of the development of the special education system... “has confirmed that the most effective means of preparing handicapped children for their integration in society is to educate them in special schools”.

In USA, the handicapped mobilized themselves into a civil rights movement. They organized themselves and lobbied for what is regarded today as the All Handicapped Children's Act [PL 94-142].

In UK, The Education Act of 1976 mandated the rights of all children to an education, irrespective of his/her handicap.

In Japan special education is offered in special schools as well as in special classes within regular schools. However, Japan has ensured that the enrollment of handicapped children in special schools be made compulsory.

According to Yi Shui [1981] “integration of disabled and abledbodied children is the strong element in china's education policy, although special schools have also been set up where blind children can learn Braille and deaf-mutes can learn sign language.

**CONCLUSION :** In a highly competitively world where success is judged by achievement, it is but natural that handicapped persons would lag behind their non-handicapped peers as they are disadvantaged in several ways, academically, physically, vocationally and subsequently socially.

On the other hand societies that have adopted the ideology of the “welfare state” are responsible in principle and practice for ensuring that all persons, irrespective of their capabilities, are provided with every possible opportunity to develop to their maximum potential and that they are all treated “equally”

Handicapped plaintiffs however, hold the view that just as “normal” persons require specialized services or intervention at some time or another to ensure that their living patterns are not disrupted, it is but natural their handicapped counter parts should be allowed special support systems in order to maintain their ways of life and that subsequently such interventions cannot be regarded at “discriminatory practices”.

The principle of normalization, though involved in Scandanavia is “universal” in appeal and bears testimony to the ideology of “equally of opportunity for all”.

For the first time a mechanism has been conceived of, providing a framework with guideline and implication for specific actions and programmes and it is within the light of this framework that one needs to consider appropriate steps for implication. That practical drawbacks do exist are undeniable be they in developed or developing countries but which can be CIRCUMVENTED through clearing misconceptions, political will, financial inputs, societal support and ideological faith. I hope this congress addresses itself to some of the ways this may be achieved in order that a “complete” future may emerge.

“IN NATURE THERE IS NO BLEMISH BUT THE MIND.  
NONE CAN BE CALLED DEFORMED BUT THE UNKIND”.



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### **Waking the superhero sleeping inside us**

What does it take to become a 'man of steel'? Do we have it in us to discover our own superpowers? Satyen K Bordoloi uses superhero films as an analogy to find the heroism within ourselves.

Alone, the two words 'hero' and 'super' seem ordinary. But combine them to form 'superhero' and it inspires awe in 'superlative' proportions.

The word receives a shot in the arm when married to another - 'film'. Finding someone who dislikes 'superhero films' is like discovering an honest politician in India - you'd consider them freaks.

It's not hard to understand why we like superhero films - they have a direct hotline to our DNA. The reason for this can be found in the history of human evolution.

The single most contributing factor to the phenomenal development of human civilisation has been our spirit of cooperation. As hunters fighting the odds to find food and fend off enemies, we discovered the power of strength in numbers.

Even today, despite irresponsible capitalism forcing one to believe that every human can be an island, if you really look close you'll find human life to be an infinitely complicated web of interdependency and trust where even strangers are dependent – sometimes even for their lives - on each other.

Consider this crude example. You willingly leave the reins of your life in the hands of a cab-driver - a complete stranger. What if he turned cuckoo and crashed the car? When it comes to buses, trains and planes, you rarely see the one driving it. Yet you implicitly trust that s/he will not endanger your life.

The truth is that it's now, more than ever in human history, that we need each other. We may be consciously oblivious to this but our DNA - storing within itself memories of millions of years - remembers. And it is this 'DNA memory' that often helps us discover activities that give us the most happiness.

Think back and try to recall the times when you were the happiest, the most satiated and the most in a state of graceful bliss. You'll be surprised that it has never been when you have limitlessly indulged in your hedonistic pursuits. Of course those who know nothing else wouldn't know better.

Instead you'll discover that your true sense of happiness and fulfilment is connected with fulfilling the needs and helping others - be they your parents, siblings, spouse, children, friends or in the case of the evolved amongst you - large communities of strangers.

Hence, those aware beings, in the pursuit of happiness, have often left and forgotten everything in the service of others. Ironically, even those in the pursuit of endless self-gratification and pleasure - like the nouveau-rich industrialists - often cite their endeavours helping others as a justification for employing corrupt means for a 'greater, common profit' (note that its 'profit' not 'good').

It is this, our genetic souls - that a superhero movie touches. Like the Chad Kroeger song from Spiderman that goes 'And they say that a hero can save us, I'm not gonna stand here and wait' these films remind us that the power to act, to transform ourselves and serve the greater common good, rests in each one of us.

We like superheroes for their ability to put others before themselves, to sacrifice, to ignore their own tremendous pains for a higher purpose. They remind us that this ability, of ignoring personal pain for others, lies in all of us. All we have to do is, like them, remove the cobwebs of fear from our souls and express it. They remind us that we do not have to become the mean, petty and graceless people we often end up as in the pursuit of survival on this planet.

It is the realisation towards this highest of truths - that we can be truly beautiful, brave, honest and graceful despite our muck - that inspires us in a superhero. They become the higher ideal we aspire for. For many of us, they become gods. For isn't that what god is all about, not an actual being created in the incomplete image of man but the highest ideal to aspire for?

Of course we are attracted to the magical qualities of their superpowers and their enchanting tricks. The lazy amidst us also find in them a reason for further lethargy (if one superhero can save the world, I can afford to be lazy, can't I?). Yet, what we



admire more is the war they wage with their own selves. Is it any surprise that almost every modern superhero is being turned into an angst-ridden protagonist who fights himself as much as villains?

Christopher Nolan understood this best, leading him to a complete reinvention of Batman from an often verbose, almost comical superhero in past films to a quiet, brooding one in his Batman Trilogy. We like that his Batman, before reining in fiends, first manages victory over himself. That is also why we so adore one Thomas A Anderson who seriously doubts if he is 'The One' in the Matrix.

The all-powerful, godlike superman couldn't have been far behind and Zack Snyder gives him the 'human touch' in The Man of Steel. This redeems a film with a despicable climax that becomes a headache of cliched gimmickry with powerful men and machines crashing against tall skyscrapers reminding you of scores of such recent films with similar endings, especially Transformers.

Superheroes thus become metaphors, emblems for the good in each one of us. A fictional superhero becomes our gateway to discovering the heroism in ourselves.

Whether inspired by ancient mythical superheroes or not, the world has seen its share of real, flesh-and-blood superheroes. Let's take the case of the most powerful of the lot.

Mahatma Gandhi did not have any external powers. Yet, can you think of any human in real life or even in fiction who like a Pied-Piper could inspire millions of people to action. Yes, there have been warlords, emperors, dictators and hate-mongers that have inspired marauding men into the mayhem of war, but not one, not even any of the great religious leaders in the world who could inspire millions to do just the opposite – WAGE PEACE instead of war by non-violently accepting the violence of the oppressor without even raising a finger of retribution.

If it was another superhero Jesus Christ who said if someone slaps you on one cheek give him the other, it was the Mahatma who inspired millions to live that adage.

It's simple to inspire hatred and violence in the masses because each one of us is a shameful bundle of fears and insecurities hurtling shakily through life. To instead inspire the confidence in them, enough to accept love and non-violence in the face of brutal oppression, takes magic and superpower of the highest order, making Mahatma Gandhi the greatest superhero, real or fictional and all things considered, that ever laid siege on our imaginations.

His superpowers were of course, not of a visible kind but something that resided deep within him. It was more moral and spiritual than physical. He himself called it 'soul-force' and he said and proved that that power resides in and can be harnessed by every single one of us.

The Mahatma is what is born if all the real and imaginary superheroes of the world used up all their powers to create the perfect and the most powerful superhero.

Hence, in terms of cinema, Richard Attenborough's film Gandhi is a superhero film that traces the doubts and the journey into self-realisation and self-actualisation of one man into something superhuman.

And Gandhi, like all other superheroes, inspires us to find the Gandhi within ourselves. It is another matter that in our age where imagination is breathing its last, we end up believing those who for their selfish gains inspire in us a hatred of this superhero and his powers.

Yet, his and other legends lives on. They survive the fire of hatred and forgetfulness of their values and whenever the world is in serious trouble, they emerge in new avatars but wearing the same ideals of peace, justice and harmony to bring the world back into order.

And great heroes in comics, books or films, do a great job of keeping us on the right track, till the day we find the superhero within ourselves.

All the best. May the 'soul force' be with you.

*Satyen K Bordoloi is an independent film critic, writer and photojournalist based in Mumbai. His writings on cinema, culture and politics have appeared nationally and globally.*



## Parent's Point of view

" Pandemic situation was stressful but the online classes has brought discipline in Smith. He was very happy with online classes... teachers made the subjects interesting and Smith learnt to sit and listen"...

Mrs. Kamble, Smith's mother





## Impressions from a Wheelchair

I call my wheelchair Bucks Fizz.

Buck Fizz is a cocktail, a bit of a mixture, invented by the British when they were in India. My life also has been a bit of a mixture, an Anglo – Indian journey. As a great lover of cocktails, I decided the name conjured up the two cultures which are a part of my life. So Bucks Fizz it is.

Since the age of one, I have been traveling.

Born in Calcutta (I am half – Bengali), I have lived half my life in India, mainly Bombay as well as Madras and Delhi. I have travelled through the small villages of South India, basked in the sun on the beaches of Goa and gone mountaineering in the Himalayas in my tricycle.

I've been around.

I have wheeled through Central Park in the blazing summer heat of New York. I have whizzed in and out of the Washington subways and found San Francisco extremely wheelchair – friendly. I have travelled by train and bus through England – where I went through the joys and hardships of boarding school life.

I have led the student life, punting and pubbing in Oxford, sitting and philosophizing in Parisian cafes or on the banks of the Seine, with a bunch of friends and a bottle of wine.

I have mingled with Germans, a bratwurst between my teeth and a solid beer on the table. The Alps of Salzburg took my breadth away as I sipped afternoon tea and gorged on apfelstrudel. I imbibed the culture of Florence as my wheelchair bumped over the cobbled pavements. Exploring Venice had always been a particular dream but one visit was enough. The place is a nightmare for wheelchairs.

My book will have a chapter on each city. Each will be a humorous account of my impressions and experiences of the place, as well weaving in my relationships with people I met, my family and friends. It will also bring out the problems I have encountered: the literal problems of wheelchair access and the less visible but very real difficulties of social barriers.

I want to show the fun and highlight the pleasures of my travels. Too often one reads only about the pain of being trapped in a wheelchair and never of the enjoyment and happiness that can also be part of life. These are my Impressions from a Wheelchair.

*Ms. Malini Chib*



### Memories of Another Day

Some 17 years ago, after an awe-inspiring talk on the phone with Dr.Mithu Alur, Chairperson of ADAPT, I walked into the portals of this august institution and became a volunteer in class IV. The children engulfed me in a web of affection. Their effervescent, ever smiling teacher Ms Sunita Malcotia encouraged me at every step pulling me up with her to greater heights. We grew together, Sunita and I, helping each other hone our skills. My love for and dedication to the progress of the children as also my growing teaching skills were recognized by the institution. Soon I was made Volunteer Teacher for classes VIII- X.

Inspired by Ms. Shobha Sachdev, who taught Mathematics and Science, I gained awareness of the values of patience, understanding and diligence when teaching the children. I learnt the importance of keeping detailed notes, repeating of the subject matter several times to ensure retention and, above all, changing teaching methods to suit every child.

With Ms.Varsha Hooja, my mentor and guide, constantly goading me to better myself and infusing me with confidence, I soon accepted the post of Coordinator, NIOS (National Institute Of Open Schooling).

A new journey had begun for me and a very challenging one too! The principal at that time, Ms.Sangeeta Jagtiani welcomed me into this new world, constantly providing me correct advice, assisting me readily and defending all my decisions courageously. The faith reposed in me by Dr. Alur, Ms. Hooja, Ms. Jagtiani and Ms. Chatterjee made me take on another responsibility, that of heading the S.S.C. section of the school too! With constant support from my core team members, Vinda Dongre, Mahendra Chopra, and Suma Menon, I managed to steer the students in the NIOS and SSC to success. It gave me tremendous personal satisfaction to see our young students successfully complete schooling and move on to college and make great careers for themselves.

Subsequently, with Ms. Hooja prodding me to take on more challenges, I stepped into the teacher training section of ADAPT, guiding and counselling young trainees to become successful and dedicated teachers.

A wise person once said-  
*“If you can't be a highway, then just be a trail,  
 If you can't be the sun, be a star;  
 It isn't by size that you win or you fail,  
 Be the best of whatever you are!”*

I think I have always tried to do my best for these wonderful children and to this day I am just a call away for anyone who needs me!

In this field, we all need to understand that its not differences that divide us. It is our inability to understand, recognize, accept and celebrate those differences!

We must live in an inclusive society that respects and supports all its citizens - a nation that doesn't give up on anyone who hasn't given up on themselves!

I will always be grateful to Dr. Mithu Alur and the entire fraternity of ADAPT for nurturing me and supporting me throughout this journey, thus making all my dreams come true in making this world a better place to live in!

*by Radhika Ram*



## PHENOMENAL WOMEN

by Maya Angelou

“Pretty women wonder where my secret lies.  
I'm not cute or built to suit a fashion model's  
size  
But when I start to tell them,  
They think I'm telling lies.  
I say,  
It's in the reach of my arms  
The span of my hips,  
The stride of my step,  
The curl of my lips.  
I'm a woman  
Phenomenally.  
Phenomenal woman,  
That's me.

I walk into a room  
Just as cool as you please,  
And to a man,  
The fellows stand or  
Fall down on their knees.  
Then they swarm around me,  
A hive of honey bees.  
I say,  
It's the fire in my eyes,  
And the flash of my teeth,  
The swing in my waist,  
And the joy in my feet.  
I'm a woman  
Phenomenally.  
Phenomenal woman,  
That's me.

Men themselves have wondered  
What they see in me.  
They try so much  
But they can't touch  
My inner mystery.  
When I try to show them  
They say they still can't see.  
I say,  
It's in the arch of my back,  
The sun of my smile,  
The ride of my breasts,  
The grace of my style.  
I'm a woman

Phenomenally.  
Phenomenal woman,  
That's me.

Now you understand  
Just why my head's not bowed.  
I don't shout or jump about  
Or have to talk real loud.  
When you see me passing  
It ought to make you proud.  
I say,  
It's in the click of my heels,  
The bend of my hair,  
the palm of my hand,  
The need of my care,  
'Cause I'm a woman  
Phenomenally.  
Phenomenal woman,  
That's me.”

What a beautiful way to teach all young women and young girls what the meaning of true beauty is! Everyone with daughters should have this poem framed and given as a gift for their daughters to have and to hold and to go back to from time to time through life to remind them of their beauty and worth. I loved this poem and will pass it along to my nieces, grand daughters and great-niece and to all those beautiful ladies in my life that mean so much to me so they will always realize their unique beauty! I shall also pass this on to all the men's out there who will pass it on to their daughters and other female members of the family !!♥♥♥♥

*Contributed by Manju Thakur*

When a genius film maker joins forces with another excellent Director and offers to look after the admin and maintenance of the Bandra center with the sole objective of smooth functioning and beautiful environment we should learn from them and say a Big thank you!

They are putting plans and systems in place and the whole scenario is already looking well oiled and thought of. And all this in a space of a few days, done with panache, native intelligence and commitment. We are thankful for their love for the cause and our centers. Thank you Ms Shonali Bose, Member, Governing Body & Mr. Nilesh Maniyar!

Dr. Mithu Alur has reinfused ADAPT with a fresh dose of vigor and talent. A no of new appointments have been made. We welcome all of them with open hearts.

Our existing employee strength will get stronger as some of our ex colleagues are returning back to ADAPT! Welcome back Ms Shobha Sachdev, Dr. Shabnam Rangwala, Ms Sangeeta Jagtiani Vaswani, Ms Namita Nair, Ms Madhavi Kumar and Dr. Dhruv Mehta! You are flying back to the nest....We are all so happy to receive you back into the fold.

Together we all shall move towards building a disability friendly nation.

BMC had approached us asking to convert our Bandra Auditorium into a vaccination center, Dr. Alur was happy to help and so soon our center will be used by BMC. Our staff too will be vaccinated at the center.





**Ms. Tsewang Chozom**

**Ms. Zenia Malegamwala**

**Mrs. Varsha Hooja**

*From  
All at ADAPT*



## Janvi Satavase (Raji)

the lady with an ever smiling face  
and a yes on her lips!

Never shies from work and delivers even  
if it is midnight!

She is quick and sometimes you have to tell her  
'no need to hurry Raji take your time.'

You can expect Raji to stay way beyond work hours  
if needed and that too be very pleasant about it.

Hardworking, warm, dedicated and  
a committed staff of ADAPT!

Raji the lady who keeps her act together and how!  
You are highly valued at ADAPT.



*Thank you*





Disability is but a matter of perception. Our society is still largely framed by the medical model of disability, that is, when a person has a medical diagnosis of an impairment or a difference from the perceived “normal” they are regarded as disabled, and these disabilities need to be 'fixed' by medical treatments regardless of whether they are a cause of pain or illness to the person. Another way of looking at disabilities is through the way society has been organised, disabilities and impairments exist because of the barriers society puts disabled people into. The existence of these barriers do nothing but limit people with disabilities or impairments from exploring their abilities and flourishing and limit them from being equal in society. I volunteered with the NGO Adapt and my experience with them was extremely enlightening and fruitful. At ADAPT, I worked under Mrs. Manju Thakur, a special educator as a volunteer for the pre-primary classes. These sessions were held virtually over zoom due to the present situation with the COVID-19 pandemic. I was asked to teach the children various topics such as phonic sounds and vocabulary building, topics under math such as identify the number, what comes next, what comes after and addition of 1 digit numbers. I also taught them a few topics under E.V.S such as about birds, about plants parts and body parts, animals and their habitats and food habits. The children were enthusiastic for each session and tried their level best to learn and indulge in these virtual sessions. Teaching them these topics was an extremely helpful and important learning opportunity for me, I was able to gain insight into how hard such seemingly easy topics are to pick up and understand. I learned a lot about how difficult it was to teach certain topics despite how easy they seemed and how difficult they could be for the kids to understand and pick up. I also conducted arts and craft activity sessions every Saturday, which the children enjoyed thoroughly through active participation and involvement and were excited to take part in. There were also sessions on body movements every Sunday where we explored what movements we are capable of making which aims to help them gain awareness about their motor abilities.

Working at ADAPT with the children taught me a great deal and gave me much valued experiences. Interacting with the children taught me to understand them more and realise what abilities they have and the difficulties they are exposed to. Each child had a special charm and capability that would shine through when they were given the opportunity to express themselves. They were very hardworking and put their efforts into learning the concepts they were shown and performed extremely well with a little attention and encouragement. It was a very stimulating and enriching experience that taught me how to pace myself with their speed and requirements. I learnt about how to best teach them concepts through Manju ma'am as well who guided me with what topics and concepts they required more time and effort for.

I, Aaliya Virani, am a student of R.D. National college and am in my third year of psychology. I feel passionately about psychology and try to explore different fields and areas in psychology so as to decide what future career path I want. I hope to become a clinical psychologist with specialisation for kids. I have previous experience working with special children from Rashid Pediatric Therapy Center and school, Dubai. I learnt a lot from this volunteering opportunity and this will surely help me in the future. I learnt a lot from each child and as Amanda J. Friedman has said “Sometimes the most powerful therapy is just a pause, and a unique outlook, a gift children with autism have”

*Aaliya Virani, Student of R.D. National college*

## The Special Mother

By Erma Bombeck

Did you ever wonder how mothers of disabled children were chosen?

Somehow I visualize God, hovering over the Earth, selecting his instruments for propagation with great care and deliberation. As He observes, He instructs His angels to make notes in a giant ledger.

“This one gets a daughter. The Patron saint will be Cecelia.”

“This one gets twins. The Patron saint will be Matthew.”

“This one gets a son. The Patron saint.... give her Gerard. He’s used to profanity”

Finally, He passes a name to an angel and smiles, “Give her a disabled child.”

The angel is curious, “Why this one God? She’s so happy.”

“Exactly,” smiles God. “Could I give a disabled child to a mother who does not know laughter? That would be cruel.”

“But has she patience?” asks the angel.

“I don’t want her to have too much patience or she will drown in a sea of self-pity and despair. Once the shock and resentment wears off, she’ll handle it. I watched her today, she has that feeling of self and independence that is so rare and so necessary in a mother. You see, the child I’m going to give her has his own world. She has to make him live in her world and that’s not going to be easy.”

“But Lord, I don’t think she even believes in you.”

God smiles, “No matter, I can fix that. This one is perfect – she has just enough selfishness.”

The angel gasps – “Selfishness? Is that a virtue?”

God nods. “If she can’t separate herself from the child occasionally, she’ll never survive. Yes here is a woman whom I will Bless with a child less than perfect. She doesn’t realize it yet, but she is to be envied. She will never take for granted a ‘spoken word’. She will never consider any ‘step’ ordinary. When her child says “Momma” for the first time, she will be present at a miracle and will know it! I will permit her to see clearly the things I see... ignorance, cruelty, and prejudice... and allow her to rise above them. She will never be alone. I will be at her side every minute of every day of her life, because she is doing my work as surely as if she is here by my side.”

“And what about her Patron saint?” asks the angel, his pen poised in mid air. God smiles, “A mirror will suffice.”

Happy Mother’s Day

Mother’s Day is a day for many people to show their appreciation towards mothers and mother figures worldwide. It is an annual event but is held at different dates in the calendar, depending on the country.

Early Mother's Day celebrations can be dated back to the spring celebrations to honor Rhea, the Mother of the Gods, in ancient Greek civilization, according to some sources. Later, Mothering Sunday in the United Kingdom was traditionally a day for people to visit the church where they were baptized, although it now also celebrates motherhood in modern times.

The modern-day origins of Mother's Day can be attributed to two women – Julia Ward Howe and Anna Jarvis, who were important in establishing the tradition in the United States. Around 1870, Julia Ward Howe called for Mother's Day to be celebrated each year. It continued to be held in Boston for about 10 years under her sponsorship, but died out after that. Other sources say that Juliet Calhoun Blakely initiated Mother’s Day in Albion, Michigan, in the late 1800s. Her sons paid tribute to her each year and urged others to honor their mothers.

In 1907, Anna Jarvis held a private Mother's Day celebration in memory of her mother, Ann Jarvis, in Grafton, West Virginia. In 1908, she played a key role in arranging a church service that attracted 407 children and their mothers. A Mother’s Day International Association was founded in 1912 to promote the holiday in other countries. Mother’s Day has grown increasingly popular since then. There are various ways to show an appreciation for mothers and mother figures on Mother’s Day. They include white carnations, which Anna Jarvis asked to be the official symbol for the day, as well as the International Mother’s Day Shrine. This shrine is dedicated to the preservation of motherhood.

*Contributed by Manju Thakur*



## Name : Mrs. Archana Milind Kolambkar

### Department : Library & Training Dept

Years at ADAPT?

Almost six years !!!

What brought you to ADAPT?

Passion to deliver the best of my services just-in-time with zero defect policy.

Who inspires you?

I would have to say that the person who has most greatly inspired me has been my grandmother. She always had a smile on her face no matter how hard she worked and she loved everyone. She was well respected and always gave more than she received. I try to live like her as much as I can.

Where's your favorite place in the world?

My native place Mithmumbhari Beach which is a pristine and virgin private beach about 4 km away from the coastal town of Devgad in Maharashtra's Sindhudurg district Konkan region.

What are you passionate about?

Being true to myself. Empowering or helping others find their passion.

Being confident in my own judgment & decisions.

What's your favorite movie?

Movies are my guilty pleasure. I watch movies to get lost in them. Some of them are "Jack the giant slayer", "The Gods must be crazy" and "Those magnificent men in their flying machines".

Who would you like to swap places with for a day?

No one! Yup, that's right! I won't swap my places with anyone even if given a chance.

If you could visit any place in the world, where would you go?

Kailash Mansarovar the valley of flowers.

What's your favorite family tradition?

Chat on a video conference call once a week.

Which 3 individuals, living or dead would you like to eat dinner with the most?

Babaji, Mrs. Rekha Vijayakar and Sujata Verma.

What's your secret talent that no one knows about?

Art of convincing with proofs and blending out spiritual understanding with modern scientific knowledge.

Which is your favorite book?

"The Girl on the Boat" is a hilarious comedy novel by P. G. Wodehouse which is my most favourite book.

At home we would find you doing.

Household work, interior designing etc.

The best meal you have ever had is.

Sadhya Thali

Your most memorable moment at ADAPT.

Convocation ceremony held on 9<sup>th</sup> March 2020 of first pilot project under Knowledge Management Centre, supported by Oracle, ADAPT and CAF.

You have your own late night talk show; who do you invite as your first guest.

Mrs. Varsha Hooja

What would be the title of your autobiography?

"Being Humane"

As a child what did you want to be when you grew up?

Never thought so

Name the first 3 things on your bucket list.

1. Rappel Down a Waterfall
2. Swim with Dolphins
3. Horse riding

What is the one thing we don't know about you?

That I am a peace loving person and hate liars.

if you could rename yourself, what name would you pick?

My name was chosen with love and affection so no need to rename.

What would you choose: Power to become invisible OR Power to read people's minds,?

I am happy and content being powerless.

Which lines or lyrics sum up your view on life?

"आहिस्ता चल ऐ ज़िंदगी;  
कुछ क़र्ज़ चुकाने बाकी हैं;  
कुछ दर्द मिटाने बाकी हैं;  
कुछ फ़र्ज़ निभाने बाकी हैं।"





# Riddles

1. What has words, but never speaks?
2. What has many teeth, but can't bite?
3. What can fill a room but takes up no space?
4. If you drop me I'm sure to crack, but give me a smile and I'll always smile back. What am I?
5. Take one letter away and I'm above your head, take away two and I'm invisible, take away none and I'm under you. What am I?
6. What four letter word can be written forward, backward or upside down and can still be read from left to right?
7. You cannot come in or go out without me. What am I?
8. I am a number. When you add the letter G to me, I go away. What number am I?
9. I am made of water, but I'm not wet. What am I?
10. I can be cracked, I can be made. I can be told, I can be played. What am I?
11. Take off my skin and I won't cry, but you will! What am I?
12. Two in a corner, 1 in a room, 0 in a house, but 1 in a shelter. What am I?
13. What are two things that you can't eat for breakfast.
14. What key is playful?
15. My name is two letters. You call many people by this name, but yet their first name is not this. What is it?



Its name is derived from the latin word aperit, which means to open. It is considered that April is the month of the growing season and when trees and flowers begin to “open”. It is also believed that the month's name is named after the Greek goddess, Aphrodite (Aphros). India is the second-largest country in the world by population. A lot of diversity with unity is seen here. People together celebrate various festivals, events, important days, etc. April is the peak of summer in India and as the temperatures mercilessly shoot up. Despite the extreme weather in April, you can still find special events and holidays happening all around India.

1st April - Odisha Foundation Day is celebrated on 1st April every year in memory to become a separate province on 1 April 1936.

### 2nd April - Good Friday

This year Good Friday is celebrated on 2nd April, This day is considered an auspicious day in Christianity. Good Friday is observed by Christians to commemorate the crucifixion of Jesus Christ and is observed on the Friday before Easter Sunday. On this occasion, people observe fast visit the church and remember the sacrifice of Jesus Christ. It is also known as Black Friday, Holy Friday, Great Friday, or Easter Friday.



### Easter

Easter festival commemorates the resurrection of Jesus from the dead and is celebrated across the world. It begins from Lent and ends with Holy Week, which includes Maundy Thursday, Good Friday, and finally Easter Sunday. In Latin Easter is known as Pascha. It is celebrated annually but the date of the festival is not fixed, it varies every year.

### World Health Day

As we know that "Health is wealth". Therefore, World Health Day is celebrated worldwide every year on 7th April. Various programs and arrangements are managed by the World Health Organisation. It was the first time celebrated in 1950.



### Jallianwala Baug anniversary

On 13 April, we pay tribute to the martyrs who have sacrificed their lives in Jallianwala Bagh at Amritsar. Their valour will inspire Indians for the years to come. Today, India commemorates 101 years of the incidence that took hundreds of lives. Let us have a look at Jallianwala Bagh Massacre, its causes and impact.



### B.R. Ambedkar Remembrance Day

B.R. Ambedkar Remembrance Day is also known as Ambedkar Jayanti or Bhim Jayanti which is observed on 14 April to commemorate the memory of B.R Ambedkar. This day celebrates the birthday of Baba Saheb Bhimrao Ambedkar, an Indian politician, and social rights activist.



### World Earth Day

This day is observed every year on 22 April to mark the anniversary of the birth of the modern environmental movement in 1970. In the Universe Earth is the only planet where life is possible and so it is necessary to maintain this natural asset. World Earth Day is celebrated to increase awareness about the importance of the planet.



### The Aoling Festival of the Konyak Tribe (Nagaland)

Once deadly head hunters, the fascinating Konyak tribe now lives peacefully, spending most of their time tending their crops, spending time in the community, and smoking opium (and occasionally hunting). After having completed the sowing of seeds each year, the tribe celebrates their most important festival, the Aoling Festival, which marks the beginning of the spring season and a new year.





**Tulip Festival(Kashmir)**

Spring is when Kashmir is at its most picturesque as the tulips all come into bloom. This special time of year is beautifully captured by the Tulip Festival in Srinagar, home to Asia's largest tulip garden. As well as the arresting sight of more than a million blooms, the festival features daily cultural programs, Kashmiri folk songs, the sale of local handicrafts, and traditional Kashmiri cuisine. There are more than 50 varieties of tulips all around the garden,

**Konkan Velas Turtle festival (Maharashtra)**

See newly hatched, endangered Olive Ridley turtles take their amazing march into the sea at the annual Turtle Festival. As well as this, you'll get to sample traditional Indian village life .

**GOOD FRIDAY**

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Easter is celebrated in India, although the Christian population is a minority in the country. Many secular traditions seen throughout the world are part of the festival, including decorated eggs and Easter bunnies, although those who are religious also attend church. Easter is most prevalent in Mumbai, Goa, and Kerala, cities that have the largest concentration of Christians.

**Gudi Padwa Shoba Yatra(Maharashtra)**

Gudi Padwa, the Maharashtrian New Year, sees huge parades taking place across Mumbai. The biggest one happens in the morning at Girgaum, in south Mumbai. Locals turn out wearing their finest traditional clothing, many dressed to reflect the reign of great warrior Chhatrapati Shivaji. The parade also features sari-clad women riding motorbikes, and more than 50 floats depicting the culture of the state.

**Karni Mata Festival (Rajasthan)**

The famous 600-year-old Karni Mata temple is home to thousands of rats, which are considered to be sacred. The temple is dedicated to an ancient mystic who's believed to have been a reincarnation of the Goddess Durga, and the souls of Karni Mata's devotees are said to reside in the rats. Twice a year, during Navaratri, devotees come to the temple to worship the goddess. Food is offered to her, and it's considered most auspicious to eat what the rats have salivated over. Even better, let them run over your feet for added good luck!

**Baisakhi (Punjab)**

Baisakhi is a harvest festival, a Punjabi new year festival, and commemoration of the founding of the Khalsa (Sikh religion brotherhood) all rolled into one occasion. It's celebrated with a great deal of feasting, bhangra dancing, folk music, and fairs. Major celebrations are organized at the Golden Temple in Amritsar, and it becomes carnival-like outside. There's also a street procession.





**Gangaur (Rajasthan)**

One of the most important festivals in Rajasthan, Gangaur is all about honoring the goddess Gauri. A manifestation of Parvati (Lord Shiva's wife), she represents purity and austerity. This festival is predominantly for women. Colorful processions of bejeweled images of the goddess Gauri wind their way all over cities and villages, accompanied by local bands.

**Mewar Festival**

The Mewar festival is held concurrently with the Gangaur festival in Udaipur and showcases the region's culture. At Gangaur Ghat, on the banks of Lake Pichola in Udaipur, images of goddess Gauri are transferred onto boats amidst much singing and taken out onto the lake. The festival continues with more singing, dancing, and cultural programs and finishes off with a huge display of fireworks. It's a fantastic opportunity to see a range of traditional musical instruments being played.

**Rongali Bihu (Assam)**

Bihu is the main festival of the state of Assam in Northeast India. This agricultural festival occurs three times a year but the biggest celebration, known as Bohag Bihu or Rongali Bihu, happens in April. It's celebrated for three days and marks the start of the new year there, as well as seeding time in spring. The first day is dedicated to the cows, which are vital to agriculture. The second day is spent visiting friends and relatives, along with plenty of singing and dancing. On the third day, deities are worshiped.

**Ram Navami**

The festival of Ram Navami marks the birthday of Lord Ram, the seventh incarnation of Lord Vishnu. It's celebrated in a religious manner all over India at the end of Navaratri.



*Contributed by Manju Thakur*

*Our nation is going through an  
unprecedented crisis. Second wave of  
Covid has hit us hard.*

*Our prayers and best wishes for the  
health of all our family, friends and all  
co citizens.*

*Our deepest condolences to those who  
have lost their loved ones.*



Touch the flowers and listen to the prayer...



# ADAPT Mission Statement:

ADAPT's mission is to influence and change public policy in order to create an inclusive, accepting, disability friendly India by demonstrating and promoting the philosophy of inclusion through model innovative techniques guided by the key principles and practices of inclusive education, employment, social justice and

## Vision:

ADAPT's (Formerly The Spastics Society of India) vision is to establish rights and entitlements for children and youth with disability, to introduce policy and legislative changes combined with reformative actions so that all existing services of education, health, welfare and employment are inclusive and to ensure that youth and adults with disability are mainstreamed and employed so that they too can

# Solution to the Puzzle :

## ANSWERS

1. A book
2. A comb
3. Light
4. A mirror
5. Chair
6. Noon
7. Door
8. Gone
9. Cloud
10. A joke.
11. An onion.
12. The letter r.
13. Lunch and dinner
14. Monkey
15. Mr.





*Onwards  
we march together*

*Thank You*