

Bhavan Australia



Man the law-giver will have today a dreadful penalty for the degradation he has imposed upon the so called weaker sex.

- Mahatma Gandhi

Words of Eternal Wisdom



“To call a woman the weaker sex is a libel; it is man’s injustice to woman. If by strength is meant moral power, then woman is immeasurably man’s superior”.

— Mahatma Gandhi

“Any woman who understands the problems of running a home will be nearer to understanding the problems of running a country.”

– Margaret Thatcher

“A woman is like a tea bag – you never know how strong she is until she gets in hot water.”

– Eleanor Roosevelt

“I know God will not give me anything I can’t handle. I just wish that He didn’t trust me so much.”

- - Mother Teresa

“We must believe that we are gifted for something, and that this thing, at whatever cost, must be attained.”

– Marie Curie

I, with a deeper instinct, choose a man who compels my strength, who makes enormous demands on me, who does not doubt my courage or my toughness, who does not believe me naïve or innocent, who has the courage to treat me like a woman.

- Anaïs Nin

If you want something said, ask a man; if you want something done, ask a woman.

- Margaret Thatcher

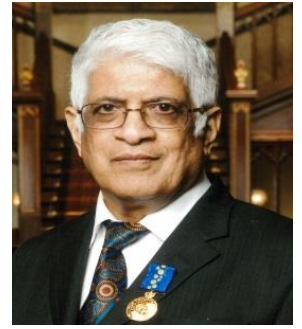
Take criticism seriously, but not personally. If there is truth or merit in the criticism, try to learn from it. Otherwise, let it roll right off you.

— Hillary Clinton

President's Page

"Corruption is the biggest enemy of human rights".

Gambhir Watts OAM,
President, Bharatiya Vidya Bhavan Australia
Ambassador of Multicultural Relations



"Woman is the companion of man, gifted with equal mental capacity...If by strength is meant moral power, then woman is immeasurably man's superior...If non-violence is the law of our being, the future is with women..."

– Mahatma Gandhi

"Achieving gender equality and empowering women and girls is the unfinished business of our time, and the greatest human rights challenge in our world."

– UN Secretary-General, António Guterres

In ancient civilized cultures women had highest regards and respect as such shared equally with men all facets of life. The modern concepts of 'empowerment of women'; 'gender equality' etc were unheard of then.

The role of women in orienting life and family were elucidated in Rig Vedic age. They enjoyed independence and self-reliance. Besides their domestic role, they had every access to education with tremendous potential to realize the highest truths. Many of them were seers who had an intellectual and spiritual depth. Women played an important role in maintaining the economic status of the family with the occupation of spinning, weaving, and needlework. Widow's remarriage was permitted in Rig Vedic society as evidenced in the funeral hymn in the Rig Veda. Caste system in the society did not seem to be strict. During this time inter-caste marriages took place in society. Women learned several disciplines that included vocal and instrumental music and dance. Women were also allowed to learn martial pursuits. Respect and value of the women in the Vedic society not merely as household mistress but also as individuals with great potential to contribute to human society were revealed.

The Vedic period, as described in the Rig Veda, depicts a highly evolved society in which women played a stellar role in the orienting life and the family. They were accorded equal status and privileges along with men and were second to none. Some of the women seers described while that period were remarkable personalities of great depth and understanding.

Women were encouraged to study the scriptures and were given *Upanayana Samskara* (initiation into learning). They were considered to be the custodians of purity and perseverance. In the interest of the society and interest of the family, women enjoyed independence and self-reliance. The situation of the women during that period as derived from a study of the Rig Veda is described below.

The position of the woman and her equal status to man in every dimension of life is elucidated in the hymn 10.85. "The hymn (10.85) shows fascinating spotlight on the position of woman. She was the mistress in household, lifelong companion of the husband and real partner in all his activities and religious sacrifices. The union of husband and wife in both body and mind is repeatedly emphasized, and her entry into husband's home is regarded as an auspicious event bringing blessing to the entire household, including the domestic birds and animals." [\[1\]](#)

"Perfect harmony and happiness are prayed for in conjugal life, which will be long enough to bless the couple with sons and grandsons (VIII.31.5-6; X.34.11; 85.18, 19, 42). Rig Veda hymn X.85.46 described the newly married wife as the most respected person as the mistress of her new household." [\[2\]](#)

The idea of equality is expressed in Book 5, hymn 6, verse 8, "... the wife and the husband being the equal halves of one substance were regarded equal in every respect, and both took equal part in all duties, religious and

social." [\[3\],\[4\]](#)

There is no reference to child marriage and girls were normally married after reaching maturity. In Rig Vedic age "... the practice of child marriage did not exist." [\[5\]](#) Women had their right to accept or reject their life partner.

"The frequent mention of unmarried girls like Ghosha, who grew up in the house of their parents (I.117.7; X.39.3, 40.5), the references to the ornaments worn by maidens at festival occasions in order to win lovers (I.123.11; VII.2.5), to the youth's courtship of the maiden he loves (I.115.2), to the lover's gifts (I.117.18), to their mutual love (I.167.3; I X.32.5, etc.) all this evidence speaks in favour of the custom of girls marrying long after they had reached puberty". [\[2\]](#)

As a sign of woman's social dignity widow remarriage was permitted in Rig Vedic society, as evidenced in the funeral hymn in the Rig Veda hymn (10.18.8 R): "The widow who lay on the pyre by the side of her dead husband was asked to come to the world of the living." [\[6\]](#)

In X.40.2 and X.18.7, 8 there is more reference to levirate (Niyoga). It was positively enjoined upon her by the social and religious custom in order to obtain progeny. The impotency of the husband is the usual ground, though other circumstances, such as imprisonment of the husband, etc. [\[1\]](#)

Women attended fairs and festivals and were free to move about with their husbands or loved ones. They were allowed to attend Sabhas or assemblies of the learned ones, in the company of their husbands or loved ones. "Like women at a gathering fair, the streams of oil look on with a gentle smile and recline to Agni." [\[3\]](#)

In fact, there is enough evidence that points out to the remarkable freedom women enjoyed, even to the extent of affairs being tolerated, similar to men. Even wives suspected of having paramours are not denied social and religious rites, far less driven away from the family. [\[1\]](#)

Compartmentalization of society does not seem to have been rigid. During this time, inter-caste marriages took place in society. People were given absolute freedom to select their caste. "In one case, the father was a priest, the mother grinder of corn, and the son a physician, all three lived happily together." [\[7\]](#)

Women played a role in maintaining the economic status of the family. The women took up spinning, weaving and needlework. Clothes were much more expensive in ancient India than at present. Among other important occupations, the first place must be given to weaving both in cotton and wool, which supplied clothes to people. "It is noteworthy as in later days, both men and women were engaged in this work as well as in the subsidiary process of dyeing and embroidery." [\[8\]](#)

Women and learning

Women had every access education and even more importantly, several of them became seers of a very high order displaying an intellectual and spiritual depth that is second to none.

They are called in Sanskrit *Brahmavadinis*, the speaker and revealers of Brahman - the infinite source of spirituality. [\[4\]](#)

The Rig Veda contains hymns composed by as many as 27 *Brahmavadinis* or women seers viz., Gosha, Godha, Vishwavara, Apala, etc. (Brihad devata, 11.84). The acquisition of supreme philosophical realization on the part of women, at the very dawn of human civilization, was unparalleled in the history of the world. [\[9\]](#)

If they wanted to pursue knowledge without getting married, they were allowed to do so, without any constraints. The educators wisely divided women into two groups namely *Brahmavadinis* and *Sadyodvahas*. "The former were life-long students of theology and philosophy, the latter used to pursue their studies until their marriage at the age of 15 or 16." [\[10\]](#)

Marriage was by no means compulsory for them and the special Vedic term *Amajur*, meaning an unmarried woman (I.117; 2.17; 10.39.3; 8.21.15) shows that several women preferred a life of single blessedness. Women were fully entitled to *Upanaya* and *Brahmacharya*, initiation and Vedic studentship equally with men. The

Vedic *Brahmavadinis*, who dedicated the whole of their lives to the pursuit of truth, were, in fact, not only by far the earliest, but at the same time among the best of all women ascetics of the world. ^[9]

Women mastered several disciplines of fine arts that included vocal and instrumental music and dance. Women sang during ceremonial occasions and demonstrated their aptitude for dancing (1.9.2, 1.9.4). ^[9]

Women were also allowed to explore martial pursuits. There are several references to women warriors, namely, Vadhrimati and Vishpala, in the hymn of the female seer Ghosha (10.39, 40). Both of them took part in actual fighting in the battlefield. We find another fighting woman in Shashiyasi (5.61.6, 5.61.9). Women warriors fought and died along with men, in one instance, Indra kills Danu, mother of Vritra, fighting by her son's side (Rig Veda 1.32.9). ^[9] Sarama, one of the most powerful woman warriors of her day was sent by her husband in search of robbers. She discovered their hiding place and killed them. ^[4]

Despite, the importance and respect accorded to women in the Vedic age, there are also evidences of the birth of sons being celebrated to a greater extent than daughters. The Rig Veda does not say anything directly on this point, but prayers for ten sons in the marriage hymn, without reference to any daughter, seems to indicate that latter was less welcome than the former. ^[1]

Women were respected and valued in the Vedic society not merely as mothers for bringing in a new generation, but also as individuals with great potential to perceive the truth and contribute richly to human society. There is much that modern society can learn from that period.

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HISTORY OF VALENTINE'S DAY



Every February 14, across the United States and in other places around the world, candy, flowers and gifts are exchanged between loved ones, all in the name of St. Valentine. But who is this mysterious saint, and where did these traditions come from? Find out about the history of this centuries-old holiday, from ancient Roman rituals to the customs of Victorian England.

THE LEGEND OF ST. VALENTINE

The history of Valentine's Day—and the story of its patron saint—is shrouded in mystery. We do know that February has long been celebrated as a month of romance, and that St. Valentine's Day, as we know it today, contains vestiges of both Christian and ancient Roman tradition. But who was Saint Valentine, and how did he become associated with this ancient rite?

WHO WAS THE REAL ST. VALENTINE?

"The Many Myths Behind the Inspiration for Valentine's Day"

There were multiple St. Valentines (including decapitated ones), but it was a medieval poet who first established the holiday's romantic tradition.

LIVIA GERSHON

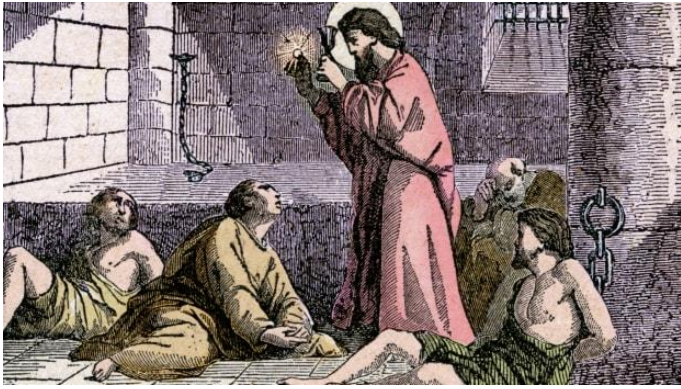
On February 14, when we share chocolates, special dinners, or doily cards with our loved ones, we do it in the name of Saint Valentine. But who was this saint of romance?

Search the internet, and you can find plenty of stories about him—or them. One Saint Valentine was supposedly a Roman priest who performed secret weddings against the wishes of the authorities in the third century. Imprisoned in the home of a noble, he healed his captor's blind daughter, causing the whole household to convert to Christianity and sealing his fate. Before being tortured and decapitated on February 14, he sent the girl a note signed "Your Valentine."

Some accounts say another saint named Valentine during the same period was the Bishop of Terni, also credited with secret weddings and martyrdom via beheading on February 14.

Unfortunately for anyone hoping for a tidy, romantic backstory to the holiday, scholars who have studied its origins say there's very little basis for these accounts. In fact, Valentine's Day only became associated with love in the late Middle Ages, thanks to the English poet Geoffrey Chaucer.

"The two stories that everybody talks about, the bishop and the priest, they're so similar that it makes me suspicious," says Bruce Forbes, a professor of religious studies at Morningside College in Iowa.



Saint Valentine, who according to some sources is actually two distinct historical characters who were said to have healed a child while imprisoned and executed by decapitation.

Fototeca Gilardi/Getty Images

MULTIPLE MARTYRED SAINT VALENTINES

Valentine was a popular name in ancient Rome, and there are at least 50 stories of different saints by that name. But Forbes said the earliest surviving accounts of the two February 14 Valentines, written starting in the 500s, have a whole lot in common. Both were said to have healed a child while imprisoned, leading to a household-wide religious conversion, and they were executed on the same day of the year and buried along the same highway.

The historical evidence is so sketchy that it's not clear whether the story started with one saint who then became two or if biographers of one man borrowed details from the other—or if either ever existed at all.

Perhaps more disappointing for the romantics among us, the early accounts of the two Valentines are typical martyrdom stories, stressing the saints' miracles and gruesome deaths but containing not a word about romance.

"They're both mythical to begin with, and the connection with love is even more mythical," says Henry Kelly, a scholar of medieval and renaissance literature and history at UCLA.

TRACING VALENTINE'S DAY TO LUPERCALIA

Saint Valentine's Day has also been associated with a Christian effort to replace the older holiday of Lupercalia, which Romans celebrated on February 15. Some modern stories paint Lupercalia as a particularly sexy holiday, when women wrote their names on clay tablets which men then drew from a jar, pairing up random couples.

But, again, early accounts don't support this. The closest parallel between Lupercalia and modern

Valentine's Day traditions seems to be that the Roman festival involved two nearly naked young men slapping everyone around them with pieces of goat skin. According to the ancient writer Plutarch, some young married women believed that being hit with the skins promoted conception and easy childbirth.

Whatever minor romantic connotations might have been part of Lupercalia, they didn't translate to the new Christian holiday.

"It just drives me crazy that the Roman story keeps circulating and circulating," Forbes says. "The bottom line for me is until Chaucer we have no evidence of people doing something special and romantic on February 14."

A Chaucer Poem Links Romance to Valentine

So how did Chaucer create the Valentine's Day we know today? In the 1370s or 1380s, he wrote a poem called "Parliament of Fowls" that contains this line: "For this was on Saint Valentine's Day, when every bird comes there to choose his mate."

This was a moment in Europe when a particular set of romantic ideas took shape. Chaucer and other writers of his time celebrated romance between knights and noble ladies who could never marry—often because she was married already—creating tropes of yearning and tragic obstacles that still drive our romantic comedies today.

By the 1400s, nobles inspired by Chaucer had begun writing poems known as "valentines" to their love interests. It was only at this point that stories began to appear linking Saint Valentine to romance.

But there's one final twist in the myth of Saint Valentine. When Chaucer wrote of the day when every bird chooses a mate, Kelly argues that he was thinking not of February 14, but of May 3, a day celebrating one of the many other Saint Valentines. After all, England is still awfully cold in mid-February.

In Kelly's view, Chaucer was looking for a way to celebrate King Richard II's betrothal to Anne of Bohemia on that day and found that was the feast day for Valentine of Genoa. (He could have chosen the Feast of the Holy Cross, but that wouldn't have sounded as nice in the poem.) But, since his contemporaries were more familiar with the Feb. 14 Saint Valentine's Day, that was the date that became attached to the new holiday of romance.

In some ways, that may be a good thing.

“February is the worst month in cold climates,” Kelly says. “It’s great to have something to look forward to.”

ORIGINS OF VALENTINE’S DAY: A PAGAN FESTIVAL IN FEBRUARY

While some believe that Valentine’s Day is celebrated in the middle of February to commemorate the anniversary of Valentine’s death or burial—which probably occurred around A.D. 270—others claim that the Christian church may have decided to place St. Valentine’s feast day in the middle of February in an effort to “Christianize” the pagan celebration of Lupercalia. Celebrated at the ides of February, or February 15, Lupercalia was a fertility festival dedicated to Faunus, the Roman god of agriculture, as well as to the Roman founders Romulus and Remus.

To begin the festival, members of the Luperci, an order of Roman priests, would gather at a sacred cave where the infants Romulus and Remus, the founders of Rome, were believed to have been cared for by a she-wolf or lupa. The priests would sacrifice a goat, for fertility, and a dog, for purification. They would then strip the goat’s blood and take to the streets, gently slapping both women and crop fields with the goat hide. Far from being fearful, Roman women welcomed the touch of the hides because it was believed to make them more fertile in the coming year. Later in the day, according to legend, all the young women in the city would place their names in a big urn. The city’s bachelors would each choose a name and become paired for the year with his chosen woman. These matches often ended in marriage.

VALENTINE’S DAY: A DAY OF ROMANCE

Lupercalia survived the initial rise of Christianity but was outlawed—as it was deemed “un-Christian”—at the end of the 5th century, when Pope Gelasius declared February 14 St. Valentine’s Day. It was not until much later, however, that the day became definitively associated with love. During the Middle Ages, it was commonly believed in France and England that February 14 was the beginning of birds’ mating season, which added to the idea that the middle of Valentine’s Day should be a day for romance.

Valentine greetings were popular as far back as the Middle Ages, though written Valentine’s didn’t begin to appear until after 1400. The oldest known valentine still in existence today was a poem written in 1415 by Charles, Duke of Orleans, to his wife while he was imprisoned in the Tower of London following his capture at the Battle of Agincourt. (The greeting is now part of the manuscript collection of the British Library in London, England.) Several years later, it is believed that King Henry V hired a writer named John Lydgate to compose a valentine note to Catherine of Valois.

TYPICAL VALENTINE’S DAY GREETINGS

In addition to the United States, Valentine’s Day is celebrated in Canada, Mexico, the United Kingdom, France and Australia. In Great Britain, Valentine’s Day began to be popularly celebrated around the 17th century. By the middle of the 18th, it was common for friends and lovers of all social classes to exchange small tokens of affection or handwritten notes, and by 1900 printed cards began to replace written letters due to improvements in printing technology. Ready-made cards were an easy way for people to express their emotions in a time when direct expression of one’s feelings was discouraged. Cheaper postage rates also contributed to an increase in the popularity of sending Valentine’s Day greetings.

Americans probably began exchanging hand-made valentines in the early 1700s. In the 1840s, Esther A. Howland began selling the first mass-produced valentines in America. Howland, known as the “Mother of the Valentine,” made elaborate creations with real lace, ribbons and colorful pictures known as “scrap.” Today, according to the Greeting Card Association, an estimated 145 million Valentine’s Day cards are sent each year, making Valentine’s Day the second largest card-sending holiday of the year (more cards are sent at Christmas). Women purchase approximately 85 percent of all valentines.

Source:

<https://www.history.com/topics/valentines-day/history-of-valentines-day>

WOMEN THROUGH HISTORY: WOMEN'S EXPERIENCE THROUGH THE AGES



By: Marie McKeown (Contact Author)

THE CHANGING EXPERIENCE OF WOMEN THROUGH HISTORY

Throughout history, women have had very different experiences at different times. Some past societies had women who were warriors, powerful priestesses, and political leaders. At other times strict expectations have been placed on women, with (male) writers portraying them as inferior to men.

Looking at how a society treats its women can be very enlightening. An investigation into the position of women at different points in history shows us how our society has grown and changed.

Often we think of history developing in a straight line. Women enjoy a better level of equality in present-day Western societies than at any time in history that we know of. Unfortunately, the further back in history you go, the less equality women have had. However, the truth is not so

simple. In fact, women through history have gained and lost power at different times.

We can also remember that in many parts of the world today, women do not enjoy equal opportunities to earn, participate in politics or get an education. They can face gender-based violence and discrimination. Progress is not inevitable - we need to take action to ensure women have a life of dignity and fairness.

WOMEN IN ANCIENT TIMES

Surprisingly perhaps, ancient history records many strong female figures - rulers and warriors who did deeds the history-writers thought worthy of recording. Cleopatra, Boudicca, Esther. Their names echo down history to the present day.

The first poem written down, which has survived to the present day, was written by a woman called Enheduanna. She was a priestess in Sumerian civilisation and her poem is a prayer of praise to a female deity called Innana. So, the first known author was a woman - very interesting given that

in later times women were discouraged from writing and even from learning to read!

The impact of Greco-Roman culture was significant. Within the Roman empire, for example, women had a role defined by staying at home and staying out of politics. The Greeks may have invented democracy but they didn't give women the vote. However, in other parts of the ancient world, women played a significant historical role.

In the Celtic culture of Gaul (now France) and the British Isles, women fought as warriors alongside their men. What they may have lacked in physical strength, they are said to have made up for in the fierceness of their attacks. Boudicca, a British Celtic queen who fought against the roman invaders of her country is a prime example of how a woman at this time could be a political and military leader.

WOMEN AND THE CHURCH IN MEDIEVAL EUROPE

In the early Christian church, there is evidence that

women could hold positions of influence equal to men. This was particularly true of followers of Gnostic Christianity in the first and second centuries AD who had female bishops among their communities. As sensationalised in the Da Vinci Code, there are indications that Mary Magdalene was once a significant religious leader - on a par with Peter and the other apostles. An apocryphal gospel of Mary Magdalene was discovered in the late nineteenth century in Egypt - only an important religious figure would have a gospel named after them.

But all this was to change. In the fourth and fifth centuries AD, there was a systematic degrading of

women in the writings of the 'Church Fathers'. Writers such as Tertullian, Saint Augustine and Saint Jerome vented bitter spleen against women - women were weak and hysterical and open to temptations they said, women's hair should be covered as it was the work of the devil, men stood between women and God in the hierarchy of the universe ... on and on they wrote. It was these church fathers who blamed Eve for the downfall of humanity, and by extension all women, everywhere.



Their writings seem to have had a huge impact. Even today, women cannot be priests in the Catholic church which has followed on from these early traditions.

The treatment of women in Medieval medicine also shows how women have been put down through history. Women had traditionally been herbal healers, and their wisdom was very valuable in a world without modern medicine. Often they gave their help to friends and neighbours freely, or in exchange for small items.

As the middle ages wore on, men began to muscle in on what had traditionally been the realm of women. Apothecaries, barber-surgeons, alchemists and doctors began to compete with herbal cures. Doctors dismissed these herbal remedies as quackery, in favour of their own practices which frankly were a lot less effective - blood-letting, leeches, balancing humours and suchlike. They also charged large sums of money for their 'help'. Eventually, it became illegal to practise medicine at all without having studied at university, and guess what? Medieval universities did not admit women! This persecution culminated in accusations of witchcraft and the

mass-burnings of women accused of witchcraft in the 1600s.

At the same time the new male doctors had some interesting perspectives to give on women's health. They regarded women as prone to 'hysteria' (this word comes from the latin word for womb), and 'lunacy' (they linked madness to the phases of the moon, and by extension to the female menstrual cycle). Their diagrams of conception showed women as passive empty vessels that merely hosted the male seed - it wasn't until the 1900s that medical science recognised that women provide 50% of DNA in the creation of a baby!

WOMEN IN MODERN HISTORY

Modern History is generally seen as beginning in the late 1500s with the Renaissance. While the Renaissance artists painted beautiful female nudes, the Renaissance did not seem to greatly affect women's historical experience. If anything, women's role became more deeply defined as the homemaker and nothing else.

Across Europe, women could not vote, were strongly discouraged from owning a business and had many fewer property rights than men. Young aristocratic women were often forced into political marriages where all their property transferred to their husband and they were effectively trapped. Strict expectations of women's chastity prevailed, and women who broke the rules were punished as criminals and social exiles.

It is only really in the twentieth century that women have made such gains in equality that it

is nothing short of revolutionary. Women's groups such as the Suffragettes campaigned successfully for women to be granted the right to vote - in most countries this had happened by 1930. The two world wars showed that women could take men's place in factories, that they could work outside the home as well as within it and that they could contribute to the economy.

After WWII many women were reluctant to go back to their previous lives. They had enjoyed the camaraderie and sense of purpose of the factories. So much so that the fifties saw a backlash - the media and advertisers at this time emphasise a strongly traditional female role and the value of passive behaviour such as 'keeping your man happy' and 'putting his needs first'.

The feminist revolution of the sixties and seventies went on to change women's experience forever. While full equality has now been reached it is now natural to see female politicians, doctors, business leaders, and writers. It seems crazy now that a woman could be dismissed as automatically dumber than a man, or that a woman could be barred from a profession because of her gender (Catholic priesthood notwithstanding!).

At the end of the day what is important is that women have a choice about how they want to be, and behave and how they spend their time. Women through history have not always had that choice - often society has placed strict controls on them. We owe a debt of gratitude the women who went before us and changed the rules forever.

Source: <https://owlcation.com>



THE ROLE OF WOMEN IN HINDUISM



Historically, the female life cycle in Hinduism has been different from that of males. In the classical, medieval and most of the modern periods, females have followed a three-stage pattern. Today, the roles of women in Hindu society are changing, as they are throughout the world. Increasingly, the life pattern of females resembles the stages of life for males.

The basic principles governing the roles of girls and women in Hindu history were set forth in the Laws of Manu. This ancient code specified that women must be honored and adorned by their fathers, brothers, husbands and brothers-in-law who desired their own welfare.

“Where women are honoured, there the gods are pleased. Where they are not honoured, no sacred rite yields rewards.”

In the Vedic world, women were required to be present for the rituals to work, even though they

had no official role to play in them. Manu continues:

“Day and night, women must be kept dependent to the males of their families. If they attach themselves to sensual enjoyments, they must be kept under one’s control. Her father protects her in childhood. Her husband protects her in youth. Her sons protect her in old age. A woman is never fit for independence.”

These final sentences implicitly sets forth the three life stages for the female.

THE EARLY STAGE

As a girl, the female lives under the watchful protection of her parents, who are jealously concerned with protecting her virginity. She is considered pure but inauspicious, because she lacks a life-giving power. When she marries, she becomes impure but auspicious. The impurity is caused by sexual intercourse and menstruation.

For most of Hindu history, the girl was not allowed to have the same kind of education as her brother. Boys left home to receive their education

from a guru. Girls always had to be under their fathers' watchful eye. What education she got came from her parents. She spent most of her time learning domestic skills from her mother, as well as some ritual aspects of religion. She was not considered capable of studying the Veda.

THE ARRANGEMENT OF MARRIAGE



In classical medieval and modern times, girls often married early in life, thereby entered the second stage, that of the householder. Today, young Hindu women do not usually marry until their twenties, but this has not always been the case. Frequently, the arrangement of marriage took place just after the girl was born, or some time later in her childhood. Occasionally, the marriage would be arranged to a boy who was relatively close in age, but it was not uncommon for a young girl to be matched to a much older man, perhaps twenty or thirty years her senior.

A girls' parents had interest in arranging her marriage as early as possible because of the great concern with virginity. When girls' marriage was arranged when they were young, their purity became the responsibility of the groom's family. Obviously, marriages meant something quite different in Hindu society that it does in the present day Western world. In India, marriages has been regarded as alliances between families for the purposes of reproduction and economic stability, not so much an avenue for personal enrichment as they are often considered in the West.

Accordingly, Hindu marriages had historically been arranged by the groom's and bride's older relatives. Bride and groom did not meet until shortly before the wedding, or at the wedding itself. In seeking a suitable spouse for one's son or daughter, family members took more into account than simply personal compatibility between the man and the woman. Certainly, the

prospective families' wealth and social standing, caste and sub-caste, health, the prospective spouse's occupation and the compatibility of the pairs' astrological charts were issues of prominent concern.

It's worth noting that marriages in India historically and to the present day rarely end in divorce. This is in due in part to Indians' view of the purpose of marriage and in part to the social, economic and legal pressures impending on the marriage. Getting a divorce was extremely difficult and socially stigmatized. Yet, it is worth reflecting whether having marriages arranged by one's elders might not also have contributed to its longevity. Having seen many happily married Hindus whose marriages have been arranged, I marvel at the success of this custom.

A NEW LIFE

Historically, the onset of menstruation was a girl's right of passage. It marked her change in status from inauspicious to auspicious. Shortly afterward, her wedding would take place on a day and time determined by a reputable astrologer. Even if her marriage has been arranged much earlier, she would not actually move to her husband's house until after the wedding.

Specific wedding rituals vary from region to region, but they are usually conducted by a priest and usually involve circumambulating a sacred fire. This is a practice probably dating back to Vedic times.

Following the wedding, the new bride goes to live with the husband's family. The pattern in traditional India was for male children to continue to live with their parents until the parents' death. As a result of this pattern, grandparents, parents, brothers and their wives and children all lived together under the same roof.

Entering the new home, the bride becomes subject to her mother-in-law. The young wife is expected to obey her mother-in-law and contribute to the well being of the family. The mother-in-law-daughter-in-law relationship still is a notoriously painful one in India. The transition to marriage could be terribly traumatic for the young woman. One day she was in the affectionate and protective atmosphere of her parents' home, and the next day she finds herself in the home of strangers, where she is often treated no better than a servant.

THE DUTIES OF THE WIFE



As a wife, the Hindu woman was expected to live up to the ideals of the Stri Dharma, the duties of the good wife. According to Stri Dharma, a wife should regard her husband as a god. She should serve him, follow him, pray for his well being and eat after he eats. She shares his karma and his destiny, for this reason she sometimes should fast and go on pilgrimages to ensure her husbands' long life and success. If he dies prematurely, it was often regarded as her responsibility, her bad karma.

The husband should provide for his wife's material needs, her security, protection and social status. The husband should also revere his wife as a goddess. The Laws of Manu tell husbands that the happiness of the wife is the key to the stability of the family. According to Manu, where women are honored, there the gods are pleased.

Today, in many places throughout India, there are special public buses for women only. Women are allowed to avoid waiting in lines by going to the head of long queues to purchase such things as train tickets.

If a woman gave birth to a son her status was even further enhanced. Giving birth to sons vastly improves her standing with her mother-in-law and with the rest of her husband's family. A proverbial blessing for a woman among Hindus is "may you be the mother of a hundred sons".

Popular Hinduism has even produced "male producing rituals" to help a couple ensure the birth of a son. There are not corresponding female producing procedures. A recent study about abortions in Bombay showed that 999 out of 1000 abortions were performed on female fetuses. The economic liability of female is sighted as the rationale.

In the past, female infants were even abandoned. Today this is rarely the case. Even though it is

clear that most couples want boys more than girls, once a child arrives it is loved for its own sake, whether male or female. Hindus have great affection for babies and there are even lullabies about infants as gifts from gods.

FOLLOWING HER HUSBAND TO DEATH

The death of her husband is a crisis for every Hindu wife, and marks her entrance into the third stage of life. As a result of the sometimes great disparity in the ages of husband and wife he almost always is gone first. Up until the 19th century, this crisis often meant a choice between two undesirable realities: sati or widowhood.

Sati is the name for the ritual in which the wife burns alive on her husband's funeral pyre. According to traditional belief of many Hindus, for a woman to immolate herself at her husband's cremation guaranteed great rewards for the family and an opportunity to be with her husband in the next life. Even the place where the sati occurred was consecrated and often became a pilgrimage site.

The term sati is taken from an epic story of Sati, who was one of the wives of the great god Shiva. In the myth, Sati's own father insulted Shiva. Sati burst in rage. In her anger, she burst into flames and dies. When Shiva returns he finds the corpse and in his grief, he picks it up and carries it aimlessly all over India. As he wandered, parts of the goddess' remains fell to earth. At the locations where they fell temples were built to honor those body parts.

The story is often told to suggest that a good wife would follow her husband to death. Yet, there is great debate about the extent women actually chose this fate for themselves. There is a good deal of evidence that many women were thrown on to the burning pyre against their will by their sons or other family members. In other cases, they were drugged or intoxicated when they performed sati

The British outlawed sati in the 20th century when they ruled India. Since that time the ritual is extremely rare. Some scholars have suggested that some women may have chosen sati when they considered the alternative, which was widowhood.

THE HARD LIFE OF THE WIDOW



The life of the widow historically has been very difficult. Even a horrible death might seem preferable. Generally, widows could not remarry. This has been the case even in modern times. Forbidding marriage to widows has been an important issue of concern because many women were widows in their 30's and even 20's. Usually a widow was required to shave her head to be unattractive to other men. Often she was given the hardest household tasks to perform and was forbidden to eat with the rest of the family. The widow was viewed as unlucky, inauspicious and dangerous, the embodiment of all negative qualities in women.

Some families have even reportedly taken their widows on pilgrimages to the city of Vrindavan, a city known for its widows. Then, they abandoned them there. An estimate made in the year 2000 indicated that there are between 25 and 35 million widows in India. Their luck in life has been so rough that there are movements within Hinduism today seeking to make their lives better. There is evidence that these movements are having positive effects.

In fact, there are ongoing movements throughout India seeking to improve the situations of all areas of women's lives. These changes could not be made simply through legislation. The vast majority of Hindus live in villages and laws made in New Delhi are often hard to enforce. Changes in lives of women and men therefore must be encouraged at the local level.

WOMEN IN POLITICS

Women's access to political power has also had a positive effect on the general treatment of women. With models such as Indira Gandhi, females have had images of successful women working in what has traditionally been a man's realm of responsibility. Interestingly, powerful

women in politics are common throughout the Indian subcontinent. The countries of Pakistan, Bangladesh and Sri Lanka have all had women Prime Ministers.

Although these movements indicate the roles of men and women are changing, perhaps more today than even before in India's history, social changes in India evolve slowly. Patterns of behavior are deeply edged in the soul of Hindu India.



Source:
<http://hinduismbeliefs.blogspot.com/2008/12/role-of-women-in-hinduism.htm>

BENAZIR BHUTTO: THE STRONGEST WOMAN TO LEAD PAKISTAN BOTH IN LIFE AND DEATH



"Is it true that the prime minister of Pakistan is a woman?" asks the female Afghan protagonist of Samira Makhmalbaf's 2003 film, *At Five in the Afternoon*. Although I had grown up in a Pakistan that witnessed the prodigal return of Benazir Bhutto against all odds, her miraculous rise, her predictable fall and her tragic end, it was this dialogue that really hit home what it meant to be a female head of the government of a Muslim country. She achieved the impossible and in doing so, inspired many others to believe in their dreams.

She was the first woman to rise to such high office in a country that only a few years earlier had passed a law to reduce the status of a woman's testimony in court to half that of a man. She inspired millions of others all around the globe, not just with her unbelievable ascent to power but also with her charm and wit, her political intellect and her personality that refused to cower before the toughest of opponents. Her legacy as the most influential Pakistani lives on. She continues to inspire, enthuse and motivate women and the marginalised — both in Pakistan and abroad. For many, she is a symbol of hope, the poster person of dreamers and doers alike.

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Having grown up in the shadow of her charismatic father, Benazir came into her own when Zulfikar Ali Bhutto was hanged in 1979. His death fueled her. His mission became hers and she carried on the fight for democracy in self-exile.

She was a brilliant student and excelled in oratory at Harvard and Oxford, inspiring not just minds but also connecting hearts — it was she who introduced the incumbent British Prime Minister Theresa May to Philip May who would become her husband. A shrewd politician and a committed family woman, Benazir has a legacy that refused to die down with her. As veteran journalist Hasan Mujtaba said in his poem, "Tum zinda hokar murda ho/Wo murda hokar zinda hai (You are already dead while you live/She is alive in her death)."

Benazir Bhutto at Ormara airport in Balochistan | Hasan Bozai, *White Star*

It was Benazir's unapologetic attitude towards being a woman along with an elected leader that had many in a flux. In the 1980s, at a time when hyper-masculinity was the norm for women making it into a man's world, she took on politics on her own terms. She actualised the phrase that

‘women can have it all’ by giving birth while also being the prime minister.

She had two brief stints in office (1988-90 and 1993-96) during which she was busier firefighting the conspiracies and allegations against her than actually accomplishing anything. She was a progressive visionary; her ideas, however, did not match that of the torturous administrative apparatus run by a bureaucracy made inefficient by a decade of Ziaul Haq’s military rule. She wanted better ties with India, her meetings with Rajiv Gandhi are well remembered as a means to carve a new roadmap to peace. But this, of course, did not go down well with the military establishment.

She had an ambitious economic agenda but she was not able to realise much of it, partly because of the friction with the army, partly because of opposition from political players such as the Muttahida Qaumi Movement (MQM) and Nawaz Sharif, and partly because of the incompetence and corruption of her own party. Most of her time in power was spent battling for survival against the machinations of those opposed to her, including the then presidents of the country, who were constantly trying to bring down her governments.

Benazir faced constant character assassination, perpetual resistance from the mullahs who would try to stir up the public by proclaiming that a government headed by a woman was un-Islamic and persistent refusal by army generals to salute a female prime minister. Yet she managed to leave behind a legacy of commitment to democracy, economic empowerment of the downtrodden and social equality that is rivalled by only the one left by her father.

In spite of the bureaucratic machinery that hindered many of her ideas, she left in her wake the Benazir Income Support Programme that has proved a welfare lifeline for those on the edges of society. Though not established directly by her, it was a result of the ideas she had initiated and was thus named after her. She set up the Lady Health Worker Programme that has become the backbone of the family healthcare system across Pakistan.

She also promoted the idea of higher education and – though not in her term in power – many years later it germinated into the Shaheed Zulfikar Ali Bhutto Institute of Science and

Technology (SZABIST) that now has multiple campuses across Sindh and has expanded into the teaching of law, liberal arts and humanities as well.

Then there are hospitals, schools, roads and many other development initiatives that go unnoticed in the larger political events. She could not get due credit for many of them as they were initiated by her governments but, due to her shortened tenures, were completed by other administrations. Some of her achievements came to light and were acknowledged after her death — as is the case with a posthumous United Nations Human Rights Prize conferred on her in 2008.

Though not free of corruption scandals – something she faced numerous cases for – she was able to rise above those in death, if not in life. Her courage and defiance, her resilience to rally on even in the face of death threats and terrorist attacks have become symbolic of what it means to be a woman in Pakistan. She was seldom respected by her opponents while she was alive but she is revered by all and sundry after her assassination.

Whether she wanted it or not, Benazir continues to reign on as the most influential Pakistani of our times, overshadowing sportspersons, rock stars, army generals and Islamist jihadists. As she was once quoted to have said, “I have led an unusual life. I have buried a father killed at age 50 and two brothers killed in the prime of their lives. I raised my children as a single mother when my husband was arrested and held for eight years without a conviction — a hostage to my political career.”

A phoenix that rose from the ashes time and again, Benazir proved herself, if she ever needed any proving, through her tragic death in a suicide blast at the height of her election campaign in 2007 as someone who would go to any lengths to achieve her ideals. Many will find it hard to digest that the most influential Pakistani around the world should be a woman but the fact remains: she was the first one of our political leaders who challenged terrorists publicly even when she knew that the price of that challenge could be her own life.

Source: <https://herald.dawn.com/news/115392>

THE IRON LADY OF INDIA: CELEBRATING THE LEGACY OF INDIA'S FIRST WOMAN PRIME MINISTER

By Sanjana Ray

"Have a bias toward action - let's see something happen now. You can break that big plan into small steps and take the first step right away."

At a time when women hadn't officially strayed into the arena of active politics, Indira Gandhi managed to battle her way to the very top. The first and only female Prime Minister of our diverse and largely patriarchal society, Gandhi was on the receiving end of some of the most

derogatory, misogynist comments from the old-schoolers and even the public at large. On her 99th birthday, we would like to remember her unflinching legacy.

As the only daughter to Pandit Jawaharlal Nehru and Kamala Nehru, Indira Priyadarshini Gandhi watched her father declare India independent on 15 August, 1947 and then work his way into fulfilling his dream of realising a 'modern India'. With an ancestry that lived, breathed, and spoke politics, Gandhi's interest in the same was sparked from an extremely early age. However, keeping to the dominant male atmosphere in the Parliament at the time, she played more hostess than activist in all of her father's diplomatic meetings and travels abroad. After receiving a stellar education in Swiss Schools and Somerville College, Oxford, Gandhi returned to her father's side as his trusted right hand in all matters.

In the short period following her homecoming, she met Feroze Gandhi, a Parsi lawyer. The couple married, and a few years later, Indira



Gandhi gave birth to two sons - Rajiv and Sanjay Gandhi. Even in the midst of adjusting to married life, she was sure to never fail her father whenever he requested her presence or assistance in matters of Parliament. However, her first notable active contribution to the realm of Indian politics occurred with her nomination into a prominent 21-member working committee of the Congress Party, in 1955. From here, she worked her way up, securing connections with the right people. Four years later, she'd made an impression enough to be appointed the Congress President. Meanwhile, Lal Bahadur Shastri had been

appointed Prime Minister of the nation following Jawaharlal Nehru's death in 1964.

CHALLENGING GENDER STEREOTYPES

Although Shastri was greatly respected throughout the nation, his tenure was cut short by a sudden heart attack two years later, leaving the hot-seat of India empty. At the time, many believed that the senior and highly respected minister, Morarji Desai, would set up camp in the Rashtrapati Bhavan. But a certain section of the Congress leaders had their sights set on Gandhi, who at the time was the Minister of Information and Broadcasting in Shastri's Cabinet. This extremely powerful branch of the Congress, under the guidance of Congress veteran K. Kamaraj, helped secure a massive win for Gandhi, who assumed the Prime Minister's Office in 1966. Although the upper sections of the Indian society welcomed her accession, there were many who were not ready to see a woman calling the shots for the country. Thus, in the first few years, Gandhi had quite a task winning over the masses.

She also started some re-constructions inside the government, endorsing new trends and values, and expelling many older officials from the Parliament. Some of them were her father's closest friends. For these 'radical' measures, she was expelled from the party by the Congress old guard, for gross "indiscipline".

GREEN REVOLUTION

Undeterred, she launched a new branch of the Congress called Congress (I) and managed to recruit most of the senior MPs to her divide. Simultaneously, she worked towards changing the face of agriculture in the country and spent some years structuring and implementing new programmes. These included increasing crop diversification and food exports, which worked towards making the country self-sufficient in food grains and also helped in the creation of more job opportunities. This marked the beginning of the revolutionary 'Green Revolution'.

INDO-PAKISTAN WAR

Amid her soaring popularity due to a rapid improvement in the agricultural sector following her measures, Gandhi was faced with an international conflict. Several thousand refugees were clamouring into India from East Pakistan (now Bangladesh) to escape a deadly fate at the hands of the West Pakistani forces. At this point, Gandhi was faced with the diplomatic challenge of not offending the major powers of the UN, but at the same time providing support to the East Pakistanis. Their prolonged stay in India was an unsustainable option for the country. She thus declared war on the West Pakistani forces, and after an overwhelming Indian victory, she managed to negotiate the creation of Bangladesh as we know it today.

THE EMERGENCY

However, Gandhi had made her fair share of blunders, the devaluation of the rupee being one of them. The economy had suffered greatly and she was also accused of "illegal handling" in the 1975 elections, thus resulting in her opponents calling for her immediate resignation. However, Gandhi refused to be subdued into resignation. Instead of stepping down, she persuaded the then President, Fakhruddin Ali Ahmed, to declare a state of National Emergency on 25 June, 1975. Although Gandhi has been largely criticised for declaring the Emergency, one cannot deny that

the country witnessed some major improvements under it. The elite Central Reserve Police Force was ordered to arrest Morarji Desai and the ailing and aged Jayaprakash Narayan, while she introduced press censorship and curtailed several civic liberties. To alleviate a growing agitation across the country in response to the Emergency, she introduced her famous Twenty-Point Program, with its primary goals aimed at reducing inflation and energising the economy by punishing tax evaders, black marketers, smugglers, and other criminals. Surprisingly, prices reduced, production indexes rose dramatically, and even the monsoon proved cooperative by bringing abundant rains on time for two years in a row.

POST-EMERGENCY YEARS

However, the repressive theme of the Emergency did not sit well with majority of the masses. When she called it off and started preparing for the next General Elections, sure enough her party lost by a considerably wide margin. Morarji Desai was quick to secure the seat of Prime Minister for himself. However, under his reign, India witnessed laissez-faire capitalism in all its worst forms, causing a rapid rise in inflation. Smuggling, black-marketing, and every form of corruption endemic to any poor country with underpaid bureaucrats and undereducated police also reared its ugly head. It wasn't too long before the public began to grow in dissent against him. At the same time, he made the mistake of placing all blame on Gandhi and briefly imprisoning her, making her a martyr in the eyes of the public and gaining her sympathy for the same. Desai resigned mid-term, and soon after, the President dissolved the Parliament. The next General Elections, held in 1980, saw Congress (I) winning 351 of the 525 contested Lok Sabha seats, as against 31 for Janata. Gandhi was back to the Prime Minister's chair and she continued to occupy it till her assassination in 1984 by two of her trusted Sikh body-guards, due to her decision to counter the Punjabi insurgency. Indira Gandhi's reign saw its share of highs and lows. But her bold spirit and the strength she exhibited in executing necessary, if sometimes unpopular, measures make her worthy of being called the Iron Lady of India.

Source: <https://yourstory.com/2016/11/iron-lady-indira-gan>

23 FAMOUS FEMALE LEADERS ON POWER

By Julie Ma

Here's something to celebrate today, on International Women's Day: A record number of women are running for office in 2018. In the U.S., 32 Fortune 500 CEOs are women, three women are on the Supreme Court, and three of the last eight U.S. Secretaries of State have been women. Last year, 15 of 146 world leaders were women, eight of whom served as their country's first female leaders.

We're getting there. We have a long way to go. Below, 25 famous leaders in various industries share their thoughts on power — how to define, attain, wield, and share it. Read on for collected wisdom that seems more vital now than ever — from Loretta Lynch, Angela Merkel, Toni Morrison, and more.

1. **CONDOLEEZZA RICE**, Former U.S. Secretary of State



“Power is nothing unless you can turn it into influence. When people talk about management style, they're really talking about how someone uses power. I've been in positions where I had to be heavy-handed, and I've been in positions where I needed to bring people together and persuade them ... But sometimes you have to make difficult decisions, and you have to make them stick.” —Oprah, February 2002

2. **SANDRA DAY O'CONNOR**, Former Supreme Court Justice



“For both men and women, the first step in getting power is to become visible to others — and then to put on an impressive show. The acquisition of power requires that one aspire to power, that one believe power is possible. As women then achieve power and exercise it well, the barriers fall. That's why I'm optimistic. As society sees what women can do, as women see what women can do, there will be even more women out there doing things — and we'll all be better off for it. Certainly today women should be optimistically encouraged to exercise their power and their leadership skills wherever it might take them.” —The Majesty of the Law: Reflections of a Supreme Court Justice, April 2004

3. **RUTH BADER GINSBURG**, Supreme Court Justice



“People ask me, ‘When will you be satisfied with the number of women on the court?’ When there are nine. For most of the country's history, they were all white men.” —CBS Sunday Morning, October 2016

4. **INDRA NOOYI**, CEO, PepsiCo



“Just because you are CEO, don’t think you have landed. You must continually increase your learning, the way you think, and the way you approach the organization. I’ve never forgotten that.” —Fast Company, April 2011

5. **MADELEINE ALBRIGHT**, Former U.S. Secretary of State

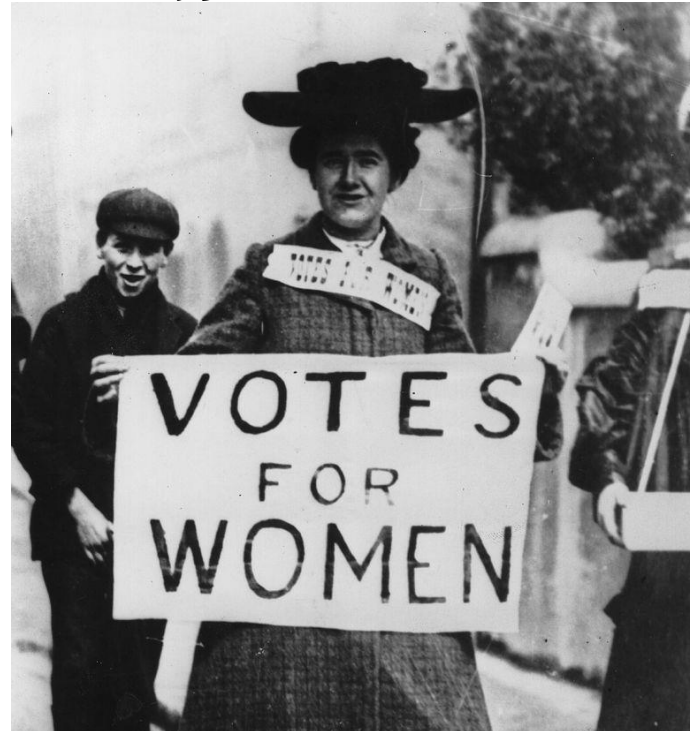


“I have often been the only woman in the room and I thought to myself, ‘Well, I don’t think I’ll say anything today because it’ll sound stupid,’ and then some man says it and everyone thinks it’s brilliant and you think, ‘Why didn’t I talk?’ If we are in a meeting, we’re there for a reason. The bottom line is if you’re only there, not speaking you kind of create the impression that you’re not prepared to be there.” —Time, September 2017

6. **EMMELINE PANKHURST**, British Political Leader

“Women are very slow to rouse, but once they are aroused, once they are determined, nothing on Earth and nothing in heaven will make women give way; it is impossible. And so this ‘Cat and Mouse Act’ which is being used against women

today has failed.” —“Freedom or Death,” November 1913



7. **ELIZABETH WARREN**, Member of the U.S. Senate



“If you don’t have a seat at the table, you’re probably on the menu. Washington works for those who have power. And no one gives up power easily, no one ... Nobody’s just going to say ‘Women have arrived and let’s just move over’ ... We have a chance but we have to fight for it.” —Mother Jones, September 2014

8. **NANCY PELOSI**, Minority Leader of the U.S. House of Representatives



“When I decided to run for leadership, people said, ‘Who said she could run? Maybe you could just tell us some of the concerns that women have and we’ll make some changes around here.’ And I thought, You’re not catching on ... Power is not influence. You have people that’ll have these magazine articles that will say ‘The 100 Most Influential People in the World’ and I’ll look at it and think, That’s interesting. That’s influence. That’s not necessarily power. Power is when you have the power, the ability to make change. Influence is important in making change, but power is where you have the tools and the capacity and the opportunity to do so. So being Speaker of the House, that’s real power.” —The Washington Post, July 2016

9. **SHERYL SANDBERG**, COO, Facebook



“I know that for many women, getting to the top of their organization is far from their primary focus. My intention is not to exclude them or ignore their valid concerns. I believe that if more women lean in, we can change the power structure of our world and expand opportunities for all. More female leadership will lead to fairer treatment for all women.” —Lean In, March 2013

10. **GLORIA STEINEM**, Journalist



“We’ll never solve the feminization of power until we solve the masculinity of wealth.” —The Chicago Tribune, April 2003

11. **MARY BARRA**, CEO, General Motors



“Wherever you are in your career — your first position, or a manager, or even an executive — you have to be ready to stand up for yourself. But, it should be done in a firm but respectful way. Always remember, respect is earned. Learning to read the situation is also important. Most of all, never waver on integrity. If someone calls you bossy because you didn’t let them push you around, so be it.” —Refinery29, February 2015

12. **MELINDA GATES**, Philanthropist



“To me, empowerment means if a woman has her voice and her agency. Can she say what she thinks needs to be said in any setting? Does she have the agency to make decisions on behalf of herself and her family? If you sit on a corporate board and

you don't think you can voice what you're seeing on that board or in that corporation that is wrong, then you don't have your voice ... When a woman in the U.S. gets on a corporate board, when there's one of her, she's not going to make a change. When there are two or three, then she has agency and she has her voice because there's a power in the collective. Then they get the other men on the board with her who are also saying, 'Hey, we're seeing the same things,' and they come forward as a group. There's a power in the collective of the group. Men have had these natural networks for a long time. Women have tons of social networks, but it's not until you get them together, and get them together in the right way, that they give women their voice and their agency." —The Cut, May 2016

13. **MICHELLE OBAMA**, Former First Lady



"For me, this issue has always been personal. See, back when I was a girl growing up in a working-class neighborhood, most of the folks I knew — including my parents — didn't go to college. But with a lot of hard work — and a lot of financial aid — I had the chance to attend some of the finest universities in the country. And I can tell you that education was everything for me. It

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opened doors. It gave me the confidence to pursue my ambitions and make my voice heard in the world. For me, education was power." — Playbill, November 2016

14. **SONIA SOTOMAYOR**, Supreme Court Justice



"I have a style that is Sonia, and it is more assertive than many women are, or even some men. And it's a style that has held me generally in good stead. There's nothing wrong with being a little bit quieter than me or more timid than me, but if you're doing it all of the time and not waiting for the moments where you need to be more assertive and take greater control, then you won't be successful. And I don't think I would have been successful if I didn't know how to soften myself and tone it down at important moments." —Der Spiegel, April 2014

15. **YURI KOCHIYAMA**, Activist



"Remember that consciousness is power. Consciousness is education and knowledge. Consciousness is becoming aware ... Consciousness-raising is pertinent for power, and be sure that power will not be abusively used, but used for building trust and goodwill domestically and internationally. Tomorrow's world is yours to build." —"Consciousness Is Power," November 1995

16. **MALALA YOUSAFZAI**, Activist

“Some people only ask others to do something. I believe that why should I wait for someone else? Why don’t I take a step and move forward. When the whole world is silent, even one voice becomes powerful.” —The Boston Globe, September 2013

17. **LORETTA LYNCH**, Former Attorney General



“I think sometimes women face the very real risk of not being seen, and not being heard, and so that’s why I always tell young women, make yourself seen, and make yourself heard — this is your idea, this is your thought. Own it, express it, be the voice that people hear.” —The Washington Post, September 2016

18. **TONI MORRISON**, Novelist



“I tell my students, ‘When you get these jobs that you have been so brilliantly trained for, just remember that your real job is that if you are free, you need to free somebody else. If you have some power, then your job is to empower somebody else. This is not just a grab-bag candy game.’” —Oprah, November 2003



19. **ANGELA AHRENDTS**, Senior Vice-President, Apple



“I have learned to listen and to hone my instincts, to be perceptive and to be receptive. To change. To constantly live in ambiguity. How else can leaders today look around the corner and warn others of what’s coming? Only when you follow your instincts and continually renew your mind can your possibilities become realities.” —TedTalk, 2013

20. **STACY BROWN-PHILPOT**, CEO, TaskRabbit



I think that many of my lessons have been around being authentic as a leader, being fully who I am as a person and allowing that authenticity to shape my leadership style. I was a different leader when I worked in India with Google. Earlier I joined companies that shared my values and now I get to shape a company that reflects my values.

I've learned to connect the individual to the collective we are trying to create." —Stanford Business, 2017

21. **MAXINE WATERS**, U.S. Representative



"You know what I'm told? I'm told that there are so many people out there who believe they don't have power, that they don't have influence, and what they have to say doesn't make a difference. I would like, in the best way possible, to support people being able to think of themselves as people with influence and power." —Elle, 2018

22. **DENISE MORRISON**, CEO, Campbell Soup Company



"I encourage everyone — women and men alike — to be strategic about their careers. We plan for

everything, but people often overlook developing a strategic plan for their career. Women need to be willing to take jobs with full P&L responsibility — jobs on the front line running brands, services and businesses. You need a portfolio of skills that will help you reach your ultimate career goal." —Forbes, 2017

23. **MICHELE BUCK**, CEO, Hershey's



"Make an impact in every single assignment that you are given. Look at it as how can I take this to the next level. And be confident in yourself. I think women just don't have as much inherent confidence in themselves. They tend to be harsher critics of themselves than they need to be. So go for it." —Fortune, 2018

Source: <https://www.thecut.com>

7 FEMALE ACTIVISTS UNDER 23 WHO ARE CHANGING THE WORLD

By Courtney Connley

Whether it's leading a national conversation about gun control or fighting for girls' education and gender equality around the world, an increasing number of young women are stepping forward as change agents.

To keep the momentum going, this year's theme for International Women's Day is centered around #PressforProgress and urges women of all generations to use their voices to make a difference.

Below are just a few of the young female leaders leading national and international conversations about some of the world's most critical issues:

1. EMMA GONZALEZ

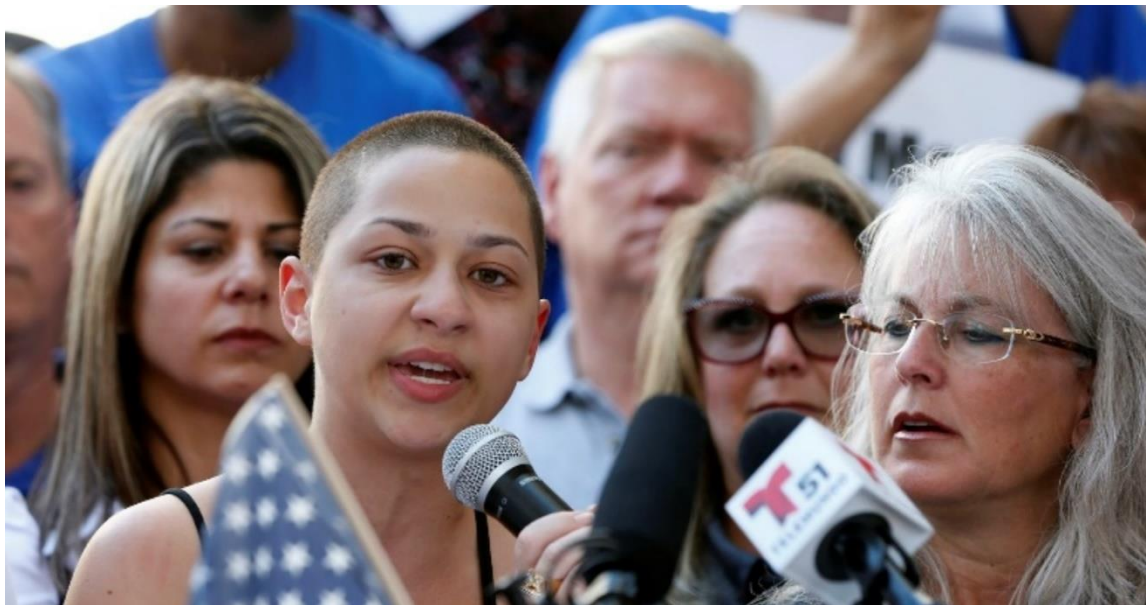


Photo courtesy of Getty

Just days after a gunman opened fire at her school and killed 17 of her peers, Florida high school senior Emma Gonzalez used her voice to call national attention to gun law reform. She, along with several of her classmates, have held gun control rallies in their Florida community and called on government officials to act now to prevent future mass shootings from taking place. In an essay written for Harper's Bazaar, the 18-year-old spoke about her determination to continue to use her voice until change has occurred.

"If I'm able to communicate one thing to adults, it would be this: It should not be easier to purchase a

gun than it is to obtain a driver's license, and military-grade weapons should not be accessible in civilian settings," she wrote. "You don't drive a NASCAR on the street, no matter how fun it might be, just like you don't need an AR-15 to protect yourself when walking home at night. No one does."

2. AMARIYANNA "MARI" COPENY

In 2006, 8-year-old Copeny wrote a letter to President Barack Obama in which she referred to herself as "Little Miss Flint." In the letter she asked if she could meet with him or the First Lady during an upcoming trip to Washington, D.C. She was heading to the nation's capital to hear Michigan Gov. Rick Snyder testify before Congress about the water crisis in her hometown

of Flint, Michigan.

"My mom said chances are you will be to [sic] busy with more important things but there is a lot of people coming on these buses and even just a meeting from you or your wife would really lift peoples spirits,"

The Washington Post reports her writing in her letter. "Thank you for all that do for our country."

While her trip to Washington did not end with the meeting she had hoped for, "Little Miss Flint" later received a call from the White House that President Obama had read her letter and was emailing a response. In the letter, Obama explained that he was moved by Copeny's words and that he hoped to meet her on his upcoming trip to Flint.

Since that meeting, Copeny has continued her fight for clean water in Flint and has also become a youth ambassador for the Women's March.

3. MALALA YOUSAFZAI



Malala Yousafzai
Luiz Rampelotto/Pacific Press | LightRocket | Getty Images

In 2012, Yousafzai was shot by the Taliban after publicly speaking out about her fight to protect girls' education. After surviving the attack she went on to share her story around the world and launched the Malala Fund in 2013 with her father to raise awareness.

"I started speaking out when I was 11 years old and I had no idea if my voice can have an impact or not," Yousafzai said during a session titled "An Insight, An Idea With Malala Yousafzai" at this year's Davos summit. "But soon I realized that people were listening to me and my voice was reaching to people around the world. So change is possible and do not limit yourself, do not stop yourself, just because you are young."

In addition to being an activist, 20-year-old Yousafzai is a published author, a United Nations (UN) Messenger of Peace and in 2014 she became the youngest Nobel Laureate ever after receiving the Nobel Peace Prize.

4. YARA SHAHIDI

Michelle Obama and Yara Shahidi participate in panel discussion at Glamour Hosts 'A Brighter



Bhavan Australia | March – April 2019

'Future: A Global Conversation on Girls' Education.'
Paul Morigi | Getty Images

Michelle Obama and Yara Shahidi participate in panel discussion at Glamour Hosts 'A Brighter Future: A Global Conversation on Girls' Education.'

Shahidi is an 18-year-old actress and activist who uses her platform to advocate for important issues like diversity in Hollywood, girls' education and voter turnout. Most recently, she sat down with Oprah Winfrey to discuss how she's turning her activism into action by launching a new initiative called Eighteen x '18, which will encourage more young people to vote in the upcoming elections.

In the past, she's worked with Michelle Obama's Let Girls Learn initiative and with the United Nations to launch a mentorship program called "Yara's Club," through the Young Women's Leadership Network.

Her work with empowering young women also helped her to score the ultimate college recommendation from Mrs. Obama herself. After completing her gap year, she plans to attend Harvard University as a sociology and African-American studies double major.

5. SHAMMA BINT SUHAIL FARIS MAZRUI



SAUDI MISK
Photo courtesy of Getty

In 2016, at just 22 years old, Mazrui was appointed Minister of State for Youth Affairs in the United Arab Emirates. According to the Los Angeles Times, she is believed to be the youngest government minister in the world and her role is to create pathways for young people to have more engagement with government and within society. She holds a bachelor's degree from New York University Abu Dhabi and a master's in public policy from the University of Oxford, which she attended as her country's first Rhodes Scholar.

6. SOPHIE CRUZ



Sophie Cruz and her family at the 2017 Women's March. Photo courtesy of Getty

In 2015, 5-year-old Cruz broke through security to give Pope Francis a letter in which she asked that her parents, who are undocumented immigrants, not be deported from the United States. In the letter, she asked that Pope Francis speak with the President and Congress about the issue and said that she would soon be sending a letter to President Obama.

Since then, Cruz has continued to advocate for immigration rights. Last year she spoke at the Women's March in Washington, D.C., and she called on the crowd to work together to bring about change.

"Let us fight with love, faith and courage so that our families will not be destroyed," she said.

7. MARLEY DIAS

At 13 years old, Dias is the founder of #1000blackgirlbooks, a campaign that she started in 2015 with the goal to collect and donate 1,000 books to her peers that featured black girls as the main characters.

To date, she has collected more than 10,000 books and spoke alongside Michelle Obama and Oprah Winfrey at the United State of Women Summit in 2016. This past January, she released her own book, "Marley Dias Gets it Done: And So Can You!" which features opening remarks and praise from Hillary Clinton, Ellen DeGeneres and filmmaker Ava DuVernay.

"I'm working to create a space where it feels easy to include and imagine black girls and make black girls like me the main characters of our lives," Dias said at Forbes' Women Summit in New York City last year.

Her work has also earned her a spot as the youngest person on Forbes 2018 "30 Under 30" list.



Source: <https://www.cnbc.com/2018/03/08/these-7-young-female-leaders-are-changing-the-world.html>

THESE ARE JUST 10 OF THE WOMEN WHO RULE THE WORLD TODAY

Leading by example, we bring to you ten powerful and influential women leaders around the world. Boldly scaling new heights and transforming the world, these powerful women have inspired many others.



By Trends Desk |
New Delhi |
May 30, 2018 9:21:27 am

Who run the world? Girls! Leading by example, we bring to you ten powerful and influential women political leaders around the world. (Designed by Rajan Sharma)

Women empowerment and equality are some of the hot topics discussed whenever a gender debate crops up. While there still seems to be a long way to go when it comes to equality in the society, there is still a substantial amount of progress that the world has seen in the past couple of years.

Many women, across the globe, have stepped in the male-dominated world of politics and created their own space. Boldly scaling new heights and transforming world, these powerful women have also inspired others, giving them hope and the power to dream. Leading by example, we bring to you ten powerful and influential women political leaders around the world.

ANGELA MERKEL

Chancellor of Germany since 2005 Angela Merkel is known as one of the most powerful women in the world. (Source: [x \(Aleph\)/Wikimedia Commons](#))

Angela Dorothea Merkel is a German politician who is serving as the Chancellor of Germany since 2005. Often described as the de facto leader of the European Union, Merkel is known as the most powerful women in the world. The 63-year-old is the leader of the centre-right Christian Democratic Union (CDU) since 2000.

THERESA MAY

Prime Minister of the United Kingdom since 2016 Angela Merkel, Theresa May, Sheikh Hasina, powerful women, women world leaders, women world leaders in 2018, woman leaders, world led by women, women in politics, indian express, indian express news

Theresa May was first elected Member of Parliament for Maidenhead in 1997. (Source: [UK Home Office/Wikimedia Commons](#))

British politician Theresa Mary May has been serving UK as the Prime Minister of the United Kingdom and Leader of the Conservative Party since 2016. Earlier, May served the country as the Home Secretary from 2010-16. The 61-year-old was first elected Member of Parliament for Maidenhead in 1997.

TSAI ING-WEN

President of Taiwan since 2016

Tsai Ing-wen is the first unmarried president, the first to be popularly elected without having served as the Mayor of Taipei. (Source: Office of the President, Republic of China/Wikimedia Commons) Tsai Ing-wen is the current President of Taiwan, since May 20, 2016. The 61-year-old Taiwanese politician was the first woman to be elected to the office and the seventh president of the Republic of China under the 1947 Constitution. Tsai is the first unmarried president, the first to be popularly elected without having served as the Mayor of Taipei, the capital of Taiwan and also, the first, who has never held and elected an executive post before the presidency.

SHEIKH HASINA

Prime Minister of Bangladesh since 2009

Sheikh Hasina Wazed has been leading the Bangladesh Awami League since 1981 and in 2008 returned as Prime Minister with a remarkable victory. (Source: Flickr/Wikimedia Commons) Sheikh Hasina Wazed is the Prime Minister of Bangladesh since January 2009. Her political career has extended over four decades. Wazed previously served as the opposition leader from 1986 to 1990 and 1991 to 1995. She has been leading the Bangladesh Awami League since 1981 and in 2008, she returned as Prime Minister with a remarkable victory.

HALIMAH YACOB

President of Singapore since 2017

Between 2001 and 2015, Halimah Binti Yacob was the member of Parliament representing the Jurong Group Representation Constituency. (Source: Catherine Palace, Pushkin/Wikimedia Commons) Halimah Binti Yacob, the current President of Singapore, was formerly a member of the country's governing People's Action Party (PAP).



Between 2001 and 2015, she was the member of Parliament representing the Jurong Group Representation Constituency. Later from 2015 to 2017, it was the Marsiling-Yew Tee Group Representation

Constituency that she represented.

JACINDA ARDERN

Prime Minister of New Zealand since 2017



At the age of 37, Jacinda Kate Laurell Arden is the world's youngest female head of government. (Source: Appointment of the new Ministry/Wikimedia Commons)

Jacinda Kate Laurell Arden is serving as the 40th and the current Prime Minister of New Zealand since 26 October 2017. She is also the leader of the Labour Party since August 2017. In the 2008 general elections, Arden was first elected to the parliament as a list MP. At the age of 37, she is the world's youngest female head of government.

ANA BRNABIĆ

Prime Minister of Serbia since 2017



Ana Brnabić is the second female LGBT head of the government as well as the fifth openly LGBT head of the government in the world.

(Source: Wikimedia Commons)

Ana Brnabić, the Prime Minister of Serbia since 29 June 2017, is the first women and openly LGBT to hold the office. The Serbian politician was earlier the Minister of Public Administration and Local Self-Government of Serbia until 2017. On 29 June 2017, her government was voted in office by a majority of 157 out of 250 Members of the National Assembly of Serbia. Brnabić is the second female LGBT head of the government as well as the fifth openly LGBT head of the government in the world.

BIDHYA DEVI BHANDARI

President of Nepal since 2015



Bidhya Devi Bhandari previously also served as the Minister of Defence of the government of Nepal, being yet again the first woman to hold that post. (Source: Ganesh Paudel/Wikimedia Commons)

Bidhya Devi Bhandari, the current President of Nepal and commander in chief of Nepalese Army, is the first woman to hold the office. Bhandari was earlier the vice-chairperson of the Communist Party of Nepal (Unified Marxist–Leninist) and

chairwoman of the All Nepal Women Association. On October 28, 2015, she was elected President in a parliamentary vote after receiving 327 votes out of 549 and defeating Kul Bahadur Gurung. She previously also served as the Minister of Defence of the government of Nepal, being yet again the first woman to hold that post.

ERNA SOLBERG

Prime Minister of Norway since 2013



It was after the 2005 elections that Erna Solberg chaired the Conservative Party parliamentary group until 2013. (Source:

Kjetil Ree / Wikimedia Commons)

Erna Solberg is serving as the Prime Minister of Norway since October 2013 and the leader of the Conservative Party since May 2004. She was first elected to be a member of the Storting in 1989 and from 2001 to 2005 served as the Minister of Local Government and Regional Development in Bondevik's Second Cabinet. It was after the 2005 elections that Solberg chaired the Conservative Party parliamentary group until 2013.

SAARA KUUGONGELWA

Prime Minister of Namibia since 2015



Saara Kuugongelwa - Amadhila, who has been a member of the National Assembly of Namibia since 1995, is the fourth and current Prime Minister of Namibia.

Amadhila has been in office since 21 March 2015. She is a member of the South West Africa People's Organization (SWAPO) and is the first women to be the Prime Minister of Namibia.

<https://indianexpress.com/article/trending/trending-globally/angela-merkel-theresa-may-10-powerful-women-leaders-5195680/>

SYDNEY'S MARDI GRAS: 40 YEARS OF PRIDE AND PROTEST – IN PICTURES

Australian Lesbian and Gay Archives curator and archivist Nick Henderson opens the vault to take us through four decades of Sydney's great festival.



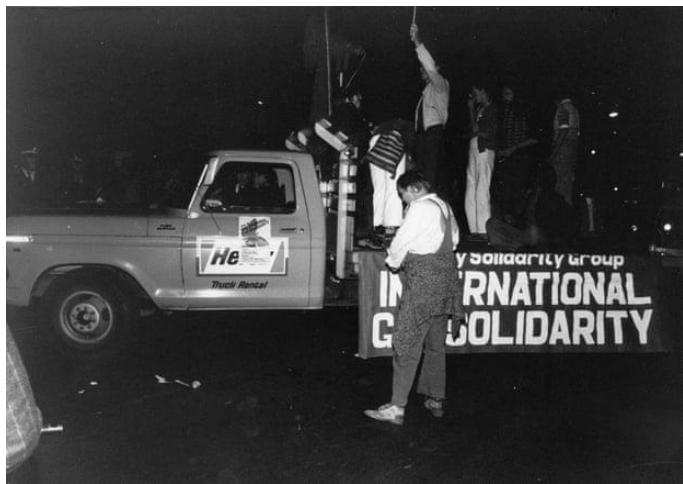
AIDS Remembrance Float, Sydney Gay and Lesbian Mardi Gras Parade, 1999. Photograph: Tony White/Australian Lesbian and Gay Archives (ALGA)

Sydney's first Mardi Gras was the last in a series of events produced as part of the Day of International Gay Solidarity, on 24 June 1978, by the Gay Solidarity Group, following a morning protest march and a public meeting. At 10pm that night, people began to assemble at Taylor Square, with the crowd surrounding a flatbed truck with a sound system playing Meg Christian's Ode to a Gym Teacher and Tom Robinson's Glad to be Gay as they set off down Oxford Street to Hyde Park. Even though the street festival had a permit to "assemble and march", the police kept forcing the truck to speed up. By the time they got to College Street, the police confiscated the truck and tried to arrest the driver and key organiser, Lance Gowland, in the first confrontation of the

evening. The hyped-up crowd decided to head to Kings Cross, but soon after their arrival the police swooped in without warning, blocking exits, arresting 53 and bashing many back at Darlinghurst police station.

One of the most audacious Mardi Gras floats was produced for leather and fetish store The Link by owner David Beschi, featuring an actual tank. Hired from the Tuggerah Lakes military museum, the tank arrived on the back of a large flatbed truck. Beschi notes that when they got it off the back of the truck and started it up "it tore-up 10 yards of bitumen and the noise was thunderous, so we had to put it back on the flatbed truck and drive it and us in the parade. Later I got a bill from

the council for \$7,000 for road repairs to Crown Street.”



Police trying to remove Lance Gowland from truck during the first Mardi Gras, 24 June 1978. Photo by: Ross Macarthur/ ALGA

The Mardi Gras Workshop was the creative heart of the parade, providing space to envision the ever-expanding creative puppets, costumes and floats that became key features of the parade during the 1980s. The workshop was established by Peter Tully (1947–1992), jeweller, costume designer, activist and founding Mardi Gras artistic director in 1982.

As the inaugural artistic director (1982–86), Tully fostered a blend of witty and ironic floats, puppets and costumes, a mix which continued under later artistic directors such as David McDiarmid and Ron Smith.



Peter Tully, Philip Mills (Doris Fish), Ron Smith and Jeffery Hardy in the Sydney Gay Mardi Gras Workshop, February 1986. Photo by: John Jenner/ALGA

One of the earliest transgender floats in the Mardi Gras Parade, the S.S. Tiresias, was produced by Tiresias House (now the Gender Centre), which was established in 1983 as a refuge for transsexuals. The float featured a large boat, which had been assembled at Haberfield House, with a crew dressed to evoke 1930s glamour,

crowned by Ricca in a white Erte-style dress with models of wolf hounds. The float was also one of the earliest powered floats that turned a truck into another.



The S.S. Tiresias, Tiresias House transgender float in the Sydney Gay Mardi Gras Parade, 1988. Photo by: Bob Buckley/ ALGA

One of the iconic drag shows performing at the Sydney Gay Mardi Gras parties, Chain Reaction featured 10 drag queens dressed as Diana Ross on two giant cake stages, with five giant candles on opposite ends of the dancefloor. The surprise of the double performance wowed the crowd, who didn't know which way to look. It was choreographed by Ross Coleman, designed by Anthony Babici, costumed by Bernina Bod, and starring ten prominent Sydney drag queens: Ginger Benson, Jenna Stevens, Jay Jay Bailey, Ayesha, Penny Clifford, Skye Brooks, Robyn Lee, Ashley Swift, Tallulah Bright and Miss 3D.



Five of the ten drag queens in the Diana Ross 'Chain reaction' show at one end of the Government Pavilion, Sydney Gay Mardi Gras party, 1988. Photo by: ALGA

Recovery parties were a key part of Sydney club life, and while many were in venues, they were often informal street parties, such as the one in Hill Street, nicknamed “Flinders Lane” as it was out the back of the Flinders Hotel. This informal recovery party is now a key event for Mardi Gras,

called Laneway, and is produced in association with the Beresford and Flinders Hotels.



People sunbaking at a Sydney Gay and Lesbian Mardi Gras recovery party, Hill Street, 1992. Photo by: Bernard Olde/ALGA

In 1992, a marching group of Koorie Wirguls (women from everywhere) entered a float in the parade. The float profiled Aboriginal lesbian identity, and protested racism and bigotry. First Nations women’s involvement and leadership in Mardi Gras extends to its origins, with Dharug woman Chris Burke (deceased) marching in the front line of the morning protest march of 1978.

This involvement continued through to the first Indigenous float in 1988, which featured Malcolm Cole as Captain Cook; key figures such as Wiradjuri woman and MG Board member Wendy Brady, who gave what is likely to be the first acknowledgement of country at a Mardi Gras festival launch in 1998; and Opera diva Deborah Cheetham who was the first Aboriginal person given the honour of chief of parade in 2006.



Deborah Cheetham was the first Aboriginal person given the honour of chief of parade in 2006

Robert Tait was a key figure in a friendship group who entered floats in successive Mardi Gras parades from the mid-1980s through to the mid-2000s. One of their most successful and popular floats was the satirical The Helens, after Helen

Demidenko. Demidenko was the pen name of Helen Darville, whose debut novel, *The Hand that Signed the Paper*, was the subject of a major Australian literary controversy in the preceding year, in which Darville falsely claimed Ukrainian ancestry as part of the basis of the book and her pseudonym. The group was a hit in the parade, throwing potatoes out into the crowd, and they featured heavily in press and broadcast coverage of the event.



The Helen Demidenkos getting ready for the Sydney Gay and Lesbian Mardi Gras parade, 1996. Photo by: Robert Tait/ALGA

Ron Muncaster (1936-2017) was the most awarded costume designer in Mardi Gras history. From his success at the first awards in 1984 he went on to create ever-more elaborate costumes for himself and his partners, including Michael O’Halloran, Jacques Straetmans, John English and Craig Craig.



John English and Ron Muncaster, Sydney Gay and Lesbian Mardi Gras parade, 1997. Photo by: Tony White/ALGA

One of the most memorable and moving moments during the Sydney Gay and Lesbian Mardi Gras Parade, was the the HIV/AIDS Remembrance Float during the 1999 Parade, which involved more than 1,000 people from community health groups and organisations

carrying a giant red ribbon with the message 'Remember, It's Not Over'.

The participants in the Sydney Gay and Lesbian Mardi Gras parade are not all from Sydney. Many groups travel from other states to take part, including the Melbourne Marching Girls, one of a number of synchronised marching groups who have taken part over the years.

In October 1982, the Gay Business Association (NSW), now Sydney Gay and Lesbian Business Association (SGLBA), held its first Fair Day at Shannon Reserve, Surry Hills, to "promote the products and services of gays and lesbians, businessmen and women". While the fair was not a financial success it proved very popular, leading to expanded fairs in 1983 and 1984. In 1985 the fair shifted dates and locations, becoming the opening event of the Mardi Gras festival at Green Park on Sunday 17 February. By 1988 the GBA fair had grown so much that it was decided that it should be taken over by Mardi Gras, which has

run the highly successful event ever since. The fair now draws over 80,000 to an event featuring hundreds of community and business stalls, performances, and of course the dog show.

It wasn't until 1997 that a small group of people who had participated in the first Mardi Gras in 1978 and subsequent protests came together to plan their involvement in the 20th anniversary parade in 1998. This group became known as the 78ers, and they have led the parade since 1998. In recent years the 78ers have used their platform to engage with current activist issues from marriage equality to the detention of asylum seekers.

Source: <https://www.theguardian.com/australia-news/2018/feb/21/sydneys-mardi-gras-40-years-of-pride-and-protest-in-pictures>



THE HISTORY OF EARTH DAY

Each year, Earth Day—April 22—marks the anniversary of the birth of the modern environmental movement in 1970.

Setting the stage for the first earth day

The height of counterculture in the United States, 1970 brought the death of Jimi Hendrix, the last Beatles album, and Simon & Garfunkel's "Bridge Over Troubled

Water." War raged in Vietnam and students nationwide overwhelmingly opposed it.

At the time, Americans were slurping leaded gas through massive V8 sedans. Industry belched out smoke and sludge with little fear of legal consequences or bad press. Air pollution was commonly accepted as the smell of prosperity. "Environment" was a word that appeared more often in spelling bees than on the evening news. Although mainstream America largely remained oblivious to environmental concerns, the stage had been set for change by the publication of Rachel Carson's New York Times bestseller *Silent Spring* in 1962. The book represented a watershed moment, selling more than 500,000 copies in 24 countries, and beginning to raise public awareness and concern for living organisms, the environment and links between pollution and public health.

Earth Day 1970 gave voice to that emerging consciousness, channeling the energy of the anti-war protest movement and putting environmental concerns on the front page.

THE IDEA FOR THE FIRST EARTH DAY

The idea for a national day to focus on the environment came to Earth Day founder Gaylord Nelson, then a U.S. Senator from Wisconsin, after witnessing the ravages of the 1969 massive oil spill in Santa Barbara, California. Inspired by the student anti-war movement, he realized that if he could infuse that energy with an emerging public consciousness about air and water pollution, it would force environmental protection onto the



national political agenda. Senator Nelson announced the idea for a "national teach-in on the environment" to the national media; persuaded Pete McCloskey, a conservation-minded Republican Congressman, to serve as his co-chair; and recruited Denis Hayes from Harvard as national coordinator. Hayes built a national staff of 85 to promote events across the

land. April 22, falling between Spring Break and Final Exams, was selected as the date.

On April 22, 1970, 20 million Americans took to the streets, parks, and auditoriums to demonstrate for a healthy, sustainable environment in massive coast-to-coast rallies. Thousands of colleges and universities organized protests against the deterioration of the environment. Groups that had been fighting against oil spills, polluting factories and power plants, raw sewage, toxic dumps, pesticides, freeways, the loss of wilderness, and the extinction of wildlife suddenly realized they shared common values.

Earth Day 1970 achieved a rare political alignment, enlisting support from Republicans and Democrats, rich and poor, city slickers and farmers, tycoons and labor leaders. By the end of that year, the first Earth Day had led to the creation of the United States Environmental Protection Agency and the passage of the Clean Air, Clean Water, and Endangered Species Acts. "It was a gamble," Gaylord recalled, "but it worked."

As 1990 approached, a group of environmental leaders asked Denis Hayes to organize another big campaign. This time, Earth Day went global, mobilizing 200 million people in 141 countries and lifting environmental issues onto the world stage. Earth Day 1990 gave a huge boost to recycling efforts worldwide and helped pave the way for the 1992 United Nations Earth Summit in Rio de Janeiro. It also prompted President Bill Clinton to award Senator Nelson the Presidential

Medal of Freedom (1995)—the highest honor given to civilians in the United States—for his role as Earth Day founder.

EARTH DAY TODAY

As the millennium approached, Hayes agreed to spearhead another campaign, this time focused on global warming and a push for clean energy. With 5,000 environmental groups in a record 184 countries reaching out to hundreds of millions of people, Earth Day 2000 combined the big-picture feistiness of the first Earth Day with the international grassroots activism of Earth Day 1990. Earth Day 2000 used the power of the Internet to organize activists, but also featured a drum chain that traveled from village to village in Gabon, Africa. Hundreds of thousands of people gathered on the National Mall in Washington, DC for a First Amendment Rally. Earth Day 2000 sent world leaders the loud and clear message that citizens around the world wanted quick and decisive action on global warming and clean energy.

Much like 1970, Earth Day 2010 came at a time of great challenge for the environmental community. Climate change deniers, well-funded oil lobbyists, reticent politicians, a disinterested public, and a divided environmental community all contributed to the narrative—cynicism versus activism. Despite these challenges, Earth Day prevailed and Earth Day Network reestablished Earth Day as a relevant, powerful focal point. Earth Day Network brought 250,000 people to the National Mall for a Climate Rally, launched the world’s largest environmental service project—A Billion Acts of Green®—introduced a global tree planting initiative that has since grown into The Canopy Project, and engaged 22,000 partners in 192 countries in observing Earth Day.

Earth Day had reached into its current status as the largest secular observance in the world, celebrated by more than a billion people every year, and a day of action that changes human behavior and provokes policy changes.

Today, the fight for a clean environment continues with increasing urgency, as the ravages of climate change become more manifest every day. We invite you to be a part of Earth Day and help write many more chapters—struggles and victories—into the Earth Day book.

2020 marks the 50th anniversary of Earth Day. In honor of this milestone, Earth Day Network is launching an ambitious set of goals to shape the future of 21st century environmentalism. Learn more here.



Source: <https://www.earthday.org/>



DID YOU KNOW?

GLOBAL RECYCLING DAY 2019

Global Recycling Day was created in 2018 to help recognize, and celebrate, the importance recycling plays in preserving our precious primary resources and securing the future of our planet. It is a day for the world to come together, and put the planet first.

OUR MISSION IS TWOFOLD:

To tell world leaders that recycling is simply too important not to be a global issue, and that a common, joined up approach to recycling is urgently needed.

To ask people across the planet to think resource, not waste, when it comes to the goods around us – until this happens we simply won't award recycled goods the true value and repurpose they deserve.

As a direct result of the success of Global Recycling Day 2018, the Global Recycling Foundation was born in October 2018. The Foundation, formed by the Bureau of International Recycling but run as an independent organisation, will promote and support the global recycling industry in its mission to showcase the crucial role of recycling in preserving our planet's future.

The creation of the Global Recycling Foundation is a crucial step in securing the long term future of Global Recycling Day and other initiatives aiming at the promotion of a global and united approach to recycling.

It is widely understood, indeed it is at the heart of the UN's Millennium Development Goals, that climate change is the major, overriding, environmental issue of our time. Collectively, we have to take urgent action.

Recycling (whether industrial or at home) saves more CO₂ emissions each year than those generated by the entire aviation industry, while simultaneously protecting the earth's valuable natural resources.



By combining as many voices and efforts as possible on a single day, the aim has been simple: to drive awareness and to push the urgent need to recycle more effectively around the world, to assure the future of our planet.

INTRODUCING THE SEVENTH RESOURCE

Global Recycling Day will be held on March 18 every year, a day to change the mind-set of governments, businesses, communities and individuals around the world, to see recyclables as resource – not waste.

There are six major natural resources on the planet: water, air, coal, oil, natural gas and minerals. Recyclables have joined them, as the world's Seventh Resource.

Without recycling, all our used and discarded fridges, plastic bottles, packing boxes, cars, cell phones and paper cups will contribute to the growing waste mountains, which are either incinerated or sent to landfill – never to be used again. Without recycling, we have no option but to continue stripping the earth of her finite virgin resources.

We have set out the vision for the Seventh Resource in our Recycling: The Seventh Resource Manifesto which was sent to world leaders, UN organisations and environmental activists in 2018. It can be downloaded [HERE](#).

GLOBAL RECYCLING DAY 2019: RECYCLING INTO THE FUTURE

After the successful launch of Global Recycling Day in 2018, the Global Recycling Foundation has announced the theme of 2019 as 'Recycling into the Future'.

Global Recycling Day will focus on the power of youth, education and innovation in ensuring a brighter future for the planet. It will take place on 18th March 2019, when people around the

world will be invited to show their support for recycling.

Global Recycling Day 2019 will work to get more young people engaged with the power of the Seventh Resource through a variety of key partnerships (to be announced). The initiative will also work with businesses and entrepreneurs globally to share their innovation, concepts and ideas for better recycling practices in the future.

18th March 2019 will see the second Global Recycling Day, a day focused on uniting the world's approach towards, and attitudes to, recycling.

The theme for this year is 'Recycling into the Future', with a focus on innovation and youth, building a global perspective for recycling – increasing awareness of the urgent steps the world needs to take if we are to recycle more effectively and to the benefit of the planet.

Innovation is vital if we are to improve recycling practices and processes into the future, and we want to celebrate and recognise the work that many business and brands are doing across the world to protect the future of our planet.

To champion the innovative recycling solutions being born every day, we invite businesses, entrepreneurs, and individuals to contact us about what innovative initiatives they have put in place to optimise recycling practices in their business. We would love to hear about these to promote on our blog and our social media channels to Global Recycling Day supporters around the world.

Ideas should be sent to info@globalrecyclingfoundation.org or posted on social media using #GRDIInnovation.

For more information and businesses already pathing the way to a more sustainable future visit the dedicated pages on this website:

<https://www.globalrecyclingday.com>

Source: <https://www.globalrecyclingday.com>

HOW CAN I BE A Global Recycling Citizen?
Celebrate Global Recycling Day on 18 March 2019 by making one (or more) of our seven recycling promises to help the world be a better place to live in.

- 1 USE LESS THINGS MADE OF PLASTIC**
How can I use less things made of plastic, and recycle those that cannot be reused? Things like drinking bottles, straws and plastic bags.
- 2 HELP FRIENDS FOLLOW THE RECYCLING RULES**
Am I making sure me and my family, my friends and my school, follow our local recycling instructions?
- 3 REPAIR AND REUSE OLD THINGS**
Do I really need everything to be new - am I mending, repairing and reusing the things I own (e.g. clothes, toys, games)?
- 4 ONLY PUT CLEAN, DRY ITEMS IN MY RECYCLING BOX**
Am I doing all I can to make sure the stuff we recycle is dry, clean and in the right collection bins each week?
- 5 LOOK ONLINE AND SHARE WITH FRIENDS**
How can I learn more about recycling, and how can I help my family and friends also be more aware?
- 6 DON'T FORGET OTHER MATERIALS**
Do I know how to recycle things like electronics when I no longer want them?
- 7 REMEMBER TO RECYCLE PACKAGING**
Do I recycle packaging when I open and use new things?

JOIN IN THE WORLDWIDE GLOBAL RECYCLING DAY CELEBRATIONS ON 18 MARCH 2019

Share your activities for Global Recycling Day, whether you simply promise to make some changes or you get your whole family, school or friends involved, on social media by tagging your posts and pictures with #GlobalRecyclingDay
Find out more at www.globalrecyclingday.com

WHAT IS HARMONY WEEK?

20 year anniversary of Harmony celebrations

In 2019, the Department will lead national celebrations for the 20th anniversary of Harmony Day. This year the event will be renamed Harmony Week to recognise diversity and inclusion activities that take place during the entire week. Harmony Week will include 21 March, which is the United Nations International Day for the Elimination of Racial Discrimination.

Since 1999, more than 77,000 Harmony Week events have been held in childcare centres, schools, community groups, churches, businesses and federal, state and local government agencies across Australia.

WHAT IS HARMONY WEEK?

It is a time to celebrate Australian multiculturalism, and the successful integration of migrants into our community.

Australia is one of the most successful multicultural countries in the world and we should celebrate this and work to maintain it.

Harmony Week is about inclusiveness, respect and belonging for all Australians, regardless of cultural or linguistic background, united by a set of core Australian values.

HOW TO CELEBRATE?

Let's come together with friends and family and through schools, workplaces and our wider communities to celebrate our diversity.

Getting involved can be as simple as hosting an event or attending a local celebration. Visit our 'Get involved' page for more information.

You can connect with us on Facebook for more information including simple ways to celebrate our diversity every day.

WHY ORANGE?

Orange is the colour chosen to represent Harmony Week. Traditionally, orange signifies social communication and meaningful

Bhavan Australia | March – April 2019



conversations. It also relates to the freedom of ideas and encouragement of mutual respect. Australians can choose to wear something orange during 17-23 March to show their support for cultural diversity and an inclusive Australia.

OUR CULTURAL DIVERSITY

Australia is a vibrant and multicultural country — from the oldest continuous culture of our first Australians to the cultures

of our newest arrivals from around the world.

Our cultural diversity is one of our greatest strengths and is at the heart of who we are. It makes Australia a great place to live.

An integrated multicultural Australia is an integral part of our national identity. All people who migrate to Australia bring with them some of their own cultural and religious traditions, as well as taking on many new traditions. Collectively, these traditions have enriched our nation.

FACTS AND FIGURES

There are some fascinating statistics about Australia's diversity that can be good conversation-starters:

nearly half (49 per cent) of Australians were born overseas or have at least one parent who was born overseas

we identify with over 300 ancestries

since 1945, more than 7.5 million people have migrated to Australia

85 per cent of Australians agree multiculturalism has been good for Australia

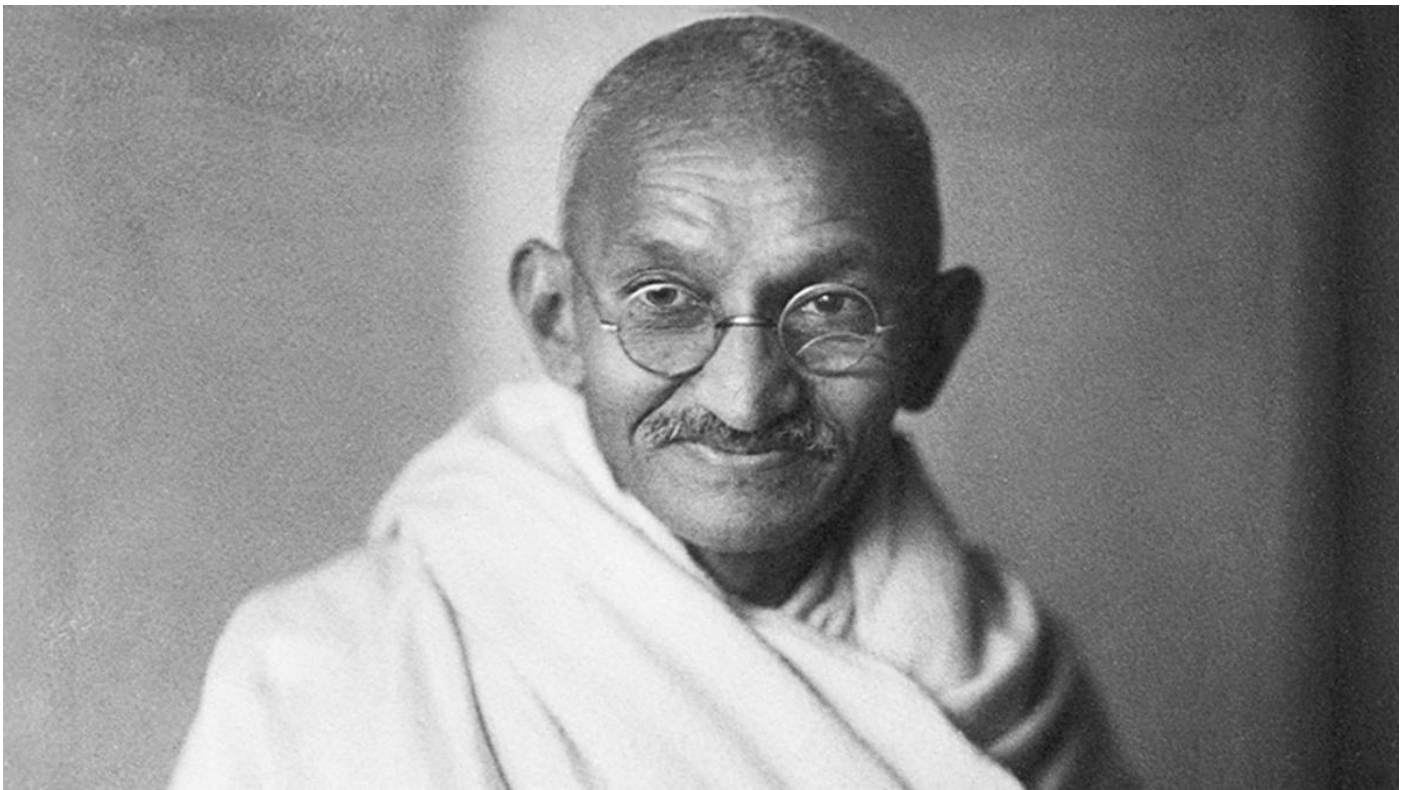
apart from English, the most common languages spoken in Australia are Mandarin, Arabic, Cantonese, Vietnamese, Italian, Greek, Tagalog/Filipino, Hindi, Spanish and Punjabi
more than 70 Indigenous languages are spoken in Australia.

Source:

<https://www.harmony.gov.au/events/calendar/>

150TH BIRTH ANNIVERSARY OF MAHATMA GANDHI

MEANING OF GOD



By M. K. Gandhi

There is an indefinable mysterious Power that pervades everything. I feel it, though I do not see it. It is this unseen Power which makes itself felt and yet, defies all proof, because it is so unlike all that I perceive through my senses. It transcends the senses.

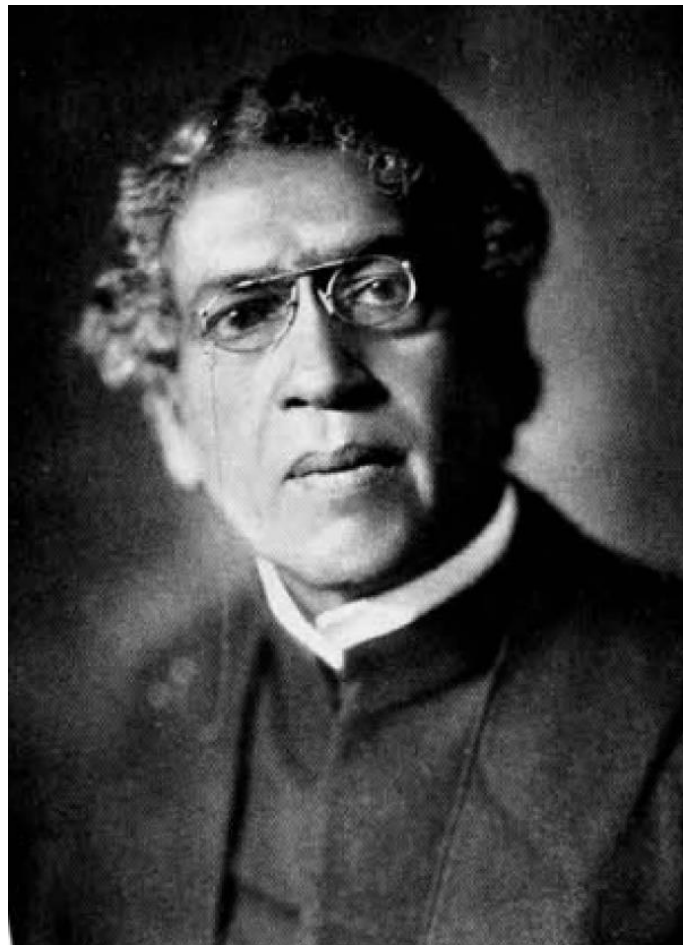
But it is possible to reason out the existence of God to a limited extent. Even in ordinary affairs, we know that people do not know who rules or why, and how he rules. And yet, they know that there is a power that certainly rules. In my tour last year in Mysore, I met many poor villagers and I found upon inquiry that they did not know who ruled Mysore. They simply said some god ruled it. If the knowledge of these poor people was so limited about their ruler I, who am infinitely lesser than God, than they than their ruler, need not be surprised if I did not realize the presence of God, the King of kings. Nevertheless I do feel as the poor villagers felt about Mysore that there is orderliness in the universe, there is an unalterable Law governing everything and every being that exists or lives. It is not a blind law; for no blind law can govern the conduct of living beings, and thanks to the marvellous

researches of Sir J. C. Bose, it can now be proved that even matter is life. That Law then which governs all life is God. Law and the Lawgiver are one. I may not deny the Law or the Lawgiver, because I know so little about It or Him. Even as my denial or ignorance of the existence of an earthly power will avail me nothing, so will not my denial of God and His Law liberate me from its operation; whereas humble and mute acceptance of divine authority makes life's journey easier even as the acceptance of earthly rule makes life under it easier.

I do dimly perceive that whilst everything around me is ever changing, ever dying, there is underlying all that change, a living power that is changeless, that holds all together, that creates, dissolves and recreates. That informing power or spirit is God. And since nothing else I see merely through the senses can or will persist, He alone is.

And is this power benevolent or malevolent? I see it is purely benevolent. For I can see that in the midst of death life persists, in the midst of untruth truth persists, in the midst of darkness,

light persists. Hence I gather that God is Life, Truth, Light. He is Love. He is the Supreme Good. But He is no God who merely satisfies the intellect, if He ever does. God to be God must rule the heart and transform it. He must express Himself in every smallest act of His votary. This can only be done through a definite realization more real than the five senses can ever produce. Sense perceptions can be, often are, false and deceptive, however real they may appear to us. Where there is realization outside the senses, it is infallible. It is proved not by extraneous evidence but in the transformed conduct and character of those who have felt the real presence of God within.



Jagadish Chandra Bose

Such testimony is to be found in the experiences of an unbroken line of prophets and sages in all countries and climes. To reject this evidence is to deny oneself.

This realization is preceded by an immovable faith. He, who would in his own person test the fact of God's presence, can do so by a living faith. And since faith itself cannot be proved by extraneous evidence, the safest course is to believe in the moral government of the world and

therefore in the supremacy of the moral law, the law of Truth and Love. Exercise of faith will be the safest where there is a clear determination summarily to reject all that is contrary to Truth and Love.

I cannot account for the existence of evil by any rational method. To want to do so is to be co-equal with God. I am therefore humble enough to recognize evil as such. And I call God long suffering and patient precisely because He permits evil in the world. I know that He has no evil in him, and yet if there is evil, He is the author of it and yet untouched by it.

I know too that I shall never know God if I do not wrestle with and against evil even at the cost of life itself. I am fortified in the belief by my own humble and limited experience. The purer I try to become, the nearer I feel to be to God. How much more should I be, when my faith is not a mere apology as it is today but has become as immovable as the Himalayas and as white and bright as the snows on their peaks? Meanwhile I invite the correspondent to pray with Newman who sang from experience:

*Lead, kindly Light,
Amid the encircling gloom, Lead
Thou me on;
The night is dark
And I am far from home,
Lead Thou me on;
Keep Thou my feet,
I do not ask to see
The distant scene;
One step enough for me”.*

Source: Bhavan's Journal, 28 February 2019

150TH BIRTH ANNIVERSARY OF MAHATMA GANDHI

MY JOURNEY TO THE VILLAGES

By Bhupendra Madhiwalla

I believe in synchronicity, destiny, the law of Karma and attractor principle of physics. Several seemingly unrelated incidents of my life culminated into my going to Indian villages.

Perhaps the first incident was that of my going to see ailing Kasturba at Aga Khan Palace in Pune with my aunt in 1944, when I was 5 years old. Manuben Gandhi (my aunt's sister) was personal assistant to Gandhiji and Kasturba. When Kasturba fell seriously ill in Sabarmati Ashram, Ahmedabad, she was brought to Aga Khan Palace in Pune because Gandhiji was imprisoned at nearby Yerawada jail so that he could take care of his wife and be under house arrest at Aga Khan Palace with just two policemen guarding the residence (much less than 2 security!). It was a Monday and Gandhiji observed every Monday as the 'Day of Silence'. He put his hand on my head as a gesture of blessings and wrote in the slate 'give banana' and gave it to Manuben. I remember part of the incident and the remaining has been told to me later by my aunt. Can my going to villages be the result of this blessing?

I born in Girgaum, a predominantly Marathi speaking residential area of Bombay. The lane of my dwelling had only two families speaking Gujarati and the remaining hundreds of families spoke Marathi. Thus I got to know Marathi very well. Did I know then that I would adopt villages in Maharashtra and not in Gujarat and that knowing Marathi would help me in the villages immensely? Besides other reasons, it made my acceptance as one of the villagers easy.

Gandhiji was assassinated on January 30th, 1948, and Ba died in 1944, and therefore Manuben was relieved from her duty and so she could come quite often to Bombay. Despite my refusal to be adopted by my aunt, there was hardly any day when I did not go to meet her. Thus I had a close relationship with Manuben for 15 years until I went to IIMC in 1964. I read hundreds of pages of Gandhiji's writing and listened to numerous incidents of his life while Manuben was with him, especially of Champaran in Bihar and Noakhali in Bengal. Did this develop empathy for the poor in

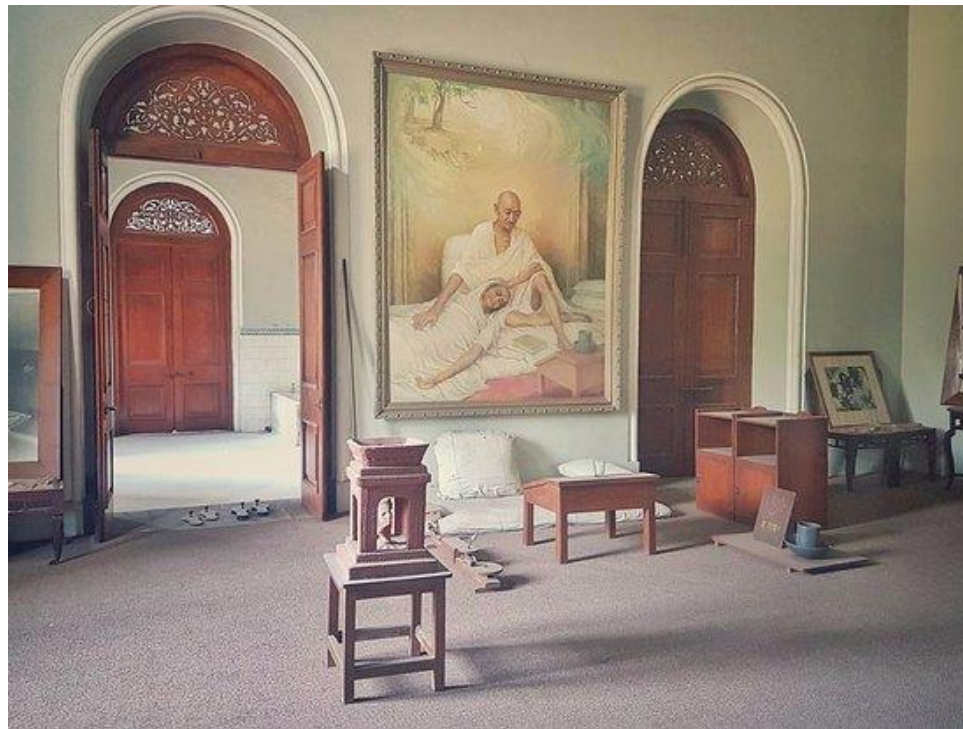
me? Had Gandhiji not been assassinated in 1948 would I have had this opportunity?

In the early 1960s, I saw Pather Panchali by Satyajit Ray at Anandam Film Society at Ramnord Research Lab, Worli, Bombay. From the late 1950s I was playing mandolin in two orchestras of Bombay and so I had interests in films. This film triggered my interest in film-making and I felt that one cannot be a movie maker unless s/he knows the Bengali language! I joined the Sunday classes at Gangadas Wadi, Bombay to learn to read, write and speak Bengali at Bongo Bhasha Prasar Samiti for three years. Did I know then this would help me in assimilating Calcutta culture easily?

In February 1964, I applied for a 3-year course on screenplay writing and direction at the Film Institute of India, Pune. At the same time I applied for a 2-year, full-time residential Post Graduate Diploma in Management, a course that was started for the first time in Calcutta in collaboration with MIT, USA. I got admission in both but in those days the film line had a very bad image, and hence I was asked, rather forced, to go to Calcutta and not Pune. Does this mean that had I gone to Pune I would not have gone to the villages later? I think so. After completing the course at IIMC, I was offered two scholarships to pursue Ph.D. in Operations Research at Wharton School of Finance under Prof. Dr. Shiv Gupta and in Econometrics at Iowa State University under Prof. Jati Sengupta. Due to my mind-set and desire to do something for the poor as and when I got an opportunity, I refused both. It was ironical that I wanted to go to USA for studies in 1962 after completing Masters in Statistics from Bombay University and could not go and my refusing scholarship later! That's what I call destiny or a 'not to be' incident.

Learning Bengali formally came in handy in 1964-66 because I could participate at the coffee house 'addas' in College Street in Calcutta for important intellectual discussions (brain-washing). Those were the days of the Naxal movement and I spent couple of nights with Naxalites in slums of Dumdum and

'Chidiyamod', not far from our hostel. This was an exposure to stark naked, but real, poverty.



During 1970-77 I got an opportunity to work as a volunteer on a mobile dispensary run by Ramkrishna Mission, Bombay under the management of Dr. Manubhai Kothari. Every Sunday, five to six doctors and five to six volunteers would visit Sakvar village on the Bombay-Ahmedabad Highway and on an average treat about 400 patients.

By 1987, I had withdrawn from my family business, closed my capacitor unit in Bombay and stopped working with the Hinditron Group, pioneers in electronics field. One of my friends who has a management consultancy firm received a tender document from the Government of Maharashtra for inspecting Gobar Gas (biogas) plants. He had only white-collar consultants on his panel and he knew that I had some interest in and exposure to villages. He asked me to take up this assignment. I gladly accepted and along with my college friend, Suresh Divekar, travelled to more than 1200 villages in six districts of Maharashtra and inspected over

8000 gobar gas plants. During this travel I got an opportunity to meet great people like Baba Amte at Warora 'Anandvan', Anna Hazare at Ralegan Shinde (very few knew about Wm in 1988), the (Dr.) Arole couple in Jamkhed, Dr. Kurien at Anand and many others. It was a terrific exposure to villages for nine months (I felt like I was born!) at genuinely grass-root level.

In 1991, I set up a 100% export-unit, manufacturing and exporting cotton hosiery fabric to the UK in 1991. I also got the sole distributorship of a U.K. company in 1994 to import textile lubricants. Once the business got established and settled, my son Ajay relieved me from day-to-day business and thus I got the opportunity to visit some villages in November 2003.

All the above incidents made me active in working for the society. I was 'pulled' by 'destiny' and not 'pushed' by the seemingly unrelated events. This is called synchronicity, destiny, law of Karma and 'attractor principle'.



Source: *Bhavan's Journal*, 28 February, 2019

BRETTON WOODS AT 75



The framework of multilateral economic cooperation established in 1944 is under serious strain, if not broken. Nevertheless, the Bretton Woods institutions, together with more recently established international and regional forums, still have a meaningful long-term role to play in global economic governance.

RIO DE JANEIRO – The 1944 Bretton Woods conference established a multilateral framework for global cooperation on macroeconomic stability, trade, and development that has endured – despite inevitable disruptions and adjustments – for 75 years. We should celebrate and praise these achievements. And, although this system of global economic governance is now under serious strain, the Bretton Woods institutions, together with more recently established international and regional forums, will still have a meaningful long-term role to play. At the macro level, Bretton Woods was based on fixed but adjustable exchange rates, and relied on the newly created International Monetary Fund to monitor the consistency of national policies and provide financial support to countries facing external shocks. The new World Bank (which began as the International Bank for Reconstruction and Development) provided support and advice on long-term investment projects for development and reconstruction. And another post-war institution, the General Agreement on Tariffs and Trade – expanded and re-established as the World Trade Organization (WTO) in 1995 –

provided a framework for advancing free trade, based on multilateral rules and dispute mechanisms.

This global arrangement allowed plenty of room for different national and regional approaches, as long as policies did not lead to recurring balance-of-payments and inflation crises. Successful countries were able to accumulate more capital, especially human, and build institutions that made their gains more permanent. In many ways, the national strategies that paid off were convergence bets – ones that aimed to narrow productivity gaps with more advanced economies. Alongside the economic advances, many commentators saw clear signs of political convergence toward more liberal democratic regimes, culminating in the fall of the Berlin Wall and the collapse of the Soviet Union. The American political scientist Francis Fukuyama summarized this narrative with his famous “end of history” thesis.

Over time, the Bretton Woods regime faced numerous challenges and crises. The move away from explicit exchange-rate parities to a system of more flexible currencies in the early 1970s marked the end of the original post-war monetary framework, but formal and informal inflation targeting subsequently re-anchored the system. True, many developing countries suffered far greater inflation and balance-of-payments problems than more mature economies, but efforts to restructure their international debts and

deal with high or hyperinflation were quite successful. The World Bank and regional development banks adapted to a world of ever greater capital needs by playing a more informational and catalytic role in areas such as infrastructure and institution-building. And despite slow or no progress at the WTO level, many bilateral and regional trade and investment arrangements were put in place.

Today, however, global economic coordination has become more difficult, if not outright impossible in some areas. On trade, despite the proliferation of regional arrangements, there has been no meaningful multilateral progress since the Uruguay Round in 1994. On climate change and the environment – a contemporary existential imperative – recent negotiations have yielded limited results. Global public goods remain undersupplied in key areas such as security, migration, and global health. And debt continues to grow in many countries, often surpassing levels reached in the run-up to the 2008 global financial crisis.

Even some of the regional trade achievements of the past quarter-century are now vulnerable, such as the European Union's single market (assuming Brexit happens), the recently replaced North American Free Trade Agreement, Latin America's Mercosur bloc, and the Trans-Pacific Partnership. In parallel with these economic challenges, there is widespread popular frustration at most countries' inability to deal with the negative social implications of the current global development model.

In this context, it is no surprise that newer forums such as the G7, G20, and the Financial Stability Board have partly replaced the formal Bretton Woods institutions. Because decisions taken in international institutions often carry the force of law, many countries increasingly prefer to meet in forums that issue mostly non-binding statements (a point often made by the late Tommaso Padoa-Schioppa, a former European Central Bank board member and Italian finance minister).

Although not as strong as the original Bretton Woods design, this evolving arrangement may indicate that the global system for economic governance is flexible and can adapt to changing circumstances. But, for the larger countries or blocs such as the United States, the European Union, China, and Japan, the formal Bretton Woods system is no longer central to macroeconomic stability, trade, or finance.

So, what can we say about Bretton Woods in a world in transition?

First, with the US less dominant and less willing to provide global economic and financial leadership, systemic instability is likely to increase. As the American economic historian Charles Kindleberger famously warned, this typically occurs in transitional moments when a global hegemon is absent. Some signs of this are already visible in trade and regional tensions, growing leverage, and rising nationalism.

Second, "Bretton Woods" should now be seen to include not only the original institutions, but also more recently established global forums and regional arrangements. These mechanisms of cooperation constitute a realistic practical response to current challenges.

Third, one must ask whether developing countries will continue trying to converge with more advanced economies, and whether the expanded Bretton Woods family of institutions can remain meaningful stewards of global progress. My answers tend toward yes to both, if one takes a long-term view. Developing countries will aim to emulate the earlier successes of the Asian Tigers and Eastern Europe. And countries will prefer dialogue and cooperation to the failures of those such as Venezuela and North Korea that opted out of the global system.

Lastly, this hopeful vision may now be under threat from the disturbing shift toward illiberal and populist political regimes around the world. But history shows that liberal politics and economic policies have undoubtedly delivered more progress and peace than any other system.

Seventy-five years ago, economic policymakers gathered at Bretton Woods to create a new financial order for the postwar world. Today, their successors can still draw on some of these achievements in designing a global economic governance system for the twenty-first century.

This article was adapted from a submission to the Bretton Woods@75 initiative by the Bretton Woods Committee.

Mar 18, 2019

By Arminio Fraga

Arminio Fraga, a former president of the Central Bank of Brazil (1999-2002), is the founder of Gávea Investments.



Source: <https://www.project-syndicate.org/>

NEW ZEALAND'S LOSS OF INNOCENCE



Like the assassination of Olof Palme in Sweden in 1986, the 9/11 attacks in the US, and the murderous rampage of Anders Breivik in Norway in 2011, March 15 will mark the day New Zealand lost its innocence and entered the age of postmodern mass terror. Fortunately, Prime Minister Jacinda Ardern's response has so far been pitch perfect.

WELLINGTON – After the terror attacks of September 11, 2001, *Le Monde* famously proclaimed that “Today, we are all Americans.” In the wake of the horrors in Christchurch, New Zealand, we must make the same proclamation: Today, we are all Muslims. The evil of that white supremacist outrage must unite us. More than that, it must inspire the united will necessary both to combat genocidal hate and to implement effective measures to stop social media from enabling murderous rage.

I arrived in New Zealand on Friday, the Muslim day of prayer, which became a day of massacre. Like the assassination of Olof Palme in Sweden in 1986, the 9/11 attacks in the US, and the murderous rampage of Anders Breivik in Norway in 2011, March 15 will mark the day New Zealand lost its innocence and entered the age of postmodern mass terror.

The gunman, Brenton Tarrant, a 28-year old Australian living in Dunedin, a couple of hundred miles south of Christchurch, wore military fatigues and wielded two

semiautomatic rifles, two shotguns, and one lever-action firearm as he stormed into two mosques. He live-streamed his methodical slaughter of 50 people at afternoon prayer on Facebook (another 50 were injured). The video, having been “shared” on Twitter and other social media platforms, has since been removed. Tarrant also posted a 74-page “manifesto” on social media to explain his actions. Its title draws on the concept of the “Great Replacement” promoted by the French writer Renaud Camus. Adherents are convinced that the high volume of immigration now seen in the West is bringing about a “replacement” of host populations by immigrant – and of course, inferior – cultures. The influx of newcomers is resulting in a “white genocide.”

But today's white supremacy is less a cohesive ideology than a smorgasbord of gut feelings that has been widely but shallowly disseminated across the Western world through social media. A specifically anti-Muslim angst is nothing new and can be traced back to Winston Churchill's warnings of “militant Mohammedanism” in 1898 and Enoch Powell's “Rivers of Blood” speech in 1968. Tarrant hates Third World immigrants, wanted revenge for Islamist attacks in Europe, and sought to incite fear among Muslims living in the West. He chose New Zealand precisely because of its remoteness, to show that even distant New Zealand suffers

from mass immigration – and that no place on earth is safe.

In that sense, he succeeded. Shootings are rare in this peaceful piece of paradise on earth. And yet it was here that the worst massacre in New Zealand history – and the worst mass murder of Muslims anywhere in the geopolitical West – has occurred. Investigators will have to establish how one person could have accumulated so many weapons in a gun-controlled country. Prime Minister Jacinda Ardern has already said she will legislate still tighter controls.



Prime Minister Jacinda Ardern

Her statement Friday evening was pitch perfect: “We were not chosen for this violence because we condone racism,” but because “we represent diversity, kindness, compassion, a home for those who share our values, refuge for those who need it.” “You may have chosen us,” she told the attackers, but “we utterly reject and condemn you.”

The mood on the streets of Wellington on Saturday morning was sombre. As I walked to the botanical gardens, a local club game of cricket was being played in an adjacent park. The black armbands of solidarity stood out starkly on the players’ crisp white shirtsleeves. Christchurch proves conclusively that terrorism is not restricted to any one community or religion, but is a universal moral failing. Most contemporary terrorists may perpetrate their vile acts in the name of a distorted Islam, but it is equally true that most of the victims of Islamist terrorism continue to be Muslims.

Christchurch also proves the folly of making distinctions between “our” terrorists and “theirs,” condoning or tolerating one group while isolating and liquidating another. Security from the fear of terrorism truly is indivisible, and moral relativism has no place in meeting the challenge of ending the scourge. Indeed, the fight against terrorism is a war with no frontiers, against enemies who know no borders and have

no scruples. If we abandon our scruples, we descend to their level.

It may well be necessary to have an open, honest, and respectful public debate about the levels of immigration of different groups in order to maintain social cohesion. This can be done while affirming that every group already living in a country is entitled to full equality and protection of the law.

Whether terrorists are acting in the name of white supremacy or of Islam, their goal is the same: to divide the West from the Islamic world, to cement polarization, and to burn down the community of civilized countries with the flames of hatred. They must not be allowed to succeed.

In the end, there can be no guaranteed security against terrorists whose audacity, imagination, and cruelty know no limits. We must not destroy our most cherished values of liberty in the search for unattainable absolute security.

But while we must not allow reason – and our precious legacy of civil liberties and political freedoms – to be overwhelmed by grief, fear, and anger, we must examine whether and to what extent the social media that “hosted” the attack is now producing attackers. It may be only when we understand these platforms’ role – and respond accordingly – that we can honor the victims in the way they deserve: by recognizing our common humanity.



Mar 17, 2019

By RAMESH THAKUR

Ramesh Thakur, a former assistant secretary-general of the United Nations, is emeritus professor at the Crawford School of Public Policy, Australian

*National University, and co-convenor of the Asia-Pacific Leadership Network for Nuclear Non-Proliferation and Disarmament. He is the author of **The United Nations, Peace and Security: From Collective Security to the Responsibility to Protect.***

Source: <https://www.project-syndicate.org/>

SRI SRI SHUDDHAANANDAA BRAHMACHARI



THE VISIONARY

Shuddhaanandaa (in Sanskrit means Pure Bliss) is lovingly called “Babaji” is a living teacher and humanitarian who translates the eternal teachings and principles into actions that embody the feeling heart. Born on 10 May 1949, Babaji felt a deep spiritual calling at the tender age of 16 when he first met his Gurudev Sadguru Sri Sri Bhajan Brahmachari (Thakur). He was then initiated by this great sage of India, his beloved Gurudev, Thakur Bhajan Brahmachari, who ordained him in the order of Brahmacharya at the age of 26. Ever since, he has been in the service of Guru and God by travelling around the world for the last three decades touching thousands of seekers of peace through the path of karma yoga.

On 15 October 1978, Shiv Avatar Baba Lokenath Brahmachari appeared in a vision to Babaji and commanded him to spread the Word globally as his divine instrument, instructing him to “Write and spread out”. Several years later the inspiration came to Babaji to write the first ever English Biography of Baba Lokenath, which is currently called The Incredible Life of a Himalayan Yogi: The Times, Teachings and Life of Living Shiva Baba Lokenath Brahmachari . It is available on Amazon and is a life-changing book for one and all.

THE HUMANITARIAN

In 1985, Babaji founded Lokenath Divine Life Mission (LDLM), on the inspiration of Baba Lokenath who taught the world about peace and prosperity for all, putting into practice his philosophy of service is self-help. The street schools and slum projects are in Kolkata, and the children’s education and women’s micro credit self-help groups touch the poorest sections of the remote villages of Sunderban islands.

His work has transformed not only the economics of the villages but also life as a whole. LDLM provides free medical care to hundreds of thousands and pension schemes for destitute seniors in the villages and everyday food to the destitute street dwellers in Kolkata, bringing into light the broad spectrum of his humanitarian work both for rural and urban sectors of West Bengal, India. While LDLM’s primary focus is on women and children, it is always identifying additional ways to address the needs of underserved populations.

THE TEACHER

Babaji began touring and speaking globally since 1990. He lectured at the World Parliament of Religions in Chicago in 1993 and in Barcelona in 2004, and was the keynote speaker at the Global Youth Conference held in Washington, D C. the same year. He was invited as a delegate to the Millennium Peace Summit of Religious and Spiritual Leaders of the World organized by the United Nations in August 2000 and was a keynote speaker at the International Conference on Spiritual Paradigm for Surmounting Global Management Crisis in Varanasi, India in 2012 and 2013.

Founding Stress Management Academy in 2005, he created two programs, the Simple Art of Managing Stress (SAMS) and Course in Mindfulness (CIM), which he has presented worldwide. He has presented his programs to businesses, universities and general audiences in India, UK, Germany, Poland, Spain, Kenya, Bahrain, Australia, Mexico, Costa Rica, USA and Canada. He was awarded the Man of Peace Award by the World Organization of Peace in Mexico in 2012 and the Lifetime Achievement Award by the S.T.A.R. Foundation, presented at the House of Lords, UK, in 2015.

He has authored several books, including Your Mind, Your Best Friend: 30 Mindful Practices for a Peaceful and Happy Life and Cleaning the Mirror of Mind: Clutter Free Home, Clutter Free Mind. He is a regular contributor to several magazines, and is a popular figure on the social media, where he blogs daily and personally answers reader’s comments and questions in his engaging, practical and humorous style.

2019 AUSTRALIA VISIT

Babaji has been visiting Australia every year since 2013 and touching many souls in Melbourne, Sydney, Canberra, Albury and Brisbane during his past visits. He has spoken in University of Sydney, and also conducted workshops in Mindfulness for companies like Cotton On in Melbourne and delivered numerous talks on Mindfulness in many other venues. This year he will be visiting Australia in the month of April and would be delivering Talks and Workshops in several venues. More information on his workshops could be found on his website: www.courseinmindfulness.com

PERSONS OF THE MONTH: INDIA

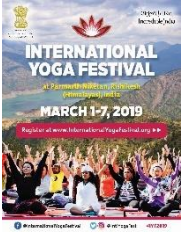




<p>Satya Rani Chadha (1929 ca. - 1 July 2014)</p>		<p>Satya Rani Chadha was a women's rights activist. She is known for launching the anti dowry movement in India in the 1980s together with fellow activist Shahjahan Apa. Both women were mothers whose daughters were killed as a result of dowry disputes, and for decades campaigned for justice and to change dowry practices in India. Together they founded Shakti Shalini, a Delhi-based refuge and women's rights organisation and combating dowry-related and gender based violence. Chadha is a recipient of the Neerja Bhanot Award.</p>
<p>Kunnikkal Ajitha April 1950 (age 68 years)</p>		<p>Kunnikkal Ajitha is a former Indian naxalite who took active part in the naxalite movements in Kerala in the 1960s when the group conducted armed raids on Thalassery and Pulpally police stations and killed two policemen. Ajitha was subsequently arrested, tried and sentenced to 9 years in prison. After her jail sentence, Ajitha parted ways with the armed struggle movement and is currently a human rights activist and social reformer with an active presence in Kerala's social milieu.</p>
<p>Kamla Bhasin (born 24 April 1946)</p>		<p>Kamla Bhasin is an Indian developmental feminist activist, poet, author and social scientist. Bhasin's work, that began in 1970, focuses on gender, education, human development and the media. She lives in New Delhi, India.</p>
<p>Amrita Pritam (31 August 1919 – 31 October 2005)</p>		<p>Amrita Pritam was an Indian novelist, essayist and poet, who wrote in Punjabi and Hindi. She is considered the first prominent woman Punjabi poet, novelist, and essayist, and the leading 20th-century poet of the Punjabi language, who is equally loved on both sides of the India-Pakistan border.</p>
<p>Madhu Kishwar (Born in 1951)</p>		<p>Madhu Purnima Kishwar is an Indian academic and writer. She was a professor at the Centre for the Study of Developing Societies, based in Delhi, and the Director of the Indic Studies Project based at CSDS which aims to promote the study of "Religions and Cultures in the Indic Civilization"</p>

Detailed profiles of these personalities are available in Bhavan's Journals.

PERSONS OF THE MONTH: WORLD

<p>Wangari Muta Maathai (1 April 1940 - 25 September 2011)</p>		<p>Wangari Muta Maathai was a Kenyan environmental political activist and Nobel laureate. She was educated in the United States at Mount St. Scholastica and the University of Pittsburgh, as well as the University of Nairobi in Kenya.</p>
<p>Lucretia Mott (3 January 1793 - 11 November 1880)</p>		<p>Lucretia Mott was a U.S. Quaker, abolitionist, women's rights activist, and social reformer. She had formed the idea of reforming the position of women in society when she was amongst the women excluded from the World Anti-Slavery Convention in 1840.</p>
<p>Ella Josephine Baker (13 December 1903 - 13 December 1986)</p>		<p>Ella Josephine Baker was an African-American civil rights and human rights activist in the United States. She was a largely behind-the-scenes organizer whose career spanned more than five decades.</p>
<p>Alaa Murabit MSC (1989 (age 30 years))</p>		<p>Alaa Murabit MSC is a Canadian physician, Meritorious Service Cross Recipient, one of 17 Global Sustainable Development Goals Advocates appointed by the Secretary-General of the United Nations, and a UN High-Level Commissioner on Health Employment and Economic Growth.</p>
<p>Dame Elizabeth Rosemond Taylor DBE (27 February 1932 - 23 March 2011)</p>		<p>Dame Elizabeth Rosemond Taylor DBE was a British-American actress, businesswoman, and humanitarian. She began her career as a child actress in the early 1940s, and was one of the most popular stars of classical Hollywood cinema in the 1950s.</p>
<p>Gloria Marie Steinem 25 March 1934 (age 84 years)</p>		<p>Gloria Marie Steinem is an American feminist, journalist, and social political activist who became nationally recognized as a leader and a spokeswoman for the American feminist movement in the late 1960s and early 1970s. Steinem was a columnist for New York magazine, and a co-founder of Ms. magazine.</p>

FESTIVALS OF THE MONTH: INDIA

<p>International Yoga Festival in Rishikesh March 1 to March 7 2019</p>		<p>By the Ganges, the birthplace of Yoga hosts one of its most global and awaited celebrations. Spread over a week, IYF sees trainers and experts from over the world, Ganga Arti, speakers, saints and more. Also, the way Rishikesh effortlessly turns from a religious hub to a cluster of cafes outlined by hushed hippie culture will let you open another layer to this one by landing here this Holi. Registrations for IYF remain strictly online.</p>
<p>Holi March 20 and 21, 2019</p>		<p>Holi is one of the most celebrated festivals in India. It starts with lighting a bonfire 'Holika Dahan' to celebrate the victory of good over evil. On the next day, the celebrations involve applying colours to each other. To experience grand Holika Dahan, visit City Palace in Udaipur where the royal family of Udaipur celebrates it with full zest and zeal.</p>
<p>Goa Carnival 2nd - 5th March 2019</p>		<p>A legacy of the years of Portuguese rule, the Goa Carnival has grown from a quiet event to a popular, large scale festival, attracting thousands of tourists from India and abroad. Spectacular and colourful floats parades are held in the popular cities of Goa. The atmosphere is infectious with the dances, musical events and the great food, all which are a major crowd puller.</p>
<p>Tulip Festival First two weeks of April</p>		<p>Spring is when Kashmir is at its most picturesque, and is also the season for flowering tulips. 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, sale of local handicrafts, and traditional Kashmiri cuisine. This year, there are more than 50 varieties of tulips and several new fountains installed in the garden.</p>
<p>Mewar Festival April 8-10, 2019</p>		<p>At Gangaur Ghat, on the banks of Lake Pichola in Udaipur, images of goddess Gauri are transferred onto boats amidst much singing and 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.</p>

FESTIVALS OF THE MONTH: AUSTRALIA

<p>Sydney Gay and Lesbian Mardi Gras</p> <p>15 February–3 March 2019</p>		<p>Now entering its 41st year, this colourful celebration of lifestyle diversity has more outlandish costumes, spectacular parade floats and uninhibited dancing than you can shake a stick at. Feather boas are optional.</p>
<p>Port Fairy Folk Festival – 8-11 March 2019</p>		<p>Port Fairy is a lovely seaside village on the southwest coast of Victoria, about 290kms from Melbourne. Their festival program includes music performances in several genres, comedy, street performers, craft stalls and an amazing exhibition of Aussie-made, handcrafted musical instruments.</p>
<p>Sculpture by the Sea 1 – 18 March 2019</p>		<p>The Sculpture by the Seas is an eclectic Oz experience, putting the best of the best modern art and sculptures by the beach. It's degustation for the eyes, feeding your senses with both human-made arts and the natural beauty of the beach.</p>
<p>Melbourne International Comedy Festival 27 March–21 April 2019</p>		<p>If laughter is the best medicine, this is where to come to get your side-splitting dose. Playing at the Melbourne Town Hall on Swanston Street, the Festival features hundreds of the world's top comics showing off their funniest acts. A range of shows catering for all tastes and age groups is presented each evening, with the late-night Festival Club keeping things moving along until well past your bedtime.</p>
<p>Adelaide Festival 1-17 March 2019 (with Writer's Week 2-7 March)</p>		<p>For more than half a century, the Adelaide Festival has brought audiences an outstanding mix of globally acclaimed theatre productions, famous writers, premier musicians, stunning dance performances and innovative visual arts displays. March is a great month to be in Adelaide, with balmy days and star-filled nights – and this is a must-see festival if you're in the neighbourhood.</p>
<p>Perth International Arts Festival 8 February–3 March 2019</p>		<p>The Perth Festival, founded in 1953, is the longest running international arts festival in the country and is considered the premier cultural event in W.A. It features some of the world's greatest living artists and entertains over half a million people annually. It combines the finest in dance, circus, theatre, family events, classical music, film, visual arts, writers and more – there is truly something for everyone.</p>

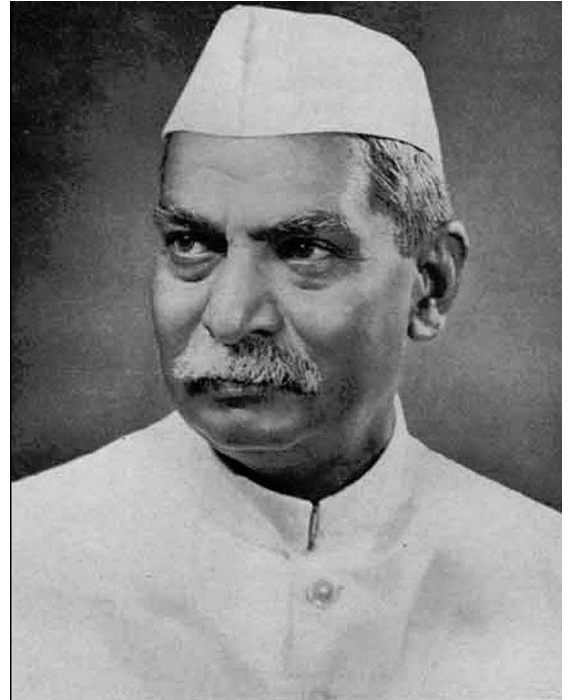
SAGE SPEAKS

RELIGION IS REAL

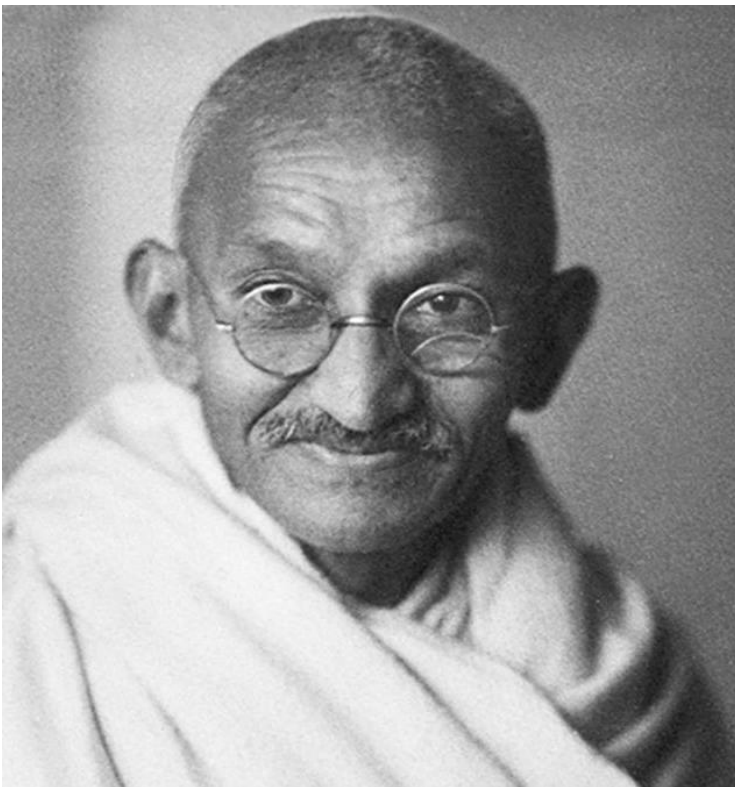
BASIS OF PEACE

Basically all faiths have one and the same object, namely 'enabling the human soul to attain to its full height of evolution so that man can achieve real peace or moksha or nirvana. In other words, man may lose his identity with that of the Supreme Being and get absorbed in Him. This aspiration of man is so strong and so natural that no other urge can give him surer guidance in life. The moment we touch the level of true religion, mutual suspicions and bickerings disappear and man is face to face with a breadth of vision before which all human beings appear as equal.

Spiritual view of life is another name for this feeling. It should be quite clear that genuine peace and happiness of man are inextricably linked with this view of life.



— *Rajendra Prasad*



“To call woman the weaker sex is a libel; it is man's injustice to woman. If by strength is meant brute strength, then, indeed, is woman less brute than man. If by strength is meant moral power, then woman is immeasurably man's superior. Has she not greater intuition, is she not more self-sacrificing, has she not greater powers of endurance, has she not greater courage? Without her, man could not be. If nonviolence is the law of our being, the future is with woman. Who can make a more effective appeal to the heart than woman?”

[To the Women of India (Young India, Oct. 4, 1930)]”

— *Mahatma Gandhi*

THE PATH OF DEVOTION

The seeds of the path of devotion are to be found in the Vedas, the Upanishads

and the Geeta. But this way of elevating the human soul to ecstatic beatitude blossomed and flowered later; the saints and minstrels of God of later centuries developed it into a highway for the masses of mankind to tread along with ease and joy. They sang in the language of the people and gave a tongue to the language of their hearts.

Narada and Shandilya have said that supreme love, deep and profound attachment to God, the Lord, is devotion:

Bhaktisaparamapremarupa.

Profound love is the very essence of devotion. Sa paranuraktih eesh ware bhaktih.

Deepest possible love of God is what is called devotion.

The more a man becomes aware of himself and everything around him and his environment, he feels the presence of some infinite and mighty power working according to some law, some rhythm, some order. Being himself a person, he attributes personality to this infinite power which he feels and experiences in every breath and every movement of the universe.

The question whether the infinite power is a person or not, whether the ultimate reality is

personal or impersonal is irrelevant to the devotee. He leaves it to dry metaphysicians

and sterile logic-choppers to decide.

If at all challenged, he would go to the extent of saying, God is personal and/or impersonal or He is both or He is beyond the dualities of personal and impersonal; how can it come in the way of my loving Him or Her or It as the case may be! Do I not love a rose, do I not love



the starry heavens, or the evening skies; do I not fall in love with a pair of blue or dark eyes? Do I not spend a whole lifetime in pursuing a thing I love? I am ready to suffer for a truth I hold dear. I sacrifice my everything for the sake of my country which I love. Why should some people think that I cannot and should not be able to love God who, I consider, is the cause of all these things I love and hold dear?

In fact, other paths to supreme Reality and its realisation in our own lives and experience need certain requirements which all cannot and do not possess. The path of Knowledge that is Jnana Yoga, for instance, requires intellectual power, study, logical acumen and so on. The path of action, that is Karma Yoga, requires willpower and the capacity for action in a high degree. The path of meditation, that is Raja Yoga, demands the faculty of

concentration. The path of vital powers, that is Hatha Yoga, is in need of physical postures and breath-control practice for long, long years.

The promised destiny in all these Yogas is the same, namely, communion with the Highest, ecstatic joy and the resultant sense of fulfilment of the purpose of all sentient life.

In the case of the path of devotion, that is 'Bhakti Yoga', the requirement is the simplest. It is love, attachment, the sense and feeling of oneness, identity — not lust, not the selfish motive of possession, not that which wants and exploits but that which gives, totally gives and merges — the acme might well be a mutual merger, of the lover and the loved.

Who on Earth is devoid of the elements of this simple requirement? The lowest of the sentient creatures, might be the simplest cell in our body or the unicellular ameoba, has this feeling of love. In fact, love is the very urge which not only keeps life alive but is also the propelling force which propagates and continues life. It is out of this urge that unicellular life divides itself into two and it multiplies, as soon as it is mature. It is that same urge which divides itself into sexes in order to enjoy the play of creation and propagation.

Perhaps even in the material world, it is some kind of love, attraction, feeling, will (according to Haeckle's Riddle of the Universe) which makes it possible for the nucleus in the atom and the electrons, neutrons, etc. to hold together.

Thus, love is the most universal power present in every creature and even in matter, and that is the basic requirement for Bhakti-Yoga or path of devotion. Instead of scattering it piecemeal on a thousand things without achieving the highest ecstasy which love is capable of, Bhakti Yoga calls us to make all our love to flow first towards the sources of all things and then see that Source in all things. Once, all the things in this manifested universe are bathed in the soft radiance of God, the Creator, they become more lovely and lovable.

Bhavan Australia March - April 2019

Do not the things at home touched and loved by our loved ones, be it our parents or friends, children or beloved, become dearer to us? Do we not cherish them even long after the dear ones have passed away? So too, once we make God our own, once we feel that all that is around us is God's, a new meaning enters into our life and our being is transformed from a biological existence into an aesthetic psychological living experience which exudes the tender and delicate nuances of love.

That experience elevates and culminates in a perpetual communion of the soul with God, the Spirit and its multitudinous manifestation.

Today, the world might be, in Wordsworth's language, too much with us. It might be a few who, like Gandhi or Tagore or Vivekananda, are today gifted to see God and divinity in every creature and also serve as well as sacrifice for it, but it must one day be the law of humanity to conduct ourselves with love instead of its negative, that is hatred.

Not that humanity has not recognised God; but man seems to have banished him from his affairs and imprisoned him in temples and mosques and churches. But He is inevitable and the key to His presence is love, love of Him and His creatures — that is Bhakti, devotion.

*From Bhavan's Journal, 28 February, 2019
Reprinted in Bhavan's Journal, February 23,
1969*

Flash Back

Kulapativani

Students Bring Sunshine

True service, apart from great national crisis where the student must render every assistance, is to bring sunshine in whatever sphere he moves in. It is as great a service as any man can render. An ailing sister in the house; a lonely mother who needs company; an unfortunate neighbour who needs aid; a passer-by who is in distress; a victim of crime as you go along the street; some unfortunate who is being sacrificed at the altar of a social, economic or communal evil; a riot where the innocent requires protection even at the cost of life; a city without sweepers which wants volunteers for scavenging; a great occasion to be organised which needs service; a village needing education for social welfare; a night class where the poor have to be taught; — these are spheres of service in which every student can bring not only help but sunshine.



Dr K.M. Munshi
Founder, Bharatiya Vidya Bhavan

The Test of Bhavan's Right to Exist

The test of Bhavan's right to exist is whether those who work for it in different spheres and in different places and those who study in its many institutions can develop a sense of mission as would enable them to translate the fundamental values, even in a small measure, into their individual life.

Creative vitality of a culture consists in this: whether the 'best' among those who belong to it, however small their number, find self-fulfilment by living up to the fundamental values of our ageless culture.

It must be realized that the history of the world is a story of men who had faith in themselves and in their mission. When an age does not produce men of such faith, its culture is on its way to extinction. The real strength of the Bhavan, therefore, would lie not so much in the number of its buildings or institutions it conducts, nor in the volume of its assets and budgets, nor even in its growing publication, culture and educational activities. It would lie in the character, humility, selflessness and dedicated work of its devoted workers, honorary and stipendiary. They alone can release the regenerative influences, bringing into play the invisible pressure which alone can transform human nature.



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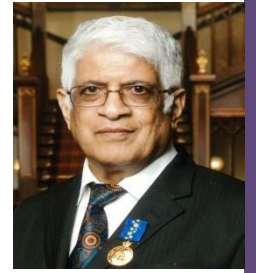
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