



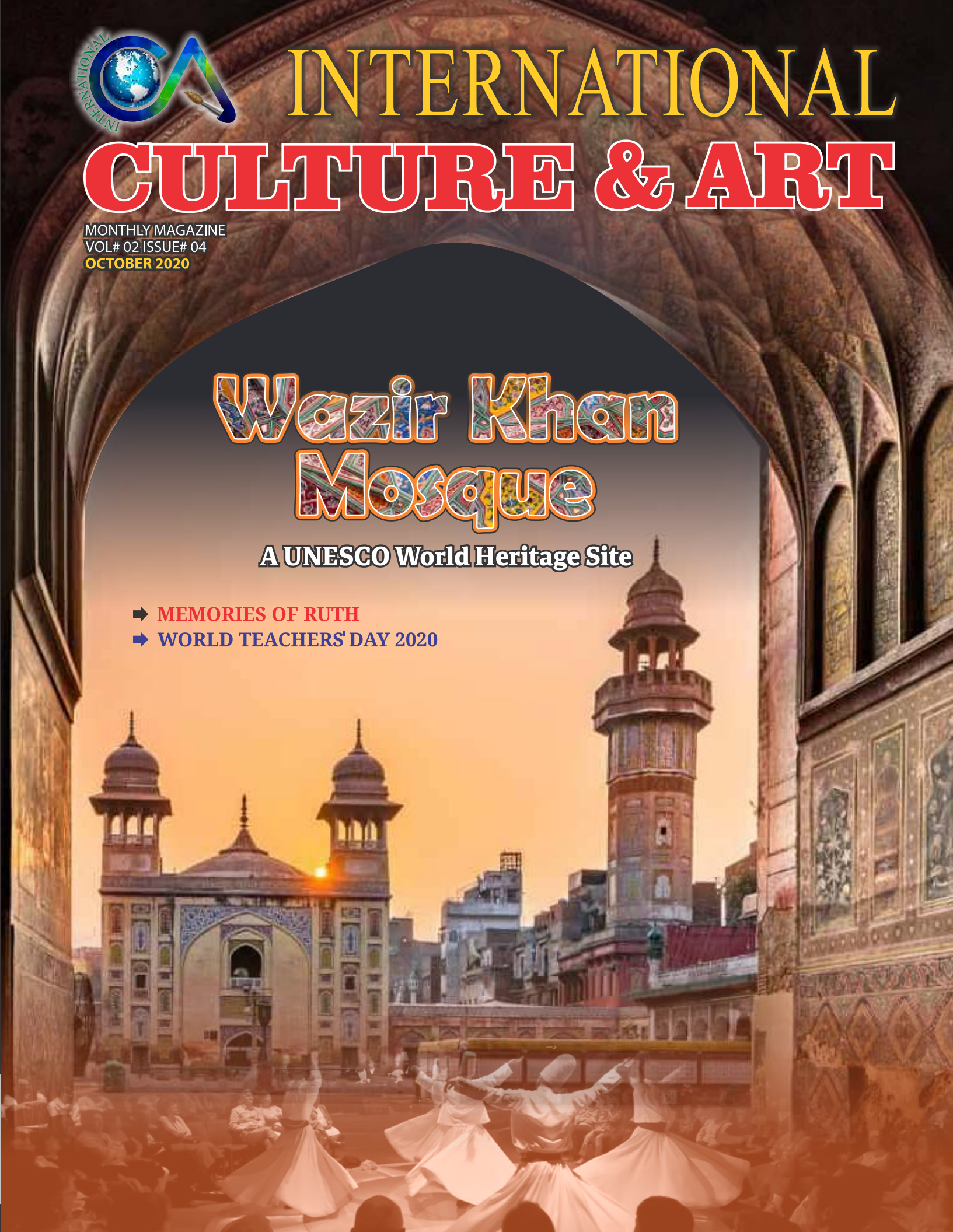
INTERNATIONAL CULTURE & ART

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VOL# 02 ISSUE# 04
OCTOBER 2020

Wazir Khan Mosque

A UNESCO World Heritage Site

- ➔ MEMORIES OF RUTH
- ➔ WORLD TEACHERS' DAY 2020





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Wazir Khan Mosque, A UNESCO World Heritage Site	7-8
Peaceful Business Caucasus	9-10
Land of Sufis And Sufism Story of Bahawalpur	11-13
Ceremony Honours Giani of Grays Gurdawars (Sikh Temple)	14
General 9Retd.) Chuck Yeager (USAF)	15-16
World Teachers Day 2020 Paying Tribute to Teaching During Pandemic	17-18
The Hands Deserve the Books	19-20
Ruth Bader Ginsberg, Memories of Routh	21-22
International Peace Day and Modern Worlds Conflicts	23-24
Choha Guru Nanak Gurdwara Sahib at Jhelum, Pakistan	27-29
Importance of Having More Domestic Tourism in your Own Country	30
Trials Conducted: By COTHM and Chefs Association of Pakistan For National Culinary Teams	31-32
How Language Constructs Patriarchy in Pakistani Society	33-34
SOPs: for Protection From Covid 19	35-36
International Day of the GIRL	37-38
Kazuko Stratmann	39-40



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NOTE FROM THE editor



Tallat Ch. COO/M.E.

Dear Reader!

Expectation each one fine and at home. Deadly Covid is not over as yet and Workmanship is best movement to show your feelings to other people.

Suddenly, it feels reasonable, yet unfortunately imperative to grieve the completion of schools workplaces and other public spots ; to review the turn of events and the examination, the happiness and the experience, the perspiration drenched necks and the tearful eyes. It feels appropriate to romanticize—not in light of the fact that the issues of yesterday were superfluous, however since the issues of today only in general, uncommonly suck.

Keep us presenting on show your feelings.

NOTE FROM THE editor



Tamoor Abbasi /Editor

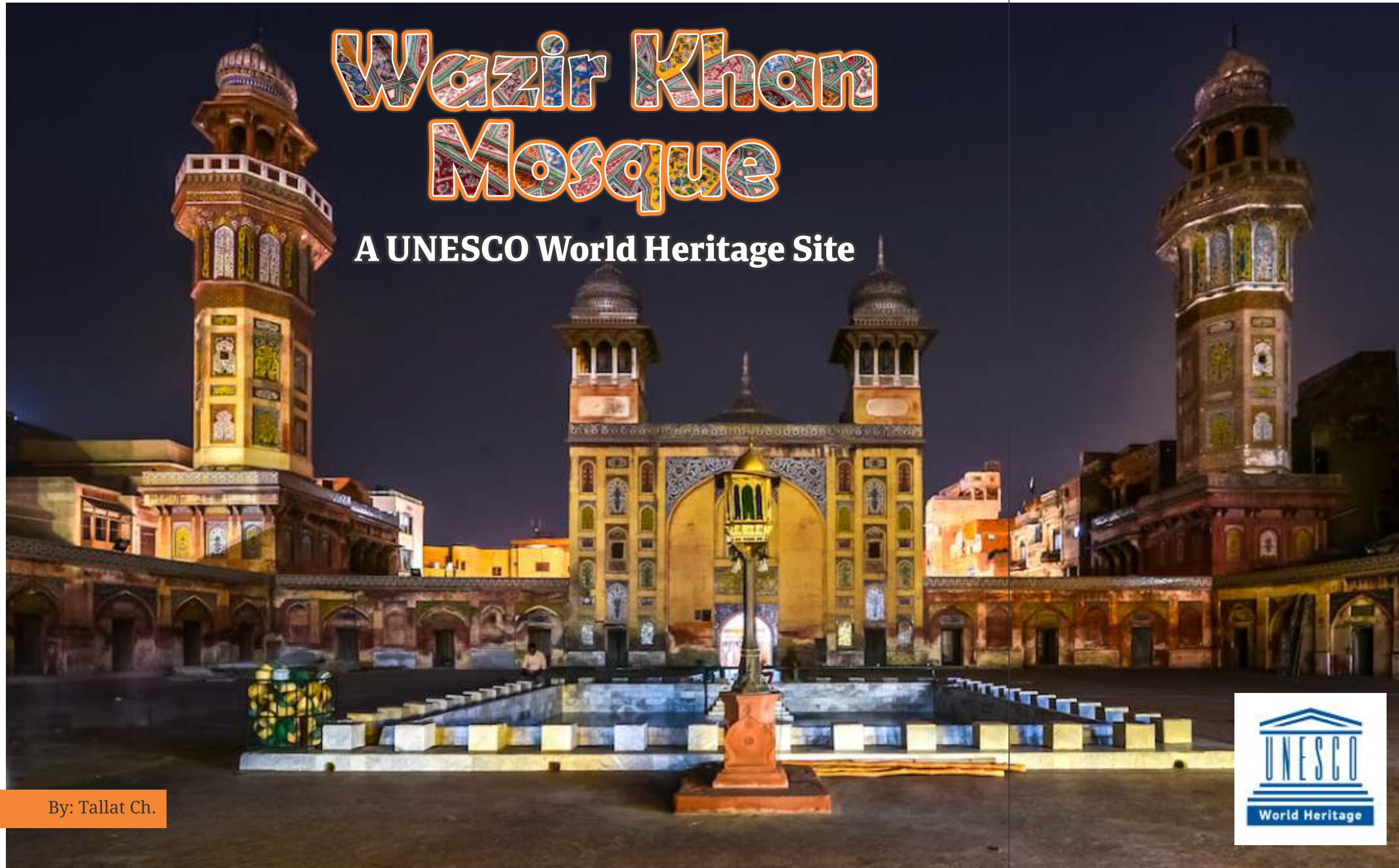
Dear Readers!

Music, art concerned with combining vocal or instrumental sounds for beauty of form or emotional expression, usually according to cultural standards of rhythm, melody, and, in most Western music, harmony. Both the simple folk song and the complex electronic composition belong to the same activity, music. Both are humanly engineered; both are conceptual and auditory, and these factors have been present in music of all styles and in all periods of history, throughout the world.

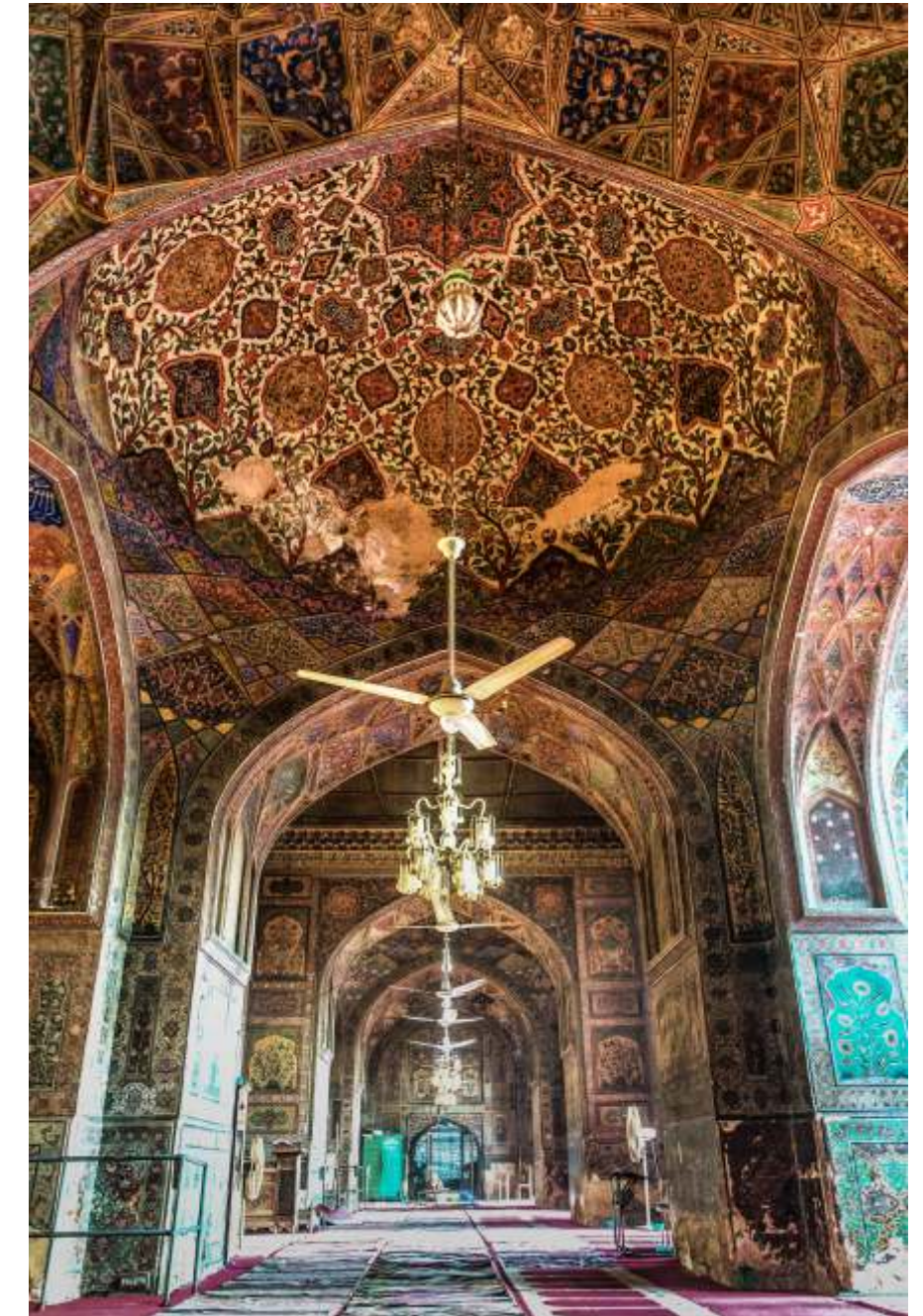
International Culture & Arts always help our readers to stay connected with Art, Music & Culture.

Wazir Khan Mosque

A UNESCO World Heritage Site



By: Tallat Ch.



At the heart of Lahore there exists a masterpiece of Mughal architect though it is not Taj Mahal but still stands in a league of its own. This work of art architecture which is decorated by floral patterns on the walls, exquisite calligraphy, Persian poetry and elaborative frescoes is known as Masjid Wazir Khan. Of all the monuments constructed in the Mughal era, the Wazir Khan Mosque stands apart in the sheer scale of its decorative features, which display the sublime artistic skill of the period and the diversity of its cultural influences.

The mosque was built in 1634 by Hakim Ilmud Din Ansari, a distinguished

physician from the city of Chiniot who received the ministerial title of 'Wazir Khan' under the reign of Shah Jahan, and was later promoted to the position of Viceroy of Punjab. Constructed over a period of seven years, it was built around an ancient subterranean tomb of the saint Syed Mohammad Ishaq Gazrooni, also known as Miran Badshah, who migrated from Iran in the 13th Century and lived in Lahore during the time of the Turkish-Muslim Tughlaq dynasty.

The mosque which is located in the center of the city so that all the major routes and bazaars linked to it are at right angles. The mosque acquired political importance as it became the official

destination for the emperor's Friday congregational prayers. Wazir Khan Mosque has borne witness to at least a dozen Mughal rulers, the transformative period of the British Raj, the bloody Partition of the Indian subcontinent, and the short but eventful history of modern day Pakistan.

The mosque's architectural elements also fuse wide-ranging regional styles. The front face of the complex consists of the central iwan (entrance façade) and the Chahar Taq (the entrance building) skirted by corridors of shops. The incorporation of a bazaar into the mosque complex is a feature of Central Asian architecture, while the form of the



Chahar Taq is a Persian element.

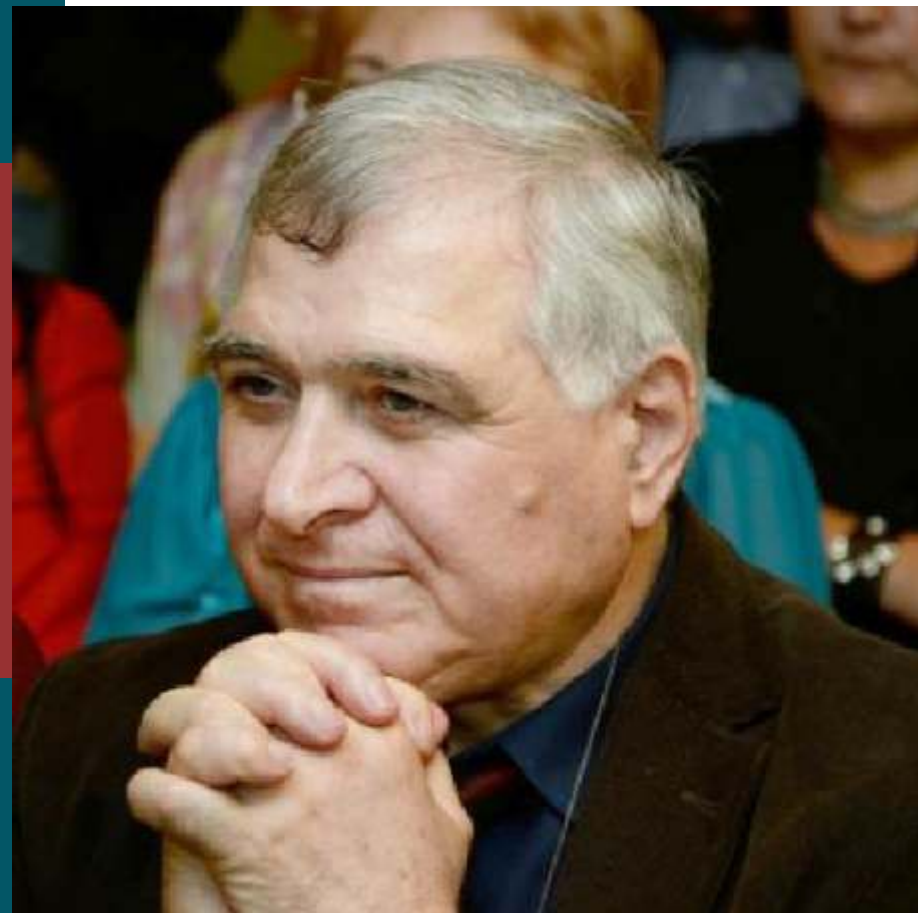
The mosque consists of a main prayer hall leading towards a central courtyard. The main prayer hall is approximately 130 feet long and 42 foot wide. The central section of the prayer hall is topped by a 31 foot tall dome with a diameter of 23 feet resting upon four arches that form a square pavilion. Walls of the prayer hall's interior are also decorated with calligraphy in both Arabic and Persian. Each wall is divided further, and contain unique mosaic designs. The courtyard measures approximately 160 feet by 130 feet, and features high arched galleries surrounding a central brick paved courtyard. It has a bath house that is used for ablution and is

35 feet in length and width. The courtyard has 32 small constructs on all four corners which were created for the scholars to study.

Four hundred years since its construction, the Wazir Khan Mosque has integrated into the contemporary landscape and daily life. The mosque is open to the public for daily observance and as in ancient times, is the site of a busy market. The mosque complex is listed on the Protected Heritage Monuments of the Archaeology Department of Punjab. To the greatest pride of our nation, in 1993 the site was added to UNESCO's tentative list for world heritage site status.

PEACEFUL BUSINESS CAUCASUS

Mr. Alu Gamakharia,
 Director Association
 'Peaceful Business Caucasus' -
 Kutaisi, Georgia



On the International Day of Peace, 21 September 2020, I was invited to a tele-conference initiated by Mr. Alu Gamakharia, Director of Association 'Peaceful Business Caucasus' of Kutaisi, Georgia.

Those attending, were representatives from business, media, peace non-governmental organizations, culture, art and a former mayor. I became inspired listening to so many interesting experiences that were shared during this cross-cultural gathering honoring a day of peace, celebrated throughout the world.

This has never been so important, at a time of unprecedented challenges, to be listening to stories supporting peaceful transformation and humanitarian peace building all very inspiring, where existing fragility, increasing forced migration and the heightening of the the risk of conflicts had taken place.

Mr. Besiki Adamia, a former candidate for President of Georgia, and author of the Peace Ball Monument, shared, the word peace was written on it, in 67 languages, including Abkhazian, Ossetian, UN and all Caucasian languages.

The Peace Ball has an important role in Sports for Peace, and had become a Georgian National Intellectual Property in



Message by:
Sharon Hamilton-Getz,
 Ambassador of Peace and
 International Culture & Art
 Correspondent - New York



October of 2019. The sculpture's monument was designed by Giorgio Kikvadze..

With the help of pigeons of Peace "The Peaceful Route" as Georgian Peace Message for the peace in the whole world, in Kutaisi from "Ball for Peace" monument on the way to the Earth's different countries' peace monuments, peace organisations, among them: Sokhumi and Tskhinvali (Georgia),



Pope of Rome (Vatican), United Nations in USA, Israel-Palestine, Afghanistan, Syria-Turkey, Russia-Ukraine, Moldova (Transdnistria), The North Caucasus (Russia), Armenia -Azerbaijan (Karabakh), Hiroshima Peace Park (Japan), Oswiecim (Poland), Beijing-Tibet (China), United Kingdom-Ireland, Spain (Basque), Kosovo-Serbia, 2 Republics of Korea, Paris Peace Wall, Holocaust Memorial and Berlin Peace Column (Germany), The Hand of Peace Statue in Kusadasi (Turkey), UEFA and FIFA, Nobel Museum in Stockholm (Sweden), The Peace Museum in Oslo (Norway) and to different countries around the world!

A new idea, Mr. Adamia shared, was the role of 'peace money,' that he also was author of, dedicated to the 75th Anniversary of the United Nations. He hoped, it will be released, next year on the International Day of Peace, 21 September 2021, the 40th Anniversary of UN Peace Day (1981-2021)



Author: Besiki Adamia
 Design: Nodar Kvashilava
 GEOPATENT 368156,21/09/2020
 Kutaisi, Georgia (Caucasus)

The barriers to peace are complex and steep – no one country can solve

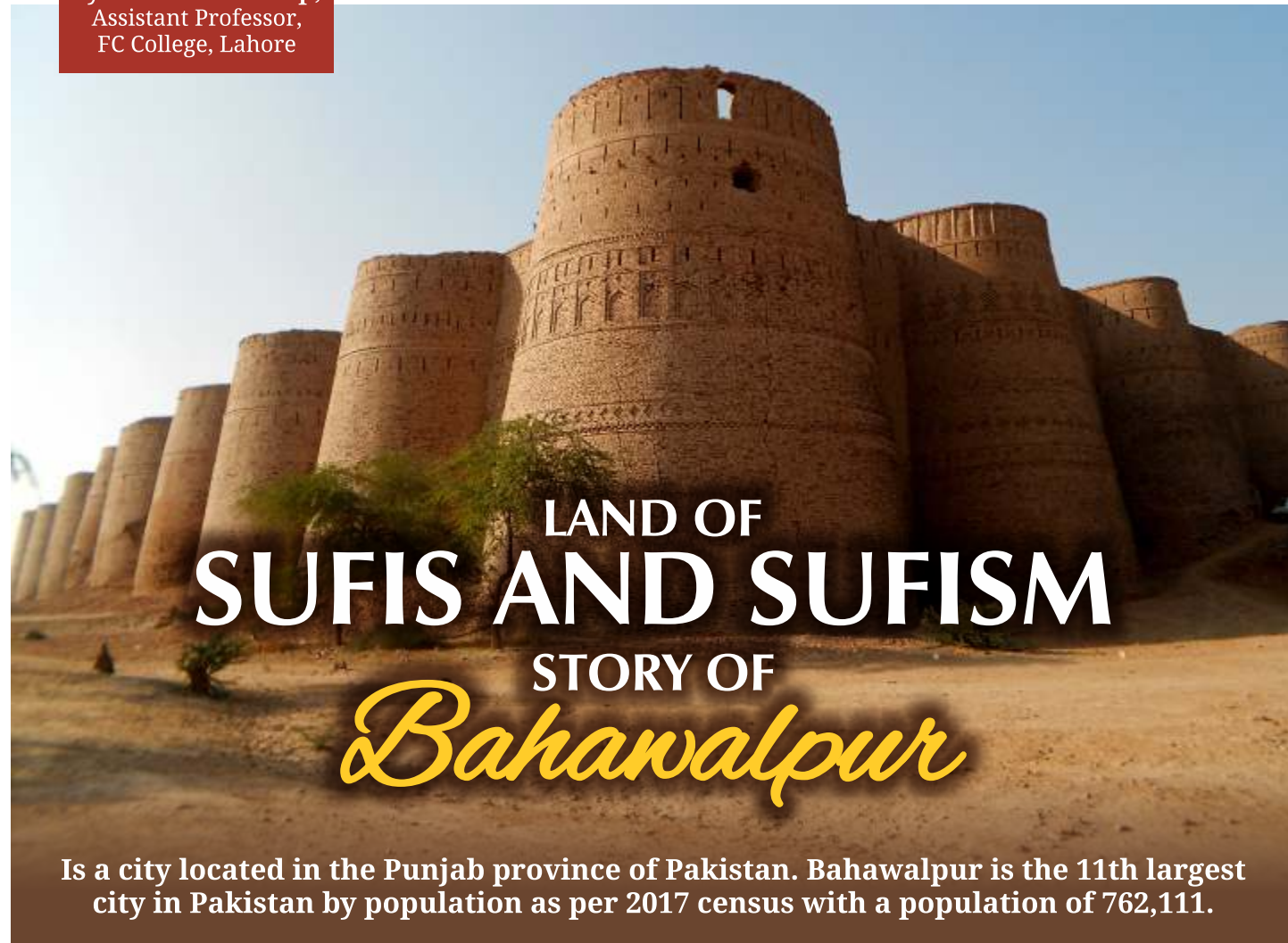
The culture of peace is a culture of dialogue and prevention, and, in this context, the role of the United Nations has never been so vital. The 2030 Agenda for Sustainable Development affirms that "there can be no sustainable development without peace and no peace without sustainable development." The same spirit underpins the Security Council and the General Assembly resolutions in 2016 on 'sustaining peace.'



We need a new approach, to strengthen the rule of law and promote sustainable development, on the basis of dialogue and respect. This includes action to build peace through education, freedom of expression, intercultural dialogue, respect for human rights and cultural diversity.



To sustain peace, we must build it every day, in every society, with every woman and man, by working together towards a better common future for all.



LAND OF SUFIS AND SUFISM

STORY OF *Bahawalpur*

Is a city located in the Punjab province of Pakistan. Bahawalpur is the 11th largest city in Pakistan by population as per 2017 census with a population of 762,111.

Founded in 1748, Bahawalpur was the capital of the former princely state of Bahawalpur, ruled by the Abbasi family of Nawabs until 1955. The Nawabs left a rich architectural legacy, and Bahawalpur is now known for its monuments dating from that period. The city also lies at the edge of the Cholistan Desert and serves as the gateway to the nearby Lal Suhanra National Park.

Early History

The area known as Bahawalpur State was home to various ancient societies. The Bahawalpur region contains ruins from the Indus Valley Civilisation, as well as ancient Buddhist sites such as the nearby Patan minara. British archaeologist Sir Alexander Cunningham identified the Bahawalpur region as home of the Yaudheya kingdoms of the Mahābhārata. Prior to the establishment of Bahawalpur, the region's major city was the holy city of Uch Sharif - a regional metropolitan centre between the 12th and 17th centuries that is renowned for its collection of historic shrines dedicated to Muslim mystics from the 12-15th centuries built in the region's vernacular style.

Founding

Bahawalpur was founded in 1748 by Nawab Bahawal Khan I, after migrating to the region around Uch from Shikarpur, Sindh. Bahawalpur replaced Derawar as the clan's capital



city. The city had initially flourished as a trading post on trade routes between Afghanistan and central India.

In 1785, the Durrani commander Sirdar Khan attacked Bahawalpur city and destroyed many of its buildings on behalf of Mian Abdul Nabi Kalhora of Sindh. Bahawalpur's ruling family, along with nobles from nearby Uch, were forced to take refuge in the Derawar Fort, where they successfully repulsed attacks.

The attacking Durrani force accepted 60,000 rupees as nazrana tribute, though Bahawal Khan later had to seek refuge in the Rajput states as the Afghan Durrani occupied Derawar Fort. Bahawal Khan returned to conquer the fort by way of Uch, and re-established control of Bahawalpur.

Bulleh Shah and Rise of Sufism in Bahawalpur-

Bulleh Shah is one of the best Sufi poets from in Punjab. His writings are still celebrated in all parts of the world. Baba Bulleh Shah is one of the most prominent Sufi Punjabi Muslim writers and scholars.



It was conceived in 1680 in the town of Bahawalpur in Punjab, which in Pakistan. His full name was Abdullah Shah. He was conceived in an extremely religious family; your father was a preacher in a mosque. His family had a long relationship with the Sufis.

Bulleh Shah spent most of his life wasting away from his education in Kasur, Pakistan till your death. After receiving his traditional education in Kasur, Bulleh Shah became a Murid (student) of a famous spiritual master, Qadri Sufi Shah Inayat Qadri, who led him to spiritual awakening.

From these teachings, Bulleh Shah has spent his entire life searching for true self-realization and spiritual awakening. Bulleh Shah followed the Sufi guardian of Punjabi poetry, founded by eminent poets such as Shah Hussein, Shah Sharaf and Sultan Bahu. He wrote various forms of Punjabi poetry, but most of his verses were numerous, which was a style of Punjabi poetry, Sindhi and Saraiki.

رانجھا رانجھا کر دی نی میں ، آپے رانجھا بوئی
سڈو نی مینوں دھیدو رانجھا ، پیر نہ اکھو کوئی

By repeating the mantra of Ranjha
By repeating the mantra of Ranjha
I myself have gone Ranjha

Bulleh Shah's number of caliphs is sung by the current Qawwals. They make the simplicity of advertising and the basic principles of life in their works better known. He preached to leave his public ego and not worry about social gatherings if they want to meet God. Bulle is a very famous story from the life of Shah.

This story shows his love and dedication to his guru and his relentless attitude towards society. He preached to leave his ego from the public and not to worry about social gatherings if they want to meet God. Bulleh is a very famous story of Shah's life.

This story shows his love and devotion towards his Guru and his

unshakable attitude towards society. That is why Bulleh Shah also dressed as a woman, hung up your hair and ran to your teacher Inayat Shah. It was the level of worship that he had for his teacher who had loved God.

Bulleh Shah's writings describe him as the savior of humanity because you offers solutions to the various social problems in the world around him as if they were presented. Bulleh Shah passed away in 1757. It may be surprising, but it is a bitter truth that Bulleh Shah was rejected at the time of his death to bury the mullahs in the Muslim cemetery due to his unorthodox views. But today your tomb in Kasur has become a place of worship and the richest people in the city have paid large sums to be buried for such a great soul ...



CEREMONY HONOURS GIANI OF GRAYS GURDAWARS (SIKH TEMPLE)



By: Jahanzeb Khan

British Councillor Qaisar Abbas organised a special event to pay tribute to Rachhpal Singh, priest of the Grays Gurdawara.

The brief ceremony was attended by Mayor of Thurrock, Cllr Terry Piccolo, PC Lowrie of Essex Police, Mr Joglur Rahman, Assistant Secretary of Thurrock Islamic Education & Cultural Association, and Mrs Balwinder Kaur.

Cllr Piccolo and Cllr Abbas presented an Appreciation Award to Mr Singh in recognition of his services to the local Sikh community.

Cllr Piccolo said: "I would like to acknowledge all the work that Mr Singh has done over the past 31 years. I am sure he will carry on the fine work he is doing."

Mr Singh thanked Cllr Abbas for organising this ceremony and said: "I feel honoured to receive this award. I always preach message of peace, love and cohesion. Thurrock is my home and people of Thurrock are very close to my heart and are always in my daily prayers."

In his speech, Mr Rahman said: "Gianai Rachhpal Singh has a very dynamic personality. He is a symbol

of togetherness and respected by all religions."

Cllr Abbas thanked all the guests and said "Giani Rachhpal Singh has always welcomed me and other people of different faiths or no faiths with open arms in his Gurdawara. His services to local Sikh community are unparalleled. He is a pillar of interfaith harmony in Thurrock."



BY: COLONEL AZAMQADRI
(MILITARY BIOGRAPHER AND HISTORIAN)



General (Retd.) Chuck Yeager (USAF)

Charles Elwood Yeager is a former United States Air Force officer, flying ace, and record-setting test pilot. In 1947, he became the first pilot in history confirmed to have exceeded the speed of sound in level flight. Yeager's career began in World War II as a private in the United States Army Air Forces in 1941.

Born: February 13, 1923 (age 97 years), Myra, West Virginia, United States

Years of service: 1941–1975
Books: Yeager, an autobiography, Press On!, The X Planes, Ghosts: Vintage Aircraft of World War II, Ali
Yeager's career began in World War II as a private in the United States Army Air Forces in 1941.[a] After serving as an aircraft mechanic, in September 1942 he entered enlisted pilot training and upon graduation was promoted to the rank of flight officer (the World War II USAAF equivalent to warrant officer), later achieving most of his aerial victories as a P-51 fighter pilot on the Western Front.

After the war, Yeager became a test pilot of many types of aircraft, including experimental rocket-powered aircraft. As the first human to officially break the sound barrier, on October 14, 1947, he flew the experimental Bell X-1 at Mach 1 and an altitude of 45,000 feet (13,700 m), for which he won both the Collier and Mackay trophies in 1948. He then went on to break several other speed and altitude records.

Yeager later commanded fighter squadrons and wings in Germany, as well as in Southeast Asia during the Vietnam



P-51D-20NA, Glamorous Glen III, is the aircraft in which Yeager achieved most of his aerial victories.



1985: "After Yeager's Beechcraft was destroyed during an Indian air raid, he raged to his colleagues that the Indian pilot had been specifically instructed by Indira Gandhi to blast his plane. 'It was,' he later wrote, 'the Indian way of giving Uncle Sam the finger.'" After having his twin-engine Beechcraft liaison aircraft destroyed in an Indian air raid on the Chaklala Airbase, he was incensed and demanded U.S. retaliation.

Writes in his book: "Yeager, the Autobiography":

About PAF-

"The air war in 1965 lasted two weeks and the Pakistanis scored a #three-to-one kill ratio, knocking out #102 Russian-made Indian jets and losing #thirty-four airplanes of their own. I'm certain about the figures because I went out several times a day in a chopper and counted the wrecks below."

"They were really good, aggressive dog-fighters and proficient in gunnery and air combat tactics. I was damn impressed. Those guys just lived and breathed flying."

"As an air defense analyst, I am fully aware that the Pakistan Air Force ranks today as one of the best air forces in the world and that the PAF Combat

War. In recognition of the outstanding performance ratings of those units, he was promoted to brigadier general in 1969, retiring on March 1, 1975. Yeager's three war active duty flying career spans more than 30 years and has taken him to many parts of the world, including the Soviet Union during the height of the Cold War.

Stationed in the United Kingdom at RAF Leiston, Yeager flew P-51 Mustangs in combat with the 363d Fighter Squadron. He named his aircraft Glamorous Glen after his girlfriend, Glennis Faye Dickhouse, who became his wife in February 1945. Yeager had gained one

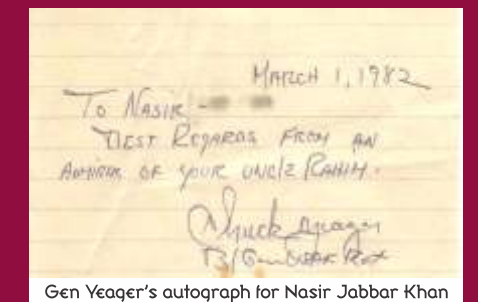
victory before he was shot down over France in his first aircraft (P-51B-5-NA s/n 43-6763) on March 5, 1944 during his eighth mission. He escaped to Spain on March 30 with the help of the Maquis (French Resistance) and returned to England on May 15, 1944. During his stay with the Maquis, Yeager assisted the guerrillas in duties that did not involve direct combat; he helped construct bombs for the group, a skill that he had learned from his father. He was awarded the Bronze Star for helping a B-24 navigator, "Pat" Patterson, who was shot in the knee during the escape attempt, to cross the Pyrenees. Yeager cut off the tendon by which Patterson's leg

was hanging below the knee, then tied off the leg with a spare shirt made of parachute silk.

From 1971 to 1973, at the behest of Ambassador Joe Farland, Yeager was assigned to Pakistan to advise the Pakistan Air Force. In one of the numerous raids carried out by Indian pilots against Pakistani airfields, Yeager's plane was destroyed while it was parked at Islamabad airport.[43] Edward C. Ingraham, a U.S diplomat who had served as political counselor to Ambassador Farland in Islamabad recalled this incident in the Washington Monthly of October

Commanders' School (CCS) in Sargodha has been ranked as the best GCI/pilot and fighter tactics and weapons school in the world". As one senior US defence analyst commented to me in 1991, "it leaves Topgun (the US Naval Air Station in Miramar, California) far behind".
~ The famous USAF test pilot, on deputation in Pakistan as US Defense Representative. The PAF remains the only foreign air force in the world to have received Chuck Yeager's admiration – a recommendation which the PAF is proud of. "

Incidentally, it was Gen Chuck Yeager, of USAF, who was the first human being to break the "sound barrier." The Officer was posted as Air Attaché of USA in Pakistan in the 70s and visited the home of Air Marshal Rahim in Morgah in 1982, where he even left his autograph for Air Marshal Rahim's nephew, Mr Nasir Jabbar with a meaningful compliment for late Air Marshal Rahim. It is produced below.



Gen Yeager's autograph for Nasir Jabbar Khan

WORLD TEACHERS DAY 2020

PAYING TRIBUTE TO TEACHING DURING PANDEMIC



World Teachers Day, also known as International Teachers Day is an international day held annually on every 5 October. This day was established in 1994. It commemorates the signing of the 1966 UNESCO/ILO.

Recommendations are made of Teachers that addresses the status and situations of teachers around the world. There is a wonderful quotation which states:

"The whole art of teaching is only the art of awakening the natural curiosity of young minds for the purpose of satisfying it afterwards." - Anatole France

Teaching is a noble profession. Teachers are the real heroes of our society. They are building the nations of the world. They shape the characters of the students. In every meaning, we as society are based on teachers. Teachers play an important role for us to become successful in

our lives. A good teacher helps us to become a good human being. Every student admires their teachers in their life. Millions of students are tribute to their teachers on World Teachers Day.

On World Teachers Day, International culture and art (ICA) Magazine organises Art Competition World Teachers Day to pay the tribute to their heroes.

Students participate to win the competition by showing their love to teachers.

Under the pandemic, ICA invited students to participate art and competition. Students participated in painting competition and they showed their love to their heroes through their paintings. The students painted their love for their teachers. Every student came up with a unique and beautiful story of love for their teachers.

PRIZES AND CERTIFICATES DISTRIBUTED TO THE WINNERS AND PARTICIPANTS.

1st



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SHAHZAD WASEEN (FIRST PRIZE WINNER)



WARDA KHAN (WINNER SECOND PRIZE)



FATIMA KHURUM (WINNER THIRD PRIZE WINNER)

The Hands Deserve the Books

BY: ZEENAT IQBAL HAKIMJEE



Child Labour is a crime against humanity. At this juncture I am reminded of a very moving story about one of the world's greatest humanitarians Abraham Lincoln. The time, at which this episode took place, Lincoln was a candidate for a congress seat. And on that day, he had an important election speech to deliver. But he also had a far greater task to perform. A noble cause to fight for.

He cancelled his election speech and entered the jam-packed court, which was already in session. Unnoticed, he sat down in the last row. The case being ended, the District Attorney rose and moved the trial of John Wilson for murder. There was a stir

through the courtroom. In the doorway appeared the Sheriff, leading a childish figure, a boy of ten, dressed in poor homemade clothes. He was pale and desperately frightened. The judge faced the criminal, paused pityingly and steadied himself. "Have you a lawyer?" He asked. The lad shook his unkempt yellow head. "No, I dunno anybody. I ain't got- Money-to pay".

The boy was in tears, his widowed mother was sobbing near him. "Do you wish the court to assign you a counsel?" In the stillness a boot scraped the floor. The man in the back seat rose, "May it please your honour" he said. "I am a lawyer. I should be glad to act as a Counsel for the Defense".

The Judge looked for a moment at the loose-hung, towering figure. "What is your name?" He asked. The man answered quietly "Abraham Lincoln". Lincoln, who gave his life to abolish slavery, had come that day to re-pay a debt.

Years back, when he was a struggling non-entity, the family of the then well to do little boy, then a baby, had given Lincoln solace and succor. Subsequently, the boy's father died and the family was in a miserable state of abject poverty. The boy, John had to work due to force of circumstances, in a farm of one heartless man who was Shaughnessy by name. He was a cruel tormentor. One day, he started beating the boy so mercilessly that the desperate defenseless

boy struck his tormentor's head with a pitchfork. The man died after some time. The boy was charged for murder. This was the story. It was commonly said that the boy was doomed; No lawyer, even a smart one

could get him off after some seemingly convincing evidence. But in the courtroom that day was no ordinary man. It was the great Lincoln, the unique humanist, who had come, jeopardizing his future career by canceling his election speech, for a great cause- even greater than his own magnificence.

"Gentlemen of the jury," began Abraham

Lincoln. I am going to try this case in a manner not customary in courts. I shall not call witnesses; the little prisoner over there is all the witness I want. I shall not argue. You know that at an age when this boy's hands should have held schoolbooks or a fishing rod, they held the man's tool that was his undoing; you know how a grown man goaded the child till in desperation he used the tool at hand. All I ask is that you deal with the little fellow, as you would have other men deal in such a case with little fellow's of your own at home. Before the verdict, for a second, perhaps, no one breathed in that packed mass. 'Not guilty' was the verdict.

It was a momentous Victory for a great cause. The cause of tormented and exploited 'Johns' of America.



My story is an inspiration from the former. It is about the 'Asims' of Pakistan. A familiar figure in the homes of Pakistan. The not so lucky ones in the houses. I differentiate because cold callous concrete houses consist of ruthlessness.

For one such house Asim worked. His mother was a widow and she washed dishes and clothes for her 'Begum Sahiba' who had suggested this couple for Asim's employment. Asim had formerly tried his hand as a motor mechanic, but as circumstances would have it his boss had closed his workshop because of lack of funds.

After getting the job, Asim worked for Amina and Aslam where he was required to do all the dirty and hard jobs. To clean the bathrooms, to sweep outdoors in the harsh summer sun of Karachi. On the face of it everything seemed fine. His masters bullied him sometimes. They would feed him with leftovers and not give him new clothes to wear, although he tore his own clothes doing the dirty work. Maybe, it was because poor Asim had not experienced the luxury of life. He could not tell that he was being dealt with severely.

Amina was a frustrated woman. Aslam had two wives and she hated sharing him

with his other wife. Maybe this was the reason for her being so cruel.

One ill-fated day, Amina entered the house and heard a noise in the kitchen. A glass had slipped from Asim's hands and was in splinters.

In a rage, she ignited a matchstick and placed it on Asim's hands. Singed he ran out, followed by Amina who seemed in a frenzy. Luckily, for him, she was heavy and could not move as fast as he.

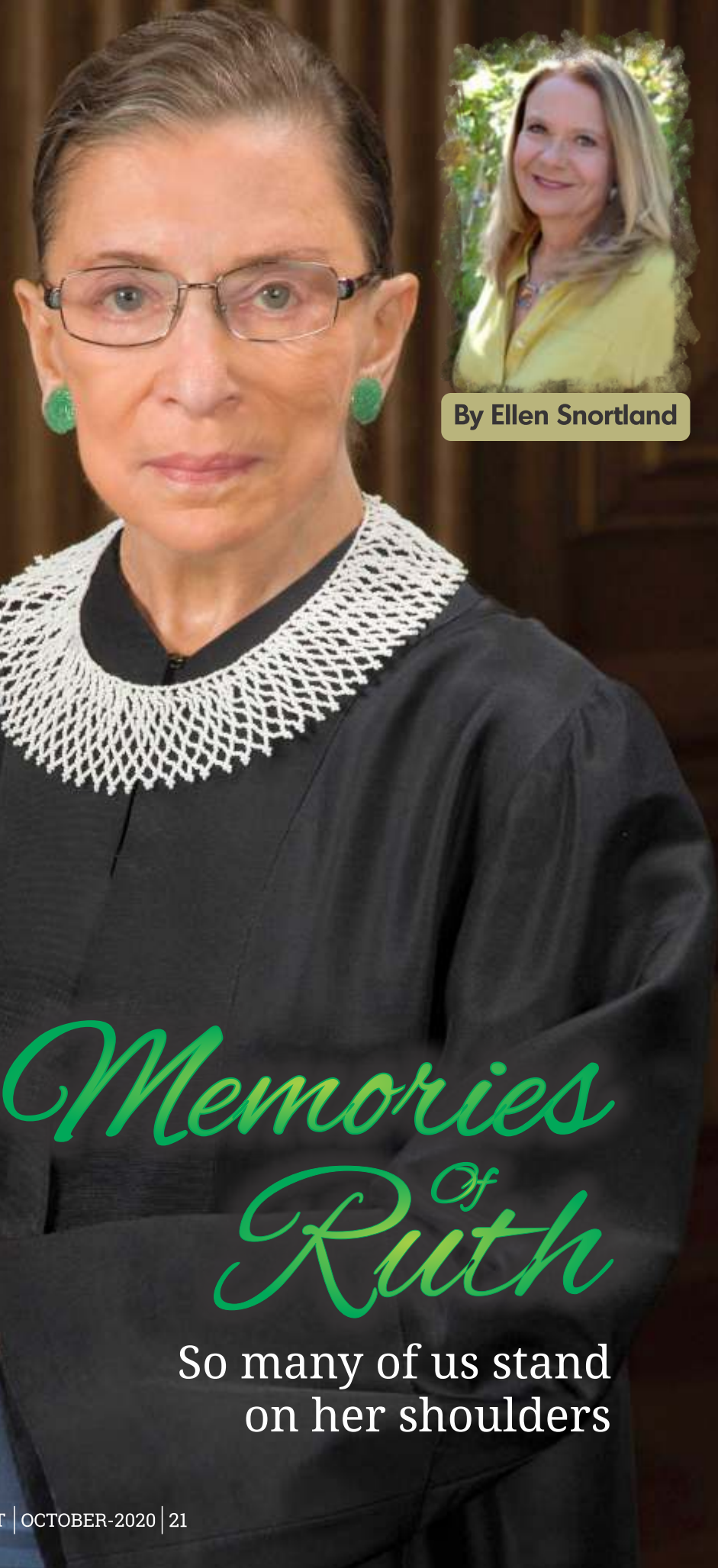
In his mother's embrace he told his story, to his mother's mistress who listened patiently. She could not even think that Amina could do this to Asim. She was determined to amend the wrong done to him.

She went to Amina's house, but Amina completely denied that she had been cruel. She knew Amina was scared of being blamed publicly. So Asim's mother's mistress threatened Amina to compensate Asim for her ill-doings or she would go to the Police.

Amina was asked to pay a handsome amount to Asim for a life-time in lieu of her attempt to burn Asim's hand, which escaped several burns because of him not loosening his senses and wrapping up his hand tightly so that no air was left to blow the flame.

RUTH BADER GINSBERG

1933-2020



By Ellen Snortland

Memories of Ruth

So many of us stand
on her shoulders

Ruth Bader Ginsberg was leading the ACLU Women's Rights Project as a lawyer while I was an undergrad majoring in theater, with a minor in "What the heck should I do with my life?" I wish I had known about her then, as it was 1970, I was 17 and attending Rocky Mountain College in Billings, Montana.

As I bounded up the Student Union building stairs, a boy in a cowboy hat and boots wolf-whistled at me. I whistled back. I had read Robin Morgan's "Sisterhood is Powerful" when I was 14 and knew that I wasn't OK with the whistle. I hadn't planned what I would say beyond my ear-shattering whistle, so I walked over to him.

I sputtered, "That's not cool."

He laughed, "Why not? You're good looking."

"I don't care. I'm not livestock you're judging... or calling. We used to whistle for our horses to come in for their dinner..." I retorted.

"You don't have to be such a bitch."

That's where I froze. Why was I a bitch because HE had bad manners? I had managed to get through life without whistling at another person, ever.

Seizing the moment, he continued. "You'll never get a husband with that kind of attitude."

"I'm going to be a lawyer, so I won't need a husband for his money!" I shoot back.

He starts guffawing, and — I kid you not — takes his hat off and slaps it on his thigh. "Girls can't be lawyers!"

"Yes, they can."

"No, they can't. They ain't smart or tough enough."

"Yes, they are."

"If you're so smart, name one girl lawyer..."

I froze a second time. I. COULD. NOT. THINK. OF. ONE. FEMALE. LAWYER.

NOT. ONE.

The previous year, my high school counselor had me told me to forget my law school dream. He said, "Even if you could get in, you'd be taking the place of a man who needs to go to law school. You're just going to fritter your career away when you get married and have kids."

Do not EVER tell me I can't do something. Later, I would indeed pass the California bar and become a lawyer, albeit a non-practicing one as I created another career in activism, arts and media.

Meanwhile, back at the ranch with the cowboy, I said something super-clever like, "I'll show you," and stomped off.

If ONLY I had known about Ruth Bader Ginsberg, who was hidden in plain sight. I suppose if I'd subscribed to the New York Times then, I might have had an expanded view of women in the law. Maybe.

The accomplishments of women have been notoriously under-reported over the decades. Meanwhile, I finally became aware of RBG after her appointment to the U.S. Supreme Court in 1993.

I, along with many of my family members and dear friends, am grieving the terrible loss of Justice Ginsberg. We again watched the CNN documentary "RBG" on the night of her death. Her tenderness and her almost excruciating shyness are so profoundly moving to me. She broke every stereotype the mainstream media had a large hand in creating for feminists: man-hating, witchy,

obviously couldn't "get" a man, not very smart, brash, ugly, blah, blah, blah. Stereotypes we still live with to this day.

Undercutting so many of our dreams of equality were the constant, foul, sabotaging actions of men who hated us for leaving our small domestic spheres to participate in a "man's world." (I suspect these same men despised us in our domestic spheres, too). Speaking of hate, I just got an email from a "fan" in response to my recent Pasadena Weekly column on not voting for Trump: "Gaston LeDoux" writes: "You filthy swine. I could give you 100 Trump administration accomplishments, and your useless ass would still not vote for him." It turns out the name and email address are dummies, just like the sender. Can you imagine the vitriol thrown at RBG her entire life?

Learning what RBG went through, the indignities, the invisibility, the rejection, is a validation of so many of our efforts to excel when clearly the cards have been stacked against us. Women — or anyone who identifies as such — and minorities have gambled on the hope of meritocracy to pursue the American Dream. At the same time, the dealers snickered, hid cards, and used loaded dice.

RBG... thank you for your sweet and generous heart; for all you've done for the people who have been cheated, time and time again. You are, and always will be, a beacon of quiet love and strength. Rest in power, persistence, and peace. And also thanks on behalf of the young women lawyers for whom you are a saint. How I could have benefitted from your wisdom — even existence — when I was their age...

This article is an updated excerpt from Ms. Snortland's forthcoming book, "Biting the Hands That Squeeze Us." Contact her at ellen@beautybitesbeast.com



INTERNATIONAL PEACE DAY AND MODERN WORLDS CONFLICTS



Fayyaz Salih Hussain
Ph.D. Research Scholar Author/Human Right Activist/Motivational Speaker Karachi.



(2017), The Right to Peace: Universal Declaration of Human Rights at 70 (2018), Climate Action for Peace (2019) and for 2020, the theme for the International Peace Day is “Shaping Peace Together” celebrating the Day by standing together against the virus and promote kindness, compassion.

This year 2020, has clearly shown us that we can not afford more wars against each other, we have multiple huge enemies what we have to fight for the sustainable future like climate change, cybersecurity, economic crises, energy



insecurity, terrorism, natural disasters, hunger, poverty, education, safe water and health need more attentions than ever before specially after the covid-19. This virus has put our world into deep turmoil and teach us that whatever is happened in any part of the world will definitely impact on people everywhere. It is the best time to those countries who have severe war conflicts, have to lay down all weapons and should be focused on fighting war against common enemy like Covid-19. The United Nations has invited people all around the world to join UN75, one of the largest and furthest reaching global conversation to build prosperous and peaceful future for the present and coming generations.

part of world. Peace does not mean only to “an absence of war” but it includes different elements of wellbeing. Due to its multiple dimensions it’s a quite difficult to measure, the continuum of peace include international wars, hybrid conflicts as well as violence within the nations like police violence, wars between gangs, forced displacement

Our planet urgently need a collective efforts to heal it. Beside all those very positive attempts, the world need some of the serious steps toward promoting peace and to cool down those volcanoes who are ready to erupt. After the failure of League of Nation, the United Nation is trying its

best to prove its raison d'être but UN is miserably failed to protect its integrity in many conflicts and the super powers often always played its role of their own interest to change the world order. In different parts of global peace, stability and security are not fraction of the reality of citizens but terrorism, climate change, cyber attacks, transborder illegal activities, weapon of the mass destruction and poverty are some factors that destabilized the peace and leads to become the severe conflict in various



The world has been facing severe war conflicts since many centuries, civilizations collapse, millions of people dies, nature cries and the beautiful world has burned into ashes several times. Many attempts have been made to make this world a better place for the inhabitants and for the future generations. One of the main motivation and immediate cause for the creation of United Nations was to save future generations from the scourge of war. Since its inception, the United Nations has been often called upon to deescalate tension between different countries and to prevent different disputes which could leads to war, restore and promoting peace within in societies emerged from wars. Keeping in mind, in 1981, The International Day of Peace was established by UN-General Assembly, after two decades, the General Assembly in 2001, has unanimously voted to celebrate the Day

as the period of cease fire and non-violence. The UN invites all people and different nations to honor the day and end hostilities on the Day and commemorate the International Peace Day by promoting education through public awareness regarding different issues related to peace and harmony. Every year, the theme of Day was focused on different issues circulation around peace. These themes included Human Rights and Peacekeeping (2008), Disarmament and non-proliferation (2009), Youth for Peace and Development (2010), Peace and Democracy: Make your voice heard (2011), Sustainable Peace for a Sustainable Future (2012), Education for Peace (2013), The Right of Peoples Dignity for All (2015), The Sustainable Development Goals: Building Blocks for Peace (2016), Together for Peace: Respect, Safety and Dignity for All





so measurement of peace need to considered various dimensions and aspects.

After 9/11 the Afghanistan become the hot cake for the world powers, hundreds of thousands people have been killed from a suicide bombing to drone attack, air assaults to special raids. Innocent man women and children have been killed from cities to rural areas, no place has been left unaffected and safe for the Afghan peoples. After years of

bloodshed, now the ray of hope for peace is emerged during the table talk between afghan Taliban and US. But it's a very long journey and there is need to settle many factors which contributes in country peace process. There is no better option for US to perusing a respected deal with Taliban but many questions are still unanswered including the formula for power sharing between Taliban and other stake holders in Afghanistan , US- Taliban diplomacy, Islamic state insurgencies, Al-Qaida issue,



disputes between Ashraf Ghani and Abdullah Abdullah, evacuation of US army and future of Afghanistan and how it will contributes in regional peace.

Kashmir has been fell on international radars from inception of Pakistan. This dispute has been the cause of multiple wars between two nuclear powers and become threat to the regional peace. From time to time it has become a bone of contention between India and Pakistan. Recently tension has been spiked when India revoked the status of Jammu & Kashmir, it's an Indian attempt to change majority into minority, hundred thousands of troops has been deployed in occupied Kashmir and severe violation of basic human rights has been noticed including detention of whole political leadership, suspension of internet and other mode of

communications, curfew and extra judicial killing. In this grave situation, any attempt from non-state actors could lead both countries stumble into war or worst, therefore stability of region will not possible without the resolution of Kashmir issue.

One of the main threat to global peace is the behavior of US and North Korea toward each other that is the reason many summits has failed to resolve issue, and both counties has been engaged in escalating tension in region.

US always support South Korea and criticized North Korea's missile systems. From April 2019 several steps has been taken between North Korea and US to deescalate the tension between two countries, we are hoping for the successful diplomatic moves which could safe both countries to the extreme end.

During 1970's, the tension between Iran and US has been developing, after US backed Shah of Iran, one of the biggest ally of US in region, was overthrown and the country became Islamic republic, from



Source: Global Peace Index/Institute for Economics and Peace

the dozen of American hostages to the killing of Iranian general Suleman there has been several periods of conflicts between US and Iran. During 1980's there was a suspension of diplomatic relation between two counties for more than 30 years. Blaming of Hesbollah for American embassy and different attacks, bush includes Iran "axis of evil", a long history of trade sanctions and nuclear deal between UNSC, US, UK, EU, China, Germany and France, there are several ups and down. Israel also strikes against Iranian linked targets in Lebanon and Syria as well as Red Sea basin. Hence it could be a flash points that would explode the peace of entire region. Saudi Iran conflicts of interest in region also destabilized the peace process in Persian gulf and in South Asia.

Local conflicts always provide a way to

unfold, ignite, persist and provide a way to shifts in power relations, intensity and breadth of competitive ambitious regional actors. The world is facing multiple threats to global peace including Yemen conflict, Ethiopian crises, Burkina Faso, Libya, The U.S., Iran, Israel, and the Persian Gulf tension, U.S.-North Korea, Indian-China issue, Venezuela and Russian-Ukraine conflict. According to Global Peace Index 2020, Pakistan ranked 152 number followed by Iran 142 and India 139, Iceland ranked number 1 followed by New Zealand and Portugal. The positive thing is that 80 countries improved rank in 2020 including Pakistan as compare to 2019 but global GPI average decline by 0.34pc from 2019 to 2020. According to GPI, highest number of deaths occurred in Syria, while the significant decrease is observed in case of Central African

Republic, Iraq and Pakistan. In case of Afghanistan, no change is observed in case of death during past few years, but intensity and scope of conflicts increased since 2014 and highest deaths are reported due to internal conflicts.

The idea of global peace cannot be achieved until unless every nation cooperates with one another to prevent every possible warfare. It has been desire of mankind for centuries to attained peace but whenever interest collides, millions of human slaughtered with or without any logical reason so we can only hope for global peace and prosperity.



CHOHA GURU NANAK GURDWARA SAHIB at Jhelum, Pakistan

By Inderjeet Singh

The town of Rohtas in district Jhelum, West Punjab in Pakistan is famous for Rohtas Fort built in Sher Shah Suri in the 16th century. Rohtas is about 200 kilometres from Lahore on M2 motorway towards Rawalpindi. Unknown to most people, the town has a historical Gurdwara commemorating the visit of Guru Nanak while he was on one of his Udasi (or preaching tours).

History

The Gurdwara Sahib is located towards the North side of Rohtas Fort near the Talaqi Gate was once a humble structure. As per Giani Gian Singh, Twarikh Guru Khalsa, Sardar Charat Singh (c 1733-70) converted into a big solid hall and Guru Granth Sahib, the Sikh holy scripture (treated by a living Guru) was permanently installed in the Gurdwara Sahib. The present structure was built by Maharaja Ranjit Singh in 1834. Bhai Kahn Singh Nabha in Mahan Kosh writes that the Maharaja gave 27 Gumaoo land and an annual grant of 260 rupees for the Gurdwara Sahib. The Gurdwara Sahib was managed by the Shiromani Gurdwara Parbandhak Committee till 1947 and an annual religious congregation (Jorr Mela) was held during the month of Katak to coincide with the Gurpurab of Guru Nanak.



Dr Harbans Singh in Encyclopaedia of Sikhism writes the nearest source of water for the people of this place during dry season was a spring at Tilla Jogian, about 14 km west of it. At the request of the people, Guru Ji caused a freshwater spring to flow out of the earth. In Persian, a stream or spring of water is called 'Choha' hence it came to be known as 'Choha Sahib' or holy stream. When the Gurdwara Sahib was raised, the spring of water was lined to form a sarovar or holy tank.
Present status

My friend Mirza Safdar Baig who lives in Jhelum informs me that his elders



have confirmed that a big Mela used to be held at the Gurdwara Sahib to the partition. The Sikh Sangat had requested to the authorities to grant permission to perform Kar Seva and open the Gurdwara Sahib so that Guru Granth Sahib is installed, and regular Prakash is performed. Last year on 2nd July 2019, the Gurdwara was formally opened by the ETPB after cleaning and repairing the building. He adds that Guru Hargobind Sahib, the sixth Guru who travelled extensively in West Punjab also visited this site.



Sangat from India who come with Sikh Jathas to Pakistan are currently not able to visit this Gurdwara Sahib as they have a fixed schedule. However Sikh Sangat from USA, UK, Canada, Australia and other countries who are granted unrestricted visit to Pakistan should visit this place.



IMPORTANCE OF HAVING MORE DOMESTIC TOURISM IN YOUR OWN COUNTRY



Many people are finding travelling abroad as risky due to COVID-19 and are travelling in many beautiful historical, coastal and heritage areas in their own country. The World Tourism Organization (UNWTO) is the United Nations agency responsible for the promotion of responsible, sustainable and universally accessible tourism.

As the leading international organization in the field of tourism, UNWTO promotes tourism as a driver of economic growth, inclusive development and environmental sustainability and offers leadership. In order to ensure UNWTO aims are fulfilled, in my opinion, we all would need to increase domestic tourism. I have known many who have travelled around for many days touring in their own country, 200 miles out to visit countrysides and coastal areas.

There are others who have and travelling over 450 miles to go camping and enjoy their own

country's heritage and history. Statista, Inc stated "In Great Britain, domestic tourism expenditure increased in 2019 to almost 25 billion British pounds. Although a positive development, the impact of the coronavirus pandemic is expected to have a negative impact on the industry in 2020.

Early forecasts, based on the lockdown ending at the start of June and social distancing measures continuing throughout the summer, suggested a decline in spend by 32 percent, down to 16.7 billion British pounds." In this Covid-19 times, many have increased their knowledge of their own country's heritage and history by via of domestic tourism and it is a good way for families also to gain historical knowledge of their own country. Tourism sector has been worst affected from all major economic sectors and it is important that people from their country keep the tourism sector continuing in a safe and legal way.



By:
Barrister Jahnzaib Sarwar-UK

TRIALS CONDUCTED

BY COTHM AND CHEFS ASSOCIATION OF PAKISTAN FOR NATIONAL CULINARY TEAMS



COTHM Pakistan and Dubai and Chefs Association of Pakistan (CAP) conducted trials for National Culinary Team of Pakistan (NCTP) and National Women Culinary Team of Pakistan (NWCTP) in which professional chefs from different restaurants and hotels participated. Pride of Pakistan “Chef Raees”, Executive chef of Ajman Saray , A Luxury Collection Resort and “Chef Mukesh Khaimji”, Executive Chef, Etihad Airways, were the judge of trials.

Chefs who will be selected for NCTP and NWCTP, will represent Pakistan in International Culinary competitions. Mr. Ahmad Shafiq, CEO COTHM Pakistan and Dubai, applauded the hard work of selected chefs and encouraged the runner ups wishing them best of luck for future. He said “like other sportsmen, Pakistani Chefs have skills and capabilities to rise the Pakistani flag high on international culinary arena. These chefs are also presenting Pakistan’s True spirit of Hospitality and love around the globe”.



HOW LANGUAGE CONSTRUCTS PATRIARCHY IN PAKISTANI SOCIETY

According to Sociologists, in a cultural paradigm language is the medium through which manners, morals and traditions of a certain society are passed to the coming generations. Language is a medium for transmitting and internalizing cultural ethos in a society. Language has two dimensions verbal and non-verbal. Verbal communication is about language — a language is a syntactically organized system of signals, such as voice sounds, intonations or pitch, gestures or written symbols which communicate thoughts or feelings.

Non-verbal communication is much studied and the fact is that human beings communicate more through non-verbal means. Some estimates are that so-called body language accounts for 65, 70, even 90 per cent of human communication. Research conclusions may vary a bit, but the consensus is clear: Non-verbal communication is hugely important in human interaction. Non-verbal communication also is bound to culture. Language reflects and strengthens cultural values including those about gender. In a societal fabric of Pakistan language plays an important role in constructing and

reinforcing patriarchal patterns of behavior. Feminist movements of 1960's argues that language is one of the instruments of female oppression and suppression by males. Language reflects a patriarchal system as well as male supremacy over women. Men and women differ in their linguistic behavior as men are thought as dominant speakers while women are considered as subordinates during the conversation process.

In a theoretical perspective of cultural feminism women have a cultural preference for cooperative, egalitarian interaction and for "rapport-talk" or emotion-based connection oriented communication. On the other hand man have preference for competitive hierarchical interaction and "report-talk" or fact based and information oriented communication as propounded by Tannen.

In radical cultural feminist discourse women have to face language based violence verbally and non-verbally. According to linguists there are two models of gender and language segregation, i.e. Dominance and Difference. Dominance refers here that in a

mix gender conversation man portrays themselves more dominant, rational, impersonal and make more interruptions than women.

This a power imbalance created through different sociological institutions and are deeply ingrained in Pakistan's societal systems. Differences refers to the fact that women use standard form of language because they are conscious of their status in society. Whereas man usually use sub-standard language because they are aware of the fact that they have penetrated deeply and dominantly in cultural and societal patterns so have no worries over their status consciousness.

Moreover, man are interested in direct and assertive talk that only carries information. On the other women are interested in interactive process and less direct talk. Tannen has presented six perspectives to show dominance and difference models in gender language. Status vs. Support

This perspective argues that man socialize in a competitive world thus they seek to achieve higher status and dislike

dominance of others. On contrary, women socialize in a subordinate cultural patterns seek confirmation, support and consensus.

Independence vs. Solidarity

This perspective argues that man struggles to achieve hierarchical ladder for independency. Women struggles to achieve support and shows solidarity.

Advice vs. Understanding

This perspective argues that man take complaints as a challenge and quickly seek for solution, they lack empathy towards a certain situation. Though women behave in a more understanding manner to certain situation and expect to gain sympathy. Information vs. Feelings
According to this approach man only interested in sharing information but women is interested in sharing feelings. Orders vs. Proposals

Man socialized as a superior being tends to make orders whereas women tends to make proposals in a certain situation. Conflict vs. Compromise

Man tends to create conflict due to patriarchal mindset on the other women tends to compromise in a certain situation.

Man use language of status and independency to inculcate and perpetuate their hegemony in cultural discourse. While women use language of connection and solidarity to show their subordination in patriarchal society. Subordination which is reinforced by social institutions--social institution is the organization of several folkways and mores into a unit which serves a number of social functions.

In Pakistan, the primary social institution: family is a one that left no stone unturned to fortify language patriarchal system in society. In the institutionalized social structure: marriage women are treated as subordinates and man are considered superior beings. For asserting their dominancy and superiority man make use of language. Such as wives call their husbands as "aap" and husbands call their wives as "tum", similarly in Punjabi language "tusi" and "tun/nii". This clearly indicates the level of dominance and subordination as "aap" or "tusi" indicates respect but "tum" or "tun/nii" indicates inferiority. This can be termed as verbal form of language supremacy. Moreover, according to a case study two younger brothers have turned their elder sister into psychologically insane by abusing her verbally and beating her physically,

ultimately she died. Only because she wanted to pursue higher studies. In our society elders are regarded and respected but because she was a woman that is why she was tortured by her younger brothers.

Another social institution that strengthens language based patriarchal system is educational. Particularly, in schools the text books portrays and depicts males as heroes and conquerors. From religious to social and from political to culture all stories are narrated in the praise of males. Women is shown as obedient wives, mothers and daughters. Moreover, illustrations are used where male child is shown playing footballs and cricket matches whereas female child is shown as playing with dolls, sewing and knitting. Furthermore, in the literature section only male poets are dominant such as Mirza Ghalib and Hali, there is no space for poetesses such as Parveen Shakir etc.

Another institution that reinforces language based patriarchy is professional one or work place be it private, government or state owned there is a dominance of man. In a work place environment males are always use language that is assertive and bossy. In contrast female use consensus based language. Males are always preferred in decision making processes than their female counterparts.

Females are considered as inferior beings. Such as, in a decision making processes

they have to face statement like "ek aurat ko kya pata ke strategy kya hoti hai?" What a women know about a strategy? Work place harassment such as use of derogatory remarks and physical molestations comes under verbal and non-verbal languages.

Lastly our popular media institution is the one that strengthens language based patriarchy. In TV drams, soaps and movies women is always seen as second grade performer and lead role is always played by man.

In Tv dramas and soaps women is always shown as "becahri", "dukhi", "badkismat", "kamzoor", she remained in strict silence after even beaten by her father, brother and husband. On contrary male always illustrated as dominant and overriding. What we see in most Pakistani dramas that men is free to make choices such re-marrying and having extra-marital affairs but women is not even allowed to resist about it.

What the Pakistani nation has seen in a drama that was screened in cinemas that women is considered "be-wafa" if She wanted to take divorce from her husband and marry another man for whatever purposes. These sort of mindsets and attitudes reinforce language based patriarchy in our society and deprive women of accessing public spaces and reclaiming language.



SOPs

FOR PROTECTION FROM COVID 19

Dr Noor Muhammad Aulakh
BA, BSc, MBBS, MHM

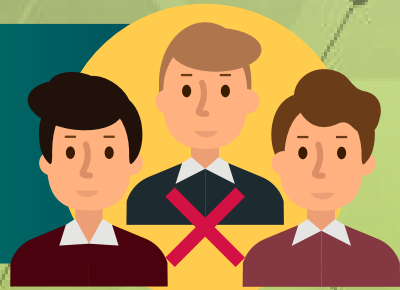
Avoid unnecessary going Outside home



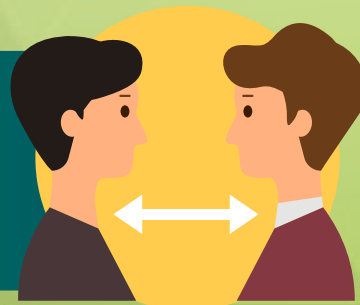
wear mask while going outside home



Avoid gatherings



keep social distancing anywhere among people



wash hands regularly atleast for twenty seconds as per prescribed procedure



Use disposable gloves where ever necessary



Use of alcoholic hand sensitisers should be done



if there is a Covid suspect in home. Isolate the person, keep his/her useable articles separate from those of others at home



chlorine spray should be done in all parts of houses and offices especially In patient isolation and treatment areas



Suspects should be isolated and Early Covid 19 tests of suspects should be done to adopt further line of management/SOPs.



Use of PPEs (Personal protective equipments) should be ensured while treating/ among Covid positive patients



INTERNATIONAL *Day of the* GIRL CHILD



Girls should be the foundation of their societies. They have enormous potential, although it often goes unrealized and untapped. They can become leaders, household decision-makers, businesswomen, and important agents of social transformation.



We know that investments in the development of adolescent girls translate into significant long-term benefits for society as a whole. But girls in developing countries remain particularly disadvantaged and underserved.

When it comes to girls, let us remember Article 1 of the Universal Declaration of Human Rights: All human beings are born free and equal in dignity and rights. The concepts of dignity and rights are intrinsically linked, and perhaps more so for adolescent girls than for any other group. Ensuring the dignity and rights of girls is the key to preventing the growth of gender disparities over the lifecycle.

If girls begin life by feeling that their potential is limited, or if in communities girls are seen as unworthy of investment, they will believe they are not as valuable as their brothers. We must therefore take positive special measures to ensure their rights and dignity.

To Recognize girls rights and the challenges they face, The united nations general assembly declared 11th of October as International Day of the girl child' in 2011. The International Day of the Girl Child

focuses attention on the need to address the challenges girls face and to promote girls' empowerment and the fulfilment of their human rights.

Adolescence is one of the most complex transitions of life, its breathtaking pace of growth and change second only to that of infancy. It is a period characterized by rapid physical, cognitive and social changes. As they grapple with physical and emotional changes, today's adolescents must also cope with external forces over which they have little control. Demands of culture, gender, globalization and poverty have pushed millions of adolescents prematurely into adult roles and responsibilities.

Gender stereotypes and disparities are typically introduced early in the life of the child, and the discriminatory social and cultural norms and practices upon which they are based continue to shape the lives of girls throughout their childhood. Nevertheless, gender roles tend to be consolidated during adolescence, when girls are often forced to contend with new restrictions and limitations on their freedom of movement.

For boys, adolescence is a time of outward movement, of expansion and adventure, in

many societies it is just the opposite for girls—a time of inward movement, of restrictions and prohibitions. For adolescents, boys and girls, at a time of shaping the future, their roles are still strongly determined by gender stereotype. For girls—being a woman and being young—becomes a source of disadvantage, discrimination, violence and denial of human rights.

Thus, adolescence represents an important window of opportunity for transforming unequal gender relations that are reinforced during this period, and paving the way for a social transformation in which boys and girls have equal opportunities and outcomes.

Adolescent girls have the right to a safe, educated, and healthy life, not only during these critical formative years, but also as they mature into women. If effectively supported during the adolescent years, girls have the potential to change the world – both as the empowered girls of today and as tomorrow's workers, entrepreneurs, mentors, household heads, political leaders and mothers.

Kazuko Stratmann



Kazuko Miyoshi-Stratmann is a professional flutist. She graduated from the Osaka College of Music and studied at the Tohogakuen Music School for her diploma as a flute major. She has performed traditional Japanese music a number of times in Washington DC and California, including performances at the Cherry Blossom festival, the Kennedy center and the Performing Arts Center of Los Angeles. Kazuko has performed classical, modern, and world music with many artists in events throughout the United States and Japan.

A composer as well, her composition "Sakura Sakura Variations for Flute Choir" is published by ALRY publications and she also composed and performed a broad range of music on her CD, "Flute Collage". In addition, Kazuko has composed for documentary films, modern ballets, along with many arrangements of chamber music. Kazuko founded the Luminous Ensemble a couple years ago when she started performing with several other professional musicians for Monthly Ceremonies at her Spiritual Center. She arranged music that she felt harmonized with the peaceful vibration of the ceremony, sharing and introducing beautiful works of classical music. This year, with the unprecedented coronavirus pandemic affecting the world, especially the US and New York, participation in monthly ceremonies at the center were cancelled for the foreseeable future.

After a few months passed by, Kazuko felt she wanted to encourage and bring Light to others by continuing to make monthly arrangements of classical music that she could put up on YouTube and share with members of the Spiritual Center. Her hope was that in turn, those members could share the music with their family and friends and continue a stream of light in these times filled with uncertainty and conflict. The other musicians of the Luminous ensemble were eager to create and share music again together even from a distance and were all on board. As of now, Kazuko has arranged and edited 5 videos with the other members that are now on YouTube. They have received many messages as well as comments of positivity and happiness on the videos from members of the center as well as from non-members, inspiring them to continue creating more music every month. The Luminous Ensemble's hope is to continue sharing classical music with others who can use it as a medium to feel and experience the light, peace and connection that human beings all share with the great spirit of the universe.





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