

MILESTONES JEZIMA ISMAIL

Birthplace \ Village of Sainthamaruthu, Eastern Province

Educational Field : Six months nursery education at Carmel Convent, Kalmunai
Primary and Secondary education at St. Bridget's Convent, Colombo
Wartime transfer to Vincent's Girls High School, Batticaloa
Undergraduate education at University of Peradeniva
1957-Jo'incdstaffofDeviBalikaMaha Vidyalaya, Colombo
1964-66- Masters Programme at McGill University, Canada
1971 -72 - Post-graduate Diploma. University of Svdney, Australia
1975-88 - Principal, Muslim Ladies' College, Colombo

Non Formal Arena : **Founded:**
1976-Academy of Adult Education for Women
1978—Sri Lanka Muslim Women's Conference (SLMWC)
1978 - Muslim Women's Research & Action Forum (MWRAF)
1991 -Sri Lanka Association for the Advancement of Education

Positions held : **Member, UNNationalAdvisoryGroup**
Member, Presidential Commission on the Monitoring of Prejudice and Fundamental Rights
Member, Presidential Commission to Investigate and Inquire into Serious ViolationsofHumanRights
Member, Advisory Committee, Ministry of Disaster Management and Human Rights
Member, SteeringGrouptodraftanew Constitutional Bill of Rights
Member. CommitteetodraftaHumanRights Charter for Sri Lanka
Member, Committee of Eminent Persons to Provide Recommendations on School System Restructuring and Admission of Children to Grade 1 from 2007 onwards

OUR VERY OWN KOHINOOR

Sri Lankan Muslim Women's Kohinoor is Deshabandu Jezima Ismail She uplifts women with determination and works with a courageous smile. Chancellor of the Sri Lanka South Eastern University, Founder member of a number of societies for the community, She is a humane educationist par excellence And a winner of prestigious awards for brilliance.

She is the youngest daughter of the first Muslim Sri Lankan engineer In the research of Muslim women's rights and action a pioneer. Her work is mainly women's empowerment and development. Workshops she organizes for career advancement. An illustrious mother this priceless gem Lives up to expectations and rightly honours them.

St. Bridget's Convent did the multifaceted cutting and shaping Universities of Peradeniya, Canada and Sydney did the academic polishing. As dedicated principal, teacher and social worker, An example she set shining. So rare a gem can hardly be found with even a lifetime of mining!

She is always impeccably dressed and unique How she finds the time and yet be on time is her technique. Her outstanding quality is being flexible, To the unfortunate she is at all times accessible.

A very interesting conversationalist is she, And this quality in her we certainly see, Hidden talents of people she helps to identify, And advises them to further qualify.

Our sincere gratitude to Professor Mahroof Ismail whom she married For being a staunch supporter of the duties she nobly carried. The Sri Lanka Muslim Women's Conference Appreciates her imparted knowledge, In gratitude this poem is our token presented to acknowledge.

May Allah Subhanawathala's Choicest Blessings be upon you For good health, long life and happiness.

Amirun Boange and Ferial Saheed

JeziMa -- growing up together

JeziMa is, without doubt, the most amazing woman I have ever known. JeziMa's father, an irrigation engineer, was posted to Colombo a couple of years before World War II and he lived with his family in a government bungalow in Butter's Road. My father, a police officer, lived in a similar bungalow further down the same road. They soon became friends. In my family there were only boys and in her family only girls and soon we children became friends. JeziMa was the youngest of three sisters. Her sisters were more or less in my age group: I was nine and JeziMa was only five. Our evenings were spent playing hop-scotch under their porch. JeziMa would try to join us but being too small I would get rid of her by treading on her toes and she would leave the game crying. This happened a few times but eventually her perseverance got her a place in our games.

As we grew up, I realized that JeziMa was very bright. We - JeziMa and I - were at the top of our class at St. Bridget's and Wesley, respectively. I was getting drawn to her and the only way I could show my interest in her was through school boy gifts. Later JeziMa did humanities at the University of Peradeniya and I joined the medical faculty in Colombo. Inter-university visits were regular and frequent and I did not miss any of them. Although these inter-university visits were mainly sports-oriented, I was sure in my mind that for me JeziMa was the main attraction for my visits to the Peradeniya University. She, I believe, knew this and I was sure she felt the same way.

However, neither of us spoke to each other nor did we show any signs of affection. At Peradeniya University, JeziMa played badminton and table tennis and won university colours in those sports. At inter-university badminton tournaments, she and I were mixed double partners. Many of my colleagues at the university were quite sure that our partnership would continue right through our lives.

JeziMa completed university and joined the teaching profession and I became a doctor. It was quite apparent that we were attracted to each other. I just cannot explain why I never expressed this in so many words. I am by nature a very shy person — maybe I respected her too much or I did not want her to say no. Soon we were engaged and spent the most enjoyable year of our lives.

\ We got married at the Galle Face Hotel - the first Muslim wedding held in a hotel and none of our more conservative relatives attended the wedding. I would also like to say that in our marriage dowry was not an issue because both our fathers were opposed to it.

Jezima told me that we should endeavour to live on her teacher's salary and that I should save mine. I knew then that she did not have the foggiest idea of the value of money. That was 50 years ago ^ (our Golden Wedding Anniversary was on the 27th of December 2008) v and her knowledge of financial matters has not changed one iota! For her money is meant for spending!

We had a joint account but she had never signed a cheque until she became the Principal of Muslim Ladies' College when it became obligatory for her to sign cheques as the Principal. Once when I was leaving the country I told her that if she needed money for an emergency she could use my cheque book which I had left in my drawer. She wrote out a cheque and sent it to the bank through her trusted peon Salt Naana.

The bank teller asked him whose cheque it was and Salt Naana proudly replied that it was a cheque from Madam Mrs. Jezima Ismail, the Principal of Muslim Ladies' College. Sali Naana nearly fainted through shock when he was told that his Madam could go to jail for signing someone else's cheque leaf! The teller was a good man and took the trouble of telephoning Jezima. She had used her late father's cheque book!

One of the lessons I learnt from her early in life was the joy of giving. She firmly believed that every material thing we possessed was for sharing and that we will never be short of anything as a result of giving. It took me a while to accept this concept but now I am a firm believer in her philosophy.

It was time to do our post-graduate studies and I left to McGill University in Canada to follow a Ph.D programme. Jezima followed a year later with our four year old elder son Jehaan.

Naushaad, our younger son was barely two years old and too young to make the journey. In any case Jezima's parents and her elder sister Zahira would not have let him go. Jezima did a 2-year Masters and Jehaan enrolled at the Macdonald Primary School.

There were two amusing incidents to mark Jezima's arrival in Canada. The first: there were no e-mail facilities then and telephone calls were too expensive for students. I cabled her three times asking for her flight details. I was really worried because this was her first flight out of Colombo. Finally, she sent a cable a day before her departure 'ARRIVING MONTREAL ON BOAC 707'. The British Overseas Airways Corporation (BOAC) had four London to Montreal flights daily - all using 707s! The BOAC Manager in Montreal would not divulge the names of passengers — after repeated pleading he relented.

The second amusing incident: post-graduates were given the option of living on campus in single room pre-fabricated apartments built like the lines on Sri Lankan tea estates. We were given two gallons of paint to decorate it and I did an excellent job with the help of my Ghanian friend, Reg Anteson. Besides the front door there was a tiny garden. My friend took me to a nursery and we ended up setting up a beautiful rock garden with lovely flowers all blooming for Jezima's arrival! In the garden there was a revolving umbrella shaped clothes dryer. It was Jezima's first day in the apartment. When I returned in the evening from the laboratory I noticed that the clothes dryer was full of clothes but the flowers underneath had all been trampled. Without rotating the central rod of the clothes dryer she had walked round the dryer pinning the clothes on the lines. When I thought about it, it was not her ignorance but her absolute innocence.

For the first time we were on our own. Up to that time we enjoyed Jezima's parents' hospitality. For the first time too, I realized that my wife could not cook. Her father was a firm believer that a woman's place was not in the kitchen. Fortunately during the year when I was on my own Reg Anteson taught me to cook rice and curry. Jezima learnt her basics from me and she learnt fast. Soon she was hosting dinners for our friends on campus!

'After we returned to the island we lived at Kynsey Road in a house built by my father-in-law while we were away in Canada and he gifted it to Jezima on our return to Sri Lanka. Her father's dream was to have his three daughters living with him. In a way his dream was realized as Jezima's two sisters and their families lived with us.

Zahira, the eldest, lived with her only daughter Scherouza (whom we affectionately call Rouza). Zahira, is a trained Montessori teacher. Besides teaching children, Zahira also trained Montessori teachers. She lost her husband early in life when her daughter Rouza was only six years old. I adore Rouza and she is like a daughter to us. She excelled at St. Bridget's Convent and later graduated from the University of Colombo. Lathifa, Jezima's second sister is married to my older brother and their two children are Azli and Azira. Lathifa is one of Sri Lanka's outstanding artists and teaches art. Her paintings adorn many offices, schools and homes — there is a great demand for her paintings but she has refrained from selling any of them — God's treasured gift is not for sale she says! Azli has exploited his talents and runs an up market garage and does interior designing. Azira is an outstanding artist in her own right and graduated in law from the University of Colombo.

Jezima and I have three children: two sons and a daughter. Our eldest son Jehaan heads a Saudi-British Bank in Riyadh, Saudia Arabia. Naushaad, our second son is in pharmaceuticals and runs his own business: A2Z Neutra in Singapore and continues to be a Director of Akbar Pharmaceuticals in Colombo. Naadia, our daughter is a speech pathologist in the United States. All six children grew up together in one house — the end result I see is a very strong bond among the sisters and the cousins too.

Jezima was involved in many activities at school and in the community. She could not devote the time mothers generally devote to their school-going children. The time she spent with them however, was quality time. Quality time meant devoting her best hours to their studies and discussions on religion and other problems of growing up. She inspired all of us with her passion. Zahira took on the role of a second mother to our children and looked after them and the two of us with tender loving care.

We constantly sought and received her wisdom and advice. If we were to be asked what our greatest asset is it will undoubtedly be Zahira.

Our nuclear family has grown from two parents and three children to three in-laws and six grandchildren.. Jezima and I have been blessed. In the progress of years and events we have had our ups and downs, sadness and happiness. My 'in-laws' are just labels. Laila our elder son's wife is just one of a kind and Jezima and I find her a great source of love and joy. Ye Lin, the wife of our younger son Naushaad — a model of beautiful simplicity, adds to our joy. Tariq our daughter's husband is God's blessing to us. Jezima's greatest joy in the world is to discuss her six grandchildren, Imaan, Althaaf, Aamil, Aelesha, Ibaad and Khaled and their personalities. They are all gifts from God to her and me. Jezima prides herself in the fact that they not only love her but believe in her life's dream.

Very early in life she was drawn to helping the deprived and giving them a better quality of life. While at Muslim Ladies' College she had greater access to the Muslim community and began to address issues affecting them. She moved on to other areas and when the Eastern Province was devastated by the ethnic conflict, and then the tsunami, she doubled her efforts to assist those who needed help. With her colleagues at the Muslim Women's Research and Action Forum (MWRAF) she focused on the bereft women of the Eastern Province. Her passionate love for Sri Lanka and the process to stabilize the Sri Lankan identity are her objectives. To co-exist in this beautiful island and to imbue quality into its life is her dream. She is trying hard to manifest it into action and has also encouraged me to join in her activities. Now I too am a committed member of her organization.

The fulfillment I get when I see the empowerment, self-reliance and confidence amongst the grassroots community is indescribable. She is a 7 am to 7 pm person involved in a whole range of activities often playing key roles and being the driving force. My love for her has grown. Ours has been an exciting partnership and throughout my life, everyday has been a new experience and a day to look forward to.

We have both grown in years. A few weeks ago a former Minister of State phoned Jezima and spoke highly about her contribution to the Eastern Province. He said, 'the people there are full of praise for the work you are doing without wanting any glory for yourself. And then he added, 'it is really wonderful the work you are doing during the last few years of your life!!!'

We believe that everything is ordained by Allah. However, as neither Jezima nor I possess much wealth or property and because the house we live in has been gifted to our daughter we are at peace. For me, however, the countdown has begun as I have undergone nine-surgeries including a by-pass operation. I pray to Almighty Allah that Jezima will be free from want and will have many more years of healthy life as she has so much more to offer to her family and community.

May Allah Bless her Always.

Mahroof Ismail



Professor Mahroof Ismail and Mrs. Jezima Ismail

Mummy

What is truly remarkable about my mother is that she never ceases to amaze me with her propensity for hard work. She appears to get sharper and more energetic as she grows older. She not only retains a commanding presence but also the physical appearance of someone significantly younger. How she does it, God only knows.

To be honest, she is no superwoman and has gone through peaks and troughs like any successful human being. Her resilience is so strong that her rebounds take her to even greater heights - come on Mum, share your secret, will you? If I am ever fortunate to reach her age and indeed her position in life, I would be thrilled to have even a quarter of her stamina and a quarter of her will to do good, to succeed.

At times, she seemed eccentric to me and I have taken a perverse delight in playing the contrarian to her ideas, policies and projects. I know she will forgive my unkindness, which stems from envy and grudging admiration for a person who is loved and respected by many. In fact, she is not the eccentric one but perhaps I am, because I could not understand her carefully coordinated and far-sighted approach to making the world a better place for women, especially those who are wretchedly underprivileged. Yes, she might carry her natural altruism to dreamland but she has proved, time and time again that if you reach for the stars, you will land on the moon.

My wife, Laila and I are very proud of her and may God Bless her always.

Jehaan Ismail

My beloved Mother

When I was asked to write a few words about my mother, I really did not know where to start. My mother's life is like a never ending saga of activities: ranging from her contribution in the field of education, to her official duties at the Muslim Women's Research and Action Forum and to the community groups in Ampara. Her vision in simple words is to make the world a better place. She made some bold decisions and followed them with bolder actions which made us proud that she was our mother. With all this involvement did she spend much time with her family? Well she did when she had the time. We accepted and respected her for it not only because she was our mum but also because she was doing a lot of good work for the community as a whole. My mother did not care whether one was black or white, rich or poor, a Muslim, a Buddhist, a Hindu, a Christian or whatever. She just worked for the well being of all men and women.

Thank God I am blessed with a retentive memory. I am 46 years old but I can remember almost every bit of my life from the time I was 2 or 3 years old. It is fantastic to have a memory like mine but like all things human there is the upside and downside. The upside is that you remember all the good things and the downside is that you remember the sad ones as well. Down memory lane - memories of my growing up are of a happy home and lucky me, we had a wonderful extended family — my aunts, uncles and cousins. My mother's sister, Zahira, I call 'Mama' because I actually thought she was my mother until I was 4 or 5 years old. My parents were overseas doing their post-graduate studies and they were only able to take my older brother because he was of school going age. I was just a year old and understandably had to be left behind if my parents were to be successful in their studies - my mum her Masters and dad his Ph.D. So I was basically raised by Mama until I was 4 or 5 years old. Later on when mum and dad returned I was still more comfortable with Mama but later got close to mum and dad as well.

My parents socialized a lot but were there for us when we needed them. Study time found my mother hovering around us and I was one of those who took the easy way out. They had to have a lot of patience because I was the prodigal trouble maker and black sheep of the family. My elder brother Jehaan and my younger sister Naadia had no problems studying, but me I just sat there day dreaming - I wonder why.

I remember the painstaking efforts of my mother and father when they had to tackle the inadequacies of our educational system. We were in English medium, the books were written in English but no sooner were they translated into Sinhala and Tamil, the original English books disappeared. My parents had to translate them back to English!

They also spent much time helping with the building of my Alma Mater, D.S. Senanayake College. I guess all the parents had to help with the building because ours was a school with only ten rooms. In fact that is all that my schoolmates and I did - building our school instead of studying in the classroom. Yes, all we did was build the school. That is why D.S. is what it is today. I used to always wonder why my mother did not enrol me at Royal College just like she did my older brother. She said D.S. was a model school and that it would be different to the other schools. I guess she was right and I did learn a lot in terms of being able to fend for myself, gain organizing skills, etc. Every step I took at D.S. I learnt about life (poverty, the underprivileged, the haves and the have nots). The most important lesson learned was to treat all human beings equally. For this I most certainly thank my mother.

My mother never burdened us with her ambitions for us but she did call the shots if we were making the wrong choices. I remember being offered a job as a trainee Station Manager for British Airways just after my NCGE but my mother thought I should do my A Levels. Well, I sat for my A Levels twice and got what I deserved - three Fs both times. Just imagine I would have been a General Manager of BA today if my mother let me have my way. But today I am happy I did not insist on taking up the BA position.. So back to the story - with 3 Fs to my credit my parents thought I should start a career if I was not interested in studies. As my parents did not believe in the practice of obtaining favours for the family from influential people, I had to start at the bottom and work myself to the top all on my own and with God's Grace - that is from a general clerk at Hayleys in 1981 to Founder Director and CEO of Akbar Pharmaceuticals Pvt. Limited to Founder Director and CEO of A2Z Neutra Pte. Ltd. Singapore.

I remember being upset many times when I wanted a favour from my mother not just to help me but to help the industry I had joined. However, today I am really thankful to mum for doing what she did and letting me do it all by myself with God's grace.

If I were to sum up, my mother is a loving human being with a large heart and may God Bless her.

Naushaad Ismail

Reminiscing my childhood

I always remember fresh jasmines in my mother's hair - a symbol of beauty in the eyes of a little girl. No matter the occasion, my mother loved wearing fresh flowers in her hair to complement her unique sense of dress. She would always spray herself with fragrant jasmine cologne and then powder herself with talcum.. I would always hug her and enjoy the warmth of the silky fabrics she wore. I felt very secure in my Mother's jasmine scented world. Her presence, actions and words always conveyed modesty, elegance and professionalism throughout my growing years — three traits that I have learned, prioritized and tried to live by as a woman, wife and parent.

Needless to say, her contributions, achievements and dedication to society have been and are amazing. Yes, my mother has big dreams, which we often joke about as she believes in an ideal world. She inspires us all and I continue to admire, most important of all her efforts and magnanimous heart.

She has always been a strong believer in independence and in freedom of thought and choice. She epitomizes a parent's unconditional love for her child, by not only loving and guiding me but also supporting my decisions and being there for me - always. I hope as a mother, I can give my two sons that same sense of freedom - not only to be a protective parent, but also to let go and allow them to find themselves and grow up to be the best that they can be.

My husband, two sons and I are truly blessed to have her enriching our lives.

All our love and blessings to you.

Naadia Nazeer

Darling Mama

Darling Mama,

At my age, I am still not certain of much, but I can only write what I know.

Few things in my life have been stable. In fact it is fair to say, as you probably know better than almost anyone, that life for me has been one of continual changes. Different schools, different friends, different homes. The one constant has been my family. They are my pillars of strength and you are one of the strongest.

You are such an impressive person: it is almost frightening to reflect on all that you have achieved in your life. I say this as a young person.

I remember a day, a year or more ago, when you explained in great detail your plans to aid and empower the bereft women of this country. That hazy summer afternoon stayed with me because I finally understood, completely, why you are so important. I always knew that you were important, influential, a chairwoman, an activist, and a Deshabandu. Yours is the only business card I have seen that filled two entire sides. Yet on that day, as you spoke, both passionately and eloquently about your dedication to bettering this country, I remember thinking to myself that this is what makes you a mentor, that is why people will follow your lead. We all stand on the shoulder of giants, the great human beings of our past, but because of you and your peers we stand very tall indeed, and I say this as a young Sri Lankan woman.

Perhaps, you know where this letter is going. I am sure you can guess my next angle. It would be a lie if I said I was not a sentimental person, but I am not a fan of elaborate prose, and for me and my sensibilities it seems like such a terrible cliché, but I can only write what I know, and you deserve more consideration than my sensibilities.

So, for your stories, your advice, your care and your love, for all that you are and all that you do, I am so proud to be able to call you my grandmother, my friend and confidante.

And I will love you forever.

Imaan Ismail

My Sister

My sister - Baby - What do you want me to say about her? Her achievements, the gift of loving and giving - joy and happiness to those around her - all these things are known to people around her - admiring her, loving her.

That does not concern me - she is my sister and I love her just as she is and I am always there for her. But, when I was asked to write about her - there was nothing - other than my love for her- pure love for her - not for her achievements or glories! I love her because she is my sister who brings love and joy. When she walks into my little home - looking lovely and beautifully dressed - ALWAYS - she is a joy, and I love her. That is all.

The rest of it is for the world around her. Not for her family who only love her for who she is and not for what she does, or what she has achieved.

In our family only happiness and unconditional love count and that we have in plenty. Baby, you have it in ample measure!

Lathi fa Ismail

I am truly blessed. I have three mothers. My biological mother Zahira and her two sisters - Lathifa and Jezima - to whom I am a daughter as well.

Jezima is my mother, Zahira's youngest sister - Baby Aunty. My son, when little, found Bunty an easier roll on the tongue - and now "Bunty" she is. To my other mother - Bunty - I know I am one of the greatest loves of her life. This is her greatest virtue - her capacity to LOVE. What makes her so special and sets her apart is her capacity to love and her ability to do so UNCONDITIONALLY.

Her quality of leadership springs from her fount of boundless generosity. This is what makes people around her give of their best. She gives of her best - her whole self.

We who grew up with her and lived with her in the same home, watched and imbibed her verve, vitality and absolute zest for life. She would burst into song in a shop! She would cry watching others cry at an airport! Whatever she does - she does with a passion and this quality, I am proud to say, that all of us who lived with her - Jehaan, Naushad, Naadia, Azli, Azira and myself - carry this as her stamp on us.

My childhood was pure joy Bunty, and you were one of the main sources of that joy. I want you to know how much gaiety and colour you added, and still add to my life. For the love and light you have bathed me in, from the day you first set eyes on me - and named me SCHEROUZA - to now - I thank you by saying - you are one of the greatest loves of my life - Bunty. You continue to nourish me with your love.

A lot of us have dreams and dreams they stay. Bunty has the ability to translate the possibilities in her mind into the reality of her world.

In conclusion, we all know and Bunty above all knows best - that one of the main reasons she sits so squarely in the driver's seat of her life is her husband of 50 years, her greatest admirer, her best friend and my beloved role model/uncle - Mahroof Uncle.

Scherouza Jayasuriya

Jeziima is a lady of keen foresight. She firmly believes that a united Sri Lanka is the answer to many problems that beset a multi-racial, multi-lingual and multi-religious community such as ours. She also believes that Sri Lanka will gain peace only when there is peace in every home. Peace should come from within oneself. To achieve this one should have the basic necessities of life to make one happy and contented. At a time like this, many people will not risk their lives for the benefit of others, but she does and is doing it at present trusting not in her own strength, but in the strength of Allah.

I have known Jeziima Ismail for a very long time but we became more close when my son Tariq got married to her daughter Naadia. All of us grandparents were in the United States of America for the birth of our first grand son, Ibaad. We stayed together under the same roof for three months. We had the most wonderful time. The Americans were surprised because they feel "in-laws" mean trouble. Jeziima told me that right throughout her life she had avoided being confrontational and aggressive in any situation. She stressed that the reason that the atmosphere at Tariq and Naadia's home was warm, friendly and homely was because everyone living there had contributed in no small measure to make it so. She was always well groomed. It was lovely to get to know Jeziima and I feel we became very close during that period in the United States of America.

It is very heartening to note that Jeziima has recently completed 50 years of happy and blissful married life with her charming husband Professor Maharroof Ismail who supports her many activities. They both help those who need help regardless of race, creed, religion or social status. Allah loves those who work for the upliftment of their fellow human beings. May Almighty Allah bless them both and ensure that they remain healthy to continue with their service to humanity

Zulaiha Nazeer

Jezima Ismail - a woman of integrity and faith

Deshabandu Jezima Ismail has been known to me for many years - ever since my days at St. Bridget's Convent, when she and her sisters were in one way or another a part of the school. Of course among the three of them Jezima stood apart. I always appreciated the close-knit family circle. Even more remarkable is the strong support that she gains from her husband and children for her marry endeavours.

Another strong characteristic of Jezima's was her love for her Alma Mater. She never failed **to** mention on many occasions, **what** she had gained from St. Bridget's Convent and the Christian environment at school and in the school hostel. These values have indeed helped to fashion this great woman and make her still more committed to her own faith **and** its observances. Today she stands out **as a** deeply faithful Muslim woman. The hall-mark in all this is her integrity as a woman, committed to her God and to so many other needs of humankind.

When talking of the qualities and achievements of Jezima Ismail it is difficult to know where to begin. She is a rare person with exceptional qualities. She could talk with perfect ease on many topics and yet be so gentle and unassuming as a person. I have never seen Jezima show anger, even though she had every reason to be agitated over the many issues we discussed from time to time. She moves easily with high-ups in the social and political fields and would not hesitate to tell them many a home-truth. At the same time she can also show her concern and love for the lowliest. I have not met another woman so versatile that she can move from one thing to another, and be open to the views of others. Jezima Ismail is indeed an extraordinary woman.

Jeizima has displayed her leadership qualities in many fields but her impact on the Muslim women of the country has been truly great. Perhaps all this started with her days as Principal of Muslim Ladies' College, where she strove to create a new society while promoting the atmosphere of love and sisterhood. She took time training her teachers to be motivated to follow her vision into the future. Her effort to develop Muslim women has had its impact on the women of our country, and today the groups of Muslim women she has trained have a strong identity of their own. They have the self-esteem to be able to take leadership in many social fields and can even take their place in the political arena when necessary.



At the Centenary celebration of the PPA
of St. Bridget's Convent.



Get together of Contemporaries
at St. bridget's Convent



With her friends



Chief Guest at the St. Bridget's Convent prize giving (1989)

All these 'dreams' are clearly based on her deep spirituality. Jezima is a deeply committed Muslim and this commitment she is able to share with others of different faiths who are equally committed to their own religion. Such is the spirituality that has fashioned this great woman, and she has used this spiritual power within her for the benefit of all of us. In recent years we, Catholic religious women have had the privilege of working closely with her. Her different faith and position in life never affected our work or relationship. Among us she was a fellow-sister and we felt so comfortable with one another. This has enhanced our team-spirit and team work.

Jezima was in the forefront of the joint efforts of an inter-religious group of women who met to try and transform the conflict in our country and heal and halt violence in all its ugly forms. She spear-headed this movement of women of faith and gave us every support to build and deepen relationships among the various religious groups drawing in more and more women of diverse faiths and ethnic groups to this movement. We hope and pray that Jezima Ismail will continue to be blessed and her touch felt deeply in every aspect of our nation's life.

Sister Immaculate

**My friend Jezima - those wonderful carefree days
in school - St. Bridget's Convent**

Jezima do you remember those wonderful, carefree days in school - St. Bridget's Convent? We may wonder why God created friends and friendship. The Lord makes this world with a heart full of love. He knew we all needed a friend to share whatever emotions we experience. He made special people like Jezima to see us through the glad times and sad times too.

In school, Jezima was always remembered for her stylish hairstyle which we called at that time "the pageboy cut". There was not a single strand out of place. She would walk into class in a very striking manner. She was one of the brightest students in our class. We all knew that with her motivation she would one day be a wise educationist. Her father Mr. M.T. Ahamed was very proud of his three daughters, Zahira, Lathifa and Jezima. Though they all shone in their own fields, he knew Jezima would be somebody, someday to be very proud of. He moulded her to possess qualities of integrity, honesty, commitment, loyalty and discipline and that this would help her to achieve scholastic heights.

We always welcome Jezima at our monthly get-togethers. Most of us have been friends for over 70 years. We are so proud that our friends come from multi-ethnic backgrounds. There are absolutely no differences. She would relate to us the most interesting stories. Lack of time and a busy schedule often kept her away from these functions.

I value her friendship from school days till now, for giving me a helping hand during my moments of need. When I was ill and at the time of the loss of my beloved husband, she was there despite her numerous commitments. The warm touch of her personality gave me the courage and God's treasured gift of love to know that she was there for me. Friendship is giving a helping hand during a moment of need. It is the sharing of memories from our school days to the present. Thank you, Jezima, for being my sincere friend. To sum it all up in Byron's words:

"She walks in beauty like the night. Of cloudless climes and starry skies; And all that's best of dark and bright Meet in her aspect and her eyes".

Malini Naganathan

^

My association with Mrs. Jezima Ismail goes back to my childhood when we attended the St. Bridget's Convent Kindergarten together. Even as a child, she displayed the intellectual brilliance and industriousness that was to characterize every aspect of her later life. Academically, she was constantly at the top of her class in all subjects and was highly regarded by the teaching staff and admired by her student contemporaries. Excellence in everything she undertook to do was her hallmark, whether it be studies, oriental dancing or singing. After a very successful school career she entered university and subsequently, went abroad for further studies. Given the evidence of her great potential, her subsequent success in all her fields of endeavour was no surprise to those who knew her and associated with her.

At this stage of her life, she must be able to look back on innumerable accomplishments in a lifetime dedicated to selfless public service. It is appropriate to mention at least a few of them. Mrs. Ismail is the founder President of the SAARC/ Sri Lanka Federation of University Women, founder President of the Sri Lanka Muslim Women's Conference, founder and coordinator of the Muslim Women's Research and Action Forum, founder and former President of the Sri Lanka Association for the Advancement of Education, Chancellor of the South Eastern University, Member of the Board of Governors of Marga and a Council Member of the Open University.

Her contributions to public service has been recognized by the Government of Sri Lanka which honoured her with the National Presidential Award and the Deshabandu award. She was also selected as the Zonta Woman of the Year. Apart from those there have been many other awards and titles in recognition of her contribution to society. None of these awards, can compare with the unspoken and unexpressed gratitude of ordinary people, especially women and children, whose lives she has enriched through her contribution to women's causes and education.

Despite the incredible demand made on her time and energy by the many public causes that she dedicates herself to, she remains an exemplary family woman and a very warm and caring human being, To those who have been associated with her closely, her most attractive traits have been her capacity for kindness and laughter. I became very close to her during my association with Muslim Ladies' College, of which she was the Principal.

It renewed a childhood friendship and enriched my life as well. She was able to combine the formidable dignity of great accomplishment with extreme personal simplicity, with a naturalness I have not seen in any other person. Personally, she has been a great role model for me as well. I am privileged to have been given the opportunity of writing these few words in appreciation of a great personality and a very fine human being.

Fouz Nazick

Memories of a good friend - Deshabandu

Mrs. Jezima Ismail

When I walk down memory lane of my stay at the University of Peradeniya there is one outstanding personality who had a great influence on my life and that person is none other than Jezima Ahamed, as she was then known. My first encounter with her was at the "freshers ragging" at James Peiris Hall, which was our hall of residence from 1954 to 1957. Jezima, as a senior, played a leading role in ragging the freshers. In that year -1954 -1 happened to be the only Muslim girl who entered Peradeniya University and Jezima was in her final year.

I remember the first thing she told me was that she was awaiting my arrival and to be ready for a good session of ragging. Although I was a bit apprehensive I put on a brave front, but eventually we found that the ragging turned out to be a very pleasant episode and not as dreadful as we expected it to be. We were asked to do things like play table tennis under the table. My room mate and I along with a few others had to perform an English country dance, wearing short skirts and frilly blouses. At the end of the ragging, the seniors and freshers all became like one big family and we had a very enjoyable time together.

Jezima is a fun loving person and frequently she organized many "sing-along" sessions where everyone joined in. I still have nostalgic memories of our first days at James Pieris Hall and all the fun and unforgettable experiences we had with our seniors. Ragging of freshers in those days was done in a very decent and civilized manner, so much so that the victims enjoyed every minute of it.

My acquaintance with Jezima at the University led to the revival of a long lost family friendship. Jezima's father the well known and illustrious engineer from Batticaloa, Marhoom M.T. Ahamed and my father Marhoom A.O.M. Hussain, an Attorney-at-Law from Kandy had been friends and colleagues at Zahira College, Colombo. This friendship was renewed only after the two daughters met at the University of Peradeniya and the friendship between our two fathers was re-established and they became very close friends once again.

00847&31-

Jezima's father was a wonderful person, a strict disciplinarian but also a loveable and understanding person. In both our families there were only girls - each family had three girls and no boys. I was the oldest in my family and Jezirna was the youngest in hers. Jezima's mother, who hailed from the well known Karriapper family of Kalmunai, was a very loving and virtuous lady, the embodiment of simplicity and piety and also a good and true Muslim. She was an excellent cook and prepared very tasty food. I always enjoyed her delicious 'pittu' and looked forward to it, whenever I stayed over with them.

Jezima, I believe inherited her qualities of leadership, dedication and sincerity from her parents. Jezima's leadership and intellectual skills were nurtured at the University "of Peradeniya. She frequently participated in activities of the English Department's drama and literary societies.

As a friend I admired her courage, steadfastness, flexibility and sincerity of purpose. The Muslim women of Sri Lanka are indeed fortunate to have a person of her calibre to lead them.

She heads the Muslim Women's Research and Action Forum (MWTIAF) which is a pioneer organization dedicated to research activities. She also conducts various workshops, seminars and conferences for women's empowerment and development.

May Almighty Allah bless her with good health, prosperity, happiness and long life so that she may be of service to Sri Lanka and its Muslim community for many more years.

Fouzi Rahim

Jezima - who can forget her?

Jezima Ismail is a household word closely connected with education and services to her community and the country in general. Here I wish to write about the young Jezima who started her teaching career at Devi Balika Maha Vidyalaya.

Jezima joined Devi Balika Maha Vidyalaya in 1956, straight out of the University. Her first appointment as a teacher. She received her education at St. Bridget's Convent. She was young, pretty, smart, well groomed, outgoing and friendly. She was from a wealthy, educated family, brought up in comfort in a well-protected home. She would have expected a comfortable teaching post in a prestigious school. But Devi Balika Maha Vidyalaya was the exact opposite - a small school just finding its feet with no proper facilities at all.

In her articles in the fortieth and fiftieth souvenirs of Devi she says, "My eyes met wilderness, the buildings were temporary, a mere patch work hurriedly put together. . . . The sight shook me. Quite soon the scales fell from my eyes and I saw the real D.B.M.V. It is the heart of the school that mattered. The heart of the Principal, staff and students."

Jezima has been my good friend ever since I got to know her. Whatever I say about her might appear biased and lavish. I will include what she herself had to say about her career at Devi.

Of her students she says, "Teaching, which I thought was a bore, a drudgery, you turned into something wonderful. You made me what I am today. I have achieved much and you have played an important part. Nineteen (19) years at Devi was too full of momentous events, which gave, and continues to give and will always give meaning to my life."

Of her career at Devi she says, "At Devi no time was too late, no job too difficult. It was such a pleasure, as the atmosphere was so informal and friendly. Dedication, loyalty, love, sincerity, resided at Devi. My first impressions faded into insignificance, besides the in-depth growth of the school. The years of beginning at Devi saw the early dawning of a process in a very natural environment."

Lessons were meticulously prepared, effectively presented and systematic evaluation was planned and executed. We worked hard but enjoyed ourselves and the classrooms were never silent - questions, discussions, etc. but the impression I had was - This is Education, this is Learning, and I who hated to teach became a slave to the profession and my choice always will be teaching.

They say :

"In a hand made white with chalk,
She holds and moulds the world
Spring of my professional life
Devi stands on unique simplicity
Bathed in mellow glow
of the teaching/ learning process."

Mrs. Silva, the founder Principal, was a stern disciplinarian never afraid of hard work. She worked and trained the staff to work. I always felt that having worked under her able guidance and well planned supervision, I could successfully undertake any project. Mrs. Silva in her book - "Those Phoenix Days" pays a rare compliment to Jezima. She refers to her as — "Jezima the teacher, whose career is closest to mine."

Jezima radiated joy; her joy was infectious. The staff room rang with her laughter. Even today I seem to hear the merry laughter. She could see much to laugh about. She also had great compassion and was more than ready to help anyone who needed help. All the teachers who worked with her remember her outgoing nature and her commitment. In all her efforts she had the strong support of her husband, who was almost part of the school. About her friends she says "my circle of friends, what a relationship it was. When I look back on those days at Devi and the friendships I formed, I breathe a prayer of thanks."

Perhaps, the best tribute to Jezima is found in the words of her pupils, "I consider it very fortunate to have come under the influence of Mrs. Ismail, my English language teacher, who had a tremendous impact on my life as a student. A vibrant and dynamic personality, she kindled enthusiasm in her students.

She made use of her wide knowledge in the fields of literature, drama, music, current affairs, etc. to stimulate the minds of her students".

Another says, "Her varied interests coupled with versatility led to her appointment as the teacher in charge of several extra-curricular activities, drama, music, debating, etc."

"It was Mrs. Ismail more than any one else who influenced me to remain in education. She was a born teacher with a natural ability to enhance her pupils' learning process. The careful preparation, detailed explanation and her ability to stimulate our imagination gave to the lessons something of the finish of a work of art."

Yet others say -

"Youthful, exuberant - as she stands, immaculate, confident in manner, reciting so effectively the poems she taught."

"With her varied interests and boundless enthusiasm she was able to inject new life into our English lessons. They were very rewarding and a great joy to us."

"She was indefatigable in her service to Devi. She was a teacher of amazing versatility and had a real sense of commitment"....

"She was such fun to work under, as a moderator of the English Literature and Drama Society. I owe my gratitude to her for the excellent training in drama."

Such were the comments of some of her students. It is clear she infused enthusiasm and joy in all those who came in contact with her.

In conclusion, I wish Jezima the very best in all future endeavours. May she continue to have the strength and commitment to successfully complete whatever projects she undertakes.

Kalyani de Zoysa

Reminiscences of an impeccable guru

If ever you had the opportunity of walking into Devi Balika Maha Vidyalaya, you would never have missed the sight of this high spirited lady with an aristocratic look, in all her glamour and elegance, either walking along the corridors of the school or settled in a class room with a host of students engrossed in serious work. No doubt you would be impressed by her. If, however, you had been lucky enough to have had a word or two with her, you would surely be impressed by her talk, for she could charm and impress any one with it. She was gifted with a golden tongue.

This stately figure with a friendly disposition is none other than Mrs. Jezima Ismail, the living pulse of Devi Balika Maha Vidyalaya. A member of the tutorial staff from its inception. She was a model to be emulated. Those of us who were fortunate enough to have received the benefits of her inspired teaching with the breadth and depth of her knowledge, reminisce with gratitude, her dedication and commitment towards that noble task. Ajob well-done!!!

"Madam, we are this today because of the strong influence you had on our lives."

Arguably, she was one of the most talented teachers. The knowledge she imparted in innumerable fields was immense. Above all it was her motherly advice rendered with love and sincerity, that made us what we are today. Her vision was not only to impart knowledge in the fields of study. More than all, it was her keenness in inculcating good values and attitudes among each and every one of us, who were under her care, that we admired. Her aim was to make us all well-equipped to face the vicissitudes of life when we entered the adult world, and to produce a total personality who could face the challenges of the outside world.

All of us who are working in different fields today, are undoubtedly reminded of the advice she gave,. "Quality above Quantity", "Justice and Fair-play", "Fear not to speak the truth" and "Speak up for your rights" Above all, she advised us to be sensitive to all our fellow human beings. All these we learnt not from books but from Mrs. Ismail herself. Thousands of successful Devians who have passed through the portals of Devi Balika Maha Vidyalaya and are out in the great wide world bear testimony to her exemplary and devoted teaching.

A lady who possessed impeccable academic credentials. A disciplinarian cum perfectionist. She was quick to anger at shoddy or thoughtless work, and quicker to unstintingly praise a job well-done. Her voice still vibrates in our ears recalling the literature lessons. Starting from Christopher Marlow's 'The Passionate Shepherd to his Love' going through Wordsworth's 'Lucy Poems' and 'Daffodils', reading 'The Village Postmaster' and then to Shakespeare's 'Merchant of Venice', etc. Lavish in giving anything but high marks. It was always a two, a two and a half or a maximum of three out of ten for even the best written answer. It took us two long years to learn that this was her way of motivating us. Two years of low marks prepared us to face the 'O' Level examination successfully. To our amazement all of us ended up with distinctions and credits and none of us obtained ordinary passes. After the 'O* Level results were published, Mrs. Ismail confessed that this was her way of motivating us in obtaining good results.

We were all inattentive during the first ten to fifteen seconds after her arrival in class. On the pretext of listening to her teaching, we would all observe the clothes she wore which always matched perfectly. She was always appropriately and well attired and her dress sense must have had an influence on all of us.

There were many teachers of Devi Balika Maha Vidyalaya who were entrusted with the responsibility of imparting knowledge. However, Mrs. Ismail stood out not only for her teaching but also for the way in which she handled character building.

Her example as a devoted wife and good mother inspired us to value family lives. As children we would anxiously await her arrival at school every morning. She was dropped off at school by her husband who also brought along in the car their little children still clad in their night clothes. The way in which she bade them good-bye showed us what a loving family she had.

She was adept at convincing people, even people in power, that what she stood for was reasonable, fair and correct. We remember an incident when she was called that "arrogant female" by the then Minister of Education, when he had to accede to a request made by her regarding student's rights.

We are reminded of her dedication and commitment to teaching and her sense of responsibility. Even during her period of maternity leave, she ensured contact with the students by sending question papers through her husband Dr. Mahroof Ismail. Question papers were given to us on a Monday, and the answer scripts were collected on a Friday and all these were duly corrected and returned on the following Monday. Her readiness to work and sense of duty was unmatched

A dynamic personality, whose medium of communication was poetry. Many lessons in life were taught to us very effectively by this medium. She was our role model.

She always quoted the following lines from Tennyson's poem "The Charge of the Light Brigade""There's not to question why, there's but to do and die"

Mrs. Ismail, you trained us to face any challenge. Madam, we wish to thank you very sincerely for all that you have done for us. May you be blessed with many more years of happiness and contentment.

May God Bless you abundantly.

Pushpa Kariyawasam and Priyanthi Fernando

A teacher par excellence

When I was studying at Devi Balika Maha Vidyalaya, there were only a few Muslim students. Although we were in different grades, all of us Muslim students met frequently during the intervals. Having much in common we continued meeting frequently totally unaware of the consequences of segregating ourselves from the majority of students at the school. And then one day, the one and only Muslim teacher in our school Mrs. Jezima Ismail happened to walk past our meeting place. We grinned expecting a go ahead sign. What we got back in return was a long hard look. The message was clear. We moved out, mingled and interacted with other girls and broadened our opportunities in a school that had much to offer. It was a lifelong lesson.

Mrs. Ismail was the English teacher in the G.C.E. prep class at Devi Balika Maha Vidyalaya. She would always walk into class with a smile and greet us. However, she discouraged familiarity. She wore her hair in a style unique to her. She did not follow the latest fashions but was always the best dressed teacher in school. In today's jargon her style might be described as 'signature'.

She taught us how to appreciate the beauty of the English language. Her lessons were a treat. Her flair for drama made lessons more interesting. We were so absorbed in the lesson that there was hardly any time to take notes. We were exposed to a large range of interests. I remember how once she asked us to come to the library to listen to the songs of "My Fair Lady", long before the movie was screened in Colombo.

The drama competitions she introduced were festive occasions. The encouragement she gave us resulted in savage competition that resulted in hilarious and sometimes outrageous situations. I cannot forget the day some of my schoolmates were caught lifting wreaths from graves in the cemetery situated just next to the school to decorate a graveyard scene. Mrs. Ismail gave us the confidence to stand up and speak out without fear. The level of English debating in the school was able to take on the colossal Thomians of Mounl Lavinia, the Ladies of Flower Road and the Royalists of Reid Avenue. Our self-confidence zoomed.

One day, she took us for the recording of a quiz programme at Radio Ceylon. Without hesitation Mrs. Rhona Marjan, the announcer who was also the elocution teacher in our school stepped aside and requested Mrs. Ismail to introduce the programme. Even now, I remember how important we felt in the presence of students of other schools.

With no exception, all of my classmates were aspiring to pursue higher studies in medicine, engineering and other science related fields. We found ourselves in a highly exam-oriented environment that narrowed down our interests. Mrs. Ismail brought life to what might have been a tedious school life for hundreds of girls in their teenage years. We found ourselves discovering hidden talents amongst us. The beautiful open air theatre at Devi Balika Maha Vidyalaya which was Mrs. Ismail's brainchild symbolized her attempt to widen the students' horizon.

But all good things must come to an end. She quit Devi Balika Maha Vidyalaya to travel abroad with her husband, Dr. M. Ismail. At the end of the farewell reception we followed her to her car hiding our tears and watched her car drive out of the gates.

As I delve more and more into the treasure house of memory I can see how much she has contributed to what I am today. After the first meeting with her, my daughter said "Mama she has something of you". I corrected her saying that it was I who was like her. Her students have carried away something of this charismatic personality. Devi Balika Maha Vidyalaya is a premier educational institution. Many of its students have made their mark in the world. The reason for its excellent reputation is its exceptional teaching staff, among whom Mrs. Jezima Ismail stands in the forefront.

*They reap not where they laboured,
We reap what they have sown.*

Zarina Mohideen Hizbullah

A tribute to a lady with a mission

My story starts forty plus years ago in the 1960s. I met Mrs. Jezima Ismail for the first time in the mid sixties. I had just gained entry to Devi Balika Maha Vidyalaya from an outstation Convent for my 'A' Levels in the bio-science section. So I had very little contact with Mrs. Jezima Ismail who was the English teacher at Devi Balika Maha Vidyalaya.

I admired her from afar. She always dressed very simply but elegantly in pastel shaded sarees and always had handkerchiefs which matched her sarees. I was envious of those lucky ones whom she taught as I heard she was a marvellous teacher.

But luckily for me she was the teacher-in-charge of the debating team and also supervised English drama. So I had the opportunity to interact with her. Her useful tips and training certainly paved the way for my selection later on to the Sri Lanka Law College debating team and also to take a prominent part in 1969 in the first ever Sinhala drama staged by the Law College students -Thawath Naduwak'.

But after leaving Devi, I lost contact with Mrs. Ismail. I subsequently met her at the residence of the late Dr. Wimala de Silva. By then I too was a professional and we became friends. The friendship grew stronger on the death of Dr. Wimala de Silva.

So many would be paying her tributes as we celebrate her life of compassion and duty in many fields as a teacher, principal, educationist and her involvement in many social projects. In my tribute to her I would like to emphasize the role she played on the death of Dr. Wimala de Silva who was the Principal under whom Mrs. Ismail got her first teaching appointment on graduating from the University.

Mrs, Ismail was the unanimous choice of us all to give the funeral oration at Dr. de Silva's funeral. The oration truly spelled out all the great qualities of Dr. de Silva. I personally thought that the funeral oration delivered by Mrs. Ismail would bring to a close the activities that were conducted to commemorate the life and work of Dr. de Silva.

However, the indefatigable Mrs. Ismail decided to establish a group called the "Friends of the late Dr. Wimala de Silva" which met at Mrs. Ismail's residence very frequently. Although all the members of the group were busy professionals, they all looked forward to these meetings.

Mrs. Ismail decided to publish a book titled 'A Convocation of Memories' in honour of the late Dr. Wimala de Silva. This book would never have seen the light of day if not for the hard work put in by Mrs. Ismail, who was not only deeply grateful to the late Dr. de Silva for all the guidance that she had received but also very loyal to the memory of that great educationist - Dr. Wimala de Silva.

Our evenings at Mrs. Jezima Ismail's were filled with fun and laughter and full of reminiscences of our days at Devi. We also discussed the problems that Sri Lanka was facing and were very interested in learning about the Eastern Province which Mrs. Ismail frequently visited. Mrs. Ismail and her husband Dr. Ismail did much to uplift the living conditions of the poverty stricken people of the Eastern Province irrespective of race, religion or political bias. Mrs. Ismail made all of us aware of how much more we could assist the poor and needy in our society.

Even after the book on Dr. de Silva was published, Mrs. Ismail insisted that we continue to work to improve standards at Devi. She suggested another venture - a project to raise the standard of English for the senior students of Devi. In order to implement this venture we may continue to meet at Mrs. Ismail's.

We were students in the 'A' Level class when Mrs. Ismail joined the staff of Devi. All of us in the group are involved in many other areas of work. However, Mrs. Ismail convinced us that we should commit ourselves to our old school and we are confident that the project to raise the standard of English will be successful.

Mrs. Ismail has always been a role model to all of us and her husband Dr. Ismail has consistently been supportive of all her activities for which we are grateful.

Even though we started off as 'Friends of the late Dr. Wimala de Silva' we are now continuing as "Friends of Mrs. Jezima Ismail!"

Nelum Gamage

M2~

Mrs. Jezima Ismail

I came to know Mrs. Jezima Ismail at Devi Balika Maha Vidyalaya way back in 1961 - 47 years ago. As our English teacher she was the prettiest and most popular teacher in the school. Our English lesson was the most interesting subject that we looked forward to. In the good old days, the English lessons did not stop with the syllabus but extended to other extra-curricular activities which interested the students more than the class-room lessons. The oratorical competitions, debates and the English plays and dramas organized by the school and directed by Mrs. Ismail moulded us to become good citizens with leadership qualities in later life.

After leaving school, she became our friend and confidante. This was possible as our age gap was very close. We could talk anything and everything with her in confidence. In happiness and in sorrow, Mrs. Ismail was there for us. She was a good listener and gave ear to all. Of the two mentors in my life, Mrs. Ismail is one of them as the other mentor the late Dr. (Mrs.) Wimala de Silva is no more. Now we all get solace in confiding and sharing our problems only with Mrs. Ismail. We are in and out of No. 159, Kynsey Road, her home which is always open to her students who are now family friends. For that matter, her gates are always open to the rich and the poor and to all people of Sri Lanka whether Muslim, Sinhala or Tamil.

If we request for a reference letter she comes forward to give those without any hesitation encouraging all students and also showing the great confidence she has in them.

With the implementation of the 17th Amendment in Sri Lanka, the National Independent Commissions were formed and members appointed. Mrs. Ismail was appointed to the prestigious Public Service Commission in recognition of her service to the nation.

I am very glad that I took the decision to join the Muslim Women's Research and Action Forum (MWRAF), a Muslim organization with staff of all communities, at her request. This job gave me an opportunity not only to serve the Muslim and Tamil communities, but it also gave me an opportunity to understand better, people who belonged to other ethnic and religious groups.

We came to understand the suffering especially of the Muslims and Tamils who were internally displaced in the Eastern Province, as well as in the Puttalam district. We know that Mrs. Ismail had to face a lot of criticism from her own people in selecting us (non-Muslims) to work at MWRAF. But, she was bold enough to face those criticisms as she had all the confidence in that we would carry out the duties assigned to us. We became the Sinhalese sisters to the Muslim brothers and sisters who worked with us, not only in the MWRAF Head Office, but also in the Kalmunai, Sammanturai and Puttalam areas. She believed in the values of a pluralistic society in Sri Lanka with diverse groups of ethnic and religious communities living as one nation.

Mrs. Ismail is fortunate to have Dr. Mahroof Ismail her husband, as her life partner. He is extremely supportive of all her activities.

As a Buddhist, I believe, in the stanza "Pandithanancha Sevana" which means that in life one has to keep company with noble people who will be one's guide and mentor throughout one's life. My life was guided especially, by people like Mrs. Ismail and I am grateful to her for all the achievements in my life.

Insha Allah! I pray that Mrs. Ismail will have a long and fruitful life so that she could serve our community for many more years to come.

Seela Ebert

**Mrs. Jezima Ismail - fond memories of a teacher
par excellence**

I constantly wonder what life would have been if I had not met those special persons whom I recognize as my mentors. Life certainly could have taken a different trajectory altogether. Even if that were not the case, the absence of the influence of my mentors would have meant the loss of the layers of colour and substance that have made life meaningful. Mentors pull all of one's natural attributes together and show the way forward to make the whole you. While many aspects of life's achievements can be rationalized on attributes such as ability, intelligence and hard work, the meeting of a mentor is, in my opinion, very much a matter of luck, or if you will, good karma. And that karma can change one's life.

For sure, I have been endowed with a surfeit of that good karma. I have had the good fortune of having my life touched in abundance by the golden wands of a few special persons. Mrs. Jezima Ismail is a special one among those few treasured mentors.

Mrs. Ismail came into my life during a crucial period - the terrible teens when life somehow seemed to be spinning out of control. And what a saviour she was!

My sister Preethi entered Devi Balika Maha Vidyalaya a year ahead of me. She would come home from her new school and recount tales of this very unique, and certainly very glamorous teacher who taught her English Language and English Literature. She was very excited about those classes. She would tell us that this particular teacher, named Jezima Ismail, challenged them to think, speak up and be smart. Given the normal fare we students received, that was astounding.

Revolution in the classroom!! I was extremely curious to meet this unusual pedagogue.

When I entered Devi Balika Maha Vidyalaya a year later, instinctively I sought out Mrs. Ismail. The rebel within me was longing for change, and inspiration to do so. Like many other habitual "Mrs. Ismail Watchers" I too lined up along the front corridor of the school to see the arrival of the celebrated teacher.

Her arrival at school in the morning, I observed, was an event. The girls eagerly awaited to feast their eyes on the sartorial splendour of this teacher, which, looking back over the many years, added so much of colour and optimism to our lives.

My first impressions of Mrs. Ismail could be described only in superlatives. She was impeccably dressed with perfect colour coordination. She was swathed in pleasing pinks and sunshine yellows. She left a trail of perfume behind her. Her smile lit up her face when she greeted her students. For this teen who was battling hierarchies of all types, the respect and egalitarianism with which she treated her students was very reassuring. Another memory marker was the adoring look with which she would bid Prof. Ismail - who gallantly chauffeured her every day - good-bye for the day. The romance between the two added to the total image—brains, beauty, confidence and marital bliss. What*a soothing salve to the tormented mind of a teenage girl!! So much to look forward to.

I soon realized that Mrs. Ismail's elegance was only icing on the cake. The cake itself was very rich. I had already decided to offer English Literature for my 'O' Levels because I was already an avid reader and also because Mrs. Ismail taught the subject. I wanted to come under her tutelage -given all that I had heard from my sister and get to know her. She also taught me English language. She did not disappoint my expectations.

Those classes were greatly instrumental in my discovery of self. While the discussions on Emma, Lady Macbeth and the likes were fascinating and transported us to the world of high literature and social analysis, what really stands out in my memory are the lessons Mrs. Ismail taught us about life, especially the "Woman Factor."

I have come to realize that the really good teachers are the ones who, in addition to knowing and effectively disseminating their subjects, talk (not teach) to their students about the human condition. Lady Macbeth and Emma somehow paved the way for our teacher to talk to us about life as a woman -what it is and what it ought to be.

Those discussions made me realize that women too have real choices; that we should not be afraid to make choices and live them; that women should be proud creatures -accomplished, modern and self-possessed; that emancipation was not about falling into another straight jacket—that it was about recognizing one's aspirations and working to accomplish them; that there need not be contradictions between modernity, emancipation and simple values like affection, loyalty and duty. I am still very grateful to Mrs. Ismail for affirming what I had believed all along - that femininity can happily co-exist with feminism. Enjoying womanhood to the fullest on one's own terms is, after all, what feminism is all about.

Mrs. Ismail was a very dedicated teacher. Her dedication was not confined to banal goals like "covering the syllabus". She wanted to ensure that her students were educated in a well-rounded manner ("you must know how to win life"). She was the live-wire behind the dramas, the debates and many other co-curricular activities in school. She did use the bully-pulpit over those, dragging us in, cajoling and commanding until she was sure that the final product was perfect.

There was no concept of working hours for her -and therefore for us. Morning, noon and night, round the clock she made us labour to get the job done. What a training it was! Today, it would be called "personality development". We learned about dedication, discipline, passion for one's work and beliefs, team work and so much more through those activities. The amazing thing was we also had loads of fun doing all that work and learning so much, Mrs. Ismail was the centre of that universe, and she was our star!

We met and learned to admire the absolutely wonderful Prof. Mahroof Ismail - so supportive and gentle. ("Be careful of whom you marry. If you meet someone like Prof. Ismail you don't have to worry"). Then there was the serious prankster Jehaan and the incorrigible and funny Naushaad—and of course sweet Naadia. In the end, we all wanted to be like Mrs. Ismail and marry some one as wonderful as Prof. Ismail. I still tease Mrs. Ismail that she is the cause of my single status. The world does not produce the likes of Prof. Ismail anymore!

I have known Mrs. Ismail for over thirty years now. I have watched with wonder how she has become more busy in retirement—how she has evolved from a superb teacher and educationist into a passionate community leader and advocate for social justice. I still continue to learn from her. My teacher of yore is today, my friend and counsellor. At times we are colleagues working together, I confide in her. I cry on her shoulder. I seek her advice. She has been there for me through various trials and tribulations. She mended my broken heart, soothed me with words of wisdom, and has given me strength during difficult times. How lucky I am.

Today, when my own students tell me that I inspire them, that my own musings with them on life has touched them deeply, I tell them that I am only continuing a tradition - one that I once learned from a greater teacher. That is the best tribute I can pay Mrs. Ismail.

Mrs Ismail, I am so glad that I got to pay this tribute to you now. If you think I have accomplished something worthwhile as a human being and as a citizen, please remember that you are a big part of that story. Thank you so much for everything. May you have many more years of good health and vitality so that you can continue to touch the lives of others and work your magic on them. With my love and admiration.

Deepika I'd again a

Mrs. Jezima Ismail

My connection with Devi Balika Maha Vidyalaya started almost three years before I joined the school. My elder sister, Jayanthi, was a pupil and I was a willing spectator at all the school's activities in which she took part, whether it was a concert, a Guide campfire or an anniversary celebration. Whatever the activity, you could see a very beautiful, young teacher behind the scenes, gently directing and organizing the activity. Mrs. Ismail was always present assisting the teacher-in-charge. These were my earliest recollections of Mrs. Ismail.

Later, when I joined the school and began participating in all the extra-curricular activities, she was always there with the teacher-in-charge - whether it was Kandyan dancing, Western music or ballet. The most exceptional quality of hers that I remember is her cool, unruffled, easy-going manner in any difficult situation. She would calm and soothe many a student who got late to school or who was in any difficulty.

Working with her closely as an adult see now I her as a person who has qualities that I really admire and I wish to follow. Her open house and her willingness to help us at any time has drawn me close to her.

In these turbulent times in Sri Lanka, I see her as a builder of bridges and not fences. That is a quality we should all possess.

I wish her happiness and strength in all her endeavours.

Yamuna Hettiarachchy

Life with Mrs. Jezima Ismail at Muslim Ladies' College

I have worked with Mrs. Jezima Ismail, the former Principal of Muslim Ladies' College for a period of over three decades. - from 1975 to 1986 in the capacity of a teacher and later as her Vice Principal of Muslim Ladies' College (MLC). After I left MLC in 1991 I worked with her as a member of the Academy of Adult Education for Women. It was Mrs. Jezima Ismail who was responsible for establishing this institution for school leavers - who were not academically oriented. Today this institution is not only for students, but for women in general and the under-privileged women in particular.

My first encounter with her was in the Principal's office, when I went to hand in my letter of appointment. My first impression of her was that I had just met a dynamic personality who was impeccably dressed. Though she had not covered her head, she had draped her saree in a very modest manner which she maintained throughout her stay at MLC. Modesty with a streak of pride are qualities which I have observed in Mrs. Jezima Ismail.

Though there were three Principals who had preceded her at MLC each contributing towards the progress of education, Mrs. Ismail's tenure of office was very special. She did leave her mark at MLC. She used her tact and intelligence to get the best out of everyone. She was a people-friendly person who was able to win over the staff, students, parents and well-wishers in a short period of time. At the same time she did keep her distance from us. Although, she rarely joined in staff room gossip, she was very clever in obtaining information.

From the very beginning she believed in the delegation of duties: there were sectional heads, grade coordinators, subject coordinators - all of whom had very specific duties. Everyone was made to feel important and this was a positive aspect of her administrative abilities. Her strongest weapon was her command of the English language which she used effectively in the teaching/learning process. Much emphasis was laid in the teaching of English; she herself was an excellent teacher.

Coming from St. Bridget's Convent, a school with high academic standards, she put in a lot of effort to uplift the academic standards at MLC. Within a period of ten years, 1975 to 1985, she was able to achieve her objectives. The staff at MLC were very cooperative in helping her achieve this. She devised many strategies to improve the quality of English at MLC which resulted in the establishment of the English Resource Centre. Persons of the calibre of Miss R. Ganemuttu, Mrs. Kamala Fernando, Mrs. Christine Chanmugam and Mrs. Fareesha Mohideen all come to mind; they all played their part in establishing the Resource Centre.

Mrs. Ismail also introduced many cultural programmes. I would like to mention the following who played an important part in enriching the lives of MLC students: Mrs. Vishwa Nizar, Mrs. Binthi Akbar and Mrs. Magdoom. Mrs. Ismail was clever in bringing out the potential in her staff and making the best use of it. She herself was a good singer, dancer and actress. I still remember her favourite Tamil song, 'Katrinilee Oru Geethatn' which she sang on many occasions.

The school's annual trip is another feature that one cannot forget. One year we went to spend the day at Dr. Ismail's Three Acre Farm. Here we were lucky enough to taste the pizzas made by our host Dr. Ismail. He was part and parcel of MLC. He was present at all school functions. He drove her to school and back every day till I took over this task in the 1980s. Her success at MLC is partly due to the moral support given by Dr. Ismail.

I still remember Mrs. Jezima Ismail's last day at MLC. She was heart broken when she left the school premises. She could not control her tears. She was too sad to leave her home and children. Mrs. J una id and I were with her in her office after assembly that day, children from all grades came to bid farewell with flowers and cards to their Principal. Mrs. Ismail could not control her emotions, she broke down in tears. I drove her back home that day. She is usually very talkative, but on that day she was not herself - she was very quiet.

MLC too had a positive impact on Mrs. Jezima Ismail's life - the Islamic atmosphere at MLC encouraged her to read the Quran and Hadees and this was evident in the speeches she gave on Islam Day and at the weekly Friday assemblies. Words like "Assalamu Alaikum" "Alhamdulillah" and "Insha Allah" became a part of her vocabulary.

Mrs. Jezima Ismail left MLC in 1986 and since then has been actively working for the cause of Muslim women. The 2004 tsunami which affected Sri Lanka had an impact on her life too. Coming from the Eastern Province she turned her attention to improving the quality of life of the tsunami affected victims especially the women left bereft by it (the tsunami), and even today she continues working with them, to achieve her objectives.

May Almighty Allah grant Mrs. Jezima Ismail many more years of life on earth to work for the cause of education and women.
Aameen

Abitha Muthaliph



Principal of Muslim Ladies College with choir



**Mrs. Jezima Ismail as advisory member at the
MICH (Women's Bureau)**

When I sit down and ponder about the people who spread happiness and cheer around wherever they are, the former Principal of Muslim Ladies' College, Jezima Ismail comes to mind. I can still picture her in the corridors clad in her beautiful pastel shaded sarees so elegantly draped around her with her characteristic handkerchief tucked in her watch and her waist chain chiming melodiously while she walked. She is truly one of a kind.

It has been a long way for Mrs. Ismail from Sainthamarthu, the once sleepy village in the East, to the Principal's chair at Muslim Ladies' College. Her teaching career which spanned a little over three decades gave her the experience of a life time. And she was hardly just any Principal. She was a mentor, a woman dedicated to inculcate values in the youth, and moulding leaders to make them active members of the society to strengthen the quality of the community. Her far sighted vision did come with its challenges and many a times it was a task getting through to the conservative thinking parents, but yet she met these challenges with courtesy, courage and strength, and she was paid well when a large number of her students emerged with top positions in both private and the public sector. That was her ultimate joy.

She worked every day like a happy play. Her day started with the morning Prayer and the rest of the day would be packed and cramped with activities and programmes in and outside the school. There was sunshine deep inside her which radiated through and shined out like a halo, that it embraced the people around her too. Every activity or programme, educational or otherwise, Mrs. Ismail was always the wheels behind the action, sailing through determined to get the target achieved and she at every step made sure it was a team effort.

The students admired her, the way she walks, the way she talks and the way she thinks and acts, she was to them 'the' Principal. She was there for them whenever they needed her. Even their most personal problems she was there to confide in. She was warm and gentle and easy to approach, but when required she knew how to be stern and strict. She was all in one. Most of the credit for the good things in MLC rightfully belongs to her.

Education to her was not merely a paper chase but it was rather a mission to explore and develop one's potential and build the capabilities of each individual. Her priority was always to create awareness among the parents and the students about the need for education.

Providing quality learning for children with a dedicated touch and attention was a message to the teachers. She made the teachers grow under her guidance to restore the lustre and romantic quality of teaching. I was privileged to be associated with her at school as an assistant teacher. The participation of the Principal in the activities was magnanimous and to match her calibre we were driven to bring out the best in us.

One of Mrs. Ismail's biggest worries from the onset of her career was the plight of the under-privileged women, and the women whose voices were drowned in male dominated societies. From the moment she stepped out of her teaching career she got fully involved in working towards the betterment of these women, she got actively drawn in a number of organizations and researched and took action on the lowly status of certain women.

She was tirelessly involved in the post tsunami disaster to restore the lives of the affected people. She felt their tears and woes and worked till the end to make sure they got whatever help they required.

She is a very versatile person who is at one moment sitting in a serious discussion with eminent scholars and the other moment you see her singing joyfully with the young. Her passion has always been for books and more books. She reads and learns and her knowledge is ever expanding. And she loves to learn about all that lies beyond the seas. She is an ardent patriot, and true follower of Islam but she always loves to know and celebrate other cultures and religions.

She is a proof of how women have the gift of playing several roles being one person, and today we see not many women who show such dedication in all walks of life. Her aim and dream is always to cultivate youth so that they could take her place some day and now she strives to see her dream to be a reality.

Laila Udayar

Former teacher Muslim Ladies' College

An eminent personality

It is my pleasure and privilege to have been given the opportunity to write a few words about Deshabandu Jezima Ismail - a versatile and outstanding personality. It was way back in 1975 that I was fortunate enough to meet her as the Principal of Muslim Ladies' College (MLC). I was then a student in the Advanced Level class. We students were very impressed that we had a Principal who was modern and modest at the same time. In her first address to the students at the assembly, she won over every one, specially myself.

I entered the University during her time as Principal and was fortunate enough to get advice from her on how to conduct myself at the University. During her tenure of service as Principal, Muslim Ladies' College reached great heights and many new avenues were opened for students. She was a strict disciplinarian who emphasized the need for a balanced education: both curricular and extra-curricular activities were given equal importance by her. She encouraged participation in inter-school drama and singing competitions, literary clubs and interact club activities. She was also instrumental in renovating the school buildings.

She also started a counselling programme for students. The teaching of English was given more prominence during her tenure as Principal. She encouraged parents and well wishers to take an active interest in the education of the female Muslim child. She established the Adult Education Academy - a vocational training institute to offer self-employment programmes for school drop-outs.. Muslim Ladies' College became very popular during her period and the students were allowed to participate in many inter-school activities such as the Shakespeare Drama Contest, singing competitions and inter-school debates. The students of Muslim Ladies' College proved to be as good as students from other well known and well established schools. Deshabandu Jezima Ismail retired from MLC in 1988 after 13 years of service.

It was Mrs. Jezima Ismail who encouraged me to join the staff of MLC, which was one of my great dreams. I feel indebted to her as she has given me invaluable advice and counselled me on several occasions, specially when I took up the post of Principal, MLC. When I informed Mrs. Ismail that I had decided to take up the principalship of MLC she gave me a large notebook/diary which I use to-date. On the first page of the notebook she had written the words "God bless and be with you." On the following page was a schedule that I should follow as principal. From the very inception of my tenure of office, I have used the notebook that was presented to me by Mrs. Ismail and each day when I read what she has written, it gives me confidence. I always sought and followed the advice that Mrs. Ismail was kind enough to offer me. Mrs. Jezima Ismail is an unique personality and the Muslim community is blessed to have her as one of its leaders.

I wish her many more years of long life and good health..

Binthara Wazeerdeen
Principal
Muslim Ladies' College

Down the annals of time - the fragrance lingers on

I remember with nostalgia the year when I, after my marriage, moved to Colombo to join my husband. I was a teacher seeking a transfer to a Colombo school which at that time was almost impossible. But miraculously I did get an appointment in Colombo. I visited Muslim Ladies' College with my mother-in-law to meet Mrs. Jezima Ismail. Mrs. Ismail was busy instructing some members of her staff, who were entrusted in training students for a concert. She inquired whether I had a knowledge of music to which I happily said yes and was immediately appointed to the teaching staff of MLC. This gracious lady paved the way for my entry to a Colombo school from 1977 right up to the time of my retirement in 2001.

Mrs. Ismail was a charming personality who endeared herself to her staff and students. In my opinion Mrs. Ismail was virtuous, modest, kind, firm, tactful, witty and magnanimous. She insisted on sharing her knowledge with her staff and students. She had a special knack of teaching which ensured that her students remembered the facts long after the lessons were over. Her knowledge of English literature was vast and the 'A' Level students were engrossed listening to her analyse Shakespeare's literary works.

She administered the school effectively, her leadership qualities were admired and respected by the staff and students. I still remember the Monday morning assemblies being an eagerly awaited event looked forward to by teachers and students alike. She dealt with a wide variety of subjects: the behaviour of students inside and outside the school premises, the appropriate dress code for students, etc. She was a walking encyclopaedia. She was a Principal par excellence. Mrs. Jezima Ismail is a legend in Muslim Ladies' College.

She encouraged extra curricular activities such as drama. The various plays produced in the school under her guidance - Snow White, Magic Basket, Our Growing Years, brought out the latent talents of her students and teachers. It was during her tenure of office that a student of Muslim Ladies' College was able to win the best actress award at the Inter-school Shakespeare Drama Competition. She trained her staff and students to always aspire to be the best. At staff meetings she would always say "a teacher should be able to teach all subjects", and also that "no teacher is indispensable."

At the end of each day, I would see her stately figure standing on the corridor watching the students leave the school. I was given the privilege of being the teacher in charge of the prefects, the interact club, the sports coordinator, etc. She took a keen interest in the progress of each student in the school and encouraged every student to actively participate and enjoy all school activities.

Teachers of her calibre are very hard to find. I will always remember her with a deep sense of gratitude for her untiring efforts in encouraging all students and teachers to be of service to others at all times.

May Almighty Allah shower His choicest blessings on Mrs. Jezima Ismail and guide her in all her endeavours.

Mirza Junaid
Head Mistress
Amal International School

A remarkable role model for the future generation

I am really honoured to have got this opportunity to write a few words in honour of Deshabandu Jezima Ismail - teacher, educationist and leader of the Muslim community.

My first encounter with her was at Muslim Ladies' College (MLC) when she was the Principal* I was a parent seeking admission for my daughter to MLC. I had been educated at a Catholic Convent and was keen that my daughter too be educated in that school. However, my husband insisted that we admit our daughter to Muslim Ladies' College (MLC) because he was aware that its Principal was none other than Mrs. Jezima Ismail. From the time my daughter entered MLC, I took an active part in school activities by joining the School Development Society.

To be frank, I was really attracted by her special qualities of leadership^ She was very diplomatic in dealing with her teachers, students and parents and got the best out of them. She introduced extra-curricular activities for the school children. She organized a musical production called "Our Growing Years" in the late 1980's at the Bandaranaike Memorial International Conference Hall (BMICH). She was the choreographer and the director and endeavoured to give every child in the school a participatory role in the production. All the teachers assisted her in this venture and the production was a great success.

It was also during her principalship that the school choir was established and trained by her efficient staff under her supervision. She also organized the Senior and Junior bands which were always placed first at all Island competitions.

She explored ways and means to improve the quality of education at Muslim Ladies' College. In spite of many obstacles she achieved her goals. She maintained very high academic standards at MLC but she also encouraged her students to participate in many extra curricular activities. I later joined the Sri Lanka Muslim Women's Conference during her Presidency and worked with her on many educational and charitable ventures. She was always ever ready to help the needy and the underprivileged.

Her dedicated services to the Muslim community especially the Muslim women, helped them to integrate with women of other communities. She is a role model for the Muslim community.

A lady educationist of her calibre is an asset to the Muslim community and to all of Sri Lanka. I wish and pray that Almighty Allah will grant her health and longevity in her pursuit to serve the community and country.

Farida Sherifudeen

What Mrs. Jezima Ismail means to me....

I first met Mrs. Ismail when I was a student at Muslim Ladies' College (MLC). She was an excellent Principal. She has influenced me greatly and also inspired and encouraged me: She introduced me to the world of social work and selfless dedication to others. She has guided and encouraged not only me but also many other girls and women to work towards a cause which has had a profound impact on the Muslim community and Sri Lankan society.

A generation later she has touched the lives of my two daughters and inspired them as well, the same way that she inspires and guides the younger generation. There are many women who owe their current positions to the training and guidance given to them by Mrs. Ismail.

Mrs. Ismail I thank you for being a great mentor to me.

May Almighty Allah bless you with good health so that you can continue to lead the Muslim community, in particular, and Sri Lankan society in general for many years to come.

Jausha Ishak

**Deshabandu Mrs. Jezima Ismail - our guide
and counsellor**

Mrs. Jezima Ismail occupies a very special place in the growth and history of the Moors Islamic Cultural Home Women's Bureau. She has been our guide and advisor from the very inception of our Association in 1979. She has been a great source of strength and has given us invaluable help and guidance in moulding the Association to blossom into a recognized non-governmental organization.

We take great pride in saying that Mrs. Jezima Ismail is a unique personality who combines dynamism with flexibility, femininity and graciousness. The Muslim Women of Sri Lanka are truly fortunate in having in their midst an erudite and intellectual lady of her calibre to give them leadership. She is dedicated and committed to the cause of Employment of Women and Women's status in society.

The celebration of the 15th Century of Hijrat in 1979 at a national level provided our community an opportunity to think about our place in the national development of Sri Lanka. Under the leadership of Hon. M.H. Mohamed the Minister in charge of Muslim Cultural and Religious Affairs, Muslim women were given an opportunity of participating in the celebrations and getting into the mainstream of activity. A conscious realization of the need for the involvement of Muslim women in the process of national development based on Islamic values saw the birth of the Sri Lanka Muslim Women's Conference. The Hijra Committee set up by Hon. M.H. Mohamed under the able Chairmanship of Mrs. Jezima Ismail blossomed into the Sri Lanka Muslim Women's Conference.

Mrs. Jezima Ismail became its founder President and her role in building up this umbrella organization to the status it occupies today is due entirely to her indefatigable dedication and commitment. Today the SLMWC is an umbrella organization where all Muslim Women's Organizations in Sri Lanka are affiliates. This Conference is a unifying force bringing together all Muslim women in Sri Lanka to work together collectively, for the upliftment of the status of Muslim women and their equality which is confirmed by the law of Shariah and the Quran.

Herein we quote Mrs. Jezima Ismail from the Muslim Women's Magazine published by the SLMWC. "Today Muslim women have been subjected to limitations and inadequacies which are completely un-Islamic and derogatory to the dignity and ideals that have been the hallmark of the doctrine of Islam. This status must be reformed for the all round development of the individual, society, community, nation and the world."

When the MICH Women's Bureau celebrated their 25th Anniversary in the year 2000, Mrs. Ismail was a tower and strength to us in planning and organizing the event. In fact the whole programme which was presented was her brainchild and she spared no pains in training and perfecting every aspect of the event.

Mrs. Jezima Ismail gives of her talents and organizational skills not only to Muslim women's organizations but also to the non-Muslim women's organizations. The Women's Bureau, the Sri Lanka Women's Conference, the Sri Lanka Federation of University Women to name a few, where she has held the post of President, she has given of her best during her tenure of office and won their admiration and praise.

It is a well known fact that she is a very eloquent and convincing speaker who grips the entire attention of the audience whilst speaking. One of her favourite quotations is "I shall pass this way but once. Any good therefore that I can do let me do it now, for I shall not pass this way again." This is in fact in keeping with the Islamic doctrine that life is not eternal and we must be of service to humanity in this world to earn the love of Allah in the Hereafter.

May the Almighty Allah grant her many more years of good health, prosperity, happiness and peace to fulfill her mission of service to the community and nation.

Ameen.

Faiza Jazeel

I have been the Honorary Secretary of the Sri Lanka Muslim Women's Conference (SLMWC) since 1994, under the Presidency of Deshabandu Jezima Ismail.

It was a pleasure working with Mrs. Ismail as she redefined my role as Secretary and encouraged me in my work at the SLMWC.

She organized many seminars, workshops and other educational activities and introduced self-employment projects to empower poor Muslim women.

As President, she co-ordinated the SLMWC's tsunami project which provided assistance to those poor and unfortunate people who were badly affected by the ethnic problems and the 2004 tsunami.

In 1997, Mrs. Ismail initiated a project to build houses in Beruwala for the Internally Displaced People (IDP)^s- Muslims from Jaffna

In December 2004 when the tsunami struck Sri Lanka, she formed a committee made up of SLMWC affiliates to help those left bereft by the tsunami. She empowered the women by engaging them in self-employment projects and educational activities. She was always willing to assist us when we needed her expertise when organizing seminars, workshops, etc.

Mrs. Ismail is some one who is always conscious of the needs of others. May Almighty Allah grant her the strength to continue working not only with the Muslim community but with all other ethnic groups in Sri Lanka.

May Allah shower His blessings on her.

Badriya Bawa
Honorary Secretary
Sri Lanka Muslim Women's Conference

Deshabandu Jezima Ismail

Deshabandu Jezima Tsmail is the first Muslim lady to be conferred this high honour by the Government of Sri Lanka. Although she was born in the Eastern Province her dynamism and influence have been felt all over Sri Lanka. She made us aware of the need to be responsible members of society. She is a colossus among the Muslim women of Sri Lanka who guided and trained us to serve humanity. An erudite scholar and educationist par excellence who has played a prominent role both in the fields of education and public service.

She is a guiding star and role model to Muslim women. She was mainly responsible for establishing the Sri Lanka Muslim Women's Conference, an umbrella organization bringing together many smaller organizations with similar objectives. Her leadership training has encouraged us to serve those less fortunate persons in the Muslim community as well as in other communities.

As the President of the Sri Lanka Muslim Women's Conference she has spontaneously and willingly extended her assistance and advice for the activities conducted by the Young Muslim Women's League. Under her guidance many of the League's programmes and projects have been completed successfully. In 1981 the League organized a fund-raising project the "Buda Programme" and Mrs. Ismail was a tower of strength in coordinating and planning the items to be presented. This programme was a financial success.

During the 2004 tsunami which caused untold suffering to the people of the Eastern Province, the League extended its support to Mrs. Ismail for the relief efforts undertaken by her.

Mrs. Ismail is an outstanding personality who succeeds in any venture she undertakes. The Muslim women of Sri Lanka are proud and honoured to have Mrs. Ismail as their leader and hope and pray that she will continue to assist us for many more years to come.

Fatuma Hameed
President
Young Muslim Women's League

Deshabandu Mrs. Jezima Ismail

Mrs. Jezima Ismail was the Principal when I joined Muslim Ladies' College in 1971. She is a dedicated and courageous lady, a devoted educationist, who uplifted women with determination, specially the rural women folk of the Eastern Province villages, the majority of whom are impoverished and living in wattle and daub houses, giving them a helping hand to develop their know-how in cottage industries and trying to find markets for them. Her feats are innumerable to mention in a small note as this.

She has had indelible influence on the lives of her students and Muslim women in general. It is my privilege to be a student of hers and to bring to light very few of her accomplishments. I consider her to be my mentor.

Having married a leading parasitologist, Prof. Mahroof Ismail, she has been fighting for the rights of Muslim women even in international forums for women's rights and concerns. An illustrious Muslim mother she has been in the forefront of Muslim women's development, empowerment and in alleviating poverty, thus paving the way for their career advancement, and in enhancing their quality of life. She has always been emphasizing the need of educating Muslim women for their advancement in life and even spiritually.

A widely acclaimed academic and Chancellor of the South Eastern University, she gained her Masters degree from the McGill University (Canada), has been a winner of many prestigious awards for brilliance and all round excellence. She is humane to understand the sorry plight of the poorest of the poor Muslim women, widows and spinsters and the less privileged women in various parts of the island.

Recognizing her feat in spheres of life and service to the down trodden women folk, H.E. the President bestowed on her the honorary 'Deshabandu' in the eighties.

Mrs. Jezima Ismail has done much for the poor Muslims. Together with the SLMWC members as an active team, she has worked hard, and is still in the forefront, towards the upliftment of the poor in alleviating their sufferings, so that they may face life with courage and confidence. The 'Safaa' housing project in Pannila, Beruwala was her brain child. Forty houses were built with the generous contributions received from various donors. The beneficiaries were the destitute, Internally Displaced Persons (IDP's) from Jaffna, who had been driven out of their homes by the LTTE fifteen years ago. The families of the IDP's are living happily in Beruwela and have obtained permanent employment. A 'Masjid' and a 'Quran Madrasa' were also constructed in this housing project.

She has not only helped women on the bread line, but also assisted her students and other women in obtaining school admission for their bright children. Her advice and encouragement to the studious children has been fruitful. They are now in a position to face the world brimming with confidence. Most of such children are now self-assured. I was also involved in a project to obtain financial assistance through the Beruwela branch of the SLMWC for a tsunami affected family. Four members of this family died in the tsunami. A sum of Rs.60,000 was collected and given to the woman who survived and who is the sole breadwinner of the family. She has utilized the money to establish a small grocery store.

Her poise and charisma have won her many able and educated friends from all communities in the Island. She wears a pleasant smile at all times and has kind words and patient ears for us!

For Muslim women, who need her services and practical guidance, we at the Beruwela branch of the SLMWC look forward to her support in all of our activities and counselling in all spheres of life! May she live long, hale and hearty!!!

Sithi Rilvey Furkhan
President
Sri Lanka Muslim Women's Conference, Beruwela Branch

**A message from the President of the Muslim
Women's Social League**

During the 2004 tsunami Jezima Jsmail was a pillar of strength to our League, advising us on how to help the victims of the tsunami for their upliftment. At that time she was very energetic and powerful, she paved ways and means to get relief from everywhere. All the organizations rallied around her. We have to be always grateful to the immense courage she gave us which cannot be described in words.

She always gives people every opportunity to develop and utilize their talents and strength. Our League has taken part in her leadership programmes and awareness programmes, in seminars and workshops on gender equality, equity and social justice, violence against women, Muslim women in a multi ethnic society, etc. The women who participated in these programmes were encouraged and strengthened to work for the welfare of others.

Her leadership qualities are greatly admired and the Muslim Women's Social League has benefited greatly from those qualities. Jezima Ismail was there for us always We sought and received her advice on re-drafting the League's Constitution, on how to empower the Committee members of the League, etc.

Almighty Allah has blessed her abundantly and she is considered a leader in the Muslim community. On behalf of the Muslim Women's Social League, I wish to express my gratitude to her for all that she has done for the League, for its Committee members and for its general membership. The League will continue with its programme of empowering Muslim women to live with dignity in a multi-ethnic society. We are sure Jezima Ismail will continue to assist us in any way she could.

Qadurunissa Nazeer Sangani
President
Muslim Women's Social League, Sri Lanka

Mrs. Jezima Ismail

On behalf of the Ceylon Moor Ladies' Union, I pay tribute to a lady who has withstood all criticisms and who upheld the historic establishment of Muslim Ladies' College which was founded, funded, developed and nurtured under the guidance of the Ceylon Moor Ladies' Union.

I pay humble tribute to Mrs. Jezima Ismail who as Principal of Muslim Ladies' College reiterated the intention and principles of the eleven founding mothers who in 1936 Muharram, founded the Ceylon Moor Ladies' Union.

Mrs. Jezima Ismail as Principal of Muslim Ladies' College instilled in the children Quranic values. Many of those children are mothers today and continue to impart these values to their own children.

Yet another facet of her stewardship in the many commissions that she is a member, is her single mindedness regarding the upliftment of Muslim women in order that they may gain their rightful place in Sri Lankan society.

The Ceylon Moor Ladies' Union is honoured to have her as a member of the Union.

Rehana Hashim
President
Ceylon Moor Ladies' Union



With Her Excellency Carolyn Mc Caskie High Commissioner
for Canada - 1986 who obtained
Canadian Funds for Sri Lanka Women's Conference



Laying the foundation stone for the Academy of Adult Education
-Kalubowila by her Excellency Caroline
M. C. Asie - Canadian High Commission

Mrs. Jezima Ismail

I feel it hardly sufficient to eulogize a person of the calibre of Jezima Ismail in a few lines. She is undoubtedly a fine human being who possesses a heart of gold.

I was privileged and fortunate to work under her as the Honorary Treasurer of the Sri Lanka Muslim Women's Conference (SLMWC) for about thirty years. She was polite and kind and during her tenure of office as President of this organization, was well known not only for her dedication to the cause of Muslim women but also to delegating authority to other committee members of the SLMWC. Thanks to her vision, it has emerged as a leading Muslim women's organization in Sri Lanka working mainly for the welfare of underprivileged women and children. She was indeed a role model to all of us in the SLMWC.

She has done much to help those in need and she does it without any fanfare or prominence. I would like to highlight one of her acts of kindness. My cousin who was a teacher had to observe "Idda" - the period of mourning stipulated for Muslim widows - on the sudden demise of her husband in 1983.. The Department of Education granted her no-pay leave for this stipulated period of four months and ten days. I informed Mrs. Jezima Ismail that Muslim widows should be entitled to full pay leave during their period of Idda. At my request, Mrs. Ismail accompanied me to the Department of Education and to the Ministry of Education and submitted this request to the relevant authorities. But all her efforts of trying to seek redress for Muslim widows was of no avail. Although we made many visits to these offices, she never showed her disappointment but kept hoping that the authorities would accede to her request. Eventually my cousin received a letter informing her that she had been granted full pay leave for the period of Idda. This incident clearly showed Mrs. Ismail's dedication to a cause. Subsequently, she set about getting the legislation passed to enable all widowed Muslim teachers to be on full pay leave during their period of Idda.

I wish that Almighty Allah will continue to grant Jezima the necessary strength and ability to continue with her good work for the betterment of the Muslim community.

Jenitha Ismail
Sri Lanka Muslim Women's Conference

I first met Mrs. Jezima Ismail when I was working at the Human Rights Centre of the Sri Lanka Federation in the early 1980s. She was then at the zenith of her career as the Principal of Muslim Ladies' College. Despite her heavy school schedule, she had the time to get involved in promoting the concepts of human rights vis -a- vis education. What impressed all of us was her unaffected, pleasant demeanour and the accommodative manner in which she treated people, who ever they may be.

I came to associate with her more closely when she was appointed a member of the Commission for the Elimination of Discrimination and Monitoring of Fundamental Rights in the late 1980s; where she served with great distinction.

However, it was only when I came to work at the Muslim Women's Research and Action Forum (MWRAF) that I really got to know her. What I find exceptional is her attitude to life. She is totally immersed in life. She will walk into office greeting everyone cheerfully, and then be actively engaged throughout the day; discussing projects, attending innumerable meetings, as well as serving full time as a Commissioner at the Presidential Commission of Inquiry to Investigate and Inquire into Alleged Serious Violations of Human Rights.

With her quick and incisive mind she is able to understand issues from a broad perspective. In an age when people young and old are very parochial and polarized in their views, I find in Mrs. Ismail a rare human being who embraces an inclusive world view of life.

Although a devout Muslim to the very essence of her being, she can still respect and appreciate other world religions. At one of our lunch table discussions in office, where the staff comprises Muslims, Sinhalese and Tamils, she told us she had read a book entitled "The Lady of the Lotus", which was on the life story of the Buddha. She said that after reading the book she came to understand the reason for Prince Siddhartha's renunciation of his family, to go in search of the truth.

Mrs. Ismail has the inclusive vision to understand and accept the inherent goodness of all religions. This quality of the inclusiveness pervades her whole being, as her mind set is that of a Sri Lankan. To her religion and race are personal identities, that each of us have inherited and to be respected; but that our national identity is Sri Lankan. She puts into practice her idealism, in the way she interacts with people from all ethnic groups in daily life.

To me she is a role model to be emulated, for she epitomizes the common humanity of all of us.

Hemali Karunaratne

I did my schooling at St. Bridget's Convent. All my friends even my teachers were tremendously supportive. When my family lost its house, my friends, collected and contributed for the re-building of our house. Once I completed schooling I started looking for a job. One of my friend's Sulochana Dissanayake asked me to speak to Mrs. Jezima Ismail regarding my employment.

Mrs. Ismail (Aunty Jezima, as I affectionately refer to her) informally interviewed me and straight away offered me a job at the Muslim Women's Research and Action Forum (MWRAF). I joined MWRAF the very next day and one of the other staff members offered to instruct me on how to operate the computer. AH staff members at MWRAF have assisted me in many ways and I am very happy to be working there.

Aunty Jezima has helped me and my family in numerous ways. She provided my mother with a sewing machine in order that she may establish a small business. During the time that my father was ill, Aunty Jezima and her husband whom I call Uncle Mahroof gave us all the support necessary up until the time my father recovered from his illness.

Aunty Jezima is a lovable and kind person. She does not get angry and annoyed with staff members, but she admonishes us gently with a smile on her face. However by her choice of words she indicates her anger or irritation. This makes me want to work harder and better and impress Aunty Jezima by my efficiency.

I have never met any one like Aunty Jezima. She is a loving wife, a caring mother, a helpful colleague, an understanding boss and a good friend. She is proud to be a Sri Lankan and treats all of us whatever ethnic group we belong to as equals.

Lucia Nicholas

My first glimpse of Aunty Jezima as the Coordinator of MWRAF was during my secondary school days, when I used to visit MWRAF's Polhengoda office after school, to meet my mother - Ms. Furqan Bee. After a couple of years, I went for 'O' Level English classes to her at her residence along with several other children. Those classes were truly memorable and filled with fun and valuable work, which taught several aspects not only of the English language but universal issues as well. Later these sessions were undertaken by Aunty Maleeha Rajon. {May Allah grant her Jennathul-Firdouse } Aunty Jezima was extremely busy with her schedule, but she did drop in as and when time permitted to check on our progress.

After completing schooling in 2004, I joined MWRAF as an intern and closely worked with Aunty Jezima to date. I see her as a truly inspiring person, whose actions and words mean a lot to me. Sometimes I consider her as a role model which most of our youngsters should emulate. Her dedication and devotion to the community is of immense value.

At times I do ask myself, how many people in our Muslim society are of this calibre as Mrs. Jezima Ismail. We need such personalities to diversify our conventional norms. As Sri Lankan citizens living in this pluralistic environment, we should develop a conviction that we are human beings as a whole not just minorities or majorities. Aunty Jezima is an existing example. The tremendous service she has extended to society is absolutely amazing.

Presently, the foundation is set to make her dream of moulding a handful of young Muslim girls, into empowered individuals with good leadership qualities, is turning into reality, through the establishment of ISLE (Institute of Social Leadership Education) affiliated to MWRAF. She hopes to build the capacity of youngsters and thereby develop their personality. I am indeed greatly fortunate in being able to work with Aunty and I hope to continue assisting her in her future endeavours. May Allah grant her the strength and courage to bring about a positive change which will be of immense benefit to all.

*I have seen people from different walks of life.
Some have made an impression worth remembering,
Aunt Jezima as I recollect has done it with a unique inspiration*

*Her interactive style of verbal communication is well formed,
Her extensive service rendered to the community is immeasurable.*

I pray the Almighty blesses her with good health and prosperity,
Her commitment towards the community is yet to continue...!

Furrkaan Bannu

The ability to see the light in dark times and also to enjoy the everyday blessings in our lives are within each one of us, but sometimes we do not know that we have the tools or how to use them. At times like this we need guidance, support and inspiration more than ever. Deshabandu Jezima Ismail, Aunty Jezima to me, has given me and also many individuals the encouragement they needed to see clearly the strength that is within. Although a few words are by no means enough to express what this amazing lady means to me, I owe it to her to try,

I have known Aunty Jezima from the time I was a little girl, prancing about without a care in the world. As a close friend of the family she has been privy to the details of my life and over the years has become someone who understands me for who I am. She has listened to my stories, dilemmas and concerns with empathy and without being biased or judgemental, because some times all you need is a listener with empathy she imparted wisdom without being over caring or making me feel like an inept child and most importantly she made me see that it is not wrong to have ideals and also follow my heart and my dreams. As young people today, we have many voices in our heads and even the study of Psychology does not equip you with the courage to listen to your own voice! But Aunty Jezima has shown me that I don't have to be afraid of being authentic and true to myself and those around me. Her belief in the human touch translates into the hugs and smiles she gives and the warmth she generates. A hug from her always lifts me up instantly. I have also been lucky to witness her compassion and commitment towards her work and the community.

My close association with Aunty Jezima began about ten years ago when I had the privilege of working with her at the Muslim Women's Research and Action Forum (MWRAF) - an organization founded by Aunty. I had just started working in the field of social service at the time and there was a lot to learn working with marginalized and discriminated women in the community which opened my eyes to a world beyond what I was familiar with.

When things became daunting and disheartening, I found solace in observing Aunty at work. Her calm determination to bring positive change to the lives of so many touched me. Her belief in the need for a strong support system for women is carried through in every aspect of her life. The importance placed on relationship building in the work place and family is a first step towards building a community and society in which people can trust and also cooperate with one another. It is also an important step towards making sure that women have a support system both within and without the immediate family circle.

Aunty Jezima made me understand that belonging to a different generation did not mean necessarily that each could not understand the other and that we should cultivate the ability to embrace new ideas and thinking, whatever the age. Whilst she is strong in her values and beliefs she is open to new ideas and thinking, which is essential in order to move and live in a society that is constantly changing. I admire her enthusiasm for life and the positive attitude with which she approaches any challenge.

Being a young Muslim in this day and age, gives rise to many questions and even confusion. Her teachings on progressive Islam has helped me to learn and love Islam, as I now have a better understanding of the religion and the way of life our Prophet (SAW) has given us. I am yet to meet anyone who speaks of the religion and it's teachings with a passion as she does: the focus being on love, faith, simplicity, clarity and understanding. I think this is very inspiring to those of the younger generations - whether they are Muslims or not - because a misunderstanding of the religion has led to much destruction and pain around the world.

Her knowledge of the world, religion and life has given her the ability to communicate with many people and touch their lives in many different ways. One of the most significant roles played by Aunty Jezima is that she is a link between the grass roots level and the policy makers. She uses her position and standing in society for the improvement of the community and I think this is one of the best ways of giving back. The enthusiasm with which she works to make a difference in our world is an inspiration to me and undoubtedly for all who know her.

What I value the most in my relationship with Aunty are the many conversations we have, which are to me like lessons in life. When I am in need of a dose of perspective I can be sure to find it during a chat with Aunty. There is no limit to the subjects we can talk about and the thoughts we can exchange." The freedom of this dialogue has infused me with much confidence and a greater appreciation for life. I feel truly blessed for the unique relationship I share with Aunty Jezima and to have worked with her. And it is with love, pride and respect that I call her my teacher, mentor and most importantly my friend. I would like to say THANK YOU Aunty Jezima for always lifting our spirits, giving us strength, love, hope and a different meaning to our lives. I pray to Allah that He gives you everything you wish for in this life.

Shamana Rajabdeen



Opening of the Women Centre at Sainthamaruthu



**At Alhambra Vidyalaya
in Kalmunai**



**At Mavidappalli School
in Amparai**

Laying the foundation stone for the Library at
Shums School - Kalmunai



**Meeting the weavers at the
Women Centre Saithamaruthu**



**Sewing project in progress at
The Academy of Adult Education - Kalubowila**



**Deshabandu Jezima Ismail addressing the audience at
the Muslim Ladies Study Circle, Colombo,
on their Annual Exhibition and
Award Ceremony.**



**Seminar on “Peace” at Mohammed
Girls School – Kalmunai**



**Dialogue with Quazis
Girls School - Kalmunai**

I have had the pleasure of knowing Ms. Jezima Ismail for just a few months. But during our short acquaintance, I have noticed that, there is much more to her than just politeness and her lady like manners.

Ms. Ismail is an intelligent, dedicated and charming woman. Her analytical skills help her to diagnose problems and devise viable solutions. She is capable of handling any situation with thoughtfulness and maturity. Her innovative ideas are what keeps the Muslim Women's Research and Action Forum (MWRAF).

As she has been a teacher, her communication skills, both written and verbal, are excellent. She is very knowledgeable and experienced. Her interpersonal and communication skills have allowed her to develop a productive working relationship with both MWRAF's staff as well as its clients.

I believe that Ms. Ismail is a genuinely caring person with a kind heart. She is the best example of a person who works for true humanitarian causes. She is a 'people's person.' She strives hard to create inter-ethnic harmony in our pluralistic society. She is respected by all communities.

She sets an excellent example for people of all ages especially young people. She is an asset not only to MWRAF but also to our country.

Hasna Mohamed

A Ray of Hope

When asked to write about Aunty Jezima,
A thousand words flooded to mind,
In short I can simply say,
That she is truly one of a kind.

Biologically she's my grand Aunt
But I know her more working with her
Her spirit and her character
Makes her most of all my mentor

She started off as a teacher,
Which works well with her nature,
She has always been so caring
Bringing the best out from those around her.

She now works to help the less fortunate
Because she believes that each life is great
She stands up for them to turn their fate
And each day she strives in this way

Working with her is a great fortune
Because her spirit is always a full moon
There's something to learn from her everyday
And that helps me grow in many ways

Her patience in life overwhelms me,
Her attitude towards those against her,
Because her goal in life is clear cut,
And she lets nothing petty deter her

She is always someone to turn to,
To bring light in the darkest of hours,
Whenever something disturbed me,
She always brought back the fire.

She has done so much for all of us,
This country as a whole
She has changed the lives of so many
Peace in this nation is her goal.

She is some one I look up to
Some one I admire in many ways
Some one whom Sri Lanka is lucky to have
And this is my message for her.

Thank you Aunty for believing in me,
Thank you for giving us the ray of hope,
I wish you every happiness that ever can be
And May you soar high in your skies of victory

Inas Jinna

A tribute to a friend

It is with much pleasure that I pay tribute to my old friend and colleague, Jezima Ismail. Not often does one get a chance to tell a friend how much she is valued and appreciated. Certainly, Jezima would be embarrassed beyond measure were I to suddenly go up to her and eulogise on her many, many achievements.

"What in heaven's name has got in to you?" She is likely to ask at the end of a personally complimentary speech. So I am happy indeed that I can get to say what I want without interruption or dissent from the object of this article.

Jezima and I swam into each other's consciousness when we were about 13 years old. We met at a Girl Guide Conference and it was love at first sight although we were both at different schools - she at St Bridget's and I at Musaeus. We soon realized we were on the same wave length and if our lives have run somewhat parallel since then it is probably just a lucky coincidence. Jezima told me later (much later in our lives) that she was so taken up by the glamorous salwar kameez costumes worn by the Musaeus College girls in the "Pakistan Item" that she took to wearing it herself.

Eventually we both got our degrees and started teaching. We both taught English as a subject. We both headed schools in Colombo. We both married just one year apart. (We did not consult each other as to dates of this all important step!) We both belonged to the SLFUW (Sri Lanka Federation of University Women). But there the resemblance ended for Jezima has had a career which very few women can emulate. It is a career which has been motivated by the word 'SERVICE'. It has been a life of service in many spheres and not just in the world of education.

As Principal of Muslim Ladies' College (MLC), Jezima began reading more deeply into Islamic studies because, as she told me, she wanted to be able to guide her students along the right paths and not just in accepted norms of conduct. She wanted them to think for themselves. She obviously succeeded brilliantly for to this day, her pupils remember what she taught themand not just academic instruction either.

Hear this tale

One morning I was her guest at MLC at an "English Day" celebration.. I made the comment that I found the girls of her school all extremely pretty and she told me that while good looks were a lucky accident of nature, hygienic living was an every day matter. She over saw every aspect of her pupils' toilette and dress. For instance she had noticed that schoolgirls tended to forget to scrub their feet and often had dirty heels and toenails. She decided to give them a practical lesson.

As she walked up the stairs ahead of groups of girls she would point to her own sandled feet and tell them to notice that her own heels were spotless.

"How do you do it Miss?" they would ask.

"Scrub with soap and an old toothbrush".

Not many Principals had that kind of interest.

Jezima first taught at Devi Balika Maha Vidyalaya under that legendary educationist, Dr. Wimala de Silva. Predictably, Dr. de Silva made her join the Sri Lanka Federation of University Women, which had been founded by my mother, Mrs. Clara Motwani and of which she was the current President. About the same time, my mother made me join the SLFUW as well. Jezima, of course, went on to become one of the Federation's most distinguished Presidents.

Early in the day Jezima made up her mind to be a woman who retained her femininity but combined professional acuity with good grooming and a charming personality. To my surprise, and of course delight, she told me that she took as her two icons, Dr. de Silva and my mother.

Many would agree that she has now overtaken her former icons. As Chancellor of the Eastern Province University, she is now virtually an icon herself to the many young graduates who meet her both at the SLFUW and in the course of her work as Chancellor.

Again, to bring in a personal note. When I recently published my book "Chosen Ground" I asked Jezima to be the keynote speaker at the book launch. She stole the show. Standing tall and dignified in a white and blue sari with her head covered in true Muslim style, she was a vision of Asian elegance. Her speech brought forth both tears and laughter as all great personal tributes should do. Would that her two icons could have seen her. They would have been so proud.

To have known Jezima and to have been associated with her for most of my life has been a privilege, an honour, but most of all a rare pleasure. To have a gracious, dignified yet personally caring person in one's life is one of the many blessings this worldly existence offers. This blessing has been mine and I thank the warm and wonderful person who has offered it to me from the bottom of my heart.

Goolbai Gunasekara

For Jezima Ismail

We live in an era where perpetual youth is idealized more than ever before. We also live in times where it is difficult to find role models in Sri Lankan public life that are an inspiration to us and a new generation that will follow. Thirty years of violence and internal strife have undermined our values and our institutions. Celebrating Jezima Ismail's life and work in this felicitation volume gives us an opportunity to express our appreciation of someone who with charm, grace and dignity has become a role model for the Muslim community and her country, through decades of commitment to the highest standards of integrity, professionalism and public service.

Jezima Ismail can be described as a daughter of independence - someone whose childhood and youth coincided with Sri Lanka's independence from centuries of colonial domination. Her parents perhaps showered their daughter with many gifts, but they gave her, unusually for that time, the precious gift of a good education. Jezima used that privilege with wisdom and generosity, and eventually became a pioneer in women's education, not only in the Muslim community but nationally. I am sure that others will write in detail of her career as an educationist.

I would like to celebrate her remarkable capacity to inspire generations of students and young people with the sensitivity, understanding and special qualities of a gifted teacher. Her interest in education has been sustained throughout her life. Even her ceremonial role as Chancellor of one of our national universities has become an opportunity to make a contribution to the development of that university, and the welfare of its students.

When Jezima retired from the school system, many of us hoped that she would take her rightful place in our country as a states woman and political leader. It is a sad reflection on us and our society that the political environment does not encourage the participation of someone with the special qualities of leadership and integrity that all who know her, associate with Jezima.

Though denied the opportunity to hold high political office, Jezima has used her talent and ability to fulfil her personal ideal of service in the community. Her contribution to human rights, including women's human rights has been sustained in all these difficult years, through service in many public institutions and in the non-governmental sector. She has never been a self-proclaimed human rights activist, or a follower of this or that "ism". She has led from the front, with wisdom and courage, willing to articulate an objective opinion, on controversial issues. Jezima's priority has always been a commitment to impact on the daily lives of the people, including women, in the communities in which she has worked.

Her tireless and often demanding community based service in the region of the country where she has her roots, the Eastern Province, has been sustained throughout the period of armed conflict and the tsunami crisis. Despite shouldering many executive responsibilities in non-governmental organizations in the Muslim community, she has always been there to contribute in solidarity and friendship to other causes and groups who have valued her support. Firmly located in her own religious and ethnic identity as a Muslim, her life and work has never undermined her capacity to think, feel and work for her country.

Jezima Ismail has inspired respect and affection as much for her service in public life as for her special human qualities. Many of us have benefited from her generosity, friendship and support in our personal and professional lives. We have happy memories of her laughter and sense of humour, and shared moments of joy and happiness. We have admired her capacity to confront a difficult situation and resolve it with quiet firmness and a smile. Jezima can shed a tear, and move all of us with compassion, inspiring commitment to a cause or a project dear to her heart. She is fortunate to have been blessed with a close family and a supportive and caring husband, Professor Mahroof Ismail. Together they have achieved a work/personal life/balance that has enabled them to pursue their individual careers and shared interests in their family and the community.

Jezima Ismail represents to me, the best in abiding values that I still believe are Sri Lankan. Her life and work demonstrate that achievement, recognition and respect can and must be earned. It reminds us that honesty, integrity and the courage to speak on issues/ of public concern are the responsibility of every citizen, and especially professionals and those who hold public office. Jezima's life and work reinforce our faith in the human potential to hold steadfastly to one's own community and religious beliefs, and share a common vision of peace and development for all Sri Lankans. I join all of you in felicitating Jezima, and wishing her good health and happiness to continue to be that special person she has been to all of us.

Savitri Goonesekere
Emeritus Professor of Law
University of Colombo

Jezima Ismail

I have known Deshabandu Jezima Ismail for a very long time. Our relations deepened in the years that we spent together on the Human Rights Committee Inquiry on Disappearances in Jaffna (2002-2003) and again on the Presidential Commission of Inquiry into Serious Violations of Human Rights (2006-2008). During these years we developed good mutual understanding and appreciation of our values, thinking and activities.

The inquiries in Jaffna also provided opportunities for closer social contact, especially during the long road journeys to the peninsula and back, and during our stay there. Along with the third Committee Member, Camillus Fernando, and the Secretary, M.C.M. Iqbal, we often engaged in discussions on a variety of subjects and occasionally listened to Jezima's singing. She had sung in the past on national radio and continues to sing very well. Although a devout Muslim, she is familiar with and happy to sing Buddhist, Hindu, Christian songs and secular songs as well.

Jezima's social concerns were clearly evident in the course of the proceedings of the inquiries in Jaffna. Many of those who gave evidence were impoverished women who spoke Tamil only and had suddenly been thrust into taking over the responsibility of not only heading the family but also financially sustaining the members of their families. More than any other person in the team, Jezima quickly established close rapport with the witnesses, helped to secure relevant socio-economic data and pushed for workable rehabilitation programmes to support those families.

Though cosmopolitan in many ways and Colombo based nearly all her life, Jezima has consistently and successfully maintained her roots in her ancestral home and neighbourhood of Kalmunai. In addition to excellent mastery of Tamil (her mother tongue) and English (which she taught), she is fluent in Sinhala. She is very catholic in her range of interests and her large and varied circle of friends, but finds time to travel frequently to Kalmunai and elsewhere in the Eastern Province.

Much of Jezima's educational, social, cultural and development activities are focused on the people of the East for whom, she has been a role model for several decades. She has prodigious energy and has maintained a very pleasant temperament despite sustained punishing workloads.

It is widely accepted that Jezima was a very successful teacher and school principal who helped to modernize Muslim Ladies' College and take it to new heights. Muslims were late in taking to modern English medium education. Muslim secondary schools were founded much later than Christian schools, and later also than Buddhist and Hindu schools. Muslim girls' schools came into the field even later. Jezima is among several educationists who helped to bridge the gap, benefiting successive batches of students of Muslim Ladies' College and their families and, in the process, the entire nation.

It was through Jezima that I came to know well her equally distinguished husband, Prof Mahroof Ismail, one time Dean of the Colombo Medical Faculty. As much as Jezima had helped to produce many batches of well educated school girls, Prof. Ismail has helped to produce many batches of well educated medical officers. He too is amiable and multi-skilled. As a vegetarian, there are not many homes in which I am able to enjoy food of exceptional quality. The Ismail home is one of those. To my surprise I discovered that the special vegetarian delicacies that I enjoyed there were all produced by Prof. Ismail. Cooking outstanding dishes, vegetarian and non-vegetarian, is one of the many activities that he enjoys doing and excels in. Theirs is a happy home and, as a family, are exemplars to all who know them.

Devanesan Nesiah

Jejima Ismail - a role model for women

It is a pleasure and a privilege to pay tribute on this occasion to Jejima's multifaceted achievements and qualities of leadership in the complex and volatile social milieu of Sri Lanka. During more than three decades of close association and friendship, and from this point of vantage, I have seen her perform her multiple roles with charm and distinction.

As an educator, her profession for several decades, she was a creative teacher who sought not merely to impart knowledge but also to stimulate the personal development of her students. As Principal of Muslim Ladies' College she was in the vanguard of providing a holistic education for Muslim girls, and on retirement she left a forward looking institution as a legacy to her successors. Her inputs to proposals for education reforms have been always thought provoking and valued.

Jejima was and is a successful institutional builder both in the state education sector and in civil society. She was a courageous pioneer in establishing institutions such as the Muslim Women's Research and Action Forum and the Academy for Adult Education and in creating a network of societies in the dark post-tsunami years in the Ampara district. My most vivid recollection is of Jejima eloquently addressing a somewhat bemused gathering of largely Muslim women and men nearly three decades ago. She has her roots in her cultural traditions and a vision to build a harmonious multi-ethnic, multi-religious society in this land of ours, never deflected in this currently divisive society, from her goal of promoting a Sri Lankan identity that transcends parochial boundaries and is truly national in its ethos.

Her contribution has been enhanced by her ability and desire to work with ease and commitment in both official and civil society spheres of action. She serves in key positions in state institutions, commissions and committees and functions as an effective leader in non-governmental organizations such as the Sri Lanka Women's Conference, the Sri Lanka Federation of University Women and the Sri Lanka Association for the Advancement of Education.

In both spheres her 'trouble shooting' skills have won her acceptance and esteem. Among her multifarious talents also are her impressive media presence and her creativity in using different forms of media to communicate crucial messages that are intended to transform negative social perceptions.

For myself, for over three decades, Jezima has been a friend to whom I could turn for advice, sharing thoughts and warm and unfailing support.

Swarna Jayaweera

Jezima Ismail

Jezima Ismail, if she did not exist would have to be invented because she is so many personalities rolled into one lovely woman whom everyone who knows her is proud to do so and loves.

I do not know Jezima in any of her official capacities such as the former Chancellor of the South Eastern University or a member of the Presidential Commission on Serious Violations of Human Rights, et al. I only know her personally and therefore mine is a personal vignette of her.

As my tertiary education was abroad and soon after its completion. I joined the Sri Lanka Foreign Service and was abroad again in training and serving in our diplomatic missions, it was only in the latter half of the last century that I came to know her mainly through the Sri Lanka Federation of University Women. I took to her instantly because, beneath her erudite composure was a woman who would enjoy a joke - even at her expense - and chuckle and laugh like the many school girls that must have passed through her able hand as Teacher and Principal. (I wonder whether they suspected this!).

Jezima is a Woman for All Seasons and she is a many faceted woman par excellence: a wife, mother, friend, teacher, and educationist, human rights activist especially on behalf of women and the less privileged and a trainer of countless young people in the service of others.

Jezima is a woman of ideas and one who makes an event interesting through them. She is also innovative when it comes to methodology and implementation of projects and programmes. I also call her a "designing woman" as she designs her many elegant outfits (2 piece I believe like a bikini but worn over other garments !).

Apart from being in demand for her own skills she is also sought after as an ethnic choice and it is amazing how she manages to do all she does plus care for her family and the members and. stafDqf the many organizations she heads. She is a good time manager and lihave not known her to decline to do something worthwhile, on'the grounds of lack of time.

•[;] \

It was when she was President of the Sri Lanka Federation of University Women that I launched the SAARC Federation of University Women of which she then became the first President for a 3-year term in its initial formative years when we organized an activity for each year in Sri Lanka, giving the Federation a good start.

Above all, Jezima is a woman of peace and reconciliation and her talents are much sought after to soothe ruffled feathers which she does quietly with great success. Jezima is a religious person, not only in the Islamic sense, but also of being at peace with all beings.

Despite her fund of knowledge and her eminence, she remains modest, approachable and ready to lend a ear and a helping hand.

Needless to say, I admire Jezima for her strength of character, all her qualities and abilities and I am proud to call her my friend.

God bless you Jezima for all you have done for people and all you are continuing to do, tirelessly especially for Sri Lankans traumatized by our years of conflict - may your leadership qualities be emulated by so many in the younger generation you have focused on and inspired as a sharing and caring experience with them, irrespective of any divisiveness as we are all Sri Lankans.

Manel Abeysekera

50 Years for a woman of gold

Many years ago on the 21st of September 19... a nurse came out of the room, "and smiling she said 'it's a girl' and indeed it was. But it was no ordinary girl. It was a girl who was going to grow up to be a leader in the Sri Lankan Muslim community and also be one of Sri Lanka's biggest inspirations. A person who can bring a smile out of a tear, give confidence to another who is feeling low, and a role model to many young Muslim women. She is none other than the well known Jezima **Ismail**.

Jezima Ismail is a source of wisdom, a giver of sound advice, a bringer of goodwill and a communicator of peace. I find that she has all these characteristics. She has a heart filled with love and kindness and a deep yearning to do good for all.

During her years of service to the community, she has earned many titles including the title 'Emeritus'. During my years of associating with Jezima, I found her to be an independent, sensible, firm, yet an extremely fun-loving person who is very enthusiastic in making the world a better place for all. Now that Jezima has reached 50 years of extremely dedicated service, I can only hope and pray that she will continue to fulfill the task of making every child's dream a reality and I wish her every success in the years to come.

Haniya Hashim Moulana

**Without darkness nothing comes to birth;
without light nothing flowers**

Forthright and honest a true diplomat "Aunty Jezima" as she is fondly referred to by me, is an inspiration to those who know her. As for me, I am proud to call her "family"

To have been able to stand by and support this lady when ever possible in my own way has been valuable times spent along this course I have travelled with her, as well as a learning curve for me. A journey that has inspired me by the work done, while facing the many obstacles, but continuing to an "appeal" in her various roles, have proven what a wonderful human being she is.

Beneath this unique character, composed of compassion and gentle ways, lay a strong and dynamic personality that can capture the attention of those who listen to her and her requests when she embarks on the many missions of mercy. She seeks no prominence from what she does, but goes forward with a passion to achieve what she sets out to do. This is an attribute that is hard not to recognize.

Her doors are open at all time to all who seek her help, may it be humanitarian, community or a crisis. She ALWAYS makes herself available, never saying 'No', but extends a sympathetic ear and gives solid advice that is meaningful. A pillar of strength she is for any one who turns to her in an emergency. Her calmness and valuable advice helps put people at ease and to be able to face any situation, while putting things into the right perspective.

Together with the various community service projects Aunty Jezima dedicates herself to, she manages to juggle and handle her private and official duties equally well with a skill and composure I am amazed by. Unruffled, she patiently carries on with the support of her family especially her husband. Uncle Mahroof who adds to that strength and support which I am sure she gets when she most needs a friend and confidante. This is not only a pleasure to watch but an example to us all.

Aunty Jezima has helped to empower women in rural areas to be able to play a vital role in their society and contribute to the community. Her counsel and guidance has created where by women have found more profound sense of contentment in finding out that they have the gift to project themselves in ways that can be beneficial not only to themselves, as well as their families, but also to the society in which they live.

May the struggle be for the underprivileged, deprived, de-orphaned or the abused, these may be only but a few of the qualities that I have mentioned, but I am sure the list goes on.

Some think only intellectual people count, know how to solve problems, know how to get by, know how to identify an advantage and seize it. But the functions of intellectuals are insufficient without 'Courage', 'Love', 'Friendship', 'Compassion' and 'Empathy'. I salute this Grand Lady for all her attributes that not only I, but many of us have come to 'Love and Respect' as she continues to pledge her support to the country and her unbiased support to communities of various ethnicities that are a hallmark of her contribution that I and others have chosen to support.

Haadia S. Galely

Pablo Casals once said, "the capacity to care is the thing which gives life its deepest meaning and significance." As we all know, caring is Aunty Jezima's second nature. I was just 5 years old when I was first exposed to this lovely lady's warm spirit. Only in retrospect, a decade and a half later, have I fully realized the influence she has had over my life.

The cheerful melody of 'Up, up with children' reminds me of one of my very first stage performances. Aunty Jezima who directed this production, as busy as she was, still managed to find the time to make us little ones feel important. My courage to participate in other plays and competitions later in life, no doubt stemmed from this initial experience.

One of the more distinct memories from my childhood is watching Aunty Jezima put pen to paper and rapidly scrawl some very meaningful words. Thereafter she would try the words along with a tune by singing them out aloud. What astonished me most was how she always managed to fit words to a piece of music. She was truly inspiring. Although I could go on about the number of ways in which this kind lady has touched me, space limits do not permit me to continue. However this eulogy would not be complete if I did not mention that I am certainly indebted to Aunty Jezima. She is among the few people I hold in high esteem. In times of hate, greed and dishonesty, people like her stand out as a beacon of hope. And we can believe for even a moment that there is good in this world.

Sabreena Cader

S^arcito qfeeS 6B@ ©god
SQ EM© csQefeoO æs>R<5>
esO>«5 s>£d @os£ § @ca
@ffi ©6 @e5©Q S3 @tBes@CD

§d§@ ©)<§e» S£©<3
Sd5 ©cog@ qp cpe>0@

GX^S) s)@3 CS6i S))@© ©0©

ed S<§ oxS©@ sCM@ S3ew

csoorf gOOcSoaS S cgcges@
©£<eS @Q0 jtoococ© a©

eped CrSooJo SSc&ad mc@
S© g£> <30)S ©S@0 ©<g©
gcg c>ec)J@o cfieQ© «KCD
SOCDOSWO S @C @S>@®

£cwfito ooxscDxgSQ @© ©)
9 SDCOQ, cfca o>e@d
Cewcoc&oco fis© e>cS
5 SSS<3© Ofi)£)S cftscs 6a>

(§©@afo«ri
o^Soa"
OS§tefeeS
©©cs5@5

@8cs©@cs5
©tSO (Sscf

Sod

^OcsOI

©o>6c©eJ
©t©g<3©J

ceded
CSGDCSQ5@05
Sgcsdsd
@d@d

©dfllsfil©
0©a»@©o
©@£)SC3
©So

S3© £,Oc3 eo>®cD ffico) £Oe3@o5

C © ®) 0®)OQ, ®© coco ©SOcd ©©oafeetf

©835®© t^Oso© ®® ©«5S 63e5®
cgOs SgOefocD c?)S5 S3 @©cs>efcD
s©Res>©©efcD

tfS®) eoxs® ©e^d (0©)©

QoOfii crcaecD Qfi)3©a> ooœo ®@a566

&3(\$)«©S 3®e6® »®©©)©©® sod ©cfiXseS®

§ d § 9 oaafaa GcHQfeJ «d©ca

OiQZ) ffiea GEMOTE) 3D scats/ odcfoc)
q£330Q>9c3trf qGDotetfc® 6® ©EG gO^ rodScf 83gcT d\$ad
§ t5>oSc3 <9-3(e>i-c^ccD »t*co fico Daa}&& SSawd 83SG»(3.
6<] a\$<3q>d §d&® geftd (pæd o®4^cf mud q«@t\$«J § e3°fim
gdoa w©© rj^dirf fjd a^aSSa? esseo^dQ&scSEJ œœ C3ct>«ca:fo@c3sJ
£>{£) G&dsfoe) d*\$Ssc3 C3M Qt>3c3. <p000 C3@G<3c33QC5e KoCJOSISc0
«\$C erfgefod' 3<oc3 œm ca^d^mo a^ow ftattseotf @{J ©defeat) (ft*
ttftScad g«c3fc*ta^a oSSs? £<5eDca;X6tr/ Sag© 8«5e3 «d<6 ©fISc/

®®3CE3<3c3*cat>,g-a>3 g&©<s&©cJ Oiafcs^aT radsfo» ®d fica
caocfsDaScs cJ^fiJ@t)g(&t)of aSbserf <£f C5C3<0<D» o d g Q ©dSd"
a>» Q<3>c3<8aJ eoe) cfrSts oco cSsowiefod e&ecaO tfcaS® C) caSttf 0 C^CD.
@©3@ s^osSe/g ©So' C3@©3©i3c3 ©ondSftcdcac) oag g q^cs
edSodD Q0KSJ© <pdd«t3co Sossd daSra «©(ss>c)de& ©cagg 3D ©>
aetfdi© G>itSe)D eojtS g c^cf cfDdc53©ci? ©©S o^cDctftsdgaci df\$03K>cJ
acjftaca *©©cJ S3e>£ 203 C3003d«6 cs^aetettf a ^ » 3 co^S £,Q

?s>trf e>3 ggdi£ ©go eiesgd SiaaO »fcd 8ge3C3 © (RGSITF
§)ef\$© \$co®*st\$ qejE* GDS®. Sea gdes* a)fltrf ga,§tn
cft>flfa» coci C3rad3© <f<3 eto \$EJE3@a»» 83 tfficJ tf® ©cdfi®©' fid
C3f©CD ©3 fpt>0 ? ©3 C3®o <s\$®d ©d3© ^dgffiSca.

qadtd oofls? t\$ d ^ doof 6eca©©3 <fofa>3
eJt\$tf \$e©of3 sraatao? gdgd « ^ Sd dt? ^ t5«tf das aex3
<f8 go8 e><f3 <\$zi \$fe> ooSd t? d ^ bts. dSQ @©aj \$Qe>£>
s>QSS doted:) <pQ93do3t\$a? a©m flew© eacaca ©dofiStrf
Cfra GDjts S3 \$ofa» eoBdqdi ei&ge&S. es^cocrf *<3£)©d \$

i^6crf @{fc>sfa>C5 @ea? ©a>fi9 m d © 6©oe C3°3MC)GJ flSo 3©a.

ojefocDef •^sddjg adSd] ^dSflff @»«JSc3 <f6 Saw© 6\$&>&dG>
G>£)©CJ @ca S S a SQoJ (Sac/© ^ateicD cidzfta. ©03«Sd ©<5D©
a)g s©«3f3 date (aragd) ffia£<acjd a>Sofca&> esg a>6<\$ dd aJGD

S){-C6 C3COB53 «C33gd{. S O S GtS)& o (o G) 45g)-C6}

©3Q3 ^C3}tS>3CSO>

QCDCAG, S£)(£ @S(3E\$.

•loaaig dfl©3 \$de>i3ri £œœRca Sgd^ ia©œJ c^aOocad a)a
cogs© ©(\$\$© qvddi'O (3<)S© œ^ta 99 <cs ^coti ©sdcad" ©CS.

s^asSdg e53\$] \$d\$tJ^ ScoaJSo. geigS gef©© e9tfd &©>©, odd©
\$ GJoda cSbjoh© edgftdaid \$easJ t&ioS9da o©gt> ts© »3 crs©9oJ
an&aica* fido ©o ©3©] 93«cwtf 3© ofi\$£ cs^œsJ tad©.

d 1975 ©ado. ezs»\$at) |d\$8 cue)©) Sgeoe© qgaf \$deJ o,g
<©E3fi. \$ QocnoO <pM<œo c3©9^Sc3 ©ated Sig edg&S g?«& g©^i
cm tt[&a)© d.? G3©&o S© tSSfi BtOdos/ saod© SgeofiScJ
soo© @63© œœd cdo/cw 3OE odgd fla <jQd œ t?C3£3©3 ©tfOocs ©d
©efan a>d9© \$ 6o«ora cod qDaDj©© <q«6 ©a»0©8? o5gd<6 ©a odd©
d©Q q©3©© 3Q3«C33ad]^ aidengT ©a 3© C3©ca©cf aewd© 8\$©aJ
s9qjSc3 9c& ©3»*dc. \$dgd ©icfo) Bg»a^ Sgco^offica figo ©©© ewd

<\$ o>i«Dtsfld 5d© S?B3©ci O O ^ C ^ ^ ^ ^ ^ C ^ odSel
ds3 Bd© ^8 edgd ©g\$©cJ do ojfi ©i&aacojda© \$g tag
s9q©ca, \$dg8 ©wfeM o£«da«q C3©C3«d ©\$cfe, ©[SS3 qctaoa

\$ \$)o©© estetacs* ©SO <p&3©©©Q Aarod&da ©o©d[d.aca'
CK>sfa)£)cf a)© <&S33©c33gi SjSca. <ftca ojcotf o^Qsca esi£3©
\$ «©tado® daSatrf <ft© ©d\$ri, Soco ©dj© fig <jScssf SScad
<\$ 63o©© C3\$3eto C393c5<d© C5<s© eoidgd ©jdaowdca Sa©©
©atenc:. 5«ca C39©3© \$03&>]ds>® Q&d qQmot&tta' o9a)deM©a
3go)^© q&Q)d«(3c3 ©d©o?, qofod ostfoigca ©jg®, raggS ©i£®
©dro, casfios ©do S£D \$c33©3d©© ca^œœ &3csd oe)<s5d
@«53© Ggd^ ©con® ©CDafSffif < c3eoco3c9 ©dciStiJ Sgeo^oS
ec£)&ci ^S5<9co©t9c3 a)c) @©©Q© otcjcdi g &M© ra^i&s. cacs^
gdc&tS)© gSc3odod4fi ©©gq) rafi s©??©c3, ^t.<©S ipmocicaO
o© \$g-^©dtsf «<Ssf c^fi t^fS ©i<cDafa>e) Sg«)^ ^,Sat^©
©d©©ci co©" c»©,© gasocsSo 3© fiS&s? es>C
Osraesf e>c3<^ (yQajoaaf&ci ©t<©afa>«) SgS<; fi©^d^ ^©atfOcs©'

es»Qo)3 S3 coetcod ^Scas? «t>gs@trf, €ca&^ gcoS^Sco

£>j<ffli5fa>@ \$©OStfD ©c5 OCsfa>3 OCrf ^<3>C0 t3>@ £3\$>03-

©ISS3 qOme© edaca cc5oi» ep»c53>3 aja/c cc5
cafiTOgtrf o\$H» d&cso cItScaa ©meaScac/ <pd@eo ©c5@aJ

CG/C& gdgd. ©asfcw ©£©6 ?33<Md <sos^ ©jescJ <p»Sef

^ di£ ccoq?raca acftfc o a c ^ o og 1988 ©<3oac3^ SgaJcfoS
«de)OG3eJ &\$SG)Q } <ftcs \$ofeg es® £5ca GD^O ts>9^ ad)c5 odtto

q< §ae> @R < §c^6® «»3tsJt»3 Sfia»cJ 0 ° Sfi » do * ^

So<f<B <pOid ®d«ctf, SSO <ps&>d©«oJ ©cats otQfidc) <^ a«?
oQæocs (SSc> ®e&eo«casJ ^crf ac»£>g) <fttD.

03S©3 oSeft gj]ofe». (§eig\$ o>3ofe>3 S £ » e)

"^.-rr-'v'..."

"" «i3i«OeJ e5@cacr c3ts^@<&3C3t) @&3 C3R>»" @ @c3 c?Q^&

bacoeV '-cat@ @<R><ST@ q>e>t5>£) ReoJ <S^CB3£>C3£SJ <erfS@.
"\$C^6@ C>DErf&DE>erf OCjSO SScScrf" C3C5 @>C&C3 <&£>S>erf
c3@DC5@ci c3@eod epca eg@ C3{£)S-*s5. ^erf ^erf *p<cocs
e\$@@c3erf @SSDCi S @GDS> CS<3. <tf£ \$}cJg@ SSttsftsoSfirf
SSQ @0^ej>£><3 <g>@3 <£52£ @{3C3 £>G3jg

@C5Q@D \$>ci@c3(^ @coerfSca SSocatSssf <S39CDD@
-cats? «fj@ Sde>D«s5<3(5 Rea@rasrf S>£) <fca ooo @Serf <ftgdj
tS>do «po3 €«sfa» Odj-C^sS. qfQBDC3E?>G3, @CP@, @3e3D(3e)c3
CfoCD *SSC3e3iSerf@ @<5C3 O c) g t ? C&d goSoCSD
<3ft)3 @Srf tpScS^DScrf ^jCS) Iftt3fo«t>g. @ccoco
C0S@ C33<D SffiCOt) CcS@ C3@CD3dc3 (5@ <3c3(f(3 C^OC^ &
<soodi«>erfc7)&3&> tpcod-cScacr 8 S@3.

R<@ SDge&D @<33<3@ci \$>@<@ tpooa eoDdt) eaOgco
cades a>3QOcf C3t>cJ @ <@s>o)@ sCSD@ cS@ q?dic)fterf@crf
ooo @<})srf@Grf Serf ^CODSC00 3£> @Serf £>d tfoerfeoS
<3tg-*6 e>di«6erf. cod^eft q£>£>&£ e5&>erf@ e&@ co^caacJerf
qjgerf tperf (pesaerf Serf £CID co,S@0 tpt ej>@ g@r£ < *559ts)@erf.

1975 gJcJg@ e>Derf*»D @coD^cac) Sgco<foSSca @ges
eacr 5 eag Cito @COD Sgcogerf @gco^f sCSD
<Fic3erf S>rS)£eo @e)D?Sc3D a^Sca. sagD q^<s@catrf
Seofo (^tacrfgScrf COD <e53CDD£)c3ss/ <trcf g @C5S@D §c3e><3C?
o>£)s COD <3co tpocai&caerf < SgoerfScacr f <d<2. @gjsteorf
<655»COD ccrft)e^o^ g ^oerfgS pf& ?5a3ocsi3ca<3.
§erf(3D@> <J3<3)@c) COD C3oC3ES3S\$C3&} CODScStS^
qoendcaD <its/ g (^CDerfgc) q& c^esocscscs. <g>c£(3D@ <pCDe>f>
COD c3oeie>at\$G3d eoDScaarf @c&Dc)ea fpODdcsD Sea, <jf>caerfc)
@S^t»:>£ic) @coca dSO <Fps @cJesnraDS gi>D&3. ?3d@ gcaocoD

©I< ©SO ©<8©&ei)c3 < @£S>30T.©-C^CS3 ©EM©©.

\$>^5o3c> <&<s>ts> cScoacs. e5e&@G3<saJ Sgoacs, ©«©e»c3

caea ^>oo© f3>tsJ£><&£ ©Sea ca©cod epca, c5<3 cft0Grf

\$C3*«>c3C? «J«>TSJ©C3 SoCO^ CD3«S3© COT <a<^© CD3«S3C) C55{Cr> < ©Sofa COetfgcDcS? ^fCS/gOocS. 3«£?C^3ds)3C3C3> "Our Growing Year" ta«>j_S ©©O gcaoeoca <^6oac3s^ c5ca^caa>3c)caO aoJ©ca. OS So cog OjpcOcoza ©Og eSsMSead J. A. eSG3©<3Gt» ©cocwscrif S©cafe» esjcsgeO S3 ©e3srf sa©3-«6co e & e "go© «>if» caOeooa tSSoOdcefle) @©£G» rats g e5sa@c3 g c)(£) coOeootSO O3C0©cf SoCO(« COoCD©C3C5f S65gC>3 £§T5?<sC£? t3>3e»etfc)C3 COO <foe»G2tsJ O^CD «p£)c33C&ca ©c33g)

£>^>&ea>i&<53e&\$ Q@ca*3? cicada. GQC5(^ « s ? t) e (s d

Q^SteoF es© ©O «3f>3 <©erfe>c> eftca S <65«o>3£)co Q£® e&©£)aa c^cSca. «53dettf <pt3>3 ca^sSttca* £>j<(S>*2fcoe> ©O «p3<3i£ 20 ts>0 ^oc5

Soeo©, <^\$>©. iJcig®. eSs&f&casJ© C3©c/Sa>
ScacsO <fS«o Gn-dj ©^e^cataf œo *SfSe>
©C3<æoS oeog o»d{-«S5«5f @e>3<ss. efaSca, <pcD® c D ^ o
« s k > g 3 q c d 3 ^ S M S O C f c) < F © C 3 * < 3 3 © © S) 3 ^ @ c > < f t ; g 3 O g a l O
gOo ®t»3®©. C3®eod §)cig® QBdzOdjtrf geig® 0303(30?
&C33 Seo>6 6«>3^c3 Qecf@erf §c^g® cgdr&drsfD «)£>

©S3 t»d©e>£) < <ss2s S>£ ®eQ3?9c33 «>z5c3.
<ftca ca®©t5c) cs® £)&jes/ azOdi© SO c^co ®sa3<efe>3
<8<cacJ g©*5? <i O ® 0 0 <g>g e>dssfa> f3«3fc33CO e>dSe>

cg.«6c3&) ca©3raca.

cada, snOs, <30> *p3 ©SO £5<3®3-«5£»d-«£>®G3'' ®c33^e>3
03C3.(^ S g ^djOsfç} cp^catfcSocac) ©jSeQ 037.(353®©
«ftca s s s . c><3 © a <p< <ts^©3 ®S?CM£)&>, d.ot>3SScaO,
c^ScJ SggcaO e>®ffT <3c3G>*sJ£>c3 © 3 3 ?©£> coitS Se>
a>i» ©@ raaeD®©^© <^zaO e&pd e>© Q£&£> <ft*»-

C3<^co3 SfcI>i,s3®® <3*5)c3 Sd↵3-<£Sc3 «S3® qjica
SScJ ©as gc/ ©cocr- ^pcOcgicisO ®e> ©scoowOerf
®G&3£) C3©«3>®. 03C3i(^ f^crfcsOcScJ C0^C03 C5j®«S5
S®«?» <p§)*3fa>etf £)7&«<<S>t3?d tft®(£J r^cs^ci SO
®3 ©So? SifSeiD-«Soca e&© Soco© ©rQ caOeocJ <g>d3
<g>jeogsf q?®crf es>© qatdOt ©aaseoJ Sea.

migrans? to@f6 \$>c3*030c3 Sc^ e>03f> oocsi^ e5o\$ca
O>dS@0 CD Of Q<lf33CtK3 tSC33 0 3 C 3 , ^ @Cj) Cpa^StMSOctf
@eog qdcdidsdcsf (3<3@ca. careo & t^&cd <SBts>3
e^g <&e@e>\$ eadctfoO q&ed&>& O<3 Sea.

SO @Serf @d tpeaerfeis

CSa^C)@ <&<feoc33<30> @^e33@S @S)3Ci>ioCD*3?
"a^CDasrfg" @<2>'Dd@-«63Ca £03@c3 (533 <S)i&@d
co@ctf g£)3c3. <ft>cri cMcao&aJtJca a>i«o < otrodoso
S>l3c3. @^t5>30£) CD ,o CO SO c3c3<^(3Sfocd@ <p£>£)3EDC3
@casgj @ssfoetf <\$i<2><5? e><33<&@ codes Scd3 £3@-c5ss7
@CD3@D. ts>^3 S(*3C3ca, eoQ Qcd oeoetf @Serf
OE odso <&esS Sooo@ C33Q3@S SSea @<3es>d
eaetfeac) tftca e & G £&@S)e3 cse>ei/ «)@ gge> cacoooeoca.
<?I@<S} qfig@©© £33@ GDiCS@ OOO tftcflc)@ <f3«S@-«S«S» g
e&63*2J\$t3> «p«5>3dcae &0 @eadTds @s£.

ca @SE cpe^sSeJ <FTD g @&> @o^ogeo@ o<@ Qoend
t3>@ q@c3*33 @3 <iss> {fttsteoo@.

C33ca&f? G&dj @»a@Erf «SOC3 @C@0>9£>@ @09<f@Seae)
C<0 tad <fct3>5? d£>3 c^S @^@oetf @o>3<S*S. ODea^c?

aeno@. ct?-^! <pdcrf @<» @c«etf t>@ qzsDtsi @E&3<i@BiedB>
^ca Qe\$oa. i5)Sca@3&etf c5 @^sf fft^dc) &gc3i£< a@ @i@
@<(BJ»erf « 8 » C S D .

easca@^ S@ @@<3 @coJd3 ffigsf) <co@^ <p>»3d
@@6CJif C03 @C33CrfC3Crf C33C3^ <ft£@ <P^C3 <3a>3?@© (^OO^CO'
3 e3gJ-«6 <?@C3*03@S* < @C3.

G33C3<&(f £3£>£e/03 (3,iSS)S> CJC5 <p<3c30 <p@<3C)Si/ Cft& g

SO ^(ScaJeSrocaO o a^dd cameos <3-«g@etf <jd£>3

Interact Club C3oco@cs 8Sg£o @ijefoctf ©©£>

<BH>3£> £33C3^ tpe&d @ef>ss?e3c3 @cDo£)23>es53 coi&^O CfScJcSst)
0<3 <3>03G3

tC3<5ss/ 00?3?C)e> *5>deof)(3? «3C3(B ^
<p03<3c3 <&C30C33gc3 033 ££<2BC3 £>3<0 £5>«e?f)3c3@> <£CO^eJ@
«s>|8 ofiarftgcSSJ @<ci>csf @3ca. SO SO <?£><5i£ 3 efts'
C&dcac)3<G& CS>«^03c3@ Qdca&d C30XaaT £^3&C3> C53C3^
C303 e3d<£>3 c d S s O O ^C>3 G0{is@ ffitACE? ^£>@t»30 C03
<3e5@<ci Scs3 AS *S£> sqjca. §)e3*g@ c>3sfa>3 @geoe@
S3gs»3©eJ d" cod@ <g>^d<scasf £De> co^sa «po eagdto?
tpe)@a>d £)ca sgc&ca.

©§j?sfc> Sg3. e\$>d3*sJ, C00<3, CD3C305 OS-Cots/ @t»3t)

o©erfS3 cscosco eo3 eo<S S S s s j j @ @ < Ggg-«\$. qQdtfi

©icDcaOcoeocrf Sea. ©scaj@^ o ^ * * o ^ ^ ' @ ' ' C3j@3@
«pgdig a*»3 Sg Sea. s^exaci C33C3C mica caeooerf

®«5S«)3 ^>cie)Q(^ e)jeoe^@c3 qradSco tsdo E< 8§©ifi<a@
<3caca C3@ra ciig® 6oQ>3£) gd3© tsOsScoc) Qtsi Q @<ca«3.
<fS daedtSMSEfcs <pa>3dca&> go© @ijeJ ^Soerf rad©
e5o\$ca ©e)c30eos>i3 D ©Desj©^ ©s>t® Ots/cac)
<p©c3*03i)c3S^ei £3©§©Oc/ ^Sotrf radra "Welcome Song"
6 g c O (d « 9 ^pdScoa"?)© cidaJefcaofotf CTCD eoi flco 8oSe)0
ca^of <£>2 \$e4Q3&c3 csoeacaa&caO cDtQ&eas) <pts>3dcafi

<K£\$ 6i303<6ca © d <pzS e®© s>jg® ®Qfa>3@@ cSS>
<po>®d go© e©<3 cpSssf Q© ^ ozeJ «5>a©oJ Qg®^
6S3©cs/ Sg®©<3. <pt»dcdg d g©3© cffjctfoe)©
®^®3Q3 <z®® ©Cof e>Cj ©ostsdctf Sgcoretf©® Sg ®©<3.
C0303 t^SS© ®C£ © &d©3«6c3 £S>d <pj& @Q©> <S0)C3
©dctf ©d C33C3r.ec) £s> gOora ^gjafosfecri' ea® < fffc&e*?>
©otecf c3S a>3t3<£© £)3©3©Gtf tftS ®B>3©© Cp©3dc3©C3.
<B©C3 C33C3i©© C5t» » { © C3e9©d©c3«S>®crf® Qafa>a? C^tStrf ©C3.

ts©ts/ § QOCAN <\$®? SGRB CSOCFDOSS <Y©B05>©
es>s>q>di <(d, tpScdtfs©© e5ffl ©es'Sca esdra tSSo ®<&esc/
eSssScoscc? odes©© sts&isn&cs tpcacs tsd e>£3 tsdea©3
©© ®CD0>C3. ©j© e)©£3 C3C030S ©CjCSGe/ S3>©tsf tS©£q>
CS>0 <P©C&3®8 gc3*g® TSTIEFEOSSEIF ©©©.©©OF EA©©' SG^SCA©'
<JC3C03c3 ©©©COcatsJ t3© «>©< ®®S ^ cif^fS gS©©© CC-C^e0©
B>6 s*9c3- 3£jd{£ CD«6©3©eJ ©©©3d©'®©©' gjeJg®
GMCfatt©©* ©©Q®©©' C^©©' G>3©c3SS/ S©©' *SS©© C)£
fcdS® 9 ^ ts>d eo^S©© CDfS g^ci ^so' catoeocacJ
sCOJCS. <ita©cJ g©3dcs ©© "§)C3*g® OUSfas ©dges*"
©rSeaOeo© O© eaddQcaes? 3 © cs^eo© ra© ^t?c3.

®«5Q®3 ^CS^Cfl^ 03C3J©© OCrf S «pC3Q ©3C3j.(f
®CD3©©j<Bg©© o©3 ©©©cits® S©©'© £eB£&©cJ c ©£ ©c3.
Oico^ cp©© oScsdca q©t>©3d \$S3© ®©®dfi o©3 q^aeo'
Cp©©3©03 ®c33g) © . ©S©' ©d £3303]©© Or® •«£
^©©©djCtf, tp©33£3© JS©0DSE3^ a©©'© Cfs>3©oS©d(C3©3
qjscrfl ©ca'Scs qfcocs®© ssd o>c33 e>e a)© ®© SS©©<3.

©"e&d® fisaco gjg-osStS©' S©s> <ftca c®-«St5> ©tstfoca©
ooJ © es»i cDfCj ^©ca^Ses? q*Q tS<3® ^5>es> ^es ©,a>.
©d^cs' S© ©a^cagra© c? eoJ© o<->3 Sd® <ft©cJ
gd^ctS. G?d7.©dc3es/ CfSsJ tSSo ©©csf® g eddo & e
©id^ o©3 gd^o «s>3c3©3 cBQe*© ©CD^CDgta© ts>c53 tad
©d< ©©cos geJ CfScicSsStsr isSsseoJ tftsj. ©desf 03C3i®^

<@S@ @<s> @6C3 @di^dtssf «sc33 @3 @f> tfaca f3@.
"<s@ epsci @gate **sdjOetf** @^co3 ^@t)@ @<\$J"
*3c33 @§)sf @ar>sJf>3 CO^cJ <pF>f>3C "" ^ QC5 f@<§>tff
(gd-oS@ @f>cac3* sc)d6)c) 0 & 3 <g>

C33C3i^ egtsfoa? @<S>**SSc3tS?** C3S>CD @@3 3>**SD3** @^Sg
@@C3 G>c)Qq> O d «JgoJ (3@3 03C3,<»(^ Wef>dF>S)cac) **5Bt)Q^**
o d cdoT q)@< @@Sf ca^roetf cag Qe&co. @«S3@dD **q&D**

"<g>@C>E& @ffifei, (^COSFSCJSS, \$>@CD@ CD@'@ cfcaO f<@
cadcfo. eoe&d^cfessj) @eo3@ste>" Eas&e&^fficrf @@ co^Sca
<pc&d&>@ S g o ^ ^ c a . @eSQ@3 \$ 0 3 ^ 3 @eotf@cs
GQdssT@@ <pSe3'c53@C @@3 @,Sgd <g>@coSe> cameos o@o>d
<Sco S@ <pQ <@§). CQ<S/ @coa^Scf@<@* < @{Scad
O,13s> **03^033** @Srf @d @<@f) OQVrfg&Q ^gOfsfecO <ft(&
g^a>**E**<3cJ @cas!T@3 e^castt @3 **COE^ca*** @i&JcaOcoc?
8f@ca<3 rod «g«6Dca.

ea@3 **6** asco^s@ @si G?d(e)a>etf@c3fsf) an **sf}**eto @S o? @d
e? coita <j@<@3C **f**<3> q&cd&a@ @33fcC03ca.

a?d(@W&)<c3 @«<3@df @est&caee' @a)<3 c? @,@?sc)ge&
@gc7@ @a)<3 @^cS. »i@ @<s>**3e>** ^aS@ @^@<@cao' f\$3@f)
<&@<@<» **SJSJ** 63f@<@c3. ^afca@ <?@ca*c53<s@3 ajd^dtsf SStrf
@gjaJO ^o^cd **COO** a)<3o,@ tSS@ <^c3 tB^ss/@ e?rae>ate>
o@ t»**e** s&di«6«tf. cerfea@ca «j@3 @EW csoSOao cad <3«>
C33caa>c3oJ@ o)3d ^ **6c3g** @<@3«) 033633@ @3@ @ @063
ge&ca cashes tpjscr @Sen tp^eoca^S.

CD3c5ts)3dts/bo3t) @cSfltfca @d^ e>eoetf9trf cad S§J«S3.
§c3*g@ a))ges>3 ODcaeo @e&ca ^@@erf aawSca gc& S ©
<ftca Scad Scad tSg ©<catS. £co e?eedc>\$ e & d ^ c t f
C ©©•

tg@ta defeats? @,£nSca ^ «]f033@s>oa »3 caoca*t3>aeSca
coid *qi&i&Ddipi* @©etfc>) e&© @3cai@cJ <p£jo3gj cpOuJocacoO
@ca3§] sad @Qotf©©' <3ca@aJ@c3 C£>3©CE? «p@ca*33£>
©QJOSCOJ Sea.

C33@3t»» eoafcJcacs) S g - ^ 03cae<^ cs*3c»ts> caca^e
cacrfQcaO eacrf od e5e>@ca 0303(30/ eodc>efcaO
cpjca <s>oJ epcae>«£» (^crfc33»c3 @®S £>c>ts>£>gGf caDeoeaT
es>e @^caeJ @cm@@, @dj « > < s c a @^@Scatsfo@'
cos cag ^d^etf©©? co<£>etf q>© @cM^asaea coc^coeatsf
a>£)3 <ftca cagjoeefattca. cp<crf gcig® ts>3erfeo3 &&3&@c2

"O)Q) ca^© «<e&3c> © ca@?9cB ©©gofa&trf @£>d3 Cftco.
Cca ts>@ea qoes>3dca£) <g>g e>e < coofra @aJ»<5£>©? <ycoQ
©i@3." @©cs <9<?Q g e^di-csSoca' <p£)°©. @tel&G3tS. Sco£>crf
©c5S©3 €&©@ca&. cBS>&> c5@ gofocse) C33d3ts>0 Sgeadi

§C3*§@ anafan ©<3»QtGa* ©eiSca sag

\$psr<3j> largos

QUSRJQSIWTRTAAJI @ (5 ^ G I S I) (B6U«FLJI(Bu) - eisorss

^60T65>5ESIUIJ[TUJ@, ©(jjbUUQuSOTSJLrfTUJ,

(ipajrslsfsuu GluaasfflfTUJ - Lun^H)

u>\$ff>{£t(\)W SURRPSFFLWFTQGLB - GussnGlssjistfIso

SfflHiasrfluJU) ^nstDUjab anrrjeorruD.

QUFTAJILDSNIFBI £le&FT«HJIU RFRJITFJ - (JPRBGJIB

Glu^FFLNIDSi^LB 2_FFLUJ (Sufjmr

£_SBT60FLUJ &(T)LD(OLLD606D[TLB - ff>S5T

E^sn^uilsirrTso GajrbaSIG&TSRUSNJII) - GusootGsjoisrflob

ER&a&IT

&6Wk<JFFLLULB U9d5* £JTUFJLJJA 3hfB60nii).

^1,6381631LD 651LU Wt£l&<gW U8HTL|

aaHisusPLLiLi) u5la&a £,£T6Diu& TFNRR)6orTib.

CLA&ireiffiD&uJIGo jfilemsouLi - OFFUJUII)

6T6tT6n2,AI(@) ^tg^RR EJJIB

OGIENSUN JHfirsBfrrr

iD&gigjaiLb Lj&fifTGlj&InDfTo
6Hh66IT
*«BrsrafujU) u 3 *s ^ifsouji anrneofTii).
QggotfuVI S3 S3 IT (J

<J0fTf6f6 6T6BfD6IT2I.

GIUf?65Fp3IT^ filfTpfILD r.fJQj

siifTfifB^L (SSUESIRSIB SR^fTOj

QaiTQgjsIL. (SsiGfHJ@ib ^ebeonndj.

6s5ffu|6&| QggenShnrT @6rbiDrm5l60 ^ieuj*t6njib r&rrg)iub qGij effllfri)
dljDrb^6U!T*ffn. &60(Lp<6in jbac5*(5 ^srf)5ajfTu_l6ri6TT ffiTiirB^iD^!
srrbJften asnp. ^60>rj gjfTrbrDrrannga@ (jpsn ^^fdeurryj, srySlei)
Qsn(6J><ii> aQijrriDii). ^sTuQaurrT) 6i!il6<i_u_Lb arDjfilu uijrg^ euerTs^.
<Sj6ij6U6TT6i51S60 Q^,slt65>65t, u6)tt, iDfT, G>fjji)_l, s^ip@, @6orB6ma5,
fiiSiffiiDT, (ip(!5rhJ6a>a, uuurrrfl, eufT<nu5, ^lananfrfl (SunssifD
CT^enenCBujit 6uss>S> WYTHI&ISFYIB Q&\$A>(\$T))B &|L.FJG>\$|U|/5, 6U6nrrrB^i
Uj & gia ffinu^giff QffrnfiL(ti). Glffii)p5l65>eo, u5lfin@, L5uj6oriT6a>L,
^16U6S)it, fl^jrgasiJHdsn, 6U6fr6fl& Qarrip&en .@iLDLDfjTj&etflg0jii)
&U56nefT6n (BsiJ6)lasTlg2lii> ui_rrrB^i(ir, @ir). a_a>\$ QcuuJeo
\$6ogi\$6\ 6iSlu>rrg> ^6TTfi^&(\$ ^jibiDijE&jsefi rgl^so uijljlj jElrb{\$iri.

GiDji)@£ JSADFFU^so saitBrjrT@ @Liguj^rruj ^rriDaDijaegenii.
Quoj(j5a.(Sab(bfDrTfDSurTffb Q6ii6traig>rTii>6ii)jjqib Q&^nwm^w @en^gj
[£J Q^rflujrr^6iirr[RJI LD6urjr5\$(NJI@II>. NRU urDanajaen <Sja3rb@OTI
shLLibi ftiLicraa &rT6roiuu(\$ii>. @ifl5jD*ULJrT60 aemnCTguaQaLL^aj
gJTrrii) 6U6BT U3t65)LDUJ(T631 QffcfbfyUJSOfGTt. <@J 6UfD21jaE.il fill LGuj
Qg>6n6ifliu sufTuJiftrT6)j(6TT)iD, rflrbnDrrgjifi&tsTjii), eSlrrrTiDas^]*@^
S^ewftiufTsn r5<naifrj iBsnan &|SS)GU 6U(5i_ib Qpctpsugjii) 6iir)r*jaEI&
QST65fm9(TaE@Li. OJU 60 ft^abig, [5(3^611 @63D6niU^i)lLlJ (SufTU^UfTmfs
^Hf^lIij GI^OTOTJB CS^fILL-LO, ^|S3fd*UufT60 SmmUfT lE>SO>60^Qf&m_

^ a ^ l G e o ff^r £&rjuurf1&(d)Li> 6ur&ia>rr6rr 6i5lrf(3>i_rrfS ssIso. ^m^sji
,9169)60 \$65)<5 ^6<li^iUUrT6!H @U651(B60 a&JLLDD (JP(tp61JgJli) (S&L_3>lb.
iDaam @i9UJI(SUL|<@ii) aL@IAB@i^l65)i_GIJJ &U>TTU 500 USRRJ
^tasoiDrrsIT uijjb^ &>L.#)A>GNJ. &i_G6orTp^A5S3(360 ryrbbpa@ GldjbullL.
Ga3rT6DsH6fr: ^leurbpSfrjaB^Ga uJafiffurT^aen. Q6U6fr6a>6n iressirbuijijlso
^iLibuan Qam^U-iib 5ljinD6ni5flDf STanuufgLb ^rTeuj^LpLb ujjf^la.
rf)l<(3>ib. ijlrmiiaraiuSsiDff eT63ruu@ii> (Lpsnisrj^ ^rrsurrii) arrjDgy rfaib
QufT(Lp\$J GeuaiDfT* ^@6^(2i_rT(3ii>- rfgDj6Uija6TF ^sjsot ijlanrreo
^QJniirjrAsn. fti_rb&63>ij (PCIPSU^JIB &|PS,U>5>NGTS\ rfu3ss6fr UPOSIS

QP(5 rsI65>&&6&ITUI, UUUrT^UU^LD, UaULHTSO, #u5)ij CTGnUSJT U6BS1\$£|B(£

urrj^1 a>6Bto| A6vni_ 'arrwifl r^suib Qai<Ri(gib' eiguib urrL<5|<n

gLLDrTrijfD^sii f8fD6TT<jrr<, ^i^gicub Qs,|r^wi|s,@ (Slid

suLLSiS^rTeinanLUfTiflan LDttwi. j^uuirffsn a_^,6i5tiijfT6n!jrra^ g>SJTG3
E_\$\$Snjrr« 6urryiffi[>S6ff}UJ ^IJUDDL^nrj. ffrniJj&£LD<3£|s|>njff

urr^fiiflOT 6T65TU6ii60)g rf)6iiET*(§i) Qffiii^rrij. ^iffucrafgrja@ (ipsngL
dlefransTT&CTi, (tp^suj firarr^cfflfDrT (GfBffic), @fTSRfi_(Tr>siir 60\$£urr
(^rBiffiib), (ipenjurTLneur QggenSlidn (tSudl).

Q_^GujiteBLE>rr^, nSlftjiraypii) Qaui^ i5I6BTanrr^T«n ffgd5\$ &(\$n)W\$,
g>sn&l fi_wjffi6uaSI6B>uj£ Q\$rtL_rrr&sMTij. B.SC, AMICE, MICE,
AMIWE, MLWE ^\$QLU uCi_iBiasi>6mJ QurbfDG^rrfS, ^sarrfiu^jffiu
<^6ijf QurDaaniiiju i£l*sijijijr5g) u^siSlujrrfiOT rffjurrff6OTS> *\$sd6WT4«6ttlj
i51fj^lu uerrafluuiTsnij u^oSI eusDrr a-HJjrrBjferrij.

fbrTan ilrr)6y63irTu51(fT,fiB(g,Li> Qurr(LpS# g)j@(3ti)ULi> Qfi&fT(ipibLi<@ sur&iy
6^LL^]. CTSMSSU ^smjaaDSTT GJ^ili^LurTa^ Q^fflLurrj. GfSffguib FFGIRF)G>

^119^0,19 sarpinjrrjj. 6T«rrai \$!B«nj5UjfT!J <s^a6wijLJuiD(BjDrT@ii)
©ffluUITft ^M&56TTn '£36^^^' @(5li)U^(S^rT@iD ifl* QfB<^*U>fT6Di
Q#rrLIJL|&«)6TT« Qa(T633TIJ?({3rB^6Urr.

eiS)(t(ip«DJD afT6V)nia&6rfl6o @(\$Lbu\$\$siiGjjnr(3 es n © * @ eicr^eurj.
<9l6ii&jrnrrjj esfl(rT)S@ Qi(5\$(rT)jB£ 9© 9LDiu^^tso, ^eu<rr,ii> sien^i

^ffU6i5li_£\$6t5l(FT,r&G\$ufr. ^Hfffrb^lujlaili iSsJian^ #lso ^enrejaefr

6T(5^ffja dhrfianrrjj.

GggsnSlLorrfflin \$rnsDii)Sfif>snu urbrjl CTLD^J gjenii) SIJUU\$(l>6OGLU
6*6iT6i5lJULI9(R5A.^)(SrDrTii). @6)r£j6ma»u u66asD6U&&|£6&gi\$6u <@JftJrj
J.6j.uilLib Gurbp) GSUOT)6TT QU(TT»LD ffrgjGDfflujrTai
&<D£&auuL.L\$|. ejQsnwfl&o ^uGurr gj usua>sn6u£s>ipa,u iSlrrGeuffii)

<\$l6IIJ8>6F166l Qu(jjjuLu?LU6on"6iTgj ^r&j£&6Uu ugi^rflansullfifi

u^afraGJsiJiT Quean aerflsn Qarrsna tfia ^rj|^j.

g,65igd urTLffTSDDeoa aeoriilsDUJ QffsJTil ultflggilen) QarTaJisusffii^ffo
(Lp(LpeniDUj[Tau QurbD«»LDA@iii, u6oa«D6oaa y) aib Qff65ife65>u)a.@Lb,
ffCipt(8ff6»6ij rBml.L.rBjQafT65ini_ ^t,6nsj)iD ASIO^^itgib gisnaji
jSrBsn^Guj afrtjaraiQiDOTi GggsnSiDn @6rbiDrniSlffb (5\$U\$(\$GIMJ.
^surr gj ^03©F>^ujrTj i£laa aLQi_ft(ipr&ja.n"65T surTyjftKn&aouj
,^63)IDg>aja OarT655TLffUj. £65!gJ tf6f(6if)Sn&(6nj&{\$L0 £_UJffluj
U6irf(LafiJ)efTIL|£> ©(IpreJftSDLDfBff, filing a filna (Lp6S)£&6BSTILL£>
utpaaTuS^rBarrj. ^ g j iDU(»JiD6i60rTaj @6urEian*u urTjfrtgfjiDsnrD^^lan
(lpa60fT6Uaj U65>Lfiba60ff (SffMSk^TfTfOT 6IX).@6rOldrTlS65lkn g&B&J «5&65j
ioa«(6rj)CTi @(\$6jrrT65T i_rrai_ij iDeaDnjiru gjsiULDrulilsjisu Qg86n5ILDrr6ija(g,
iD«nn[Lpi9g>ajii> snsugiamj. G&SUU @!«F|Tll QarT(Lpti>L)u uffoasneoaaLpa
iB(nj#aj6ii Ji_\$jdsfT (SujrrrrflujrjrrfflJrT^.

Qgg6nSLDT @firoiDfTu5l660fT(5, a606i51 QarrujrraiT U6U fflSiLiur&jaeDen
^ j D ^iiDrrrB^(5i&jy aeofBSJenrTLum^LU (jp8j60fTeuaj ffjsiruiJff) 1975
<3j,ib Quuijsujfl 22 ^li) \$&*£IG!IJ65T srssrgj (ff^uGuillipri)
u^lfb^jsnQffTTfin. <9i£jD@ (ipsnarrt U60 ff p3 ^rj u u rsi affrflfio
ff5\$3\$(nir&srs>£jii> (gffsuib fflSffrrfluuCiafT@ <£j«>aj (ipi^FB&J «51(Bü).
^amrso 1975 g^w ^6aJi(5 Quurrsufl 22 ^la^iuajirrji
QaTQpLbi-i ujrr3a&rr sreoaDsoaigsfrffrnsjT (jpsroe^SLo UfTLfrrTenfioasrfisOT
a 60 a/1 a" a U a" an a CiDU>u(1)a'ajsiJarDarTfi5? (ip (tp JB rr ef
a^^ajjriiQaiTansDrDff Gffrrsn&rr ^6TU60TU5iLU aeorrffTrj ngleneuLULB
^a«r GafiypiisLi (Bamlenu^ ^SF)606iDIDIIJ«^6U gfdurr@ QauJ\$(!)r6aaj.

Qunijaofin **GgjaSl** urTSoWr 6f1£\$ijjrr-_ujgi\$__ 19 -ij(iT>Lmj&-n
«£^^(f6i)UJUj[TE£ auaDiDajrrfbnJiu i_lwi6ng\ <9i_i<3urrSi\$Rt5in QarT(Lpir>L|
(ipsrbe^U) tccb-iflrj seogpjTifluJlfin ^^urrrTau u^ei51SujbrT5C3^fij-
^HmF55i[TT,RE2i @sii(nj6_6->rj a>sbs&5ng uanft&eii, &(r5\$Srrr&j(5&sfr
(BuiTsnpsujSrdfio -sii^sai? fffB^gjii SALL_rrau usnffliunrrijajiri
6UFB^|6nSsnmi).

ggGnn\$£_£l SUI^ATSST Gg&ffujEfti emeu 19896_ QujDrn QgjsnSujTsiSlrr
©ff6ff)sua.a6TTii) ffftu &rreoiDrra, ©rfjluurra 2004 ^ i c .s^arcr©
ffsSTTTu5)Li56oT 5ifB165Ij ufl&ajii) 6flrJT6U6nur£\$(r3i_U-!J>£_5_>ir6OTi_3snGr_rTib.
a>)u;a(3) tDrT^rraitn^aleo svOTrrLrilijJleoTrTGU uirgpa &u uili_
Qu6Srrs(6nj\$£brr69T 6_rTu>6_rT#rrrT (tpsDfnaisnfin (-LDubu{5\$^w\$6i5i(r3£ftj,

L(6OTFr6urTu)6u6iD6:RL) Qurnjaj^rbarT-OT (ipiurb^lsenlgiiu), ^Attrjrb^iCSuireoi
@sn r&66\$£(D69>6J& &L196U6IT juu^lgiib, ^iii)id£ft(D6nm96n6D9irbgii
GjBjji^ujrrft ^istir/ *!tQuC^ehenssis,u* urrijaSaJiSpfgTtrj.

3>nGon\$8>n60wns> <@l-UIT\$] Qn^aerr L)6S)^iisnfr@ a£li_rj,^
iJl^jrB^Sfli^aurbrn], ueo 6U(r3Lr&ja6nrra ^<J«DIJ ^r6J@
a * IJJ @(L\$\$&|0 Q_=6_s"l @6TIRDLDS) a>rT60£\$66
ffmjJjBjSirnj^JSISED _^@_6_rTif_j-M*&U_jib, Qu_OTja.fr ae_l ui9\$a,6&)\$_iu,_D,
\$J6TT(6gtU)' fffTU15ILL_6S)^IL(Li) &[6\}ij _S_l0jGID IDfD<.a6i5i6v)65)60.
<_MGI_y,6>!T_ Gfffjr&A, aafi0fiurT]jQ6O6ij<D6JLJii), ,9i6yni£>aj as^ATeJT
^stilypib gjairraj @}_IT_BL>a S>nso rfisnsnsijaciflib u\$R_(JT)UU6ijrra.fi.

&\5,S>6MJU\jyi\$6i> a.SST\$J (jp\$£a]rTUUfT (JpaL>L_ajg> ^LDLJ
6iill-6^rTSD)6STUJrT^f6SIE]L£) CIP^g> £_Li)IDfT6i5)s3gJLi) ^651RJ)ULLjii)
uiffiDsuiijij) urTff£6S)a>u_lLi> CTfflJirrijLD rfsnKHj&ajLJ ufrijaalfnrrij. gisnaj
gijBRDg) euy5) fffTff<ER (rflfj5uj^rruj[T^) fi_pD6ij (ip8S>ro\unas\ ^aeutr
^LbionrriSl-ai ^),(5TF,65)IDSDLU CTsnjppLb u>rnrBg.\$6)6»6). a,a_urT
sni)ie>ft6^1sn 9(3[j icasfr gJsDsn^ah i_>Li_aa_rn_L| io£j_u_<<
£B6Ug]Ttflu5i6U ^mJSufT^j aoflapL L5iif-)_ arbrnja QarT6aort9(r?,fj3^rTrr.
QggCTISIDfT QaFT(ipLi>L_| ©(fl© 6U(a,LL_a6TT GIDG-0 UI^giaja
QftfTsrarijftTjjBgjTrr. eflia^ataj -.©alsjirn G-ijaD-rra-Tfl-O, ggsDsngJsn

Gsunnrr(gQu)69irnj asRfri^uufiaa a.GS_hl(j)_F Qs-O-unrj. ^susuirmj
alstDLaaU QuQj]ii> ai^aj^atfljatgu u\$-Og_u_]ii> Qun(ipg_,
^sn_S(g,6_a_165)L_=aLJ QujffjD ai^a^AY-fisTr ulsnu;a>6THL|Li) \$(rF)£\$
>©j)UL[6_rTrr. @a_sirT_ ajTsn USAEIMB usOG6i6SiL.\$>t&\$n&> gj-nan^sn
@65iguii) @j_flui_l@-iirTij.

SAL(Bi @ffff_ijdnpj, ^6urr)rjr5l60 ff(3urr(3 QanaRni^r&ai
afTj6Bin83^6inTTG6oC5LU, 1995 ^ L D ^,6irai(5 CTangj '£9(jrTU)£\$j g!\$ujLb'
6Tgyii) (BrL©LimDU UETLsoaenLrBj^ILU gjTrso QsiJ6if)6ijjB££iii> QmjIeiSl
R£LMSR) U\$RFL<n&UJLG}L&, (G,RRU%) ©UGSEUJ U^e5rflaD*ILJG^IB
^fBgjJT6i6 UR£LSU u5)a r£6&ri_ jBiufj^FI) A>L©6mrj6&65>6t 6T(ifa£)65mrj.
(jpfllrbc6lii> ft6)rTfffTrr GursurTbf^LEO {gJjBrjmfX) 9© '65>iD60ff60' 6T63T6^ü
nSluifl^fi5(!bIB^fTij ^§ju>i1(SiD606orr§j, 'fislirrnj^gj £\$Je5U-iii>\ fjjTsiSlSn
6ulfl6jrTa&afl36na3t 56 ^RILUJ ui_r&iS5(6Si_65T Jgrj6immi_rTub U^LUURRA 2008
LURREF iDrTas^a^Gi) (jp6ri)6oli£» GUSSIRFIEER ^rjrTUUJffrfl QffUJ60 (jpaJtsnesitfl
yp60ib Ljljaijii) QffuJgiiefrenrTij.

OggenStiDT ^srdirrrujlgo surra, er gjsngy GG^LIU jf\$u5l6ujir> FFRJSUG^ff
RF£5u5l6pjb Q«IP QUHROGLHLRQ QuajsnDOTbfliijrrsai \$&F^L(DN^RL ^esTrreo
gJjBj£l65)60Ujl 6565? ^|65)l_6U£5rb(5 ^HSULgJ @ SI 65) £) aearT60 6UrTlpS65)&
6l6U6jmrjJ u6ULDrr65i ^^gurrriDrfs. ^enLcrj.SJQ^anufflDgiLi URRRJIAGSU
^,6a)ffUUL{56frG6TT65L.

1982ib ^),65in{5 QarrtipLbiSKBso euLLrriTi &606SI <@t\$a(Tffliu(T& (btot
aE»L«DiDtSuj(DrDgili£> @reJ@6iT6TT (jperos^lii) urTLffri6m 606B1B6fr

''utpueouiSiluj (Lpfin>a5ii) Gsoicero" (ip^ssimw Qun)^€8i6n\hi(^snsn^,

fgassojOjirflemuj Q&691 efljpseiD&ff Gffjjrb^ (jp6TOsolii) QuessiQffliTrT^eiiij
\$6ff6DajU) \$rrr&j££l ^lpDULirTS {Bi_\$^}ff Qffeo^lfDrTJ 6T6otjd Qffuj\$
6T65ff@ L&OIG^6BTLJ6S66TT 6jrbU(7)£\$ ST 691 e_6T76T7£\$65657U
^ffUj&3)LUJff QffUJ\$}\$

^|^69Trr60 UrTLffT6ff606D6Jff^ir, ^J^U6iDJX)li> 9(J5]&rr6TT

.Sj^uij «^6»frU3l60 (ip*«frLGi_rT(3 6)>56u^ aJptfjl^uuen^a, sanii@
6IGBTgJ y,ffULj @fJLI^UUtT^lujgJ- 6755165631 <EjpslLpaU U@j&\$4
GtoTSJinC8t_6in. ^su<g>ib QwsnGnwwffm Q^rrsoflujlsi) ^^arrsjT
^,r&]6d60^^60 surrCeurbp ^LDjjff QffuJ^fTJ. ^is u^ G^nrbfTj^sn^a
semn@ jBrrn aSujrs&i GurTGeuieffi ^jaDir^lujn'a - gtii_<a&f>rTa&
(rpfii«ml6i_rr(B "Qgg6n5LDr @6TOiDfru5l6o" i&igtuugji&emfa "@6iJj
6Tmi&6TT BSBiJGlij, @6Ulj 6T6ja6TT J6U j, {§}6Lij 6T65ff6TT ©SIJ6Ulj"
eiana Qsrr(ifijbGlu606orTijb e^(^6una»m&^&) 960l Qutnjarflenujii aili^
Qffrr6060"lg&\$rfluj GsusorgLi) Gurr60 @(5fb\$&i si en ft@ ^6ij6U6n6ij
W&\pffEil{li>, ^,63iri3^(jprii) 6765U56a7£3>l 60 <@J6Urd_LD " fi_fc]&6TT
aegoirjffliiSlsJT a606)51\$ \$>ffw ereijsmrftrTjffi^lpDgr 6T6Si ejcrr,
6&6TT6SlnLlft GftL-Gl_6ffr.

"jbrnsn @ * ft6oairTfp6rouj 1975ld <£&6wii{> QurrrijJ6ufbfd5iie», ^eiirGrD
@&&60gojT[flu5l60 w\rms>G6\rQiGsis8i jBLi^Gssian. gjuQufT(ip&j
^jaaahQij eusn^ijigtl LDrjLDns 6U6n^Bffj6Y76T7gj. ^l^J @6ngiiLB
©fp(T36j(T)_fTija(S73a.@6TT ^^gjiarruj^gjj u^iDnaff Qffrrrfiqii) 6T6eJjd
67^1ljUfTju(Su(T(5 ^TTja^SJTGDsn.

gUjrruuaeoiTa ^6ff>[pEajnj(nj6ijaj 6T63ia(g> ID6UT ^gjjasorTft
@@arflrDftl" srsnrnj ^tfiDfTau u\$eb ffi_fiDfj-£aaj ^suiijaj
aeti^iiJlan^tSi^esiiriffiDLu, <&isSt \$Lff63CT6ERffliJ£ai)\$, aeon? ujn5iiJ
^6ii[j«j»>,6f8maraiu'.: urrrBJ^eneoT a606i5)ii5i<ii sr^flijarro GrBraalsinan
[Bsii@ CTQgigia arrLipiaaj.

"@uufTLff(T65)6)a.(g suyjeugiri)@ (ipsn STIBJ@ ai_soiDUjrTrbtjlafijasfr
sisrru BJKM) GaCTtoSlaDUja 6aLi_Gurraj 1956 - 1974 &uenij Q&i(gwL\
Ganfl urT6T6rT65le6 s_a«51 .s&rflifliijirraa aLOTLDUJiTrbfjStaCTi 6T6na
Aiffilanirj.

QarrtipibulG6U QaenuIrlggil (St. Bridget's) QanwQojam^Ggo uuj^g,
@6urr 1955eb ift.u^uLLg)\$6ff>6ini4U>1966ii) ^eroi@ asosiSI ypajuxrsffl
(M.A) ULi_£\$sDanLL|Li> 1972ib ^sroi@ asooSI ipLiGsnmDnu
ULI_£g>laJ)6DTLL|li> QurpQ]] (JpfiTOSTSIID GIUSBT asrflEO ffi_tUj
aeOffiSliurTfinfrTa^ gjanaDKn e_iuj^a^la QafsrnnLrTrj.

326U(J5u aanaj a606i5)ff (Sff«D6iJii5l60 I36U(5i_rbja«nsn (ip6ri)651ib
Gsoie6n) ^i^luijrTaa aLfiwiDwrr^pJ^snsnfTiJ.

\$t[\$ir\$ Q^6n5iDrr @ca>Dnu5lfi> ^ai/jasfr torrrsmsujasrflan opsnp&nij
ae)fi)5IGLurT(5 iDL©ii) r^lengn QarTCTrenRD si) (tpswfDafTjrTaafioaS.
CLp6S>D6560 aebeiSI, 6T6inu6urbfi5Igyi£, (tperbetfiLi) QuOTnasifleJi Qwwunfa,
iDaffiir jBLfiuipaanaasiT fifln_a£Qajri_iJL| GunsinrD 6i5LiurBjaffr6)jii<
a;<naj @oJeij Gbjijrijaeawsnf Qffsos^ QsuJaj sypa Gff6ff)6uu5l£)jib

Sieuijaj ypaji£)fTfffluuL.LO^jbafrarT (M.A) ,g&LueiSlen asneuurTa
^paii#)ffnij, ypsnfDfnjrra aeuffiSu^Lb ff^pafBia^aalaDLiijfioaan
L|flrBaj<raT|J6ijiD 6T63TU\$6) ^ (5[B G^ Jgjeuijfflfr ua@6uuuulu
U3GanTr^656)soiJj enb\onex> LjrfIF&ajQarrerrsn /ip^\i\b.

^I^6\$ir@ ^rra j8)su(3a@ 1989so '' Ga^aur&a /'
gg6ffTr^u^ eiJI^asi'fl^aja Qasnrfji51^agj. ff^gaj (tperueoliii Qusmnaeifflii)
"Gaauijaj" s^lcjaj QurDJD (ipa,6)FT6uaj Ouann CTafnjajaji) @r&j@
Cgrfiluijlu Geuuiipuj @uf> 651uuDiDrT@ii).

<SH\$G#T(3 1991 • 1993 lb ^OTFI@ SOILIGJCTO &>\p8>3.\$sn asusal sul^gjib
@6U(5i@* £6nL_£\$\$i. 1992 i> ^,6BSI(5 aaJaBaaITsu GffTffnaiT (Zonta
women of Activemant Award Education)
QuaraTatCTjjaarTSin sulrjjju), 1999s6 asoeiSlaarrsj! ggenr^Iu^l fiulfjjgjb,
200...lb £Bii)U6si aLp*£\$sri asosul rifyrggjiib Qurbrju QaTSWiLiajrj
@6ur) srsnsorfub.

^^iLDilgiDfiOso gjajjj ueo rj^eoasrilan ^rflrlujrr 6T6&uffi6u,LD,
|§JJE pT60 *6ifl60 ^ailaLDrran63)6\j (Lpero S\$5LD OUGHT asTffsri
(LpsnGsjitDnrjLDrran fiurrLpsiSlujsi) unjjjLLjLb, aso6ula6in6), asorrfffmjLD
UfflSsqLb 6TfLp£SU ULU«D61Ja6TTfT(63Lb.

©suu^j ©@LOUGLO ffypaGff6iD6iJu5l6t) ffQuLL, aff0651a ©@LDULO
6T6T6ffli).

gjeurraj gisuusn QurrffiluSILusorTsnfr^ (aJfiiirraj asrcT6iiian SJ>6U0S5UJ

@(T3ffG*rT^ifl656fr ^^rjkjrjasfi. {\$6urj*5l ^friufTg LD^6JD5LD Gail
QP^aSIajTrj 6TLb.6T6ri).aiTrJlujuurj (jbrLTgTjLDaJirD e_m)UL3sn^ LrrsLij
LD*^6inarrfflLjLJurj ^alGiurrfflfn ffGarrarJIu-irrnmrj.

@6i6urrnrjr63i i^ss\L^60ff,^Gassia> GarrsnrtL. ^^LD^.QggsrtfLDRr
^STOLDraSffo ^surjaefr Losa^s^ff G<JHD6ll QSILILU jri_rT6TjLD63HDD
9,ugsi Gurra GnJ65T(f)Lb sTesirD @(jr> ^Isorflsr gTessissina^^^eiDeirT
LombfS QSU6T#IGUJ ©©(Bgyii) ffypa Gseoeu QffLuiu6omb.
^lajSIjLD QuOTJlfibSTT SnL. @\$&SDfinff QffUJUJ (pL9U_LD 6T65Tff QffUJftJ
arrili^ff ff(Tgi«D«n u6tDL.^ ^fjiD^l QggenSicrr ^sroLDfTuSffO ^eurjasn
(jperoeiSILD ff(ipas>\$Kri (ypanGaiim^ (LPSTUSOILD Quanh eifina.
Sn.ro (Lp^LLjLD.

isa,sawiusKin U?s»KW«f<j>w7 rfto).

1985 - g&\b ^strai^eiSl^jBSij ^rTjLD^lQggsTfSILDn @6rbLDrTu51G60rT5
ULp@i> ffr&ajjuuLb 6T65Fa(3ja a?6ff>L 8383j6n6Tiajj. rjffreff (LperueSILD LDa6iffrr
affOgirrrJLLlleu aiorTrj «J(3> Lessen ^ailurj QggenSILDrr
@6TOLDTuff60IL65F ^ilffluju U653l urjr£83J6frG6TTS5T. ^SU^a^S. a°g>
S6U6S160 G3um_Lb Gufraj rjT63T QufTjD ^inJeijsnrjaigTjLi),
6U\$&dC@£60&16g)li 6T65B3J 6D(TLpa.63)aU UTTLIDITaluJSjJ. ^165T651fT6jnl5
u£fB3Lb Guriaj sSsnLaia, uff-eoilOLLirsin r^aoans^aefF ersin Qr3(6J,ff835il6U
6T65IqL0 [il65)6)a3B3J 6UITlpLb.

QggenSiidT g6ruLDrrLi5fffi51aJi (3651 r56065ra(6jTjLD, <£M65uL0, ueoinuLb,
^(6T,(6ff)LDU_U3, 6urfarjLOfTSOI (jpa(lpLCi LDII(3tf)6060 «Sj6Ur/66TTSj £_65>I_,
r65>L_, UnSUGi-G5a6IT UrT6lLb 6T65SS6m LDLjJLOS0eO &\5Vig)L-65\ UUPOLD
ujrrsuKnrjixiLb a6urra sh^aj^rrtsjLb. gjaj ,^6OT6oimmF,a(83 ^sueurTsur)
^KTjffiffuj urraalujib CTsnjj rBrrEi ar^ajalGrDesr.

53^(TTjLDail.Qgg6n51 LDrr ^6ni LOrruil60 ^ifiurjasri L)a65>Lpu
QurT^iiluQ^irffjeurjasn. ^t,65ift60 uaLp Qujij 6^3313(8383
33(33slujrT6ffiiJ^a6n. ^,rj6umjuSl6!nrT51 ^aniDs^iurrau u653ilLrtilJLD
^6Ura6TT 6TuGurT33ILD Qu655ia6TT jB6065>65TUuITSI ^SjlaiDITa
^LpLDiraff ffrj38j)uu6uij. "9@ Gu685i655irTau uljDijaj Sijffnrjrb^j
6JIT(ipiEi 6T65T*(83 ^I6060n"61|TJ ffacO 6S83LDi65T UrTaalU-ir&ia65)6ITUJLD
>\$\$<&&&\$\$nG5i. rj(I6-n ffr^G^rrffintra surttffiflGjDeai. ^smtrso 6T65ia(g,
(Upesreairrsi) 6TSS3656n ^uilrjLD Qu6&3iafiYi L51rffill65>6BiaG srm\$,
a6U6!D60Gijjn(5, aj63TUS3G83fT(5 6urTLpaljDrr^a6n. @6uja65)6nu ufrnja^ib
Gurraj, @6uja6n33j i3j3£6m6si8>68)6na> GaL(\$ub(BurTS3j, gieurjaerTaj
aj6inus3SD83 Gr^rratLb Gurraj rj3I65J LolasiJib G6ua65)65iaj6&M_a5GjD6&T.
@rB33Li QusfffiatsTija@ erssrnreO STSJsir QauJuj (ipi^ii-iiD"? 6T6&uaj
8ff6B 6T65I3J \$j)8365)65iu5160 6TUgufT33ILD Si-GUSH 6516^LULD 6T63
^i^aai^ affiS ^larbarTau urrrfgul@ ej^rrsuaj sjiOTUuufgLi)
Qu655ia(63a(33 rjTa&r QS^IUUJ G6U655T(\$Lb SISIID (ipensinuGuff©
(LpujsBinij (jpesiGenrffiff QaFsousurj QgjsnSiDrr @6TOLDU5160 <©j6urrs6TT.
"QU63ffg[5Jja5.(S3U GIU655r Sif&jV 676510l @IT> 3383 gj SUII)
QffrT60Qij6ijmja6fi. ^sjfjj@ eiSljleiSlsoaarTSinsirjna @(T5ifgj 6T65ipib
Qu655ra6TT r&coepa a n a e_ 65> Lp ^ aj a Qarrsffoii^a^iD
@uQU655ILD6trafla(33 QuffOT 635)165) 6061jT33L0 6T65U3J ^0)G6U ull^aarra
656)SLULb 6T65U6W83 ^6U(fT;l_sn ULtajiLD ^63165T6J(T>LD ^rfjlsiJr). Gu653T
GueDBTSBaifTaGsu 6inLpG6J6nnCBLj. ^69irr6d Qu655i ST&neusri
^11^6511DIU6060. ^«U(6TjLb ^651651 gjfj ^ffTUffiff^iaiCTJlb GatSTOIL
LD6533U L5jD65 6T65BirD ^1^UUSDl-USWo ^(>rB33J ^rT60l Gu6Mia(6Trja(S3
Qu(rj,6iDio Gs3L (jpujDfflaailfDiTrr GggenSILDir ^6ri)LDrTu5160.

<1p6U6SLD LDfb-ll/ £&-6g^JTr)u_l60 ^1631631 (Tj &\\$LUjnS, ^©[5\$
a lT so ^^1-0 jBfTesi .siaj:rj a6Tfii_u51(rr,rBffj ajD^iQarrfiraii-;

^&rflsnujiiSlso, ,(____\>£] 9(5 inrrsinn-^lu-lsu, <©1606DAJ aeugoJTiflu-lsri
^rDgurySlujfj 9Q36UTf_u 6ja_jib (f&ar>m9&6I7, @rb0)r^a»_!n6TT_s abanrrrrso
^rF,^* (^ffinnosDiuu U60(rr,a(ff, (tpsnesirreo QffrT6_6_1aa_rrL-i9 STEuigiLb
iDrflujrTsin^_i(gU ur^_]LDfTft jBLiarrgj @05uL_i-t-U63>jj ^erilmrra
^J63)y;5ftj """" diai^fTetfil^ (3>6\$)rD_o>uj r_la5FT6-iu>fT_i, @^iD(Ta>
CT(T)\$3J-> atTLi? 6)S16Tf^&60>6ijes@Lb usnemua. QarrwijiL QggfnSliDrr
@6rou-ftii5l6_ &\$tiffa>6i\ _jrrfli-i->rT6i]j r&l<n(Dft6m6Tia> srr^uib Gurraji
u^lijmiaLnrTa GIDSDL i/a j 2_ffliLi-«r)iju urTi;rTLi^Aajrj}i€^1606n6..
(g6)Tjra63>TT ii>DfD6_rT&-ijt_!, ^63ifDaB6:r)6nLJ ua-ljffBjai_ifT&6ilLb fiil^a
MIL@L> ^SEIGOMIga U653IL| <f&R&rTf&a>6TT ^)65) 63I6 (5 a li)
surrGsuetraT^oiQ^rTtrT) U60BT_| 6T6oi6_mi>.

1986e_ llt_y,ib ^,6071(5 inrTetraTfiiSatsTjatg) @_T_orTib urruub atrjiSlaa
(Sf&6SIT?Lu 9(5 ffr&ajjuuid eifflna@& aleou^aj. QufTfjemra
(jpsruevSliii iDasrf)j &-0\$ttjT!^ wnam\$filuxTi) ^LD\$ _LSlrrort.^ jBTTLa-sifleo
6?(26_63>JT cp(\$nJ7 --fnfi^ajeugjii) ^fihustiliJL)aeTT euipfcisSla.
Qan"en6uajii&(T63T uy>a a su^pasarBiasfi ^uGurT\$(rj)r_.*.aj. 9(5 jBrTefr
jBTOT urTi_£\$rj)(S> 6U@u_i_(a3_ QffsnrDCSurTaj 9© idfTaj-rrfl U5LTO
@65i(iii SISIgij tSijDIB*. jBrrsfr CTsfigij ana? 9(5 ulffruail *LSD L
CTSJI-SILU- j&L^SfMfTj. DT&53IISI 9(\$ Surjiluj (\$j@L->U0<J IS6IT6>Sn
6l6S UGj _T--l_>(\$£ Qd3fML|U>. jBfISI ^fiURDLJ SUI 93^1 ^lg)U15I Q>6-16-L
ulsTuaLsnL 6T(3asa 6tfl-usnso. s_L(_6ar ,©1\$*. i->n6906_1 ul_rba_C
g.LG_n-{\$ _U@U6ff)U 615L(g 61S3T65Thi «SN6p)LD\$ QufDfTfISS- Q6_6TT1GLU
Q-FsdrpDrrrj. fffigij Q\$iffb\$G£> ,9i(Bg>g> un^£a5jb @ _D6W?IUJl9_& ^rTaii
<_M(Bg>*5 s-tsjuqff QffesirDgiiii) ulSujireoi _urj3*j uSler. ©_r_j&65)-n
GIDLLO @L5ff*@ sujffQffTensin^Tmia eTeoirD^iib fiisnesiGairr 6TQ\$IT
6T69Tp ,ei_8=rru.rT_. t©f\$urfl<Fr STfflujfTsouj^ajijig,* QffarrGrD-ifr.

fBr6Si 6n)60iTii) QffITS-S- QpafiCu ^^! u y GTS-ia.© eroeonti) QffrT606_l
gjujJi? ^LD(T3r_jft6fr SB_fbja[en,aa5ili_ Q&n\$})&ib Qua Gsugjiiib &oiQQ
@#U)FT_i_F Ofif(T6060 fttTgUli) LDIB 6^631. *@6060 96S16T 9(3
<iS16i^ujir) ajrran, euaQujT sTssTn} cuug)]" 9© Garry^ (gig&aa@
,©l6ff>i_arra* an-us^rrr ,©i\$60 Q6U6fr_na (*,(6j_=_l, a^uLiatgisjrrfl,
ffTIDU60 [ElrDg>£\$6_ 6T66somb (g,(6j_ia6fr SUCJU) a^Gest. ,9jajGurT6_£_
qfRGT 9J5 6_gUL5SU SL6T6IT I51st65)ftTia6TfieO 68I>Ll, u6fffiiaa(Trrlj,
rbtSaiajijiDITSDieuiBja -Tssimi i51sn_ij>sna6fr 6u@s_Tr_ja @6_1UJIT"
6T65IDg1_5 [&(T^n ^L b! SISIIEU QIHffn<niX)ftTa r^65IGfD<rf.

Qa>n\\$\ 6T6060fTa @{6J3iab«D6niL|ii> gGfj LDrr^rf) ajTffian uiTijatgaj.
<5\$)j iDir^lrft jTJrijatejTJU) sTosofru 46fT6na63>6mL/L0 ©(BIT LDrr^rf)
urrjaaggjiir Gismrij QffrT6>60 fBrsn spyr, (BrngijiD ujiraotrii-jii) ^u uip
GjBrraa6iSl6)S5>6uGuj sisnrD sjen? Jgjuipff QffrealfTjTj CTQJJJJJ arblll
Gujrr#a@ii) (Surra* @si)60 ^ r j a eroifsBm srsJirD l_6T6TT 6T65iaalL_i
eufbgj ^ (ip^IL-CBu GuiT(gaj. ^eiJL ulrDrjjai fBrTsn gjenrrii sTffngji
iDrrrflJlsofL QarTerorrDaj CTsara@^ arbarr. <^\$60 6ji65rfdSijiTrEjalL(T>
d)6U65)rr suftTLp^^uGutTaff QffT6tnan^|ib ''@6i)60 QLDI_LD rBrrej r gjenip
6T6rd ui^LURreo STUffurr /&Gti> iSeroaLu 6T(Tjaa6060 6T6FTj) •SHjajrr"

QUH_ID @«FT6iDfDa@ fbnan GIBITSJILJ, ^asjTrrso tferbaL firgaeeoeo.
surrjf «SM@JLJL51(06STSJ) sTsnGfTjsfi. ''rBfren Gr&nanL| eroffsnr" erafipi
rjff^Ja QffrTosol i5l5roaL s\Q&s>nw Ja^rjiafT ^JSIJ eranaalilL
sujB^loTfttaicfTLLrT JgJeiW 6T6<nrjij Qffr6)60" eiSii@ .S(\$uj
Hswiansij)afa airilrfl Sa6&injib 6T«n LD65iS&e rihpsorrgalrDaj. © a j 9(5
<#p5hu eiSle^iUJD CTOTfDrrgojii) (\$)fc|Ba gGrr ^^u(!Tja>(g,Lb
^rftflfluutrijatgib iDrr6U5i6i)1a(5ib ^@fBa a(Lpai0rrs(j £-fD6ij [jjeneosnui
uft(IT;fTia6T. gJuui^ujrTesT &((&uij @aiiQij rrjiDaj urTLffrreueaeTiko
6T£a65)65T GuQT @(TFUIT jafiTf. @[T3aa rflrrjLU 9@ «S! 61? UJ£ 65) a
6T6L6L6T66} ©^IDfTaff QffrT6060"lujaj 6l65Ta@ @65gub 6urr>a65)alJ
urrLiorra ©_sn6TTaj.

6Tr3a u>fT655r6^i51uu)T6)jaj, ^rflifleIDLuujLiDfTsuaj ejarreuj ^lfDeniDaeii
@[5jB0fT60 ^6urb6ff)nffi aetnnguli^uu^lffi) Gia>C\9.8>\$.GS\wnmG)i\$
Qgg6n5iorr @6r^iDfTi5)60 ^suijasfi. .@iijia^ ^jD6B)iDaai)6TT Qeusrfla
OarT655Faf3aj <6ufTj6njD eusnijgiaj ©i^65irT6) ff(Lpag)\$fT)(a,u uiu65)65iu
GurDrpja QairQaa (jpujirjiluLimj. {g>ij6i} euemb i£laa iDrreroieiSlusnrj
a6ro^asT, aggeiTgi, gjeroswuSluju urTLeoasmerTu L4p(d>LDrTijj
£sna@6i5)uurTij. 6U65)ja6>, 6T(i£aja60, 65)aG>6U65)60 gjLur&jaaDsnu
Queirai ijl6fr65)6na(6tjja(ga arnica QarTguLiarbta, ^rfliflstDiuasfr
ypeoii) unCBuLLfT'. <©a6urT60 aff65i 9(5 areogigSei) (jp6T>60^ib LDæfljr
aeogiiTfluSsfr QUILI^U) Lja(Lpii> rBfrQLnij@i£> urraSluaj srsinpoj
GffrT655rT6) <sjaj L£ls5)aujTafTaj sieoi \$65)6CTaalGjD65i.

a60QyTifla arreo^speo asuQirrrfluilso G>6U65)60 QSIULLJID
rflfbg)IT^lujrja6iD6TT lita^Lb Grrj^lgarTij. 6TOfT6jST6HT CTflnjD GluLuemrr
(jpr^6iSlii) iDaeillpr asog^TTiflGujn"© ffiburB^uuL-Leupraen ^irrSluurTID60
@CTT,aa (jp^ujrraj. 9@ rBrsn urTL.a(g,[i5luqa65)6na arrLi^
enaQujftTuuii) sunrHjala QarrerTeuarb@ Qg>6n5iDrr ©srbiDriiJlso
^AjuiiflLib Qff65Tgn365i. ^juGunaj 6n>rT60 tBresirr sjGan 9(5
6i56-nh655TUULJU96)l^,65)^a GarTSBifT© sur&aj ^^leu giuuib GufTu@^
arntja (BiBrrajTir 6Tanfu ueaffDsufTa rT^kffidrr^.

£H\$URR Qgg6ro*-Drr (gsroLrrTiul-O &\\$gd6S\ -urT_3\$si -lftl@
6Tan65i^*ja@, Lurj [fTi IS!-Trr&i& 6T6otQm6V)6omii> GAIL@ SISIL@
@gl6U J_rbJai_ LDS5)6-16_iku5L_ QULU STip^ff QffT606_1 @Caa1fD
@i_gi{-60 9_5igiiii) _T(ip^!uui_ 6i)6u. ^6jnrD@,6C3rDLUFT j\$!(\$Saa fffluurr
GT(ip^!il(5 -urrraia -rangy fi_1655T69-TLiu^s5>^ ^6urfli_ii> j£)Q\$ui_la
QarrQaaUGunuJ, ffrfl uiT_rTU_160-0 j&n mia rBfsri -TXLpajGrrjfln. 9R&jai_
LSDSsn-UL. QLWitff QffTSOgOJfca fl-EFirtjajub 6T0IT-ffrT-IT anaaiillj,
-umjjQurT^^ anS-ilatgrnjaS -SGIP umj0£B6_rT|p (\$)60-0.GrgTsmr...
eisJiQjJ (jp-Wiffija QggenSliDiT @6r_ii)rT_j60 ^^lurr ^|6uj_.sfi 6T516T
rbrGoi E_reji_ u>s>651_luJIL Quiurja G a L a a
rgl6Uff,^uurrffff,ff,|£_ILUI3 ^emowfTLLlLb RRRFJLRSR, CT_51_(\$ u5)_f#>
(_6_6-U3YR,a@ -lanijii fffDfnjfl afgeniD-jfrau GUFF, U5<Rj(TL)>
surT6-SBfrDfT @60s-.GpjiTsnrr.^[B^u Qutuu p3rr6T STUUI^
fi-iBjaccgijaalLff GffrT6_§2]rDaj siangy u56oin(5-6 (yj-Sinr&jja '' 616B16T
_.5)6Tiujn(5a9fd @Linn gjaj? -ianp <N\$URR GftfruuuLLaj GurTSO
Guff f\$)s-SO._f_i_L (Sucnj^rresi <@jsij_GU([juj-'' CTanmaju. <^h\$LKJ
QarrsoG16U6-iQ)} 6u3 _->_<^, _DrTfD(Ta(8- _ pjGJSIL GR_ij_B ffrf\$§i 6SIL(5
6T0T60)5T6STH £__0a£\$60 6ISFI&@ IDIQUDET ^rBgjU QuiUjj @3_)&{Sj.
_L_ii>(U>Qgg-T_u.rr, @16>6orL-ie Glgger-terr .Tsnrjj 6wii_\$QsrT[Tr_i&j
QffTS06. 6F_orT^j 6T6IQ CffT6-6_1 asttgj _s)aa6TT(TG-oGaj ,@)i>ai_
utpeij^jQso QuiusmrT «T(p<3 9_iuu5)L_(jja Qan-g^g_j eiSil@ smrretSl
rgrrsnrr @^rb@Lj iSjrjaj inLgii) iguuli? iDL^Buorru GUS Geusnmni
ffjflujrT? 6T6S10)ajLi) id6_jr_a, (ipa\$GajT@ erurreiSl rijrsnT Qfi_FFLG_jf)5Lj
amlrfl-nuj \$_->_ij_,*j_i uiTf/_a9snGfD_trT. (jp_r6s6jub iDaerjij
a-OsojTifru5160 us_FFORR-RiiS aiT60L> ilrbairfuSliijjrTau uso-HMFLRRTi
*60Qynflu51G60G_j a63>i_\$ ypsnff siSIII _orfT_6rT63T6m-U ,N6-60(r\$irD
QURRGJFSFA Qs>nei\\$in6stmaal) Qfgertiwn gerbLDfrusso ^i6_rra6Tr Q
-FlbQjTU^LijjaGfirT@ _jisl_b ulansaTnuLj snsu^^^rB^rr^asff. Q

aLjfia, aiDnrj @(rT,U^5)^{Bgj ^ENNGATGRIJFA, GU.6orr_» "yp-ro-olub
QuffT0itSii ^LJFTUJff^1 Qff_J60 (p6T63T603Th_kT 6T0ajTUa ffj_ID606_[Tna
_Y>B2> u6srfl[fluL]Lb \$(510\$ QggenSliDFT @6irbtrirTu516o ^tsu^aensn
^6_JJ&(63«DL_J AN"(flurT6_LJJ^6_ ^_53i_niDaarr_or^a6rfl60 U-oypaDrnasn
ffr_\$Gafir. <9i6i6UffjDfT-i ffrba^uuraa-TFl-O \$osnipib 6j*,rT6uaj 9(5
[56060 6tf69U_£&6ffj)&i ui^aja QarT_n_rr\$6 ^eurDLDrLGLSji. &euji
arrpujft«o_j^i60 asu-soi-ij^rbgjiii) Gurraj ffl6gT@iL.6-i G-ueneo
QffLLJU-u^aesnen-' (a,jp ^imrj-F QffuJG^ ^6-ffi-ii(\$\$j6iOTjj. ffj-Siffj
ffmluiTli^O u3ji)rD6-ja(6n,a@ii> a-msuaaa. Qa>nQuunfj. LDrbrfjeuijasngjj
ffrnJuiTL 19601(5 {Bgj ^rrgjiii) astDeu^gju u&frrffisiiTnfruib uu^ffiatb
^I6urjaj Qu@[53.6-169)iDSDUja anLgalpgj.

ulrjueo u51ia (Lp6519m'ei ^triiiflgu ^alrfloaijLijrTa., q ay) 0.5353
(UpfiSTannrfii ^ajlurrrra., aSILpi(g,u ueufteneuasaLpft Ceijr&^rjrra.,
(Lp6i3>SLL6 GuOTnasn ^rjrrujaffl Glffiusu ijp65i65i«nflii5i«fr eru^rrua
@63>sf5Tuurr6TTjrras gganrr^udjl ^ssiann5.(53(ip E-attuulsnrjna., u ^ gi
£L_rflariLD ^,65)65UTa.(33(Lp 2_gjuL5l6BnjrTa3, gg.fjjrr.ffaDu ^SeorrrfSDOTa
©TIP E-QijjujllKürjrfTffi, MARGA \$r/\$eiiGBi ^/Y^uLSfflnrjfta. 6TafQrD6U6urrLb
vjs0 ^nrj@Ufinriiai£fl6trr (up«65T6trafl sL^uulanrjfra @(S[5£il
^«DLDajliijrT&u uarifl ufo urflrbajj 6U(TTj) GftffurB§j QggenSILDrr
@srbiDrrijl6V) ^6urja6TTlsJT aypau uararla>6n QD3M_r; ereoeomb SU6>60
^isorFsji) ^TTj6fr L^rfsurreinrTa! ^otiearn(5as(33 jfiannL ^njistjii),
GB^ILU GfBT^L5L6V)F83 6i^TL6QILD SSL«DLUua3T5E! ^LD*60T

£(V)Id£. smdhua snS&^o>
B.A.Dipin Edu
S.L.P.S.II

0

0
G

Qurrajeurra (Lperosolii ff(Lpa£\$60 ^6inrra6if)60*!<rT>rBaj ftirssi a ^ p a
(LpsnG6Fim9EB6fT G<rTfbDi> Guri)f]9©LJugj 6Uj60TrDrTa @(\$rg&l
6uri){\$(0>aa)"fDaj. |\$!arb@u qpo jBanLiufra Gaaurbgji QgertfirrT
@6roiDmi5l60 ^ajrr&6fj QUSJJl aypa^Ssoly^r&aj CarT65IE)Ljj ^(iflarTan
a(ipa ypaiiGenfTi^ffi^sn 9(rFt6ijjrTa^ ^a^al/DrTjj. Ga^tu rf\$uSlgjjii>,
a^euGaa if£U5l\$0JID @6uijaj iDa^aFTsnr ^aauusnfflasn, q^arraa
aVBas3>ana6fr QffUjDp5Li_r&ja6TITa aiTjjurbrD ^p<ij6aTr&jaG6T(rr(5
ur6jarTrbnQj6uafb(g, ^ S I J © * @ B_rryaj63><raiiuna @d5lbaaj. 6T60T6W
^surrjg ulen Lj60\$fi)\$u utpSI Qajftrgaj QaTsneuj (jpa6l5l60

^<iburT65j)D uHT6uLL^j£l6b arnjJr&aiDtnjaj i5lijG>aa\$\$6) arTjfliuuuj
©©ibu^^ffo i5lDDBa @6iiij aflnflgoju), QarT^Lbulgojii) i%uso
ufTLffrTSDSoaerflsv) asosri) arbyefrenrTij. ^arreuaj (Sleuij
QarT(Lpibd1g^6fi6n uljjLi60 Lcaffilnr urri_arnsoun'eQi Q^an tfrflgggileri)
QarT69T6ueni96) UKD^JllJ uKranne^iurjrTsijrT^ uibufiOuisilia
ypsTbsolib ws>6ftij a60Qjrrjflu5l60 atDnj affnu a^fifb@ Gtceorra
©(rt, Clueuffi ^i^luirrra ai_emu)UjrTrbp5l (Lperoeolii) LDaeiflemij
eu^1uu@^aju> unrfluj ,@igi]U6U£65>au QurbrDnij. GiDgojii) ^iQic^aarr,
^6i\$TU^)(BnA5lujrT Guiranp j&rTffJacTfflyenffii E_UJJJ *60&SI
jfiQjsuffinrBjasrflan aenaj UULU ui^ULjasj)6TT GicpQarT609ii_rrgr.
@6urjaj ilpuuLDffrsjasoeTT @anrBjaai5n_ ^eorsj65>a ^ijaib, ^irja
ffrjujDfd pSIQJ6uanmia(ST^b gjsusnrr ^LbGtcr© @aD609i^aju uajsl
QauJ6u\$66 Qu(5u5laiDani_iBa6in.

usnnypa ^STjaotDLLiii), ^guu6U(ipii> Gaaaj&aj Qggenferr @!6r>0rTi5l60
^j6Uija(55a(g, @6or&J6Siaa aypa^jQeo iDjoaa Qpi^iurra, \$ j
^irbia1arTrr\$69)^ euiprajalujaj. Gaitiu rf^JuJleo 9(5 ^6>6557a@(Lp
\$uwmb Qaiijijuij@ib GurrQ<6U6orTii Queroi a(ipa£\$63T ffrTFJ"i5l60
\$©6u^ Gaemeu CTOTJD \$65)60 6j<T>uQib Gunaj J\$6uijaj Quiuanij
LcmsrQitca Lj\$ggslai6T\$10 aujr&jarraj i5lGijfla@iD @rr E_60T6B?a
jSaDso ©orBaj 6U(56uaj @rti@ oj15!ui51i_^aaaai@ib.

{gsupaj u6ou6S)FD ^gyueuopib, ^rDjDjQjib ©surrjaj L5lrDrBaau>nan
தாயகத்தில் மேலும் வளர்ச்சியடைய வேண்டும். என்ற நீண்ட நாள்
a69i6^ gleudja® @(5)i5gl sursaaj.

<\$)«n Q6U6ifluurT(Si_ 2 0 0 1 **sb a>6b(p6S)&n** ffrnuT&fti£>(n,gdLj u@**\$u51eb**

@ujraja>I* **Q a IT 605119(5I&3>** Peace Foundation **SIOfIm**
^iQpjeiismi) ^oiKTFjaffjii) **sr6Bii@u51aDi_u5l60frffli** \$ r r ^ ^ (i p s ^ s n ^
6j £) u (j j £ a l U J \$). Challenge of Change *ari tp*
Q^iTafLjQurT^fiiflso jbrub **gjsneratf&g,]** ^uburrenrj larremLai^an

^M^KBeorrpr ,@irHj&LD(r& gjrjn j o j ^ L f e i & f t T r T a (g j i \$ p £ j i S l p f r f l a n e f f T G D U j

@siiiUgi **QffLUfDTJIL** ^IgmTurran **tragi an « r** Gffsrteu
6Uj&rEia>UULI_69)£>6nUJ ^ubIDaaSTI |\$65I(njli) **r9W)6BT6I|** **3nTJJ£0an0)65Tr.**

2004 w ^arcrQ «OITTu5I ^jsnrra33j>93^1«si **sililsDensu, ueo** urrrrluj {fnjiriraRmJ
U8rifla<>6nu|u>, uSert **aLi_6B>i£)UL|u uanflasnffriLLiU)** *OoGuemu* r£]«rrfnaj.
@63)D 2_«6ulLUIT6i> **Gt\$ffLJ[b£|** GggftfIDT **gSTOIHRtISlei** <£)6UJa6n
aenrrriiliurreb uir^a a u i l L u > a a (6 j \$ a { a . s j O T i a n r r e x) (L p i ^ u x r a n
Zi_gsei31aa3)6TT Q^gifTaoffaanCTT **sulsnirrBaj njuor&ja** ^surrj GffssofTatg
Guiflajix) **6maGafn3\$£aj.** **f\$urrTOTmJ** **uajsfatarrS** iDiLQii)
[^6SOOfru)60 **MWRAF** r^Ijujftjsjrsi gJlanjTi_rra **Qusraiaffri**
r£l«>60UJfbia>>6TTiL|ii> @-@suria*} **eurrubsurT^rTij^eo** a6i\$u_oo(5ii> u s o
fflSlgisninjaen", **expSj Qurraen** GurTsnGrmfTsiDrT **u^ai** sLi^QiuajiLiLieu^eo
@65IQJii) ^UJEITgJ **UIT(SUL(5** 6U(\$a"lanjrrj. aypau **L6mflaG6TJrTj)**
LDC(BLD a^a a l a Qarr6r6TTTU)60 ffiDiuu **usrcflaffr** aaiLrTa fFUdrr^rnsffib,
fffibtfjfru)6j, @jan jBSuayrnsu, GurrssfrDsurbsnfD **ay^u** **QurrejilaCTTrraa**
Qarram@ ^jiburremrD **IDTSUILL** &i6toan\$giu **ufiTTeiftjrrffedasri**
7L£>Su)fin6oiii), ^HiiurraniT) **iDrsuiL** gjubg!iuiij\$Aj6u £_soi£>rr
GurranjDeujDHnjD asojb*.n"G>stiiT^1g)g.] **MWRAF** r^Ijnjamu:
(jp6t(TQ63i(5a(5ti> **5(iparaa(6rjjaal65>i_u5l60** **jBSUg^psij,** s^snsna **ffypa**
Qpijsi3iurT(5asDST73j ajjj^aso, ^jT)_i_a a60^ifla(@aal65)L.u5]so
qifljbjamsjswfija **aL.i9Gluj(ipLJL|ub** **6U6&>au5)ff>** fflDiTftTOTa **asusi!**
aaneo^LL^sB)^ **£_(njffuiTaa60** Gurrsnrrj ?uxu, **ffypa** **GIDIDUTLCB**
@iibarajawiCTi ^eulrriDrra **(U3OTQ«n@a(\$ub** rfiBasman **@6uijaj**
***.affluuL.i_** ^1rg06tnfisr **6T«FUJ\$6V)** a(rj,g,gii Gajrnjurr(3 **alstDLiurraj.**
@JrflfB*6n65T r&sueu U6U fflSansnfuaaDOT a,j5«a>*, Grbfffio aanrru
6\$ffi_iriJaj OggertfiDrr **@6rbiDrTi5Sb** ^eurraefi @,g,a)S3i (SLDgyLb
g)6OT|T(&ff6OTuu(5\$\$jLb GiBfTaaSa) l&iBaj, **alrfSwbaaj,** **Qu6TT\$aiB**
GurratifD sjffiD&siuj **fftDua** @ (Lpaa6it **ait>Gu>sn65Tr&iasnfTa** @iur£js3
<siaj ffjsu **IJLDUJ** ffibGiuensnLDhra ugfiDrrsnb ^S D U H J **usoGajrrji**
^aa^/reiuon-sn^GsorrffSDsnasmstTffutpr^alu^CTienrriF.

ur^ja.6TTrr(B336i?, urTailsToarrsJ], (GLJGAIFFGSNSI^hjrT, MGSOA^ujrr,
^iGILDiflsarr GURFENN ueoGnjnj £ IT© a CTTI SD) . rBaolQurbrrj
iDr&(R&6n6i G5UR) fILDJiilajSi ,sj,uJ6ij«. aLgsnrjasii FFIJFFUCSAJA
^uGjn6Tija6Tl6ff a>6um\$Gs>\$. ffrj^gjienenMi. fig^frfio" Girjbui?
LDTT^ir@&(ST>a>[8] 6T83ja>ITf083^)^sb uf^^ujjiuusiifiasoiSTT, Gar/Si]
Qafujgj fflurrrpff Q&iiiiijLb fi-rflaoin 6g>ffurjjajj QggnLor @6roLDmu56i>

(SjgLDU 6LrTfISi5tuj60 6ROU86OT QufJT)6TT £Tr&J(djU), 6ruQurr(JE85Jlb,
6T6ij66U6ff)6TTIL(i), 6T\$60JLD Ufm ^ajjafiJfJbLJgllLb, ^63TL/L-g)LOrr6!N

H ^ b ^ senna @ft>!T&J 6UFTLpa>sj)& JBirfi &6&MGI_Kfl. ^jrTJffiarTLbuso,

@JIFILLIST@6ajj Qun(5S3S3LDt<<Tajj

@)S3f3f>&UJ SFTIJ&J fILDLU, fflP<, GDIFF U5L6TT GffrTLJrjBaj (\$011085

@ssaL.LS3^6iJ) fILD ^65)65161)(Tfjti) ritr/Taja^uGurrLDrT*. [363TJ5

STbSTSW.RSUsli),

MV/RAF

Conflict. Violence. Co-existence and Peace - the
.. 4 ^• **Islamic Perspective**

In the context of Sri Lanka in the 21st Century what is uppermost in the minds of civil society are on the one hand, the issues of conflict, violence, war and on the other peaceful coexistence. In this article the intention is to focus on the Muslims as this particular journal's objective as stated in the letter of request is to "highlight for reflection and perhaps the way for necessary or remedial future action on matters and issues relating to the Muslim community by whoever concerned (M.Y.M. Faiz, Chairman, CBF 50th Anniversary Organizing Committee).

This article is certainly not an academic one, but it is written with the hope that the language used is reader friendly so that the contents could reach as many as possible, albeit not as an erudite one, but one to stimulate thought for future action. How does a Muslim view oneself in the pluralistic society? The answer would be in most cases as a Sri Lankan Muslim as we know it was the cumulative effort of all the communities the Sinhalese, the Tamils, the Muslims and the Burghers that gave birth to independent Sri Lanka. What we envision is a united Sri Lanka, with no concept of minority or majority, with justice and equity as its guiding light with an enabling environment for co-existence, harmony and peace in this rich warm pluralistic country. The task before us, is to implement this simple but complex principle. However it needs commitment and in our road to achieving these goals a clear understanding of the milestones to peace is urgent. The present - Sri Lanka is in crisis - the gloom that envelops us consists of many negatives - an epidemic of lawlessness, abduction, forced disappearances, abuse pertaining to life and living, practical manifestation of prejudice in scapegoating, discrimination and violence. Recounting is an endless process, but what one has to look at are the ways out of the morass. Conflict, violence are all part of life. In fact evidence a verse in the Quran where in the act of creation of the man the other beings of creation commented -(Quran2:30) - Behold, they Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood? — whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."

At the outset the concept of Jihad needs consideration since it is the most misunderstood in the Islamic ethics of war and peace; often it has been deliberately distorted by many and the idea of Jihad has been the subject of many a serious and multi faceted;debate among both, those of Muslim faith and otherwise. Today we are witnessing a period of re-interpretation and it seems to portend a wider agreement on the essentials of an Islamic ethics of war and peace. The presence of violence amidst humanity is a problem that has been focused on for years. The Quran and Surah offer a framework for dealing with the question. According to Ibn Khaldun in the Muqadema "war and different kinds of fighting have always occurred in the world since God created it. War is inevitable to human existence, something natural among beings, no nation, and no nation is free from The Quran is not a definitive treatise on it but in its exposition of the experiences of the Holy Prophet (sal) in the course of 23 years conveys a significant message that encourage as broad principles for a constant ethical system in practice. The Quran refers to the birth of man in a state of moral innocence or fitrah with the seeds of moral behaviour planted in his nature and in the process of growth the individual may encounter the corrupting influences.

30:30 - So set thou thy face truly to the religion being upright, the nature in which Allah has made mankind: no change {there is} in the work {wrought} by Allah: that is the true Religion: but most among mankind know not.

A concept of Islam is that man is the Khalifa or the vice-regent of Allah and in his contract with Allah he emphasizes his responsibility to cherish all the beings of creation. His failure to do this would result in strife. True peace is not absence of war but the elimination of the basis for conflict and this is Allah's purpose for humans.

(2:208) - O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the Satan for he is to you an avowed enemy.

Since there is no compulsion in religion and man is born in a state of fitrah conflict, leading to violence is the consequences of his moral choice. According to Sohail M. Hashim - 'Interpreting the Islamic ethics of War and Peace' When people form social units they become all the more prone to disobey God's law through the obstinate persistence in wrongdoing caused by custom and social pressures.

In this way the individual drive for power, wealth, prestige and all other innumerable goals become amplified and violence is the inevitable result of the human desire for self aggrandizement'. So violence is inevitable and the circumstance leading to it can become a state when an entire society rejects the religious guidelines of morality and oppression and violence becomes the norm and moral anarchy prevails. Peace becomes attainable only when there is complete submission to Allah's divine guidance and this is the basic condition of Islam. Islam recognized the reality of the existence of evil and man cannot be passive against attack. Attack has to be repulsed in Islam even though hateful **2:216** - Fighting is prescribed upon you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not but other forms of violence are decried - in short the Quran's attitude to war is an idealistic realism. Human beings are constantly challenged in their lives on earth and their purpose is to minimize violence, conflict and war and make the earth strong for peace.

The role of faith and belief in conflict and conflict resolution needs recognition as the principles of morality are implicit in individual and social conception of peace. A secular framework exists and it needs to include the powerful role of religion with extended goals beyond economic growth and physical security. As stated by Abdul Aziz Said and Nathan C. Funk in The Role of Faith in Cross Cultural Conflict Resolution - "...Religion is a perennial and perhaps inevitable factor in both conflict and conflict resolution. Religion after all is a powerful constitution of cultural norms and values and because it addresses the most profound existential issues of human life (e.g. Freedom and inevitability, fear and faith, security and insecurity, right and wrong, sacred and profane).

Religion is deeply implicated in individual and social conceptions of peace within our diverse religious and cultural traditions. While seeking the common ground among them" Religion reflects behaviour which has definite objectives in view and one of the main aims of religion is maintain positive relationship not amongst humans but also between the human being and the Divine.

There is a deep connection between the spirituality and conflict resolution and healing which is a part of resolution of conflict is an essential part of the spiritual process. Islam in all its manifestation interprets its foundational principle not only as theological affirmation but as an active process that results in realistic stand points. True, practices in Islamic societies have had recourse to coercive power to check conflict but this tendency is minimal. In the larger part Muslims have always believed in a society guided by divine laws, wise leadership and believe in a justice that is all pervading. In all its expression in social reform like the treatment of slaves, protection of women, the reasons for the promotion of polygamy, the establishment of the institution of Zakat and the process of divorce and so on are to prevent conflict and perpetuate justice and an enabling environment for social equity and-harmony. When one considers the sharia provisions such as the laws of evidence and those elements of Islamic Codes more often misunderstood these are the pointers to Islam goals for a good life. Peace in the Islamic context is a holistic concept based on the Quran, the Sunnah and Hadith.

The central idea of the Quran is the unity of Allah from which stems the unity of man and its man's submission and surrender to the Divine that creates peace on earth. In fact this theme is **49:13** - O mankind! We created you from a single {pair}of a male and female, and made you into nations and tribes, that ye may know each other {not that ye may despise each other}. Verily the most honoured in the sight of Allah is {he who is}the most righteous of you. And Allah has full knowledge and is well acquainted {with all things, an expresses the to lérance and inclusiveness which is an integral part of the Islamic attitude. In fact peace is present, is vibrant and expressed in the greeting, language and the condition of paradise.

10:10- {This will be}their prayer therein: "Glory to Thee, O Allah!" and "Peace" will be their greeting therein and the end of their prayer will be: "Praise be to Allah, the Cherisher and Sustainer of the Worlds!"

In fact the name "Islam" comes from the salam (s-l-m) a condition of a person's total surrender to the divine brings to man a peace that reaches absolute serenity. The balance in life and the order that promote justice and harmony is an Islamic duty. In fact "Jihad" the often misunderstood concept is one of the most meaningful ones in Islam and denotes an effort and striving for the party of the inner self which manifests in life a promotion of harmony and an absolute preference for non-violence and forgiveness. The constant recitation of "Bismilla-hir-rahman-irahim" in the name of Allah the Beneficent, the Merciful is a reminder of this value of mercy and forgiveness as the preferred option to retribution and injustice.

(42:40) - The recompense for an injury is an injury equal thereto {in degree}: but if a person forgives and makes reconciliation, his reward is due from Allah: for {Allah}loveth not those who do wrong.

The interpretation of the Quranic verses:

(5:33) - The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter;) is of great significance. Muslim approaches to conflict as set out by Irani and Funk 1998 in the paper on - 'The Role of Faith in Cross Cultural Conflict Resolution' - Abdul Aziz Said and Nathan C. Funk' draw on religious values, social networks, rituals of reconciliation and historical practices of communal and inter-communal co-existence.

Strong emphasis is placed on linkage between personal and group identity, between individuals and collective responsibility *for* wrongdoing and between attentiveness to 'face' related issues (public status, shame, reputation for generosity) and the achievement of restorative justice within a context of continuing relationship. Conflict resolution efforts are directed towards the maintenance of communal or inter-communal harmony. They favour recognition of mutual rights and obligations and uphold shared values by calling for public apology, compensation for losses and forgiveness. Conflict resolution mechanisms are legitimized and guaranteed by communal leaders and elders who facilitate a process of facilitation. History is regarded as a source of stability and guidance that provides lessons for shaping a common future for society. Efforts aimed to protect and empower families and the community as a whole to participate in a resolution process".

When one discusses Islam in the present context and its role in violence and war the natural corollary is the world view of the Islamists is their political activism. The generally held view is that violence is a natural feature of Islam and projects itself in the violent acts of the so called fundamentalists of Islam. There are two movements in Islam - a positive one of renewal that seeks to answer the challenge of modernism and the search by the followers of Islam to meet the modern world on their own terms. It is a separate movement to the militant fundamentalism that has become a major part of the western propaganda to revile Islam and its followers. The lost influence of Islam is a matter of deep concern to the Muslims and it is in religion that they search for their values. The strong sense of community and brotherhood, a significant characteristic of Islam not only gives out an image of freedom but also a cultural, pluralistic view that promotes flexibility and diversity.

The first part of the paper dealt for the most part with the role of Islam in conflict resolution and how the belief system impacts on conflict resolution. The goal seeking behaviour propounded by Islam and its criteria for righteousness conduct promotes positive relationship not only horizontally but vertically with the emphasis on the latter - that is with the Divine.

The active submission to the Divine brings in its train actions to establish peace. Above all, in its progress towards peace Islam's emphasis is on unity of mankind and then on social justice in all its aspects. It's the poor and the weak who are the inheritors of the earth and the belief is that the protection of the weak would involve in the effort to liberate them from the oppressor. The Holy Prophet Mohamed (sal) launched a peaceful struggle against the oppression of the poor because of the conviction that justice is the yardstick for judging the quality of a community.

In community affairs Shuura or mutual consultation as the Quran describes it as "those who answer the call of their Lord and establish prayer and who conduct their affairs by mutual consultation (Shuura) and who spend of what we have bestowed on them". The decision reached after mutual consultation is binding on the ruler or leader of the Muslim Community or State. In fact in the time of the Prophet the majority decided that the Muslims should leave Madina to confront the enemy forces outside the city. The Prophet himself felt that they should defend themselves from within but He followed the majority decision, This form of consultation naturally promoted unity and solidarity. It works for achieving the common good and awakes a sense of responsibility, participation and commitment. Above all it prevents the emergence of an authoritarian despotic leadership and preserves unity by preventing growth of factions and conflict.

These two important principles of justice and shuura in Islam are significant methods to minimize dissensions and discord in a community. In fact to add strength to those there are provisions for counseling, arbitration, and even disciplinary action. Islam has not only the values but also the approved institution to implement the values. There are political institutions to help in the best ways of choosing leaders and apparently responsible persons for running its affairs. These institutions decried those who sought influence and power and promoted the choice of responsible persons. It was shuura, justice, unity and brotherhood that were encouraged for running of these institutions.

In all these community institutions leadership was important. The noble Prophet outlined the characteristics of leadership simply but clearly. A God conscious person with values and knowledge to deal with issues. A group of competent advisors should be available as advisors. Moreover, in addition to personality traits that would inspire trust and confidence he should have wisdom, courage and strength. It is the people whom he leads and therefore should be responsive to their needs. It is the leaders of this nature that maintain law and order and prevent conflict and above all discipline amongst the citizens.

This is the model of a leader propagated by the Holy Prophet of Islam. Many accuse Islam of encouraging violence. As far as possible Islam taught its followers to avoid confrontation. However, being a way of life reality had to be considered and was especially in the defensive sense was permitted. A Muslim cannot initiate hostility but fighting in self defense was permitted. Evidence verse: 9:13 - will ye not fight people who violated their oaths, plotted to expel the Messenger, and attacked you first? Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if you believe!

In spite of this permission all efforts should be made to avoid war and battle only in the last resort. One form of war that was encouraged all the time was against evil and corruption. When Islam was propagated the many rose against it in the undisciplined lawless society that existed and the persecution that spread was violent and in verse 2:193 - And fight them on until there is no more Persecution and the religion becomes Allah's. But if they cease, let there be no hostility except to those who practice oppression.

The verse points out to the reasonableness of fighting against a coercive system to usher in freedom so that spiritual and material progress could be the order of the day. This was what took place in Arabia during the life time of the Holy Prophet (sal).

However, it must be noted that war and aggression of this nature should be of limited duration and should last only for the specific period. Some of the biographies of the Prophet of Islam (OWBP) recount that the 23 years of Prophethood of the Prophet witnesses 80 wars. However, the truth of the matter that the wars that the Prophet (sal) engaged in were three - the Battle of Badr, Uhud and Hanayn. The others were far from wars. At the most they could be termed skirmishes which were in reality examples of avoidance of war for e.g. as quoted in the book the incident of Alahzab is called a battle. In reality what happened was that about 12,000 armed soldiers of Arabia reached the borders of Arabia to wage war but the Prophet and his companions dug a deep trench between them and prevented a battle. The enemies of the Prophet were determined to provoke wars but the Holy Prophet in his wisdom and divine guidance succeeded in averting war.

The current opinion in the world is that violence is the hallmark of Islam and needs to be diffused. However the Muslims themselves have forgotten the meaning, misinterpreted Jihad and have got embroiled in violence. Non-violence is the Islamic way and it worked to end superstition, idolatory and persecution so that the environment enabled them to practice true religion. The abolition of oppressive systems and a liberation of mind naturally led to education and intellectual revival. It is strange indeed that the positivism motivated by Islam has led to a rigid inflexible fossilization of religion among some sectors of the Muslims.

Islam, it is well known, played a pivotal role in the development of humanity and it is true that Islam has resumed its constructive role towards peace and progress. Both the religious and other leaders of Islam need to reconsider their ideas and strategics. The lives of all Muslims should be lived in the mainstream and all responses to problems should not be ordered into the path of violence. The negative connotation given to Jihad and proclaiming it as a violent way to solve problems need to be reflected on. In the last analysis what is modeled is what is observed. The example is the pointer and not the preaching.

ISLAMIC VALUES FOR HUMAN DEVELOPMENT

Some Thoughts for Ramazan

* ' ,

The pink blossoms of April have given way for the gold.[of] May. The Koha's voice is as vibrant as it was in the Sinhala and Tamil .New Year. Nature surrounds the man-made environment with its beauty a contrast in form. The one exuding peace and serenity - the other turmoil and strife.

I referred to man-made environment - it is in that, we look at civilization. Civilization really represents a value and in Islam it is supra-human in origin and has a sense of the sacred which is immutable, inviolable and infinitely majestic. Today one speaks of a crisis in civilization, the breakdown of civilization, and that man has deteriorated. As Frithij of schoon says: "The world is sick because men live beneath themselves; the error of modern man is that he wants to reform the world without having either the will or the power to reform man. How can a better world be made on the basis of a worsened humanity? 'Reforming man' means binding him back again to the Absolute.

Ramazan, the holy month of fasting is the best time to do so. In the full 30 days of fasting, meditation and contemplation we can in the confusion of materialistic values that generally dominate the average man, sort out these values that would lead to the restoration of the human within us; awaken us to the realization of our viceregency on earth, so that we fulfil the purpose for which we were created. Right throughout our worship of Allah, more so in the month of Ramazan, where every sense is attuned to spiritual perfection we thank Allah for his beneficence and mercy and the greatest mercy of Allah is to enable man to create values physical, moral, aesthetic, logical, scientific etc., which no other species can do. Fasting has been prescribed at all ages and the principle of self-denial is not a new one. When we fast it is not at all a process of self torture, instead it is a blessing in the sense that one is allowed a whole month to discipline and train oneself to function as a human being for the rest of the eleven months.

The **praying**; and the meditation process would promote an insight into values^which insight helps in self-understanding. What are these values and what do they lead to? The cardinal virtues in the Islamic value system are primarily virtues of the good individual. One very significant one is Zikr or the Remembrance of Allah which is the active and external aspect of the inner love of Allah. True remembrance is at all times and which results in a lasting sense of responsibility to Allah and acts as a censor helping each individual to resist evil. Such remembrance or worship is very necessary for the preservation of the spiritual quality of life - i.e. "Equanimity, and faith in the face of frustration, temptation, tragedy and despair." It is this constant remembrance that produces a state of mind called: 'grace' which makes man a being apart from all Allah's creations and it is he, who has this grace, who can be rightly termed as the true viceregent of Allah. As Hossen Nasr says: "Man's central position in the world is not due to cleverness or inventive genius but because of the possibility of attaining sanctity and becoming a channel of grace for the world about him." Grace is something within - which contributes to a deep, quiet internal peace, and can be achieved only by this constant remembrance or Zikr, which reaches within the depth of man. In fact, when we speak of falling out of grace, or invoking Divine wrath, or living in fear of Allah - what is meant is the temporary alienation of a wrong doer from the depths of his "divine core" or the loss of inner integrity. An author compares this state to "a fish in a waterless sealed container surrounded by water."

Islam stresses intention as being as important as the act itself. Any action should be motivated by the love of Allah and this value 'Ikhlas' or sincerity to Allah means that one does something because it is the correct thing without any desire for the fruits of the action - that is one is solely motivated by the love of Allah.

Intention is however not something that can be judged from without; only the individual knows it but without knowledge of self even the individual may not be able to evaluate his/her intention. It must however be remembered that though many pride themselves on having complete self-knowledge, it is an admitted fact that complete self-knowledge is only an ideal and hence the constant needs for prayerful submission to Allah.

Amal-e-Salih' or Righteous action has a significant place in the Islamic value system. In fact Islam's motto could be summarized as: "Believe and work Righteously." Faith must lead to good deeds, but good deeds too must arise out of Faith for stability and onto logical justification. Amal-ee-Salih is work that helps man to live in peace with himself and in peace with his fellow beings and the rest of creation.

"Respect the ways of Allah and be affectionate to the family of Allah." Tawakkal or Trust in Allah is what comes out in all our prayers. Bismilla hir Rahma nir Rahim' This trust in the Absolute helps each individual to meet all situational challenges, since he can form his values which ultimately will be fostered and sustained and developed by the mysterious spiritual pulsation - Allah. It is this trust that gives self-confidence to individuals, the ability to face adversity and embark on positive thinking. Some may attribute passivity to this form of trust that precludes initiative and action. In fact, this Trust is the predecessor of striving and effort.

In today's world almost completely submerged by materialistic yearnings, 'shukr' or contentment is a value which is in danger of becoming extinct. Aspiration and expectation for a better life is natural, but in achieving one's goal it is important to face reality. Contentment is but facing reality. The value of patience or 'Sabr' is often prone to mis-interpretation. In fact the saying: 'Like patience on a monument' has contributed in no small way to this ever simple acceptance of all life's vicissitudes without actively working towards the minimizing of adversity. This is not the 'Sabr' or patience that Islam promotes. This Sabr is to be in control of the situation - Not to indulge in explosive tempers, but facing situations fraught with conflict in a manner to contain it so that equilibrium could be restored without wanton destruction, and minimum harmful effects. Thus 'Sabr' in no way means passive acquiescence, but effort and striving to control the flow of events.

"Show as the straight path", we always pray because to follow this path is the greatest achievement in Islam and in order that this be translated to reality, there must be commitment to truth in all affairs of life. Punctuality, keeping of promises, honesty at all times, avoidance of hypocrisy, acknowledgement of our weaknesses and strength; are all actions which lead to the value of veracity (sincerity), which is a core value of all religions.

There is no doubt that truth is the foundational value of Islam. An anecdote in the life of the Holy Prophet (sal) is illustrative of this:- An Arab who was on the way to conversion to Islam came to the Prophet (sal) and declared that he was prepared to give up one vice at a time. The Prophet (sal) replied: that he should give up the vice of uttering untruth. The Arab readily agreed as he felt that he could indulge in all others. But in action he found out the fact of truth, that it pervaded all acts and rushed back to the Holy Prophet (sal) and declared his total commitment to Islam, what one must remember is that Islam is a way of life and values expressed in action must take the whole situation into consideration. This does not mean that expediency is more important than truth, but what must be kept in mind is that the truthful person must act at all times as a responsible member of society. Any value enacted should always recognize the organic character of the value system. That is to say that values are various dimensions of the idea! state of affairs and the importance of a single value depends upon the concrete total situation.

Apart from the values dealt earlier there are many more that go to form the system, and detailed consideration in the limited space is not possible. However, a cursory glance at a few more will be necessary in order to do justice to the system.

Striving or (Mujahida) is an essential part of Islamic behaviour. "Trust in Allah, but tie your camel." Jihad by many is misconstrued as only war. It does connote war in defence of Islam. In fact in Islam, violence and conflict are recognized and what is emphasized in Islam is the reaction to violence should be tempered with mercy. Again the phrase 'Inshallah' 'God willing' is misunderstood and it is felt by many that the average Muslim is apathetic, lethargic and expects everything to fall into his lap. without any effort on his part.

The Quran is emphatic about this - Allah helps only those who help themselves - Speaking of violence, the value of compassion or mercy (Rahman) was referred to earlier.

True compassion in Islam is awareness of the vulnerability of life, an identification with all living beings with a realization of the oneness of all life, which should result in loving, care and concern for the welfare of every being. 'He is the most beloved of Allah, who is loving to His creation.' In fact compassion or mercy is a divine attribute and has an unique status in Islam. In the area of love of beings the Islamic value system recognizes erotic love as one of the values of good life. The marital bliss of man and woman expand from physical dimension into a spiritual one and such an expansion or extension is a responsible union regulated by values such as love, truth, justice, etc. Just as one relationship leads to another; the Brotherhood of man is a naturally corollary of this.

One of the important purposes of any system of values leads to self-understanding and in this respect the value of Humility (tawazuh) is important in that it leads to an honest assessment of self which necessarily includes awareness of one's strengths and weaknesses. The process of self understanding is increased by another value (Sawab) or spiritual development which occurs through various actions of merit.

The value system in Islam has its source and origin in Faith or Iman in the five principles. The first of which is in the oneness of Allah and in the messengership of the Holy Prophet (sal). "In order to believe and make strong our faith there is no necessity for theological hair splitting in Islam. Islamic faith is such that the Muslim is concerned with minimum concrete meaning of concepts such as Allah, revelation, creations, heaven, hell etc. This statement is reinforced by the Quranic declaration that some of its verses are categorical imperatives and while others are metaphorical statements."

In the final analysis faith in Islam should lead to complete submission and surrender to the will of Allah resulting in a total commitment to a set of values which should serve to contribute to the total well-being of man. In enacting the faith in practice, one avoids evil and practices piety or (Taqwa).

One avoids evil so as not to displease Allah, but what does this mean? It means, the constant education of one's human impulses, so that one's conscience becomes purified. Fear of Allah results in fear of alienation from one's creative conscience. Man is the viceregent of Allah. What does this viceregency mean? It means that he has intelligence, will and speech and is able to create values for himself and choose the right from the wrong. Knowledge therefore in Islam is a pre-requisite for this creativity. Hikmat or Wisdom (or knowledge) aids man towards achievement of grace. Grace is a state which comes as a result of avoidance of evil. In fact, it is this Grace that accords man of all created beings to occupy a central place in the universe.

The Holy month of Ramadan is a month of opportunities, a time for thought, contemplation, meditation and above all prayer. Worship of Allah is not a transient state; Salat is not just a five period remembrance of Allah, should result in an integrated being, both alert and creative. As the Surathul Fathiha states: "Show us the straight path". Divine help is ever needed and man must seek this Divine grace reaching inwards to his inner being. One's inner being can be spiritually responsible and attain grace only through effort and will through practising of values in the daily routine of life. Belief, Faith or Iman has to be manifested in life. Even if action may be wrong, intention should be good and sincere. When one looks around the world of today, the question that recurs is whether all effort is sincere. Peace, the containment of conflict, an environment conducive to positive growth is the longing of all.

If the concern of the well-being of the other triumphs above concern for self, prestige and status, the efforts to bring back equilibrium and balance can only be crowned with success. What one has to ask oneself, I repeat, is: How sincere is one's intention? It is good intention which contributes to man rising to the full status so as to realize the divine element in his spirit. The acceptance of viceregency, the representative of God on Earth which ultimately leads to the oneness of Man and the Brotherhood of Humanity.

ISLAM AND KNOWLEDGE

The connotation of Knowledge as laid down by the Holy Quran is definitely not a collection of sterile facts, a mass of inert material to be poured into an individual as you would pour water into a vessel. This is not knowledge - knowledge must be such that it must be of use - As a great educationist Whitehead defined it - knowledge is the acquisition of the art of the utilization of knowledge. If you use knowledge, you have acquired it. A mere collection in one's mind of ideas or material is not acquisition declares the Holy Book. The Quran in all its verses aims at correlation and Synthesis which will ultimately lead to a harmonious grasp of the basis underlying them:

"The Sun and the Moon follow a system
And the planets and the trees bend in adoration
And the sky, He hath reared it on high
And Hath set the balance;
That in the balance ye should not transgress
But keep it poised and not scant the balance"

This suggests the eternal Principle of harmony and balance and urges man on to the need for devoted initiation - This calls for reflection, introspection and contemplation - It is only then one gets the insight. The Prophet's constant prayer is "Show us the nature of things as they really are" - Man too should aim at this if he is to rise to the scale of life intended by Allah and play the role of a viceregent of God on Earth. The Quranic conception of knowledge is universal, not merely the world of man and of his spirit but the worlds of birds, animals, insects, plants - Worlds unseen, seen. Which knowledge should ultimately as in the words of Mohamed Iqbal "awaken in man the higher consciousness of his manifold relations with God and the universe". With this equipment - that is knowledge, Man can "Believe and work righteously".

LEARNING AND EDUCATION AS VIEWED
BY ISLAM

Islam is a religion which teaches the individual to relate directly to Allah and all the prerogatives and responsibilities of the religion are vested in the individual human mind. The logical corollary of this is that the most wise and learned men have to assume the leadership, since an enlightened mind cannot light the way. Islam carries with it implicitly and explicitly the command for universal education.

Of all the divine attributes with which man has to endure himself to play the role of a viceregent of God on Earth, knowledge commands precedence. The Prophet of Islam (sal) has emphasized that the acquisition of knowledge is the duty of every man and every woman. It is however not enough to acquire knowledge but it must be spread among the people - In the words of the Prophet (sal) the acquisition of knowledge was basic to Islam "Acquire knowledge. It enables the possessor to distinguish right from wrong. It lights the way to heaven: it is our companion when friendless: it guides us to happiness, it sustains us in adversity; it is a weapon against enemies and an ornament among friends. By virtue of it, Allah exalteth nations and maketh them guides in good pursuits, and giveth them leadership so much so that their footsteps are followed, their deeds are imitated and their opinions are accepted and held in respect". I would like to make reference to a few sayings in Islam that lay such great stress on knowledge. Knowledge must be propagated by those who are masters of it.

"Verily Allah doth not keep knowledge as a thing apart that He withholdeth from His servant, but he doth keep it in the group of man of knowledge, so that if He shall cause not a man of knowledge to remain, mankind will take foolish heads, and they will be questioned and give fatwas and they will err and lead others into error."

The religion of Islam has a global vision and concerns itself with Allah, the universe and man and imposes on the individual the obligation to penetrate the realities of heaven and earth as well as his own. This naturally requires from the individual the knowledge of everything around him and this means that education is basic to developing his knowledge of God and deepening his faith in the creator. The Islamic idea of education is comprehensive and considers it to be the very foundation of human dignity.

The Holy Prophet during his life time threatened with severe punishment both the learned who neglected their duty of teaching the ignorant, and the ignorant who refused to learn. He preferred a thorough education to an excessive devotion and taught that nothing is better than progress in knowledge as it leads to good and guards from evil - "The ink of the scholar is more holy than the blood of the martyr". A further saying - "An hours contemplation and study of God's creation is better than a year of adoration." Right throughout the learned have been given the highest place.

"Who so ever revereth learning revereth me
He who leaveth his home in search of knowledge
Walketh in the path of Allah
To the angels who offer their wings to the seeker of knowledge"

It is widely known that the Prophet of Islam (sal) acclaimed the highest preferment for the man of knowledge - A man may have performed prayers, fasted, given alms, gone on pilgrimages and all other religious duties but he will be rewarded only in proportion to the common sense which he employed. As was said by the Prophet (sal) - He who has learning but knows not how to apply it to life is like a donkey carrying books. How modern is this outlook - Translated in terms of modern education it is synonymous with a saying which has been already referred to of an eminent educationist. "Education is the acquisition of the art of utilization of knowledge."

Knowledge in Islam does not consist of assembling a mass of facts in our minds on some or any subject. The Quran desires correlation and synthesis helpful to a harmonious group of the principles underlying them. Knowledge is practical - it must be used and it is comprehensive. This is the Quranic concept and it covers every field of life and exercises man's physical, intellectual and spiritual facilities.

It is clear from the above references that neither the Holy Quran nor the Holy Prophet ever contemplated the existence of an ignorant Muslim. In fact an ignorant Muslim is a contradiction in term - Amplifying this statement it is implicit in the term 'Muslim' an educated man. The religion of Islam has no place for the superstitions, the mass of legends and the absurd beliefs that people profess today. This mass of knowledge represents nothing except the science, of the past with basis or foundation. It is incumbent on every follower of Islam that he examines and understands the external universe and relate it to the law of science for the religion has stated that the Muslim's mind is free in all affairs of earth provided that he complies to certain rules of conduct in Islam which is imposed on him with a view to his bodily, mental and spiritual health. After the study of Quranic law if a man is a true Muslim and wants to develop his knowledge of God and deepen his faith in the creator he has to seek knowledge the most modern and progressive, Islam considers man as the foremost social being who, living here below in this vast universe cannot but investigate in a scientific manner all things around him, placed by nature at the disposal of mankind - "the alteration of day and night, the properties of earth and air, fire and water, the mysteries of birth, death, growth and decay the proof that man is not the sovereign of this world and what he enjoys is the delegated power within the absolute sovereignty of Allah the Creator, the Sustainer of the universe and the Lord of all the worlds."

It is clear that knowledge constitutes one of the fundamental precepts and all these principles are designated as "Call of Life" in Islam where religion is tied to education and also to mind and reason. Only through the educated and those aspiring to learn can anything good be accomplished. The others, that is the ignorant, do not count in life because they forsake education which according to Islam opens the mind to the realities of life and the universe and to the relation of man of this world and all beings in it, relations which are based in Islam, on the dignity of all men. A significant incident in Islam refers to this very important role of knowledge. The Holy Prophet after the battle of Badr set the ransom for each person as the teaching of 10;1 literate Muslims. This was done in spite of financial difficulties experienced by the Muslims. The Prophet's idea was to show that education was more important than material needs - His campaign was against ignorance and at all costs to foster education, the key to knowledge and technology. Gustav Le Bon - the author of *The Civilization of the Arab's La Civilization des Arabes,*' makes the following statement - "Science so neglected by others is most dearly appreciated by Muslims. Besides to them belongs the pertinent remark Men are those who learn or know, the rest is rabble and good for nothing"

WOMEN AND PEACE

What does peace mean? In the broad sense it connotes an atmosphere for the total development of a human being and once this self development takes place it should manifest itself externally by reaching out to fellow beings in the creation of human brotherhood - in short desiring for the others the self same atmosphere that one needs for self development. Peace is not absence of conflict or equation of war - it is the same thing and much more and for its presence dedication and commitment is necessary which if spelt out includes openness of mind, reciprocal and frank understanding which means sacrifices on the part of everyone if convictions are to be respected and fundamental values are to be safeguarded.

How far are we from the catastrophe when the hells of the world are enumerated as sounds like a Prophet of doom but on the other hand reality has to be faced.

The state of the world today appears thus:

Millions of dollars spent on armaments and military research.
Millions in the developing world mainly the young and children dying of hunger and malnutrition.
Millions denied of their fundamental rights viz. right to life, right to health, right to education.
Reason, genocide, apartheid
Violation of Human Rights

This describes the whole tragic process and in the face of these calamities the concern of the human beings is in regard to how one brings about changes in the world of men. It is an oft repeated saying that if feminine values were cherished and enthroned at the top-most policy making level those negative effects might have been minimized if not eradicated. The whole question is one of relationships and the so-called feminine values, which in truth are universal human values, are needed to put back things in order.

As Richard Falk says in his article "Openings for peace and justice in a world of danger and struggle" (ifda dossier 62 Nov/Dcc/1989)._x' "

"The values that are needed to restore understanding in the world are'."~ human values but by some quirk of nature or fate or masculine design these positive attitudes have been relegated to woman."

Role of Women

Women by their very nature of the roles they play in any aspect of life are concerned with human development, the primary object of which is to bring about sustained improvement in the well-being of the individual and of society and to bestow benefits on all. Women play multiple roles in society and their influence makes every sphere of the community from the child to the adult. In this war-torn world its true that only few women are asked to arms but most often they are the victims of the destruction that come in its train. It's the women and children who have to contend with the travails resulting from bombing, homelessness, hunger, disease and all the related miseries that accompany modern warfare. Further when there are wars and armed conflicts, as found in most regions of the world including Sri Lanka, there is heavy expenditure on arms so that the resources needed for human welfare become scarce. Thus money needed for the education of children, support for widows and orphans, aid to the aged, support for deprived and poverty stricken families is not available since the resources of the nation are directed toward military build-up and not peaceful goals.

Women, thus have a significant role to play as peacemakers as well as peacekeepers. In the family as the guides and teachers of the younger, later as teachers in the educational system (52% of the teachers are women in Sri Lanka) they can do much to bring up children who are peace oriented.

In the home, that is where informal educational process has its beginning it's the responsibility of both parents to help each child to value himself/herself as a human being who has the right to life and to get respect from others because he/she respects himself/herself. It is a fact:that children have a way of challenging the ways of earlier generations and generally grow up as judges of their parents. Hence the importance of good modelling in the home. To begin with parents have the responsibility.

'The Sun and the Moon follow a system
And the planets and the trees bend in adoration
And the sky, He hath reared it on high
And Hath set the balance;
That in the balance ye should not transgress
But keep it poised and not scant the balance."

This suggests the eternal principle of harmony and balance and urges man on to the need for devoted initiation - This calls for reflection, introspection and contemplation - It is only then one gets the insight. The Prophet's (sal) constant prayer is "Show us the nature of things as they really are" - Man too should aim at this if he is to rise to the scale of life intended by Allah and play the role of a viceregent of God on Earth. The Quranic conception of knowledge is universal not merely the world of man and of his spirit but the worlds of birds, animals, insects, plants - worlds unseen, seen which knowledge should ultimately as in the words of Mohamed Iqbal "awaken in man the higher consciousness of his manifold relations with God and the universe". With this equipment - that is knowledge, Man can "Believe and work righteously."

Carrying out in action the old adage "Practise what you preach" it is the elders who have the obligation not to sacrifice or alter the innocence, idealism and the sensitivity of the children. Women as mothers, whose central concern is nurturing and fostering the growth of positive attitudes have a significant part to play in the development of their children so that children are brought up in an atmosphere that teaches them the dual responsibility of human beings.

The first being to develop and respect oneself and second to extend this respect to the other creations of God so that development results in the establishment of human brotherhood. In the formal system those who serve as teachers have a great responsibility in helping young people to understand aggression in human beings, the necessity for its control and methods for expressing it in socially useful ways. Information of diverse cultures, races and lifestyles is important as this leads to understanding of differences which understanding should lead not to a passive acceptance but to active co-operation. In short the school is the ideal place to teach positive human-relations and that humaneness is the most important quality of human life. It is a fact that women alone cannot change the world. Both men and women have the responsibility but women can and must play a significant role to direct the world towards promoting the perseverance of human life and development rather than destruction.

**A RANDOM SELECTION OF ARTICLES AND
POEMS
BY JEZIMA ISMAIL**

These are just a collection of memories that came out of a heart filled with love for the three institutions that gave me the freedom and space to grow in the education field and the opportunity to be with the young who inherit Sri Lanka and the world.

**MY GROWING YEARS IN EDUCATION
AS A STUDENT, A TEACHER AND A PRINCIPAL.**

TO YOU WITH LOVE.

**ST. BRIDGET'S CONVENT, DEVI BALIKA MAHA
VIDYALAYA AND MUSLIM LADIES* COLLEGE.**

A FRIEZE OF MEMORIES

Some old and others nearly old

Memories are not just tracings
They have definite form and shape
Retrospection sharpens the pictures
And gladdens some of our quiet moments.

The Angelus strikes sharp at twelve
Life stands still, not a fly stirs
A symbol of the spiritual essence of SBC
That unfolds and gently manifests itself
In the discipline, the courtesies and the value systems
That Bridgetines lived then and now in their years.

The buildings stand so gracious, so noble
Amidst the green spacious lawns and garden pretty
With the old world charm brought in by the Irish sisters
Education became the key to life and living
The centre was the child and the subject next
The inheritor of the treasure of the school
As the anthem sounded it "True Nobility."

My mind harks back to the scenes of the school
One sees 'The Cupboard' a miniature
Of a shop where Sister Daria, short and stout
Reigned supreme in true Royal style
The goose girl an enchanted figure of the fairy tale
SBC had the geese but instead of the girl
Was sister Sylvester in a wide brimmed hat of white
The geese they gaggled and sister after them wobbled
Chasing them hither and thither crook and all.

The literary doyen of the 40s
Sister Agatha face aflame
Was it the noon day heat or was it
The story of the Pyramus and Thisbe romance
Or Romeo and Juliet's love so innocent
The same era saw Sister Lourdes
Whose baton conducted not the music only
But was the measure of the mouth's width
In the notes DO RAY ME FA SO LA TE DO
Mother of the Our Lady so sweet and demure
Whose blue eyes so blue could at times
Freeze out the disarray in the nursery school.

Margaret or Christine my memory fades
The bright bustling parlour maid
In starched white blouse fringed with lace
Atop the flower sprigged chintz skirt
Walking, running, a Fed Express of the time
Joseph the general factotum,
He resembled in form the sages of yore
When stirred, his temper could be heard
Rumbling through the corridors long
His sarong tucked up showed his knobbly knee
That creaked when he walked all around.

My memory scuttles here and there
And goes very often to the Irish band
I remember I remember often times
The hand that turned SBC to trends modern
Sister Euphrasia standing tall and square
Guiding democratically the progress of the school
Sister Philomena was her constant companion
Dynamism blended it did with smooth placidity
In balance of movement ever on an even keel.

Of the 'cupboard' I spoke but forgot the tuck shop
Small it was and served as a sweet shop.
It was the cynosure of girls both big and small
Coconut rock pink and green
Peppermint striped in black and white
Bulltoes wrapped in white tissue
Magnets of a magenta hue
Which my sister thought was worth
Consuming 24 yellow eggs of the snails dissected.

This is a journey down memory lane
To and fro I traverse on remembered paths
Back I go into the office of the Principal
Small enough not to take too much space
Large enough to contain what an office takes
No carpet, no leather chair, no polished Board Table
In convent simplicity the purpose it served.

While down the corridor my mind travels
To the group of three men, in Collegiate school
Teachers they were, so rare in a convent
Phillips, balding and spectacled
Was famed as the Physics specialist
Drove in his Austin and parked in the drive
Sellathamby dapper in his suit so neat
Teeth a gleam, hair creamed to glossy state
In his Fiat he came to increase the Chemistry pains
Horace was the pet of the Arts section
Master of History, sovereign of Ceylon History
Full of admiration we gazed and forgot to write
But as all good teachers do
He gave us the papers, book drafts and information al

'Classrooms small, classrooms big
• Furnished with simple chairs and desks
More sophisticated I'm sure than Dickensian times
But far frphi modern as in the present times
Two hallslwe.had - A raised dais for the Collegiate School
A stage and hall'for the Primary
Curtains we had - when the system failed
Children clung to bring them together
Before the audience could see the act in disarray
It seemed to me while I think the memory
Jogs itself to groups of two or three
Nay! Before me float many more
People we loved and resented in the same space of time
But the final verdict - It is they who led us to life.

So elegant and stylish was Ms. Hippolyta Saverimuthu
All eyes riveted on her flowers, sarees and bangles.
A model teacher, she was beyond compare.
The younger sister Celia from the family same
Was beloved of the pupils at a later age
A friend she was and a counsellor too
For the students from elementary to adulthood.

Another figure D.K.D. as she was popularly called
Miss Daniels a teacher of great repute
Tough she looked in her virgin white
Benedicta De Silva so prim and proper
Her skill at Art kept us transfixed
A line here and a dot there was a design
So perfect and so hard to emulate.

Back to places that keep my memory alive
The stone Grotto a place of peace and beauty
Our Lady stood there in her silvery blue
Looking at us with mercy and grace.

Fascinated we were with the pots around
Where the velvety green leaves stood in a frond
One leaf each went into the pages of our book
Turning into a chocolate velvety bookmark.

How my memory teases and taunts
Of people I spoke and drifted to places
Miss Gonsalvez lovingly referred to as Gunny
No resemblance she bore to this humble packaging
Maths was her forte, pattering she went in
Her high heeled white shoes,
Checking on the naughty noughts.
Miss Or me was another small and lithe
A formidable voice belying her little form
She taught us to jump from heights
One leg swinging and then on two go down
And she made the circulation of blood in Hygiene.

A test of content and of memory power.
They all sat atop the teachers platform
Something we see not in today's class
Strangely enough thought physically divided
Close they were to the students all
As friends, guides and wise philosophers
The teaching-learning process was a joy
Transmitted to us by these teachers rare
Back to another I would love to include
Standing at the shaky black board
Chalk in hand, fingers made white with the dust
Rosemary Pinto, young and girlish, hair on shoulder
Spread excitement into every nook
Using terms such as osmosis and chlorophyll
Another girl-like figure into our minds creep
Lakshmi Fernando with her page boy look
Who gave youth to the age old process education.

More faces and still more faces
Personalities clear and strong come in and out
My mind jogs along from the 60's to the 90's
As if in a crystal ball I see the school
I see the Principals weaving the threads.
Strengthening the tapestry of History
Sister Immaculate brisk and smart
Her vision sharp and her action swift
Sister Thomas of the angelic face
Who laboured over the educational reforms
Believing in 'that more things are wrought
By prayer than the world dreams of.
There was Sister Lalani racing ahead
In being involved in all that was the school.
Sister Rohini came in somewhere between
She worked at consolidation of what went before.
Today sees our little Sister Francine
Gently coping with the winds of educational change
Through the crystal ball walk briskly
Rohini Dias, Chandrani Kulasiri and Manel Perera
Able lieutenants who guided and disciplined
Helping the heads to minimize their stress.

It is strange that the scenes of the Kindergarten
Follow so late in my memory lane
Far, far through the telescope of time
The Kindergarten appears and Primary too
With childhood joys and tears aplenty
Little girls I see in gleeful play
Little boys in a rough tumble
Grinning and laughing at the pranks they play
William, Leslie, Elangai and Wimal.
They seem to fit the well-known rhyme
Boys are made of snails and puppy dogs' tails.

The sentinel of the Primary is etched in my mind
Mother St. Chantal hat and all
Striding, walking, running
With the cane not up her sleeve
But literally waving in the air around
Looking, listening, waiting for the unsuspecting culprit.
There was Margaret Dabrera with neatly coiled hair
Woe be to him or her who runs in to her
Her sister Yvonne of a languid grace
Miss Ingram, of Primary fame
Put together a vague picture forms
That is a permanent part forever
Of our childhood scene.

Dear Reader, forgive this intruding flash
It maybe the intrusion of a moralistic hue
When we see the bulls on the road
Drawing carts too heavy for their bones
We should aloud "Cruelty to animals!"
In my time outside SBC the cars line the road on one side
And the rickshaws and the pullers on the other.

Scrawny men, blackened by the sun, faces beaded with sweat
I remember our rickshaw, when my father couldn't come
Pulling us sisters three a sizeable weight
On the seat ensconced were two and then me at the bottom of their feet
The man ran, slippers flip flop on the hot road
I daresay it was a cruelty too.

Some bits and pieces, odds and ends
I remember with nostalgia and affection
The fountain from which we drank water cool
The Ceylon shaped pond with 'Manel' and 'Olu' bright
The old Banyan tree around which we sat
Spattered with bright red fruit the crows prize
The labs - the mystery place for the Arts students
The chemical that exploded when trod on by feet.

The halls old and new for our assemblies
One small elegant and the other spacious
But could do better with improved equipment
I remember the library in the first floor
Or was it on the second?
We waited for Fridays the lending day
During the week end we curled up with our choice
A better relaxation, hard to find.

In my little book I then wrote
In the classroom the business went
Teaching-learning the work of the years
Science was exciting and oh! So grown up

To Arts we went, our little group
We felt like scholars sans cap and gown
Whatever we were taught
However we learnt
The whole big process called Education was to us a joyful journey
Something to talk, a little fun
A tune to hum, words to use
It was life with all its flavour
So exciting its savour
SBC we bless you now
We blessed you then
You our alma Mater.

Scenes of Bridget's never could we forget
When we pass on our way
We would swell with pride
Make our announcement to anyone within the hearing
That this was our convent great
That sure was the best in the world and,
The gracious lawn spreading so elegantly
Flowers grew colourful but unobtrusively
Palms there were, trees old and ancient
Stood like sentinels watching life go by.

The chapel stood silent and picturesque
The holy water in a shell so delicate
Small it was but added to the holiness
Of silence, prayers and secure peacetulness
As our flag waves in the wind
And girlish voices ring out the anthem.
To be pupils of Dear St. Bridget's
Seems to me the cherished of my dreams
Its scenes and people stamped forever on my mind
Eternal, lasting for all times.

Conclusion

This is no poetry, this is no prose, but a
Series of blank 'verse' or maybe it is a sort of doggerel?
SBC in a chain of remembered events that came together in a
hundred years. Neither soul shaking nor earth shattering but
significant and important. What is history? It is also of little
things simple routine of daily life
that add up to what we refer to as a
Centenary of 100 years of life and living at SBC.

'SPRING' (of MY PROFESSIONAL LIFE)

The lotus blooms in the sun
Its petals pink curling out easefully
Balanced on a stem of a tender green
Stretching out tall from the oozing mud.
History does not need gilded letters
To note the passing of years in the school
The Castle Street of the past
The Devi Balika of the present
It stands in unique simplicity
Bathed in the mellow glow
Of "The Teaching Learning process".
Call it what you will
A huddle of semi-permanent structures
Of a temporary cluster of walls and sheets
To us it was an articulate space
Where Education grew and nurtured
Blossoms of rare hue and texture
Who take the world by storm
At all levels of Life and Living.
They say - "In a hand made white with chalk
She holds and moulds the world".
One such was this special one
Who led the way on.
Identified what was learning.
Articles, the principles and the context.
Breathed into it the dynamics
That produced women and more women.
Empowered, they could hold their own
No whit deterred by the glass ceilings (if any)
Walking the corridors of intellectualism
Making their mark in Aesthetics
Holding aloft the flame in the field of sports
Lighting up the flow of spirituality.

Facing the challenges encircling.
In becoming citizens of the Nation and the world.
The Years of beginning at D.B.M.V.
Saw the early dawning of a process.
In a very Natural Environment
Where the Iguana lashed its way
And in the warmth basked the ga ran diva
Gnarled trees striving to grow tall.
The grass trying to hide its brown bald spaces

The mouldy green patches on the walls
Defied the labour of the 'Samara brushes'
This was the scene that saw
The birth of a learning culture
That stood out as a model
Of - the definition of learning.
The learning environment
Uncaring, undisturbed
By the unpretentious surroundings
Grew and transformed everything around
Just as the humble pumpkin
Changed into a magnificent coach
This was the magic
This was the miracle
Brought by those who held
The key of commitment
A 365 day's one
Tempered with love
Refined by respect
Here she stands - a sentinel
Not silent or immobile
Coursing through her every vein
The vision for the School
A guide she was

Sure of foot and clear of mind
Climbing the slopes of the mountains
To the top she ascends
With her Devians.
To stand and gaze
At the area ahead.
Pointing upward - "the sky's the limit".
Pursuing all the time the spark from high
Down the avenue of LIFE,
Knowledge was the ribbon broad
That enriched the growing school
It seemed as if the simple phrase of Yore,
All work and no play makes Jack (Jill) a dull boy (girl)"
Was manifested in practice
Bells tinkled on the dancer's feet.
Words thundered out of the open mouth
Sweet songs in fluid tones
Charmed the creatures big and small
And filled the square of cement and bricks.
The buildings expanded to fit in the community
Bricks and walls are useful containers

What knits the lives of
The Principal, teachers, students and the rest
Was that definable but nebulous,
Palpable but not concrete
Blend of rules, ethics, feelings
That moulded themselves into one commitment
To learning knowledge and enlightenment.
A pillar strong and mature was the PPA,
Of multi views of laws and wisdom and the SDS
The net-working so strong and stable
That no wind could shake its foundation
Loyalty was their watch word

Speciality of skills their contribution
The office staff, smoothed the way.
Ironing out the tangled thing called 'Red Tape'
There was the non academic staff
Who laboured on with tasks big and small
The school load made so light
With their sense of duty and loyalty.
The Buduge was a miniature
Not of the edifice of religion
But the Dhamma in all its aspects
Spreading Maithri, Shanti and Satya
Penetrated into the very fabric of the school.
A blessing in one voice chorused
For the founders of Devi Balika
Who as one, pointed towards our motto.
Manasa Samvuta Dhira
(Disciplined in MIND are the WISE)

Note: Just a scatter of thoughts of a school that gave wings to my
growth in Educational maturity.

Muslim Ladies' College

Not bigger than a pocket kerchief of land
Bravely the school stood
With its concrete compartment like buildings
Accommodating the three thousand bursting at the seams.
All around was just sand and stones, cement and bricks
But within were the growing girls
Packed like sardines in their crowded classrooms.
To me they were the treasures of today,
The wealth of tomorrow and the future ahead
To give quality to the community, the nation and the world.
Tears of joy moisten my eyes
When I see them bravely facing
The fiery rays of sun, with nary a tree for shade
Sporting about in the bare stretch
That was the playground and the practising field
No whit deterred by the lack of space
They worked to give Muslim Ladies' its pride of place
In those thirteen years at MLC
'Teach us to shirk no task or test.
To work and play with joyful zest
To help build from year to year
A heritage that shall endure" (A school Anthem).

This was the school
And these were the girls and teachers
Who taught me the true meaning of Islam
And how it manifested itself in one's life.
My love and gratitude will always live for adding the beauty
To my faith
To my living life in this land.
With letters MLC emblazoned on their uniforms
They strode across the classrooms and field.
On the stage and exam halls.

Pride shone in their eyes. Arrogant they were not
But justifiably their school and glowing in their identity.
Discipline emerged in their active participation
In every facet of the schools programmes.
Curricular and co-curricular lessons stood them well
Not only in the halls of examination
But also in the corridors of life.
From five to seventeen
So did the girls bloom to maturity
Learning that life was not only fun and games
But work and responsibilities in a planned schedule.
Challenges and conflicts were integral to being
To meet and contain was their effort

Religion was all action
This is what was meant by Islam as being a way of life
And faith is the spur that carried them as if on a wave
To surf the tumultuous weather
And reach the golden shores
To safety and serenity
Building a stable base
For the future that lay before them.
In wide vistas of hope and achievement
Women they would become
Who would be the joy of all our hearts
"Teach us to grow and take our place
As gracious women of our race
When need arise be friend indeed
No difference make in caste or creed"
No time was late - no hour too long
Commitment was the key to their individuality
The teachers worked as if in a single team
To bring life to the written vision of MLC
In their work they sought perfection

Of course the stragglers there were
But not enough to even touch the
Dynamic spirit that was at the fore
Of the wheel of the teaching process of MLC.
Their advice, their friendship
Their counsel, their affection
They gave to me the best they had to offer
Such was the course of the MLC path
The peer counsellors of MLC were the prefects
Who held aloft the green and white banner
To them MLC was their beloved school
Which they helped to steer
In all weathers - stormy or smooth
Their badge polished with their dynamism
They work united as a team
Support came from all around
The non academic staff
Energetic and not so energetic
They combined to give MLC
The reach out to sustain the work
And with wax and shine to change the old building to new
The strength and support
From the PPA and SDS
Was the foundation strong
That held the pillars of time
Solid and stable
And added glory
To the history of MLC

And spread the message of the school
As song in our words of the Anthem
"Teach us to talk our various ways
With memories of those sunny days
Let future joy and pain both find
A steadfast heart and quiet mind."

BEAUTIFUL SRI LANKA

Beautiful Sri Lanka

The envy of the world
We pray for Peace and Harmony
For our emerald isle
Its rivers where the fish leap
Mountains sloping above
Green grass and the golden sand
The sea so blue and calm

Trees stand like sentinels
Guarding the sun drenched shore
In temple, mosque and church
Stand our pillars of faith
The lotus blooms in the lake
The manel of purplish hue
Under the sturdy Na tree
The symbols of our land

Gather we as Sri Lankans
Singing the song of life
Our men, women and children
March on freedom's path

O ooh Sri Lanka
Our land so beautiful
May peace be with you
Till all eternity.

**Verses Written for a Children's Progra
- SLBC 1987**

Ram ad nan in Sri Lanka

In the Blue Blue sky
The clouds float on high
The gold Bright Sun
Throws its fiery rays
On the parched brown earth
Whose cracked crooked lips
Open for the precious drops
At last it came in irregular spurts
During the long thirty days
This is April in Sri Lanka
In which the Ramadhan dawned
It was almost a drought
But look around at
The beauty of the trees
Comforting mankind with their varied hues
Of Blue, pink, red and white
Soothing to the mind
Bringing forth thoughts of wonder
And awe at the munificence of the creator.
The creator Allah - The All powerful.
The Beneficent The Merciful
Who revealed the prescription of fasting to Humanity
Thus Thus Thus.
Glory spreads all over the Muslim world
Its Blessings to man are unique
Inner peace and tranquility abound
The miracle of realization of man's viceregency
The training to carry the burden of Allah's love
To develop his inner self
Forge the links to the absolute
And manifest it through love for his neighbour
It's here It's here
The festival of worship
A spring time for the devout
A period of awakening
For all of us.

Eid.Feelings at Eid-al fitr

Happiness Happiness Happiness
Happiness is all around
The Eid had dawned today
The thirty days of Fast have gone by
We've fasted right through
With the hope that the
Discipline will flow through
To the rest of the Year
The air is filled with joy
Shouts of children in their festive clothes resound
Sound of voices in friendly chatter
Gladden the Island of Sri Lanka
All at once a hush settles
The Azan sounds clear and resonant
Calling all to prayer
A thanksgiving to Allah for all His Merciful love
Beneficence that come to all of us
In the message of the Holy Prophet Mohammed
On whom we call on blessings
To All our listeners we say in one voice
A Happy and Holy Eid-ul Fitr

Ahlan - wa-Sahlan (2)

Salaam Allaikum

A C K N O W L E D G E M E N T S

The Sri Lanka Muslim Women's Conference (SLMWC) wishes to thank:

- All those who contributed articles
- Yasmin Raheem for editing the book
- Fareeda Sherifdeen and Shezeema Sherifdeen for their assistance
- The staff of the Muslim Women's Research and Action Forum (MWRAF)
- Ezzy Printers for printing the book
- All well wishers who supported this venture and assisted in numerous ways

008478